

Culture within a Culture:
Participant Perspectives on Personal Learning and Development of a GLBT
Short-Term Study Abroad Program

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LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

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LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

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LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Abstract

This study examines the outcomes of a four-week, short-term study abroad course focused on Gay, Lesbian, Bisexual, and Transgender (GLBT) studies at the University of Minnesota. It aims to address the lack of research on the cross-section of study abroad and GLBT Studies courses. The qualitative method of interviewing participants illuminates the learning and personal development outcomes through documenting their intercultural experience of learning about GLBT issues throughout history, and examining the reflective re-entry process to highlight behavioral changes. This study aims to discover the impact of GLBT study abroad programs on participant attitudes, knowledge, future interest in study abroad, and new or renewed plans to engage in GLBT activism. The findings offer insight into how collaboration between GLBT higher education and education abroad professionals could expand both international education and GLBT Studies and strengthen the experience of all study abroad participants.

Keywords: short-term study abroad, GLBT Studies, Berlin, Amsterdam, University of Minnesota

Este estudio examina los resultados de un curso al extranjero a corto plazo enfocado en estudios Gay, Lesbiana, Bisexual, Transgénero (GLBT) de la Universidad de Minnesota y aspira dirigirse a la falta de investigaciones de la sección transversa de los estudios extranjeros y cursos de estudios GLBT. El método cualitativo de entrevistar los participantes ilumina el aprendizaje y desarrollo personal por documentar sus

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

experiencias interculturales en aprender de los asuntos GLBT, y examinar el proceso reflexivo de la reentrada para destacar cambios de comportamiento. Este estudio también ambiciona descubrir el impacto en la actitud, interés en estudiar al extranjero en el futuro, y planes nuevos o renovados en involucrarse en activismo GLBT. Las conclusiones ofrecen entendimiento de cómo colaboración entre profesionales universitarios de educación al extranjero y de los estudios GLBT tiene la posibilidad de aumentar ambos campos y fortalecer la experiencia de todos los participantes de estudios extranjeros.

Palabras claves: curso al extranjero a corto plazo, estudios GLBT, Berlin, Amsterdam, Universidad de Minnesota

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Table of Contents:

Acknowledgements.....	i
Abstract.....	iii
Table of Contents.....	v
List of Tables.....	vi
Chapter 1: Introduction.....	1
Research Problem.....	1
Purpose of the Study.....	6
Chapter 2: Literature Review.....	14
History of short-term study abroad.....	14
Outcomes of study abroad.....	20
History of lesbian and gay studies.....	27
Outcomes of lesbian and gay studies.....	36
Gap in research: GLBT Studies and Short-term Study Abroad.....	39
Chapter 3: Methodology.....	44
Position of Researcher.....	45
The Research Site.....	47
Short-term GLBT Program.....	49
The Participants.....	50
Research Design.....	53
Data Collection.....	54
Data Analysis.....	56
Validity and Reliability.....	57
Ethical Issues.....	57
Chapter 4: Data Analysis.....	60
Course Contents.....	60
Pre-departure Experience and Expectations.....	66
Reclaiming the Past: GLBT History.....	68
Connection between History and Activism.....	76
GLBT Community and Activism of Amsterdam and Berlin.....	80
Definition of Activism.....	92
Personal Development/Growth.....	102
Synthesis of Analysis.....	119
Chapter 5: Implications and Conclusions.....	123

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Implications for Education Abroad and GLBT professionals.....	128
Limitations.....	129
Recommendations.....	130
Conclusions.....	132
References.....	134
Appendix A: Interview Questions and Protocol.....	147
Appendix B: Course Syllabus.....	149
Appendix C: Final Paper Assignment Guidelines.....	156

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

List of Tables

Table 1. Participant Demographics.....51

Table 2 Participant GLBT profiles.....52

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Chapter One

Introduction

Research Problem

Content-specific short-term study abroad programs are courses of any subject that take place abroad and have site visits, lectures, and class readings, assignments, and at times have experiential or service learning requirements. GLBT (Gay, Lesbian, Bisexual, and Transgender) study abroad programs are rare and unique intercultural opportunities that have recently been offered by a few institutions of higher education around the United States¹. Since GLBT Studies are new topics for study abroad programs, issues of sustainability are prevalent and at least one school has discontinued their GLBT study abroad program. Short-term programs also run the risk of being labeled as “trips” or “tours” that lessen the academic rigor of the curriculum and the impact on participants. However, there are studies on what components are necessary to ensure that short-term study abroad programs achieve the research outcomes of long-term study abroad programs. Overall, the experience of studying abroad has been publicized as an experience that helps participants become increasingly creative (Maddux & Galinsky, 2009), gain intercultural competence/sensitivity (Bennett, 2004; Deardorff, 2006; Hammer, Bennett, & Wiseman, 2003; Nam, 2010), increase global literacy (Nam & Fry, 2010, Tajes & Ortiz, 2010), and may have many positive long-term outcomes in other

¹ In fact there are only such seven study abroad programs in the country, both long-term and short-term. All but two, Augsburg College in Cuernavaca, México and University of Maryland in Mexico City, México are located in Europe.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

areas (Paige et al., 2009, Paige et al., 2010). The few GLBT focused programs abroad attempt to include an underrepresented field in study abroad, which may serve a unique population and augment the rigor of the academic and non-academic impact of studying abroad by focusing on gender identity and sexual orientation in the context of a cross-cultural experience. The hope is that these programs add to the depth and diversity of short-term study abroad programs by offering a more complex and rich cultural, personal, and intellectual experience.

Background on Study Abroad

Study abroad in undergraduate education has become much more popular in the United States in recent years. The numbers of students studying abroad in institutions of higher education has increased from 174, 629 in 2002-2003 (Institute for International Education [IIE], 2005) to 260,327 in 2008-2009 (IIE, 2010). Approximately 54% of the students who studied abroad in 2008-2009 participated in short-term programs eight weeks or less such as January terms, May terms, or summer terms (IIE, 2010).

The Commission on the Abraham Lincoln Study Abroad Fellowship Program set a goal in 2005 for the U.S. to increase the number of students studying abroad to 1 million by 2017 (Commission of the Abraham Lincoln Study Abroad Fellowship, 2005). The Commission also aspired for the U.S. to increase the diversity of students who study abroad. The education abroad professional community has been struggling with the minority gap for study abroad participants. The average participant for many years has

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

traditionally been female, Caucasian, and middle or upper class (Salisbury, 2010). A tracer study conducted by Paige et al. (2009; 2010) of over 6000 study abroad alumni who went abroad between 1960-2005 reported a ratio of almost 2-1 females to males. Salisbury et al. (2008) conducted a study on the variables that promote or inhibit study abroad on an individual basis. The variables included in the study were race and financial, social, and cultural capital, but did not include sexual orientation or gender identity. However, a study by Pattison (2010) found that sexual orientation and/or gender identity did not have any affect on students' decisions regarding study abroad. However, there are no documented numbers of GLBT students who do study abroad versus those who do not study abroad. The lack of research in this regard is most likely due to the difficulty of accurately counting the GLBT student population at any given time because of self-identification issues.

Background on GLBT Studies in study abroad

GLBT Studies and student services has grown as a professional field in recent history in response to the liberation movement, which began in the 1960s and 70s and continued through the era of the AIDS epidemic and into the 21st century. Institutions of Higher Education recognize the need to support GLBT students, protect them from harassment and discrimination, and create GLBT centers to facilitate programs and events (Sanlo, Rankin, & Schoenberg, 2002). At the same time there has been an increase in academic studies of the GLBT population in departments of psychology/psychiatry,

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

sociology, anthropology, law, and political science in many regions of the world, especially the U.S., Australia, and Europe (Weeks, 2000). GLBT studies in the field of history also served to reclaim the history of the GLBT population, a tough proposition because finding documentation of an oppressed minority is often a difficult task.

A trend has begun in a few universities and colleges to offer GLBT themed study abroad programs both long-term and short-term. This cross-section of GLBT Studies and study abroad is a natural fit since both fields lend themselves well to an interdisciplinary approach and because both deal with differences within and between cultures and subcultures. An interest in crossing borders within the field of GLBT Studies has been acknowledged and some study abroad programs are attempting to rise to the challenge to continue to mainstream GLBT issues across cultures and reach out to a broader participant base. These GLBT focused programs in the United States range in length but only one program is not located in Europe. For example, the School for International Training (SIT) offers a semester-long study abroad program in the Netherlands (SIT Study Abroad, 2011). The Learning Abroad Center at the University of Minnesota offered their first GLBT focused May Term global seminar in 2011 called “GLBT History and Activism: Amsterdam and Berlin” (University of Minnesota, 2011). Hofstra University offered a January term course titled “LGBT in Paris” in 2011 (Hofstra University, 2011). Antioch University highlights a semester-long program called “Comparative Women’s and Gender Studies across Europe” that emphasizes queer

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

theory and spans five countries including Poland, the Czech Republic, the Netherlands, Turkey, and Germany (Antioch University, 2009). There are two GLBT program located outside of Europe; a semester program offered by Augsburg College in Cuernavaca, Mexico and a short-term program to Mexico City offered by the University of Maryland (Augsburg College, 2011; University of Maryland, 2011b).

Definitions

For the purposes of this study, the term “GLBT” will be used to talk about the community of people who identify as anything other than heterosexual, or do not follow the gender binaries of male and female. The reason behind this decision is to follow the title of the study abroad program that is the subject of this study. The term “queer” will be used in conjunction with theory (queer theory) to describe the scholarly theory that was discussed in class as part of the course curriculum. The participants will also use talk about the word “queer” as an umbrella term for people who identify as members of the GLBT community, and is also used in conjunction with community (queer community) as a synonym to GBLT community. All other terms regarding study abroad and GLBT Studies will be defined within the rest of the study.

Significance

This study has wide significance for a range of audiences. First, it will add to the literature on study abroad. Second, it will explore how GLBT students process their experiences abroad, and make new meaning of their personal identities. Third, it has

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

significance for GLBT ally students who take part in these study abroad programs to challenge themselves to make meaning of their personal identities and their understanding of this minority population within their home culture and the target culture. Little research on the effectiveness of these programs has been done. It is unknown if these programs will be sustained into the future. In fact one such program offered through a collaboration with CEA (Cultural Experiences Abroad) and University of Wisconsin La Crosse was not offered in 2011 due to lack of interest on behalf of the students (K. Vue, personal communication, July 8, 2011). This study will add to the body of research that demonstrate the outcomes of short-term study abroad and argues for expanding the diversity of disciplines that can coexist with study abroad. This research will hopefully be helpful to study abroad administrators to advocate for collaborations with GLBT programs offices around the country and in developing this type of study abroad experience. This research will also provide basis for further research relating to GLBT study abroad opportunities.

Purpose of the Study

The purpose of this study is to examine the experience of a GLBT focused study abroad course in terms of the experienced personal development (such as increased self-awareness or self-confidence) and the student learning about GLBT history/activism in international/intercultural contexts. The outcomes of both student learning and personal development are demonstrated through the participant's perceptions regarding the affect

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

the course abroad had on their knowledge about GLBT history and activism, ability to make personal meaning of this knowledge through changes in attitude and/or through their involvement with GLBT activism. The study also documents their reflections on the experience and help the participants continue to make meaning of the experience. It also aims to explore their re-entry process; specifically how they shared their experience with friends and families, and whether they consider sharing their experience as a type of activism regarding GLBT issues. The reasoning behind including learning and personal development outcomes is derived from previous research on the outcomes of both study abroad and GLBT courses. The narratives produced by relating the re-entry process to family and friends are included to assess whether the participant's experience "back home" provided them with some perspective on their learning and personal development.

Research Questions

In the examination of the perceived participant learning and personal development of a short-term study abroad program focused on Gay, Lesbian, Bisexual, Transgender (GLBT) history, issues, and culture, the investigation was guided by these questions:

- 1) What is the perceived participant awareness of GLBT issues in international, intercultural, and historical contexts?
- 2) In what ways has the experience underscored the participants' perceived attitudes regarding GLBT community and their role in GLBT activism?

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

3) How are the perceived outcomes demonstrated through their recollections and reflections of the trip and opportunities to share these experiences with family and friends upon re-entry?

Summary of the Program

As stated above, the program consisted of a month long course in Amsterdam and Berlin, studying the GLBT history and activism of those regions. The curriculum placed emphasis on the current GLBT communities and history of each city, including the progressive political history of Amsterdam, and in Berlin the internment of homosexuals in concentration camps during WWII. The course required the students to take part in the group discussions, lectures, walking and bus tours, and site visits to museums, places of historic significance in both locations. The students were also required to journal about their experience, present on their learning toward the end of their time in Berlin, and write a 15-20 page final paper. The faculty member who led the course was the Director of the GLBTA Programs Office, but has since changed positions within the university to become the Director of Education for the Office of Equity and Diversity at the University of Minnesota. Fourteen students participated in the study abroad program, and represented a diverse sample of the undergraduate population of the university in regards to age, major, year in school, gender identity, and sexual orientation. A more detailed description of the research participants is included in chapter three.

Methodology overview

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

This study is based on qualitative research principles and design. For data collection final paper assignments were gathered and in-depth interviews conducted of individual participants who enrolled in a short-term study abroad program during the May term of 2011 called “GLBT History and Activism: Amsterdam and Berlin” offered by the Learning Abroad Center at the University of Minnesota. Each student enrolled in the course was invited to participate in the research after studying abroad and returning to the campus for the fall 2011 semester. Waiting for data collection until the fall was deliberate to ensure the students had enough time to process the experience and allow for time to share the experience with family and friends. Five students responded to the request and are included in this study though one student submitted the final paper but declined to be interviewed and another was interviewed but did not submit a final paper to the study. The interviews consisted of ~20 questions, which were divided into three sections aimed at discovering the demographics of the interviewees, the journey of their cross cultural learning experience and how that personally affected them, and their experience regarding the re-entry process. Each session lasted one to one and a half hours and were recorded and transcribed. The transcriptions and the final papers were coded for patterns and reoccurring themes using inductive data analysis procedures (Creswell, 2009). As the principal investigator, I also kept notes about the themes and subthemes as they emerged from the data to aid in the analysis of evidence and in reaching conclusions about the research questions (Yin, 2009).

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Assumptions and Bias/Position of Researcher

For the reader to gain as much context as possible surrounding the study, it is worth noting my background as the principal investigator and interpreter of the qualitative data collected as a part of the investigation. It is possible that my past experience could influence the interpretations of the qualitative data.

My personal motivation for researching study abroad and GLBT Studies stems from my past experience. First, I was an avid participant in study abroad programs, embarking on three academic adventures abroad during my undergraduate education. Second, I came out as a member of the GLBT community after graduating from college. During the course, Intercultural Education and Training, some classmates and myself planned a pre-departure training session for GLBT students planning to study abroad. This assignment made me realize that study abroad could have more risk involved for GLBT students than for heterosexual students since they do not have to think about how their sexual orientation or gender identity will be perceived and accepted in another culture. I did not have to experience the implications of those risks during my time abroad, since I was not “out” until after college. When I discovered the May term course to Amsterdam and Berlin in late 2010, I was intrigued by the idea that an experience abroad could be tailored for students interested in studies based on gender and sexuality, just as programs have been tailored for students in majors such as the hard sciences that traditionally have not been able to study abroad for various reasons (Eyssautier, 2008).

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

The May-term course offered by the University of Minnesota on GLBT history and activism in Amsterdam and Berlin provided a chance for me to discover and analyze how a cross-section of an undergraduate GLBT Studies course and a short-term study abroad program affected the participants, regardless of their sexual orientation and gender identity.

This study, like many studies is susceptible to assumptions and biases that could possibly influence the findings. The researcher brings a set of values and their own culture to the table, but in the name of increasing the transparency of this study it is important to list those possible assumptions and biases. I have had very positive experiences with study abroad, and very few negative experiences as a member of the GLBT community, most likely due to my lateness in discovering my own sexual orientation. I also believe that education about the GLBT community is a positive experience for everyone and believe that the intersection of Gay and Lesbian Studies and study abroad will yield positive outcomes. These assumptions were not shared with the participants of the study, to avoid influencing their responses to the interview questions as much as possible.

Limitations

There are limitations to any study and this study is no exception. The first limitation to the study is the presence of the assumptions and biases laid out in the previous section that could affect the interpretation of the data collected. Secondly, there

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

was only one interview conducted with each student who consented to participate. Ideally, interviews would have also taken place before the students left for Europe to include a “pre-test” as well as a “post test” for the study. Also, only 4 final papers were collected; three from interviewees and one from a student who declined to be interviewed. The pool of students to draw from was very small, and only one school was included in the study rather than at least two schools to draw comparisons. The small sample size also contributed to the lack of participation of an allied identified student in the study. Though recruitment efforts proved difficult resulting in a low response rate of 5 participants, a fair amount of data was collected on each consenting study participant. Nevertheless, the findings from this study are nonetheless transferable to other programs abroad on GLBT Studies due to the similar structure of this program to other short-term programs offered for non-traditional subject areas.

Thesis Outline

The next chapter reviews the literature on study abroad and the academic field of GLBT Studies and then posits the outcomes of the cross-section of these two fields. Chapter three highlights the methodology employed in the study, including my role as a researcher, participant and research site profiles, qualitative research design, data collection, and analysis procedures. In chapter four, the data are presented and analyzed in the context of the theoretical framework and the research questions. The fifth and final chapter summarizes the findings in the context of the literature and posits some

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

recommendations for the development of this specific GLBT study abroad course and also for future research on the cross-section of GLBT Studies and study abroad.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Chapter Two

Literature Review

The review of the salient literature on education abroad and GLBT Studies sets the stage for the program that is the subject of this study. This review is partitioned into three sections. The first section covers the history and outcomes of study abroad, specifically faculty led, short-term study abroad programs, and the second section explores the development of GLBT Studies in institutions of higher education. The third section addresses the possible outcomes of this study as a cross section of these two fields.

History of Short Term Study Abroad Programs

Before embarking on examination of the history of study abroad, it is important to note the most salient objectives of study abroad over the years. Throughout time study abroad has existed on an individual, institutional, and societal levels and the objectives are different at each level. Individuals study abroad with some goals in mind such as learning a foreign language, exploring one's roots, and/or gaining self-awareness. In more recent history, the increase in popularity of study outside of the country coincides with globalization and the need to prepare a workforce ready to function in international contexts (Dolby, 2007). At an institutional level, study abroad has an affect on student enrollment choices (Maringe, 1987, Engle & 2003) and provides unique leadership opportunities or professional development for faculty (Festervand & Tillery, 2001,

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Hovhannisyan, 2010). On a societal level the objective of study abroad is to create global citizens who understand their nation's position from many different perspectives (Goodman & Nacht, 1988).

Though one can go back to the early Roman and Greek civilizations and famous explorers to find the origins of education abroad (Goodwin & Nacht, 1988), for the purposes of this study it is most important to focus on the history of study abroad experiences of students enrolled in higher education in the United States in the 20th and 21st centuries. To set the stage for the importance of study abroad in international education it is important to view how study abroad and international education has progressed to become an essential part of U.S. higher education to reach towards the individual, institutional, and societal goals mentioned in the previous paragraph. The aim of this part of the literature review is to explore briefly the history of education abroad, highlighting the outcomes it has been expected to produce throughout history. Since this research study is focused on a May-term course, a short-term, faculty led program, it is important for this particular literature review to inspect the evolution and outcomes of this type of study abroad experience.

In the early part of the 20th century increased opportunity for undergraduates to study abroad was a growing trend that coincided with an increase of "tourism and group educational travel" (Hoffa, p. 41, 2007). As travel infrastructure improved it became more convenient and safer to travel across the Atlantic and to easily accommodate groups

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

of tourists in diverse locations outside of Western Europe, such as countries in the Middle East. This type of travel did not cater to youth enrolled at institutions of higher education; rather, it appealed to married couples and those affiliated with clubs, organizations, and groups (Hoffa, 2007).

In many ways, the increase in this type of travel foreshadowed the short-term educational courses of modern day study abroad course offerings. These tours were not led by faculty from a university and therefore did not use a set curriculum or offer credit for participation. However, faculty at many institutions showed interest in facilitating an experiential learning experience as an extracurricular activity without course credit (Hoffa, 2007). One such example was a professor named David Jordan from Indiana University who started taking students on walking tours around Indiana in the 1880s, and eventually guided a group on a three month tour of England, Holland, Germany, Switzerland, Italy, and France during the summer (Hoffa, 2007). It is unknown how many other institutions offered extracurricular excursions such as Professor Johnson did at Indiana University, but William Hoffa asserts that Indiana, “is probably not unique” (p. 45). These instances of group travel in the name of educational tourism provided the foundations for the types of short-term, credit bearing, faculty-led courses offered by universities around the country today.

The climate for study abroad grew in the second decade of the 20th century due to the changing political atmosphere around the world. During the 1920s, increased interest

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

in international education was demonstrated through educational policy and practice. Many European universities suffered from the destruction of the First World War, and as a result students from other countries began seeking opportunities to study in the United States. The influx of students from other parts of the world to study in the U.S. increased the need for faculty and staff to effectively advise these international students (Hoffa, 2007). The American public had spent many years proving their independence and subsequent success in building a nation, therefore maintained an isolationist political stance until the First World War. The faculty in institutions of higher education recognized a shift after the war in the general public from an isolationist perspective to an internationalist perspective. After the First World War, many nations felt a need to maintain measures of peace, look for ways to prevent large-scale conflict, and bring internationalism to the forefront of political thought. One method of achieving these goals was to increase mutual understanding between peoples of the world through international educational exchange (Institute of International Education (IIE), 2011). The First World War prompted the establishment of the IIE in 1919, bringing international exchanges to the forefront of U.S. education policy (Hoffa, 2007). The increase in the number of students and scholars coming the America to study supported the concept of scholarly exchanges and opened more doors for the field of international education.

Credit for starting the very first study abroad program is claimed by the University of Delaware, where professor Raymond W. Kirkbride proposed to send a

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

group of students to France for their junior year. Walter Hullahen, the president of the University of Delaware, recognized the potential for a program such as this to, “produce better-rounded students, train future foreign language teachers, and provide experience for students who wanted to go into careers with international aspects” (Institute for Global Studies [IGS], University of Delaware, 2011). The first cohort of the Delaware Foreign Studies Plan embarked for Europe in 1923, and the university continued this program until 1948, sending 903 students from many schools on the east coast to France, Germany, and Switzerland (IGS, University of Delaware, 2011).

Other higher education institutions around the county also started to offer periods of study abroad that served as a part of earning a degree. The first sanctioned study abroad programs were mainly categorized into three distinct forms: a Junior Year Abroad (JYA), such as the Delaware Foreign Studies Program; a faculty led study tour; or a summer study, which in the early years usually comprised a research-based field experience rather than a course of study accompanied by travel (Hoffa, 2007). Of these varieties, a study tour or a summer study program could possibly fit into the modern definition of a short-term study abroad program, or less than eight weeks (IIE, 2010). Even at that time there was a concern that short-term programs were more tourism than study, a concern that wasn’t addressed until much later in the century.

Two examples of short-term programs from the 1920s are worth noting as examples of early short-term study programs that had solid curricular components. The

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Georgetown University Walsh School of Foreign Service created a five-week program to Venezuela for students to study Spanish and gain an understanding of the economic challenges faced by the nation. In 1929, the Summer School of Music at Indiana University in Munich created an opportunity for music students to travel abroad and experience Bavaria, the language, art, and most importantly, experience the summer opera and instruction from both Indiana faculty and musical masters in the area (Hoffa, 2007). The objective of both these programs was to engage students more deeply in the world, bolster understanding and good will between nations, and as Dr. James Edwin Lough, dean of arts and sciences at New York University said, “to train [the students] to think in world terms” (as cited in Hoffa, p. 88, 2007). Unfortunately these short-term opportunities lacked sustainability and were discontinued after a period of time, particularly because the Second World War caused a stoppage of educational travel, just as the First World War did earlier in the century.

Despite its negative influence on the programs noted above, the Second World War did have a positive influence on the field of international educational exchange. Many organizations and institutions were established shortly after the war in response to the atrocities committed. These served as a means to continue to promote international educational exchange and continued to be influential the second half of the 20th century. Organizations such as the Peace Corps, AFS Intercultural Programs, the Fulbright Fellowship, Education First, and Council on International Educational Exchange were

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

founded to provide more opportunities for people around the globe to study, volunteer, or work in other countries.

Other issues also contributed to the development of these types of exchanges. The Civil Rights movement, Vietnam War, and increase of immigration, globalization, and information technology significantly influenced foreign policy. International and multicultural education was viewed as a key part of plans to address these societal issues. Furthermore, international non-profit or non-governmental organizations (such as UNESCO, USAID, etc.) started to address international development needs, and many corporations grew to become multinational businesses, increasing employment opportunities requiring cross-cultural communication and collaboration with different cultures (Baraldi, 2006).

In summary, international education played an historic role in attempting to meet the societal needs of society. It is expected to continue in this role in an ever-evolving global context, with study abroad being the foremost means to address societal needs through increased mutual understanding across the globe. In order to achieve these goals, however, certain conditions are necessary. In the next section, the proven outcomes from short-term study abroad programs will be noted along with the conditions necessary to provide these outcomes.

Study Abroad Outcomes

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

The discussion of the outcomes will briefly trace the benefits of study abroad from the perspectives of society, educational institutions. The review will also focus on the individual outcomes since the primary research focuses on the perceived learning and personal development outcomes for each participant interviewed. The structure of study abroad programs and the effectiveness of short-term programs will also be highlighted in order to discover what components are necessary for short-term programs to be as effective in achieving academic and non-academic outcomes as long-term programs.

In recent history, the world has become increasingly interdependent, particularly on a societal and institutional level as result of the Internet and the information age. In higher education, study abroad has become very important to serve as one method to train more students to be ready for the international workplace and interdependent economic, political, and social climate, and therefore serve as a benefit to society. The need for an internationalized citizenry ties together the societal and institutional need for study abroad rather nicely because today it is necessary for people to constantly readjust to rapidly changing environments (Goodwin & Nacht, 1988). Creating students who are ready for international and intercultural situations helps the institution create an “internationalized” academic environment (Altbach & Knight, 2007; Ellingboe, 1998; Mestenhauser, 2011). This internationalization helps the institution recruit and retain international students and perhaps increase the cultural sensitivity of domestic students. (Goodwin & Nacht, 1988). Quality study abroad programs are a key recruiting tool for

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

many universities and colleges. International education can provide students with the opportunity to step out of their comfort zones, expose them directly to different cultural norms, and help them to be flexible in their personal and professional future which is a necessary commodity on a societal, institutional and individual level.

Research on assessment of study abroad seeks to ensure the objectives of study abroad are achieved regardless of the type of program offered to students. Many scholars have studied the different types of study abroad programs available to students and the effectiveness of these programs. These differences include the duration of the program, language proficiency of students upon arrival, amount of “on-site coursework”, context of academic work, housing arrangements, availability of on-site mentoring, and degree/amount of “structured cultural vs. experiential learning,” allowing students to immerse themselves in the culture through academic, service, and recreational opportunities (Engle & Engle, 2003 as cited in Hoff, 2008, p. 54). These different types of programs usually glean varying results in terms of the outcomes achieved.

As research on the outcomes of study abroad has proliferated in recent years most studies focus on the outcomes of long-term study abroad programs which will be presented here as a goal for the outcomes of short-term programs. To define the difference between these types of programs, long-term programs are any program longer than 8 weeks in duration and short-term programs are defined by the *Open Doors* report²

² The *Open Doors* reports are published yearly by the Institute for International Education (IIE) which is funded by the U.S. Department of State's Bureau of Educational and Cultural Affairs

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

as eight weeks or less (Donnelly-Smith, 2009; IIE, 2010). According to Hoff (2008) the outcomes for study abroad in general can be separated into two categories: academic and non-academic. Academic outcomes include outcomes that measure abilities such as increased language proficiency (Vande Berg, Connor-Linton, & Paige, 2009) and capacity for critical thinking. McKeown (2009) also noted that intellectual development occurs, which includes the ability to interpret and analyze complex situations. They also include an increase in knowledge of cultural relativism, global interdependence, and knowledge of geography (Sutton & Rubin, 2004; Sutton & Rubin, 2010), and knowledge of cultural norms, terms, and rules also known as “global literacy” (Kaufmann, Martin, Weaver & Weaver, 1992; Nam & Fry, 2010; Tajés & Ortiz, 2010,). Nonacademic outcomes in general cover “affective and attitudinal [change], personal development, [and] awareness” (Hoff, 2008, p. 54) Affective change is described by Kauffmann et al. (1992) as an increased interest in international events, increased “world mindedness, and increased cross-cultural empathy” (p. 79). This empathy toward other cultures is similar but not quite the same as the term intercultural sensitivity, which, according to Milton Bennett (1993) can be defined as an increased “sophistication in dealing with cultural difference” (p. 22). Specific studies have also addressed another non-academic outcome, intercultural competence, an internalized “complex of abilities” that allow global mindsets [or world mindedness] to be put into practice (Fantini & Tirmizi, 2006, p. 7). According to Rhinesmith (1996) intercultural competence is the compilation of the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

“being” and “doing” portion of intercultural experiences (as cited in Trompenaars & Wooliams, 2009, p. 165). Many times, study abroad can also help the student gain perspective on their academic pursuits and help them choose a major, or find a vocation (Kauffmann et al., 1992). Other nonacademic outcomes explored in literature include awareness of national identity/home culture (Dolby, 2004; Kauffmann et al., 1992; Goodwin & Nacht, 1988), creation of an international perspective (Kauffmann et al., 1992), tolerance for ambiguity (Cushner & Karim, 2004; Ting-Toomey 1999), personal autonomy (Sutton & Rubin, 2004), self-confidence and confidence in others, a sense of well-being and emotional richness (Ting-Toomey, 1999). This rounds out the general outcomes of study abroad program and it is the hope that short-term programs can also achieve these outcomes.

The type of program has great influence on the actual outcomes for participants in study abroad programs. Short-term study abroad programs have been researched in recent years to discover whether programs eight weeks or less can achieve the outcomes mentioned above for long-term programs. This is especially important since short-term programs have become so popular, especially for undergraduate students majoring in non-traditional subject areas for study abroad such as the hard sciences (Eyssautier, 2008), or for students who cannot financially study abroad long-term (Donnelly-Smith, 2009). Short-term programs have also become popular for students who have not been

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

abroad before and might not be ready for a longer study abroad program (Nam, 2010).

Therefore, it is very important to continue to study the outcomes of short-term programs.

According to research studies conducted on study abroad participants, the intended outcomes listed above do not always exist for *all* study abroad programs. Recent scholarship has documented the inability of study abroad programs to attain the intended effects on its participants (Engle & Engle, 2003) and expressed uncertainty over the quality of short-term programs (Weinberg, 2007). Many stakeholders, such as some administrators, students, parents, and faculty, skeptically view study abroad, especially short-term study abroad, as an opportunity for students to get credit for going on vacation (Donnelly-Smith, 2009; Chieffo & Griffiths, 2004).

Some studies that measure the outcomes of short-term study abroad are important to demonstrate that short-term study abroad programs can elicit the intended outcomes if the right conditions are met. Kyoung-Ah Nam (2010) found in her research on two May term global seminars at the University of Minnesota that positive outcomes can be achieved through short-term study abroad programs, as long as there are some measures taken to ensure students are fully engaged and participating in the target culture. In outlining the components present in the two programs and the finding of the study she states,

Enhancement of intercultural competence, curricular variety including constructive field trips and critical reflection, support from instructors and on-site

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

mentors, and the opportunity to interact with locals were key factors that participants found to be important to their study abroad experience. Both quantitative and qualitative results revealed significant impacts on participants' professional and personal development, including career development, educational aspirations, self-awareness, worldview change, development of critical thinking skills, global engagement, and interest in international affairs. (p. 153)

Fry et al. (2009) conducted another large tracer study through the Council on Education Exchange (CIEE) that demonstrated the transformative power of study abroad, including short-term study abroad opportunities. Paige et al. (2009) conducted a large-scale retrospective tracer study of study abroad participants called Study Abroad and Global Engagement (SAGE). According to Laura Donnelly-Smith (2009), who went to a presentation on the findings, they surprisingly found in the SAGE study that the duration of the program did not per se affect the participant's global engagement after studying abroad. Donnelly-Smith echoes Nam's assertions that short-term study abroad can have the desired outcomes as long as the structure of the program follow five suggestions. First, she asserts that it is important to make sure there is "clear academic content" in the course and to ask the question, "Why does this course need to be taught abroad?" in the planning stages to ensure rigor is included in the academics of the course (p.13). The second is to verify that the faculty leader is familiar and confident with experiential

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

learning strategies to integrate on-site experiences into the curriculum. This condition enables the third recommendation, which is to integrate the local community into the course through an element of service or experiential learning. Her fourth suggestion is to invite lecturers from the host country to impart to the students first-hand knowledge that the faculty leader would not be able to provide. Donnelly-Smith's last suggestion is to require on-going reflection through journaling and group discussions that are structured so that students can process and manage the experiences in which they are participating. There will be a discussion of the components present in the structure of the particular short-term study abroad course, the subject of this study that meet these five requirements in question in chapter five. Now that the history of study abroad and the outcomes for short-term study abroad programs is explained, this review turns to the history and outcomes of GLBT Studies courses.

History of GLBT Studies

In this section, the atmosphere of higher education for GLBTQ students in the early part of the 20th century is described. Before the Gay Rights movement, GLBT Studies courses and departments did not exist in the United States, leaving students who did not fit into the social norms to fend for themselves and stay 'in the closet'³. As the movement in this country expanded, institutions of higher education began to meet the needs of GLBT students, especially during and after the AIDS epidemic and after the

³ The terms 'in the closet' or 'staying closeted' are widely used to describe the experience of keeping one's GLBT identity a secret.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

murder of Matthew Shepard. Today, GLBT studies courses and departments seek to reclaim GLBT history and create a supportive community for all students.

GLBT Studies in the United States are very different today than they were even five years ago. In fact, it was not formalized as a field until the late 1980s and early 1990s and its name has changed several times to reflect the recent changes. For example, the acronym GLBT did not exist until very recently. During the 1970s and 1980s the field was named Gay and Lesbian Studies, which gradually expanded to include Bisexuals, Transsexuals, Queer/Questioning individuals as research expanded to attempt to define the diverse and fluid identities. These identities are now thought to lie on a spectrum that includes a range of identities associated with both gender identity as well as sexual orientation. Finally, the addition of “Allies” occurred in 1990s and 2000s to include heterosexual individuals who support the GLBTQ population, therefore the acronym GLBTQA is sometimes used to incorporate as many people as possible in the community.

In the early 20th century, studies on human sexuality encompassed research that would now belong under the GLBT framework, though these primarily focused on same-sex attraction and sexual activity. According to Henry Minton (1992), early activists “coined the term ‘homosexuality’ to defend a form of sexual pluralism”(p. 2), but in the medical and psychological establishment, including sexologists such as Krafft-Ebing and Freud, this type of sexuality was generally thought of as a pathological problem and form

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

of sexual deviation. Alfred Kinsey's research published in the late 1940s challenged these ideas and advocated for the expression of sexual pluralism, and as a result scientists and the general public became more receptive to the idea of studying homosexuality in a less demeaning manner. The Gay Rights Movement began in earnest in the 1950s and 1960s as a reaction to one of the most sexually repressive periods in recent U.S. history (Minton, 1992). The strict social control dictated by McCarthyism extended beyond communism and into the realm of any socially unacceptable behavior, including homosexuality, and this hostile atmosphere spread to universities and colleges across the country.

In the higher education environment, the repressive atmosphere of the mid 20th century made life difficult for gay and lesbian students as well as faculty. School administrators especially cornered non-heterosexual activity of male students. Although repression of lesbian students was present, it was not as obvious and could be construed as social control of women in general. Romantic relationships between women have also historically been slightly more acceptable, or at least not taken quite as seriously as same sex male romantic relationships (Dilley, 2002). Many of these male students were expelled for "conduct unbecoming a student" (Dilley, 2002, p. 413) even if the conduct was merely a rumor or they were thought to be associating with a "bad crowd" (Dilley, p. 412, 2002). Other young men were subjected to school sanctioned therapy to "treat" their

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

condition and try to “straighten” them out (Dilley, 2002, p. 419). This kind of educational discrimination against gay men continued until the late 1960s.

The Stonewall Riots of 1969, where patrons of raided gay bars both gays and lesbians in New York City rioted in the streets, brought some changes to higher education. The visibility of the event and the general political atmosphere gave students the courage to organize around “Gay Liberation and Lesbian Feminism” (Escoffier, 2002, p. 2). The first gay rights student organization, the Student Homophile League, was founded at Columbia University in 1969 (Dilley, 2002). Many of these organizations began to take legal action against institutions that refused to recognize the student groups and fund them. Legal conflicts over funding of homosexual student organizations continued through the 1980s and the 1990s (Dilley, 2002), though at that point they were at least recognized. The Stonewall Riots, known colloquially as, Stonewall, was a pivotal event that happened in the summer of 1969 and viewed as the catalyst for the liberation movement of the gay and lesbian community. The timing placed this struggle parallel to the civil rights and the women’s rights movement that was also happening at the same time. As a result of Stonewall, the early 1970’s marked the beginning of the end of an era where silence about one’s sexuality was necessary to be enrolled as an undergraduate or graduate student. The risks of being “out” were still present but there were more and more students and faculty beginning to raise consciousness for protection against the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

aforementioned educational discrimination and fought against the institutionalized stigma of homosexuality.

Other changes in the research and pedagogy in the fields of psychology, sociology, anthropology, literature, and history during the 1970s were influential in supporting the Gay Rights Liberation movement and eventually created a basis for creating Gay and Lesbian student groups. A very important step arrived in 1973, when the American Psychological Association ceased classifying homosexuality as a mental illness after much lobbying and protesting during the 1970 APA conference in San Francisco organized by the Mattachine Society, the Gay Activists Alliance, and the Gay Liberation Front (Glass, 2002; Meinke, n.d.). By 1978, there were 200 student organizations in higher education institutions (Dilley, 2002). In the 1970s there were also a few structural changes to a few educational institutions that furthered the hopes for normality among gay and lesbian students. William Tierney (1997) nodded to the foundational work of Kinsey in *Academic Outlaws: Queer Theory and Cultural Studies in the Academy* when he wrote, “The 1970’s saw a rise in a second, more intensive and prolonged burst of research that looked at lesbian and gay people not as deviants but as normal, or almost normal” (p. 26-27). Studies were conducted more widely in psychology, sociology, and anthropology, and research began to explore some of the diversity within the Gay and Lesbian Community. After 1973, conferences for the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

American Psychiatric Association acquiesced to pressure to include a Gay and Lesbian presence in research topics, discussion panels, and booths (Glass, 2002; Meinke, n.d.).

This research and pedagogy also influenced the creation of courses that supported the Gay Rights Movement. Courses involving gay and lesbian content began to creep into the English and Women's Studies departments of a few select colleges and universities during the 1970s and extending into the 1980s. City College of San Francisco first offered Gay Literature in 1972 as a non-credit course and eventually as a transferable elective for the English Department. Other courses related to GLBT issues were increasingly developed in many other fields such as biology, sociology, and history (Collins, 1992). As gay and lesbian themed courses were developed, colleges and universities began offering programs where students could minor, major, or earn a certificate with a focus in sexual orientation and gender studies, though most of these courses remained electives for many years. For example, the University of Maryland started offering courses in the mid 1970s, but did not create a certification program until 2002 (University of Maryland, 2011a).

The research boom and the number of courses offered to students expanded in the 1980s due to the AIDS epidemic that affected the gay and lesbian community so severely. This led to a demand for education surrounding the disease and eventually after research and prevention methods progressed, the City College of San Francisco was prompted to run an awareness program from 1987-1990 taught by instructors in the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Anthropology and Biology Departments (Collins, 1992). The AIDS epidemic, however destructive its path, led to a heightened visibility for the Gay and Lesbian community, and served to create spaces for education on Gay and Lesbian topics to fill an obvious need. It also created a need for lesbian and gay men to unite and organize collectively to fight the disease, because until then each gendered group had primarily organized around parallel and separate movements.

In 1988, after extending their course offerings due to the demand, City College was granted money to start a Gay and Lesbian Studies Department and start offering classes in 1990 with instructors from many different disciplines (Collins, 1992). The field of Gay and Lesbian Studies was and still is acknowledged as very interdisciplinary, a field that inherently incorporates a lot of diversity that obviously spans across sexual orientation and gender, but race and class as well. This diversity has been a salient issue in GLBT Studies for the last two decades and brought new theories to the GLBT academic community.

While it is beyond the scope of this paper to discuss all of the theories that have been influential in the field of GLBT Studies, it is imperative to speak about queer theory and its affect on the academic field of Gay and Lesbian Studies. Queer theory emerged in the early 1990s as a new perspective in the field. The term 'queer' came from a slang term for homosexuals that was once derogatory, but intellectuals in the gay and lesbian

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

studies field reclaimed it after it was used colloquially as an affirmative term by “the activists, street kids and people in art world” (Halperin, p. 339, 2003).

Queer theory or queer studies has in many ways become a replacement for Gay and Lesbian studies because it started conversations about embracing differences within the community. Among these differences, gender identity and sexual orientation in all forms including bisexuals have been acknowledged and studied in the academic arena. Queer studies strives to deconstruct “linguistic binaries like homosexual-heterosexual, male-female, white-black, and so on: (Adam, 2002, p. 19). “Queer” has become an umbrella or inclusive term that can be used for all things, people, and places that could be interpreted as possessing qualities that are non-heterosexual or non-gender conforming. It also advocates for more fluid sexuality and gender expressions, acknowledging that one’s orientations and identities are not static, and may change over time (Abes, 2007; Fuss, 1989). In describing the term queer, queer theory and their impact on the GLBT academic community Jeffrey Weeks (2000) wrote, “It is in part about the rejection of the way lesbian and gay politics has gone, but nevertheless, it is also about forming an identity...we cannot easily escape the fact that lesbian and gay studies is rooted in identity politics” (p. 6). Queer theory and the concept of individually conceived identity is a very important part of GLBT student in the United States.

In response to the diversity within the GLBT community that Queer Studies attempts to acknowledge, many student affairs departments in colleges and universities

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

created safe spaces for all forms of identities in higher education, and began to provide services for Gay, Lesbian, Bisexual and Transgendered students under the label of GLBT centers or something similar in the 1990s and 2000s. These centers respond to the research on the experiences of harassment and discrimination of GLBT students on college campuses that still occurs today. In 1998 the death of Matthew Shepard, a student at the University of Wyoming and the victim of a hate crime, cemented the need across the country for these program centers to provide a visible entity on campuses that work to create safe spaces and improve the campus climates for GLBT students, including reaching out to the academic community as a whole to promote mutual understanding of all identities and experiences (Sanlo, Rankin, & Schoenberg, 2002). Creating the space for GLBT students to organize and socialize within higher education coincides with conducting research and offering courses about issues and themes related to the GLBT cultural community.

In the last decade and a half, GLBT Studies has been integrated into a concept called cultural studies, which continues the interdisciplinary trend of drawing on many different subject areas to view and compare cultures and subcultures in different regions and countries. renée hoogland (2000) acknowledges the power of pop culture as a commodity to be consumed by the masses creating a type of mass culture. Because “queer culture” is a commodity and can become a part of mass culture⁴ there is an

⁴ The television show “Queer Eye for the Straight Guy” is a common example.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

inherent power to influence others' perceptions of the GLBT community, in both negative and positive ways. Today the war on terror and drugs, continuing social injustice, globalization, political polarity, is influencing the continuing struggle for human and/or civil rights for GLBT people domestically and internationally. Due to this continued fight, it is even more important that education prepares the general public to take in and process cultural perspectives that differ from "the norm" and fairly judge the worth of viewpoints in different contexts. Culture wars and information are quick to spread and have great influence on the masses when combined with the speed of social media. Therefore, GLBT Studies now is in demand not just to provide a safe space for students but to increase the visibility of the diverse GLBT community and educate *all* students. This included heterosexual students to create allies to the GLBT community but more broadly, teach all students to tolerate and empathize other perspectives and cultures. This outcome is quite similar to an outcome of study abroad discussed earlier in the literature review. The outcomes GLBT Studies that have thus far been alluded to are discussed further in the next section of the literature review finishing with a comparison on the outcomes of both study abroad and GLBT Studies to correlate the similar intended outcomes and distinguish the differing outcomes that each field can offer to each other.

Outcomes of GLBT Studies

Since GLBT Studies are a new field in the scope of higher education as a whole, most of the outcomes are already situated in the postmodern world. Before

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

GLBT/departments were formalized the purpose of classes on gay and lesbian content were aimed at the GLBT population to increase self-awareness and education about reimagining their own lives and creating a community. More recently GLBT Studies has expanded to realize its potential in educating everyone about themselves regardless of gender identity and sexual orientation.

To take on this task it is important to view the outcomes in the same manner as the outcomes of study abroad programs by categorizing the outcomes of GLBT Studies as academic and non-academic. Both require students to learn content knowledge, specifically the historical and cultural contexts at play in a region, and GLBT Studies demands that students learn about GLBT subcultures within the regional culture or the mass culture and how they are perceived by one another, overlap, intersect, and differ. Learning about other subcultures can include the study of discrimination and oppression of certain populations in history and what has been done by those without rights, freedom, power, etc. to resist and take action against the oppressive forces. This type of learning generally happens in GLBT courses that are taught in the context of disciplines such as history, ethnic studies, political science, and law.

GLBT courses in literature, communications, cultural studies, fine arts, philosophy and ethics discuss the historical documentation of the resistance movements in literature, art, and all forms of media. Literature, art and media can also demonstrate the unique individual process of identifying as a member of the GLBT community (or not

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

as the case may be). At the core of this field, and others such as women's studies and ethnic studies, is reimagining identity and how and why people define themselves as anything in the context of their cultural communities.

The performance of these identities coupled with the social and health benefits and consequences of those actions are the topics covered in GLBT courses in the disciplines of behavioral science (sociology and anthropology), psychology, and public health. Many of these courses, which vary by content area, usually have a component that bring GLBT issues to the fore for students and prompts them to think about how to improve the problems.

The behavioral sciences also encourage students to be involved in some type of activism and may include activities such as coming out to close family and friends, joining a GLBT student group, getting involved in political campaigns to elect understanding candidates, sharing knowledge/perspectives with others, recruiting others to volunteer, etc. These actions demonstrate the presence of an increase in personal development.

Many times to be able to have the courage to take action, individuals need to first process the learning they have gained, come to terms with their thoughts on the issues, and have confidence in themselves to take action. The personal development outcomes for GLBT Studies courses are non-academic as well as academic and have some similarities to study abroad outcomes. Increased self-awareness, heightened self-esteem

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

and confidence, ability to challenge narrow thinking (McKnight, 1992), development of personal identity, increased personal resiliency, building GLBT community, and accepting and celebrating difference round out the list of outcomes of GLBT Studies courses. A major goal of this study is to find out if the participants of this GLBT short term study abroad course perceive that they have gained a better understanding of GLBT issues and activism and a better understanding of themselves as a person, therefore actualizing the intended outcomes of both study abroad programs and GLBT Studies courses at the same time.

Gap in Research: GLBT Studies and Short-term Study Abroad.

This study examines the outcomes of a GLBT Studies course that was taught abroad and seeks to fill a major gap in the research on GLBT study abroad programs. Since the purpose of this paper is to examine the program through participant perceptions, it is helpful to compare and contrast the components and outcomes of GLBT Studies courses and short-term study abroad programs. From a structural perspective, study abroad and GLBT Studies both have the flexibility to incorporate other disciplines into their curricula. They are both designed to emphasize diversity within culture, communities, and individuals. However, GLBT Studies focuses in depth on a specific minority population in cultural context while study abroad incorporates broader comparisons between multitudes of different cultures and subcultures.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

The process of comparing the outcomes of GLBT studies courses and study abroad courses highlights the rationale behind the research questions. Also, the synthesis of these programs could create a larger effect on the depth and dimensions of both the GLBT Studies and study abroad fields, contributing meaning to the purpose and significance of sustaining the current program at the University of Minnesota, but also to advocate for development of GLBT study abroad programs in other universities and colleges. The aim of comparing and contrasting the intended outcomes of both fields is to determine what personal development and student learning may result from the cross-section of GLBT Studies courses taught in the short-term study abroad format.

The literature of short-term study abroad programs and GLBT Studies courses reveal a few student learning (academic) and personal development (non-academic) outcomes in common. First, the academic outcomes that study abroad and GLBT Studies have in common are gaining an understanding of the history and the cultural aspects of a group or region. Second, the common non-academic outcomes include identity development, increased self-awareness and self-esteem. In contrasting outcomes, language proficiency is the only outcome that is strictly limited to study abroad.

Both fields demonstrate outcomes that could possibly be an outcome of the other field, if research existed to provide evidence of those outcomes actually occurring. Outcomes identified for study abroad such as intercultural competence, tolerance for ambiguity, and critical thinking skills could also apply to GLBT Studies courses. The

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

outcomes of personal resilience and accepting and celebrating difference could transfer from GLBT Studies outcomes to study abroad. Because of the possible transferability of these outcomes from one field to another, the effect on the participants of a GLBT short-term program might be grander than for a short-term program with a different content focus.

Combining study abroad and GLBT Studies into a short-term program could also serve to recruit students to both study abroad programs and to GLBT Studies courses that might not otherwise do so. Heterosexual students who might not be interested in taking a GLBT course until the opportunity arose to enroll in a study abroad program could possibly discover a new role as an ally to the community. Therefore study abroad might have the affect of broadening the appeal of GLBT Studies courses to more students outside of the GLBTQ community.

Offering a GLBT Studies course abroad could also have the opposite effect and encourage students to study abroad who have an interest in GLBT issues and history and were not planning to study abroad. This could expand study abroad to a small number of students who would not have otherwise embarked on the experience.

Overall, GLBT Studies have much to offer study abroad and the field of international education in that it provides a platform for students to think about diversity in a unique way. Students in GLBT courses already discuss matters concerning the diversity of the GLBT population. When combined with a travel experience to a GLBT

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

community in a host culture with a different set of values, beliefs, and attitudes, GLBT Studies provides an opportunity for rich discussions, intense first-hand experiences, and reflections on the home culture and the GLBT community within the home country. In an addendum to the article written by Jack Collins in 1992, Lindy McKnight, a professor in the first GLBT Studies department at San Francisco City College laid out a forward thinking plan of what she felt GLBT Studies should accomplish. She wrote,

Ethnic Studies, Gay and Lesbian Studies, and Women's Studies are at the cutting edge of higher education. Not only do they offer academic instruction in a myriad of disciplines, but at the same time they reinforce and educate each minority students as to the intrinsic value of their culture and their being. Do we want to turn out roboticized intellectuals or do we want to train our youth to be inspired, global free-thinkers? ...Higher education has always held the hope of mankind, and the future of the world. Its job and mandate is to break through bigotry and fear and challenge themselves both historically and dialectically.

Gay and lesbian student deserve the opportunity to have their culture validated and represented. Heterosexuals deserve the chance to understand and learn about gay culture. Being able to embrace and tolerate difference is a mandatory quality for a peaceful world. (p. 123)

McKnight's words provide insights into to a common mission of both study abroad and GLBT Studies to educate for the sake of increasing the odds for peace. Study

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

abroad in conjunction with GLBT Studies could be a great way to make McKnight's vision a reality, if all the components to bring about these outcomes are in place in a short-term study abroad program on GLBT Studies topics.

This chapter reviewed the literature on the history of study abroad, specifically short-term study abroad opportunities, and focused on the researched outcomes of study abroad and reviewed best practices to ensure short-term study abroad opportunities achieve the intended outcomes. Then, literature on the origins and evolution of GLBT Studies was discussed and the outcomes of GLBT Studies revealed some similarities to those of study abroad. The last section offered possible effects and outcomes of combining study abroad with GLBT Studies.

In the next chapter, the research site and the participants are presented, followed by a discussion of the epistemology and methodology of this study that illuminates the process of collecting data and set up the analysis of the findings in chapter four.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Chapter Three

Methodology

Introduction

This chapter presents the methodological approach taken to understand the outcomes of this study abroad program from the perspectives of the students who participated in the course. The study aims to use qualitative interviews as the method to explore the students' experiences. The interview questions addressed these research questions: 1) What is the perceived participant awareness of GLBT issues in international, intercultural, and historical contexts? 2) In what ways has the experience underscored the participants' perceived attitudes regarding GLBT community and their role in GLBT activism? and 3) How are the perceived outcomes demonstrated through their recollections and reflections of the trip and opportunities to share these experiences with family and friends upon re-entry?

The next section of the methodology chapter describes my role as a researcher and decision to conduct this study as well as the social context of the research site, which includes the Learning Abroad Center at the University of Minnesota and their specific short-term study abroad course offerings. In the second section I describe the research participants, including the faculty leader and student participants. The research design is highlighted in the next section, followed by the procedures and strategies for the data

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

collection and analysis. In the concluding section of this chapter I consider the validity and reliability of the study and ethical issues encountered while conducting this study.

Position of Researcher

Previous studies of GLBT populations have highlighted the significance of the researchers' role as an insider/outsider. The importance of considering this positionality likely grew out of a response to times when research of GLBT issues furthered the stigma of homosexuality (Sandfort, 2000). Thus, it is necessary for me to consider my role as the researcher and the possible effects of being positioned as both an insider and outsider in this particular study. I am an insider, on one hand, because I have participated in two short-term study abroad programs as an undergraduate student and therefore have a good idea of the structure and requirements of a short-term course abroad. I am also a member of the GLBT community, though as I mentioned earlier in the introduction, I did not consider myself a member of the community until a few years after graduating college. Although I have volunteered abroad once since identifying as a member of this community, my time volunteering did not focus on my identity as a GLBT person. I am therefore an outsider, on the other hand, because I have not experienced studying abroad as a member of the GLBT community. I also did not participate in the study abroad program that is the subject of this study, so the students did not have any prior contact with me prior to the invitation to participate in the study.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Both positions likely influence the study in different ways. The participants could feel more willing to be open about their experience and identities if they know that the interviewer is a member of the GLBT community. But since I do not have experience studying abroad as a member of the community, I may have imagined incorrectly what that experience is like, which could affect the line of questioning during the interviews and the interpretation of their answers.

These positions as both an insider and outsider sparked my personal interest in learning more about how the GLBT population experiences study abroad programs. I also became interested in the gap between Caucasian and other racial minority populations in the pursuit of study abroad. I soon discovered, however, that GLBT students were relatively overlooked in the research literature on marginalized group participation in study abroad. For example, Salisbury et al. (2010) studied the factors that influence intent to study abroad of white students and minority students, but left out the GLBT population from their sampling. Other scholars have examined the effects of sexual orientation on students' decisions to study abroad (Pattison, 2009), but there are no studies on the learning that takes place during GLBT study abroad programs

I became aware of this study abroad opportunity for some months before deciding to conduct research on this particular short-term program focused on GLBT Studies and even considered joining the group on their journey to include participant observation. I was intrigued by this program and started investigating the existence of other GLBT

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

studies courses taught abroad. I quickly found there were few established programs and fewer that have been able to sustain themselves. Additionally, I did not find any research on the outcomes of this type of experience, which led me to believe a study on the course at the University of Minnesota would be useful and bring new research to study abroad professionals and GLBT professionals alike. I therefore selected to use this study abroad program and the Learning Abroad Center at the University of Minnesota as my research site. I will describe the course and program in greater detail in the following chapter.

The Research Site

The research for this study took place on the Twin Cities campus of the University of Minnesota and this section describes the site by first examining the University of Minnesota and its commitment to study abroad. It also reviews the history, development, and operations of the Learning Abroad Center as well as the types of study abroad programs offered (e.g., short-term courses, subject areas, locations). Lastly, this section recounts the developmental process of implementing the short-term study abroad course that is the subject of this study.

The University has committed to internationalize their campuses through many avenues, including study abroad. In the late 1990s the University of Minnesota was not sending many students abroad in comparison to other Big 10 schools, especially students studying outside of the humanities and social sciences (Fischer, 2010). The Minnesota Model of Curriculum Integration is a method developed by the University of Minnesota

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

in 1995 that aimed to change the demographics of study abroad students, not just in numbers but also in the ‘type’ of student (Woodruff, 2009). Four goals of the Minnesota Model of Curriculum Integration are relevant to this particular study: 1) “to increase the integration of study abroad into all undergraduate majors and minors; 2) enhance faculty/advisor awareness of the contributions that study abroad makes toward creating global citizens and well educated students; 3) develop innovative practices, materials, partnerships, and professional alliances; and 4) 50% of graduates will study abroad” (Van Deusen, 2007, p. 14). The ‘type’ of students the Model aimed to reach were students “enrolled in underrepresented discipline such as engineering, natural sciences, and information technology” (Van Deusen, 2007, p. 6). Through much effort by many people at the Learning Abroad Center and different departments across campus, the rates of students who do study abroad at the University has increased by 150% since the late 1990s (Woodruff, 2009).

The Learning Abroad Center (LAC) at the University of Minnesota currently offers 300 programs in 70 countries, ranging from long to short-term opportunities that include traditional study and exchange programs, as well as non-traditional directed study, internship, work, research, teaching, volunteer, and service-learning opportunities (LAC, 2011a). The LAC sponsors their own programs,⁵ offers affiliated programs that other institutions sponsor, and works with university departments that offer their own

⁵ Sponsoring a program involves planning, administering and evaluating a program.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

education abroad programs (LAC, 2011b). The short-term programs the LAC offers are called global seminars, and they consist of faculty-led study travel opportunities during the university's winter break or May-term. The global seminars are described as “intensive learning in a location that illuminates the topic [in] small groups of 15–25 students, [have] no prerequisites or language requirements, include excursions and cultural activities, [earning the students] 3 credits in 3 weeks in another country” (LAC, 2011c). For May 2012 there are 11 global seminars offered by the LAC to many diverse locations: China, Peru, France, New Zealand, Japan, Great Britain, and others (LAC, 2011c).

Short-term GLBT Program

The development of the specific program in question began when an advisor at the LAC approached the director of GLBT programs with the idea of creating a GLBT Studies global seminar about a year before the course happened in May 2011. They worked together to create a basic itinerary and the estimated cost for the course, and marketed the experience hoping they would have enough interest to make it happen. During this time, the LAC and the GLBT Programs Director worked with the University of Amsterdam and the Berlin office of IES Abroad⁶ to find the lecturers, site visits, and accommodations for the group. The interest was large enough from potential participants for the course to be officially offered. As mentioned earlier the Learning Abroad Center

⁶ Formerly known as Institute for European Studies (IES Abroad, 2011).

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

is among few universities and college in the country to offer a GLBT Studies course or program abroad. Those students who successfully participated in the course, specifically those who agreed to be interviewed are the focus of the next section of the method chapter.

The Participants

Before profiling the group of students that enrolled in the course and volunteered for the study, it is worth noting the background and experience of the faculty leader. As the director of the GLBT programs office at the University of Minnesota, the faculty leader had previous experience leading students on a GLBTA Leadership course to Chicago, New York, Philadelphia, and Washington D.C. that focused on GLBT history and activism in the United States. The GLBTA Leadership course contained experiential and service-learning opportunities with GLBT organizations and opportunities to meet with activist-leaders of these organizations (University of Minnesota, 2011). The focus of the GLBTA Leadership course was to enhance student leadership potential, and provide them service/experiential-learning opportunities. For the course abroad to Amsterdam and Berlin, the faculty leader expressed to me that her intentions were to have the participants gain an understanding of the history behind the community, their resistance efforts and GLBT activism, both historically and currently in those two cities that are now known world wide for their GLBT communities (A. Phibbs, personal communication, September 14, 2011).

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

The five participants of this study were similar to each other in some aspects but differed on many levels. Table 1 shows the general demographics of the participants and outlines who participated in the interviews and submitted their final papers, their year in school, previous international experience, and whether they have declared a major in Gender, Women, and Sexuality Studies or a different subject area. All participants disclosed in the interviews or their papers their gender identity and sexual orientation. Table 2 describes the participants of the study in terms of these personal identifiers. In all cases, the participant names have been changed to protect participant privacy.

Table 1. *Participant demographics*

Pseudonym	Interview	Final paper	Year in school	Previous International Experience	Majoring in Gender, Women, and Sexuality Studies
Steven	Yes	Yes	4	No	Yes
Robynne	Yes	No	2	No	Yes
Caroline	Yes	Yes	2	Yes, extensive	No
Evan	No	Yes	2	Yes, some	Yes
Erica	Yes	Yes	2	Yes, a little	No

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Table 2. *Participant GLBT profiles*

Pseudonym	Gender	Self-identified Sexuality
Steven	Male	Gay
Robynne	Female	Bisexual
Caroline	Female	Lesbian
Evan	Gender non-conforming	Bisexual
Erica	Female	Lesbian

The students were in many ways representative of study abroad participants overall. They had varying backgrounds in terms of financial concerns as a barrier to study abroad and different amount of previous experience traveling or studying abroad. Two participants cited global seminars as the only way they could participate in study abroad because the short term allowed them to graduate or stay on track with classes for their major. The interviewees also seemed to possess different levels of cross-cultural understanding, though measuring intercultural sensitivity was not included in the research design. All interviewees demonstrated interest in future study abroad opportunities and two of four were planning to participate in long-term study abroad programs within the year.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

The participants were recruited to the global seminar through the LAC in diverse ways. One participant heard about the opportunity in a Gender, Women, and Sexuality Studies class when a representative of the LAC came to speak about this specific global seminar. One heard about the opportunity through friends who found out about it in a class, and another through friends, but it was unclear how those friends found out about the global seminar. Another attended a study abroad fair looking for a long-term study abroad program, but was intrigued by the course content and location. Data about interest in this global seminar were not collected for the participant who did not partake in the interview portion of the study.

Research Design

The research implemented in this study was developed with the participant's perspectives as the central focus of the methodological approach. Several epistemological theories provided the framework for the research design. For this study in-depth interviews were utilized in order to capture the participants' perspectives of their experiences. Constructivist theory supports this method through the idea that the process of making meaning of the experience happens when the researcher (interviewer) and the participant (interviewee) create the knowledge together in the interview process (Abes, 2007). Critical theory, especially postmodern critical theory is an apt framework for studying the outcomes of this course because the nature of GLBT curriculum teaches students to think critically about social norms, subcultures, and oppressive thought

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

patterns. Hesse-Biber and Leavy (2006) elaborate on the topic of postmodern critical theory asserting that, “our ideas are not simply created in our minds, but rather are a part of a larger social and political context with its own materiality” (p. 31). Therefore, postmodern critical theory is an especially fitting way of researching this particular subject because GLBT identified persons, culture, and community are constantly striving to construct new paradigms about how to live and find creative and alternative ways to approach any decision, many times in contrast to the heterosexual and gender binary norms that provide social context to many aspects of mainstream society.

Collecting the words of the participants about their experience through an in-depth interview allows for a rich description of the experience to emerge, creating theory/theories about the outcomes of this particular study abroad course. Since this study will utilize interviews and document analyses of the syllabus and final paper assignments to collect data, the idea is to construct knowledge about the course and the realities of going through this experience in the context of postmodern critical theory.

Data Collection

The course director decided to teach this course abroad and not in the home country because it was focused on the history and activism of two specific regions of Europe. The course contents, assignments, and itinerary were tailored for this type of experience abroad as there is no similar course taught at the University of Minnesota. The first point of data collection is the analysis of the syllabus that illuminated the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

experiences the participants took part in through enrolling in this GLBT course abroad and also the intended learning goals that may have taken place through the perspective of the author of the syllabus, the faculty leader. The syllabus also allowed me as the researcher to understand the context of the activities and a chance to research the lecturers, the museums, organizations and neighborhoods the participants visited. Obtaining this information helped me in the data collection process, and provides the reader with context surrounding the descriptions given by the participants.

The next step involved conducting in-depth, open-ended interviews with five of the students who enrolled in the global seminar. This allowed me to view the experience from participant perspectives and also gain further understanding of the historical context of the experience. (See Appendix A for the Interview Protocol and Questions.) The open-ended interview format also allowed me flexibility in regards to the research questions in the interest of ensuring that the data captured the experience of the participants and adequately addressed the research questions. During the interviews I took notes while also digitally recording the conversation for all interviews. The response rate for interviews was lower than expected therefore the study was amended to include collecting the participants final paper assignment, in which the students were instructed to write considering 1) the GLBT history the participants learned through texts, films, speakers, exhibits, and site visits, 2) the activism encountered during the course and how that related to the history, and 3) How this learning affected how the participants

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

understand themselves in the context of GLBT communities and identities (Phibbs, 2011a). In summary, the data collection procedure included two qualitative methods: document analysis and in-depth open-ended interviews. Next, the analysis procedure will be outlined in detail.

Data Analysis

Since the purpose of this qualitative study is to understand the experience through the perspectives of those who studied GLBT history and activism abroad and their unique meaning-making processes (Creswell, 2009), the best way to analyze the data from the interviews and the final papers is through induction. Induction is the iterative process of analyzing and interpreting the data building categories, patterns, and themes until a set of themes are established (Creswell, 2009; Hesse-Biber & Leavy, 2006; van den Hoonaard 1997). For the interview portion of the study, quotes from each participant's transcribed interviews, comments from the member checking, and interview notes were summarized and key ideas tracked in an excel document. In performing this task, themes and if necessary, subthemes were added to the participant quotes that provided insights into the categories of pre-departure experience, the history learned, the activism encountered, the definitions of key terms discussed, and personal development they perceived was at least in part due to participation in the global seminar. The analysis of the final papers utilized a similar process starting by coding the quotes by adding themes and subthemes. In writing the analysis sections, the themes mentioned above were illuminated through rich

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

quotes from the interviews and the final papers in the context of the course curriculum.

As the researcher, I interpreted the ideas and concepts introduced by the participant's words as closely to their intended meaning as possible, while also ensuring the readability of the quotes.

Validity and Reliability

The use of the methods of document analysis, in-depth interviews, and member checking increases the validity and reliability of the study through triangulating the data looking for convergence in the research findings (Hesse-Biber & Leavy, 2006). In member checking, each recording was transcribed and sent to the participant to give feedback on the conversation to clarify their remarks before interpretation and make sure the interviews captured their experience (Creswell, 2000; Hesse-Biber & Leavy, 2006). Member checking participation was unfortunately minimal; however, comparing the final papers to the interviews increased the accuracy of the transcriptions. Reliability was also taken into consideration throughout the data collection process. Memos written during the data collection defined the themes so that the interpretation of the data stayed consistent through the coding process.

Ethical Issues

Considering ethical issues is a necessary part of any research study, and this is particularly true for research related to the history and activism of a sexual minority. Several ethical issues occurred throughout this research project that deserve

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

consideration. Evidenced by the interview questions and protocol (See Appendix A), the participants were not directly asked to identify themselves in terms of their sexual orientation. The purpose of this study was not to compare the learning outcomes of students with different sexual orientations but get a detailed picture of the experience from the viewpoints of a diverse group of students. However, because the questions ask the participants to describe their experiences abroad while learning about GLBT history and activism, their sexuality could be disclosed if they chose to do so. All participants interviewed consented to their participation knowing the risks of their participation in the study. They were also informed of the potential benefits they could receive in participating in the study, including sharing their experiences in concrete and purposeful manner, which allowed them to process the experiences and the learning, and reflect on the re-entry process. All of these benefits could potentially help them academically, professionally, and personally.

Methodology Overview

This chapter contained an overview of the methodological principles used in conducting this study. Before presenting these principles, my research position was outlined in detail regarding the insider/outsider role. The Learning Abroad Center at the University of Minnesota was profiled as part of the research site section, followed by the participant profiles. Next, the research design was presented along with the methodological frameworks supporting the decisions made in the research design,

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

followed by the data analysis plan. Next, validity and reliability management was described, finishing the methodology section with a discussion of the risks and benefits of participation in the study to address ethical concerns. In summary, this section has outlined the procedures I used in analyzing and interpreting the data. In the next chapter I describe the interpretation of that data and display the analysis to illuminate the outcomes of this GLBT study abroad experience.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Chapter Four

Data Analysis

The goal of this chapter is to illuminate the experiences of the participants themselves in order to understand how this global seminar shaped the learning and personal growth of the participants. This chapter begins with an examination of the course content, with evidence provided by the syllabus, the interviews, and the final papers, in order to give the reader a solid understanding of the components of this study abroad program. An inductive analysis of the qualitative data gathered through the four in-depth interviews and the final papers of four participants will follow, which relies upon constructivism and postmodern critical theory. This section of the analysis is informed by the research questions, though the chapter does not follow the research questions in structure; rather, it follows these six primary themes: 1) pre-departure expectations and experiences, 2) GLBT history of Amsterdam and Berlin, 3) the connections between history and activism, 4) the meaning of activism and community from participant perspectives, 5) definition of activism and 6) the personal development experienced from participation and demonstrated through sharing the experience with others upon re-entry. The last part of the chapter contains a synthesis of how the analysis fits into the context of the research questions and the theoretical framework.

Course Contents

Reviewing the course contents for a study abroad program is the act of recounting

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

the itinerary of their travels, site visits, activities and assignments in order to comprehend and give context to the excerpts from the interview transcriptions and final papers. The syllabus (See Appendix B) illuminates the intentions of the faculty leader in terms of the learning and development that the course was designed to deliver. Looking at the course contents also provides a better understanding of the intended components of the experience as well as a glimpse of the intended learning outcomes. This document analysis allows a comparative perspective wherein the GLBT global seminar at the University of Minnesota can be viewed in light of Laura Donnelly-Smith's (2009) best practices for short-term study abroad and Kyoung-ah Nam's suggestions for effective configuration of short-term programs, as outlined in the review of the literature. However, reviewing the syllabus does not allow for a full understanding of the course components since it is unknown if the course followed the initial itinerary outlined in the syllabus. The interviews suggested that the course completed the planned activities and then some. The activities the syllabus left out will also be recounted in this section through the descriptions of the interview participants.

According to the syllabus, the group spent four days in Amsterdam to begin the experience. While they were there, faculty such as Theo van der Meer and Saskia Weiringa at the University of Amsterdam provided first-hand lectures. A study participant named Steven⁷ described Theo van der Meer as a specialist in “sexuality-

⁷ All names have been changed to guarantee participant privacy.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

related law during the 18th century.” Students also had a chance to hear presentations from GLBT students about the University of Amsterdam Pride festival. Additionally, the syllabus further notes that they intended to visit sites in Amsterdam such as a Homomonument, the Prostitution Information Center in the Red Light District, the Anne Frank House, and the Resistance Center. After staying in Amsterdam for four days, they departed for Berlin, where the group would remain for the rest of the 24 total days abroad. The activities in Amsterdam noted in the itinerary allowed the students a short glimpse through the lens of history and activism into Dutch culture such as current Dutch policies regarding marriage and prostitution and also the complexities of GLBT culture in Amsterdam. As one participant, Erica, noted:

[We] did a little bit of history in Amsterdam... [which] went back the farthest to like the 18th century which I thought was interesting just because there’s not a lot of... Generally gay histories don’t really go back that far, there’s not that many sources.

Erica’s mention of the historical learning in Amsterdam scrapes the surface of the historical learning that will be expanded in the next section, but allows for understanding of the type of learning that occurred in the first location.

In Berlin the course included lectures by Andreas Pretzel, renowned historian on homosexuals in the Holocaust; Jenny Bluhm, an HIV/AIDS activist and educator; and historian Günter Grau, who guided the group through *Sachsenhausen*, the concentration

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

camp where many homosexuals suffered under Nazi rule. They also toured libraries and museums such as the Wall Museum on *Bernauer Strasse*, a street situated next to the former Berlin Wall, *Spinnboden*, an archive of lesbian history, the Magnus-Hirschfeld Society with expert Ralf Dose, and the *Schwules* Museum with an expert archivist or museum director. The group toured *Kreuzberg*, a queer/Turkish neighborhood, and planned to spend time with local members of the GLBT community in Berlin at local GLBT cafes and bars such as *Silverfuture* and *Tantehorst*.

Some activities not on the syllabus were mentioned by participants in the interviews and final papers and are therefore worth reporting. In Berlin they visited GLADT or *Gays und Lesben aus der Turkei*, which is a community center that provides services to members in the GLBT community from the immigrant population mostly from Turkey. Another center visited by the participants was described in detail by Erica:

Trans Inter Queer, TRIQ, an organization that worked on issues specific to the trans⁸ community, such as attempting to change the law regarding name changing, as well as providing services for trans and genderqueer people.

Another community center they toured was the *Sonntags* Club that arose from the GLBT community of the former East Berlin. Robynne described the *Sonntags* club as a subsidized community center/coffee bar run by volunteers with spaces for groups and performances. Erica described another site they visited called:

⁸ A word to encompass transsexual, transgendered, transvestite identified people that is used by the author and the interviewees throughout the rest of this study.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Schwulen Beratung, a counseling center for gay men, provided programs aimed at helping gay men deal with issues specific to their community, such as HIV/AIDS, mental health, coming out, migration, substance abuse, discrimination, and a variety of other issues. They also work to directly help older gay men who lack a definite support system through the development of a housing center that includes assisted living as well as apartments in order to provide older gay men with community and support.

The course contents included many different opportunities for the students to meet experts and activists in the community in order to learn about history and activism and see the places where current activism is taking place in Berlin and Amsterdam. The places the group visited as a part of the course exposed them a wide variety of perspectives on the historical events and the historical and contemporary activism that took/is taking place in Amsterdam and Berlin.

As mentioned in the first chapter, the students were required to journal about their experiences, allowing them to begin processing their thoughts while still participating in the course. For the journal entries they were guided by the questions: 1) What did you experience today? 2) How did you feel today? 3) What did you learn today? (Phibbs, 2011b). In addition, the students were required to read two books about the persecution of homosexuals during World War II, *The Pink Triangle: The Nazi War Against Homosexuals* by Richard Plant (1986) and *The Men with the Pink Triangle* by Heinz

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Heger (1980). They were also shown some films, such as “Paragraph 175”, directed by Rob Epstein and Jeffrey Friedman, and “Half a Life”, co-directed by Kay Wishöth, who also spoke to the group after the screening of the movie. Close to the end of the trip, each student prepared a presentation to share their learning and their thoughts about their time in Amsterdam and Berlin with the rest of the group.

The final paper assignment (See Appendix C) required the students to write a 15-20 page paper about their experience and synthesize what they learned from the experience, which, as mentioned in the last chapter, four students submitted papers as data for this study. They were required to answer three questions about 1) GLBTQ history, drawing from the books, films, lectures, and site visit experiences, 2) current GLBTQ activism and its connection to history, and 3) how all these experiences affected each student academically and personally (Phibbs, 2011a).

Thus far the course components have been outlined in the document analysis of the syllabus, supplemented by the description of other activities by the participants in the final papers and interviews that allow a greater understanding of the course contents. In addition to the site visits, class discussions, and lectures, the students were required to read two books about homosexuals in the Holocaust, and journal about their experiences. In the process of planning for the course, participating in the activities, and processing the experiences, the students formed ideas and opinions that are the subject matter of the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

themes of this analysis. The first theme recounts the expectations of the students in the pre-departure phase of the experience.

Pre-departure experience and expectations

In the participant section of the last chapter it was revealed how these students found out about the global seminar. In the interviews the participants shared their experiences in showing their interest and plans to enroll in this particular global seminar, for some students the course fit directly into their major. For others it did not fit directly into their majors but filled elective requirements. All participants were interested in the experience because of personal interests. Steven's interest in the program was partially due to his interest in the topic, as Gender, Women and Sexuality is his major. He was also interested in going because he, "identifies as gay so I'm in there. I'm in the program title." Other interviewees did not explicitly mention this sense of belonging in the course through identification as a part of the GLBT community, however, many clearly were interested in the course because they were a GLBT identified person.

Most students found that their families were very supportive of their choice to study this topic. When describing her experience sharing her plans to participate with her parents, Caroline said, "My parents are really the greatest parents in the whole world. You know they were great and they didn't care. They were like "oh, cool!" you know?" She added, "They didn't have a problem telling people as far as I know, where I was and what I was doing. Umm, I didn't have a problem telling anyone where I was going. I

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

didn't have any pre-departure issues I guess." Both Steven and Erica's families echoed this positive experience sharing plans to study GLBT history and activism. Steven said his family was supportive:

I have a very open and accepting family in terms of my sexual identity so that was never an issue in my case, talking about the queer aspects of the trip and what I would be learning. And you know everyone that I talked to about knew that I was interested in studying gender and sexuality.

Erica said her parents thought that the topic was "interesting [and that] this is probably my only opportunity to really get to go abroad during college," which encouraged her to enroll.

One student did not experience as much support from family as the other participants. Robynne had more difficulty sharing her plans with her mother, she said:

[My mom and I] went out to dinner one day over winter break and I was like, 'Mom, I, it's this trip I'm going on. It's a GLBT history and activism trip. Now you know.' And she was like, 'I don't know how to tell your father.' ... And she was worried, but my mother loves to worry so I wasn't necessarily shocked by that.

Robynne also mentioned that she left out the GLBT piece of the title and left it to 'history and activism' around "extended family or neighbors" because she is, "not out to a lot of adults." The support from parents the students received in sharing plans to enroll in the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

course was generally supportive, though it varied in the type and amount of support. The support of family and friends could have affected the experience in positive and negative ways, though there is no way to measure this affect, however it is logical to assume that participants with supportive families might have a more positive experience than those whose families are reluctant.

The experience sharing plans to participate in this global seminar incited different reactions to the GLBT content of a study abroad program. A few students shared that some of the friends and family who heard about their plans to study GLBT history and activism commented on the uniqueness of the content, as Steven pointed out, “people were surprised by the subject. People were surprised that there was a trip that was specifically about GLBT [issues].” Erica agreed. She said, “there was definitely a lot of like, well ‘GLBT history? What does that mean?’ You know, it’s not a topic that is considered something that you study a lot. People don’t think about it that much.” This reaction isn’t that surprising considering how few GLBT focused study abroad programs there are in the United States currently. The pre-departure experiences of the students were varied, though many who participated in this study had the support of friends and family to enroll in the global seminar.

Reclaiming the past: GLBT History

The study participants shared valuable reflections about the history of Amsterdam and Berlin that they learned as part of the course through the lens of GLBT history. Their

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

inquiry during the trip was dedicated primarily to GLBT history in Amsterdam and Berlin from the 18th century onward, and in Berlin especially, they focused on the Holocaust and the Cold War. Before analyzing the historical learning that took place, it is worth noting that the student's background knowledge of general European history varied. Evan wrote in the final paper:

For me, reading our two assigned texts was both an excellent introduction to the course and a very comprehensive study of what our historical focus seemed to be. In high school, I took a two year long IB European History class that spent multiple months on Germany—from World War One, to the Weimar Republic, through World War Two. This gave me a strong base to spring off of into *The Pink Triangle*, which connected the broader history of Germany I had learned to the more specific history of the queer community of Berlin and gay men in the Holocaust perfectly.

While Evan had solid background knowledge in European history, Erica acknowledged her previous unfamiliarity with the GLBT history stating, “I didn’t know all that much about the history prior to the course...” Robynne’s experience was similar to Erica’s, and she described her inexperience with the historical context in the following way:

A lot of what we learned centered around the 20s through the 60s and 70s in both Amsterdam and Berlin. We focused a lot on the Holocaust and the division of Berlin and Germany and how that affected GLBT lives and it was fascinating, yet

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

it was horrible to hear how horrible people can be to other people. ... We read *The Pink Triangle* which was really interesting to hear about how open Germany kind of had been before it fell apart basically, which I had no idea.

This quote highlights the history learning of the global seminar and alludes to the interest and emotional response to the learning about the GLBT history of these regions. Studying the history is a difficult prospect due to the complexities of studying a sexual minority in history. Many participants commented on this, for example, Erica focused on these problems in her final paper:

History is not easy, and thus, the history of a small minority of people who are difficult to trace and even more difficult to identify, is even messier. That, I think, is the inherent problem of GLBT history: a small minority of people, who are increasingly difficult to identify, who were often forced to hide due to stigma and shame, and who are rarely unified in cause and ideology, present historians with some of their greatest challenges, which, in turn, leads to problems in defining what GLBT history is, as well as problems of its presentation and accuracy.

This statement could translate to the struggle of studying GLBT history in many different areas of the world. Steven noted that the specific history of homosexuals in the Holocaust was especially hard to track because, “so few homosexual Holocaust survivors have come forward with their stories because of the continued prejudice they face.” He also added, “Within popular historical discourse, homosexuals seem to be last on the list of

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

those deserving recognition. Their stories are hard to come by...” Nevertheless many historians in many parts of the world do their best to research GLBT history and add to the knowledge about the journeys of the GLBT population.

This includes the history of the GLBT population of the United States. Robynne later expanded on her statement, noting that not only was she able learn about the events of GLBT history in Europe, but also about GLBT history in the United States;

And so learning, a lot of the learning I did was not just about the history of Amsterdam and Berlin and its relationship to the GLBT community, but also how that relates to the [United] States’ history. Because Stonewall would be mentioned and I would be like, ‘yeah, I know it’s important but I don’t know what it was, and don’t really have any idea other than a word that I’m supposed to know. And so we had a little overview of that when stuff like that would come up, and it was really good to learn because I got to learn both timelines ... at once.

In learning about the GLBT history of Europe, Robynne was able to focus on the relationship between the historical movements of Amsterdam and Berlin and what happened at the same time in the United States, expanding the historical learning across borders.

By visiting to important historical sites and speaking with people who have firsthand memories of historical events, many students noted how tangible history seemed. For example, Steven said in an interview, “You could feel and see and analyze

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

the history, specific geographical history that was present in the atmosphere.” Steven also commented on the presence of history in the final paper in a slightly different fashion, this time comparing his viewpoint to those living in Amsterdam and Berlin, “Perhaps the local residents have become acclimated to reminders of their nations' past and they are able to overlook them on a daily basis, but for me, visiting as an inquisitive American student, I saw reminders nearly everywhere.” This quote showcases the value of the student’s presence for those they encountered while in Europe. The students had the ability to see the history from a very different perspective than those who live in Amsterdam and Berlin, and sharing this viewpoint could have had an impact by reminding the local residents the value of remembering their own history.

Others commented on the power of learning about the historical discrimination, oppression, and persecution of the GLBT population in the locations where the events took place. This aspect of the global seminar was a frequent comment of the study participants. Erica wrote in the final paper:

It was one thing to read Plant’s account of Magnus Hirschfeld’s life and work, but it was quite another to visit the *Hirschfeld Gesellschaft* (Hirschfeld Society) and see some of the books he had in his collection and some of his personal artifacts, such as the briefcase that accompanied him through his exile. I could read about history forever, but actually seeing where it happened and physical expressions of it makes an impact that no book could.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Evan also commented on the power of learning from the source:

Going to *Sachsenhausen* made everything more visceral and immediate for me. History will never again be a boring and dusty topic for me after this trip, now that I know that history isn't just a story in a book, but people's trauma.

Caroline added to this sentiment through both her comments in the interview and in the final paper assignment, and like Evan, cited the visit to *Sachsenhausen* with Günter Grau as an especially powerful experience. In showcasing the primary stories from people who lived through the history being studied, this course abroad succeeded in providing the students with powerful lasting impressions of the historical struggles of GLBT people in both cities but especially Berlin, because more time there allowed them to learn more about the history. Learning history from living sources also attempts to ensure that the participants learned what really happened as accurately as possible. However, this is a very difficult prospect since many stories are permanently lost.

Thus far, all mention of the historical learning of the participants of the global seminar has, for the most part, excluded the history of lesbians, bisexual and transgender people in both cities because the documents from history mainly contain reports of criminal homosexual activity of gay males. In explaining why a large contingency of the community was not represented in the history Erica explained the problems of studying minority history:

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

In Berlin, our study of history focused on gay culture in Weimar Berlin and on the persecution of gay men during the Holocaust, two periods that are very well documented and of which there has been quite a bit of study in recent years. Once again, the problem of evidence arises, because we can only study what we have documented, and what we have documented raises questions of identification and the public sphere. With respect to gay and lesbian culture in twentieth century Berlin, places like the *Schwules* Museum and *Spinnboden* have collected as much information as possible on the gay and lesbian culture and life during that time, which seemed to consist mostly of publications, photos, and some personal effects and stories, which allow a fairly rich picture of the period to be constructed, but still present problems because they once again only represent one facet of the whole.

In this quote the “one facet of the whole” is a general one on the history of gay males and the exclusion of lesbians, and especially of bisexual and trans identified people. In studying GLBT history the students came to the conclusion that studying history is problematic and complicated in general. Many of the perspectives, especially the GLBT population of Germany that lived during and after the Third Reich, were undocumented because of continued persecution. In his final paper Steven wrote, “homosexuals who were released from the camps were not free from persecution and they have never been granted restitution by the government like other groups who were imprisoned and murdered,”

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

after quoting Klaus Müller(1980), who wrote the introduction to the text, *The Men with the Pink Triangle*. Müller wrote, “We have few names, and fewer faces: not more than fifteen gay Holocaust survivors have spoken of their experiences, and many of them have asked for anonymity.”

Though the experiences of gay men during the Holocaust were indeed horrific and deserve to be studied in the grander context of the Third Reich, Erica took issue with the emphasis the course contained on homosexuals in the Holocaust. She wrote in the final paper assignment that the persecution of homosexuals in the Holocaust may have been presented in way that made this persecution seem like a larger part of the Holocaust than it was, especially in comparison to the Jewish population or even gypsies or Jehovah’s Witnesses. She concluded this thought in saying, “I do not think that the persecution of gay men by the Nazis necessarily fits into the narrative of the Holocaust, as I think that it would be better, and more accurate, to place it within the narrative of the Third Reich and its legal policies” This comment shows an ability to think critically about the history that the students were and were not learning. The participants mentioned that, when studying history, viewing parts of history in the context of the whole is a necessity. Steven said that in discussions he engaged in outside of class about historical lectures, he and his classmates “...did a lot of wondering what isn’t being said, purposefully by these scholars, sometimes, which I think sometimes was about the explicitly sexual stuff that they didn’t want to talk about or perhaps contested history.” The act of “thinking between

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

the lines” further demonstrates that one must be thinking about the parts of history that are not presented when studying history. The participants of the global seminar were able to analyze complexities of this learning, demonstrating the ability to think critically while processing the historical content of the global seminar.

The students who participated in the study showed that they learned a great deal about the GLBT history of Amsterdam and even more about the GLBT history of Berlin, which is presented here to demonstrate what was learned in the global seminar and how the students processed their learning. In considering GLBT history, the students even examined what was missing from their discussions and how other perspectives might affect their understanding of the knowledge. Noting the “contested history” the scholars were not willing to speak about and whether the persecution of gay males in the Holocaust better speaks to the legal system of the Third Reich rather than the historical narrative of the Holocaust as a whole, are both good examples of how engaged the students were when learning the history content of the global seminar. This shows that participants in this study managed their learning through postmodern methods of thinking about the unsaid truths. To continue the learning about history, the students also viewed the connections of the history to the current activism they saw in both Amsterdam and Berlin. This connection is the next theme that emerged from the data.

Connection between history and activism

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

The connection between history and activism is two fold. First, the participant commented on the history of activist movements of the GLBT community of the two cities. Second, they remarked that history was often a basis of the contemporary activist efforts as well. Historical activism was observed by a student who wrote about the learning they gained in lectures:

Activists are so clearly present in history, from the men in the 18th century who brazenly cruised outside a government building in Amsterdam (presented by Theo van der Meer) to the group of gay men who covertly met in the basement of Charlotte von Mahlsdorf in East Germany during Soviet rule (including Michael Unger, who went on to found the *Sonntags Club* in Berlin).

These instances of historical activism focus on the actual events in history that exemplify activism that was present in the past decades and centuries. Some types of current activism that the group witnessed contained an aspect of reclaiming the history, which another form of historical activism in a different sense. Erica describe this type of historical activism in the final paper,

Another major form of activism that I saw in Berlin was historical activism, or work to explore and/or preserve GLBT history, which is activism because in order to move forward, a group must know where it has been, as well as because history can be, and is, used for education. An important part of activism is changing people's minds, and showing them that queer people are not scary or threatening,

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

which can be done, in part, by showing that non-hetero-normative people have existed in some form or another throughout history.

The connection between history and activism highlights how the collective understanding of history dictates the type of activism and gives reason for the activism to improve the present day lives of the GLBT community. One of the other areas that students addressed in the papers and interviews is how to define activism. Their words and thoughts on this topic and how to define other key words such as community, equality and tolerance in cross cultural contexts will be related later in this analysis section. Before embarking on that journey, it is important to relay the student observations and descriptions of the activism and community they encountered.

No matter the context in which the students observed activism in Amsterdam and Berlin, they saw a direct connection between the history of the GLBT population and the activism currently occurring in those two European cities. Some students reflected on their experiences with activism in the United States and how they didn't feel as connected to history on comparison to the activists they met in Berlin or Amsterdam. Steven wrote, "While the histories of... American gays and lesbians have certainly shaped the ways I think about my identity and how my community engages in activism, I don't see or feel them every time I engage in some form of activism." This experience with activism in the student's home culture, contrasted with their learning about the history of Amsterdam and Berlin and the present day activism they observed. Other students noted that history

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

and activism truly complement each other in many ways. Caroline wrote in the final paper:

The lectures that composed our perception of Amsterdam and its GLBT community were invaluable windows into the relationship between history and activism. Each is incomplete without consideration of the other. The most effective activism asks questions; it does not ask questions of history, but uses history to evaluate and ask questions of the present.

Caroline's observation about the nature of studying both history and activism points out how history can explain reasons for the type of activism that is present in those regions of Europe. Evan also wrote about history serving as a reason for activism in the final paper assignment:

From what I saw, almost everything that I considered to be activism was related to history, often very closely. After all, if people were historically all treated equally, there would be no need for activism. It seemed like everyone that talked to us didn't feel comfortable talking about what they were doing in the present day until after they had given at least a fifteen minute overview of all the history related to their topic.

Evan makes clear that the description of the activism was not complete without the specific historical background that gives reason to the type of activism of a specific organization or group.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

This connection was common among other student comments that stated in many different ways the same general experience of listening to activists who almost always presented the historical events that helped to mold GLBT social movements and the activism they were involved in. All of these comments demonstrate that history is present in current-day activism in these regions, which was very evident to the participants of this global seminar.

GLBT Community and Activism of Amsterdam and Berlin

The students described the general culture of both cities to gain an understanding to their impressions of the broader culture of those regions to give context to their descriptions of the GLBT communities in Amsterdam and Berlin. In the interviews the students commented on the general cultures of both Amsterdam and Berlin, and it seemed most students preferred Berlin, with the disclaimer that they had spent the most time there, so they were biased on that account. One student wrote that it seemed like Amsterdam, “had a really like organic feel, but like they were, I can’t remember how they described it, ‘busy but not busy,’ like cool and collected, but like in that hipster way.” Steven commented that, “Amsterdam felt much more touristy. It felt like people weren’t local. Especially like we were there over the weekend so there were a lot of people there shopping. And like walking around the city center and it was I think pretty obvious that most of them didn’t live there.” Whereas in Berlin, “[it] feels little bit more like... inhabited or like it feels a little more like there are locals who are like living lives

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

there, normal lives.” Two of the four participants who were interviewed talked about the legal use of marijuana in Amsterdam. The policy was not a part of the academic content of the course, though one student did remark that, “[marijuana] did seem to be, like a bigger part of the culture of the center of the city than I was expecting.”

Many students were very happy with the general atmosphere and culture of Berlin. Steven described the general culture of Berlin in more detail, including the history of the Cold War:

Berlin was just unbelievable, and I think we really had an opportunity there to really see a cross cut of culture within a culture you know, as far as experiencing “the European way” and the amount of exposure that [the faculty leader] provided for us for both, not just from like a West Berlin point of view which is really the western point of view but also ... talking with a lot of people who were former East Berliners.

The general differences of the East and West Berlin neighborhoods allowed the students to see the residual affects of history on the general culture of Berlin and alluded to the history of the separation during the Cold War. The cultural general observations allowed the students to frame their observations of the GLBT activism and community in context in Berlin and also to some extent in Amsterdam.

The GLBT community of Amsterdam that the group was exposed to was limited to the academic community of the University of Amsterdam. Amsterdam is known for

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

historically holding liberal policies regarding legal prostitution and marijuana use, which gives general context to the tolerance they show toward sexual minorities. Homosexuality was decriminalized in 1811 and same-sex marriage has been legal there since 2001 (I Amsterdam, 2009). The perspective of the mainstream Amsterdam community toward GLBT persons was described by Robynne, “In Amsterdam ... there was no sense of real GLBT community because like the idea was ‘conform and don’t let us see it’.” She also said,

[The Dutch] have this idea that they’re post-homophobia, because gays can get married and so they’re just kind of like, we have that, and the [University of Amsterdam Pride students] were talking about how there’s not a lot of activism around [gay rights] anymore because they have that milestone...

The concept of conforming was mentioned several times in conjunction with a recent swing toward a more conservative political movement in Amsterdam. Robynne continued to describe this environment, “It’s really hard for a lot of [the GLBT community] because they are forced to be closeted because Amsterdam and the Netherland’s motto is kind of like, ‘conform and everything will be ok’.” Erica described the complex political tensions between the right wing politicians, the GLBT community, and the immigrant population of Amsterdam,

In Amsterdam ... their current political swing seems to be going very right wing towards the kind of nationalist way. So they talked a lot about that and how the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

GLBT community has sort of been co-opted in a way because, with the immigrant [population] they have a lot of like, not so much Turkish but like North Africans in Amsterdam [and] the majority was Muslim population in the immigrant communities there and so there was a lot of talk about how the right wing are using the incidents of sort of gay-bashing by the immigrants to stigmatize the immigrants and say that, ‘we shouldn’t have anymore immigration.’ To best that I understood it, that’s a lot of what we talked about in Amsterdam, so it’s a lot of more focused on the tension between the GLBT community and the immigrants and how politics are affecting that.”

This complicated phenomenon that Erica describes is part of the “homonationalism” debate regarding racism and discrimination within and round the discourse on sexuality in Europe in general. Caroline also approached homonationalism by trying to define it literally, which she said misses the true definition of the phenomenon when tolerance of homosexuality is used to divert attention from other underlying societal problems, such as discrimination of immigrants. Caroline continued to explain that the GLBT community is involved in the racial conflict surrounding immigration because gay marriage is legalized therefore, “the activism present in Amsterdam has the luxury of focusing on theoretical solutions of why people do not like other people.” This quote demonstrates the residual issues in Amsterdam in and around the GLBT community regarding diversity as a general source of societal conflict.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

The historical tolerance of sexual minorities by the mainstream culture of the Netherlands provides insights into the current diversity issues of the GLBT population in Amsterdam. In addition to these problems, lacking an organized GLBT community is a problem for citizens of Amsterdam who identify as bisexual and trans because they are not as recognized in the mainstream culture, which legally recognizes gay and lesbian relationships. Erica commented on the lack of a trans movement in Amsterdam:

The impression that we got was that, the Dutch culture is, ok, it is fine if you're gay as long as you hold the gender norms, ...that's what the Dutch students that we talked to, kind of the impression that they made. That ... they're tolerant and accepting of homosexuality provided that you don't, sort of, bring those gender identity issues into it.

The description of Amsterdam's current state of GLBT culture does not quite hold up to many of the student's expectations of the city, and the lack of an inclusive community there was difficult for some of the students who identified as bisexual or gender non-conforming. In response to the lack of history and research in Amsterdam and Berlin about the bisexual and trans population, Evan wrote:

We did not meet a single person who talked about bisexuality, and our only exposure to trans activism was on the last day of classes where the lecturer was rushed and did not even belong to the organization we were visiting. This whole experience during class time served to make me feel like my queer family that

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

lives outside the binary of man or woman and gay or straight was not welcome under the GLBT umbrella.

The difficulty of being exposed to a GLBT community in a different culture is understandable considering that GLBT persons in any culture construct their own personal concept of GLBT community in the context of their lived experiences. Evan's idea of an inclusive community did not translate to the GLBT community in Amsterdam and though Berlin included a little more exposure to bisexual and trans activism and community, neither lived up to expectations.

The participants of the global seminar gained a fair amount of knowledge on the issues the GLBT community faces in Amsterdam, even though they had a shorter stay there. Nevertheless, they were more positive about the experience in Berlin as they received a fuller picture of the city in general GLBT community, both in the academic but also the practical sense during their longer stay.

As mentioned in the culture general descriptions of the historical division of Berlin, the students learned about the GLBT community through the differences between the GLBT communities on both sides of the Berlin Wall. One student commented in the interview that, “[The GLBT community of Berlin has] remained in a neighborhood by neighborhood kind of situation.” It seemed that the group did not expect to learn what they learned about the current GLBT community due to the separation of East Berlin and

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

West Berlin. Erica described the overall GLBT community that focuses on the lingering affects of the Cold War:

In Berlin, it was interesting because you could sort of see the split from the East Germany and West Germany. Like when we went to the neighborhoods that were in the former East, it was very different feel, the way they talked about it, you know, the way sort of the [GLBT] centers were set up than in the West. It seemed like they were, not sort of catching up, but that they'd taken a different path. It seemed like there were still two communities, you know, they hadn't fully integrated.

In West Berlin, many students were surprised that the community was very fractured. There was a gay community and a lesbian community but there was no GLBT community and they did not work together. In the interview, Robynne recounted a similar surprised reaction to the reunification of an activist from former East Berlin, "Michael [from *Sonntag Club*] talked about how they were really surprised at how splintered [the West] was when the wall fell because [the East] had bonded so much against the Soviets" She continued to describe the West Berlin history and its affect on GLBT community,

In the West they didn't have a common enemy so they splintered. So, the counseling center was completely segregated from the lesbian archives [*Spinnboden*], and the lesbian community ... had more infighting because there wasn't a common enemy to bond together against.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

According to the students, not only did the East and West GLBT communities not fully integrate; the West Berlin community never recognized the East Berlin movement. One student described the community in the East and the fallout they experienced after the fall of the Berlin Wall,

Instead of the Western spiel about the East Germans living under a totalitarian regime, we heard about the rich sense of community and social security, the liberties they had [in the East] before West Germans got them, and the devastation after the fall of the wall in 1989, losing everything and given no credit or compensation, much less acceptance under the Western takeover.

Another described meeting with a group of people in the former East Berlin as

Extra valuable to me... because they are still struggling within those communities [like] the *Sonntags* club... talking about how they are still disconnected from you know a lot of the West, the former western people and that they felt that they were just brushed aside, like their efforts didn't matter.

This description of the former East Berlin GLBT community also made an impact on Robynne, which she related in the interview:

A lot of the group didn't have a huge amount of knowledge in the Cold War history but for me, I think that it was really fascinating to have dispelled this, "The West was the good one and had all this liberty and freedom, and the East was all oppressive and you know, took away everyone's rights; whereas the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

perspectives from the GLBT leaders that we talked with who were former East Berliners really had this whole sense of, 'we really had something,' and there was this whole sense of when the wall came down that ideology of westerners of being higher and mightier prevailed a little bit and kind of suffocated all the really valuable work East Berliners had done...

One student described the current East Berlin GLBT community as more accepting to groups that are marginalized within the general gay and lesbian community. One student said, "In Eastern Berlin the people we met started an organization... was more inclusive and [better at] reaching out to a greater variety of queer people, generally speaking."

Another added to this notion comparing the trans movements of both cities,

In Amsterdam they don't really have a trans movement and in Berlin it's just kind of starting. We visited one place [in Berlin] that was supposed to talk a lot about trans issues and then we ended up really not talking a lot about trans issues and I remember I was like, 'I thought we were going to talk about this,' and then one of the participants asked like, 'well, where is the trans movement?' and [the speaker] was like, 'It's kind of starting, sort of, maybe'.

In Berlin, the immigrant population, which is mostly of Turkish or Kurdish descent, is one of these marginalized populations that has started a small movement (GLADT, 2011).

Erica said in the interview that in Berlin, "there was a lot of emphasis on the immigrant population, and like, sort of integrating the immigrant population, and services

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

specifically for the immigrant population.” The group visited the organization GLADT (*Gays und Lesben aus der Türkei*) that is spearheading this effort, and Erica wrote about their efforts in her paper:

[GLADT] is addressing the issues of a marginalized group within the queer community and trying to change the situation for them directly, through programs that work directly with the community to help raise awareness of issues such as sexism and racism.

For the GLBT community in Europe in general, the students were surprised at how different it was in comparison to their personal conception of GLBT community constructed from the cultural contexts of the United States. Robynne said in the interview,

Almost all the people we talked to were very devoted to identity politics, so lesbian social movements as separate from gay social movements, queer people of color social movements, as separate from you know [the] mainstream... And the idea of queer was not, the idea of queer how we [in the U.S.] use it, this like, encompassing political identity wasn't in nearly anything we learned and there were like one or two exceptions of scholars that we heard.

The identity politics of the gays and lesbians in Europe did not permit them to band together under one term such as queer, which was not used in either Amsterdam and Berlin as an umbrella term that is generally used in the U.S. for all who identify with the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

GLBT community and is many times even added to the GLBT acronym to form “GLBTQ”. She then offered a tangible example of how the separate communities of Berlin do not work together for the same goals, and sometimes create tension between the groups:

A recent example of how [separation between gay and lesbian movement is] still happening is when the monument to the homosexuals that lived through the Holocaust was built there’s a video of two men kissing and it’s very central as a part of the monument and the original agreement was that after two to four years, it would be switched to two women kissing, and the argument is like the lesbian community plus like a couple of common defenders of the lesbians are like, yes, this needs to happen, and the gays are like, “well lesbians weren’t overtly persecuted [in the Holocaust] so, no.”

This type of separation between the different factions of the GLBT community was not familiar to the students. The history of the Holocaust has created a different cultural context for the GLBT population. During that time lesbians were not as visible and therefore not as many of them were persecuted during the Third Reich as the gay male population. Robynne also mentioned that,

There’s a huge discussion in Berlin about is it worse to be overtly persecuted or to be invisible and not allowed to see yourself and being persecuted for being forced into the closet at all times? And be damaged that way because [lesbians] weren’t

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

allowed to have a community, they weren't allowed to have relationships, because if they were caught they were labeled all sort of various things political, like asocial and sent to the camps too.

For those in Berlin, the different historical experiences between the gays and lesbians has created a community that thinks differently as result, making for a complex and rich cross-cultural experience. The definition of community therefore becomes much more ambiguous when cross-cultural differences are taken into consideration.

The students were tempted to define 'community' in Berlin and Amsterdam using terminology such as 'queer', which used in the U.S. as an umbrella term for the whole community, but does not cross-culturally translate. In both Amsterdam and Berlin, the use of queer was not common. One student wrote that a scholar in Amsterdam "thought that 'same-sex' was more inclusive than 'queer.'" Other students were also surprised that the word 'queer' was not as accepted and was not widely used as a catchall term.

The group was also told at a community center in Berlin that there was no translation for the term, "to come out" in Berlin, demonstrating the culturally bound nature of discourse regarding sexual minorities. In the postmodern era, demarcation between groups of people requires new definitions of words that are very culturally dependent. The students definitely grappled with the issues surrounding cultural and linguistic differences in the definition of community regarding sexual minorities and in

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

doing so, tackled the definition of activism and how that can and does differ not just culturally, but personally.

Definition of GLBT Activism

Many students wrestled with the questions of activism within the GLBT community, which proved a complicated task. For some participants it was difficult to find out that ‘community’ did not necessarily mean the same thing across cultures. Some students demonstrated in their papers or in the interviews their understanding that one must take into consideration cultural backgrounds when attempting to find common ground between the activism and community they have experienced in the U.S. and the activism encountered on the trip. For example, one student took the history of each place into account when trying to understand activism, “Understanding the complexity of the history that has shaped these social movements has aided me in taking a seriously objective approach to grasping the nature of the many activisms we encountered.” This statement alludes to another collective realization that activism can vary widely and is hard to define. One student remarked, “Activism is what we do with history. Activism is staying alive. Beyond that it is individual and there are not enough words to define it, nor should there be.” Another student also commented on the difficulty of defining activism,

We spent a fair amount of time in class discussing what is and is not considered activism, a question to which I don't think there is a clearly definable answer. I'm quite comfortable without having an equation to judge and analyze various forms

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

of activism because there are simply too many factors to consider when making such a decision. It is important and productive to ask these questions and to have discussions that aim to identify the key aspects of activist movements, but it can only be limiting to have one 'right' answer or to value certain means and goals over others.

The participants spoke about examples of activism that they encountered as part of the trip. For example one participant said,

In Berlin, I saw various expressions of activism, ranging from films/filmmakers, to archives, to resource centers, and outreach groups, each of which approached the issue differently, but all had the intention to serve their specific portion of the GLBT community to the fullest of their abilities.

The same participant described the activism they saw in Amsterdam, deeming that,

It was important for [University of Amsterdam] Pride to try to build a community, so that people had a place to go for support and assistance, as well as for a social network of like-minded people. This is activism, because it is an active attempt to change the situation of the queer population in Amsterdam through community building. Nothing can change if there is no community to advocate for and work toward that change, and thus, community building is an important step in process of creating a truly gay friendly society.

A different student listed education as activism:

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

All the academics who lectured—Dr. Theo van der Meer, Dr. Saskia Wieringa, Laurens, Andreas Pretzel, Günter Grau, etc—are all activists. They are doing the extremely important job of creating space in the world of academia to study gender and sex(ual) minorities.

In Amsterdam specifically there is activism happening around raising awareness of the racism and anti-immigrant political factions. Another student described the activism in depth:

[University of Amsterdam] Pride made a point of trying to educate people about the reality of what the right-wing radicals are doing with respect to Islamophobia and homophobia, namely: that they are agitating against Islamic immigrant communities by painting them all as homophobic, and thus, against the Dutch tradition of tolerance. Despite the fact that this issue seems only tangential to the gay community, as Dr. Saskia Wieringa pointed out, it is a gay issue because of the way that the right-wing rhetoric exploits homophobia and gay bashing, and thus, it is up to activists to attempt to educate the public about what is really happening, such as the fact that most gay bashings are committed by white Dutch and not those of Moroccan descent, and attempt to change the public's view of the situation.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

In Amsterdam, the educational activism regarding the connection between Islamophobia and homophobia is culturally bound to the historical events that have brought immigration and GLBT activism together.

These quotes illustrate the perception of the students that activism can and does take many forms such as art, community building, education about racism and ‘gay-bashing’, and outreach/resource centers. These different definitions all have value for the purposes of this study because according to postmodern theory, individuals must construct their own concepts of various societal norms that fit the cultural context in which they personally exist. However, postmodern thought necessitates a wider tolerance of other constructed individualized concepts of things such as activism. Though many of the students seem to agree that activism could take shape in many different ways, it was apparent that the discussions exposed different pre-conceptions of what activism may look like, feel like, or theoretically represent. Though no interview participant in the study explicitly mentioned the occurrence of debates about which type of activism is superior to others, it was implied that some definitions of activism were considered to serve the cause of the GLBT social movement better than others.

One definition includes deliberate actions as a way to resist injustice. In the final paper, Evan quoted a GLBT blog writer, to express a preferred definition of an activist:

For me, the best definition of an activist is, ‘someone who chooses to do things in the face of others’ inaction because they believe their choices matter and are the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

cost they'll pay to buy space for those who travel in this world after they, themselves, are gone' (Maymay).

This student's preferred definition connotes a feeling that activists must sacrifice in order to reduce the potential for future challenges for others. Some students in the group thought of activism as political action taken in addition to just living life as usual. Evan commented on a speaker's idea of the definition of activism:

It really intrigued me how Kay [Wishöth], the filmmaker defined being an activist for the class. He said, 'I am an activist because I am out everywhere; I don't hide. But I don't do political work.' This statement fascinated me because in my postmodern feminist, queer theory brain, being out and being an activist is definitely a political statement.

Kay Wishöth's statement seemed to invite the students to think more about their definition of activism. Three out of five participants spoke of his statement and what it meant to them. In the debate about the value of different types of activism, some seemed to equate joining the GLBT community to fight against the status quo as activism, and dismissed less overt methods of activism that do not challenge the status quo. One participant wrote more about Wishöth in the final paper:

For me, anything that draws attention to injustice, any fight against the status quo, is a political statement. But perhaps Kay is uninterested in taking credit for his

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

politics and feels more comfortable pretending to be harmless. Perhaps he can do the most good that way, acting harmless.

In contrast to this participant's thoughts on Wishöth's activism, another student said in an interview:

I think people struggled with [the] simplicity [of Kay Wishöth's idea of activism], because they saw it as not enough. But it has to be enough. Because if that is not enough, to me that is, if that is not enough, it's elitist, and it's cruel."

The same participant elaborated on the idea that demonstrative activism by existing within the status quo and trying to be active by living ordinary lives was activism:

I was surprised by the reaction [of some in the group] to Carl Heinz's, [the Director of the Schwules Museum] remark about the picture of the 1950s LGBT protestors who "wore suits and dresses to look normal." I turned to see many offended faces amongst the group. But why would you not protest in your everyday clothes? There was absolutely no problem with that decision in my mind because instead of seeing 'assimilation' or 'conformism', I saw 'We are just like you, straight folks, so let's move past this and level up to the real issue: the Russians are coming.'

This quote also represents differences between participants regarding what activism should look like, feel like, or represent. Taking activism one step further in defining activism more loosely than demonstrating activism in a simple, everyday manner, this

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

student stated “Activism is as much about changing your own mind as it is about changing others’ minds.” This shows the students as a group exhibited a wide range of thoughts regarding types of activism and individually perceived different hierarchical values of the types of activism.

The course incited in-depth conversations about activism and what activism means to different people within the group of students and those in the cultures of Amsterdam and Berlin. The participants realized that the definitions of keywords surrounding activism of others in the group and those who reside in these two locations had to be viewed with a cross-cultural lens.

Two key words that emerged are equality and tolerance. Some of the students mentioned that there were in-class discussions about equality and its relationship to activism as the overall goal of the efforts. This next quote from another student starts to dig deeper into the difficulty of defining these important terms. “We talked a fair amount about what it means to strive for equality as opposed to calling into question and working against a larger system responsible for inequalities.” This addresses the difference of trying to work toward equality within the confines of existing societal norms or work against the norms for a similar outcome. Of course, when taking cultural context into account, the societal norms shift, and therefore your definitions of key terms such as equality.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Caroline was particularly interested in the philosophical debates surrounding the definition of equality and the cultural differences in defining tolerance versus equality:

We get a kind of idea of what it means to you to be equal or to be tolerated, you know, the whole argument between what is tolerance and equality and which one's better. Is tolerance equality? You know, I mean that's a philosophical debate.

The antithesis definition to these words are always present; Caroline pointed out many times in the interview, that, "equality goes both ways." She explained that, "without love there's not hate, justice, injustice. One defines the other, so you can't exclude that or do without it." Caroline was also very adamant that activism should take on specific cultural characteristics that take into account local definitions of the words equality and tolerance. Moreover, the GLBT community from one culture should not take its cultural definitions, structures, and philosophies from the GLBT community of a different culture. She explains:

I think something that bothered me about that was that [GLBT activists in Amsterdam] were looking to adapt to doing [activism] 'the American way.' And that was something that I thought should have been analyzed more by members of the group because I think that speaks to an underlying factor that's really important that people often ignore... I think it's also relevant in this case when you ask yourself, "well, is it really better for them to do it this way? Or should

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

they as a group stay within their culture? ...I don't think it should be a part of the goal of the activist group to eradicate or change one's culture or not be able to be proud of your culture or your history... I don't think you have to be American to be able to excel in creating a more equal or free environment. And I think that the definitions of those words should come from what you as a Dutch person believe, you know not as a GLBT person looking at American [GLBT activism].

Caroline called this phenomenon "ideological colonialism" that is linked to another problematic idea (in her opinion) of prioritizing one aspect of a person's identity over another to belong to a minority community. According to her, making a minority identity weigh more than other identities is problematic because it undermines the struggle for equality:

A minority community that self-segregates itself by prioritizing their minority as an identity above that which their nationality provides creates a pocketed society in which equality, in the extra-legal sense, can never really manifest. The lack of a vivid GLBT community in Amsterdam doesn't automatically imply a lack of equality, because from the American GLBT community's perspective and trajectory, equality includes community.

This quote demonstrates that the idea of belonging to smaller communities is an American concept that may not hold the same significance in other cultures such as Amsterdam which is culturally more collective in nature, whereas in the United States

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

asserting unique and individualism is valued. Instead of viewing people from other cultures who identify as gay, lesbian, bisexual, or transsexual as being a part of a 'GLBT community', it could work better to leave the word 'community' out of it. Caroline said, "Maybe instead of using the word community, if you just think about it in the way that you know, I'm a GLBT person, I'm a lesbian and so are you. How do our experiences differ?" For Caroline, there seemed to be an awareness that GLBT community in the international sense needs to be cognizant of ambiguities and cross-cultural differences of GLBT people, issues, and communities across the world. She said in the interview:

I think that what's really important, you know, is to recognize that there's a huge multiplicity of different ways about living your life. I think that if you want to establish some kind of sense of international community I think it should be based on the fact that when you say the old GLBT adage, 'Everyone loves differently,' to actually employ that and not just use it as a campaign slogan.

Caroline' attempts to maintain a cross-cultural perspective in her definition of equality, something that was echoed by Erica in reference to the definition of tolerance in the Dutch cultural context:

There was this kind of disconnect, with, I think the word was tolerance. I think there were people who were like, 'I don't like their use of the word tolerance, because we should be talking about acceptance,' but they're forgetting that they

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

 speak Dutch, they don't speak English really. So there's a translation issues there...

Though Erica reported that the group was contrasting tolerance with the definition of acceptance, it returns to Caroline's aforementioned philosophical question, "Is tolerance equality?" in the context of Dutch culture.

The complex nature of trying to define community, equality, and tolerance across cultural contexts is quite an undertaking, and it provided the participants of the global seminar with a lot of deep philosophical discussion about community, identity, activism and different ways those things manifest across cultures. It was also difficult for some students to internalize a different sense of identity, community, and activism because it pushed them far outside their comfort zones to think about and process these issues. As a result of the learning and the challenging discussions about these philosophical and cultural differences, the participants demonstrated personal growth from the experience abroad in the interviews and final papers. This personal development will be examined in the next section.

Personal Development/Growth

The participants all expressed that the experience affected the way they thought about personal identity in the context of differing definitions of activism and community. Some expressed distress in thinking about parts of the experience that offended them or pained them in some ways, but also served to provide them with opportunities to learn to

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

cope. Others felt the experience helped them change their behaviors in some way, for example, in terms of how they think about community in cross-cultural situations, how they think about themselves, how they are motivated to learn more, or how to become more active in the context of their personal definitions of activism. As mentioned earlier, many also expressed interest in studying abroad again.

Before talking about the personal growth that occurred in the context of GLBT identity, activism and community, it is worth mentioning the development that occurred from culture general experiences. It is fairly common for students studying abroad to experience culture shock. The participants of this program were not exceptional in this regard. Steven, who was abroad for the first time wrote:

I truly felt for the first time what it is to be a foreign traveler, to not know how to navigate a neighborhood, to be unable to understand the language of those around me, to feel isolated and consistently unsure of social norms.

He wrote later in the paper, “During the first few days in Europe, however, I was so overwhelmed by being uprooted from my stable, comfortable life in Minneapolis that I had a near-breakdown.” He mentioned in the interview that it was an experience that he realized was a normal experience, but nevertheless it made an impact on his appreciation for people who immigrate to the U.S. He wrote, “Although I am far from xenophobic, this knowledge will (and already has) given me a new compassion and empathy for people living in the US without a lifetime of knowledge about its complex customs and

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

language; an all-too-valuable insight.” The quote demonstrates personal development through compassion and empathy for non-native people in the United States.

In the context of GLBT identity, activism, and community, the students also exhibited a fair amount of personal development. The experience highlighted the cultural differences that surround safety around the world as well, including protection for people who identify as GLBT. In talking about this issue and its affect on personal thought patterns, Evan reflected, “The concept that feeling safe is not necessarily omnipresent for everyone can really shift one’s viewpoint, and it definitely shifted mine.” Awareness of differences in cultural safety is also a culture general concept, but can and does extend into cross-cultural GLBT experiences. Caroline spoke about safety for GLBT people as a cultural privilege and related her feelings about a story told by a fellow classmate:

When he talked about risk, it was true. He told us that “the Middle East needs risks” like the people in [the movie] *Half a Life*, but who would dare tell him that simply being out was not activism? Coming out in Yemen is a whole different story than coming out in America. Or in Russia. Gays in America are campaigning for unisex bathrooms, while gays in Uganda are being murdered by the state. Gays are being killed by their families in Turkey. Gays are imprisoned in Russia.

None of the participants shared in the interviews or final papers that lack of safety was something they experienced during the course, and none disclosed if they had ever felt

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

unsafe as a GLBT person. The lack personal security for the GLBT population was definitely part of the historical context of the Holocaust that the participants studied. It was also discussed in response to the known contemporary experiences of those who live in parts of the world where homosexuality and transgender status is criminal.

Personal identity and negotiating a sense of belonging or not belonging to a supportive community was therefore a recurrent theme in the words of many participants. As an example of a participant who experienced a sense of belonging during the global seminar, Steven wrote:

I had experiences that were specifically related to my identity as a gay, cisgender⁹, white man. This, not unlike my status as a citizen of the U.S., is an identity I grapple with and that I admittedly choose to ignore if it is ever possible. I often find the privilege that comes with these intersecting identities to be too overwhelming to fight, move against, or even mediate. While engaged in our course overseas, I tried to maintain the same critical, subjective, and aware frame of mind that I have during my classroom-classes in the states. Because of this mindset, I was confronted with realities about my position given my identity, some unpleasant and some encouraging. I found that I felt included and welcomed in almost every setting I found myself in, which was neither negative or positive, just worth recognizing and acknowledging that this was a direct result of the way

⁹ Cisgender is when the biological sex matches the gender of a person, as opposed to transgender.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

my body and demeanor are perceived by others. I am consistently aware of the importance for voices like mine to speak up in favor of and in coalition with less privileged identities, i.e. women, people of color, and trans-identified folks.

Not only does this demonstrate a sense of awareness of identity and privilege; it also signifies an awareness of national identity due to the cultural experience. The statement exhibits reluctance to acknowledge the privilege and at times the unpopularity that accompanies identifying oneself as a citizen of the United States. However, it also shows a great deal of empathy for others with different experiences. Steven also mentioned that due to the course he “made a pretty purposeful decision to identify as a feminist because of [the relative lack of inclusiveness of lesbian issues in Amsterdam and Berlin].”

Though Steven felt accepted and included in terms of his sexual identity, he is aware of the privilege he enjoys that others do not, and is willing to support others as an ally to causes such as feminism.

Robynne began to understand some aspects of her identity while going through the study abroad experience. She felt pain in the physical sense, in the form of a sprained ankle. She said, “I started to identify with the fact that I now, I’m going to call my foot a disability, because getting around was really, really hard and like processing that was probably my biggest a-ha moment.” She continued to process this self-identification with the realization that:

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

I thought I was a really good ally to people with disabilities and invisible disabilities. I know a bunch of family members with them, and friends with them, and then once it was hitting home how hard it can be, I was like, ‘oh, I really wasn’t that good of an ally.’ And I remember thinking specifically at one point, just because you know what one marginalization feels like, you don’t know what [others] are like, you don’t know, like you don’t feel it until you’ve been there.

Robynne then related being an ally to people with disabilities to being an ally to the GLBT community, despite identifying as a member of the community, highlighting the diversity of experiences that are common with in the community:

I think that applies to just about any kind of identity issue, like just because you are gay or lesbian, doesn’t mean you know what it is to be bi, or what it is being trans, unless you hold those identities. And like for everyone it’s different, and that was a really big a-ha moment because I like to think of myself as an ally to everyone and it’s like, ‘well, must continue to educate self on everything because if I don’t like that’s going to fall behind on whatever issue I’m going to be [working] where I can be most helpful.’

Robynne responded to the challenges of being an ally to people who identify differently than she does by vowing to continue to educate herself.

Caroline experienced a sense of confidence that was bolstered by an increased sense of identity. She said,

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Coming back I feel a lot more confident, not that I wasn't confident before. I didn't realize that I, does that make sense? That I yes, I'm a redhead, I'm not a witch. Yes I'm gay, but I'm not a liberal. Anything else? Yes, I'm white but... It's like all these things, [being a lesbian is] something I'm adding to a list [of things I am]."

This realization that she identifies as many things rose out of the experience of making her sexual orientation a bigger part of her identity than she was accustomed to. She explained:

I think that I grew in a way that I didn't totally expect even though I was like, "yeah, that was there like the whole time and I didn't know that that mattered or was correlated to this, you know?" ... You can't fracture or separate out parts of your identities and I don't, I too don't think that you should have put one part of your identity above another ...but it was scary for me because suddenly this thing (identifying as a lesbian) that was kind of a not-an-everyday battle for justice; this thing in my life suddenly became [an everyday battle for justice] and it was scary for me at first, but then I, you know, we've been talking about it ever since.

In Caroline's case, the experience lead to an awareness of the many equally important parts of her own identity and sustained many conversations since returning about identity formation. Erica was affected by the experience because she had not spent much time

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

with other members of the GLBT community. This made her aware of how others perceived her. In the final paper she wrote,

On several occasions I got comments from people about how butch I am, which is not a way that I would describe myself, but it did make me think about how I present myself, because when I look at myself objectively, I am kind of butch. I've never thought about myself in that way before, because, yes, I'm gay, and I have a preference for men's clothing, and I tend to shy away from things that are overtly feminine, but I have always just thought of myself as me. I was forced to confront the issue, and admit to myself that I do present myself as rather butch, and that I should embrace that as part of my identity.

Since returning, Erica said in the interview, that she has not continued to think as much about how she presents herself and her identity. She said, "it hasn't really come up all that much because I'm mostly spending my time in the same groups as I was prior to the trip." Perhaps it is true that the experience hasn't continued to affect Erica in this specific way but she also mentioned in the interview that, "I think [the experience has] sort of in a way made me more self-possessed." She also wrote in her paper about the interpersonal experience she gained:

Personal issues are difficult for me to discuss, and so opening myself up enough to the personal level of the trip was an experience in itself for me. Interacting with the group gave me a different perspective about how I deal with groups, and how

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

I present my sexuality, which was something new for me to think about because I don't normally interact with large groups of queer people.

Evan's growth experience with personal identity was difficult at times, writing in the paper,

Paradoxically, the experiences I had during this Global Seminar simultaneously made me feel more connected and indebted to the queer community both in the US and abroad, while they also made me feel alienated and invisible by those same communities.

Evan described the feelings of not being able to self-identify within the communities encountered on the trip.

For several reasons, most of the trip I felt achingly vulnerable and invisible. Dr. Theo van der Meer's lecture on the second day set the tone for this trip when he said that bisexuality is largely invisible in Dutch society and that the history of trans folk has yet to be written.

This affected Evan's ability to view the GLBT community in the same way, which was an unpleasant experience as evidenced by this quote, "The alienation I experienced through the words of the lecturers and my peers did a lot to damage my conception of the GLBT community as a welcoming place."

Though the experience caused Evan to be disappointed in the lack of an inclusive GLBT community in Amsterdam and Berlin and the lack of support from the group itself,

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

this intense feeling of alienation caused Evan to reevaluate and commit to making more visible the activism at home in which Evan was and will be involved:

The loss of my naiveté at the hands of those I thought would support me only strengthens my resolve as co-chair next year to make [the GLBT campus organization] a more welcoming place for everyone, regardless of where they lie in relation to all the identity boxes. I never want to be—even complicity—the reason someone feels as alone as I did in Amsterdam and Berlin.

This sense of personal activism was another topic that demonstrates a type of personal growth experienced by some of participants of the global seminar. The types of activism students are interested in participating in correlates with their diverse definitions of activism, and the amount of activism also varies for each participant according to their personal preferences and personalities. Some would like to continue studying GLBT issues, or see a need for research and education in similar subjects. Others would like to work in organized groups that advocate for and support people in the GLBT community. Others are planning to live their lives as openly as possible and set an example of a regular person who happens to be GLBT. As evidenced by the quote above, Evan is committed to including and supporting everyone through the on-campus GLBT organization. Steven is interested in getting involved through an outside organization when he is done with school, but did admit that the current level of activism in which he is involved is minimal. However, the motivation to get involved exists. He declared,

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

I felt and still feel motivated to just do more with my education, with my personal life and personal relationships and with my activism. By seeing such a really like wide variety and so many things that people are doing with their lives, it made me feel like I was maybe like not living up to my full potential.

Steven's experience meeting the founder of the Prostitution Information Center in Amsterdam was very powerful and influenced him to mention, "sex work advocacy and reform as an area of politics appeals to me, and as an area of needing further research and theorization." This quote demonstrates the impact this particular experience within the program had on Steven's thoughts about a possible area for future activism or study within his major.

Both Erica and Caroline's interests in activism aligns with the filmmaker, Kay Wishöth's minimalist definition of activism through living life, and not necessarily joining GLBT groups. Erica said this definition resonated with her because,

I don't, sort of think of myself as an activist that's not what I want to be doing but I am a part of the community and so and I do believe in being able to ... set an example and have that be an avenue towards change."

Caroline exemplified this type of activism in talking about how she shared her experience going on the global seminar to others. She spoke about her reentry experience talking with colleagues at work:

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

...I worked at Target forever, you know when people asked where I went, I was like, 'you know what? I went on this trip.' And they asked, 'What were you studying?' you know, I was like, 'We studied GLBT history and activism.' ...For me it's really been about not being ashamed of what I did and what I learned. Telling people how it was and stand up for being, you know, the regular person. I'm not going to tout my gayness at every opportunity. And that's not hiding my identity; it's being polite and living my life... So for me I really wanted to come out and say, 'hey, by saying this, I'm gay, and this is where I went, and it was really cool, and you're folding the next table because I'm going to the bathroom!' And I think by admitting that you don't have to be on guard all the time you can still be the 'regular Joe' kind of person and I think that's what's kind of important. Just showing people that there's people you have worked with forever, people that you've known for a long time, [are gay]. I mean I'm a regular person. And I believe in a different world where we will be judged for the quality of work that we do, not who we are as a person.

In contrast to Caroline sharing with many people and taking the opportunity to come out to other people, Erica said, "I guess I haven't gone into too much depth with people talking about [the experience]." Robynne didn't avoid talking about the experience with friends since she said she doesn't "censor myself with my friends hardly ever." Due to minimal familial tolerance of GLBT issues, especially on the part of her grandmother,

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

she did avoid the GLBT aspects when talking about the trip. She describes the experience:

What was hard was ... deciding what to tell my grandmother. She was like, 'where all did you go?' And I was like, 'I went to the Anne Frank house on my day off, and the Dali museum in Berlin on my day off, and the resistance museum on my day off. And we went to a community center and we went to some museums.' But I didn't like, tell her what we did other than what I did that wasn't connected to [GLBT stuff] because she has said many homophobic things in the past. And she also lives with us so I was just kind of like, oh, and I'll tell you about the concentration camp now because I can do that. So it was kind of interesting to pick and choose what I told.

Robynne's reluctance to share the whole experience with family members that are not accepting of GLBT issues reflects her experience in the pre-departure phase of the experience. Though Robynne's omissions do not reflect feelings of being unsafe, it is a reminder that activism through living an open life can sometimes be risky especially for those living in unwelcoming environments, it's not safe. Robynne did not seem angry or disconcerted about not feeling comfortable sharing the experience with her grandmother and focused her energies elsewhere. She shared in the interview that, "I have brought it up in classes since then, because it always comes up somehow." Talking about the study abroad experience in class shows her willingness to educate fellow students through

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

sharing her experience, which is a form of activism. Another form of future activism that Robynne is interested in pursuing is starting a GLBT café in the Twin Cities modeled after the Sonntags Club in Berlin. She said in reflection to going to the club, “This is what I am going to do. We are going to have one of those in the Cities.” She also has plans to study abroad for a semester joined by Caroline, who is also planning to study abroad next year. Robynne also expressed interest in studying German to one day be able to read the books they saw on their global seminar and “[she] would like to look at sexuality and gender things and sociology through another lens in Latin America somewhere.”

The students who participated in the interviews were asked questions about advice they have for future study abroad participants of the GLBT Studies course and also about suggestions to improve this specific course. Some had advice that would be applicable to any future study abroad participant and others had some advice for students who are specifically planning to embark on a GLBT study abroad journey. These suggestions also reflect the personal growth of the students because they can keep these suggestions in mind in future study abroad or cross-cultural experiences or. The advice they had for students thinking about GLBT study abroad programs specifically, also related to the changes they suggest for the future.

Some advice pertained to the general experience of studying abroad for example keeping an open mind and trying to understand new cultures from its own cultural

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

context. Other comments had to do with GLBT nature of the course. Many students cited that background knowledge of GLBT Studies especially queer theory would have been helpful. Therefore one student recommended that potential participants, “read an introduction to GLBT Studies before...” This leads to a suggestion of another student for the content of the course. She thought that perhaps the class was perhaps too focused on the Holocaust and had too many in-class discussions that contained a lot of theory that disillusioned those with little background in GLBT Studies. This participant suggested:

I would just say that if you are going to not make it a [pre-requisite], not have any [pre-requisites] in queer theory or GLBT Studies... then to lay off the theory heavy material unless it's sort of an introduction because there were people in the group who just had no experience with it and they found it very alienating to have such an emphasis on it, because some people [started] talking right away about cis-gendered and transgendered stuff... So if you're not going to have that [pre-requisite] and you're going to have it be open [enrollment] like this one was, then there just needs to be more of an awareness that not everybody is coming in with the same level of knowledge on some of these issues.

However, another student recommended that anyone can take a GLBT study abroad course. She advised:

To do it! It is awesome. We had allies on the trip. And they talked about the fact that they learned a lot and that they were happy they came. And it's not something

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

that you have to be GLBT or some other identity to go on, it's really open to everyone. Like questions, even if it's vocabulary questions, or 'what does this mean for the historical context for [GLBT people]?' everyone was really good at providing answers regardless of who was asking. And not to worry about the fact that it is labeled [GLBT], you don't have to have a certain label to go on the trip.

Another participant advised participants to have a certain level of awareness of one's sexual orientation:

I found it to be beneficial that I had already come out and really come to terms with and appreciated, you know, 'loved the queer in me,' that I think it allowed me to engage more fully and deeply without kind of being intimidated.

On the other hand another participant pointed out that it's necessary when studying GLBT history to know how difficult it might be.

Know that it will be emotional because it's the history of someone's oppression and if you're going to have a really hard time with it, you may want to have other study abroad experience or know that going in, that you might have a really hard time with it.

Another suggestion for both the potential participant and for future GLBT study abroad trips dealt with the issues of self-knowledge and privilege:

I would also like more of a blunt description of privilege and discussion of privilege because it was kind of assumed that everyone had an idea of what their

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

privilege was and could come from that standpoint of self-knowledge and I feel like there were some people on the trip who hadn't realized what privileges they had.

Due to her ankle, Robynne was unable to accompany her classmate on extra-curricular excursions to bond with them. She said,

“I would like some actual community building activities built into the class so that everyone felt super comfortable sharing questions or sharing emotions or like being able to check-in with the group without going, ‘I don't have a friend in this group.’”

Another student wanted more discussion throughout the class. She said:

I don't think there needs to be more class time because I liked the amount of free time we had. But like, but I'm asking for more discussion. Does that make sense? I think those discussions that we had out of class were so much more impactful than anything that we talked about in class. That's where people changed, that's when people cried, that's when people you know, fought it out and talked about it and really got to the meat of what was going on, you know?

Other suggestions among the participants had to do with the structure of the trip itself rather than the course content. One participant wanted more time to go more in depth with the material; however, the short trip was necessary for that particular student because they needed to stay on track to graduate. Another student commented that the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

course content in Amsterdam was very academic and that the group did not have enough time in Amsterdam to get a fuller picture of the GLBT community there. She also noted that Amsterdam seemed stressful because they didn't have time to settle in there. For future GLBT global seminars, she suggested perhaps splitting time between the cities equally or eliminating Amsterdam and focusing on Berlin, although the comparison between the cities is valuable as evidence by the participant reflections.

Synthesis of Analysis

The objective of this study is to assess the student learning and personal development outcomes the GLBT global seminar provided through the analysis of participant recollections of the experience. There are very few similar programs offered by colleges and universities in the United States, and no known studies conducted on the outcomes produced by these programs. The findings of this study demonstrate that the learning achieved and the personal development gained by the participants is valuable both to the study abroad and the GLBT Studies fields. The participant's reflection on the experience and recollections of sharing the experience with others during the reentry process demonstrates positive outcomes. The findings also suggest answers to the study's research questions, which include the following: 1) What is the perceived participant awareness of GLBT issues in international, intercultural, and historical contexts? 2) In what ways has the experience underscored the participants' perceived personal growth regarding the GLBT community and GLBT activism? and 3) How are the

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

perceived outcomes demonstrated through their recollections and reflections of the trip and opportunities to share these experiences with family and friends upon re-entry?

In regards to the first research question, the participants shared their learning about both the history of GLBT people in both Amsterdam and Berlin. They studied the history of early GLBT acceptance in Amsterdam and the history of the GLBT-friendly Weimar Republic, the persecution of the Holocaust, and the affects of the Cold War on the contemporary GLBT community of Berlin. The students were also able to connect their learning to the history of GLBT people in Europe to the GLBT history of the United States. Many students mentioned that before taking the course they did not have a good background in GLBT history in the Europe or the United States. Through learning about immigrant populations of Amsterdam and Berlin and contemplating the issues facing these marginalized populations within the GLBT community in many locations across the globe, the students gained a glimpse of the world-wide issues facing GLBT people. This increased their cross-cultural historical knowledge, setting up the learning about activism in different contexts, both cultural and personal.

Regarding the second research question, it seems that participating in the global seminar provided students with gains in one or more of the following aspects of personal development: cross-cultural awareness in general, awareness of cross-cultural GLBT issues, self-confidence, awareness of self in general, and awareness of GLBT identity. The students demonstrated personal activism or shared plans for future activism through

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

their understood definitions of activism and plans to increase the effectiveness of activism organizations they support, or find organizations to get involved in, or not hide who they are to people they interact with. Some also connected the experience, especially meeting so many inspirational people, to a greater sense of motivation to further educate themselves about the world and about GLBT issues worldwide. The personal development gained by the students was sizeable, although they offered advice for potential participants of a GLBT study abroad program and suggestions for improvements in the program to allow for more learning and personal development in the future.

In response to the third research question, the students recounted their experiences in sharing about the study abroad course with other people, including family, friends, classmates, and even coworkers. Some had positive experiences of enacting identities that they hadn't disclosed to others before, some chose only to share parts of the experience, and some chose not to share much about the experience at all. Nevertheless, five students volunteered to share their experiences for the purposes of this study, which demonstrates a positive outcome of the study abroad program for the third research question to a certain extent, because they had the courage and the confidence to share their study abroad experience with a stranger.

The participant reflections of the learning both in the academic and non-academic sense embody a manner of meaning-making that is both postmodern and constructivist.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

As part of this experience the students had to ‘think outside the box’ regarding both identity and community in immersive cross-cultural settings, not within one culture to which a GLBT Studies course on campus is limited. This experience added the general cultures and GLBT subcultures of two different regions in Europe requiring them to construct new complex realities of what it means to be gay, lesbian, bisexual, and transgendered in several parts of the world. This was an uncomfortable experience for some students who were not accustomed to accepting alternative definitions of concepts such as activism and community and separating the cross-cultural definitions with their personal identity.

In constructing cross-culturally sensitive ways of thinking about GLBT people, the participants enacted a postmodernist method of recreating ways of life. The postmodernist influence manifests itself in their discussions of their personal definitions of the highly philosophical words equality and tolerance, as well as the words community and activism, which were central to the course content. Postmodernism is also reflected in the personal activism that each student defined and enacted or plan to enact after returning from their time abroad. Overall, the experience allowed the participants the opportunity to reflect on their personal identity both in terms of their nationality and their sexual orientation and/or gender identity, allowing them an especially rich, powerful experience.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

The qualitative data demonstrate the effectiveness of this study abroad program to achieve the outcomes of student learning in terms of the cross-cultural and historical knowledge gained and personal development through the experience of challenging their preconceived ideas about the definitions of community and activism. These findings have important implications for future collaborations between GLBT Studies departments and education abroad professionals, which will be discussed further in the next chapter on the implications and conclusions of this study.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Chapter Five

Implications and Conclusions

The preceding chapter analyzed the qualitative data to discover the personal development and student learning outcomes of a short-term study abroad program about GLBT History and Activism in Amsterdam and Berlin. This final chapter includes a discussion of the outcomes and the components of this global seminar in comparison to other short-term study abroad programs that have been studied previously. The implications of this study for the education abroad and GLBT Studies communities in the higher education field will follow. This chapter proceeds with a continued discussion of the study's limitations as well as recommendations for further studies, and ends with overall conclusions.

The previous chapter contains the participants' interpretations of their experiences studying GLBT history and activism abroad. Overall, this global seminar succeeded in carrying out the goals of exposing the students to the history of the GLBT population in Amsterdam and Berlin. Not only did the students learn about history, they were immersed in the history through the site visits and speakers. The course also connected the learning about GLBT history to the activism that happened and is happening currently in both cities. This also had the affect of allowing the students to learn about the cultural differences of the communities and activism in Europe and the United States. As

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

evidenced by the words of the students who participated in the study, the experiences were both impressive and powerful.

In considering the learning outcomes of the program, it is beneficial to revisit Kyoung-Ah Nam's (2010) components of effective short-term study abroad programs, which was discussed in the literature review. These components provide a comparative perspective of the GLBT program and allow greater depth of analysis. The components that Nam outlines as beneficial that GLBT History and Activism: Amsterdam and Berlin included are, 1) curricular variety including constructive site visits, 2) critical reflection and 3) the opportunity to interact with locals. Kyoung-Ah Nam concludes that the following outcomes were achieved through the programs she studied: "personal development outcomes, such as career development, educational aspirations, self-awareness, worldview change, development of critical thinking skills, global engagements, and interest in international affairs" (p. 153). Of these outcomes, it is clear that some, but not all of the participants of the GLBT global seminar showed development in career and educational pathways, worldview change, global engagements and interest in international affairs. Many participants cited an increase in self-awareness as well as demonstrated a good amount of critical thinking skills in their final papers and the interviews. It is difficult however to know how much of these outcomes may have been present in the participants before the study abroad experience. From the analysis of the qualitative data it is also evident that this program may have struggled to include as

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

much support from the faculty leaders and on-site mentors and it is unknown if this program was able to enhance the intercultural competence of the participants since it was not a part of the research design.

In addition to matching several components of Nam's framework, "GLBT History and Activism: Berlin and Amsterdam" also exhibited all five of the five structural components of short-term study abroad programs of Donnelly Smith (2009) that was introduced in the literature review. These five components included: 1) the course must have "clear academic content" and the planning committee must be able to answer the question, why does this course need to be taught abroad? 2) the faculty leader must be familiar and confident with experiential learning strategies, 3) integrate the local community into the course through service or experiential-learning opportunities 4) invite lecturers from the host country to impart to the students first-hand knowledge 5) require on-going reflection through journaling and group discussions. It was necessary to teach the course abroad as the historical learning was tied directly to the location where the group visited and stayed. The academic content was clear in its intention to provide the students with content about both the history and activism of both cities. The third component of Donnelly-Smith's list was incorporated into the course through the site visits, which provided experiential learning; however, no service learning aspect was included in the course. The faculty leader had experiential teaching experience and set up many incredible speakers and site visits to keep the participants on their toes mentally

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

and emotionally, which is the fourth suggestion from Donnelly-Smith. The students were also required to participate in in-class discussions and also journal about their experiences; however some participants mentioned more in-class discussion and freedom within the discussion was desired to be able to dig deeper into the underlying issues.

Lastly, it is imperative to review the analysis of the data in the context of the possible outcomes of the cross-section of study abroad and GLBT Studies that were discussed in the last section of the literature review. The outcomes of identity development, self-awareness, and self-esteem, increased empathy, tolerance for ambiguity, and critical thinking skills were demonstrated by at least one of the study participants. The participants of the study also demonstrate Lindy McKnight's vision of "being able to embrace and tolerate difference" as an outcome of GLBT Studies. Overall, the cross-section of study abroad and GLBT Studies courses proves successful in exhibiting positive outcomes for the students who take part in this experience. Additionally, it is possible a GLBT program could yield positive outcomes for the speakers and activists that come into contact with the group of students increasing the benefits to society on a global level.

In addition to incorporating postmodernist theory into the curriculum, the course provided the student with a learning opportunity that was culturally specific to the Netherlands and Germany, while also using culture-general teaching methods when discussing concepts related to power, inequality, and diversity. Capturing both culture-

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

general topics and culture specific learning in a short-term program demonstrates the value this course specifically brings to the International Education field. The greater implications of this course and this research is described in the next section

Implications for Education Abroad and GLBT professionals

The implications of this study for professionals in both the education abroad and GLBT Studies fields are numerous. This short-term experience allowed students with financial concerns and/or limited time to commit to studying abroad to participate in the program. The global seminar also demonstrated the ability to expand education abroad to accommodate students with interest in non-traditional academic areas for study abroad, both GLBT Studies and other majors.

Additionally, GLBT study abroad programs allow faculty and staff from GLBT Studies departments or programs offices the chance to serve as a seminar leader. Institutionally, this internationalizes the professional development of the faculty and staff of GLBT programs offices and academic departments and also integrates GLBT curriculum into study abroad, thus carrying out the mission of the Minnesota Model of Curriculum Integration. GLBT study abroad could also increase the education abroad staff comprehension of the needs and issues of GLBT students who are planning to study abroad. Knowing staff from the other office (either GLBT or Education Abroad) also makes it easier to effectively serve students of all backgrounds and interests. Therefore, the collaboration between staff at education abroad offices and faculty and staff of GLBT

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Studies departments and offices is mutually beneficial as well as beneficial for the students as well. This also shows that the institution is proactively committed and accountable for creating inclusive opportunities for study abroad therefore diversifying the study abroad population.

Offering this type of study abroad opportunity could serve to recruit both students and staff who are academically interested in issues related to GLBT issues in international and intercultural contexts. In more general terms, the existence of this type of program increases the visibility of a minority population that at times is invisible, and it demonstrates to all students and staff that inclusive and accepting environments are a part of studying and working at the University of Minnesota. This type of program brings diverse perspectives of GLBT issues to GLBT people around the world and serves the purpose of increasing the visibility of the GLBT population to a global level. GLBT study abroad programs could be offered not only in more higher education institutions in the U.S. but in colleges and universities around the globe.

Limitations

There are many limitations to this study. The first is the small number of participants. There were 14 students who participated in the program and only five agreed to be participants in this study, a response rate of only 35%. Though this response rate is not particularly low, a higher number of participants would have added to the value of the study. Additionally, it is interesting to note that the study participants all

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

considered themselves as gay, lesbian, bisexual, and/or trans. No heterosexual ally students volunteered to share their experience, though some of these students were included in the trip. Thus, a valuable perspective on the course and this type of learning is missing from the study. This also indicates that the demographics of the group as a whole were not fully represented by the participants of the study. This study also did not include pre-departure research to discover the baseline levels of knowledge about GLBT history or initial cross-cultural knowledge. Such an evaluation would have allowed deeper analysis of the amounts and types of learning and personal development. There is also the limitation of self-reported data as all methods of data collection except the document analysis of the syllabus, relied on the perspectives of the students. Although measures were taken to increase validity by overlapping final papers written by interviewees and through member checking the interviews, there was limited participation in the member checking part of the data collection, as the participants did not take the opportunity offered to review interview transcripts.

Recommendations

This section contains recommendations for future versions of this specific study abroad course as well as for future studies on this research topic. For this particular course at the University of Minnesota, the students recommended adding a queer theory component to the course, which perhaps could take the form of a pre-course reading requirement, activity, or workshop. Adding an introduction of queer theory would

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

hopefully provide all students enrolled in the course with a base level of understanding of the definitions of terms such as hetero-normativity, cisgender, gender binaries, etc. As mentioned earlier, there was the desire for more discussion or freedom in the in-class discussions to get to the “meat” of these issues and perhaps this could be facilitated by some interaction through discussion before and after the course on campus or through video chat.

As for future study on this topic, another study on the outcomes of GLBT focused study abroad opportunities regardless of the duration of the study would illuminate more about these opportunities to study a culture within a culture. Additionally, a comparative study between two short-term GLBT courses would highlight common outcomes of short-term GLBT courses abroad. It would also be very interesting to study the learning and personal development outcomes of a study abroad program in a location other than Europe. There are currently no known short-term study abroad programs in locations outside Europe, and locations in the Global South may be a particularly interesting environment in which to study sexuality. Two students expressed a desire to study sexuality issues in less affluent locations. Organizing short-term opportunities may not be logistically possible for locations where the study of sexuality is not a legitimate academic field. However, locations such as Argentina and Thailand could have immediate potential as locations to study sexuality in the southern hemisphere on a short-term basis, due to the legalization of same-sex marriage in Argentina and the male to

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

female/transgender *kathoey* phenomenon in Thailand. It may be possible with the right connections to plan and organize a GLBT study abroad experience in other locations; these just come to mind as having immediate potential. In addition, research conducted on the impact the cross-cultural exchange had on the GLBT speakers, historians, lecturers and activists who met with the students, could possibly yield interesting insights about the experience from a different perspective.

Conclusions

This study highlighted the achieved outcomes of student learning and personal development from participation in GLBT History and Activism: Amsterdam and Berlin, offered by the Learning Abroad Center and the University of Minnesota. This study abroad experience and other similar programs are vital to providing students with opportunities to expand their knowledge of and increase their sensitivity to GLBT communities in cross-cultural settings. This experience successfully pushed the participants out of their comfort zones and required them to view their own cultural backgrounds from a different perspective.

This experience has the ability to be beneficial for a wide range of students. It is important to offer this experience to prospective study abroad participants who do and do not identify as a member of the GLBT community. It helps those who do identify as GLBT to better understand their identity and where they stand in the community. Though this study was unable to speak directly to the importance of a GLBT study abroad

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

program for heterosexual students, the outcomes most likely transfer to this demographic. This program allows students who study gender and sexuality to fit study abroad into their major requirements, and offers a unique experience for those who are not majoring in GLBT Studies and take the course to fulfill an elective requirement. This study abroad program did marginally increase diversity in study abroad, and most definitely offered a complex and rich experience for the participants, therefore it is arguable that more institutions that offer short-term study abroad programs should consider collaborations between the GLBT student affairs staff and/or GLBT Studies faculty and the education abroad office to create this type of study abroad offering for more students.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

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LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Appendix A

Interview Questions and Protocol

Interview Notes for participant No. _____ date _____

Demographic questions (please fill this out on this paper)

1. What is your age? _____
2. What year in school? _____
3. What is your major(s) and minor(s)? _____
4. What prior international experience have you participated in? (other study abroad, traveling, immersion school experience?)

About the learning

5. What was your main reason for deciding to participate in a GLBT focused study global seminar (short term study abroad course)?
6. Did you have time to reflect on the experience during the course? How so? (journal, formal discussion, informal conversations, etc?)
7. What surprised you most about the cultures of Amsterdam and Berlin?
8. What did you learn about the GLBT communities of Amsterdam and Berlin?
9. What did you learn about yourself in the course of the experience?
10. In comparing the two cities, how different were the perceptions of the GLBT community in terms of sexual orientation and gender identity? Was the general population more or less positive toward GLBT culture than in the U.S.? Why do you think this is or is not?
11. In meeting people from the GLBT community in both cities, how comfortable and open were they with their sexual orientation and gender identity? How open were you? Was this expected or surprising to you?

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

12. What did you learn about regarding GLBT issues and history? What about different culturally based attitudes and perspectives of GLBT issues? How did the new ways of looking at the GLBT community change your ideas, perspectives, and attitudes regarding GLBT individuals and community?

13. Were there any discussions about identity with guest speakers, or with people native to the Netherlands or Germany? If so, how did those discussions affect you?

14. Tell me about a conversation you had with another participant while in Amsterdam and Berlin.

Predeparture/re-entry questions

14. How did you explain your plans to participate in the course to your support system (family and friends) before going? Did you mention the GLBT aspect? How was your explanation received?

15. Now that you are back, how are you talking about the experience after getting home? How did your support system (family and friends) react to hearing about your experiences? What surprised you about their reactions?

Follow up questions

16. What advice would you give to someone who decided to take part in a GLBT study abroad experience?

17. If you were in charge of redesigning the program, what changes would you make to the program in the future?

18. Would you study abroad again? Where? What would you study?

19. Are there any other questions you wish to be asked, or have as a result of the experience?

20. Anything else you would like to share about your experience that we have not covered?

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Appendix B

**GLBT 3301/SW 3301:
GLBT 3610: GLBT History and Activism in Amsterdam and Berlin
Global Seminar, May Term, 2011
SYLLABUS**

May Term, 2011 University of Minnesota

Session Dates: 5/18-6/11

Global Seminar:

GLBT History & Activism in Amsterdam & Berlin is a Global Seminar. Global Seminars are short-term study abroad programs led by University of Minnesota faculty and staff. Instruction is in English.

This course fulfills the following Liberal Education requirements: Historical Perspective & Global Perspectives.

Course Overview:

This course will focus on understanding the social history of homosexuality, as well as current gay, lesbian, bisexual and transgender (GLBT) identity, community, and activism in Amsterdam and Berlin. In addition, this course will examine the social and media mechanisms that were used to shift public opinion, in 1930s & 40s Germany, from one of openness and acceptance to one of repression and overt hostility.

While the language and politics of Amsterdam and Berlin mirror the GLBT activism and political movements originating in the US since the Stonewall Rebellion of 1969, it is also the case that the specific repression of "homosexuals" during the Nazi era has particularly affected how GLBT activism and political movements have developed in these cities, and in the countries of the Netherlands and Germany. This course will focus on understanding the social history of homosexuality, bisexuality and transgender/genderqueer identity in Amsterdam and Berlin.

Setting Description: Amsterdam and Berlin are two of the cities in Europe (and in the world) best known for their established GLBT community. Amsterdam is frequently promoted as the "gay capital of the world," while Berlin has a significant history of GLBT community and activism that dates back to the beginning of the 20th century.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Textbooks:

Heinz Heger, *The Men with the Pink Triangle* (Alyson Publications, 1980)

Richard Plant, *The Pink Triangle: The Nazi War Against Homosexuals* (Holt Paperbacks, 1986)

Course Requirements:

1. Attendance and Participation. Each student will be expected to attend all required elements of the Global Seminar, including lectures, group discussions, walking and bus tours, and visits to specific organizations, groups, museums, and historic sites. If for some reason a student is unable to attend a required element, they are to contact the instructor and explain their lack of participation. Excused absences for such elements will be at the discretion of the instructor. It is the expectation of the instructor that each student will arrive on time to scheduled events and not keep the rest of the group waiting.

As well as being physically present, the expectation is that each student will be actively engaged with each day's activities. This includes asking questions, staying awake, keeping up with the class, being respectful to guests and other Global Seminar students, and taking notes, where appropriate.

2. Daily Journal. Each student is required to journal/write daily about their thoughts, feelings and experiences on the trip. Students may keep this journal on a laptop or electronic notebook, or they may handwrite their journal in a notebook. The instructor may ask to review the journal periodically during the trip, but generally the journal is for the student's use. The student is expected to use this journal to help them prepare for their final presentation and final paper. The following are starter questions that a student can use to help them formulate their thoughts each day:

1. What did you **experience** today? Be as specific as possible: what did you do? Where did you go? Whom did you meet? What ideas were discussed today?
2. How did you **feel** today? Were you bored? Interested? Challenged? Did you do something that was different? How did today feel compared to a typical day in the US? What did you notice – about the space? people? language? food? culture? How are you feeling in general on this trip – about yourself? About other students? The instructor? The activities? The city and country you are in? Notice where you feel you “belong” and if there are any spaces where you feel you don't.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

3. What did you **learn** today? What new ideas did you encounter? Did anything challenge you? Did you speak up about anything today – push yourself or others? What thoughts are you having – about the trip; about all that is different from the US; about GLBT identities and communities and histories? What does the content of this course relate to your own life?

Try to write as much as you can – be specific. When you get back to the US and need to write your final paper, it will be very helpful to have a journal filled with your thoughts, memories, feelings and ideas.

3. Final Presentation. Each student will do an informal final presentation to the class on either June 8 or 9 at the IES Center in Berlin. Students may work in pairs or small groups for this presentation. This presentation will not require research, but is more about sharing the most important “learning” the student has gained on the trip. The instructor will give more specific instructions during the trip.

4. Final Paper. A final 15-20 page paper will be due on Monday, June 27 by 5:00 pm. It can be emailed directly to the instructor. Written guidelines on the paper will be distributed during the trip.

Evaluation breakdown of course requirements:

Class attendance & participation	= 20%
Journal	= 15%
Final Presentation	= 15%
Final Paper	= <u>50%</u>
	100%

COURSE SCHEDULE

Wednesday, May 18

Minneapolis to Amsterdam 7:30 pm - DELTA #26

Thursday, May 19

10:45 am – Arrival at Schiphol Airport, Amsterdam; travel to Stayokay Zeeburg (<http://www.stayokay.com/zeeburg>)

4:00 pm – Welcome & Orientation, University of Amsterdam

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

6:00 pm – Welcome Dinner (local restaurant)

Friday, May 20

9:00 am (University of Amsterdam):

Lecture: “GLBT History in the Netherlands” (Dr. Theo van der Meer)

BREAK

Lecture: "Homonationalism, Islamophobia and Queer Rights: Current Debates in the Netherlands” (Dr. Saskia Wieringa, Professor in Lesbian Anthropology & Director of Aletta, the Institute for Women's History. <http://www.aletta.nu/aletta/eng>)

1:00 pm – Lunch at student restaurant

2:00 pm – Canal Tour of Amsterdam

4:00 pm – Free time

Saturday, May 21

9:00 am (Stayokay Zeeburg):

Lecture/Presentation: Students & staff from Univ. of Amsterdam Pride

BREAK

Lecture: Laurens Buijs, Ph.D candidate working on anti-gay violence

1:00 pm: Lunch on your own

2:00 pm : Tour of Red Light District & Prostitution Information Center

4:00 pm: Free time/ Dinner at Stayokay

Sunday, May 22

AM: Visit to Homomonument (near Anne Frank House)

Free time

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Options: Anne Frank House; Resistance Museum; other museums

Dinner at Stayokay

Monday, May 23

Leave at 11:00 am for Berlin via train

6:09 pm: Arrival at train station Hauptbahnhof from Amsterdam, travel to Hotel4Youth, Mauerpark

Tuesday, May 24

10:00 am-12:00 noon: Orientation at IES

12:00 noon-2:30 pm: Tour of IES surroundings (including mobile phone purchases and lunch break at the university cafeteria)

2:30 – 4:30: Class time w/Anne

5:30 pm: Welcome Dinner (local restaurant)

Wednesday, May 25

9:00 am-1:00 pm: City bus tour (hop-on, hop-off)

1:00 - 2:00: Lunch (on your own)

2:00 pm – 6:00 pm: Class time w/Anne, Room 2, IES Center

Thursday, May 26

10:00 am: Andreas Pretzel on homosexuals and the holocaust (IES Berlin, Room 3)

Evening: Get together with Katherine & friends at SilverFuture or Tante Horst

Friday, May 27

Magnus-Hirschfeld-Society tour & lecture with Ralf Dose

Group 1: 9:00 – 10:30 am

Group 2: 10:30 am – 12:00 noon

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Group 3: 12:00 noon – 1:30 pm

Saturday, May 28

Postdam Day Trip w/ Bruno from IES (note: required; not optional)

Sunday, May 29

Free Day

Monday, May 30

5:00 pm? Schwules Museum, archive tour with Archive Director Dr. Jens Dobler

6:00 pm? Schwules Museum, permanent exhibition tour with museum Director Karl-Heinz Steinle

Tuesday, May 31

Spinnboden + Wallmuseum Bernauer Strasse – time to be determined

Wednesday, June 1

10:00 am - Guided tour of memorial concentration camp Sachsenhausen; guest lecture with Günter Grau on anti-homosexual politics during national socialist era (Meet Günter Grau in lobby of Hotel4Youth)

Thursday, June 2

Free Day

Friday, June 3

Free Day

Saturday, June 4

Free Day

Sunday, June 5

Free Day

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Monday, June 6

10:00 am - Guest lecture & possible tour with HIV/AIDS activist & educator, Jenny Bluhm
(IES Center, Room 2) & locations to be determined

Tuesday, June 7

Tentative: Walking Tour of Kreuzberg (Queer & Turkish district)

Wednesday, June 8

9:00 am – 12:00 noon: Class w/Anne: Student Presentations
IES Center, Room 3

Afternoon: Optional museum visits (Jewish Museum, Topographies of Terror, Museum of the Wall, etc...)

Thursday, June 9

9:00 am – 12:00 noon: Class w/Anne: Student Presentations
IES Center, Room 3

Afternoon: Optional museum visits (Jewish Museum, Topographies of Terror, Museum of the Wall, etc...)

Friday, June 10

2:00 pm - Farewell Luncheon
Afternoon - Open

Saturday, June 11

Berlin to Amsterdam 10:20 am - KLM #1822
Amsterdam to Minneapolis 1:30 pm – DELTA #247
Arrive Minneapolis 3:30 pm

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Appendix C

GLBT 3610: GLBT History and Activism in Amsterdam and Berlin Global Seminar, May Term, 2011 Final Paper Guidelines

This paper should be 15-20 pages long and double-spaced (note: longer than 20 pages is fine). Please follow the structure below.

This course focused on understanding the social history of “homosexuality” within northern Europe, particularly Amsterdam/Holland and Berlin/Germany (as well as understanding the histories of those individuals and communities dealing with sexualities and gender identities not part of the “norm,” whatever language was or was not used at the time). It also focused on current gay, lesbian, bisexual, transgender, and queer (GLBTQ) identity, community, and activism in Amsterdam and Berlin.

Please answer the following three questions (in order) about GLBTQ history, activism, and your own experience - referring to the following sources:

- *Two textbooks from class (please use appropriate citation rules when citing text verbatim)
- *Three documentary films we viewed
- *Lectures we heard in Amsterdam and Berlin
- *Discussions we had as a class and with our guest lecturers and presenters
- *Materials we viewed/read/experienced (e.g., information at the Topographies of Terror exhibit, Sachsenhausen, or Schwules Museum, among others)
- *Your own journal entries

Your paper will be evaluated by the *number of different sources* you reference, the *accuracy with which you reference these facts, theories and ideas*, and the *depth of your synthesis and analysis* of all these materials as you develop clear, well-reasoned answers to these questions.

Note: I don't expect you to know everything there is to know about the development of homosexuality in 20th century northern Europe, but I do expect you to have thought carefully about the content of our course, and for you to be able to demonstrate well-reasoned analysis, which can include thoughtful questions you were left with at the end of our trip.

LEARNING AND DEVELOPMENT OF GLBT HISTORY AND ACTIVISM

Question 1:

Having looked closely at how GLBTQ history is presented: in texts, in film, in exhibits in museums, archives and memorials, and in personal reflection and stories, discuss what you took away from this Global Seminar relative to GLBTQ history: What did you learn? What impacted you most? What was surprising or challenging or particularly engaging? And where and how do you think you learned the most about history: from our texts? Films? Speakers? Trips? Exhibits? Personal discussions? Journaling? Be as specific as possible. **(Try for 5-7 pages)**

Question 2:

Consider all the different ways you experienced/learned about/came into contact with GLBTQ activism on this Global Seminar. As in Question 1, consider our texts, films, speakers, trips, discussions, visits, etc... Where did you see activism? Where did you see activism that was most effective? Did the activism you saw, learned about and experienced connect back to history at all? How so? If not, should it be connected? Again, be as specific as possible. **(Try for 5-7 pages)**

Question 3:

Discuss how the materials, people and experiences you interacted with in this Global Seminar has changed how you understand yourself in relation to GLBTQ identities and communities. Your answer here can be more theoretical/intellectual, personal, or both. With the assumption that learning new information changes how we understand ourselves in the world, I am looking for you to reflect on what you have learned and how this Global Seminar has affected you. **(Try for 3-5 pages)**