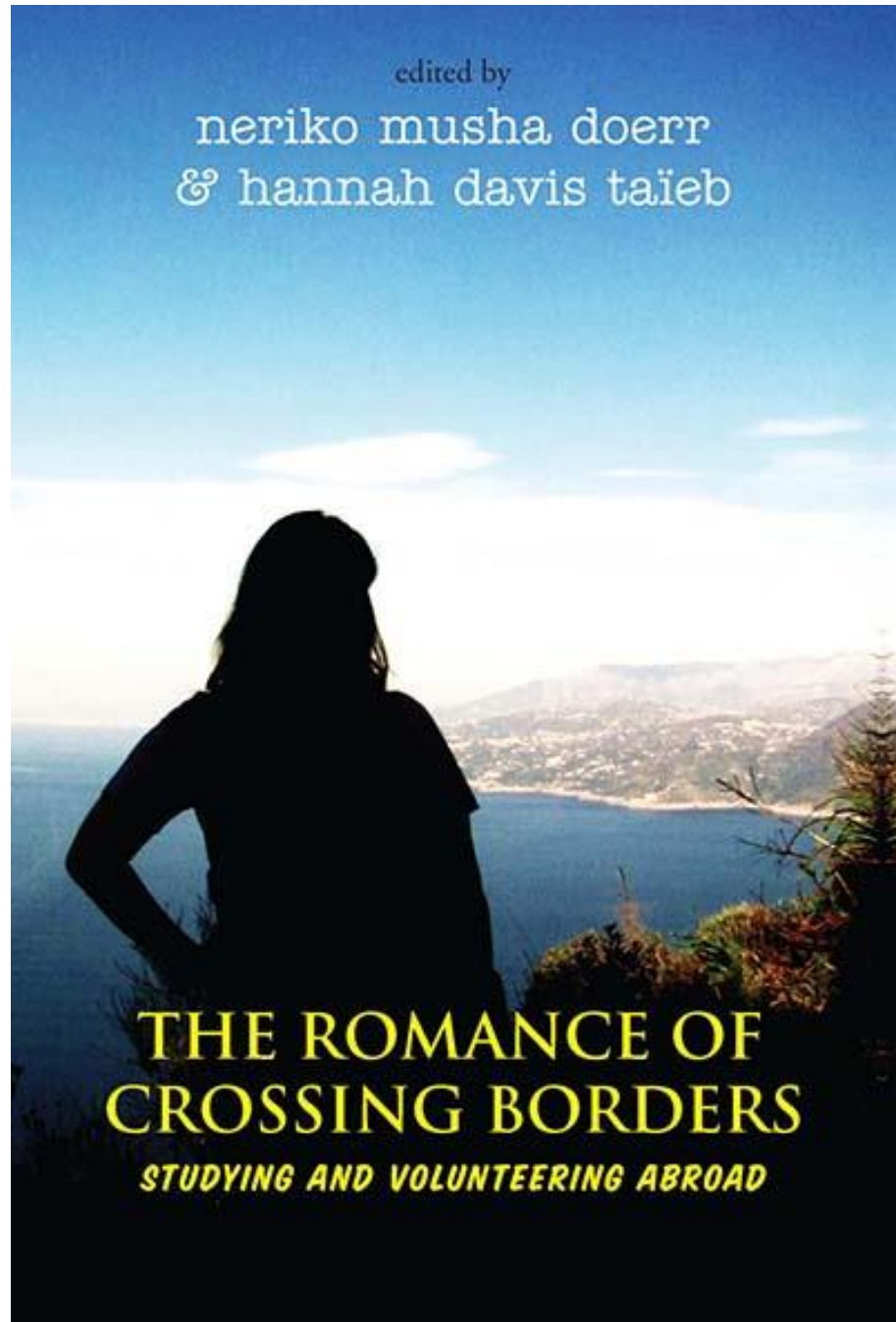


EMOTION WORK IN STUDY ABROAD

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An approach to contemporary study abroad through the anthropology of emotion.

The mobilization of emotion
The managing of emotion –
“emotion work”

Emotion creating new
subjectivities – “the study-
abroad-educated” subject

Outline

- What is study abroad for?
 - Genealogies and legitimating discourses throughout time
 - The contemporary moment in study abroad
 - Contradictions and tensions in the field
 - Exchange with you – what do we see as most important in what we do?
- Emotion and study abroad
 - Discourses about student emotion, over time
 - Contradictions
 - Our role in responding to student emotion, over time
 - Contradictions
 - Exchange with you

Outline

- *En guise de conclusion*
 - Student perspectives
 - Student emotional experience that doesn't fit into the discourse
 - Study abroad professional perspectives
 - Thoughts on our practice
 - “cultural emotion work”
 - Paradoxes, cont.
 - Choices about doing study abroad in our era for this generation

Questions

- What is study abroad for?
 - What is it supposed to be doing? & What is it doing?
- What is emotion for?
 - What is it supposed to be for? & What are we supposed to do with it?
- What emotions are students supposed to feel during study abroad?
- What emotions do they feel?
- What emotions do we feel?
- What are we supposed to do with emotion?
- ... and how this relates to the current study abroad generation

What is study abroad for?

- Meeting students' needs?
 - As defined by whom?
- Do we have responsibilities to anyone besides the student herself?
 - Our employers?
 - “Home” Schools? “Host institutions”?
 - Ourselves?
 - Our partners?
 - Our societies?
- Is “study abroad” *education*? Is education about meeting needs?

Genealogies

Study abroad as a quest

Study abroad as a « Grand Tour »

Study abroad on the veranda



Legitimizing discourses

- study abroad for peace (post-war)
- study abroad for U.S. leadership in the world
- study abroad to combat U.S. isolation from the world
- study abroad to understand others
 - to get along with them
 - to know one's enemies
- study abroad to spread U.S. values and ideas (“hearts and minds”)
- study abroad for “global citizenship”

Legitimizing discourses throughout time

Political context

WWI, WWII

Cold War

Post-colonial era

Rise of « global » issues

Legitimizing discourses

Peace, understanding; U.S. leadership

“Hearts and minds”, spreading U.S. values;
understanding others

Discover post-colonial world

« Global citizenship » or positioned
understanding of U.S. place in the world

Forms of study abroad throughout time

Political context

WWI, WWII

Cold War

Post-colonial era

End of Cold War

Rise of « global » issues

Forms of study abroad

Junior Year Abroad

New destinations

Broader kinds of majors who travel; shorter programs, more English, more in-house offers

« Comprehensive internationalization », FACs, short-term programs, even more English; partnerships; Global Institutes

Paradoxes of the contemporary era

On the one hand....

- Global aspirations
- Opportunities for partnerships
- More students abroad, more kinds of students abroad

On the other hand....

- More U.S.-centered
- Shorter programs, increasing reliance on English

What do we see as important?

- What was the time when you felt most sure that you had done exactly what you most wanted to do in your job?
 - Think of a specific moment.
 - Describe this moment to the person next to you.
- What do our responses suggest?

Discourses about emotion/forms of SA

- Junior Year Abroad, language majors, language learning, study in local universities, hands-off
- More different majors, more options for in-house classes ; shorter stays, more students coming
- « Comprehensive internationalization », short programs and FACs, English
- Intercultural Orientations, “culture shock”
- “Intervention” perceived as necessary; valorization and evaluation of “culture learning”
- emotion >> learning
- Comfort zone >> learning zone
- Safety and security

Competing emotion discourses to students

- Marketing discourse
- Culture learning discourse
- Well-being discourse
- Safety and security discourse
- It's going to be great
- Get out of your comfort zone
- We'll take care of you
- You'll feel safe

Competing discourses to SA professionals

- In professional conferences
- From our employers
- In our own exchanges and conferences
- Transform student emotion into culture learning through intervention
- Meet student needs in order to increase student numbers; protect, soothe; provide satisfying cultural content
- Handle student psychological difficulties, mediate issues between students and French people

What is our “emotion work”?

- Providing “culture” so that students will be satisfied?
 - Marketing arouses emotion, desire, we satisfy it?
- Encouraging students to take risks so that they will learn?
- Protecting students so that they and their parents will not only be safe but also “feel safe”?
- Making travel smooth for professors, creating partnerships with local people that allow for very rapid interactions that will nonetheless have content and be of use to both side?
- Making “French culture” accessible to students and professors in a short period of time?

The study abroad professional

- If culture learning exists, where do we fit in?
- We are often not situated in “a culture”
- We are faced with the patterns, coping strategies, illnesses, cures, of young Americans, while living with the patterns, coping strategies, illnesses, cures of our society here in France

Discussion

In small groups, please respond to one of the following questions:

-- can you think of a time when you had a serious conflict about how to respond to a student who was facing a problem or feeling a strong emotion? What happened? What did you do?

-- do you see a moment when your job changed radically, either because the students changed or the form or requirements of your job changed? When? What happened? How did this change affect your interactions with students?

Student perspectives

Some student motivations and satisfactions do not fit into the discourses

Motivations

- Stress at home or restless desire to change, “reset my life”
- FOMO, Wanderlust

Satisfactions

- Learning to be alone
- Changes in relation to technology
- Learning from other SA students
- Problem-solving while travelling

Perspectives from SA professionals

Entretien avec Hélène Marineau

Teaching intercultural workshops to study abroad students

« Je me suis construite à travers l'autre »

« J'essayais de faire pour les étudiants ce que j'avais fait pour moi-même »

« De dire '*C'est ça la culture française*' ne rend pas les étudiants autonome »

Perspectives from SA professionals

Entretien avec Dominique F.

Well-being, housing and student life, and intercultural class

« Les protéger de ma culture – ma culture n'est pas si clément que ça – les protéger d'eux-mêmes – les protéger les uns les autres »

Dans les FACs, « médiation entre les étudiants, entre les profs »

« Ca fait partie de mon travail de dire la vérité » avec les étudiants

« Si la personne n'est pas client mais veut comprendre, tu ouvres la porte de toi-même. »

« Franchir la limite de ce qui attend l'étudiant », >> l'éducation.

Paradoxes of the contemporary era, continued

- Global aspirations
- Opportunities for partnerships
- Focus on the student as a full person, her feelings, her experience
- Cultural boundaries are more fluid
- More U.S.-centered
- The SA professional does more “emotion work” and “cultural emotion work” but is seen more as an employee, less as a professional
- The field is based around “cultural difference”

What choices do we have?

Respect our partners

Creating mutual partnerships rather than meeting US needs

Respect ourselves

Time and insight and remuneration for our own “cultural emotion work”

Respect our students

Students as fellow thinkers, creators (rather than as clients)

Take opportunities to face real issues and problems

Avoid reification of culture; mindfulness vs mcmindfulness

Interrogate our pleasures

Interrogate our field