Boston College
Lynch School of Education and Human Development

Department of Educational Leadership and Higher Education

Higher Education Program

JUMPING ON THE OPPORTUNITY: THE STUDY ABROAD EXPERIENCES OF COMMUNITY COLLEGE STUDENTS OF COLOR

Dissertation

by

NICOLE IRIS BARONE

submitted in partial fulfillment

of the requirements for the degree of

Doctor of Philosophy

May, 2021

Copyright 2021 Nicole Barone

Advisor: Heather Rowan-Kenyon, PhD
Readers: Andrés Castro Samayoa, PhD, Nick J. Gozik, PhD

Abstract:

Community college students comprise over 40 percent of undergraduates in the U.S., but account for less than two percent of undergraduates who study abroad (Community College Research Center, 2020; Open Doors, 2020). Additionally, students of color are overrepresented in the two-year sector (Ma & Baum, 2016). While study abroad participation has been examined in terms of which students study abroad (Barclay Hamir & Gozik, 2018; Salisbury et al., 2011) and students' decision-making process (Luo & Jamieson-Drake, 2014; Stroud, 2010), much of this literature centers on four-year colleges and universities. Several studies have investigated the factors that influence study abroad participation at the community college level from both the student and institutional perspective (Amani, 2011; Amani & Kim, 2017; Raby, 2012, 2019, 2020; Whatley, 2018a). However, of the studies that examined study abroad participation factors from the student perspective, few interrogated how racial or ethnic identity shaped the students' experiences throughout the study abroad decision-making process. With the exception of a handful of studies (e.g., Willis, 2012), little is known about the experiences of community college students of color who have studied abroad. This Interpretative Phenomenological Analysis (IPA) (Smith et al., 2009) study sought to address this gap in the literature by examining how community college students of color navigate the study abroad decision-making process.

Guided by Yosso's (2005) Community Cultural Wealth framework, this study examined the experiences of eight community college students of color at a single community college in the Southwest. Two semi-structured, in-depth interviews were conducted with each participant and data was analyzed using the IPA data analysis process (Smith et al., 2009). The findings

indicate that the students in this study activated familial, linguistic, aspirational, and social capital when navigating both the study abroad decision-making process and their time abroad. The participants' racial and ethnic identities, as well as systemic factors, influenced their decision to study abroad in particular destinations, and shaped their study abroad experiences. This study offers a nuanced understanding of the experiences of community college students of color who have studied abroad and how they employ cultural wealth to overcome systemic barriers to studying abroad. Implications for higher education practice, research, and theory are offered.

Acknowledgements

The completion of this dissertation and degree would not have been possible without the generous support and encouragement from those within and outside of my department. I would first like to express my gratitude to the eight students who participated in this study, and to the study abroad coordinator who helped ensure that this study came into fruition. This work would not have been possible without you. I would also like to thank the ACPA Foundation Grant for their generous support of this study.

My gratitude is expressed to my committee Dr. Heather Rowan-Kenyon, Dr. Andrés Castro Samayoa, and Dr. Nick J. Gozik for guiding me through the dissertation process and offering thoughtful feedback and resources along the way. Heather, thank you for believing in me and this work, especially during the times when I doubted myself. Andrés, I appreciate the many conversations we had as I conceptualized and verbally processed my thoughts about this study – and the doctoral student experience in general. Thank you for all you do to support doctoral students of color and Diversity Fellows at Boston College. Nick, your sharp eye and questions were critical to this study.

To the ELHE and CIHE faculty, Dr. Ana Martínez Alemán, Dr. Raquel Muñiz, Dr. Martin Scanlan, Dr. Michael James, Dr. Lauri Johnson, Dr. Betty Leask, Dr. Hans de Wit, Dr. Rebecca Schendel, and Dr. Gerardo Blanco. Thank you for welcoming me on your research teams, in your courses, and offering me opportunities to develop as an instructor and practitioner. Gracie – I seriously would not have made it through this program without your guidance and willingness to listen.

To my cohort, Lisa, Ishara, Ayu, Edward, Adam K., and Andrew, I am eternally grateful that our paths crossed. You all have (and continue to!) inspired me so much over the past five years. I'm thankful for the feedback you shared on early iterations of this work, the conversations we had, and your general support and encouragement. I look forward to our future writing collaborations!

To my fellow HE Diversity Fellows, Venus and Kathy, my sincerest thank you for words of encouragement, and for helping me understand and envision the possibilities for our fellowship. You both are such wonderful, thoughtful colleagues!

There were many times that I was uplifted by my fellow colleagues in LSEHD and those across BC. A huge thank you to Courtnye, Abril, Dale, Sara S., Melita, Eva, Emma, Bryn, Corey, Georgiana, Adam M., Kevin, Erica, and Chris J. for your critical eyes, advocacy, accountability, genuine friendship, emotional support, and all of the laughs along the way. Natalie, Melissa, and Sarah, I will miss working with you on Dr. Muñiz's research team, but I'm so proud of you and your work! I'm also grateful to the AERA DivJ writing group for the extra encouragement and accountability as I entered the final stages of this process.

This experience would not have been possible without the love and support from my mom and dad. I hope I've made you proud. You have always supported my dreams and goals despite the barriers along the way. To my sister, and biggest cheerleader, Alexis, thank you for your tangible and intangible support. You set the bar high, and I will always look to you as an example of hard work, tenacity, and persistence. Love you all.

Finally, to my partner, Garrett, thank you moving across the country to join me on this journey. Thank you for every hug, word of encouragement, and piece of advice – especially when I felt ready to give up. I love you so much and I look forward to our next chapter together.

Table of Contents

List of Tables

List of Figures

Chapter 1 Introduction

Higher education institutions have made great strides to internationalize their campuses. One of the goals of internationalization is to produce graduates who have the skills to be successful in the 21st century workforce, which engages the knowledge, skills, and disposition to work in a global economy (Stearns, 2008). Of the many activities used to ensure students' success in the workforce, study abroad is "one of the key mechanisms or activities institutions use to work toward the broader goal of internationalization of their campuses" (Twombley et al., 2012, p. 12). Education abroad has been part of the community college landscape since the 1960s as these institutions have moved to align internationalization efforts with their campus missions (Raby & Rhodes, 2018), community college students are understudied compared to their peers attending four-year institutions.

Community colleges serve as an important setting for internationalization and broadening the reach of these efforts to students from diverse backgrounds. Over one-third of students enrolled in postsecondary education begin at a two-year institution and first-generation, low-income, and racially minoritized students are overrepresented in the two-year sector (National Center for Education Statistics, 2018; Schudde & Goldrick-Rab, 2016). International education has been part of community colleges since the late 1960s when those working to expand international education opportunities began to look to community colleges as a potential avenue for growth (Raby & Valeau, 2007). U.S. community colleges have responded to increased calls for internationalization through the creation of programs that increase student mobility among both domestic students and international students (Raby & Valeau, 2007). Despite these efforts, study abroad has remained on the periphery in terms of community college goals and values. Raby and Rhodes (2018) note that some of the barriers to institutionalizing study abroad at the

community college level include a lack of commitment to internationalization efforts, the availability of study abroad programs, and the lack of funding allocated to the offices and positions that would support these efforts. Given that community colleges enroll a disproportionate number of non-traditional students and students from historically marginalized backgrounds, the barriers that prevent community colleges from creating and sustaining study abroad programs have negative implications for the students who community colleges serve.

While study abroad intent and participation has been examined in terms of who goes abroad (see Salisbury et al., 2009, 2010, 2011), participation in different institutional contexts (Esmieu et al., 2016), and students' decision-making processes (Luo & Jamieson-Drake, 2015; Stroud, 2010), much of this literature centers on the four-year sector. With the exception of a few studies, there is little empirical research that examines study abroad decision-making in the two-year sector (see Amani, 2011; Whatley, 2017). Several studies have investigated study abroad intent and participation at the community college level (Amani, 2011; Amani & Kim, 2017; Whatley, 2017; 2018a), but the samples were comprised primarily of white students and/or focus on the institutional variables that influence study abroad intent. When we consider the literature on study abroad decision-making among community college students of color, the literature is sparser.

Scholars have reasoned that, if the field of international education is to work toward greater participation among underrepresented students in study abroad, more efforts should be directed toward focusing on community colleges since they enroll a greater proportion of non-traditional students (Raby, 2008). Proposed legislation challenges colleges and universities to work toward greater equity in study abroad participation for students from different racial and ethnic groups, institutional types, and fields of study (NAFSA, 2019). However, there is a

paucity of literature on how community college students of color access study abroad opportunities. Existing literature that examines this student population has typically focused on their experiences during their study abroad sojourns including their experiences with racism or microaggressions (Willis, 2015), their developmental and academic outcomes (Raby et al., 2014; Willis, 2015) or outreach strategies for increasing participation among ethnic minority students (Quezada & Cordeiro, 2016). With the exception of Willis (2015), few of these studies directly examine the experiences of community college students of color in study abroad from the student's perspective, leaving a gap in the literature on what we know about their experiences accessing international opportunities. This point is particularly salient given that community colleges send more students of color abroad than any other institutional type in higher education and the field could greatly benefit from a greater understanding of the experiences of community college students of color in study abroad (IIE, 2018; Raby, 2008).

Therefore, this study sought to build upon prior scholarship by laying the groundwork for examining how community college students of color successfully navigate the study abroad decision-making process.

Overview of the Literature

In general, only a small fraction of U.S. undergraduate students study abroad. Roughly 11 percent of undergraduates studied abroad during their degree program during the 2017-2018 year (IIE, 2018). During this period, roughly 25 percent of the students who went abroad were students of color, and less than two percent of all study abroad participants were community college students. Though participation rates among students of color in study abroad have improved over the past decade, this growth has been slow and it is clear that more work needs to be done to increase participation among both groups. The exclusion of students of color in study

abroad has been a long-standing issue. Though the number of students of color and other underrepresented groups in study abroad has grown since the early 90s, this growth has been slow. Salisbury et al. (2011) assert that institutions need to reflect on their internal practices to determine if hidden biases toward multicultural students are perpetuating the lack of diversity in study abroad programs. Relatedly, Raby (2019) argues that deficit narratives perpetuate the notion that students may not meet their goals due to a lack of academic preparation, social, and cultural capital. These deficit-based views of both students of color and community college students frame the existing study abroad literature (Perkins, 2020). Therefore, this study uses an asset-based framework to understand how these two populations access study abroad opportunities.

Additionally, when it comes to empirically examining the experiences of community college students of color specifically, scholars and practitioners are presented with some challenges. Community colleges often do not track demographic data for study abroad participants given that many of their programs are faculty-led and faculty may not request this information from students (Quezada & Cordeiro, 2016; Raby & Rhodes, 2018). Further, community college students do not study abroad in numbers comparable to students at four-year institutions, making it challenging to examine the experiences of this population using quantitative methods. Several quantitative studies have examined study abroad outcomes among community college students in states with a higher number of community colleges (e.g., California) (Raby et al., 2014; Rhodes et al., 2016), institutional factors that influence study abroad access (Whatley, 2019) or students' interest in global learning (Robertson & Blasi, 2017). These studies make important contributions to the literature in this area, but gaps remain in terms

of how community college students of color navigate the study abroad decision-making process while taking into account the potential effects of race and racism on this process.

Our understanding of community college students and students of color begins to broaden when we take qualitative and smaller studies into account. Amani (2011) studied the factors that influence study abroad participation for 24 community college students across three community colleges with different geographic profiles (i.e., rural, suburban, and urban). Findings from this study are further detailed in chapter two. Of the 24 participants in the study, 19 identified as white and questions about students' racialized experiences were not included, leaving a gap in our understanding of the ways in which race and ethnicity intersected with their experiences, if at all. Willis' (2012) study attempts to fill this gap by examining the intersectional experiences of 19 Black women studying abroad through community college programs. Willis noted the challenge in recruiting Black women for this study, citing the underrepresentation of African American and community college students in study abroad. While this contribution helps fill a gap in understanding the experiences one group of community college students of color in study abroad, it does not account for how the research participants accessed these opportunities or shed light on the experiences of other racial or ethnic groups.

Collectively, the aforementioned studies shape our understanding of community college students in study abroad broadly, but they also highlight an important gap in the literature. There is a dearth of literature that focuses on how community college students of color access study abroad opportunities. In addition to the work previously mentioned, many of the empirical studies on study abroad intent and participation have samples that are largely comprised of white students (Luo & Jamieson-Drake, 2015; Salisbury, 2009; Stroud, 2010) and those that center on students of color focus on four-year undergraduates (Brux & Fry, 2010; Kasravi, 2009). It is

evident from the existing literature that research on community college students is scant and studies examining community college students of color (see definition below) are even more sparse. This is troubling given community colleges enroll a disproportionate percentage of students of color (NCES, 2018), and studies support that community college students of color are interested in global education (Robertson, 2015). Therefore, it is imperative that study abroad studies make a greater effort to address how students of color gain access to study abroad opportunities. The current study sought to begin to fill this gap in the literature by examining the experiences of this understudied population using an anti-deficit framework in order to shed light on the success of community college students of color in study abroad.

Purpose and Research Questions

The purpose of this study was to understand the lived experiences of community college students of color who have successfully navigated the study abroad decision-making process and the extent to which they used different forms of cultural wealth to navigate this process. Given the unique organizational structure of community colleges, the overrepresentation of first-generation, low-income, and students of color in this sector, and the increased interest in internationalization at community colleges, a deeper examination of how community college students of color access study abroad opportunities is warranted. As scholars and practitioners work to improve study abroad participation for an increasingly diverse group of students, it is important to consider all of the factors that might facilitate greater participation.

This study sought to examine the intersection between community college students of colors' racialized experiences, cultural wealth, and the institutional context through which they studied abroad. The following research questions guided this inquiry.

1. How do community college students of color make meaning of their experience navigating the study abroad decision-making process?
2. What forms of cultural wealth, if any, do students employ while navigating the study abroad decision-making experience?

Theoretical Framework

Community Cultural Wealth (CCW) (Yosso, 2005) served as the theoretical framework that guides this inquiry. CCW seeks to challenge traditional notions of capital by focusing on the unacknowledged assets and knowledge that students from historically marginalized backgrounds bring with them throughout their educational experiences.

Stemming from Critical Race Theory, the Community Cultural Wealth model serves to "challenge to traditional interpretations of cultural capital" (Yosso, 2005, p. 69). This framework attempts to address limitations of Bourdieu's theory of cultural capital and its applicability to communities of color. Yosso (2005) argues that this theory, "...has been used to assert that some communities are culturally wealthy while others are culturally poor" (p. 76). Through this lens, dominant class culture and values serve as the standard against which historically marginalized communities are measured. In response to this limitation, Yosso defines six types of cultural capital that are cultivated in diverse communities. These forms of capital include aspirational, linguistic, familial, social, navigational, and resistant capital. Aspirational, linguistic, familial, and social capitals account for the types of knowledge that students have cultivated in their families and communities that help support their educational experiences and aspirations. Navigational and resistant capital speaks to how historically marginalized students navigate, resist, and persist through oppressive institutional structures, policies, and practices in order to

pursue educational opportunities. These assets and alternative forms of capital are further described in chapter three.

CCW was selected in order to shift the deficit-based narrative that currently permeates the study abroad access and participation literature, which centers on what community college students and students of color lack in terms of social and cultural capital, rather than the alternative capitals and strengths they bring to their postsecondary education experience (Thomas, 2013; Yosso, 2005). Community cultural wealth was deemed appropriate for this study as it centers the experiences of communities of color and until recently, has been seldom employed in the study abroad literature (see Lu et al., 2015; Perkins, 2020; Wick et al., 2019). CCW guided the development of the interview protocol, data analysis process, and interpretation of the findings. This framework and its application to the current study are further discussed in chapter two.

Research Methodology

Merriam and Tisdell (2016) posit that qualitative research helps us understand how construct, interpret, and draw meaning from their experiences. To my knowledge, few studies have examined how community college students of color navigate the study abroad decision-making process, making a qualitative approach the most suitable for examining the experiences of these students. Further, Community Cultural Wealth is a CRT based framework which seeks to advance narratives and counternarratives of people of color and other marginalized groups through qualitative methods (Yosso & Solórzano, 2002). A qualitative approach was deemed appropriate for the current study give that it is best suited for examining how students navigated processes (Patton, 2015).

Interpretative Phenomenological Analysis (IPA) served as the particular qualitative approach examining how community college students of color navigate personal and institutional factors in the pursuit of study abroad opportunities. Grounded in psychology, IPA is a branch of phenomenology that serves as "an approach to qualitative, experiential and psychological research which has been informed by concepts and debates from three key areas of the philosophy of knowledge: phenomenology, hermeneutics and idiography" (Smith et al., 2009, p. 11). Phenomenological studies focus on participants' lived experience and the meaning they draw from these experiences (Smith et al., 2009). Idiography indicates that the researcher is focused on individual cases, therefore, most IPA studies consist of small sample sizes (Smith et al., 2009; Smith & Osborn, 2008). The small number of cases enables researchers to conduct an in depth and thorough analysis of each participants' experiences both separately and in relation to one another. The third component of IPA is the hermeneutic circle - the process of interpreting a piece of data within the larger data set and the process of moving between the two during analysis. This approach differentiates IPA from traditional descriptive phenomenological studies because it not only invites the researcher to engage in this dynamic process, but also acknowledges that researchers often bring their presuppositions and prior experiences or "fore-structure" when they interpret new data (Smith et al., 2009).

The site for this study was Southwest Community College (SWCC)[1] and is a Hispanic-Serving Institution in the Southwest where over 50 percent of the student population is comprised of students of color. This particular community college was selected due to its racial and ethnic demographic composition, the availability of study abroad programs for academic credit, and it's location outside of where other studies on this topic have been completed (e.g.,

[1] Pseudonym

Florida, New Jersey, California). This study employed elements of criterion-based and maximum variation sampling approaches to identify and select cases that align with the purpose of the inquiry based on a predetermined set of criteria (Patton, 2015). Participants were eligible for this study if they identified racially as a student of color, studied abroad through one of the College's faculty-led or third-party programs, were U.S. citizens or permanent residents, and were 18 years old or older at the time of the study. Maximum variation sampling was used to account for a variation of demographic characteristics including ethnicity, gender, socioeconomic status, and study abroad program destination (Merriam & Tisdell, 2016). Patton (2015) describes the strengths of maximum variation sampling by arguing that this method allows for the analysis of common patterns that emerge from a diverse sample while "capturing the core experiences, and central, shared dimensions of a setting or phenomenon" (p. 283). Participants completed an eligibility survey prior to participating in the study (See Appendix A).

In-depth, semi-structured interviews were the primary data source. An informal interview with the College's study abroad coordinator and publicly available information on the College's website was analyzed in order to provide additional context and supplement the participants' narratives. A modified version of Seidman's (2006) interview structure for in-depth interviews was used and included two interviews with each participant. The first interview focused on the participant's life history and the second centered on their experiences navigating the study abroad decision-making process. The analysis of the interview transcripts followed the steps offered by Smith et al. (2009) for IPA studies, while the publicly available data and interview data with the coordinated were open coded using a different coding scheme, which is further described in chapter three.

Significance

This study sought to accomplish two goals: 1) shed light on a particular population and institutional context that is understudied in the extant literature and 2) understand how community colleges influence their students' decision to study abroad. The results will assist faculty, staff, and international scholars and practitioners in understanding advising strategies that may increase study abroad participation among community college students of color.

Given the unique organizational structure of community colleges, as well as the overrepresentation of first-generation, low-income, and students of color in this sector of tertiary education, a deeper understanding of how study abroad operates in this context warrants further inquiry. Additionally, as scholars and practitioners work to improve study abroad participation for an increasingly diverse population of students, it is important to consider all factors that might facilitate greater participation. The majority of empirical studies on study abroad access, intent, and motivation centers primarily on four-year institutions, with the exception of Amani (2011) and Willis (2012; 2015). Therefore, this study contributes to the extant scholarly and empirical literature in several ways: 1) it sheds light on a particular phenomenon in an understudied institutional context, 2) it examines the experiences of two underrepresented groups in study abroad (community college students and students of color), 3) it examines issues of access in study abroad through a cultural wealth lens that, with the exception of a few studies (see Sweeney, 2014, Lu et al, 2015; Perkins, 2020; Wick et al., 2019), continue to be underutilized in the study abroad literature. Finally, among the lasting contributions of this research is a much-needed insight for higher education professionals as to how students navigate this process, which, hopefully, will shape future study abroad advising practices.

Definitions

Education abroad - encompasses many forms of international educational programs, including study abroad, service-learning, and volunteer abroad opportunities. Here, study abroad refers to "an education abroad enrollment option designated to result in academic credit" (The Forum on Education Abroad, n.d.). This study intentionally focused on study abroad programs for academic credit as they comprise the majority of education abroad programs (IIE, 2020).

Short-term study abroad – A study abroad program that is 8 weeks or less. Includes Summer or January term (The Forum on Education Abroad, n.d.).

Heritage-seeking program – A program in a location that is linked to a student's family or cultural background (The Forum on Education Abroad, n.d.).

Program Provider (also, Third-party program) - An institution or organization that offers education abroad program services to students from a variety of institutions. A program provider may be a college or university, a nonprofit organization, a for-profit business, or a consortium (The Forum on Education Abroad, n.d.).

Minority-Serving Institutions (MSIs) - A category of colleges and universities that, either through historical origin or enrollment criteria, are geared toward serving Students of Color. These institutions include Historically Black Colleges and Universities (HBCUs), Hispanic Serving Institutions (HSIs), Tribal Colleges and Universities (TCUs), and Asian American, Native American, and Pacific Islander Serving Institutions (AANAPISIs), among others.

Students of color - The U.S. Census Bureau uses the following race and ethnicity categories to collect demographic data on participation rates of students of color in study abroad: Asian American, Native Hawaiian and Other Pacific Islander, Black or African American,

Hispanic or Latino[2], American Indian[3] and Alaska Native, and Two or More Races (U.S. Census Bureau, 2019). Since race is socially constructed, the aforementioned racial categories are fluid and imperfect. Therefore, this study recruited participants based on how they self-identified in terms of their race and ethnicity. It is important to explicitly mention that this study is situated within a broader history of race and racism in the U.S. context. Additionally, it is possible that the findings from this study will not be applicable to an international context given the range of histories of race, racism, and other identities in other national contexts.

Deficit/Anti-Deficit – Deficit thinking in higher education refers to the ways in which historically marginalized students are viewed as responsible for the challenges and inequities they face. Davis and Museus (2019) found that the extant literature characterizes deficit thinking in several ways: "a blame the victim orientation, a grounding in larger complex systems of oppression, a pervasive and often implicit nature, and effects that reinforce hegemonic systems" (p. 121). Deficit thinking in this study refers to the ways in which community college students of color are held responsible for the barriers they confront when accessing study abroad. Anti-deficit framings disrupt these narratives by naming the systems of oppression that perpetuate and further entrench inequity, and center students' strengths and experiences.

Limitations and Delimitations

Consistent with limitations of other qualitative approaches, there are limitations to conducting a phenomenological study. This qualitative approach relied on an in-depth analysis of

[2] This study also uses the term Latinx to describe this student population though there is complexity and nuance with how those from the Latinx community, and community colleges understand and engage with this term (Salinas, 2020; Salinas et al., 2020). Latinx is "an inclusive term that recognizes the intersectionality of sexuality, language, immigration, ethnicity, culture, and phenotype" (Salinas & Lozano, 2019, p. 310).
[3] This study also uses the term Indigenous to describe this student population.

a small sample size at a single institution, which limits the extent to which generalizable statements can be made about similar populations (Smith & Osborn, 2008). Measures that address issues of validity and reliability are described in chapter three.

Creswell (2018) described delimitations of a research study as the narrowing of the study's scope. The scope of this study was limited in the following ways: (a) students enrolled in degree-seeking programs at community colleges; (b) students who participated in study abroad for academic credit; (c) students who participated in short-term, faculty-led study abroad programs; (d) students of color who identified in accordance with the race and ethnic categories established by the U.S. Census Bureau and who identified as U.S. citizens (U.S. Census Bureau, 2019). The final delimitation is that international students who are studying in the U.S. were excluded from this study as they may have a different experience studying abroad in the U.S. than students studying abroad in other international locations.

Conclusion

The following chapters of this dissertation review the literature that grounds the study's topic and details the methodology I employed to carry out the study. Chapter two discusses the following strands of literature: the history of study abroad, study abroad at community colleges, study abroad intent, outcomes, motivations, and barriers for students of color and community college students. It concludes with an overview of Yosso's (2005) Community Cultural Wealth framework. Chapter three describes the methodological approaches taken in this study, including the study's rationale, sampling strategy, data collection and analysis process, researcher positionality, and limitations and delimitations of the study. Chapter four introduces the eight students who participated in this study and provides details about their life histories, educational trajectories, and how they decided to study abroad. Chapter five describes the findings of the

study including the students' motivations for studying abroad, the barriers to studying abroad that they encountered, and the forms of cultural wealth that the students exhibited during the decision-making process and while they were abroad. It also includes findings pertaining to how the students were racialized abroad and how they came to understand their racial and ethnic identities both in the U.S. and abroad. The dissertation concludes with an analysis of the findings and offers implications for research and higher education practice.

Chapter 2 Literature Review

The purpose of this study was to understand the lived experiences of community college students of color navigating the study abroad decision-making process and how they overcame real and perceived barriers[4] to study abroad by leveraging different forms of community cultural wealth. In order to situate this inquiry and examine the research questions, a synthesis of several key strands of literature is presented here.

We begin with a brief historical overview of study abroad in the U.S., followed by an overview of U.S. community colleges and how study abroad operates in this sector. While there are a multitude of study abroad program types and lengths, this chapter explicitly highlights short-term programs and its associated outcomes since community college students are most likely to study abroad through these programs. Additionally, since this study is concerned with both students of color and community college students, this chapter examines the literature on study abroad intent, participation factors, and the real and perceived barriers to participation for these populations of students. Finally, this chapter concludes a discussion of the Community Cultural Wealth (CCW) framework and its relevance to the current study. It should be noted that this chapter also draws upon literature and empirical studies that focus on study abroad in the four-year sector when literature on community college study abroad is unavailable.

Study Abroad in the U.S.: A Brief Historical Overview

The first study abroad program in the U.S. dates back to 1923 when a faculty member at the University of Delaware led small groups of male students on educational tours abroad during their junior year, typically after students received preparation in a particular language (Mullens

[4] Though the term "barriers" is used throughout, recent scholarship is shifting away from this terminology to describe the policies and practices that counter inequitable systems that prevent students from studying abroad (see Whatley & Raby, 2020; Raby, 2019).

& Cuper, 2012; Twombly et al., 2012). This was the origin of early Junior Year Abroad (JYA) programs that sought to create an integrated living and learning experience for foreign language majors (Hoffa, 2007). This model was then extended to women's colleges, which continued to establish JYA programs in European countries. The participation of women in JYA programs quickly grew due to significant enrollments of women in foreign language majors (Hoffa, 2007). During this time, study abroad was perceived as "the female version of the European Grand Tour through which young people learned a language, culture, and connections through travel" (Twombley et al., 2012, p. 1). The European "grand tour" was a practice that encouraged privileged, white males to travel to Western European countries to gain knowledge in the arts and humanities and existed in the 17th and 18th century (Hoffa, 2007). Further, during this time, Black people in the U.S. were excluded from pursuing educational opportunities and sought education abroad where they had more access (see Sweeney, 2014). This particular origin perpetuated the perception of study abroad as an activity for the affluent and a mechanism for reaffirming the status of the "intellectual and cultural elite", though efforts have been made to expand program offerings and destinations while diversifying the profile of students who study abroad (Hoffa, 2007).

During and after World War II, perceptions about the U.S.' involvement with other countries shifted as an urgency around the need to understand other countries for the sake of national security began to develop (Vestal, 1994). The effects of the war sparked the federal government's involvement in study abroad as it saw higher education as a vehicle for accomplishing goals around both developing cultural understanding, but also as a means of defense. Federal appropriations were allocated to codify international education and exchange through the establishment of the Fulbright Act of 1946, the Smith-Mundt Act of 1948, the

National Defense Education Act of 1957, the Foreign Assistance Act, and the State Department Bureau of Educational and Cultural Affairs (Hoffa & DePaul, 2010). The goals of the field during these times were to further expand access to study abroad, expand participation among diverse groups of students, promote intercultural learning, and encourage students to study target languages tied to national security interests (Twombley et al., 2012; Vestal, 1994). In addition to gaining traction in the federal government, international education and exchange were advanced through private organizations. This time period was also characterized by a shift away from language and cultural immersion to the development of JYA programs that were academically oriented (Hoffa & DePaul, 2010).

From 1965 to the early 2000s, study abroad experienced yet another shift. The Vietnam War, Cold War, 9/11, the spread of globalization, and the increase in economic and social interdependence among nations created an environment where study abroad was seen as a mechanism for developing competencies in order to compete in the global marketplace (Hoffa & DePaul, 2010). This era was also characterized by the expansion of the types of study abroad programs offered, the diversification of students participating in study abroad, and a broadening of study abroad locations outside of Western Europe. Additionally, federal financial aid was approved for study abroad purposes and the development of scholarships and other resources allowed access to study abroad for a much broader population of students, particularly those from low-income backgrounds (Hoffa, 2007). For example, the Benjamin A. Gilman International Scholarship provides scholarship funds to study abroad participants who receive Pell Grant funding, which has had a marked impact on participation rates among low-income students (Comp, 2007). This period was also marked by concerted efforts to internationalize colleges and universities in response to these changes.

In 2006, the Senator Paul Simon Study Abroad Act, originally introduced as the Abraham Lincoln Study Abroad Act, sought to develop a program that would further embed study abroad into the higher education experience and deliver on three key goals: send one million students abroad annually, diversify the pool of students going abroad, and diversify study abroad programs to locations outside of Western Europe (NAFSA, 2018). Ultimately, this act was never passed, but it continues to inspire and advance strategic goals around study abroad development and participation. While the federal government has been successful in advocating for legislation and initiatives that support study abroad, the fiscal climate at the time dampened financial support for these efforts (Twombley et al., 2012). However, study abroad continues to garner institutional support as college campuses strive to internationalize. Seventy-two percent of colleges and universities that responded to the 2016 Mapping Internationalization survey administered through the American Council on Education reported a significant increase in internationalization in recent years (Helms, 2017). Further, student mobility continues to be one of the leading internationalization indicators across two-year and four-year institutions (Helms, 2017).

Efforts to expand study abroad opportunities to a more diverse group of students endure. As it pertains to the current study, the ways in which the history of study abroad is described fails to account for the exclusion of students of color, especially Black students, from accessing postsecondary education in the U.S. As Karen Sweeney noted: “African Americans have established a long history of international travel in pursuit of education, starting with individuals who traveled abroad seeking educational opportunities and freedoms unavailable to them in the United States” (Sweeney, 2014, p. 16). This point underscores the fact that historically, students of color have been excluded from educational and study abroad opportunities longer than their

white peers. Additionally, while community colleges were “not originally created with a global focus or with the intent to fit in a global context” study abroad has been part of the community college context since 1967 (Zhang, 2011, p. 185). Though a multitude of study abroad programs have been created to address issues of access and exclusion among students of color and community college students, the narrative that study abroad serves conventionally white, middle-class students study abroad remains. This narrative also fosters an environment where issues of study abroad access among students of color are discussed from a deficit-oriented lens. For example, Raby (2019) argues that, "Institutional barriers reflect a deficit narrative that guides choices to offer (or not) education abroad. There are noted dangers to adopting a deficit narrative as it provides differential educational experiences that counter the open access mission of the community college" p. 2. Therefore, this narrative impacts whether students of color believe they can study abroad as well as college administrators working to support them.

In summary, many political, economic, and social forces have impacted the trajectory of study abroad and U.S. student mobility. Those committed to increasing study abroad participation among racially and ethnically diverse students and community college students continue to strive toward greater equity in study abroad. Colleges and universities must contend with the historical legacy of class and privilege in study abroad. This historical legacy of study abroad has implications for the current inequities and disparities in study abroad participation between university and community college students. A deeper examination of the historical development of the U.S. community colleges follows.

Community Colleges in U.S. Higher Education

A unique aspect of the U.S. higher education system, community colleges have played a key role in broadening access to postsecondary education since 1901. Community colleges were

created in response to the growing number of high school graduates entering postsecondary education (Bahr & Gross, 2016). At this time, institutional leaders were in the process of reconceptualizing the goals of the first two years of undergraduate education and sought to create colleges that would provide a foundation in the liberal arts and opportunities for developmental education while serving as a pathway to four-year institutions (Bahr & Gross, 2016; Drury, 2003).

Community colleges were further incorporated into American postsecondary education through the influence of the G.I. Bill of 1944, which allowed for greater access to postsecondary education and the President's Commission on Higher Education report or the "Truman Report," which laid the foundation for the establishment of tuition-free colleges that served the educational needs of their local communities (Bahr & Gross, 2016; Drury, 2003). Following the development of the influential California Master Plan for Higher Education, other states followed suit by creating their own systems of community colleges. The Higher Education Act of 1972 ensured that funding of these institutions would be comprehensive, general, and focused on vocational training (Bahr & Gross, 2016). Current conceptualizations of community colleges were built on this foundation.

Bahr and Gross (2016) posit that community colleges, despite their individualized contexts, share the same five principles that allow these institutions to operate differently than other institutional types: open access, comprehensiveness, commitment to lifelong learning, community centeredness, and a teaching focus. Community colleges also have a distinct, interconnected relationship with the community and workforce in which they are situated. This relationship is characterized by course and curricular offerings, which are influenced by changes in the local workforce and economy, as well as partnerships with local four-year institutions and

local agencies that offer services to the community (Bahr & Gross, 2016). Relatedly, community colleges traditionally dedicate more time and effort than four-year institutions to teaching than research, which contributes to their role as teaching institutions (Bahr & Gross, 2016). Finally, due to low tuition costs, community colleges serve as an affordable option for postsecondary degree attainment. While this paper has covered a brief history of the development of community colleges and the values and principles they embody, it is important to examine the profile of students who attend community colleges in order to gain a more comprehensive of these institutions and the students they serve. Community colleges' open access policies coupled with its affordability paved the way for this system to serve and educate large numbers of students.

Community College Student Profile

Community colleges serve a disproportionate number of students of color, first-generation college students, students from low-income backgrounds, returning adult learners, and students with higher educational needs (Bahr & Gross, 2016). This is partially due to community college's open admissions policies that allow for students from diverse backgrounds to pursue a postsecondary degree or credential at their own pace. In 2014, Black and Hispanic students accounted for 44 percent and 56 percent of students respectively, enrolled in public two-year institutions (Ma & Baum, 2016).

Interestingly, though many community college students come from low-income backgrounds, these students apply for financial aid at a lower rate than their peers in other higher education institutions (Ma & Baum, 2016). The authors posit that this may be due to the fact that community college students are more apt to work full-time and therefore, either pay out of pocket for their education or borrow less than students in four-year or for-profit institutions. However, the authors also noted that most community college students are awarded financial aid

in the form of grants or scholarships, which mostly covers tuition and fees, but that they may borrow aid in order to meet living costs and needs or support their families. This point presents several concerns. First, it is possible that after addressing cost of living factors, students do not have enough financial aid remaining to study abroad. Second, the ability to use financial aid to study abroad is dependent on the student's individual circumstances, the study abroad program, and when the program takes place. Raby argues that "while financial aid programs cover study abroad, financial aid often "dwindles out" before summer, when short-term study abroad programs are most popular" (Desoff, 2006, p. 24). Many of the study abroad programs through SWCC are offered during the summer term and semester breaks. Compounding this financial squeeze is the observation that community college students are disproportionately more likely to default on their student loan payment (Ma & Baum, 2016). This begs the question, how likely are community college students to borrow loan based financial aid to offset the cost of study abroad if they are more at risk of defaulting on loan payments?

In 2016, 36 percent of undergraduate students were enrolled in two-year institutions with a projected increase in enrollment of 12 percent by 2027 (NCES, 2018). Community colleges educate a large proportion of the undergraduate population and are typically more diverse in terms of race, ethnicity, and socioeconomic status than four-year institutions due to their open access mission. In addition to understanding how study abroad has evolved over time, the following section will describe the role of study abroad in community colleges and present trends in study abroad participation among community college students.

Internationalization in Community Colleges

Altbach and Knight (2007) define globalization as the "economic, political, and societal forces pushing 21st century higher education toward greater international involvement" (p. 290).

As a response to these forces, higher education, including community colleges have increasingly embedded internationalization efforts into their missions. International education has been part of community colleges since the late 1960s when those working to expand international education opportunities began to look to community colleges as a potential avenue (Raby & Valeau, 2007). During this time, community colleges met internationalization needs by focusing on student mobility through the creation of study abroad programs for domestic students and recruitment of international students (Raby & Valeau, 2007). Though more recent internationalization efforts have broadened to include other international activities, including internationalizing the curriculum (Guerin, 2009; Leask, 2009), a recent study at one community college showed that students were primarily interested in participating in study abroad over other campus-based internationalization activities (Robertson, 2015). This finding underscores the importance of prioritizing both study abroad experiences and campus-based experiences in order to meet the global interests of community college students. Study abroad has and continues to be a prominent marker of internationalization at community colleges, and therefore, is the focus of the current study. In order to understand current study abroad trends, we need to take a historical account of community college study abroad participation over time.

Community College Study Abroad Trends

The IIE began to disaggregate study abroad participation by academic level in the late 1980s (IIE, 1988). Prior to this date, there was little information readily available on study abroad participation in the two-year sector. Current Open Doors reports provide a general understanding of study abroad participation trends among community college students and how these trends have shifted over time. During the 1987-1988 academic year, roughly six percent of all students who went abroad were community college students (IIE, 1988). The following

academic year, this percentage dropped to four percent and over time, has continued to decline (IIE, 1991). The decline in study abroad participation among community college students over time could reflect the fact that decreases in state and federal funding for community colleges negatively impacts co-curricular activities such as study abroad (Raby, 2020). Further, community college education abroad programs are scarce with only 13 percent of community colleges offering study abroad programs (Malveaux & Raby, 2019). Additionally, Schudde and Goldrick-Rab (2016) note that between 1976 and 2012, four-year universities grew by four percent, thus offering additional postsecondary pathways for an increasingly diverse student population. Currently, roughly two percent of all students who go abroad are community college students - a figure that has remained relatively consistent since the 2007-2008 academic year with a notable dip to less than one percent following the 2008 recession (IIE, 2018). Though community colleges continue to enroll a considerable number of undergraduate students in U.S. higher education, the percentage of students in this sector has been steadily declining, particularly since the COVID-19 pandemic, which calls into question the long term affects the pandemic will have on student mobility programs.

On average, greater numbers of students of color study abroad through two-year institutions compared to those at four-year institutions (IIE, 2018). With the exception of Asian American and white students, all other racial and ethnic groups have higher proportions of students who study abroad through community colleges. This may be due to the fact that students of color, especially Black and Latinx students, are overrepresented in the community college sector (Schudde & Goldrick-Rab, 2016). Additionally, almost 65 percent of community college study abroad participants in 2016-2017 were white, indicating that even in racially and ethnically diverse college settings, white students continue to study abroad in greater numbers than students

of color (IIE, 2018). For example, Whatley (2019) found that the proportion of a community college's population that identify as Black predicted a decrease in the likelihood of students studying abroad. Whatley posits that this finding could potentially be attributed to a lack of study abroad opportunities at community colleges where Black students are overrepresented. The scarcity of education abroad programs in the community college sector disproportionately impacts study abroad opportunities for students of color. Table 2.1 includes study abroad participation data by race and ethnicity at 2 and four-year colleges and universities.

Table 2.1

Percentages of study abroad participation by race, ethnicity, and Institutional type (IIE, 2018).

Race/Ethnicity	**two-year Institutions**	**four-year Institutions**
White	64.8	72.9
Hispanic or Latino(s)	17.6	8.8
Black or African-American	8.4	5.6
Asian, Native Hawaiian or Other Pacific Islander	5.2	8.1
Multiracial	3.1	4.1
American Indian or Alaska Native	0.8	0.5

Greater efforts have been made to collect and disseminate data on study abroad participation across all academic levels and student demographics, yet there are several limitations with these data. First, study abroad participation data are self-reported, which means that student mobility reports yield fairly conservative estimates. Most community colleges do not collect or maintain demographic data for their study abroad participants, which may be due to resource constraints (Quezada & Cordeiro, 2016; Whatley & Raby, 2020). Similarly, of the 124

California Colleges for International Education (CCIE) member institutions, only 25 recorded data on a study abroad student's race and gender (Raby & Rhodes, 2018). The authors argue that collecting this type of demographic data may conflict with community colleges' open access policies in that community colleges do not take demographic information into consideration when admitting students and doing so may result in differential educational experiences for students (Raby & Rhodes, 2018). Further, community colleges often are not afforded the human capital necessary to collect and analyze these data, and faculty who lead study abroad programs may not collect them since they do not exercise this practice in their on-campus courses (Raby & Rhodes, 2018). These factors have implications for our understanding of the extent to which community college students of color participate in study abroad. Greater efforts around data collection would not only inform our understanding of who is going abroad, but also which demographic groups are benefitting from study abroad experiences.

Future research should focus on the types of study abroad opportunities offered at different community colleges and examine these offerings in relation to student demographics. It is important that the field identify best practices for demographic data collections for community college study abroad so that future research has reliable data with which to conduct rigorous, empirical studies. The current study seeks to fill this gap in the literature by recruiting participants from a Minority-Serving Institution in which students of color comprise a considerable proportion of the student population. It is the researcher's hope that this methodological decision yields a sample that represents the institution's demographic characteristics and that the use of qualitative methods can examine the nuances around how community college students of color perceive the institution's study abroad program offerings.

The value of the study abroad experience is situated in the study abroad outcomes assessment literature. Research on study abroad outcomes is necessary to understand how different groups of students benefit from studying abroad. Study abroad outcomes are important to highlight in that they may serve as the foundation for aspirations to study abroad. The following section explores study abroad learning and developmental outcomes for community college students and those participating in short-term study abroad programs.

Study Abroad Outcomes

Research demonstrates that the intentional alignment between curricular and co-curricular activities improve students' academic engagement, including intercultural learning (Deardorff, 2006). Scholars have asserted that academic engagement has important implications for student success in terms of learning and developmental outcomes, retention and persistence (Tinto, 2006). A substantial portion of study abroad literature focuses on the personal, academic, and developmental outcomes of international education experiences. Recent scholarship has classified study abroad as a high-impact or educationally purposeful activity that has the potential to increase student engagement and retention (Kuh, 2008). The literature on high-impact practices is grounded in Chickering and Gamson's (1987) *Seven Principles for Good Practice in Undergraduate Education.* The authors posit that practices which improve teaching and learning in undergraduate education can be adapted to address teaching and learning in a multitude of institutional types and with diverse student populations. These practices include encouraging active learning and diverse talents and ways of learning, which align with the goals of study abroad (Chickering & Gamson, 1987). This seminal research provided the foundation for Kuh's (2008) work on high-impact practices.

Study Abroad as a High Impact Practice

There are certain activities and practices, "high-impact practices" (HIPs), that are positively associated with student engagement and retention (Kuh, 2008). Study abroad is a HIP that has been positively linked to academic engagement. Kuh (2008) asserts that diversity and global learning experiences "help students explore cultures, life experiences, and worldviews different from their own" (p. 10). Additionally, Kuh (2008) found that students who study abroad are more likely to take part in educationally purposeful activities when they return to their home campuses and report gaining more from their college experience. This particular finding is salient given issues of student retention and success, particularly among part-time community college students from underrepresented backgrounds.

Research has established that there are many benefits to studying abroad, whether through short-term, semester, or year-long programs. Research suggests that study abroad benefits include improved intercultural competence (Brockington & Widenhoeft, 2009; Vande Berg et al., 2012), learning and academic outcomes (Vande Berg, et al., 2012; Dwyer, 2004; Sutton & Rubin, 2004), personal development (Che et al., 2009; Franklin, 2007), career or professional potential (Carlson et al., 1990, Dwyer & Peters, 2004), and increased graduation and retention rates (Hamir, 2011; Malmgren & Galvin, 2008). Further, race, ethnicity, and class also affects study abroad learning outcomes (Goldoni, 2017).

Much of this literature examines study abroad outcomes for students studying abroad through four-year universities and with samples of predominantly white students. Out of this research, the work that is most applicable for understanding students of colors' experiences within community colleges includes that on short-term study abroad outcomes, outcomes for students of color at four-year institutions, and outcomes for community college students.

Short-term Study Abroad Outcomes

Short-term study abroad programs are defined as being of 8 weeks or less, are offered during school breaks or over the summer session, and are typically led by a faculty member (IIE, 2018). Given the diverse demographics and backgrounds of community college students in terms of their employment and familial commitments, short-term study abroad programs strive to be an effective model for gaining international experiences. Further, short-term programs have become increasingly popular among all study abroad participants. During the 2016-2017 academic year, roughly 57 percent of all students who participated in study abroad did so through a short-term or summer program (IIE, 2018).

While some studies show a difference in outcomes accrued between semester-long and short-term study abroad programs in the four-year sector in terms of academic growth and developing empathy and global mindedness (Coker et al., 2018; Kehl & Morris, 2007), there has been documented value in short-term abroad programs. These types of programs aim to facilitate the development of students' intercultural awareness, ability to navigate in a new environment (functional knowledge), awareness of global interdependence and openness to diversity (Chieffo & Griffiths, 2004; Gaia, 2015; Wang et al., 2011). Chieffo and Griffiths' 2004 study of student attitudes after participating in a short-term study abroad program through a four-year university is one of few large-scale studies on the benefits of short-term study abroad. The authors sought to examine whether students participating in short term programs acquired more global awareness than those enrolled in similar campus-based courses and found that students reported increased intercultural awareness, personal growth and a greater sense of empathy toward English language learners. Relatedly, in another study of six students' experiences in a short-term, faculty-led program at a university, Garcia (2015) found that participants experienced shifts in their previously held personal beliefs and perspectives, learned about and owned their

personal strengths and the strengths of others and enjoyed a renewed sense of self-worth. It is evident from this literature that studying abroad through short-term programs can inspire great personal and intercultural awareness and development, providing an argument for why such opportunities should also be afforded to community college students of color.

Short-term programs have also been shown to have an effect on students' long-term academic and professional trajectories, which is of particular relevance to community college students given the integration of academic and vocational learning in the two-year sector. Rowan-Kenyon & Niehaus (2011) found that even after one year, four-year college students who participated in a one-week study abroad program reflected positively on their experience and integrated their experience into subsequent academic, professional and travel plans. In another study, Geyer et al. (2017) examined the impact of short-term study abroad on leadership skills (as measured by holding a leadership position) and career aspirations (changing college major/minor/career path) and found that short term study abroad participants experienced positive changes in each category (i.e., participants were more likely to hold a leadership position as a result of their study abroad experience).

Research has demonstrated that program duration has different impacts on study abroad outcomes among two-year and four-year students. Further, there is a debate in the field regarding the benefits of very short-term study abroad programs. For example, Raby (2019) states that,

> The very short-term education abroad program (of under 18 days) exists only because of the belief that it is the only option for non-traditional students (Gaia, 2015). Likewise, the belief that the consortia model is the only option is mostly made on the expectation that a college will be unable to attract enough students to offer education abroad on their own. p. 4

Short-term, faculty-led programs are the dominant form of study abroad at the community college level and are viewed as a cost effective and efficient option for students seeking an international experience (Baer, 2019). These programs provide access to global experiences for students who may not otherwise go abroad. Therefore, it is important to understand how community colleges might increase access to these experiences while examining outcomes for short-term programs to ensure the programs' efficacy. As Raby (2019) argued, "program design that may target non-traditional students ends up reinforcing inequities rather than eliminating them" (p. 4). Therefore, attention should be paid to how the benefits of study abroad are extended to community college students of color, especially those with other underrepresented identities.

Community College Study Abroad Outcomes

While there is an established body of literature that examines study abroad learning and developmental outcomes within the four-year context, there remains a dearth of empirical literature on short-term study abroad outcomes at the community college level. Contributing to the lack of literature in this area is the fact that existing surveys at the institution level ask about student satisfaction with their study abroad experience rather than learning outcomes (Wood, 2019). However, several studies have attempted to fill this gap in the literature and shed light on the benefits of study abroad for community college students.

The California Community College Student Outcomes Abroad Research project (CCC SOAR) is one of the few studies that examine outcomes of community college students. This mixed-methods study examined the impact of study abroad on retention, completion, academic and social success of community college students in California (Raby et al., 2014). The authors found that students who studied abroad noted increases in retention, English and Math course

completion, degree and certificate completion, and transferring to four-year institutions. In comparing study abroad participants to non-participants, and accounting for student self-selection into study abroad programs, the researchers found that study abroad participation yielded improved outcomes, particularly for Hispanic students. These outcomes include higher one and two-year retention rates, higher transfer course completion, higher degree and certificate completion, and higher university transfer rates (Raby et al., 2014). These findings are important given that the completion rate for community college students hovers around 25 percent (Juszkiewicz, 2017). The CCC SOAR study model was replicated at two additional community colleges in New Jersey and yielded similar outcomes in terms of higher transfer rates to four-year institutions, and increased retention rates and completion rates for students who studied abroad versus those who did not (Rhodes et al., 2016). This study also found that 61 percent of students who studied abroad graduated within three years with a degree or certificate. It is evident from these findings that study abroad can serve as one avenue for increasing academic engagement, retention, and success among students in the two-year sector.

In another study by Drexler and Campbell (2011), students at nine community colleges self-reported an increase in confidence, the development of mature interpersonal relationships, and overall student development based on Chickering's Theory of Student Development after their study abroad experience. Participants reported a change in their academic, athletic, intercultural, and interpersonal competence (Drexler & Campbell, 2011). Limitations of this quantitative study of self-reported data where the majority of participants identified as white and female, therefore, the study's findings may differ when applied to community college students of color. Additionally, the authors used previous travel experience as a socioeconomic variable and found that prior experience abroad influenced students' development. The authors did not state

whether students studied abroad through a short-term or semester long program, therefore, it is challenging to interpret these findings in conjunction with program length. Additionally, this study did not disaggregate findings by race or ethnicity, nor did the authors did not take financial aid status, income level, or age into consideration, all of which are factors when studying community college students given the demographic differences between community colleges and four-year institutions.

In a case study of Kirkwood Community College, Wood (2019) found that students experienced growth in terms of their being able to critically reflect on the differences between their home and host countries, development of cultural competency, and using their study abroad experience to inform future academic and professional plans. Again, there was no disaggregation of the study's findings by race and/or ethnicity, so we are unsure whether the outcomes are the same for students of color and their white peers.

In summary, though there are studies that attempt to document the personal and academic outcomes for community college students who study abroad, they make no reference to the racialized experiences of community college students of color in terms of their personal, academic, and professional outcomes and trajectories. The following sections analyze the literature on study abroad outcomes for students of color and community college students of color and states how the current study contributes to this existing body of research.

Study Abroad Outcomes for Students of Color

Students of color may study abroad both in heritage destinations and destinations that reflect their racial and ethnic identities. In the literature concerning four-year institutions, study abroad outcomes among students of color who study abroad both through heritage and non-heritage programs are documented. Heritage seeking students are those who select their study

abroad destination based on their own ethnic or cultural background with the goal of deepening their knowledge of their culture (Stallman et al., 2010). For students of color who studied abroad at heritage destinations, scholars have found that students come away with a better understanding of their racial identity (Green, 2017; Lee & Green, 2016), and the ways in which a study abroad experience intersects with their own racial, ethnic and class identities (Chang, 2017; Perkins, 2017). For example, Chang (2017) employed a case study approach to understand how identity manifested for four Latina students studying abroad. The author found that participants experienced cultural dissonance in terms of the ways in which their white peers' behavior toward them and their host community differed, and was at times disrespectful. Participants in this study also reflected on the differences in economic circumstances between them and those in their host communities in Guatemala.

For students studying abroad at non-heritage locales, scholars have noted study abroad gains in terms of the impacts of ethnic identity development on intercultural sensitivity (Dinani, 2016), new potential career or academic interests (Sweeney, 2014), as well as deeper bonds with familial and social networks upon returning (Sweeney, 2014). In addition to personal and intercultural outcomes, scholars have asserted that study abroad experiences hold the potential to improve retention rates among students of color (Metzger, 2006).

While these are just a few examples of studies that examine the outcomes of study abroad for students of color, they offer important contributions to the literature and an in-depth analysis of the experiences of students of color who go abroad. With the exception of a handful of studies, few scholars focus on study abroad outcomes for community college students of color.

Community College Students of Color

Existing studies have documented personal, academic, and vocational gains for community college students of color who have studied abroad (Blake-Campbell, 2014; Raby et al., 2014; Willis, 2012). Black women who studied abroad through community college programs experienced increased agency, greater sense of self, intercultural awareness, and empathy and patience through navigating their time abroad (Willis, 2012). Interestingly, increased comfort with one's racial and ethnic identity was found for participants who studied abroad both in Europe and in heritage-seeking destinations (Willis, 2012). The latter finding is especially poignant given the call in the field for the establishment of more heritage-seeking programs that may be of interest to students of color. Further, Willis' findings point to how racial identity development for students of color can occur when students face and overcome racial microaggressions and discrimination in predominantly white study abroad locations or in heritage-seeking destinations as well.

Echoing these findings, multilingual community college students increased their academic and cultural knowledge, as well as global awareness as a result of their short-term study abroad experience (Blake-Campbell, 2014). The author noted that the sample was diverse in terms of age, ethnicity, socioeconomic status, etc., but did not include a racial or ethnic breakdown of the sample. However, English was not the primary language for over half of the participants, which indicates that it is possible that students in the sample could have been from underrepresented groups.

The CCC SOAR and New Jersey Community College study abroad studies also found that Hispanic students specifically made even larger academic gains compared to their study abroad peers (Raby et al., 2014; Rhodes et al., 2016). These findings support data from Amani &

Kim's (2017) study which found that community college students perceived that a study abroad experience would strengthen the chances of success in applying for transfer to a four-year institution. The CCC SOAR study has important implications for the future of study abroad at community colleges because it underscores both the short and long-term benefits of study abroad for community college students, particularly students of color. The benefits documented in this study have the potential to address the completion gap among historically marginalized student populations – an imminent concern among community college stakeholders (Smith, 2019).

While the CCC SOAR study is an invaluable contribution to the community college study abroad literature, the sample was primarily white and female. The analysis of learning outcomes was conducted on the sample as a whole, with Hispanic students as a subgroup given that they comprised the second largest racial group in the sample. Therefore, questions arise around how these findings pertain to other minoritized racial or ethnic groups. Through qualitative methods, the current study has the opportunity to examine the educational and aspirational goals of other demographics of community college students of color, as well as address how study abroad has impacted their current and future educational and career goals.

The extant literature on study abroad outcomes for community college students of color illuminates the wide gap in what we know about how these students experience study abroad and the value they take away from their experiences. The outcomes identified in the existing literature underscore the importance of study abroad for community college students of colors' personal, intercultural, academic and vocational development. Currently, with the exception of the aforementioned studies, outcomes for community college students of color are often conflated with outcomes for white community college students. Studies which examine the experiences of community college students, where white students comprise the majority of the

sample, may reinforce white normativity and center white students as the reference group for interpreting findings. Therefore, questions about how their experiences are tied to their racial and ethnic identities will be asked in order to center these narratives given that we know little about the interplay between study abroad outcomes and racial identity.

Motivations and Barriers to Study Abroad Participation

Personal, social and institutional factors that influence intent and participation in study abroad are widely documented in the empirical and anecdotal study abroad literature. Much of the literature on access to study abroad focuses on the challenges and barriers that students face when considering study abroad. While many students who pursue study abroad face the challenges discussed in this chapter, barriers exist that are specific to community college students of color. Further, these barriers may be compounded by students' demographic backgrounds (i.e., low-income, first-generation college student), pre-college characteristics, or by institutional practices.

Factors that influence study abroad intent serve doubly as predictors for students – these include categories such as the choice process, barriers to studying abroad and motivations to study abroad. In navigating this literature, one should note that these categories often overlap and intersect in various ways and that certain categories lend themselves more to specific methodologies (e.g., studies that examine predictors of study abroad intent tend to be quantitative). These considerations have implications for the methodological decisions made in the current study.

Study Abroad Intent

Prior research has established that study abroad intent is a significant predictor of participation (Lingo, 2019; Luo & Jamieson-Drake, 2015). To the researcher's knowledge, there

are few, if any, quantitative studies that solely examine study abroad intent among community college students of color. Several studies have examined how pre-college characteristics and accrued social and cultural capital influence study abroad intent and participation, yet study abroad intent among community college students and students of color specifically remains under-examined in the literature. Therefore, what is known about study abroad intent among students of color in the four-year sector is discussed, and studies examining study abroad intent for community college students is referenced when possible.

The following studies illuminate the complex interplay between study abroad intent and student demographic characteristics including race, ethnicity, gender, and socioeconomic status. Regarding gender, female students are more likely to intend to study abroad than their male peers (Luo & Jamieson-Drake, 2015; Salisbury et al., 2009, 2010, 2011; Stroud, 2010). When taking race and gender into account, Latina students were more likely to intend to study abroad than their white peers (Salisbury, 2011). Asian American males were less likely to intend to study abroad compared to all other racial demographics (Luo & Jamieson-Drake, 2015; Salisbury, 2011). Overall, African-American and Latinx students demonstrated similar levels of study abroad intent compared to their white counterparts (Salisbury et al., 2009, 2011). Students from lower socioeconomic backgrounds and those whose parents had less educational attainment were less likely to intend to study abroad, with the exception of Asian American students whose study abroad intent decreased as parental education increased (Salisbury et al., 2009; 2011).

In addition to race, gender, and socioeconomic status, other variables have emerged as predictors of or influences on study abroad intent. A positive attitude toward literacy, an openness to diversity, diverse interactions with others, an interest in other cultures, engagement in co-curricular activities, and attending college more than 100 miles from home are all positive

influences on study abroad intent (Luo & Jamieson-Drake, 2015; Salisbury et al., 2009, 2011; Stroud, 2010). Interestingly, future academic aspirations also play a role in study abroad intent. African-American students with higher ACT scores were less likely to intend to study abroad (Salisbury et al., 2011), while students interested in pursuing an advanced degree were more likely to intend to study abroad (Luo & Jamieson-Drake, 2015; Stroud, 2010). Of particular interest to the current study, students attending research or regional universities and community colleges were less likely to intend to study abroad (Salisbury et al., 2009). In fact, women at community colleges were 36.2 percent less likely to intend to study abroad compared to their counterparts at liberal arts colleges (Salisbury et al., 2010). This finding is particularly salient given that Stroud (2010) concluded that students living with family members were less likely to intend to study abroad than those living in on or off-campus housing. Though outside of the scope of the current study, together, these findings indicate that impact of variables specific to community college students (e.g., familial obligations, where they live, how far they live from their colleges) warrant further examination. Other negative influences on study abroad intent include majoring in particular disciplines (e.g., STEM).

Though the aforementioned studies make important contributions to our understanding of study abroad intent among diverse student populations, there are some limitations of this research. First, with the exception of the three community colleges in Salisbury et al.'s (2009, 2010, 2011) sample, the generalizability of the reviewed findings is limited to four-year institutions, with an overrepresentation of liberal arts colleges and first-year, full-time undergraduates. Stroud (2010) and Luo & Jamieson-Drake (2015) conducted their analyses using data from predominantly white, selective research institutions. Though these findings may offer some insight into study abroad intent among students of color and community college students

separately, the samples in these studies exclude the current population of interest. Therefore, generalizability to this population is limited.

Potential Limitations of the College Choice Model and Human Capital Theories

Given that Salisbury et al.'s (2009, 2010, 2011) work is often cited as seminal research on study abroad intent, one should critically examine the theoretical and conceptual frameworks, and selection of variables and scales used to guide the analyses of this work. The authors applied the student-choice construct and the integrated college choice model (Perna, 2006), to examine students' intent to study abroad. Together, these constructs describe a process that includes students' predisposition to enroll in college, search for a suitable postsecondary institution, and the choice to enroll in that institution (Hossler & Gallagher, 1987). It is through this process that students make decisions around their postsecondary education aspirations. Further, Salisbury et al., (2009) argue that the process of choosing to study abroad is both sequential in nature and identical to the college choice process and that this process occurs over an extended period time, the latter of which has negative implications for community college students given the expectation of educational credentials earned in two years.

This decision-making process is also informed by students' human, financial, social and cultural capital; educational decisions are "made within the boundaries of unique social contexts - often closely related to their socioeconomic backgrounds" (Salisbury et al., 2009, p. 122). However, when considering the research on college choice for students of color specifically, we find that this process is more nuanced than the one put forth by Hossler and Gallagher (1987). Freeman (1999) found that parental aspirations for their students' educational attainment influenced students' motivations to attend college over the actual degree attainment of the parents themselves. Relatedly, Pérez & McDonough (2008) found that Latinx students' social

networks, including chain migration contacts, influenced which institutions they attended or avoided and other college choice decisions. Hurtado et al. (1997) found that students of color and students from low-income backgrounds either planned to postpone or forego pursuing postsecondary education or applied to fewer colleges than their more affluent peers. These studies shed light on several college choice variables that often go unexamined in both the college choice and study abroad intent and participation literature.

Hurtado et al. (1997) argued that "college choice models in higher education may be based on assumptions regarding the behaviors of students from the highest income categories, where students typically have the choice between two or more colleges" (p. 56). For this reason, findings from quantitative college choice studies may not be generalizable to students of color and other underrepresented groups. It is evident from Salisbury et al.'s (2009, 2011) research that this may also be the case when examining study abroad intent among students of color or community college students. For example, human capital or educational ability, was operationalized using students' ACT scores. Social and cultural capital were measured using parental education and three additional scales including the attitude toward literacy scale, which asks about students' interests in reading and writing, the high school involvement scale, and the openness to diversity scale. Given the research described on the college choice process for students of color, future research should examine whether these scales and variables are indeed relevant measures for examining study abroad intent among community college students and students of color. Efforts have been made to expand the existing literature on study abroad intent and participation to account for variables that pertain to community college students, including pathways for high school completion (GED vs. course completion) and enrollment status (part-time vs. full-time), but it is clear that this is an area for future research (Whatley, 2018a).

While this particular question is outside of the scope of the current study, it does inform the selection of Community Cultural Wealth (Yosso, 2005) as the theoretical framework that guides this study in examining the role cultural capital plays in the study abroad decision-making process for community college students of color. Yosso's (2005) framework further serves as an alternative to Bourdieu's (1986) theory of cultural capital, which is further detailed later in this chapter.

In summary, though the study abroad intent literature illuminates how the interplay between the college choice process and various forms of capital influence intent, it is questionable as to whether these findings are generalizable to community college students of color. The variables and constructs that guide this work (e.g., ACT scores or co-curricular activities) may not be pertinent to community college students and their educational goals. The current study seeks to address this gap in the literature by asking questions that deepen our understanding of how community college students of color navigate the study abroad choice and decision-making process, considering different forms of capital that may not be present in the extant literature. It is the researcher's hope that by doing so, higher education and international education practitioners can better understand how community college students of color use cultural capital in order to overcome barriers to study abroad, which are further described in the following section.

Beyond Intent: Factors that Influence Study Abroad Participation

Prior research has qualitatively and quantitative examined the real and perceived barriers that prevent students from studying abroad. All students experience some barriers to study abroad, but these barriers are often compounded for historically marginalized groups. The following section will describe these barriers as they pertain to students of color and community

college students. It is important to note that while some of these factors are considered barriers to studying abroad, some are also considered sources of support and motivation for going abroad; these works are integrated into the sections below.

The following section builds upon the previous work on study abroad intent to review the extant literature on the personal, social, and institutional factors that influence study abroad participation. These factors include students' financial concerns, timing and opportunity costs, the role of racism and discrimination, family, peers, the media, institutional structures such as faculty and advising staff, and curriculum requirements (see Cole, 1991).

Financial Considerations

The financial cost of study abroad is one of the most commonly cited real or perceived barriers that prevent students from intending to or participating in studying abroad (Brux & Fry, 2010; Salisbury et al., 2009, 2010). Empirical and anecdotal research demonstrates that the costs associated with study abroad present a significant concern for both students of color and community college students and may be perceived as a barrier to study abroad (Amani & Kim, 2017; Brux & Fry, 2010; Desoff, 2006, Hembroff & Rusz, 1993; Kasravi, 2009; McClure et al., 2010; Wanger et al., 2012). Salisbury et al., (2011) describe financial capital as "the real or perceived monetary resources at an individual's disposal that can be used to invest in additional education" (p. 126). A student's financial status impacts their perception of whether study abroad is feasible as well as whether students can actually afford to go abroad. For example, among students of color, Hembroff and Rusz (1993) found that African American students were more likely to view finances as a barrier to study abroad over their white peers and that financial aid played a larger role for them in determining whether to study abroad. Unfortunately, the authors were unable to discern the factors contributing to financial concerns for the students in this study

and as previously state, it is important that researchers analyze the various components of cost that contribute to the perception that study abroad is unaffordable for students of color.

McClure et al.'s (2012) findings shed some light on the perception of cost. The authors examined factors that impacted Latinx students' decision not to go abroad, with one participant narrative indicating that students' citizenship status prevented them from accessing financial resources to study abroad. However, other aspects of cost that are of concern for students, as well as students' financial circumstances, are understudied in the literature. McClure et al. (2012) noted that students, "...saw study abroad as an unjustifiable financial burden. Although some participants indicated that their parents would most likely support—both emotionally and financially—their decision to study abroad, worries about their families' financial standing proved to be more influential" (p. 377). Understanding the intersection between the perceived cost of study abroad, students' demographic characteristics, and financial circumstances warrants more attention. Therefore, this study seeks to address these questions by asking participants more detailed questions regarding their financial circumstances and asking directly about the aspects of study abroad cost that are a barrier for them.

Additionally, the type of financial aid offered significantly impacts study abroad intent and participation (Salisbury et al., 2009, 2011; Whatley, 2017). Students receiving federal financial aid (as measured by federal grants and loans) were less likely to study abroad (Salisbury et al., 2009). The influences of these various forms of financial aid on study abroad intent was not the same for white students in this study and these findings paint a complex picture when further disaggregated by race. Receiving a federal grant over a loan increased the likelihood of studying abroad among Hispanic students and Asian American students were more likely to study abroad if they received an institutional grant (Salisbury et al., 2011). The authors

posit that Hispanic students may weigh the costs and benefits of various forms of financial aid differently. Whatley's (2017) analysis of the financial variables that influence study abroad participation among students in the University of Georgia system determined that students who received grant funding (both non-need based and need-based) were more likely to study abroad, while students receiving loans, those who had a lower Expected Family Contribution (EFC), as indicated by the FAFSA, or more financial need were less likely to study abroad. However, her findings were not disaggregated by race, so it is unknown how these findings apply to different racial groups.

Adding further complexity to the issue of financing study abroad is the perception of the effectiveness of institutional scholarships. Despite the increase in and availability of financial aid and scholarships available for study abroad opportunities, students may be unaware of these resources (Hembroff & Rusz, 1993; Nguyen & Coryell, 2015). In their mixed-methods study, Simon and Ainsworth (2012) found that students perceived institutional scholarships to be too small to make an impact on funding their study abroad experience, despite institutional rhetoric promoting scholarships as a significant source of financial support. Hembroff and Rusz (1993) echo these findings when they argue that scholarships might only assist with direct costs but may not be used toward indirect costs associated with studying abroad, which poses an additional barrier for students. However, scholarships have been shown to be of some benefit to students of color in study abroad. In their study on four-year students of color, Perkins (2017) found that institutional scholarships were a great source of financial support and that students in her study also relied on the financial support of parents who were employees at their institution. The aggregate of these findings underscores the incredibly complex and nuanced role that finances play in students' decision to go abroad. This point speaks to the ways in which students,

especially students of color or those from low-income backgrounds, access information about study abroad and different means of financing this experience. Whatley's (2017) study on the financial aid factors that influence students' decision to study abroad through the University of Georgia system offers some analysis on the role that financial aid plays in study abroad decision-making. Yet, we know little about the role that different forms of financial aid play in community college students and students of colors' study abroad decision-making processes from a qualitative perspective. This is important to examine at both the predisposition stage and the decision-making stages because as Salisbury et al., (2009) assert, "If students don't intend to study abroad, they are not likely to ever investigate whether financial assistance exists" (p. 137).

The cost of studying abroad for economically disadvantaged students is especially pronounced at the community college level. Raby and Rhodes (2018) note that the average cost for a short-term community college study abroad program in California in 2015-2016 was $3,500 (p. 121). While these programs might be more affordable than those at four-year institutions, the average cost of tuition at a community college in California during that same time period was $1,200, making study abroad out of reach for community college students (Raby & Rhodes, 2018). Despite this cost differential, students in Amani's (2011) study on community college students acknowledged that it was less expensive to study abroad through a community college than the four-year institution that they anticipated transferring to and the lower program cost at the community college was a driving factor in their decision to go abroad. Students in this study also cited personal savings, financial support from family, and their internal motivation to study abroad as ways that they addressed the cost barrier. Though this is a positive finding, Amani (2011) did not disaggregate the study's findings by race or ask questions about the ways in which students' financial circumstances or concerns about cost were different between white students

and students of color, if at all. This finding might also indicate that even at the community college level, only those with more financial capital are able to pursue study abroad opportunities. Whether financial barriers are real or perceived, it is evident that future policies and practices should serve to mitigate this barrier for community college students of color.

Timing & Opportunity Cost

Research has also established that the timing of study abroad opportunities as well as the opportunity costs, including foregone earnings, impact students' decision to study abroad (Amani, 2011; Amani & Kim, 2017; Brux & Fry, 2010; Hembroff & Rusz, 1993, McClure et al., 2010; Salisbury et al., 2009; Whatley & Raby, 2020). Amani and Kim (2017) found that students' enrollment at a community college offered them the flexibility and opportunity to study abroad prior to transferring to a four-year institution, where adding an international experience during the last two years of an undergraduate program would prove challenging in terms of timing and the increase in costs. Amani (2011) noted that community college students in her study believed that studying abroad "was their only chance for an international experience" due to their belief that they wouldn't be afforded such opportunities in the future and their surprise that their community colleges offered study abroad programs (p. 178). Further, the author found that students considered study abroad to be an opportunity that would strengthen their transfer applications to four-year institutions. This is an important finding given that one of the primary goals of community colleges is to prepare students for the next step in their educational trajectories.

Conversely, opportunity costs and foregone earnings negatively impact students' ability to study abroad. In the first study examining the experience of four-year Latino students in study abroad, McClure et al., (2010) found that opportunity costs including missing out on the four-

year experience or being able to secure internships or other professional opportunities at home that would improve their employment prospects caused students to choose not to study abroad (McClure et. al, 2010). In their study on students of color in study abroad, Hembroff and Rusz (1993) noted that students may miss out on summer earnings if they studied abroad. Three participants in this study responded that transferring from a community college was also a factor in their decision not to study abroad as they did not learn about study abroad opportunities until they transferred to the four-year institution. Once the students transferred, they "perceived difficulty of applying for study abroad in general and financial aid for study abroad specifically" (McClure et al., 2010, p. 381. Based on these findings, it is evident that students must weigh the decision to study abroad in light of their current financial circumstances, competing obligations, and timeframe.

Racism & Discrimination Abroad

Fear of racism or discrimination is another commonly cited factor that negatively impacts either students of colors' decision to study abroad or their actual study abroad experience (Brux & Fry, 2010; Lu & Reddick, 2015; Sweeney, 2014; Talburt & Stewart, 1999; Van Der Meid, 2003; Willis, 2015). It should be noted that the majority of research that cites racism or discrimination as an influential factor has examined the experiences of Black students. Perkins (2017) argues that this may be because Black students are one of the most underrepresented groups in study abroad. Brux and Fry (2010) found that students of color, particularly African American students and their families, were concerned about experiencing racism and discrimination abroad - regardless of study abroad location. African American students in this study were concerned about being the sole Black student traveling with a group of white peers as well as how they would be perceived in another country (Brux & Fry, 2010). Participants in Lu

et al.'s (2015) study echo this sentiment when they stated that they were concerned about racial discrimination in China. However, other students reflected on their racialized experiences in the U.S. and thought any discrimination "could not be any worse in China" (p. 447). However, follow up focus groups conducted in this study found that these students had largely positive experiences while abroad. In looking towards the experiences of community college students of color, Willis (2015) found that the Black female community college students in her study experienced both racial and gender microaggressions from their host communities (British Isles, Mediterranean, and West Africa) and peers in the program. This finding illuminates the intersectional nature of studying abroad as both a woman and student of color and how these identities converge and are perceived in different countries. For these participants, experiences with racism and discrimination from their host communities or peers in their program exacerbated feelings of isolation during the study abroad experience.

When we examine the literature of other racial and ethnic groups in study abroad in terms of their concerns with racial discrimination, we find both different and parallel findings. Van Der Meid (2003) surveyed study abroad and non-study abroad Asian American four-year and found that the study abroad group experienced fewer or comparable instances of racism or discrimination abroad than in the U.S. However, fear of racism or discrimination ranked as less important factors for the non-study abroad group. In another study of four-year students, Chang (2017) found that Latina students studying abroad in Guatemala experienced cultural dissonance at the negative treatment they endured when interacting with their white peers while abroad: "This cultural dissonance was exemplified in everyday interactions where white study abroad participants appeared seemingly unaware of their disrespectful actions toward Guatemalan people" (p. 11). Together, findings from these studies spark a broader conversation on the extent

to which students' encounters with racism on college and university campuses transcend their institutional environments into the study abroad experience. Further, for students who are studying abroad at heritage locales and are able to acclimate to the location, other aspects of their identities (e.g., gender, ability) may impact their experience abroad. These studies underscore the importance of conducting further inquiry into the experiences of students of color in study abroad programs, as well as preparing white students to engage with their peers of color and host communities in culturally sensitive ways.

Family

Family has been shown to be both a barrier to and source of support for studying abroad (Amani & Kim, 2017; Brux & Fry, 2010; Kasravi, 2009; McClure et al., 2010; Perkins, 2020; Salisbury et al., 2011; Stroud, 2010; Wanger et al., 2012). For different subgroups, familial obligations or family discouragement played a role in students' decision to study abroad. Negative attitudes toward international exchange experiences or lack of support among family members were found to hinder study abroad participation among students of color (Brux & Fry, 2010; Doan, 2002). For example, Kasravi (2009) found differences in family obligations as a barrier by gender and noted that "Sixty-nine percent of male respondents agreed that family obligations were a barrier that they encountered and only 39 percent of female respondents agreed with this statement" (Kasravi, 2009, p. 105). This finding aligns with the research on study abroad intent that indicates that Asian American males are less likely to intend to study abroad (Salisbury et al., 2011). In one of a few studies on four-year Indigenous students, Wanger et al. (2012) found that familial obligations were cited as a barrier to studying abroad. Doan's (2002) on four-year Asian American students found that female students were more likely to receive discouragement from studying abroad over their male peers. In another study on four-

year Latinx students, parents expressed concerns about faculty separation and academic progress for their child (Gutierrez, 2015). Echoing these findings, McClure et al., (2010) found the among the participants in their study, the sense of security, stability, and support that family provides made it challenging to pursue study abroad opportunities. Additionally, Stroud (2010) found that students living off campus with family were less likely to express interest in study abroad than their on-campus peers. This finding is particularly relevant to the current study given that while 95 percent of the U.S. population lives within commuting distance of a community college students, more than a quarter of community colleges offer on campus housing (Bahr & Gross, 2016), which warrants further examination into how students' living arrangements factor into their intention to study abroad, if at all.

Despite the barriers, family has also played a role in motivating students of color to go abroad. In one study on Black four-year undergraduates, Key (2018) found that some families encouraged their students to study abroad by offering financial support. For some participants in their study, Gutierrez (2015) found that fathers offered encouragement to study abroad by giving approval, seeing the academic value of the experience, and demonstrating trust in student to go study abroad. Mothers and siblings were also sources of enthusiasm and encouragement in this study. Echoing these findings, Perkins (2020) found that familial relationships were just as or more important than students' relationships with university agents in terms of their influence on the study abroad decision-making process. For community college students, family and friends' influence, support, and prior travel experiences all served as positive influences to take advantage of study abroad opportunities (Amani, 2011). It is evident from this research that few generalizations across racial groups can be made in terms of the degree to which family serves as a hinderance or source of support for studying abroad. For some, it is evident that there is a

relationship between a family's financial circumstances and the extent to which they motivate their student to go abroad. For others, cultural background and cultural history plays an important role. It is for these reasons that the current study seeks to examine multiple racial groups in order to discern if there are any dominant themes that help us better understand the role family plays in community college students of colors' decision to study abroad.

Peers

An under-examined yet important influence on study abroad participation is the role of the peers. Social networks, including family, peers, and family were sources of support and motivation to study abroad, especially if they studied abroad or traveled themselves (Amani, 2011; Kasravi, 2009; Nguyen & Coryell, 2015; Wanger et al., 2012). Social networks helped participants overcome barriers to studying abroad through information sharing and informal conversations (Nguyen & Coryell, 2015). Further, Kasravi (2009) found that roughly 63 percent of students of color in their study indicated that peers who studied abroad influenced their decision to go study abroad themselves. In a recent study, Whatley (2018b) applied network analysis to examine peer influence on study abroad patterns and found that peer influence had a small, but significant effect on study abroad participation. However, one limitation of this study is that participation in Greek life was used as a proxy for students' peer group, which limits the generalizability of the findings. On the whole, this strand of the literature is ripe for further exploration, especially as only one of the aforementioned studies (Amani, 2011) examined peer influence on community college students' decision to study abroad. The current study seeks to address this gap in the literature by asking participants about the role that peers and friends played, if any, in their decision to study abroad.

Media

Nguyen and Coryell (2015) found that four-year students' perceptions of study abroad were influenced by media sources and popular culture. When asked about influences on their understanding of international travel, participants cited *The Travel Channel*, *The History Channel*, and *The Food Network* as sources that informed their perceptions (Nguyen & Coryell, 2015). For some students, the media perpetuates an image of study abroad that does not align with students' actual experience abroad.

Jackson (2005) asserts that the media construct an image of international travel that depicts white women traveling to Western countries which, unfortunately, could reflect the classist historical legacy of study abroad. This image also perpetuates the narrative that study abroad is not an activity for students of color, which is one some students believe (Brux & Fry, 2010; McClure et al., 2010). It is challenging to find movies or television on international travel that center the experiences of people of color. Without this representation in the popular media, students of color are less likely to perceive study abroad as an opportunity for them.

Zemach-Bersin (2009) echoes this sentiment and argues that the way study abroad is marketed perpetuates "attitudes of consumerism, entitlement, privilege, narcissism, and global and cultural ignorance" (p. 303). This type of marketing undermines the goals of study abroad, which include increasing diplomacy and cross-cultural understanding, and upholds the narrative that only students from affluent, privileged backgrounds study abroad, thus continuing to marginalize community college students and other underrepresented groups in study abroad.

Few studies have examined the ways in which media representations of study abroad or international travel influence community college students decisions to study abroad. Future

research might examine the role that media, including social media, influence this population's study abroad decision-making.

Academic Alignment and Program Offerings

In the study abroad literature focused on four-year institutions, several studies have found that course and major requirements serve as barriers to study abroad intent and participation (Brux & Fry, 2010; Kasravi, 2018; Key, 2018; Stroud, 2010). Research demonstrates that students find it challenging to fit a study abroad experience into their academic plan or that they have concerns about being able to transfer credits to their major. For example, Stroud (2010) found that students in STEM disciplines or who were pursuing professional degrees where course requirements or plans were inflexible were less likely to intend to study abroad. Among Asian-American students in Brux and Fry's (2010) study, students were concerned about meeting foreign language requirements for their study abroad program as well as being able to fit a study abroad experience into their academic program. Though concerns about inflexible majors or program requirements are typically discussed in terms of STEM majors and professional pathways (e.g., nursing, education), this concern extends to other disciplines as well. Gutierrez (2015) found that one student was discouraged by a faculty member from studying abroad because the courses would not transfer to the student's journalism degree program. Though curricular and academic alignment has been documented in the four-year literature on white and students of color in study abroad, there remains a gap in the literature on the extent to which this is a concern for community college students. This was not a question that was addressed in Amani's (2011) study. Therefore, this study seeks to examine whether curricular and program alignment serves as a barrier for community college students of color, especially since community college students have less time to earn their credential than their four-year peers. It is

important for institutions to communicate with students the extent to which a study abroad experience will fit within the student's academic plan.

Another potential barrier to participation, particularly for students of color, is the lack of relevant study abroad programs that meet their interests (Comp, 2007). To address this need, institutions have developed and implemented heritage-seeking programs. As previously noted, heritage-seeking students often participate in such study abroad programs with the goal of understanding their cultural background. While some studies have documented that students of color across institutional types share an interest in heritage programs (Akomolafe, 2000; Brux & Fry, 2010; McClure et al., 2009; Penn & Tanner, 2009; Perkins, 2017), others have documented the developmental impact that these programs have on students. For example, Lee and Green (2016) found that Black undergraduate students studying abroad in South Africa experienced both academic gains and personal development around their racial identity. Among community college students, few, if any studies have been conducted in this area. Amani (2011) found that community college students in their study noted that familiarity with the language and/or region and wanting to learn about another history or culture were important factors in choosing a study abroad destination. However, none of the participants quoted mentioned wanting to use their experience to learn about their own cultural history. This is certainly an area for future research.

Interestingly, Amani and Kim (2019) found in their interviews with community college study abroad coordinators that program offerings can be influenced by the relationships that institutional leaders have with a particular destination. The authors found destinations were selected based on institutional administrators' networks and the feasibility of creating a program that fit the institutions' needs. Future research should examine the extent to which community college administrators and leaders have partnerships in a variety of locations, and whether these

partnerships influence study abroad offerings and increase participation. While not all students of color may be interested in a heritage-seeking program, developing these programs may have a positive effect on study abroad participation.

Faculty, Staff, and Institutional Practices

Studies have demonstrated that faculty and advising play a role in students' decision to study abroad. Faculty and advisors offer encouragement by informing students of study abroad opportunities, providing support during the decision-making process, writing letters of recommendation, and articulating the benefits of study abroad (Brux & Fry, 2010; Green, 2007; Gutierrez, 2015; Lu et al., 2015; Peterson, 2003; Stallman et al., 2010), particularly for students of color (Carter, 1991; Wanger et al., 2012). For example, Amani (2011) found that 67 percent (n=16) of community college students in their study cited faculty's encouragement, outreach, and advice as motivators to study abroad. In another study of best practices for increasing study abroad participation among students of color at five community colleges, the authors found that targeted recruitment of specific racial or ethnic groups as well as assisting students with applying for financial assistance increased study abroad participation rates (Quezada & Cordeiro, 2016). It is evident that faculty and advisor encouragement among both two-year and four-year students is instrumental in their decision to go abroad.

Other studies have demonstrated that real or perceived faculty and institutional support has little influence on study abroad participation (Andriano, 2010; Chieffo, 2000; Stroud, 2010). Further, faculty's level of experience with international travel or views toward international education may hinder their ability to encourage students to participate in study abroad. For example, Gore (2009) argued that some faculty may perceive study abroad as a less rigorous or intellectual educational activity. These views can have negative implications for the way faculty

encourage students to participate in study abroad. Though prior research has demonstrated that faculty and advising staff are influential during students' study abroad decision-making process, others have noted the ways in which faculty or advisors have discouraged or hindered students from going abroad. Among Asian American students in Brux and Fry's (2010) study, students noted that faculty actively discouraged them from going abroad or did not meet their needs when discussing study abroad options. In Gutierrez's (2015) study, participants noted that faculty discouraged students from studying abroad by informing them of the possibility of falling behind academically or informing them of the grade requirements associated with being eligible to study abroad. It was unknown whether these students were falling behind academically to begin with, which points to the need for future research to determine the reasons why faculty or advisors would advise students in this manner. Finally, in Perkins' (2017) study of four-year students of color, they found that while administrators were able to name factors that influenced students' decision to study abroad in general, they could not articulate factors that may impact students of color specifically. The author noted that apart from a diversity panel, administrators offered no other examples of targeted outreach efforts to encourage students of color to study abroad. Whether intentional or unintentional, this is a compelling finding, and it indicates that faculty and advisors may have difficulty discussing the role that race plays in study abroad participation and how race should be taken into consideration when developing outreach programs and strategies.

In addition to the aforementioned literature, recent scholarship has examined whether institution-level practices around study abroad participation at community colleges are inclusive or exclusive in terms of whether they facilitate or hinder participation. Whatley and Raby (2020) found that both exclusive and inclusive policies and practices can be found in community college

study abroad programs. GPA, student conduct requirements, the frequency with which study abroad programs are offered throughout the academic year, and a lack of dedicated inclusion policies are all potential barriers to study abroad participation for community college students . Conversely, minimal or no selection criteria requirements, increasing the frequency and range of program offerings, extending the open access mission of the community college to students interested in study abroad, and inclusive policies such as dedicated financial assistance for study abroad, all serve to increase study abroad access among community college students. While the current study draws from the perspectives of study abroad and college administrators at community colleges, it is equally imperative to assess the extent to which these policies and practices are indeed recognizable and inclusive or exclusive to community college students themselves.

In order to address the aforementioned literature, the current study sought to foreground the role of community college students of colors' racial identities while discussing their experience interacting with faculty and advising staff during the study abroad decision-making process. Further, this study brought community college students of colors' experiences with institutional study abroad policies and practices to the fore by asking the participants how they would envision more equitable policies and practices.

Limitations of Literature on Study Abroad Participation Factors

While all of the aforementioned studies make important contributions to the literature on study abroad intent and participation, there are several limitations to these studies in terms of their applicability to the current study's institutional context and population. The vast majority of these studies are based on data collected at four-year, selective institutions or single institutions, which limits generalizability to other institutional types. Additionally, the majority of the extant

literature, empirical or non-empirical, focuses on individual racial or ethnic groups, leaving gaps in the literature around how students with different racial and ethnic identities relate to one another in terms of how they navigate the study abroad decision-making process and how they experience their time abroad. Finally, in terms of the current study, the literature on community college students is scant. While scholars and practitioners have sought to fill this gap by examining factors that influence participation in study abroad among community college students (Amani & Kim, 2011) the samples in these studies were predominantly white further limiting applicability of the findings to other community college populations. With these limitations in mind, the current study will build upon this work by examining the experiences of community college students of color while taking institutional policies and practices into account, as these practices may inform how students navigate the study abroad decision-making process.

Theoretical Framework

As described in the review of the literature, issues of access to study abroad are often examined in terms of students' motivation or intent to study abroad and/or their decision-making processes. Student demographic data including race, ethnicity, gender, socioeconomic status, and cultural capital are common variables that are used to illuminate disparities in study abroad participation among different groups, but often fall short of acknowledging or examining the ways in which institutional racism perpetuates these disparities in postsecondary education contexts.

In seeking to understand the extent to which race and capital are salient factors in how community college students of color navigate the study abroad process, CCW (Yosso, 2005) serves as a framework that guides the development of this study. In understanding CCW's

applicability to the current study, it is important to examine its epistemological foundations in Critical Race Theory (CRT), and critically examine the limitations of traditional conceptualizations of capital (e.g., Bourdieu, 1986) which have been used to analyze study abroad motivation and intent among students of color. Additionally, using a CRT based framework serves to "examine and challenge the ways that race and racism impact social structures, systems, and discourses" (Yosso & Garcia, 2007, p. 147). This theoretical framework serves as an alternative conceptualization to traditional theories of cultural capital (see Bourdieu, 1986; Bourdieu & Passeron, 1977), and can help describe the ways that CCW has been used in research on the experiences of students of color in higher education and study abroad.

Critical Race Theory

CRT evolved from a critique of the legal studies movement as a means to center and analyze race and racism in the discourse on civil rights (Delgado & Stefancic, 2017; McCoy & Rodricks, 2015; Tate, 1997). During this time, CRT sought to address the "stalled progress of traditional civil rights litigation to produce meaningful racial reforms" (Taylor, 1998, p. 122). CRT is rooted in the belief that race is a social construct, that racism is endemic, and therefore is inextricably linked to many of the societal structures in the U.S. Interdisciplinary in nature, CRT draws upon other critical theories and disciplines, including Marxist and feminist theory (Yosso et al., 2004) and works to advance discourse on racial oppression by privileging the knowledge, experience, and narratives of people of color. Further, in terms of its utility, CRT can be used to "theorize, examine and challenge the ways race and racism implicitly and explicitly impact on social structures, practices and discourses (Yosso, 2005, p. 70).

CRT in Education

Ladson-Billings and Tate (1995) first introduced CRT in education as a framework to examine educational inequity in the K-12 education system. They acknowledge that issues of race and racism are deeply ingrained in our institutions and structures, including colleges and universities (Ladson-Billings & Tate, 1995). The scholars use a CRT lens to examine the outcomes of the historic *Brown v. Board of Education* case. By examining the outcomes of desegregation and the use of ambiguous language in civil rights legislation, Ladson-Billings and Tate (1995) found that white people were absolved from any responsibility in addressing racial inequities, which led to worse outcomes for students of color in our educational system. Disparities in outcomes between students of color and their white peers continue to proliferate in the U.S. educational system, including in postsecondary education. Solórzano and Yosso (2002) extended Ladson-Billings' work by asserting that in the education context, CRT "is a framework or set of basic insights, perspectives, methods, and pedagogy that seeks to identify, analyze, and transform those structural and cultural aspects of education that maintain subordinate and dominant racial positions in and out of the classroom" (p. 25). Therefore, CRT offers a framework to understand and analyze the ways in which race and culture are used to position and or/marginalize students of color in postsecondary education.

While CRT does not follow a single prescribed set of principles, several tenets guide CRT scholarship in education: the permanence of race and racism, the challenge to the dominant ideology (i.e., challenging meritocracy, colorblind ideology), a commitment to social justice, intersectionality, centering the experiential knowledge of people of color through counter-storytelling, and an interdisciplinary perspective (Ladson-Billings, 1998; Ladson-Billings & Tate, 1995; Solórzano & Yosso, 2002). It is through these tenets that dominant, deficit-oriented narratives of people of color can disrupted, reimagined, and reconstructed to form different

narratives that center the experiences and knowledges of people of color. An image of the relationship between CRT and CCW can be found in Figure 2.1.

Community Cultural Wealth

This study employs the CCW framework to understand how community college students of color leverage alternative forms of capital to access study abroad opportunities. The CCW framework emerged as a framework that challenges dominant and normative conceptualizations of cultural capital (Yosso, 2005). While this framework has foundational underpinnings in CRT, it is important to note that CCW was first conceptualized around the experiences of Latinx populations in education (see Yosso, 2005), however the applicability of this framework has been extended to other minoritized racial groups in postsecondary education.

Cultural Capital

Community Cultural Wealth was developed in response to Bourdieu's theorizing on capital and the ways in which this work viewed students from marginalized and minoritized backgrounds from a deficit lens. Bourdieu and Passeron (1977) conceptualized a theory of cultural capital to examine and understand the relationship between culture, class, and social structures. Lamont and Lareau (1988) contend that the concept of cultural capital "has improved our understanding of the process through which social stratification systems are maintained" (p. 154). In hierarchical and stratified societies Bourdieu and Passeron (1977) posited that the knowledge and capital of upper- and middle-class families is what is considered valuable in that society, therefore, groups that do not hold these knowledges and capitals (see Bourdieu, 1986), are understood to be lacking in cultural wealth. As noted earlier in this chapter, Bourdieu (1986) describes cultural capital as the cultural knowledge, linguistic ability, education credentials, and transmission of education-related information from a parent's class or socioeconomic standing.

Yosso (2005) contends that this conceptualization of capital is too narrow and asserts that within this framework "some communities are culturally wealthy while others are culturally poor." (p. 76). Indeed, Bourdieu's theory of cultural capital centers white, upper- and middle-class values and culture as the norm and in hierarchical societies, other forms of capital are compared against this norm (Yosso, 2005). Patton (2016) offers insights into how cultural capital is perceived in education when she states: "Bourdieu's work mirrors an underlying assumption rooted in much of the literature on low-income and working-class students; that is, they enter college as "disadvantaged" or "lacking" in some capacity" (p. 254). Viewing students of color as lacking or disadvantaged has implications for their social mobility and extent to which they are able to pursue educational opportunities because "access is limited to acquiring and learning strategies to use these forms of capital for social mobility" (Yosso, 2005, p. 76). While not all community college students are from working class backgrounds, among the lowest socioeconomic quintile were more likely to pursue an Associate's degree (42 percent) over a Bachelor's degree (32 percent), indicating that students from working class backgrounds are overrepresented in the community college sector. Therefore, this study leverages CCW to offer an alternative way of examining and understanding how community college students of color, two underrepresented groups in study abroad, may come to leverage different forms of capital that fall outside of Bourdieu's understanding of cultural capital, to pursue study abroad opportunities.

As previously stated, the CCW framework seeks to disrupt the deficit view of students of color by bringing these assumptions to light and offering counternarratives that demonstrate how communities of color use alternative forms of capital to successfully navigate institutional structures. Communities of color leverage six forms of alternative cultural wealth as they traverse oppressive institutional structures and educational systems, which include aspirational,

navigational, social, linguistic, familial, and resistant capital (Yosso, 2005). Each of these forms of capital are further detailed below.

Aspirational capital refers to an individual's capacity to remain hopeful and optimistic despite the presence of real or perceived obstacles, including structural inequity (Patton, 2016; Yosso, 2005). Aspirational capital is rooted in literature on the educational outcomes of Latinx students in the U.S. This form of capital is manifested through resilience and the ability to overcome constraining or limiting conditions in the pursuit of a brighter future. Yosso (2005) notes that "this resiliency is evidence in those who allow themselves to and their children to dream of possibilities beyond their present circumstances, often without the objective means to attain those goals" (p. 78).

Linguistic capital describes how students of color arrive in social and educational settings with bilingual or multilingual communication abilities (Patton, 2016). This form of capital not only includes spoken mediums of communication (e.g., storytelling), but also arts-based forms of communication (e.g., visual art, poetry and music) (Yosso, 2005). Drawing from prior literature and scholarship, Yosso (2005) notes the deep relationship between race, cultural history and language and the effect this relationship has on how students navigate educational settings and social settings.

Familial capital represents the forms of knowledge students gain from their interactions with immediate family, extended family, and members of their communities (Patton, 2016; Yosso, 2005). Through these relationships, students learn the importance of establishing and maintaining a strong connection to their communities. The knowledge gained from these relationships inform students' educational, emotional, and professional ways of knowing, doing,

and being (Yosso, 2005). Additionally, these relationships can be accessed and fostered across multiple educational and social settings.

Social capital refers to the network of people and resources that serve as the academic and emotional support structures to help students navigate academic settings. Social capital also represents a reciprocal relationship where students draw on resources and contacts in the community, while providing information and resources learned back to the community (Yosso, 2005).

Navigational capital refers to "individual agency within institutional constraints", which may include particularly racially hostile environments or other oppressive structures (Yosso, 2005, p. 80). This form of capital refers to the set of skills that students of color develop in order to navigate and negotiate unwelcoming educational environments.

Resistance capital is the knowledge and skills that students develop that challenge oppressive structures, systems, and inequality (Yosso, 2005). This form of capital is behavioral and is grounded in active forms of resistance that disrupt "dominant narratives that threaten communities of color" (Patton, 2016, p. 255).

Collectively, these six forms of capital serve as alternatives to normative conceptions of the types of capital that students of color and those from marginalized backgrounds hold when they enter into postsecondary education.

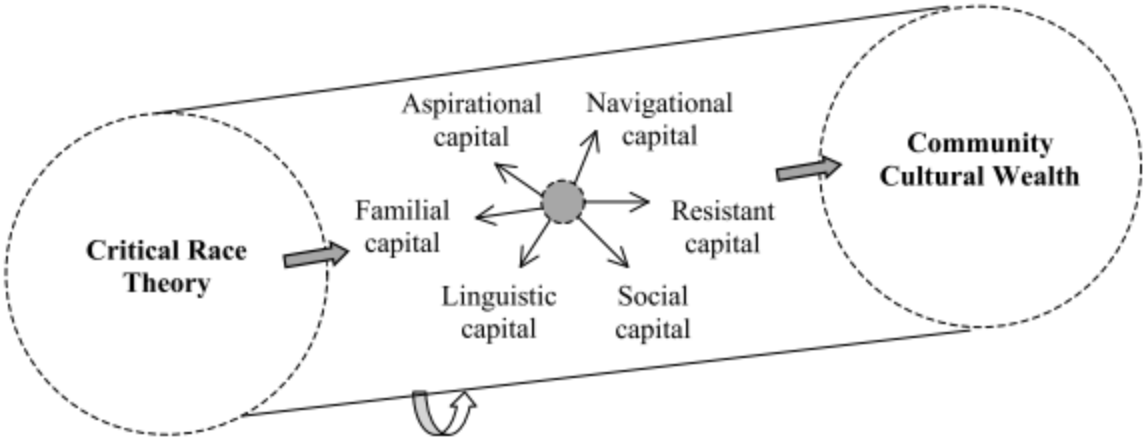


Figure 2.1 A kaleidoscope of Community Cultural Wealth. This figure is a visual representation of Community Cultural Wealth, including how Critical Race Theory interacts with the six form of capital (Yosso & Garcia, 2007, p. 155).

Rationale for Community Cultural Wealth

There are several reasons why the CCW framework is deemed appropriate for this study. Yosso (2005) contends that "race is often coded as 'cultural difference' in schools" and cultural differences are often attributed to a person's race (p. 75). Community Cultural Wealth serves as a theoretical framework that leverages the tenets of CRT to both foreground the centrality of racism in postsecondary educational structures, policies, and practices, critique normative conceptualizations of capital, and prioritize knowledge and capital students of color bring to their postsecondary education experiences. It is for these reasons that CCW guides the design and the interpretation of the findings for the current study. Harper (2012) argues it is important to take racism into account and the ways in which it shapes students' experiences in order to create more inclusive and equitable campus climates. Since CCW is grounded within CRT, it serves as a framework for examining and centering both the lived experiences of community college students of color who study abroad, and sheds light on the ways in which these students may have had to navigate racist institutional structures in order to do so.

Community Cultural Wealth in Education

O'Shea (2016) notes that CCW has been theorized and applied to examine racial, ethnic, and cultural groups in particular contexts in the U.S. Many studies on educational inequality have leveraged CCW to examine the trajectories of single racialized groups including Asian American and Latinx students in higher education (see Murjani, 2014; Perez II, 2014) and Black students in study abroad (see Lu et. al, 2015). These studies offer important insights into how specific groups of students of color navigate higher education spaces. The current study seeks to build upon this scholarship by examining how these various forms of capital are activated across different racial and ethnic groups navigating the same educational context. Prior research has studied how racially diverse groups of students of color use CCW to navigate their institutional contexts and how each racial subgroup may activate different forms of capital based on their own racialized experiences (Samuelson & Litzler, 2016). The strength of Yosso's framework for this study is that it offers a lens through which to understand how these types of capital enable a group of racially or ethnically diverse community college students to successfully navigate the study abroad process.

Community Cultural Wealth and Study Abroad

Though critical scholars have called for the use of CRT frameworks to re-examine and re-interpret college student engagement and high-impact practices (Patton et al., 2016), CRT and other theoretical frameworks that center race continue to be underutilized in study abroad research. A handful of studies use CRT based frameworks to examine how study abroad impacts students' understanding of their racial identity (Lee & Green, 2016), how Black female graduate students make meaning during their study abroad experiences (Green, 2017) and how counterstories (a critical race methodology) shed light on Latinas' personal, academic, social and

cultural outcomes while studying abroad in Guatemala (Chang, 2017). These studies make important contributions to the study abroad literature by exploring and centering the experiences of students of color in study abroad. Yet, it is clear that critical race based theoretical frameworks, including CCW are underrepresented in the literature.

To my knowledge, only a handful of studies have used CCW to examine how students of color access cultural capital when deciding to study abroad and while navigating their study abroad experience. In one study, social capital influences such as faculty and family members influenced Black students' decision to participate in a short-term study abroad program in China (Lu et al., 2015). Black students in this study leveraged social, navigational, resistant, and aspirational capital to navigate challenges they encountered while abroad (Lu et al., 2015). Additionally, using CRT and CCW, Sweeney (2014) examined the experiences of six African American students who studied abroad and found that for several of their participants, studying abroad deepened how they understood and navigated their racial identities while in country. The author also analyzed their findings through the lens of CCW and found that the students exhibited all six forms of capital prior to departure or while they were abroad. For Latinx students, linguistic, familial, aspirational and resistant capital helped students make authentic connections with their host community, foster their bicultural identities, and engage in meaningful ways while in country (Wick et al., 2019). More recently, Perkins (2020) employed CCW to examine the motivational factors that influence decisions students' of color make to study abroad. Actors in the students' social networks (e.g., family, friends, peers, university administrators, faculty, staff) influenced the students' decision to study abroad. Family and peer influence outweighed that of university actors, which may point to the need to examine students' perceptions of the institutions they attend. Further, the author found that anticipated gains

including travel to a different country, learning about another culture, developing academic skills, or meeting new people were all motivators to study abroad. These motivators, which the author defines as experiential, skill, cultural and network expansion are parallel to Yosso's aspirational capital. Taken together, these studies illuminate the presence of cultural wealth among four-year students of color who have studied abroad. Considering how the study abroad experience for students of color reinforces cultural wealth, further inquiry into whether similar themes occur among community college students of color is warranted given the different institutional context.

The current study sought to begin to address this gap by extending the CCW framework to examine whether community college students of color who have studied abroad also exhibited these forms of capital. Findings from this study may differ from that of the aforementioned research given that the institutional context is both a community college and a Minority-Serving Institution. How students of color navigate predominantly white institutions and MSIs may differ, and therefore have implications for the use of CCW future study abroad research. Further, this study also addresses a gap in the literature on CCW and extends the use of CCW to analyze the experiences of students of color in co-curricular activities. Researchers using CCW might draw insights from this work to conceptualize how CCW might be applied across academic and co-curricular disciplines.

Summary

This study aims to consider how community college students of color successfully navigate the study abroad decision-making process. To contextualize this research, this literature review provided an overview of the history of U.S. study abroad and community colleges, community college internationalization, study abroad intent and outcomes, as well the barriers

and motivations for studying abroad among students of color and community college students. Thus, this literature review focused on the extant literature related to study abroad intent in general and among students of color and community college students, as well as study abroad outcomes and barriers to participation for community college and students of color. Given that the literature on community college students of color is scant, the review considered literature on other student populations in order to contextualize the study.

The intersection of these strands of literature highlights important gaps that the current study seeks to address. Access to study abroad for students of color and community college students remains a pressing issue and an under-examined topic. Yet, existing scholarship access to study abroad has focused either on students of color at four-year institutions, white community college students, or outcomes for either group, with a handful of studies that examines community college students of color specifically. Additionally, much of the literature on students of color in study abroad has tracked disparities in participation trends or barriers specific groups face, but few of these studies have explicitly addressed the racialized experiences of these students as they traversed the study abroad decision-making process. In order to center race in the analysis of the experiences of community college students of color and offer anti-deficit narratives of the participants, this research is grounded in the CCW framework, which seeks to disrupt deficit-based narratives of minoritized populations by highlighting the alternative forms of capital that students use to successfully navigate educational institutions. The aforementioned literature provides the foundation necessary for this particular project.

Chapter 3 Methodology

As described in the previous chapter, community college students of color are underrepresented in study abroad participation. The extant literature has explored study abroad access among students of color at four-year institutions, and community college students, but rarely the intersection of these identities. Therefore, the purpose of this interpretative phenomenological analysis (IPA) study was to explore the lived experiences of community college students of color as they made meaning of the study abroad decision-making process. Additionally, this analysis was designed to reveal which forms of cultural wealth, if any, community college students of color exhibited as they successfully navigated the study abroad decision-making process. The following research questions guided this study: 1) How do community college students of color make meaning of their experience navigating the study abroad decision-making process and 2) What forms of cultural wealth, if any, do students employ to navigate the study abroad decision-making experience?

The objective of the first question was to gain insight into how community college students of color learn about study abroad programs, the steps they take, and resources they rely on to navigate the study abroad decision-making process. This question also sought to offer insight into the students' pre-college characteristics and how these characteristics and

institutional influence how they understand and experience the study abroad process. The goal of the second research question was to identify whether students leverage any of the six forms of cultural wealth (Yosso, 2005) to navigate the study abroad decision-making process and the extent to which these forms of capital influenced how they traversed through this process. This study sought to address the aforementioned gap in the literature by employing an IPA approach using in depth interviews with eight community college students of color at a single institution. IPA served to illuminate the lived experiences of the participants. The research questions in this study were broad to account for the emergence of unanticipated themes.

Research Paradigm

Broadly speaking, paradigms are the lens through which a researcher views and understands the world. In research paradigms are the "conceptual lens through which the researcher examines the methodological aspects of their research project to determine the research methods that will be used and how the data will be analysed" (Kivunja & Kuyini, 2017, p. 26). IPA is primarily grounded in the constructivist-interpretivist paradigm. Constructivism asserts that social realities are constructed and that these realities are not experienced as a separate, isolated entity (Ponterotto, 2005). In alignment with IPA, constructivism "maintains that meaning is hidden and must be brought the surface through deep reflection" which can be accomplished through interactions between the researcher and the participant (Ponterotto, 2005, p. 129). The relationship between the researcher and the participant is central to this paradigm and enables both parties to "jointly create (co-construct) findings from their interactive dialogue and interpretation" (Ponterotto, 2005, p. 129). Constructivism aligns with IPA's commitment to the role of the researcher in interpreting the participants' experiences.

This study also employs a CRT based framework as its guiding theoretical framework; thus, this study is also situated in the critical-ideological paradigm. Critical theory is concerned with disrupting, dismantling, and challenging normative paradigms (Ponterotto, 2005). The selection of CCW as the theoretical framework and the use of qualitative methods to address the research questions are central to critical race methodology. Yosso and Solórzano (2002) posited that a critical race methodology "offers a liberatory or transformative solution to racial, gender, and class subordination" (p. 24). Therefore, the participants were encouraged to reflect on their experiences navigating the study abroad decision-making process. The students also offered recommendations for change to make explicit how they navigated through any institutional barriers.

Rationale for Qualitative Research

Qualitative research is concerned with how people construct their realities and make meaning through interpreting their experiences (Merriam & Tisdell, 2016). A qualitative approach was deemed appropriate for the current study for several reasons. First, while attention has been paid to the decision-making factors that influence study abroad participation among students of color and community college students separately (Amani, 2011; Kasravi, 2009), few studies, if any, have interrogated how students who hold both of these identities come to understand the study abroad decision-making process. Research that seeks to examine how people understand and make sense of their lived experiences and navigate processes are best addressed through qualitative methods (Merriam & Tisdell, 2016). Stemming from Critical Race Theory, Community Cultural Wealth is grounded in centering the voices and experiences of minoritized communities. Thus, it is necessary that the methods used to address the aforementioned research questions align with a critical race methodology and employ a

qualitative approach to advance narratives of community college students of color. With the exception of a handful of studies (see Willis, 2012) the stories, narratives, and experiences of community college students of color are underrepresented in the study abroad literature. Finally, as higher education in the U.S. becomes increasingly diverse in terms of racial and ethnic diversity, scholars and practitioners have called on the field of education abroad to examine study abroad access among community college students and students of color. Therefore, this study may be of particular interest to the field.

Theoretical Orientation

Patton et al. (2016) asserted that "when the experiences and knowledge of people of color are shared, the process allows for a more authentic and unique understanding of how they experience racist, oppressive structures" (p. 197). Since the CCW framework emerged from the larger cannon of CRT scholarship, this study's research design and data collection processes aligned with the goals of CRT and cultural wealth by employing a critical race methodology. Yosso and Solórzano (2002) explain that critical race methodology: the method 1) foregrounds race and racism throughout the research process, 2) integrates discourses on race, class, and gender to describe how the intersections of these identities impact the experiences of students of color, 3) challenges hegemonic texts, paradigms, and theories traditionally used to describe the experiences of students of color 4) offers a liberatory or transformative solution to racial, gender, and class oppression, 5) centers the racialized, gendered, and classed experiences of students of color and views these experiences as sources of strength and cultural wealth, and 6) draws upon interdisciplinary knowledge to examine and understand the experiences of students of color.

The interview protocols and data analysis were informed by the CCW framework described in chapter two. CCW aligns with critical race methodology in that it centers the voices

and experiences of community college students of color, whose experiences are often rendered invisible in the study abroad literature. The CCW framework emphasizes various forms cultural wealth that often go unrecognized or unacknowledged by higher education institutions and sheds light on how community college students of color employ cultural wealth to navigate oppressive institutional systems and structures (Yosso, 2005). Further, the interview protocols offer the participants a space to offer solutions to obstacles they may have faced during the decision-making process or during their time abroad.

Operationalizing Community Cultural Wealth

CCW informed the research design, data collection, and data analysis process in this study. To understand the salience of the forms of cultural wealth within the lives and experiences of the participants, elements of CCW were woven throughout the interview protocols. Each interviewee was asked to reflect on how each form of capital surfaced throughout their life history and experiences during the study abroad decision-making process. In the first interview, participants were questions related to their life histories, with a particular focus on family, college and/or career aspirations and other pre-college and college experiences. The participants were encouraged to reflect on their lived experiences to establish how the multiple forms of cultural wealth emerged over time. In the second interview, participants were asked questions about their experiences navigating the study abroad decision-making process. The participants were asked to recall their experience navigating the application process from start to finish and concluded with questions that prompted the participants to make meaning of their experiences during the decision-making process and while they were abroad.

Critical race methodology seeks to reveal the racialized, gendered, and classed experiences of students of color as sources of strength and cultural wealth (Yosso & Solórzano,

2002). Therefore, the interview protocols included questions that asked the participants to interrogate how their racial and ethnic identities impacted how they arrived at the study abroad decision-making process, and how their racial and ethnic identities intersect with other salient identities including socioeconomic status. CCW further guided the data analysis process and the interpretation of the findings. The interview data were analyzed using the six forms of cultural wealth as a framework. It is through this framework that the findings are discussed and implications for theory, research, and practice are presented and discussed. See Table 3.1 for more information on how CCW was operationalized in this study.

Table 3.1

Research Design Component	How CCW is Operationalized
Research Questions	The second research question in this study was crafted explicitly examine how the research participants leverage different forms of CCW to navigate the study abroad decision-making process.
Study Site Selection	This study intentionally centers on a Minority-Serving community college as the research site because Minority-Serving Institutions are underrepresented in the study abroad literature. The selected research site was selected due to its designation as a MSI, and may serve as an example of different ways to attend to study abroad access. MSIs are understudied contexts in the study abroad literature.
Study Population	Few studies examine how community college students access study abroad opportunities in the study abroad literature and an even smaller number focus on the experiences of community college students of color in study abroad. This study seeks to highlight how community college students of color, a population that carries many forms of cultural wealth, navigate accessing study abroad opportunities.
Methodology	IPA is rooted in the social constructionist paradigm. Social constructionism is concerned with how knowledge is co-constructed through interactions with others, which aligns with CRT based theoretical frameworks and methodological approaches.
Data Collection Methods	IPA offers a robust way of exploring the lived experiences of community college students of color and are congruent with CRT based frameworks, such as CCW. The use of interviews as the primary method of data collection offers a counternarrative that challenges the deficit-based lens through which higher education currently views community college students and students of color in study abroad.
Interview Protocol	CCW was used to construct the life history interview protocol. This protocol is comprised of questions that align with the different forms of capital (e.g., understanding participants' family, community, or their language speaking ability) found in the CCW framework.

Participant Recruitment	I intentionally used key terms and operationalizations of the CCW framework in the recruitment email and introduction during the first interview in order to clarify key phrases to ensure that I operated from a shared definition of CCW with the participants.
Data Analysis Plan	The CCW framework offered a lens through which the data can be analyzed and interpreted. This framework was particularly salient in analyzing data the that address the second research question. The data analysis steps are further detailed in this chapter.
Interpretation of Findings	CCW served as the framework through which to interpret the findings, particularly as they relate to the forms of capital that were most salient to the participants. CCW also framed the implications for research, practice, and theory as they pertained to the participants' experiences.

Operationalizing Community Cultural Wealth

Interpretive Phenomenological Analysis (IPA)

Interpretative phenomenological analysis (IPA) is a contemporary qualitative approach developed by Jonathan Smith developed in the 1990s. As a phenomenological approach, it is primarily rooted in psychology, but has been employed in human and health sciences, though it is beginning to gain traction in education (see Noon, 2018). IPA is influenced by several phenomenological philosophers, including Edmund Husserl and Martin Heidegger. Three principles also form the basis of IPA: phenomenology, hermeneutics, and idiography (Smith et al., 2009).

Phenomenology is the study of lived experience. There are several phenomenological philosophers who have developed a multitude of approaches to examine and understand lived experience. There are two main approaches to phenomenology: transcendental (i.e., descriptive) and hermeneutical (i.e., interpretive). While both approaches offer a path to understanding a participant's "inner life world", each one has its own philosophical underpinnings. Husserl's approach, which was transcendental in nature, was concerned with whether a person could understand their own experience to a "depth and rigour which might allow them to identify the *essential* qualities of that experience" (Smith et al., 2009, p. 12). Further, Husserl's approach to phenomenology requires researchers engage in reflexivity, or turn "toward our perception" in order to attend to those perceptions, assumptions, and experiences, and set them aside or "bracket" them.

Heidegger built upon Husserl's work, but shifted away from the descriptive approach toward an interpretive, or hermeneutical approach, where the researcher plays an integral role to the interpretation process. Hermeneutics is the theory of interpretation. As an interpretative approach, IPA sets itself apart from descriptive phenomenological studies by underscoring the

researcher's role in interpreting the participants' meaning making of their own experiences (Smith et al., 2009). Here, "The reader, analyst or listener brings their fore-conception (prior experiences, assumptions, preconceptions) to the encounter, and cannot help but to look at any new stimulus in the light of their own prior experience" (Smith et al., 2009, p. 25). The researcher engages in the cyclical process of reflecting on their own experiences and assumptions as they analyze the narratives from each case. Further, during this process, the researcher seeks to uncover participants' intentions, as well as the context in which their experiences are situated. Moustakas (1994) stated, "The reflective-interpretative process includes not only a description of the experience as it appears in consciousness but also an analysis and astute interpretation of the underlying conditions, historically and aesthetically, that account for the experience" (p. 9). Finally, central to hermeneutical phenomenology is the hermeneutic circle, where "the part is interpreted in relation to the whole; the whole is interpreted in relation to the part" (Smith et al., 2009, p. 92). Meaning is generated when we can understand individual pieces of text or data in relation to the broader narrative.

Idiography centers on the "understanding the individual as a unique, complex entity" (Ponterotto, 2005, p. 128). IPA studies are committed to in-depth and thorough analysis, which is primarily feasible by examining a small number of cases (Smith et al., 2009; Smith & Osborn, 2008). Each case is systematically analyzed in depth before moving to the next case. Through this process, the participants' narratives can be examined in ways where "one should be able to learn something about both the important generic themes in the analysis, but also about the life world of the particular participants who have told their stories" (Smith, 2004, p. 42). In the current study, general themes are presented with attention paid to how individual participants experienced the theme.

Finally, IPA allows for the inclusion of theory-driven research questions. Smith et al., (2009) argue that theory-driven questions can be used to examine participants' understanding of a phenomenon against 'constructs in the literature' or components of a particular theory. CCW grounded the participants experiences, narratives, and how they made meaning of their experiences after they returned to the U.S. While this study does not seek to "test" this framework, the framework does offer an additional lens through which to draw conclusions from the data. It is possible that the participants may not exhibit all of the forms of cultural wealth. The strength of IPA, especially as it pertains to the current study, is that it is "flexible enough to allow unanticipated topics or themes to emerge during analysis" (Smith, 2004, p. 43). Therefore, IPA was an appropriate methodological approach for interrogating both foreseen and unexpected topics.

Research Site Selection

The site for this study was selected based on the following criteria: (a) it is an accredited public community college, (b) it offers study abroad programs for academic credit, and (c) it holds a Minority Serving Institution designation, which indicates that it serves a large percentage of students of color. The site, Southwest Community College (SWCC), is a large multi-campus institution in the Southwest that serves approximately 40,000 students. SWCC is one of the most racially and ethnically diverse institutions in the area. Hispanic/Latino/a/x students comprise close to half of the student population at SWCC. Sixty-six percent of the student population identifies as students of color (See Figure 3.1 for race and ethnicity demographics). Over half of the student population is between the ages of 18 and 24. The campus offers associates and bachelor's degrees through partnerships with local four-year universities, as well as certificate programs.

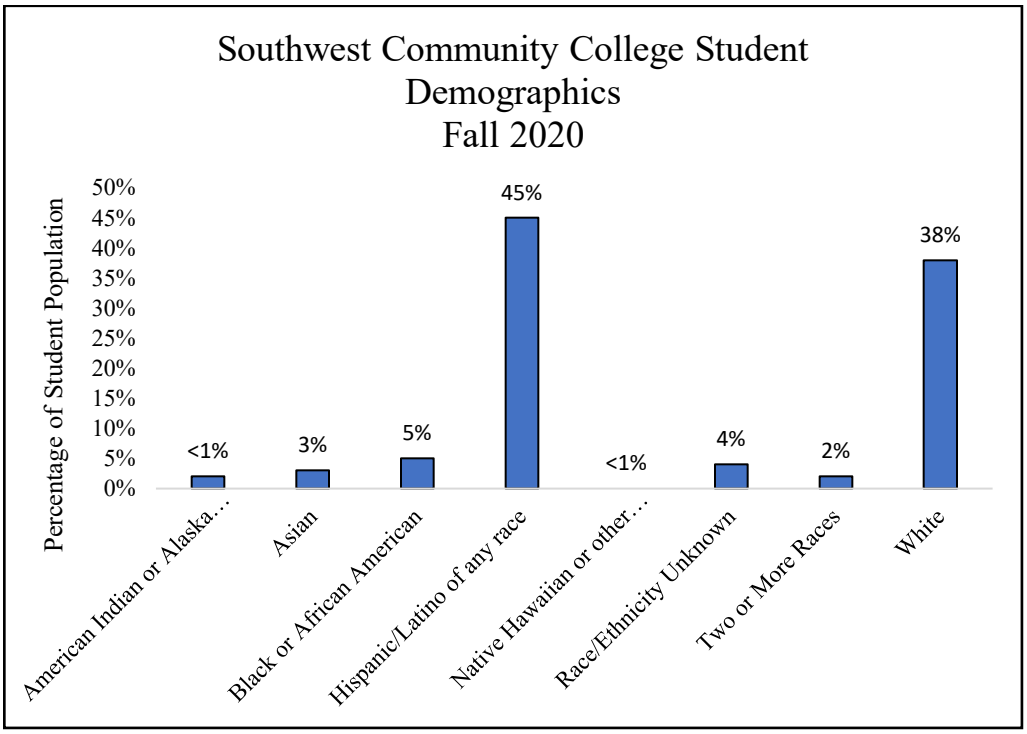


Figure 3.1 Southwest Community College Student Demographics, Spring 2020

This campus was justified as a site for study because of its racial and ethnic diversity and availability of education abroad programs. SWCC is also designated as a Hispanic-Serving Institution (HSI). These designations indicate that SCC is eligible for Title III and Title V grants from the U.S. Department of Education to support and advance the academic success of Latinx students on campus. The decision to collect data at a MSI was made as community colleges may not collect demographic data on their study abroad participants as this practice contradicts the institution's open enrollment policy (Quezada & Cordeiro, 2016). Therefore, the selection of an institution that enrolls a higher proportion of students of color increased the chances of yielded a higher number of students of color who have studied abroad.

State Context

SWCC is located in the Southwestern of the U.S. in a city near the U.S.-Mexico border. The city has a large Hispanic population, with Mexican Americans comprising nearly one-third

of the population. The city occupies the land of several Indigenous tribes, with the U.S.-Mexico border cutting through at least one of the Indigenous reservations in the area. Politically, the state in which SWCC resides is conservative, particularly with regard to its views on immigration. These details help contextualize the participants' life histories and educational and study abroad experiences, as well as how these experiences evolved, overlap, intersect, or diverge. The state itself represents an understudied context in the field of study abroad. Among IIE's top 20 leading community colleges for study abroad, many of the institutions are clustered in states on the West Coast, Midwest, or Southeast of the U.S. Within the study abroad literature, many extant studies focus on examining study abroad access in community colleges on the West Coast or Southeast (Rhodes et al., 2016; Robertson & Blasi, 2017), making the Southwest an understudied context.

Study Abroad at Southwest Community College

A review of the SWCC study abroad website yielded little information in terms of the types of study abroad programs that SWCC offers, who goes abroad, and the financial resources available to study abroad. The information presented here was taken from two informal interviews with the study abroad coordinator, Delilah[5], at SWCC. I established a relationship with Delilah a couple a year prior to the start of this study as we were both involved in the same international education organization. Through my conversations with Delilah, I learned that study abroad is just one part of her current role at SWCC. Eighty percent of her job focuses on global engagement, including serving both domestic and international students, and 20 percent focuses on local and community engagement. Study abroad programs are fairly nascent at SWCC as she established the first programs around four years ago. With direction and support from SWCC's senior leadership, she built these programs from the ground up and is currently

[5] Pseudonym

working to expand the portfolio of programs that SWCC offers. She tries to be intention about which faculty she works with to develop SWCC's faculty-led courses. As part of her overall outreach strategy, she shares information about study abroad programs with different academic disciplines, advisors, student life, and other offices across all of SWCC's campuses. In short, Delilah is the main point of contact for information on study abroad at SWCC. She values personal connections with students and staff and prioritizes accessibility and affordability when creating new programs. Apart from the student employees who work in the international programs office, Delilah does not have any other staff members assisting her with this work.

SWCC offers short-term, faculty-led and third-party study abroad programs during the academic year and summer. The institution offers one semester long program in China. Typically, SWCC sends between 30 and 40 students abroad per year. However, the institution expanded its study abroad offerings to eight programs and admitted 75 students into these programs in 2020. Unfortunately, all of these programs were canceled due to COVID-19. Typically, over 53 percent of the study abroad population at SWCC identifies as Latinx. Last year, almost seven percent of the study abroad population identified as Native American, two percent were African American, eight percent were Asian American, and roughly 30 percent were white. Delilah recognized that participation among African American students was particularly low. She indicated that while she conducted targeted outreach to this group, Black students at SWCC may continue to hold the perception that studying abroad is both unsafe and unaffordable. The average age of the participants, excluding Maria, was 22 years old. However, many of the students who study abroad through SWCC are 40 years of age or older. This indicates that the participants in this study may not be representative of all SWCC study abroad students. Students who study abroad through SWCC must complete an application, including a

written essay, and an interview with Delilah, a faculty member, and occasionally, a SWCC student.

SWCC offers scholarship funding to help defray the costs of studying abroad. These scholarships include the Gilman scholarship, funding through the International Programs office, and a scholarship through the U.S. Consulate in Mexico targeted toward Latinx students. The scholarship funding for Latinx students has increased the number of Latinx study abroad participants at SWCC. Students can also use financial aid toward their study abroad program if they're in the financial position to do so. This study was also concerned with the experiences of students who used a variety of forms of financial assistance to offset the costs of studying abroad to see how financial assistance impacted how they navigated the study abroad decision-making process.

The participants in this study discussed the steps SWCC took to prepare them to study abroad including offering multiple information sessions, pre-departure orientation sessions, and providing clear expectations about the curricular and co-curricular aspects of the study abroad programs. Delilah mentioned that she also conducted outreach with students' families in order to address any fears or concerns students' parents may have. These practices may help break down barriers to study abroad participation for SWCC students.

Participant Recruitment & Selection

Delilah assisted me with recruiting participants. I spoke with her to ensure that we recruited a racially and ethnically diverse group of students of color to participate. A recruitment email including a pre-interest eligibility survey was distributed to 13 eligible students and eight students were selected to participate in the study (Appendix A). SWCC required that participant consent be obtained prior to contacting the participants directly. The eligibility survey included a

consent form for the participants to complete. A flyer was also created and forwarded to Delilah for dissemination. I was copied on each recruitment email and I followed up with eligible participants who completed the pre-interest survey and consented to participating in the study. Each participant received a $40 electronic gift card to an online store of their choice after they participated in both interviews. I assigned pseudonyms to each participant after their second interview in order to maintain their confidentiality.

This study employed a purposeful sampling approach to select participants. Purposeful sampling enabled the researcher to identify and select information-rich cases that lead to an in-depth understanding of the central phenomenon of the study (Merriam & Tisdell, 2016). Through purposeful sampling, this study employed a mixed sampling approach, leveraging criterion and maximum variation sampling strategies. These methods enabled the selection of a diverse sample with a wide range of racial and ethnic identities in order to understand and explore the salience of race and/or ethnicity and the intersections between race, ethnicity, and cultural wealth in navigating the study abroad decision-making process.

Criterion sampling seeks to identify and select cases that align with the purpose of the inquiry-based on a predetermined set of criteria (Patton, 2015). The selected criteria should "reflect the purpose of the study and guide in the identification of information-rich cases" (Merriam & Tisdell, 2016, p. 97). The criterion for participant selection included:

- Participants who identified racially and/or ethnically as a student of color. This includes participants who identified as mixed-race or multiracial/multiethnic
- Participants who have studied abroad through one of SWCC's faculty-led or third-party programs.
- Participants who were U.S. citizens or permanent residents

- Participants who were 18 years old or older at the time of the study

The sample included current and transfer students as well as students who are employed full-time or seeking employment. U.S. citizenship and residency status were also used as a criterion to focus on the narratives of U.S. students, compared to international students who may have studied abroad in a third country. Given the 2017 DACA rescission and its restrictions on undocumented students who are interested in studying abroad, those with DACA status were not included in this study.

Maximum variation sampling was employed to account for additional demographic characteristics including gender, socioeconomic status, and study abroad program destination (Merriam & Tisdell, 2016). This method allows for the analysis of common patterns that emerge from a diverse sample while "capturing the core experiences, and central, shared dimensions of a setting or phenomenon" (Patton, 2015, p. 283). While community college students embody great racial, ethnic, and socioeconomic diversity, this study was limited in scope by studying a diverse range of participants in one research setting (Seidman, 2013). While this study focused on one institution, the sample includes a diverse group of students in terms of their race and ethnicity, gender, age, generational status in college, generational status in the U.S., and socioeconomic status. See Table 3.2 for the demographic characteristics of the sample.

Table 3.2

Participant Characteristics

Name	Age	Gender	Race/Ethnicity[6]	First-Generation College Student?	SES	Study Abroad Destination	Study Abroad Duration
Marco	25	Cis Male	Mexican American	Yes	Low-Income	Mexico	<14 days
Georgie	21	Cis Female	Chinese American	No	Middle Class	China	1 month
Valerie	20	Cis Female	Mexican American	Yes	Middle Class	Mexico	<14 days
Dev	23	Cis Male	Indian American	Yes	Middle Class	China	1 month
Maria	61	Cis Female	Native American	Yes	Working Class	Ireland	<14 days
Regina	21	Cis Female	Indigenous	Yes	Middle Class	Mexico	<14 days
Hope	18	Cis Female	Indigenous	No	Middle Class	Germany	<14 days
Deborah	24	Cis Female	Mexican American	Yes	Low-Income	England	<14 days

[6]This is how the participants self-identified racially/ethnically. Maria identified as Native American whereas Hope and Deborah identified as Indigenous.

Data Collection Methods

In-depth, phenomenological interviews were the primary data source for this study. Interviews can be used to examine the experiences of people engaged with an institution, organization, or process (Seidman, 2006). Therefore, in-depth interviews were deemed the most appropriate method for understanding how community college students of color make sense of the study abroad decision-making process. Phenomenological interviews also align with the Community Cultural Wealth framework in a manner that centers the participants' experiences and brings to light the cultural capital they have acquired and employed during their educational trajectories.

While there is no set sample size in IPA, scholars have recommended that the sample size remain small to focus on the experiences of the participants (Smith & Osborn, 2008). In keeping with Smith and Osborn's (2008) recommendations for initial IPA studies, eight participants were selected to participate in this study. A variation of Seidman's (2006) three-interview structure for in-depth phenomenological interviewing was employed in this study. Two 60-to-90 minute interviews were conducted with each participant. The first interview centered on the participant's life history (see Appendix B). The participants were asked about how they came to be a student at SWCC as well as questions that aligned with the CCW framework. The second interview focused on the details of the participants' experience during the study abroad decision-making process, their experience in-country, and how they made meaning of these experiences after they returned back to the U.S. The participants were asked to recount how they navigated the study abroad decision-making process from start to finish. The discussion concluded with questions on the value of study abroad to their lives and gave the participants a chance to offer feedback on how study abroad practices at SWCC could be improved (see Appendix C). Interviews were

conducted via Zoom, were audio recorded, and transcribed using the Rev transcription service. The second interview was scheduled no later than week after the first interview. Additionally, two informal interviews with Delilah at SWCC were conducted in April 2019 and November 2020. Information from these interviews was used to provide context about the research site and study abroad practices, as well as to triangulate the information shared during the participant interviews. All 16 interviews were conducted online using the Zoom platform and each interview was audio recorded. Each interview was transcribed using the Rev transcription service and I listened to and edited each transcript to ensure their accuracy.

Data Analysis

IPA offers a systematic yet flexible process for data analysis, but researchers are encouraged to limit themselves to this step-by-step process (Smith et al., 2009). After each interview, I recorded an audio memo to capture initial thoughts, reactions, and questions regarding what the participant shared. I analyzed each study abroad interview using Microsoft Word per other educational research studies that use IPA (Noon, 2018). The first step involved reading and re-reading the interview transcripts to fully immerse myself in the data. As I read through each transcript, I listed to the correlating audio file to "get as close to the data as possible" and correct any errors on the transcript (Noon, 2018, p. 77). I made note of any reactions, observations, or reflections on the participant's narrative or the experience of conducting the interview itself. This form of notetaking can also serve as a way of "bracketing", or temporarily setting aside one’s assumptions or beliefs about the phenomenon, data or interview experience, which is a common practice in phenomenological research (Merriam & Tisdell, 2016).

After reading the transcripts, I engaged in exploratory notetaking, which is a process that focuses on describing the content of what the participant said, the language they use, and any initial interpretations that arise for the researcher. Descriptive comments focused on the content of what the participant was saying by highlighting keywords, phrases, or explanations that characterize their thoughts and experiences (Smith et al., 2009). Linguistic comments are concerned with how language was used to articulate experiences and their attached meaning. These comments can include the use of metaphors, or how the content was communicated (e.g., tone, pauses, fluency) (Smith et al., 2009). Conceptual comments focus on the interpretative aspect of IPA. This process requires that the researcher ask questions about the details of the transcript and begin to analyze the participant's understanding of what they have discussed (Smith et al., 2009).

Using these exploratory notes, I created a list of emergent themes. Emergent themes reflected both the participants' own words and thoughts as well as my initial interpretations of their thoughts (Smith et al., 2009). Emergent themes were represented through brief phrases or sentences that characterize the "psychological essence" of the piece of data (Smith et al., 2009, p. 92). IPA recommends that each theme reflect the language used by the participant. I ensured that the names of the themes aligned with the participants' experiences and that each theme focused on specific experiences while accounting for the broader context of the text.

At this point in the data analysis process, one could cluster or subsume emergent themes together to create categories of super-ordinate, or overarching themes. However, since I had eight participants, which is considered a large sample for IPA studies, I conducted this step after analyzing each case for emergent themes. All of the emergent themes for the cases were clustered into a master table of themes, which I used to address the research questions. The

process of analyzing each case individually aligns with IPA's commitment to the idiographic (Smith et al., 2009). See Figure 3.2 for a visual representation of the IPA data analysis steps. The life history interviews were open coded and information from each case was used to craft the participant profiles found in chapter four.

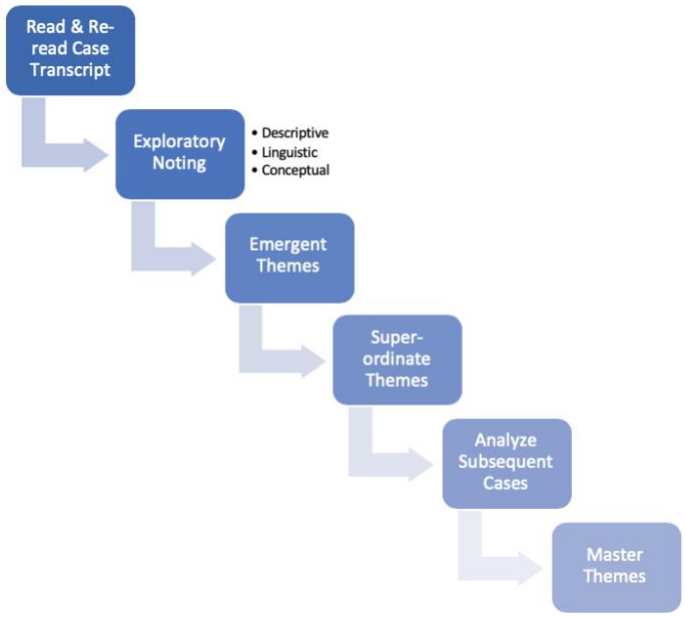


Figure 3.2 IPA Analysis (Smith et al., 2009). This figure depicts the IPA data analysis process.

Pilot of Interview Protocols

Due to the challenges of conducting research during COVID-19 and gaining access to a community college for empirical research purposes, the interview protocols were piloted with the first participant in the interview series. After each interview with the first participant, the interview protocols were revised for clarity. Redundant questions were removed from the protocols before the second participant was interviewed. I continued to refine the interview protocols between each interview as new information emerged from the participants.

Trustworthiness and Reliability

In qualitative research, the terms validity and trustworthiness are often used interchangeably. However, each of these terms has specific epistemological origins and paradigms (e.g., positivist, post-positivist) and align with particular methodologies (e.g., qualitative or quantitative) (Ravitch & Carl, 2016). Guba and Lincoln (1985) established several criteria for evaluating trustworthiness in qualitative research, which have complementary terms in quantitative research. The following criteria of trustworthiness described were established to be more in alignment with qualitative methods and include credibility, transferability, dependability, and confirmability.

Credibility refers to the researcher's ability to design a rigorous study as well as attend to complexities and patterns that arise during the study (Guba, 1981). In qualitative research, credibility is typically established through prolonged engagement with the research participants, triangulation, member checks, using thick description, and consulting with peers. In this study, credibility was established through multiple interviews with the participants (Seidman, 2006), the use of multiple sources of data when possible, member checks, and peer-debriefing during the data analysis process. The two-interview format enabled me to ask for clarification or additional information during the second interview. An informal interview with Delilah served to triangulate findings from the participant interviews. Additionally, I was able to verify several of the participants' narratives since I interviewed students who studied abroad together. Member checks were conducted by emailing each participant a copy of each of their interview transcripts, a list of emerging themes across the entire sample, and a copy of their participant profile found in chapter four. At this time, I solicited feedback, corrections, and clarifications from the participants. Only one of the eight participants responded to my request and they did not have

suggested changes. Finally, I discussed the interview process with my dissertation chair and two peers who both have experience with critical international and higher education research.

Transferability refers to the "way in which qualitative studies can be applicable, or transferable, to broader contexts while still maintaining their context-specific richness" (Ravitch & Carl, 2016). While qualitative research does not seek to draw generalizations across different contexts Merriam & Tisdell, 2016), one way to establish transferability is to provide a “thick description” of the data so that readers can draw conclusions and make comparisons based on a detailed description of the data. In alignment with IPA, I provided a detailed description of the research setting, state context, and the individual cases to enable readers to determine the extent to which the study's findings have applicability in similar settings (Lincoln & Guba, 1985). Though this study is context-specific, offering an in-depth description of the setting and the participants enables different stakeholder groups to draw comparisons to other contexts (Ravitch & Carl, 2016).

Dependability, which is akin to reliability in quantitative studies, refers to the stability of the data and indicates that you have, "a reasoned argument for how you are collecting the data, and the data are consistent with your argument" (Ravitch & Carl, 2016, p. 189). Dependability also indicates that the research design, data collection methods, and subsequent data all align and address the intended research questions. To establish dependability, I articulated my research questions and how a qualitative approach, and more specifically IPA, aligned with both the research questions, theoretical framework, and research paradigm. Further, I included a table that described how the theoretical framework was woven throughout each component of the study design. I also described the data analysis process for IPA studies in order to strengthen the

findings. Finally, I obtained and incorporated critical feedback on this study's design from two colleagues in my doctoral program.

Confirmability recognizes that qualitative research does not seek objectivity (Guba, 1981), but that the researcher's findings should be able to be confirmed. To establish confirmability, I maintained a journal of the methodological decisions and procedures undertaken in this study. I also used the exploratory notetaking to capture potential assumptions that may have impacted my interpretations of the participants' narratives. Further, I shared my data analysis process and emerging findings with my dissertation committee members, and colleagues both within and outside of my doctoral program as part of the peer debriefing process. Peer debriefing enabled me to check my interpretations of the data as well as illuminate potential assumptions and biases that may have impacted my interpretations. Finally, I have included a researcher positionality statement to explicitly express any assumptions that I carry that may have influenced how I conducted the study, my interpretation of the findings, and the conclusions I drew from the data (Ravitch & Carl, 2016).

Researcher Positionality

Merriam and Tisdell (2016) posited that a key characteristic of qualitative research is that "the researcher is the primary instrument for data collection and analysis" (p. 16). Given the integral role of the researcher in IPA studies, it is important to explicitly discuss how I came to this work and my relationship to the topic and the participants. As a qualitative researcher, it is important to describe my orientation to study abroad for students of color enrolled in broad access institutions.

I identify as a first-generation college student of color from a low-income family from San Jose, CA. My interest in how students of color access study abroad opportunities stems from

how these identities shaped my experience throughout my educational trajectory. I enrolled in a broad-access, non-selective regional comprehensive university as an undergraduate student. I was unable to study abroad during my undergraduate studies for many of the reasons cited in the literature. I majored in French with the aspiration of living abroad. During my senior year, I became aware of an opportunity to work abroad as an English language assistant through the French Ministry of Education. The pursuit of this opportunity required leveraging several forms of cultural wealth that Yosso (2005) describes. I developed close relationships with several faculty members who wrote me letters of recommendation to participate in the program. I enacted resistance capital when one faculty member asked what he should say in the letter. His tone indicated that despite my engagement in many of his courses, he did not have much interest in supporting my application. I relied upon the aspirational and familial capital that my mother instilled in me as she was my first model of Black women who travel and she always held high expectations of me, despite our strained financial circumstances.

I also bring a critical perspective to this work. Jones et al. (2014) posited that critical theory in higher education is "focused on challenging the dominant ideology in some way" (p. 57). I have been both an employee and student at selective institutions that leverage institutional reputation and rankings to render issues of access, equity, and racism on campus invisible. I have navigated elitist institutions that overtly or covertly dismiss the value of the cultural wealth found at less selective institutions or within "nontraditional" students. It is for these reasons that I choose to approach this work through a critical lens as critical perspectives illuminate and challenge the hegemony found among some selective institutions.

My experience attending primarily public institutions and working as a graduate research assistant at a local community college informed my particular focus on this sector of tertiary

education. This institution had many visual representations of their commitment to global education as well as racial and ethnic diversity. A good portion of the study abroad literature focuses on predominantly white four-year institutions, both public and private, and this particular research position illuminated an opportunity to study this research topic in an under-researched setting in study abroad.

In undertaking this dissertation study, I am committed to scholarship that yields theoretical and practical significance for the fields of higher education and international education but sheds light on issues of social justice for marginalized and minoritized communities. My commitment to these endeavors is evident in the type of research questions I asked in the study as well as in the selection of a theoretical framework that centers the various forms of cultural wealth found among communities of color. The acknowledgment of potential biases does not serve to eliminate these biases, but to address how I was conscious of them and reflective throughout the data collection and analysis process. Throughout the analysis, I acknowledged areas where I perceived overlap between my narrative and those of the participants. I also highlighted the areas where my participants' stories deviate from my own. To account for bias during analysis, I engaged in peer debriefing with fellow colleagues who shared how they understood my interpretations of the data.

Limitations

While I have implemented several measures in the research design to safeguard against bias and ensure the trustworthiness of the study, this has several limitations that necessitate mention. Though IPA was purposefully selected as a method because it facilitates engagement with the participants over time and enables to the researcher to describe each case and the research setting in-depth, this study remains limited by the sample size and unique characteristics

of the institutional setting. As a result, the findings of this study are not intended to be generalizable to larger populations outside of the site of the study or to other community colleges. The findings and implications of this study are intended to inform study abroad policies and practices at the study site, which may, in turn, be useful to other community colleges with similar institutional characteristics and student demographics. The study's findings may also inform future research study abroad access among community college students and students of color. IPA's recommendation of engaging a small number of participants means that although the study was designed to recruit a diverse sample of participants, the sample was not representative of all community college students of color. Therefore, there are likely information-rich cases at the research setting that fall outside of the sample.

Additionally, it is important to note that qualitative studies are subjective by design and as such can be influenced by researcher bias. I have taken the appropriate steps to mitigate the influence of bias on the study's findings by explicitly stating my relationship to the topic through a positionality statement and clearly described the steps I took to minimize bias and any assumptions that may have influenced my interpretations of the findings. The next chapter introduces the participants and offers details about their lives, educational trajectories, and how they became interested in studying abroad.

Chapter 4 Participant Profiles

This chapter introduces the eight study participants and describes aspects of their life history tied to the forms of capital in the Community Cultural Wealth framework. As part of the first interview, I asked the participants questions about how they came to be students at SWCC, their educational and social experiences at SWCC, and questions about their racial identity (Appendix B). I also asked each participant an open-ended question about other identities that may be salient to them. While this study was concerned with study abroad, responses to the life history interview questions helped contextualize some of the study abroad findings. Each participant profile is presented in the order in which I conducted the interviews.

Here, I present brief narratives of the eight participants in this study. Information on each of the participants can be found in Table 3.2. These narratives are only a small sample of what they shared with me throughout our two interviews together. Still, they represent some of the most significant parts of who each participant is as a person, or what they shared with me about their educational experiences and entry point to studying abroad. Following these life histories, chapter five focuses primarily on the study abroad findings. chapter six discusses the findings in relation to the existing literature in this area and offers recommendations for theory, research, and practice.

Marco was the first participant I interviewed, and with the constraints around data collection during COVID, his interviews served as the pilot for this study. I was concerned about how the first interview would go, given the circumstances and virtual setting.

Marco struck me as quiet and reserved, yet direct, self-assured, and friendly. I asked how he came to be a student at SWCC and discovered that he was a reverse transfer student. He began college at one of the local four-year universities and transferred to SWCC after his first

year. He endured a difficult transition from his small high school to the large university setting. As a first-generation college student, his transition to college was made more challenging due to his uncertainty about what to study and the university's lack of guidance. The classes were large, and he felt that if he didn't understand anything, he could "just figure it out later." He decided to leave the university after his first year so that he could have more time to figure out what he wanted to study. His decision to transfer to SWCC was a pragmatic one. Marco is currently living at home and SWCC is a local and affordable option. Marco's experience at SWCC has been largely positive. With a smaller, more intimate community, he was able to foster personal connections with the faculty and staff and use the time and space to think intentionally about his academic goals.

Marco identifies as Mexican American. His parents were born in a small town in Northern Mexico and immigrated to where they currently reside. Marco speculated that his parents chose this city because he had another family member who already lived there. His parents grew up in a "tiny town where everyone knows each other." Both of his parents finished high school and his mother pursued additional education through a technical college but did not complete a degree. His parents currently work in a factory, and Marco casually noted that "they make cute stuff for high-end houses."

My interview with Marco immediately illuminated the complexities of asking Latinx students questions about their racial and ethnic identities. Marco readily identified as Latino and indicated that this identity was the most salient for him. However, when I asked how he identified racially, he responded,

> I don't necessarily know how to identify myself because every time I see all the racial identities that are listed, none of them really seem to apply to me cause I know I'm not

> white...so whenever I see Latino, I'm just like, "Well, yeah, that's me" but that's not necessarily a racial identity, and I understand that.

Marco's comment illustrates the intricate nuances that come with discussing race and ethnicity and the limitations of pan-ethnic terms[7], such as Latinx, and their intersections with race. Marco grew up in a predominantly Latinx community and did not question how others would perceive his ethnic identity until he began attending the predominantly white university in the area. Further, Marco's experience as a Mexican American living in a border community means he's situated between two distinct cultures, which have informed his racial and ethnic identity development. He shared:

> It's kind of like you're not Mexican enough even though you are Mexican. You're also not American enough even though you are American. So it was kind of like this weird dichotomy where neither side kind of really felt like you belong there.

Marco learned about a study abroad program in Mexico City through his Spanish course. He was not initially excited about the opportunity, but his interest increased once he started researching the program. He decided to study abroad in Mexico City to learn more about his heritage and deepen his connection with his Mexican identity. Those in his community were skeptical of his interest in learning about his Mexican identity, commenting, "Oh, that's not important. You don't live there. Oh, that's not important. You're here in America." Studying abroad was a way for Marco to reconnect with his Mexican heritage and deepen his Spanish speaking ability. This experience ended up being important to Marco's ongoing racial and ethnic identity development.

[7] Panethnicity is defined as the "the grouping together of individuals with previously distinct ethnic identities under one broader and encompassing label" (Brown & Jones, 2015, p. 182). The authors also posit that research on panethnicity should be held in tandem with scholarship on racialization given the ways in which race, ethnicity and immigration status intersect.

Georgie was the second person I interviewed, and she was very expressive throughout the interview, using many hand gestures as she shared intimate details about herself and her family. Our first interview gave me a good sense of her personality, values, and how her values developed over time.

Georgie enrolled at SWCC after graduating from high school at the age of 16. She described being dissatisfied with her high school experience and expressed feeling the need to grow as a person before enrolling at a four-year university. SWCC was a positive environment for her to explore different academic paths and develop independence. She also chose SWCC due to its affordability, which enabled her to transfer to a university in the area with no student debt. Overall, her academic and social experiences at SWCC were positive and she cited the smaller classes and more intimate college setting and culture as factors that contributed to her success.

Each generation of Georgie's family experienced forced migration. Her grandparents are from the southern region of China but left the country around the time when the Communist Party of China took over. Her parents were born in Mumbai, India and lived there until their 20s. They then immigrated to the U.S. due to the war between China and India in 1962. She shared that her family's history and her father's influence specifically, shaped her as an activist who is incredibly politically aware and socially conscious. These experiences have created a great sense of pride in her identity as a child of immigrant parents. She expressed, "I think with each move, I feel there was a resiliency in immigrants that I hold onto very strongly." Her father encouraged her to be politically engaged by taking her to polling stations or protests on school budget cuts when she was a child. She reflected on the impact of these formative experiences, stating, "I didn't even know what it was, but that kind of started me realizing that we're treated differently

because of where we live or what district we're in. Just small things that add up to who I am, I guess."

She described her parents as caring, but in different ways. Her father was a stay-at-home parent, making sure her and her sisters were taken care of and instilling pride in their racial and ethnic identities. Her mother worked in health and human services roles and demonstrates care and mentorship through her work. Georgie's racial identity was strongly informed by her parents and reaffirmed by faculty and staff at the SWCC. Her parents went to great lengths to ensure that she grew up with an understanding of her racial and ethnic identities. They enrolled her and her siblings in a Chinese school where she learned Mandarin, participated in cultural activities, and learned about the history of Chinese people in the U.S. These experiences deepened her bicultural identity.

Georgie expressed much about her racial identity and its influence on both her educational and study abroad experiences. Her experiences as a Chinese American student facilitated her involvement in campus programs for Asian American, international, and other students of color on campus. She learned of the study abroad program to China through her on-campus job building support services for her peers. Similar to Marco, Georgie's study abroad program to China was a way for her to reconnect with her ethnic heritage in a way that wasn't possible for her parents or grandparents. Additionally, her ability to speak Mandarin was a driving factor in her choosing to study abroad in China. Georgie's racial and ethnic identities have largely been influenced by her campus environment, familial and support systems, and life events. We learn more about how her identities impacted her study abroad trajectory and experience in chapter five.

Valerie was born and raised in the same town as SWCC. She was primarily raised by her mother and described having a strained relationship with her father. Valerie's resilience, strength, and perseverance struck me the most as she recounted how the intersections of racism and ableism impacted her and her family. As a student with dyslexia, her and her mother advocated for resources in various school districts to ensure that Valerie had the academic support she needed. Valerie attended several charter schools in more affluent areas of the town, as well as under-resourced schools where pushout culture was prevalent for her many of her peers of color, some of whom experienced marginalization based on their socioeconomic status. She shared:

> Many of us did come from economic struggle. Like low-income struggles and race being Mexican and Black. We had very few Black kids at my school and they were all in Special Ed because, I don't know, I just think the education system sucks. When you have a disability and you're a minority, your chances of getting help is like not going to happen pretty much.

Valerie felt isolated in her charter school and took a break from her studies after high school to take care of herself, rebuild her self-confidence. Shortly thereafter, she enrolled in community college where she flourished. Like Marco, for Valerie, SWCC was an affordable option and she was able to use financial aid to study abroad and complete an Associate's degree. Valerie described SWCC's culture as overwhelmingly positive, from the faculty and staff to all of the support services she received: "It was amazing teachers...just a very good environment for education that completely changed my mind about school."

It was in this environment that Valerie began to explore her identities as a Mexican American woman. She became more aware of her identity when she took a Mexican American

studies course that helped her situate her experience living as a Latina along the U.S.-Mexico border. While her mother is a white American, her father is Mexican American and was born in a small mining town. She grappled with her identity as a third-generation Mexican American and questioned whether she was "Mexican enough" as most of her family was born in the U.S. Her paternal grandparents were not initially supportive of her studying abroad in Mexico, though her grandfather later expressed that he was proud of her and demonstrated his support by speaking Spanish with her. Valerie concluded that their initial concern about her studying abroad in Mexico may have been due their own experiences with racial discrimination and forced assimilation in the U.S. As a result of these experiences, Valerie's grandparents have grappled with internalized oppression[8], a function of white supremacy and other systems of oppression. Valerie shared, "My dad didn't want me to go. His whole family, they were like, "We came to the United States and everything. Why do you want to go to Mexico and study? It's dirty there," very much Americanized." Valerie exercised her individual agency to go abroad and returned home with a deeper sense of self and the confidence to challenge the views of several of her family members. Her experiences in college taking Mexican American studies courses were an avenue for her to reconnect with her heritage and paved the way for her to study abroad in Mexico. Her study abroad experience enabled her to reconnect with Mexican culture in a way that reaffirmed her racial and ethnic identities.

Dev is an Indian American student who grew up in the Bay Area before relocating and enrolling in SWCC. He described enduring academic and social challenges in high school. Toward the end of high school, he felt a desire to be more intentional about his future academic

[8] Internalized oppression occurs when marginalized groups "experience physical and psychological harm, and over time, they internalize and act on negative perceptions about themselves and other members of their group" (Padilla, 2001, p. 66).

and career plans. He moved to the SWCC community to "get a fresh start, get my bearings and kind of figure myself out." His uncle, who also attended community college and was one of Dev's role models, helped guide him through the process of developing his academic and career goals.

Dev's ethnic identity as an Indian American influenced both his time at SWCC and his study abroad experience. His parents immigrated to the U.S. from Punjab, India. Dev spent the first four years of his life living with his grandparents in India while his parents got settled in California. During this time, his sister was also born. While his parents did not immigrate to the U.S. for political reasons, their lives in India were not without political and economic challenges. As Sikh Indians in Punjab, his father was concerned about whether the anti-Sikh riots of 1984 would make their way to his part of the state. Dev indicated that his parents relocated to the Bay Area in order to provide their children with better opportunities.

He recognized the difference in racial and ethnic demographics between the Bay Area and his new community in the Southwest, acknowledging that he was one of few Indian people at SWCC. I quickly came to learn that Dev is an open, outgoing person with penchant for educating others who have questions about his ethnic or religious identities. He felt that those who asked questions about his ethnicity were doing so out of curiosity and he used these interactions as an opportunity to educate others about India. Though he recognizes that racism and marginalization toward people of color is common, he expressed that this had not been his personal experience.

Dev's spiritual identity was particularly salient compared to many of the other participants. As a Sikh Indian, he feels a strong connection to tenets of Sikhism and easily articulated its importance to his life. The intersection of Dev's racial, ethnic, and religious

identities paired with his open-mindedness profoundly impacted how he approached his study abroad experience in China. For example, he easily drew parallels between Indian and Chinese culture, stating:

> Basic principles that China has are very similar to Indian and a lot of other Asian cultures. One really good example is that the Lotus is a central theme in Indian culture as a sign of peace and prosperity. In China it's seen as essentially the same thing. It's a prosperity and rejuvenation. We both hold the Lotus as a sacred kind of flower.

Dev's openness, tolerance, and desire to find commonalities between Indian and Chinese culture helped him navigate more complex interactions in China, including being stared at for having dark skin. Dev was probably more gracious and open to teaching and learning from others than most. The influence of his racial, ethnic, and religious identities on his study abroad experience will be further explored in subsequent chapters.

Maria's life history interview was by far the most emotional and challenging for me. She was my first Indigenous participant and was incredibly forthcoming with stories about her life. Through our conversation, the ongoing effects of the U.S.' history of genocide and colonization of Indigenous peoples and their land became evident. Maria's narrative displays the challenging circumstances she has encountered and endured. It is important to share these details in order to fully understand the strength and resilience she has had to cultivate as well as the immense sense of pride she has for arriving to where she is now.

Maria, who is 61, enrolled at SWCC in 1998 after both of her children were out of the home and she felt she needed something to work toward. She attended college off and on since then, making slow progress toward her Associate's in Social Work, a degree that complements her 2two-year career in behavioral health and social services. At this time in her life, obtaining

an Associate's degree, and potentially a Bachelor's degree, is more of a personal goal. Her academic and social experiences at SWCC have largely been positive. Her peers see her as source of inspiration, which is a source of motivation for her to continue her studies. She was also involved in SWCC's Native American Student Association, serving as its president for roughly three years before she had to leave the school.

Maria's life story is really one of balancing competing priorities and incredible resilience. She shared that she has taken time away from school due a variety of reasons including working full-time, caring for family members, and to grieve the passing of one of her brothers. Her role as a caretaker was evident throughout the interview. As the sixth of ten children, she said "I've been in this for a long time because in our culture, the older you get, the more you help with the younger ones. It just kind of comes natural at this point." When asked her about the importance of her identity as a Native woman, she was emotional and shared,

> It's pretty important that Natives get an education. I think that a lot of Natives didn't know about the opportunities in the past to get educated and it's coming out more and more. Personally, I'm like the first child of my parents that has gotten this far in college. There's a lot of drug and alcohol abuse in my family. So coming from that background to be able to do the things I have accomplished means a lot.

She recalled that her father often advocated for her to pursue further education and both of her parents held high expectations for her. Additionally, Maria shared that growing up, she did not know much about her Indigenous culture, except for the religious ceremonies her mother took her and siblings to observe. Since then, she has taken steps to learn more about her tribal culture as well as retain what learned from family members. For example, at SWCC she was able to take a course in the history of her tribe. She actively works to pass along this knowledge to her

children and grandchildren and teaches her grandchildren words from their tribal language. She views herself as a role model to her family members, emphasizing that there is no age limit when attaining your education and to take advantage of opportunities whenever possible.

It was this spirit that led her to take advantage of a study abroad opportunity in Ireland. As an Indigenous woman, Maria's racial identity was not as connected to her study abroad location as some of the other participants. However, her role as a caregiver and the U.S. and Ireland's shared histories of colonization were salient aspects of her study abroad experience.

Regina's educational trajectory at SWCC is inextricably tied to a close friendship that she had with one of the staff members, Shawn, who died last year. This person had a profound impact on not only Regina, but also the entire SWCC community, and the loss was a recurring theme throughout our interview.

Regina was the second Indigenous participant in this study. She is from a different tribe than Maria, but their tribes are the two predominant ones in the area. She attempted to begin college at a four-year university in the area, but Shawn persuaded her to attend SWCC due to its inclusive environment. Regina was majoring in elementary education and was an aspiring teacher. She is also a talented artist, having earned a scholarship to an Indigenous art school prior to enrolling at SWCC. Regina primarily attended tribal schools on her tribe's Reservation but finished her studies at a tribal preparatory high school in the city. She expressed feeling that she would have better educational opportunities at the prep school, and there was a particular teacher there from whom she wanted to learn about her tribe's history and culture.

Regina identifies as a first-generation college student. Her parents, especially her mother, encouraged her to attend college and persist, particularly when Regina was faced with obstacles. Since enrolling at SWCC, her academic and social experiences have been mixed. She described

herself as shy, so making friends had not been an easy process. She currently lives two hours away from home and misses visiting with family on a regular basis. Socially, as one of few Indigenous students at SWCC, she shared “I was like, "Oh, I want somebody to joke with," because Natives have jokes, and you only get it with other Natives. It was just kind of sad.” However, she joined the Native American Student Association (NASA), building some community and completing in NASA’s pageants, subsequently earning a title. She represented herself as a student, the College, her tribe and honored her friend’s legacy while participating in the NASA events. Regina expressed a sense of pride as she recalled her accomplishments.

When asked about the salience of her identity as an Indigenous woman, she shared that Shawn encouraged her to take pride in and fully embrace her identity. She often heard messages that “being Native is the most important thing.” Shawn often told her “You always have to tell people where you're from, or your name and even if people don't understand it, you always want to correct them because you don't want nobody to say anything bad about who you are.” Regina’s pride as an Indigenous student means that like Maria, she also encourages younger children in her tribe to pursue further education, their goals, and their dreams.

With encouragement from her Spanish professor and Shawn, Regina studied abroad in Mexico City. Studying abroad was her most proud accomplishment because it pushed her out of her comfort zone and helped her confront her fears around traveling. She noted that she would study abroad again with no hesitation.

Hope was the third Indigenous student in this study and is from the same tribe as Regina. She lives at home with her father and contributes financially to her household through part-time employment. She enrolled at SWCC knowing that she wanted to pursue higher education and indicated that she didn’t want to begin at a university because she “wanted to know the handle of

things." She believed that SWCC offered an easier initial adjustment to college. She is currently studying film at SWCC and aspires to be a filmmaker because women Indigenous filmmakers are incredibly underrepresented in the industry.

Hope was incredibly resourceful when navigating her postsecondary experiences. Overall, her academic experience has been positive, with the exception of her Math courses. Hope recalled spending a considerable amount of time advocating for differentiated instruction and additional tutoring to be successful in her courses. Though she is a first-generation college student, her parents instilled in her these navigational skills. She shared:

> They pushed me forward saying, 'Stay well in school and make sure to study a lot. Don't forget anything, make sure that everything's on time, find out other resources, talk to anybody, go to tutoring, learn everything there is about your campuses as well as your area and see what areas can help you and as well as what areas can't help.'

From these conversations, Hope learned to advocate for herself and leveraged relationships with former students in order to efficiently navigate her college experience. She shared that she learned of the resources that would help her, but also those that would impede her progress. This latter point demonstrates how institutional structures may impede students' success.

Hope's identity as an Indigenous woman was not as salient to her college life as some of the other participants. However, in her personal life, she shared that being Indigenous requires active engagement with one's tribal culture, noting: "I feel like having an identity, such as Indigenous, is really great in a way, because it helps us learn more of our history as well as keeping intact by passing on from generation to generation, such as song, our language and stories." When she engages with others in her tribal community, she attempts to speak what she knows of her language and is often met with praise for keeping the language and culture alive.

In fact, it was through her tribal community that she was inspired to study abroad. Stories of a family friend who studied abroad in the same location made their way to her family. In turn, Hope's family relayed these stories to her and, once she was accepted into the study abroad program in Germany, her parents encouraged her to seek advice from this student about how they had navigated their time abroad. The sharing of knowledge in her community is important to her and was also common during her study abroad experience. It is also important to note that Hope was the only participant who studied abroad through a third-party provider. Hope's decision to study abroad through the provider impacted the degree to which study abroad was affordable for her and impacted her time abroad in terms of her relationship with peers. Both themes are further explored in the findings chapter.

Deborah was the last participant interviewed and she came across as someone who was quiet yet confident. Her responses to my questions, while oftentimes brief, were still rich. She shared that speaking in English was a challenge for her since Spanish is her first language. I wondered whether she felt comfortable speaking with me. Her pathway to her current career, and study abroad experience, is intertwined with how she learned English as a Spanish speaker.

Deborah was born in the U.S., lived in Mexico through elementary and middle school, and completed her secondary studies at a bilingual high school near SWCC. She began attending SWCC after receiving a scholarship and financial aid that enabled her to earn an Associate's degree before transferring to a four-year university in the area. I had not yet asked about the salience of her racial and ethnic identity, but Deborah was very up front with the fact that she hadn't experienced many instances of racism in her community. She enjoyed living in the area and found the faculty, staff and students at SWCC to be warm and welcoming. I found it interesting that she would share this with me so early in the interview, but I came to learn that

many of her peers and networks are also Spanish speaking, and therefore, she may feel more insulated and supported in that sense. While she was initially interested in pursuing a career in the culinary arts, her father's concern for her career trajectory led her to enroll in an EMT program, but she ultimately ending up studying nursing. She mentioned that learning medical terminology in English has been one of the most challenging aspects of her educational experience at SWCC.

Though Deborah is a U.S. citizen, her parents are not. After Deborah was born, her parents returned to Mexico in pursuit of employment opportunities as jobs were challenging to find in the U.S. Years later, Deborah returned to the U.S. with her mother and was supported by her half-sister. Deborah continues to work part-time to help support herself and her mother. In Mexico, her father wrote for a newspaper and her mother stayed home to take care of Deborah. Most of her family still resides in Mexico and California.

Both of Deborah's parents advocated for her to pursue higher education, albeit in different ways. Her father was strict, direct with his encouragement, and held her to exceptionally high standards. Her mother was encouraging and assisted her with navigating the SWCC application process by attending information sessions with her. Her parents expressed feeling proud when she was selected to study abroad in England for two weeks. Since Deborah's mother does not speak English, and Deborah works as a scheduler in a medical office in a predominantly Spanish speaking community, she often does not have many opportunities to practice her English. The program in England was the perfect opportunity to bond with peers over their shared goal of deepening their English fluency. The next chapter will delve into findings of the study and address how the students made meaning of their experiences during the decision-making process and their time abroad.

Chapter 5 Findings

This chapter presents findings regarding how community college students of color made meaning of the study abroad decision-making process and the role that cultural wealth played throughout that process. The two research questions that guided this study were: 1) How do community college students of color make meaning of their experience navigating the study abroad decision-making process and 2) What forms of cultural wealth, if any, do community college students of color employ when navigating the study abroad decision-making process?

Two major themes emerged regarding the first research question: 1) students' motivations for studying abroad and 2) the strategies the students used to overcome barriers to studying abroad. The first theme, motivations for studying abroad, presents the reasons why the participants chose to study abroad. The second theme, overcoming study abroad barriers, presents findings related how the participants overcame real and perceived barriers to studying abroad. It is worth noting here that some of the strategies and sources of support used to overcome these barriers are included in the section on cultural wealth as it was challenging to disentangle how cultural wealth surfaced in both students' decision-making process and their time in-country.

Initially, the second research question focused on how the participants employed cultural wealth through the study abroad decision-making process. However, during data collection, cultural wealth also surfaced as the participants discussed their in-country experiences. Therefore, the third theme, Community Cultural Wealth, presents the forms of cultural wealth that the participants exhibited throughout the full study abroad process – from the decision-making process to re-entry. Social, familial, linguistic, and aspirational capital were the most

prevalent forms of cultural wealth that the participants exhibited. Resistance and navigational capital were also present, but to a lesser extent.

During the data collection process, the participants also shared reflections on how their racial and ethnic identities impacted both their study abroad decision-making process and their experiences in-country. What emerged from these conversations were the participants' reflections on how they were racialized at home and abroad, and how they made meaning of their racial and ethnic identities as a result of studying abroad. This theme included students' experiences with race, racism, colorism, and how they came to understand their racial, ethnic, and national identities. This theme went beyond examining the study abroad decision-making process but became a prominent finding in the study. While this theme was not directly connected to the research questions, it helps us understand how students' study abroad experiences are shaped by their identities as well as systems of oppression including racism, colonialism, and white supremacy.

The chapter concludes with the participants' meaning making on how their study abroad experience impacted their lives once they returned. Per Interpretative Phenomenological Analysis guidelines, many of the sub-themes presented here were reported by at least half of the participants (Smith et al., 2009). Given the sample's racial and ethnic diversity, diverging, conflicting, or less notable narratives are also presented. When possible, other sources of data, including the informal interviews with Delilah, are included to triangulate and support the findings.

Motivations to Study Abroad

As discussed in chapter two, college choice models are often used to examine the factors that predict study abroad intent or participation. These models are helpful for understanding how

factors such as a student's habits and institutional, social, economic, and policy contexts affect their decision to study abroad. However, these models often present the decision-making as a linear process (McLewis, *forthcoming*). The current study complicates this narrative as the participants' reflections demonstrate the nonlinear ways in which their motivations and goals for studying abroad developed.

In this study, one way to understand how the participants' motivations and goals for studying abroad formed is through the lens of intrinsic and extrinsic motivation. Intrinsic motivation refers to whether someone will engage in an activity because they are inherently motivated to do so. In contrast, extrinsic motivation is triggered by external forces or rationales (D'Lima et al., 2014). While six of the eight participants did not have an articulated intrinsic motivation for studying abroad, each of them articulated concrete goals for studying abroad after an external force (e.g., faculty or staff member) encouraged them to pursue the opportunity. There were several factors that may have contributed to the students' predisposition to study abroad including prior travel experience or alignment with future career goals. However, many of the students expressed that their primary motivation to study abroad was that the opportunity was available. These factors are further explored here.

Predisposition Factors

All participants had some domestic or international prior travel experience that may have informed their desire to study abroad. Five had previous experience traveling internationally, including one student who had participated in a short-term study abroad program to Mexico. Several expressed that their proximity to the U.S.-Mexico border facilitated some of their prior travel experiences. For example, Marco and Valerie spent time visiting family in Northern Mexico or traveling across the border for day trips. Other students traveled internationally to

visit family and these developmental experiences may have informed their motivation to study abroad. For example, Dev spent his childhood visiting his family in India every few summers. Then there were other students who enjoy traveling and who seek out additional international travel experiences. Deborah participated in a high school exchange program where she lived with a host family in Germany. She shared, "I love traveling. I love like exploring new places and different cultures and meeting people." The remaining four participants, including the three Indigenous students, all had experience traveling around the U.S.

Interestingly, despite these experiences, all of the participants viewed studying abroad through SWCC as an opportunity that was different from their previous sojourns. Valerie captured this sentiment when she shared her perception of studying abroad in Mexico and stated, "I'd been along the border and stuff, but going an hour in [to Mexico] was something I hadn't done." Similarly, Dev shared, "I mean like I had gone to Mexico, but it was mostly tourist spots and then gone to India that was like mostly to see family."

Beyond the desire for a different travel experience, Valerie and Deborah were the only participants who shared a concrete reason for wanting to study abroad prior to being selected. Valerie considered teaching abroad and "getting comfortable" with international travel felt like an appropriate next step. Meanwhile, Deborah's prior travel experiences inspired a desire to continue visiting new places and learning about others in different national contexts. Conversely, most of the participants did not express a particular reason for studying abroad prior to being selected to go. Marco's comment clearly illustrates many of the participants' thinking around the applicability and value of study abroad to their lives. He observed:

> Usually when people talk about studying abroad, it's usually like, 'I did this because of my major and because it will really help me out in the future.' I never really thought of how I could have used study abroad to just apply to my own stuff.

Marco's comment underscores the need to communicate the value of study abroad to community college students of color early and often. Regardless of students' prior travel experiences or positive attitudes toward travel, the participants viewed study abroad as a unique and distinct opportunity. Only a couple of the participants connected their motivation for studying abroad to a personal or professional goal. This theme is noteworthy given the inherent assumption that a student's decision to study abroad is driven by a particular purpose.

An Opportunity Presented Itself

The most prominent motivation that the students shared for studying abroad was that an opportunity presented itself and they felt compelled to take advantage of it. While interesting, this finding makes it difficult to pinpoint the extent to which other influences such as prior travel experiences and a desire to travel actually influenced their decision to study abroad through SWCC. Many of the participants discussed how the opportunity to study abroad "showed up" or was an opportunity that they could not "pass up." Dev perfectly captured this sentiment when he stated,

> To be honest, there wasn't much to the decision-making process or something that I wanted to do for a long time. A little opportunity was presented. I just kind of jumped on, and I just kind of said yes, especially with my parents backing. I was like, yeah, let's just do it.

At times, the participants alluded to how their personal circumstances or life experiences may have restricted their ability to travel, and how studying abroad through SWCC was an opportunity of a lifetime. Maria, an Indigenous student, shared,

> We grew up in the Indian village. We grew up without a lot of things. For me, it was just like I'm just a girl from the Rez. Like I'm going to Ireland. It was just exciting. It was, you know, a lifetime opportunity, and I get to go.

Based on the participants' statements above, it is apparent that students' initial motivations for studying abroad came from external sources (e.g., faculty, staff, family) who presented the opportunity. These sources of influence are further explored in the cultural wealth section of this chapter. However, once the possibility of studying abroad became a reality, the students were able to articulate a rationale for studying abroad that aligned with their personal, academic, and career interests.

Goals for Studying Abroad

Once the participants were made aware of a study abroad program and committed to applying, they were quickly able to articulate the value of the experience and connect studying abroad with personal, academic, and career goals. These goals included: experiencing new places and meeting new people, developing their language fluency, exploring academic interests, preparing for future careers, and program timing.

New People, New Places

Several noted that the ability to study abroad enabled them to meet new people and see new places. For example, after learning that her friend would no longer be able to accompany her, Deborah shared, "I was like still open to going by myself and open to discovering new things and new people, you know?" Relatedly, Dev was interested in expanding his travel

experiences beyond tourist destinations as he sought an experience where he could "ingrain" himself in another culture. The participants also expressed a desire for an experiential learning opportunity where students could learn about other countries' systems, cultures, and history. As an aspiring teacher, Hope was interested in learning about how the curriculum in Germany differs from that in the U.S. She stated, "I feel like that [the experience] was better, when you can actually go there and learn more about it as well as see, and just see what's on their textbooks and images." Valerie echoed these sentiments when she expressed her interest in learning more about Mexico's history, stating, "I think [it is] very interesting how the Spanish came and the Native culture that existed before the Spanish. I thought what is a better place to learn about it than where it [historical events] happened."

Overall, the participants expressed that there are limitations to what can be learned and experienced in the classroom setting and that they viewed study abroad as an opportunity to further develop their interests outside of the classroom. Additionally, at least one participant connected their desire to study abroad with their lived experiences. Maria, who has suffered a considerable about of loss throughout her life, noted that studying abroad would enable her to "see another part of the world, how people live, what they've been through, their struggles, their progress, and what they continue to struggle with." In sum, the participants shared a variety of reasons for desiring a learning experience that would take them outside of their comfort zone.

Academic and Career Motivations

Beyond the experience of being in another country, students also shared reasons for studying abroad that were tied to their academic and career goals. Interestingly, two alluded to the fact that study abroad deepened their academic interests. Marco, a music major and aspiring band teacher, shared that once he was selected to study abroad in Mexico, he started researching

the different styles of music that developed in the area in which he would be studying. He was excited to learn about how music was taught in Mexico City and how he might implement different approaches to teaching to music in his future teaching practice. Deborah drew similar connections between her English literature course and her study abroad program to England. She expressed that she was not initially interested in the Gothic fiction that she was reading in her English class, but her views changed when he learned she visit the historical sites where these stories took place.

In terms of career interests, Dev and Valerie shared that their aspirations for studying abroad were tied to their future professional aspirations. For Dev, an aspiring immigration lawyer, studying abroad in China would deepen his language fluency, which would help him connect on a personal level with potential clients. Valerie wanted to teach abroad and thought studying abroad would help her "get comfortable with traveling." Apart from these two students, no one else explicitly mentioned how studying abroad aligned with their professional goals.

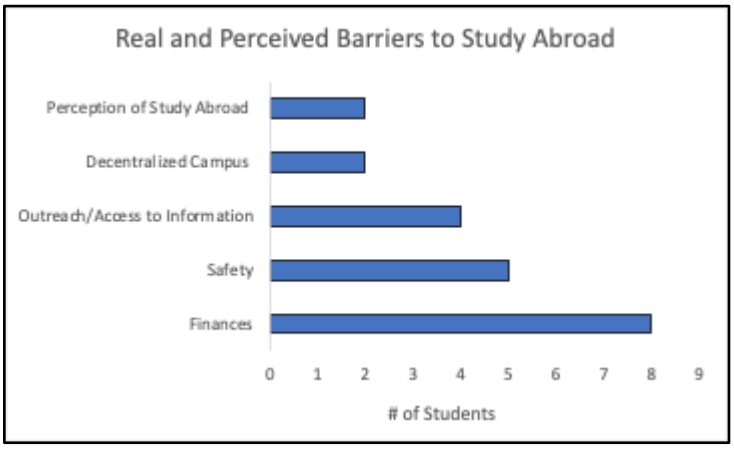
In sum, the participants' motivations and goals for studying abroad varied in nature and included personal, academic, and professional motivations and goals. Overall, students reported that these motivations did not develop until after they were accepted to a study abroad program. Further, several of the participants identified how their experience studying abroad might impact future academic and career aspirations, but they did not draw these conclusions until after they were selected to study abroad. Therefore, it is evident that students' understanding of the value of study abroad for their personal, academic, and professional lives developed across time and usually not in a linear manner. This finding may hold important implications for how study abroad outreach and advising is conducted for this particular student population. These implications are presented in the final chapter.

Real and Perceived Barriers to Study Abroad

The real and perceived barriers to studying abroad for students of color are well documented in the literature, and many of them are reflected in the participants' experiences. Figure 5.1 displays the primary barriers to study abroad for students in this study, including financing their study abroad program, concerns about safety, access to information about study abroad, and the general perception of study abroad.

Figure 5.1

Real and Perceived Barriers to Study Abroad



Finances

In line with the extant research, the participants shared that affordability and their ability to finance the program was their top concern when considering whether to study abroad. Deborah shared, "I was a little concerned about like financially, how to pay for it and stuff…". Hope echoed these sentiments when she questioned whether she would be able to cover the full cost of the program. She stated, "I didn't think I was able to financially, cause at that point I didn't have like enough to fully pay for the whole thing." Ultimately, these students relied on different sources of financial assistance to cover the costs.

When considering program affordability, there were other costs to take into consideration including spending money or time and opportunity costs. A couple of students were comfortable with their decision to study abroad because they were already aware of currency conversion rates and what their U.S. dollars could afford in another different country. Deborah shared, “Cause it was like gonna basically, like money was like the same, like in dollars and euros there.” Further, Marco and Valerie were able to draw upon their prior experiences traveling to Mexico to determine how much spending money they would need. These prior travel experiences ensured that the participants felt comfortable with the costs associated with studying abroad. They were able to easily manage their money and felt less concerned about overspending. However, studying abroad did place two students in even more challenging financial circumstances.

Maria, the 61-year-old Indigenous woman, mentioned that she had lost her job after committing to study abroad and subsequently had to delay searching for a new job in order to take advantage of this opportunity. Relatedly, Regina, another Indigenous student, discussed the financial hardships that studying abroad created for her once she returned home. Speaking of whether studying abroad had negative implications for her financial or living circumstances, Regina shared,

> Actually, it [studying abroad] kind of did. I think at the time, I was struggling to pay rent. I didn't have a job then, but there was that little part where I had to ask my family for money, but other than that, I mean, they still helped me out. It was just that my classes still got all paid for by my financial aid.

Regina had grappled with the decision to use a portion of her financial aid to study abroad because she did not want to pass up the opportunity. However, doing so put her into a more precarious financial situation than some of her peers who lived at home with their parents.

Regina's experience illuminates the fact that while financial aid can be used to offset the costs of studying abroad, not all students are in the position to use their financial aid to do so as this is often a source of income and financial stability.

Overall, most of the students were comfortable navigating the known and unknown costs of studying abroad, which may be a testament to how the College guided them through the pre-departure process and the ways in which it was transparent about what students would need. As we will see later in this chapter, staff members were key sources of information and knowledge when it came to overcoming this particular barrier.

Safety

Another real or perceived barrier that students, but particularly students of color, may encounter when deciding to study abroad is a fear of safety. Three of the participants expressed concerns about flying or navigating day-to-day life abroad and language differences. For example, Valerie reflected on her desire to blend into the culture in Mexico when she shared, "I think I was a little concerned about standing out. I didn't want to stand out. I wanted to blend in as much as possible so I could feel comfortable while I was there." On the other hand, Deborah, who in our life history interview, shared that she was used to sleeping in the same room with her mother, worried about how she would manage to live alone. She mentioned,

> I was kind of scared, like how am I gonna do it by myself for two weeks and then cook for myself and all of that stuff. Then I was like, for the English too? Because I'm like, well, I don't think there's going to be anybody who speaks Spanish there. Am I going to be ok?

Many of the participants successfully overcame these concerns and fears. However, even after being abroad, Maria reiterated that while she wished she would have explored the city more

during her free time in the evening, she would never have explored the city "by herself," indicating her utmost concern for her personal safety. Relatedly, Marco shared his concern with being pickpocketed in Mexico when he shared,

> I was a little bit worried about it because it's such a big city. I was worried about possibly getting pickpocketed because that's a big thing in that area. But it wasn't bad. Once I got there, I actually didn't really feel like I was going to get pickpocketed.

Several of the students also shared that their families were concerned about their personal safety. Oftentimes, these concerns were grounded in the parents' perception of the study abroad location, the students' familial history with the study abroad location, or general safety concerns. These fears shed light on the complicated and nuanced ways that studying abroad, particularly for students who do so through heritage-seeking programs, affect their families. For example, Marco's parents' feelings about Mexico City became readily apparent when he stated, "When I first told them about it, they [his parents] were scared because…Mexico City."

For Dev and Georgie, their family's concerns about them traveling to China were rooted in their shared histories of experiencing political conflict in China. Both students began their study abroad program with some deeply internalized assumptions of China. Dev shared, "I was a little worried to be honest, because I knew that China and India had been having some ongoing hostilities. I mean, they still are having some ongoing hostilities and border disputes." Georgie echoed these sentiments when she stated, "I think I was very hesitant at first because I was like, I don't know what China's going to be like. All of the stories of the motherland, the old world, or from maybe iffy times of history." Despite these preconceived notions of China and Chinese culture, Georgie's parents tried to assuage these fears and give her space to carve her own experience by telling her, "China isn't evil. You can go, and you can experience something

new." Being mindful of these internalized messages, though, did not necessarily prevent them from resurfacing once the students were abroad. Dev called his parents every night during his month-long program to confirm that he was still safe because "they were worried about the fact that I was an Indian person in China, but I mean, I got that." Dev went on to share the painstaking approaches he took to ensure his safety as an Indian American abroad. He shared,

> I made sure that most of the clothes I wore had USA on them. I made sure that I had some kind of documentation to verify that I was, in fact, an American and not a citizen of India. People would make jokes. One of my teachers was telling me that I was being cunning, and she meant it, like, just because I was being kind of sly. I was being playful, but I told her I wouldn't use that language cause I don't want the wrong person to hear it and get the wrong idea. I don't want someone to see my color skin and see I'm Indian and think, why is he cunning? What is he planning? What is he talking about? So, there were definitely factors like that. I wanted to make sure that if I ran into any trouble, they knew I was 100 percent an American citizen, and there'd be no issue of ambiguity around that.

Since Dev and Georgie traveled to China together, their stories of how they navigated their time abroad often intertwined and shed light on how they both dealt with any negative perceptions of China that they held. Georgie shared a story about how the residence halls where they were staying conducted room checks every evening to ensure that the students returned safely to campus. During one room check, Dev did not immediately answer the door. The staff member conducting the check began pounding on Georgie's door to see if she knew of Dev's whereabouts. It was in this moment that Georgie's misconceptions about China began to surface. She shared,

> In the context of my mind, I think I was like, 'Oh my God, this is like when they pulled out all the students or like back in the day.' I felt so scared and they were banging his door and he wasn't awake. They had to see he was in there and I didn't understand the whole time. I was like, 'They're going to take us.' I went straight for the worst. I was like, 'They're going to take us. This is bad.'

Concerns about their safety were intertwined with their family's history in that country and this point is underexplored in the study abroad literature and raises important questions about how students of color who study abroad through heritage-seeking programs or who come from immigrant families are prepared to navigate these experiences.

Outreach and Access to Information

Another barrier to studying abroad was the perception that information about studying abroad and outreach was limited or challenging to access. Several of the students shared examples that clarified the flow of information on campus. Overall, many of the students lacked a general awareness of study abroad programs until they learned about them through SWCC's faculty and staff. Marco illustrated this point when he said, "That was the only program that I was aware of, and I wasn't aware of another program until I went to the informational meeting." Maria echoed this sentiment when she described learning about study abroad programs in one of her classes. She shared, "I think I found out during the class. There were discussions about some people who had done some other trips but, I had never known about them."

In addition to the lack of awareness about study abroad programs, several students noted the challenge of accessing information, especially for nontraditional students. Georgie shared that outreach to nontraditional students was a challenge given their competing priorities. She stated,

> It's just hard because the demographic of SWCC is a lot of students who are nontraditional. So maybe you're older and you have a family to look after, you have a job and maybe your company is paying for a certification that you can get at SWCC. People are more stressed and you [traditional age students] have the freedom [to study abroad].

Maria, a nontraditional student, confirmed Georgie's assertions that competing priorities prevented her from researching and accessing resources and information about study abroad. When asked whether she was aware of information about study abroad, she responded,

> There probably was, but I'm always generally all over the place. Like get out of work, try to take a nap, get to school, go home, take another nap, go pick up my granddaughters, go home, and it's something that I need to get better at when I get back to school is to look for those resources.

In addition to the competing priorities that some students hold, several students discussed the limitations of the College's websites and email listservs. Georgie recalled that the study abroad website is often not up to date. Delilah confirmed this point and shared that she has put in repeated requests to the College to have someone update the website with current and reliable information, but the requests have gone unanswered. This finding illuminates the challenges that come with offering co-curricular activities in resource constrained and underfunded institutional contexts. As mentioned in the previous chapter, this context contributes to the limited information about study abroad on the SWCC website. The students mentioned that they wished that students could access information about study abroad through email listservs since they recognize the limitations of relying on word of mouth as the only form of outreach. For example, Georgie shared, "We do have newsletters for student life, but you have to be on the listserv and people are very uncomfortable with just automatically putting everybody on the listserv if you

have a SWCC account." Valerie noted that not being able to access information about study abroad electronically had implications for whether students hear about these opportunities at all. She mentioned,

> I am a student that checks my email all the time. Not all students are like that, but I think if they at least sent emails out about these programs…because you literally have to find out about them word of mouth or if a teacher happens to like send the flyer to the classes or like hand out the flyer in class or something. Other than that, you don't know about these trips unless you're seeking it out.

Dev also shared that students were likely to miss out on study abroad opportunities if they did not subscribe to a particular faculty member's email listserv. These student narratives highlight the inconsistent ways in which students access information about study abroad and how resource constrained environments, like community colleges, have challenges addressing these issues.

Decentralized Campus

In addition to the aforementioned challenges, both Dev and Georgie spoke about how navigating a multi-campus institution presents a barrier to students interested in studying abroad. Given that all of the international programs office is located on one of the five campuses, students who do not frequent that particular campus likely do not hear about study abroad opportunities. Dev described the process by which students fail to access information when he said,

> West campus is the one with the international community. If I hadn't taken any classes at West campus and then gotten to know the students there, I don't think I would have known about this opportunity at all. I think I would have completely ended up missing out on it.

He went on to discuss how many of the student life programs are located on two of the campuses, so if students are not engaged in on-campus activities on those two campuses, they likely will not be exposed to information on study abroad. Valerie also shared the implications of SWCC's institutional structure when she stated,

> I think it's just accessibility. Not everyone knows we even have a center for international students and global engagement. So that's really difficult to get people from the East side of town or the Northwest side of town to all go together.

While Delilah shared that she tries to share information about study abroad with students on all campuses, her time and capacity is incredibly limited, especially as study abroad is only one aspect of her role at SWCC. Future research might examine effective outreach practices in multi-campus institutions.

As the students made meaning of how they navigated the study abroad decision-making process, they were able to identify several real and perceived barriers to studying abroad including concerns around finances, safety, a lack of outreach, and a decentralized, multi-campus institutional structure were all considered barriers to students' access to information on study abroad and their participation in study abroad programs. The following section discusses how students overcame these real and perceived barriers.

Overcoming Barriers

Despite the aforementioned real and perceived barriers, the participants described how they overcame these barriers, which included accessing financial assistance to offset the cost of studying abroad, the role that the community college played in their decision to go abroad, and how they accessed information about different study abroad programs.

Finances

As previously mentioned, many students noted that the cost of studying abroad was their primary concern. To overcome this barrier, most relied on a variety of financial resources including, financial aid, scholarships, financial support from family, personal savings, the use of payment programs, and fundraisers. Many pieced together multiple sources of assistance, often sharing the expense with family or community members.

The majority of students cited financial aid, specifically the Pell grant, for being their primary source of financial assistance. For example, Valerie shared that Delilah told her, “Don't worry, the Pell grant will pay for it. So yeah, I was very fortunate for that. She saved me some money.” Relatedly, Marco mentioned, “I figured out that FAFSA was going to cover most, if not all of it. But I was pretty happy about that, that I didn't have to pay out of pocket at all for it.” While this was an important source of funding, several of the students who used their Pell grant to pay for their study abroad program were in a better position to do so than others. These students lived at home and therefore, had financial support from family members to help cover living costs. Further, they may have received financial aid above their tuition and fees, or cost of attendance, and were able to save this money to use for studying abroad.

I spoke with Delilah about the tension students face in navigating the use of financial aid for academic and personal purposes. She shared that her office doesn’t encourage students to use financial aid to study abroad if it will create a financial burden for them and that there are other options available to students. The students’ experiences shed light on the complexities around advising students to use financial aid for studying abroad and point to the need for study abroad advisers to have an understanding of the nuanced ways in which students rely on financial aid for personal and academic purposes.

In addition to financial aid, several of the students received scholarships from various sources that helped pay for their program. SWCC has a partnership with the U.S. Consulate in Mexico which enables the College to offer study abroad scholarships to Latinx students. Deborah was able to use this scholarship, in combination with financial aid, to finance her program. Georgie received a $500 Gilman scholarship which paid for her program and Hope secured scholarship funding from her tribe, as long as she offered a reflective narrative on what she learned upon her return.

Several of the students also relied on a combination of personal savings and financial support from family members to cover the direct and indirect costs of studying abroad. For example, Georgie and Dev's parents offered to help cover the cost of their program, while Hope's grandparents deposited money into her bank account so she would have spending money. Georgie noted the ways in which her family offered financial support when she said, "I agreed to split the cost with my mom, so I only paid like $800, and my mom was a big supporter. She really liked the idea of me going to China."

Finally, two students relied on raising funds or relying on a payment plan to spread out the costs over time. Maria discussed how she connected with community members to hold a fundraiser where she cooked and served a popular dish in her community. She shared,

> I did fundraisers to raise money, to pay my way and people were supportive of that. Like 'let me know if you need anything, we'll come help you' and they did. They helped serve the plates of food that we had made and others came and bought the food.

Another student, Hope, was the only student in the sample who studied abroad through the third-party provider. She was able to use the program's payment program and set money aside from

each paycheck to use toward the program fees. Doing so relieved the burden of paying a lump sum, which may not have been feasible for her at the time.

Overall, the students in this study described the myriad of ways in which they paid for their study abroad experiences. Many of them used multiple sources of assistance, relying on themselves, the institution, and their families and communities to help finance study abroad.

The Role of the Community College

In their reflections, the students described how the College offered a space that helped them fulfill both their academic and co-curricular needs. They expressed that they would not have studied abroad had they not had the opportunity to do so through SWCC. For example, Maria shared, "If I would not have been a student at SWCC I wouldn't have been had that opportunity." What was interesting about this finding was how the students' reflections on studying abroad through a community college were also inextricably linked to the perceptions of community colleges and who attends them. For example, Dev's comment captured both the importance of community colleges in offering meaningful developmental experiences, as well as the perception four-year university students may hold of community colleges. He shared,

> You can have a meaningful experience if you go looking for it. Especially with that stigma of the fact of like what a lot of university four-year university students have of community college students that, oh, they're not as experienced. They're not as smart, you know, this and that. I mean, not that you need to prove anything to them, to begin with, but I mean like now I have even more evidence of the fact that that's not true, that that's complete BS because you can.

Valerie shared that for her, this perception of community college students began to develop when she was in high school. The messages she received in high school were akin to "if you go to

community college, you didn't really make it. You know there's just kind of that attitude. You need to go to university."

Several of the students recognized that community college students might also hold limiting beliefs about what one can accomplish while earning an Associate's degree. Both Marco and Dev shared that they thought that community college students likely do not take any more courses than are necessary and because of this, students may miss out on developmental opportunities along the way. Marco stated, "I feel like study abroad in community colleges doesn't ever seem like a thing that people ever think about. If anything, whenever I hear community college, it always just feels like people are just going there so that they can get to a four-year university."

The notion of studying abroad as a community college student and being able to do so with more institutional support and without incurring any debt was not lost on them. Several noted how studying abroad through a community college was more affordable than if they would have done so through the four-year universities in the area. For these students, incurring the additional expense of studying abroad through a university was not a feasible option. For example, Valerie shared,

> I think SWCC made it possible for me because I don't have the financial ability without taking out hundreds of thousands of dollars in loans to go to a university unless I were to get a lot of scholarships. SWCC gave me the opportunity to have school at a comfortable level for me granted my education history and that like, I don't know. It's really cool. Cool that I get to say, I studied abroad at the community college level cause nobody knows that exists.

Deborah echoed Valerie's sentiments about the ethic of care that the students felt SWCC put forth in encouraging students to study abroad and assisting them throughout the decision-making process. She recalled,

> I think it's easier, if you are on a community college, then like an actual university. I think we do get more help. I think we do get like more help on every aspect, like including classes and for the abroad class and everything. I think they give us like more like how do I say this? Like more importance for us to be able to participate in all that.

Studying abroad through SWCC represented both a personal accomplishment and instilled a sense of pride in the students as they overcame stereotypes associated with attending a community college. Hope expressed this sense of pride when she shared,

> It was good cause I am a student and I chose to do an undergrad trip within like a different country as well as learning a language and perfecting it over there. I felt like that was something that a lot of students feel like very proud of. Or who do go abroad and they are community college students.

In sum, the importance of study abroad programs at community colleges cannot be understated. The existence of study abroad programs through the College was the main reason the students were able to go abroad. While several commented on the perception that study abroad is primarily enjoyed by university students, they felt a sense of pride at having been able to engage in this activity through a community college. Further, they found that studying abroad as community college students shifted their perspectives on the value of community colleges. They learned that community colleges offer valuable and affordable high-impact experiences in addition to low-cost academic programs. Finally, for some of the students, studying abroad was

an act of resistance against the community college stigma, giving them the ability to claim an activity that many believe is reserved for students attending a four-year university.

Outreach and Information

Though students identified areas where outreach could be improved, a couple of students mentioned that they learned about study abroad opportunities through flyers that were posted on campus. Though these two students were actively engaged in on campus co-curricular activities, they randomly came across these flyers. For example, Georgie, who was working in the international programs center at the time, shared,

> I was informed by flyers that all of the offices print out and put on billboards, it was kind of my job to post those on billboards around campus. I noticed in the stack of flyers that was on my docket that day that there was an excursion to China.

Deborah, who was also engaged in the same center as Georgie, echoed her experience when she said,

> I just found out because of that flyer of the program that I was saying. It's a small office on the student services side that I didn't even know it was there. I knew about it like three years after. If you're not part of that society, I think it's a little difficult for you to know about it.

This was an important finding to highlight because it illustrates a paradox: though students may randomly happen upon a flyer marketing study abroad programs, this is still an effective outreach strategy for SWCC given its resource constrained environment. Delilah relies on flyers, tabling events, information sessions, and word of mouth through faculty and other staff members. Within the SWCC context, these are all still effective strategies for marketing studying abroad programs, despite some of their inherent limitations.

The students' narratives demonstrate how they overcame the real and perceived barriers to studying abroad. Their reflections underscore the importance of the availability of affordable study abroad programs and multiple financial assistance options. Participants relied on financial aid, scholarships, personal funds, and assistance from their families to meet the costs of studying abroad. Further, all cited the existence of study abroad programs at SWCC as being influential in their ability to go abroad. Though all of the participants had a positive experience abroad, and some expressed a desire to study abroad again, many of the students noted the same barriers as obstacles for pursuing further travel. Future research should examine the structural barriers that continue to prevent students from studying abroad or traveling internationally.

Community Cultural Wealth

As previously discussed in the literature review, Community Cultural Wealth provides another lens through which to examine the participants' experiences. CCW is comprised of six forms of capital, or strengths, that people of color bring to their educational experiences and include aspirational, linguistic, social, familial, navigational, and resistant capital. Park et al. (2019) extended Yosso's framework to include spiritual capital, which was also present during several of the interviews. This study was initially conceptualized to consider how CCW would be exhibited during the decision-making process, but during data collection, these capitals also emerged during students' experiences in-country. These forms of capital are reintroduced below and are shared as the participants exhibited them over the duration of their study abroad experience - from pre-departure to re-entry.

Aspirational Capital

Aspirational capital refers to an individual's capacity to remain hopeful and optimistic despite the presence of real or perceived obstacles. This capital emerged as encouragement from

others. While students may have received support from their families, peers, and communities, which is described further in this chapter, they also acknowledged general comments of support. During the decision-making process, Marco recognized the lack of knowledge around study abroad in his community, but community members still showed him support. He shared, “Most of the people that I talked to didn't study abroad or have never thought about it. They kind of told me to just go for it.” Despite the barriers indicated above and with the support of others, he was determined to overcome these obstacles and crafted a plan to ensure he would be selected to go abroad.

Once the participants returned home, aspirational capital also manifested as a desire to inspire others to study abroad once they returned home. This is an important distinction as there is a difference between passively possessing capital and the activation of capital (Lareau & Horvat, 1999). In this study, the participants activated their aspirational capital by encouraging others to study abroad. Regina, an Indigenous woman, encouraged others to study abroad as she reflected on her own experience:

> I tell people ‘if you have the chance to study abroad, I would definitely go because it's actually really fun and you're never probably going to ever get this experience ever again.’ I don't think I'll ever study abroad again if I get the opportunity. I'm glad to say that I actually did this one.

Regina and Maria’s encouragement extended to younger Indigenous students and children. The role of critical mentorship in activating aspirational capital is seen as a crucial tool for helping younger generations of students realize their potential (Liou et al., 2016). Regina shared how her study abroad experience continues to shape how she mentors others:

> I want Indigenous students to take more opportunities and not let this one pass you by. Or just even a small opportunity, like an interview, I'd want them to use this and many possible ways to encourage other students.

Maria also drew upon her experience of being mentored by her brother in order to mentor others. Beyond studying abroad, this is the advice she often passes down to her children, grandchildren, and younger students in her community.

> I can just say, if I could do it at my age, anybody can do it. You just got to want it. And you know? I tell them, well, my brother told me if there's an opportunity, then you take advantage of that opportunity. You may not have that again.

Maria's advice hinges on the notion that age may be a perceived barrier to studying abroad or pursuing other educational opportunities. However, she is a great example of how older and nontraditional students overcome preconceived ideas of the "traditional" student. One thing that was striking about Regina and Maria's activation of aspirational capital is that, while they consistently encouraged others, they did so with a scarcity mindset. Their encouragement is grounded in the idea that the opportunity may never arise again, which underscores the idea that studying abroad once doesn't necessarily lead to future international travels. Dev's reflection demonstrates how studying abroad is a profound opportunity that should be taken advantage of whenever possible. He shared,

> When I talk to them about my study abroad experience, and they tell me like, yeah, I was thinking about doing it. I was like, 'yeah, go for it. You find a good opportunity. Don't let it pass you up because yeah, you will enjoy it.'

However, while the barriers to studying abroad may remain, several of the participants' experiences abroad did translate to a desire to go abroad again. Marco would gladly return to

Mexico City and further embed himself in the community. Hope shared that her time in Germany inspired her to consider other travel destinations, stating "I would like to travel to Iceland. Like one of the places where I mostly wanted to go to." Relatedly, Marco mentioned that he may pursue another study abroad opportunity once he transfers back to the University in the area. The fact that he studied abroad, whether through the community college or not, was an accomplishment in and of itself. He shared,

> I don't think it's important at all that I did it during community college. I think it's important that I did it at all. The opportunity might not come back up unless I seek it out, which I'm hoping that I can seek it out as soon as I start back up at the [University]. That's what I'm hoping for.

Ultimately, the participants in this study were cognizant of the ongoing barriers to pursuing study abroad opportunities for both themselves and their families. As they prepared to go abroad, they received general comments of support from their communities. Once they returned home, they leveraged the capital they gained from studying abroad to encourage others to pursue similar paths.

Familial capital

Familial capital represents the forms of knowledge students gain from their interactions with immediate family, extended family, and members of their communities. For the participants, this form of capital arose as encouragement from family members and familial involvement during the decision-making process and during their time in-country.

Many of the participants described having conversations with supportive family members while they were still deciding to go abroad. For Dev, this conversation occurred after he already

made this decision, though he shared that his parents have always encouraged him to be more adventurous given his introverted personality.

> My parents were kind of supportive about it too. That was kind of like all the affirmation that I really needed at that point. I did discuss it with my community, but it was more telling them 'hey, I'm going to China so I'll let you guys how that is.'

Sometimes, the extra encouragement from parents was the factor that solidified the students' decision. Marco reflected on the role his parents played in encouraging him to study abroad. He shared,

> They [parents] were super down for it too. They were just like, 'Well, the opportunity's there, so you should totally go for it. You need to do it.' Well, not that you need to do it, but if you can do it, you should do it. It's just talking to close people to me that really helped me solidify the fact that I wanted to do it because I did want to, but I was kind of hesitant at first.

Several participants noted how individual family members were encouraging in different ways. For example, Deborah's mother played an influential role when she told Deborah that studying abroad would be "a good opportunity for you to go outside and travel to new places." Overall, her family expressed pride in her decision to study abroad in England. In addition to receiving positive messages from her daughter and grandchildren, Maria drew upon her brother's words of advice when she was deciding to go abroad and made the decision to go in his memory. She shared,

> When I had the chance, when I was approached about it, I was like what? Me? Ireland? That's what gets me through those opportunities is him saying that I may not have another opportunity, so I have to take advantage while I can, while the opportunity is present.

For Georgie, though her parents acknowledged how their familial history in China was complicated and nuanced, they still encouraged her to study abroad since "international travel is rare and this is an opportunity you should take." It was her parents' encouragement that helped her overcome her assumptions and preconceived notions about traveling to China. Georgie's mother also contributed financially to help offset the cost of studying abroad because she wanted to ensure Georgie was able to participate in this experience.

Beyond the messages of encouragement from family members during the decision-making process, several of the participants' family members were sources of support, guidance, and knowledge while the students were abroad. Hope's parents encouraged her to harness the experiential aspect of studying abroad when they said, "remember to not be behind the camera, but be in front of it." Since Hope was also in the process of learning German in preparation for her program to Germany, her parents encouraged her to speak German at home. She shared,

> When I had first started learning German, my parents actually encouraged me to speak it in the house. Even if they couldn't understand it, they still told me to speak it in the house to help me learn more from it as well as certain wordings and spelling for myself and in return, I had to teach them the language as well, which was proven very difficult.

They also cautioned her about the lower drinking age in Germany and advised her to steer clear of American chain restaurants and to frequent local shops and restaurants instead. Hope's narrative demonstrates the depth of knowledge that families of color may hold have about international travel, despite not having any international travel experience. Dev's mother also advised him to step outside of his comfort zone while he was living in the residence halls in China. He shared that he grew frustrated at his inability to stream U.S. shows and his mother confronted him, saying, "You're not there to be an American citizen. You're there to be a Chinese

student and learn how Chinese students work." Dev went on to say, "I think if I had just gone in with that mentality from the get go, I would have had that extra week of time to be able to kind of enjoy myself more." Georgie's mother also expressed support when she downloaded the WeChat app so that she could communicate regularly with her daughter since Georgie's phone service was unreliable.

A final manifestation of familial capital was the role that Maria played as an older Indigenous woman who not only recruited other Indigenous students to study abroad, but also served as a comforting source of support for other Indigenous parents. She described how she offered support to the parents of another Indigenous student who was studying abroad when she stated,

> That was her first time out of the country and her coming to [State] is the furthest she's been away from her Nation in [other Southwestern state]. I had met her parents and I told her, "reassure your parents that I'm going to be there and I'll take care of you." So, she talks to her parents about everything and her dad was really cute because he said, you stay with Maria and you don't leave her side, you attach to her hip. It was really cute.

Maria presumed that this person's parents felt comfortable with their daughter studying abroad because Maria is both Native American and older. The parents felt that she was someone with whom they could relate and that she would take care of their daughter. As an older Indigenous person, Maria is an integral member of her community as she helps and mentors others, thereby reaffirming the value of kinship in Indigenous communities (Warburton & Chambers, 2007).

The aforementioned narratives illuminate how the families of students of color assisted them during the decision-making process and while the students were abroad. Familial capital

took the form of verbal encouragement, support, guidance, and advice as students prepared to go abroad and during their time in country.

Social capital

Social capital refers to the network of people and resources that serve as the academic and emotional support structures to help students navigate academic settings. This theme refers to how people in the participants' communities, including SWCC staff, faculty, peers, community organizations, and tribes, supported them during the decision-making process or while they were abroad. Many of these networks helped students overcome some of the barriers to studying abroad described earlier in this chapter.

Staff. Overwhelmingly, the participants cited Delilah as their primary source of information, encouragement, and support in navigating the study abroad process. Each of the participants developed a strong and trusting relationship with her. Dev's reflection on why he chose to study abroad through a pilot program typified how many of the students characterized their relationship with Delilah.

> I knew [her] and I trusted [her]. If someone comes to you that you don't really know well, and they say 'Here's our pilot program. We haven't tested it. This is kind of a brand new, but you want to be a part of it.' Most people will be like, that's really iffy. When she came to me and she's like, here's a pilot program and we're trying to work things out, I was like, okay, well I know you, I trust you. I'm willing to try this out.

It was through these personal relationships that Delilah could be intentional about the types of students she encouraged to study abroad. Several students mentioned that she was explicit in mentioning how their racial or ethnic identities were underrepresented in study abroad and that this was an important reason to go. Hope shared,

> She pulled me aside saying she was very happy that there was an Indigenous student that was going and experiencing things. She had told me there's not that many Indigenous people that go out of the country and experience this.

Valerie had a similar experience as she recalled how Delilah urged her to apply for scholarship funding because she had a "backstory and like good depth of why you would deserve this type of scholarship." In addition to being a source of encouragement, many expressed feeling comfortable going to her with questions and they were confident that she could address any issues that arose. Given Delilah's competing priorities and the fact that study abroad is only a portion of their overall role, it was impressive to hear the participants speak so highly of their relationship with her and the extent to which they trusted her. Many of the students may not have studied abroad had it not been for her influence.

Faculty. In addition to Delilah, many of the students named faculty as an important influence on their decision to study abroad. For some, the same faculty members led their program since many of SWCC's programs are faculty-led. Many of the participants reported hearing about study abroad opportunities through their classes. Sometimes, the messages were communicated in passing. For example, Regina discussed how she learned about study abroad in class, stating "I think one of my Spanish professors recommended study abroad to her class and I looked into it and then I saw the interview and yeah, that was pretty much it." For other students like Hope and Marco, the instructors of their language courses enthusiastically encouraged their students to study abroad while communicating its benefits. For example, Marco shared,

> I feel like it is something that it [SWCC] tries to encourage students to do, especially with my teacher. She kept letting people know about, 'Hey guys, sign up, it's going to be fun.

> Come try this out. Maybe you'll like it, maybe you won't.' I feel like at least she specifically tries really hard to get people to know about it.

Hope had a similar experience with her German professor who explained that she could deepen her language fluency abroad while learning about cultural differences between Germany and the U.S. The participants also alluded to the ways in which outreach efforts were coordinated across departments on campus. For example, faculty members who sponsored campus clubs sometimes reached out to students about study abroad opportunities. This is how Maria learned about the program in Ireland. She shared,

> I was president of the Native American Student Association and she was one of our sponsors. She approached me about a study abroad program and said, 'the only thing is you'll have to take a cultural anthropology class' and I said 'okay.'

In my conversation with Delilah, she mentioned that she spends time meeting with faculty members who are interested in leading programs abroad. Over time, she has developed close relationships with these faculty, and their combined outreach efforts can lead to greater study abroad participation. Valerie alluded to these coordinated efforts when she said, "My Spanish teacher presented an opportunity to go to Mexico City. I had already had contact with [Delilah] so she was really excited that my teacher had shown me that." The students spoke highly of the faculty members who led their programs abroad, indicating that the faculty were well prepared, transparent, and clearly communicated all of the necessary information. Marco shared, "The teacher that coordinated it all did such an amazing job. She had everything down to the dot of what was going to happen and what we were going to be doing." Many of the students appreciated the efforts that the faculty members took to ensure that everything went smoothly prior to and during the program.

In sum, faculty members at SWCC were important sources of information and encouragement as the students navigated the study abroad decision-making process. Further, for those who attending faculty-led programs, the faculty members were supportive and offered clear guidance as the students navigated their time abroad.

Peers. Participants discussed the role that friends, peers, and members of their communities played in either helping them to prepare to go abroad or the support peers offered while they were abroad. Several expressed how their friends offered them support by helping them overcome some of the barriers associated with studying abroad. For Regina, this support came in the form of verbal encouragement. Her friend Shawn told her she should "go for it" when she expressed her interest in studying abroad. Similarly, Maria described a general climate of encouragement and support at SWCC which felt comforting as she was preparing to go abroad.

Several students described the ways in which their peers became in their pre-departure preparations. Prior to Valerie's departure for Mexico City, a friend took her across the border to exchange U.S. dollars for pesos so that she would get a better rate, and so that Valerie could visit a town in Mexico where she might feel more acclimated to traveling in Mexico. She shared,

> My best friend, when she found out she took me to Mexico, to her hometown. She's like, 'I want to take you to my town because that's still like comfortable.' She took me there and she was like making me practice my Spanish while I was there and so she was a huge support to me and very excited for me to go.

Maria shared a similar experience when she described feeling ill-prepared for the weather in Ireland. A friend of hers loaned her rainboots since Ireland is rainier than the climate in the Southwest. Similarly, Regina's friend committed to teaching her Spanish before she left for

Mexico so that she would feel more at ease conversing with others. Earlier in this chapter, we saw how Maria held fundraisers in her community in order to fund her time abroad. She relied on community members she knew from the Marine Corps league in her city to provide a venue for her events. Her close relationships with community members ensured that they offered support when she needed it.

Several of the students also described how they developed supportive relationships with others while they were in-country. Deborah described a caring dynamic between herself and her peers while in England. She shared,

> It was really good. We get along really well. At the beginning, as I mentioned, I get closer to the Spanish speaking girl that I mentioned before because of the language. But they were all very nice. We all get along together very well.

For Regina, having a roommate abroad was a source of comfort during times when she might have otherwise felt lonely or homesick. She stated,

> No, I didn't feel alone. In my Spanish class, I had met an older lady, her name was Catherine. She actually signed up to go and she got accepted to as well. So, she was like, 'We're going to be roommates.' She was really supportive of just being there, like as a roommate, as a friend and just overall as a person. I didn't feel alone at all.

It was perhaps surprising that the students described such supportive peer environments while traveling abroad given that students of color, particularly Black students, frequently experience racism or marginalization from their peers while abroad (Hembroff & Rusz, 1993; Talburt & Stewart, 1999). None of the participants in this study noted experiencing racism or marginalization from peers either as they prepared to depart, or while they were in-country. This may be due to studying abroad in a group with other community college students who may have

shared similar demographic characteristics. Rather, one participant, Dev, described how his friendships at home helped him make sense of the different political views in China, particularly those around Chinese nationalism. He shared that his friends from China, some of whom held conflicting political views, helped inform his understanding of Chinese politics.

> I can understand some of my Chinese American that have come here to study - what their viewpoints were and why they held the beliefs. I was able to understand that definitely better from my other Chinese American friends that had a little bit more of a negative history with China because they're, you know, they were the ones that had to kind of flee because they were religiously persecuted or whatever the situation may be.

In sum, the students sought support from their peers at various stages of their study abroad experience. Sometimes this support was in the form of verbal encouragement, for others, their peers stepped into help prepare them for their time abroad, or they were a source of comfort while abroad. This finding underscores the importance of not only examining peer influence on studying abroad, but also the myriad of ways that peers assist each other when going abroad.

Campus involvement. Another prominent theme that arose was the extent to which the participants' involvement on campus impacted whether they were exposed to information about study abroad, and subsequently, whether they decided to apply to a program. For example, Dev, Deborah, and Georgie were all members of a peer advising program where they mentored international students on campus. The students who were affiliated with this program and the office in general, sometimes had more access to information about study abroad. For example, Dev shared,

> There was me and another student that were part of the global peers program. Then there were two students that were SWCC students. Besides the global peers program that

> Delilah had and then she was using that to kind of spread the word about it [study abroad opportunities]. So those two students had worked with the international students before, but they were not officially a part of the program.

Whether through flyers or direct outreach, the students who were part of this program were able to learn about study abroad opportunities and share these opportunities with their peers. Further, Georgie shared that as a work study student on campus, she had more access to information about study abroad opportunities than her peers who were not on campus as often. Her experience as a student employee also helped prepare her to navigate the study abroad application and interview process.

Maria also shared that her involvement in the Native American Student Association not only helped her learn about study abroad opportunities but also facilitated outreach for other students interested in going abroad. She recalled,

> The Native American Student Association had a Pow Wow and during that time, because Dr. R was one of our sponsors, they [other students] overheard us talking about it and I said, 'Talk to Dr. R and see if you still have a chance.' I think by November, they had already selected or completed the interviews or something but those two students went per my recommendation. I'm not patting my own back by any means, but I suggested that they go talk to Dr. R and see if they were still eligible to go and they ended up going on the trip.

In short, the students' social capital came from staff members, faculty, peers, and their involvement in campus groups and activities. Their narratives also demonstrate how these forms of capital overlap and intersect to support the students during their study abroad sojourns. Students relied on multiple networks to either help them access information, prepare for their

time abroad, or build a sense of community while abroad. The fact that the students here relied on a variety of social influences underscores the need for institutions to create coordinated and integrated approaches that support students during the study abroad decision-making process.

Linguistic capital

Linguistic capital describes how students of color arrive in social and educational settings with bilingual or multilingual abilities. This type of capital primarily surfaced as a participant's ability to speak another language (their own or one that they learned) and how these abilities helped them navigate their time abroad. Surprisingly, for several of the participants, this form of capital also resulted as a form of labor as they used their language fluency to assist others. Several of the students noted feeling prepared to study abroad in their program destinations because of their linguistic capital. Hope expressed feeling grateful that she took the time to learn German through SWCC prior to studying abroad in Germany. Marco echoed this sentiment when he indicated that his Spanish fluency helped him the most in Mexico:

> I felt like I was prepared in some aspects, specifically the fact that I know how to talk Spanish. That was really good. I'm glad I knew how to do that. That was probably the biggest thing that really helped me get through all of Mexico City.

Valerie, who studied abroad with Marco, also commented on Marco's Spanish speaking ability and acknowledged that they had a shared understanding of both the linguistic and cultural nuances since their families were from the same state in Northern Mexico. She shared,

> There was another Latino on the trip. He spoke a lot more Spanish, so words that I was familiar with. It was funny because the tour guide was like, Oh wow. They're like, you guys have weird slang up there. It was kind of funny, like comparing slang and stuff, which I could relate to well, because I'm very familiar with local dialects slang and

everything. So it was that was a really fun aspect of the whole language. I did have this understanding of Spanish that I didn't realize I had until I went on that trip.

For Georgie, her parents were not concerned about her getting around China since she knew some Cantonese. However, studying abroad in Wuhan, Georgie was confronted with how Cantonese was perceived outside of Hong Kong and other regions in Southern China, where her grandparents lived before immigrating to the U.S. She shared a story about how her peers responded when she uploaded a Hong Kong flag icon on her WeChat app profile, stating,

> I never took it down because nobody told me to, but they were like, "Interesting." They could tell that I could speak Cantonese and I didn't know to change my answer. I don't think I would have, because I know that there are tensions between different regions, like how there's East Coast, West Coast here. They have that cultural beef or they have regional differences. We make fun of their accents. I have a Cantonese accent. People can tell that I'm from the South and they would ask and I would be honest. They were like, 'So it's not your parents, but your grandparents.'

For Georgie, Marco and Valerie, studying abroad in heritage-seeking destinations where they knew the language helped them deepen their linguistic and cultural knowledge and better understand the cultural nuances associated with the language. However, for these three students and Hope, this knowledge also resulted in additional labor that their peers did not have to undertake. Speaking of his experience, Marco shared,

> It kind of felt that way at some points especially because some people didn't really know Spanish to begin with. They would come to me and some other people had slightly better Spanish, so they were able to get around. But yeah, if anyone really needed some help that they just couldn't figure out, I would go and help them out.

He expressed mixed feelings about his role as an unofficial translator as he was "was used to it [translating for others]" and "didn't feel weird about it or anything since it was something that I've done since I was a little kid." Yet, he also presumed that the other students in the program would have more fluency as it was a Spanish immersion program. He wished that his peers in the program had taken the language component more seriously, especially as there were several students who did not attempt to speak Spanish at all. While Valerie confirmed that others in the group relied on Marco because he was the most comfortable speaking Spanish, she shared that others relied on her intercultural competency to understand the cultural cues in Mexico:

> I guess I had a cultural understanding. I was more in tune with how to behave in a Mexican setting, like how to greet people properly. I think they more relied on me for the body language I used and the way I acted. Not so much as the language, I guess the word is etiquette or my table manners. I've been very aware of my surroundings and I think they relied on me that for that a lot. Cause I'm very good at understanding Spanish. I was very aware of what was going on around me so I was able to act accordingly.

George had similar experiences in China, where many of her peers relied on her to translate between the study abroad group and Chinese students in the area. Like Marco, she was happy to assist others, but felt that she had taken on a different role than her peers and wished that their coordinating instructor stayed with the group for the duration of the program. She shared,

> I think I would appreciate if [coordinating teacher] was there with us the whole time, just so I didn't feel so much pressure to be the advocate in between us. Cause I feel like I'm a TA rather than a student, but it was just situational. I was happy to help.

In addition to social interactions, Georgie's fluency in Cantonese also caused confusion in the classroom when her instructors believed the entire group shared the same linguistic fluency. She shared,

> I think there was also a little bit of miscommunication just in the first week where they were like, 'Oh, this is crazy. She knows some Chinese' and they're like, 'Oh, so all of them already know Chinese. We can start off at this level.' Then the rest of the three were like, 'No, no, no, we don't. We've never taken Chinese before.'

The differences in language speaking ability within Georgie's group caused some stress for Dev in the classroom, as his fluency was not at the same level as his peers. He shared,

> We had two other students that had some prior knowledge of Mandarin. One of them had more Cantonese background and the other one had taken Mandarin earlier in high school. I think a little bit in college. So they were okay. So just compared to them, I felt like I was really far behind and I wasn't like learning the language at the rate I should have been.

Even for Hope, who did not travel to a country where she knew the language, she found herself in the position of teaching others German in their shared class. Her study abroad program joined students from other community colleges in the U.S. She shared, "the Alabama group didn't know any German, so we were kind of like translators to them." For her, being in this role was a stressful part of her experience:

> We tried to explain it to them as easily as we can, as fast as we can. So that was like very difficult and stressful to me because sometimes they would get it wrong and I'm like over here, like stressing out.

Overall, for several of the participants, their linguistic capital had an important impact on their study abroad experience. Some recognized that this capital was helpful for both themselves and others. Several students took on the role of an unofficial educator or translator, helping their peers along as needed. Still, other students realized the limitations of their language fluency, and relied upon others' knowledge to help them traverse their experiences abroad. The myriad ways in which linguistic capital manifested for these students illustrates the differences in linguistic proficiency among students who study abroad. In this study, those who spoke both English and the language of the study abroad destination took on additional labor as cultural and linguistic interpreters. Practical implications for how to support these students are offered in the discussion.

Navigational capital

Navigational capital refers to how students navigate institutional constraints, which may include particularly racially hostile environments or other oppressive structures. Interestingly, this form of capital, as well as resistant capital, surfaced primarily in the life history interviews as students discussed the challenges they had faced prior to attending SWCC or after transferring to one of the local universities. For several of the students, navigational capital manifested as the ability to navigate potential barriers to studying abroad, or circumstances that may have prevented them from going abroad. Marco shared that when he found out he had been accepted to his study abroad program, he began making backup plans should his financial aid not cover the costs of going abroad. He shared,

> I found out how much the cost would be after the first meeting. Then I just started working and saving up more. I was also like, 'Hey dad, I might be doing this. You want

> to help out just in case?' I didn't want to take out a loan, so I started budgeting hardcore at the time just so I'd be safe.

For Maria, losing her job after she found out that she was going abroad presented some challenges around how to balance both the program and future job security.

> I also lost my job, but that didn't stop me. I just was like, okay, well I'll figure things out when I get home. Cause I can't kind of start looking for a job and then be like, but can you hold off because I'm going to Ireland.

She shared that someone recommended launching a GoFundMe page, but she thought these avenues should only be used in emergency situations. She said she was "just used to working for what I need", underscoring the ways in which she has had to be self-reliant throughout her educational experiences. Valerie exhibited navigational capital as she reflected on the challenges of locating information at a multi-campus institution. She shared, "So I did have to go to the West campus and seek out the information. I was super unfamiliar with it. I had to get there really early like to find everything." This experience helped her develop a sense of agency and get familiar with navigating bureaucratic structures and processes. Georgie, on the other hand, drew upon the navigational she developed from her prior experiences of pursuing educational opportunities.

> I think by practicing through applying for other things is a lot. It just is a muscle you have to strengthen. It's daunting, but by the time I was in my third year at SWCC, I was okay with that.

Overall, these narratives illustrate how the participants built upon the navigational capital they developed at SWCC. For some of the students, they relied on this capital to consider how they

might overcome barriers to studying abroad, while others employed their capital as they prepared to go abroad and were confronted with challenging circumstances.

Resistance capital

Resistance capital refers to the knowledge and skills that students develop that challenge oppressive structures, systems, and inequality. Like navigational capital, resistance capital was more prevalent during the life history interviews when participants reflected on their lives and educational experiences. However, Valerie and Maria shared how they overcame resistance from family members over their decision to study abroad. Maria thought her mother's negative comments were rooted in her desire to have Maria stay at home. She shared,

> My mom, who I sometimes would like for her to show more support, more positive support, said to me, 'you don't apply what you learn here. How are you going to go and study somewhere else out of the country?' I said, 'mom, I'm going for like a week and a half, maybe two weeks. I don't have the exact dates yet, but I'm not moving. I'm not gonna to go live over there. Like I'm gonna be back.' I don't know if that was just her reaction to like, you're leaving.

Valerie reflected on how much she has developed since high school due to her ability to overcome the negative messages she received. She recognized that students internalize negative or hurtful messages about themselves in school and this can affect their confidence, self-esteem, and the choices they make. She shared,

> That's my personal opinion where I see a lot of lack of confidence in students in college is cause it's like I was that student. I was just lucky enough that I really wanted it. I looked past what everybody said and I made it happen, but not everybody can do that.

While Maria and Valerie pushed through these messages to pursue their study abroad experience, Hope was met with a different type of resistance from community members once she returned home. She told me that she thought her program abroad may have sparked some jealousy in others, and that on several occasions, no one believed that she actually went abroad. She recalled,

> I went to school on the reservation and a lot of them knew my grandparents and so they were asking me what I was doing and where I was. When they [grandparents] told them that I was in Germany, they didn't believe them. I brought back proof. I would get like messages from them, and they would tell me "show me a photo or a video."

Further, she felt that others held inaccurate perceptions of her once she returned home. She shared,

> When I went back on the Nation, like a lot of them were asking me, how was it out there? Like how different was it? What did I learn? I was telling them and they're like 'man, look at you, you're all high up in there. You're more well educated than us.' I was like, 'I wouldn't say I'm more educated, I just took an opportunity to go.'

Hope's experience demonstrates how students of color must contend with messages about study abroad not being intended for them both before they go abroad, and after they return. More efforts should focus on advising students around re-entry and prepare students to find thoughtful ways to share their study abroad experiences with their families and communities without hesitation.

As previously mentioned, resistance capital was more prevalent in the life history interviews with many of the participants, though several of the students shared how they have challenged messages and perceptions around their study abroad experiences. The participants

primarily encountered resistance from their family and community members either before they departed or after they returned home. These experiences underscore the importance of communicating the value of study abroad to students' families and communities.

Spiritual capital

Building upon Perez Huber's (2009) work, Park et al. (2020) extend Yosso's cultural wealth framework to include spiritual capital, or the "capital, assets, and resources linked to spirituality and/or religion" (p. 128). Elliott and Romito (2018) posited that religion often goes undiscussed within the U.S. context. However, it was notable in this study that three students mentioned how their spirituality or religion impacted their experiences abroad. One student, Dev, was particularly cautious about publicly displaying faith-based jewelry in China:

> I wear this [pointed to bracelet] which is a symbol of Sikhism. I was also worrying that they may show that as attempting to display my religion, which is against the law in China. You're not supposed to have any kind of display of religion outside of your own home, but I talked with the local officers and they told me as long as I wasn't going around preaching about it, there wasn't an issue.

In addition to the physical displays of his religion, Dev drew upon his spiritual capital to help him connect with others in China over their shared values. He recalled a conversation he had with someone who asked him about being Sikh and through this dialogue, they created a shared understanding around how they held similar values and principles:

> I was saying that those are the beliefs that I grew up with, at least that my family taught me and they were kind of like, 'Yeah, you know, that's the core, that's what our culture kind of taught us too.' I mean it might not have been through religion, but nonetheless, the fundamental principles are the same.

For other students like Valerie and Maria, they were able to deepen their connection with the local culture by seeking out experiences that aligned with their religious or spiritual practices. Maria shared,

> I was gonna walk down to the beach cause we were really close to one of the beaches. She [faculty coordinator] said she was going to mass and I was like, 'Where?' I ended up going to church with her. I am of Catholic background so that was really meaningful to me to be able to do that there.

Valerie had a similar experience when she visited the Basílica de Nuestra Señora de Guadalupe in Mexico City. She described wearing necklace of Guadalupe, so visiting the Basílica helped deepened both her faith and personal connection to Mexico City. She shared,

> I had this necklace that I've always worn for a couple of years. Now it's in very bad shape. I just keep it in my drawer. I don't wear it anymore, but it had Guadalupe on it. I got to like connect with what I was always wearing on my neck. I got to actually see where this story took place and everything.

Valerie's study abroad experience also afforded her the opportunity to try alternative medicines. These medicines are rooted in Indigenous practices and beliefs and continue to be used in Indigenous and Mexican cultures. Lopez (2005) wrote, "the Mexican culture is rich with alternative health and illness beliefs and remedies which have their origins in ancient Mestizo/Indian folklore which viewed the causes of illness to include social, spiritual, and physical forces." When Valerie fell sick one day while visiting one of the local markets, she described how the tour guide assisted her, stating,

> They used a natural remedy on me at some little like meat market shop. It kind of looked like a Swap Meet in the U.S., but an indoor one and it was all food. I got sick from the

> water and the tour guide took me to this little area that these people he knew had herbs and stuff. Then they put me in the back on like this stool and they fed me the seeds and I had to eat them a certain way. I had to keep taking them. They were disgusting, but it fixed all of my stomach problems. I think that was one of my favorite experiences that was very simple.

The experiences of the participants demonstrate how they were able to bring their religion and spirituality to their study abroad experience, and how these forms of capital deepened their connection to the cultures in which they were studying. One student was cautious about publicly displaying symbols tied to Sikhism but drew upon his faith to connect with others who held shared values. Other students felt affirmed in their spirituality or had the opportunity to experience spiritual practices in the area. Though only three students openly spoke of their spiritual capital. Their collective narratives demonstrate that this is an area ripe for future examination within different study abroad contexts.

Racialized Experiences at Home and Abroad

Many of the participants described being conscious of their racial and ethnic identities at home and abroad. When asked about whether they thought their racial or ethnic identities impacted their time abroad, several affirmed that they felt racialized in particular ways. Further, this question elicited comparisons between how the participants were racialized at home versus while they were abroad. For several participants, their racial or ethnic identities and the extent to which they confronted racism or racist stereotypes at home informed their consciousness about how they were racialized abroad. The proceeding findings summarize the reciprocal relationship between being racialized in the U.S. and abroad and how the participants navigated anti-

Blackness, white privilege, and colorism. Reflections on how the participants understood their racial and ethnic identity development are also included.

Confronting Issues of Race and Racism at Home and Abroad

In order to understand the students' racialized experiences abroad, it is important to discuss how they have been racialized in their communities in the U.S. Oftentimes, how the students were treated at home informed their racial and ethnic identity development. Marco and Valerie, who are both Mexican American, described feeling like were straddling between two cultures. They struggled with feelings of belonging in both their Mexican and American cultures. Marco shared that when he told community members in the U.S. that he was interested in learning more about his Mexican ancestry, the typical response was, "Oh, well you're American, what do you care?" He got the sense that others wanted him to disassociate himself from his Mexican culture. In our first interview together, Valerie shared how light-skinned or white presenting Mexican Americans, like herself, were referred to as "dirty white," in her community, therefore illuminating the prevalence of anti-Blackness and how some Mexican Americans are positioned compared to white Americans. In addition to these experiences, Marco also confronted some racist stereotypes around being Mexican. He shared,

> I have had a comment where someone was like, 'But you're not really Mexican.' I'm like, 'What does that mean that you're not really Mexican?' Then this person just told me, 'Oh, it's because you're pretty domesticated. It's like you were born and raised here, so you're pretty much American.' I'm like, 'That's cool and all. I'm glad that you accept me as American, but that doesn't make me any less Mexican.' Just because I don't listen to Banda loudly, I guess, or has some kind of racial stereotypes that you believe that all Mexicans should have doesn't make me any less.

As Marco contended with having his ethnicity called into question at home, abroad, he was met with a different experience. Studying abroad in a different state in Mexico from where his family lived brought to light perceptions that those in Mexico City have of Northern states in Mexico. He shared, “The way that people from that area talk about people from the Northern states of Mexico, it’s kind of off-putting. They have their own biases about it.” He went on to share a comment that someone directed at him indicating that the Northern states lacked culture. Marco’s reflection sheds light on how students learn about the nuances between geographical regions in other countries. Additionally, he shared that he was introduced differently in group settings compared to his peers. He recalled,

> Yeah, I get some leeway, I guess, which I think is really weird because I told you last week that with my own family, they're like, ‘Oh, you're not Mexican at all.’ They're like, ‘You're just American and how Americans are.’ I was like, ‘Well, you're not American at all, you're just Mexican.’ Going down there and he's [tour guide] like, ‘Oh, he's American, but he's also Mexican, so he's good.’ I'm like, oh, thank you. This is what it feels like to be accepted, but kind of backhanded a little bit?

In contrast to Valerie’s experience in the U.S., she shared that she was perceived as Mexican in Mexico. The combination of her skin tone and ethnicity afforded her some advantages while she was traveling abroad. She was mistaken for being a Mexican citizen, which was immediately noticeable when she landed in Mexico. She shared, “I was supposed to have those [immigration documentation] when I got off the plane and I had to fill them out in the immigration line because they [immigration officials] never gave them to me. They just skipped me.” How others perceived Valerie’s ethnicity and Spanish speaking ability yielded privileges for both herself and her peers with whom she was traveling, including her roommate. She shared,

> She said that she would not get dirty looks, but if I wasn't with her, like if she went on her own, she would get like a lot of dirty looks for being white looking, like low key racism going on. She said that she got treated a lot better when I was near or if the other student who was Latino was with her. I guess it was just, there is a lot of racism in Mexico City.

It was surprising to me that, while Valerie experienced white privilege, which she discusses later in this chapter, that her roommate did not. Perhaps there is a difference in how light skinned or white-presenting Latinx students and white U.S. students are regarded and received by their host communities.

While Valerie negotiated with her racial and ethnic identities in Mexico, Georgie discussed how she felt responsible for correcting stereotypes about Mexicans and Americans that she encountered in China. Proponents of study abroad posit that U.S. students who travel abroad are global ambassadors and "represent the best national interests of American society and promote international understanding" (Mikhailova, 2002, p. 1 as cited in Twombley et al., 2012, p. 17). In a conversation with Delilah, she mentioned that in selecting students to study abroad, they try to select students who will be good ambassadors for the College and represent the institution well. In speaking with the students, they discussed some of the challenges with serving in this role. In particular, they felt compelled to confront and reject racist stereotypes that they encountered in their host communities. Georgie's anecdote typified this experience when she recalled,

> They [Chinese students] were like, 'Mexicans are terrible.' and I had to say, 'No.' Melanie [SWCC student, pseudonym] is Mexican, but she looks white passing and they were surprised because I was like, 'You should take that back because one of your new friends is Hispanic. She's Mexican.' Then they were like, 'But you're all Americans.' So,

> they were trying to justify that. They're like, 'You're Chinese, but not like a hundred percent Chinese. Melanie is Mexican, but not a hundred percent Mexican.' She was born in a border town from a Hispanic family. It was something that I just couldn't explain, and I didn't feel frustrated because that's a conversation we have in [City] with actual Americans where they're like, 'But you look white and sound white.' It was interesting to see how much I already knew this, that Eastern Asia really values whiteness just in everything, in media, and in cosmetics, especially. There's a high pressure to look more Western.

Georgie's comment reflects undue burden placed upon students of color who travel abroad and who are forced to correct others' assumptions about different racial and ethnic groups in the U.S. and elsewhere. Additionally, Georgie felt responsible for correcting misinformation that her peers in China received from the media about her home state. She said,

> Unfortunately, they do know that we're from [State] and they're like, oh, cool. Then later on in the semester, they were like, 'Oh, we Googled [State] and it says that there are a lot of illegal immigrants and drug violence.' They would show us articles. There's an article translator on their phone, and I would read it and it is true. There are people found dead at the border. It's something I'm very passionate about but they were like, this is the only news that I have of your area. That's terrifying. So they were like, Mexicans are terrible.

Georgie's experience underscores the role that U.S. students play in addressing racism and advancing racial equity abroad. Yet she raised an interesting point; it is challenging to have conversations around racial justice in the U.S., much less abroad. The uprisings following the murders of George Floyd, Ahmaud Arbery, and Breonna Taylor, among others, last summer and the subsequent riots at the Capitol brought attention to the ways in which the U.S. struggles to

address and reconcile its history of racism and discrimination (Thomas & Menasce Horowitz, 2020). With this in mind, how then, do those in the field expect our students to address these issues abroad? This question warrants deeper examination, particularly as the participants shed light on the global phenomena of white privilege and anti-Blackness.

White Privilege, Anti-Blackness & Colorism

A central theme that five of the eight participants noted was the extent to which their skin tone influenced how they were perceived by those in their host country. At the crux of their collective experiences lay the ways in which Whiteness is upheld across national contexts, the pervasiveness of anti-Blackness and how Whiteness and Blackness are positioned in opposition to one another. It's worth noting that there were no Black students in this study, yet the students who were visibly Brown still had to contend with anti-Blackness in their host country. For example, Dev recalled that he perceived that the people he encountered were surprised to see someone with darker skin but was concerned about it.

> I was talking about [during] the other meeting where people had never seen someone with my skin complexion or looks before. So they were kind of more surprised than they were concerned. I wouldn't say that there was actually really any concern at all.

While Dev acknowledged that he was gawked at on several occasions, these experiences did not make him feel unsafe. Though, we should recall the measures Dev took to ensure his safety in China. The experiences of the heritage-seeking students compared to others whose ethnicity is different and therefore, more visible was an interesting theme. Georgie had similar experiences in China, but her ethnicity as a Chinese American positioned her differently compared to Dev. The people she encountered in China were more explicit about their views on Whiteness in their interactions with her. Georgie shared,

> I remember we were there and they were like, 'Where's your umbrella,' to just walk from building to building. Melanie and I were like, 'We're fine.' They're like, 'But you're white. You need to maintain your whiteness. You need to protect it.' That kind of an understanding.

Students who presented as lighter skinned or white presenting reflected on what it meant to hold white privilege in another national context. To some extent, Georgie understood how whiteness manifests in China, and she anticipated standing out due to her skin tone. She shared,

> Apparently, I didn't fit that ideal, but they were like, 'You just look like one of us.' I'm like, 'You should be proud to look how you are.' Everyone there is very tan, it's hot and humid. That was my opinion of them. I was like, I'm going to go there and everything's going to be light-skinned, and there's going to be some bullshit. I realized that it's the media; it's what it portrays. The majority of people look like me.

Georgie also felt positioned to advocate for others who looked like her as she confronted her peers abroad. This places students like Georgie, who are critically conscious of issues of racism and racial inequity, to address instances of racism when it is directed toward both themselves and others.

Regina and Valerie had similar observations while studying abroad in Mexico City. Valerie reflected on how she was treated positively due to her light skin tone. She shared a particular experience that she had with one of the tour guides, stating,

> The tour guide called me a princess because I had light skin. Light skin here is very beautiful. We say that it's like a privilege and everything. I thought that it was crazy that he was telling me all of this about my skin color.

She went on to discuss how it felt to openly experience white privilege, and how this experience, juxtaposed with being called "dirty white," was a strange shift for her. She also recognized the inherent issues with the way she was being upheld due to how people perceived her. She said, "So it was a very eye-opening experience for how much light skin makes a difference in your treatment, which is so messed up, but that's just how it is." It was interesting to hear her reflection on these experiences while she was abroad. In her life history interview, she discussed how she attended a high school where most of the students identified as Black or Latinx. Her peer group was primarily comprised of students of color. She recognized the push out[9] culture in her school, and how her friends often faced disproportionate disciplinary action. I asked her about her role when she saw her friends being disciplined and she said she was able to distance herself during those times. Her response made me think about the ways in which students are aware of or contend with their privileges when they are at home versus when they are abroad. I got the sense that her experience of being racialized in a particular way in Mexico brought awareness to her white privilege that she may not have had before.

Hope's reflection on how she is perceived at home helps further contextualize how Whiteness is upheld in the city in which SWCC is located. As an Indigenous woman, Hope discussed how she is stereotyped and demonized in the city based on the color of her skin. She said,

> I always notice it because I only see the way they look me up and down, like conversing with someone else and they're like pointing and such. I guess they get the wrong

[9] Push out refers to the institutional policies, practices and social forces that contribute to students leaving school. These practices include the ways in which students of color are disproportionately disciplined in schools (Luna & Revilla, 2012; Morris, 2016).

assumption of my race cause of the color I am33.. They'll kind of mix me up with like a Mexican or an Indian then they'll come to the conclusion that I'm an Indigenous person.

In the ensuing section, we look at how Regina, another Indigenous student, was also assumed to be Mexican due to her Brown skin tone, yet she does not share the experience of being upheld in the same way as Valerie. Hope and Regina share similar experiences of being marginalized as Indigenous women in their home communities. Perhaps the disparate experiences that Regina, Hope, and Valerie had while abroad elucidate the different ways in which students of color are racialized, and subsequently, how they are treated.

Being Indigenous Abroad

A prominent observation that the three Indigenous participants shared during their interviews was how they were treated abroad in contrast with how they are treated in the U.S. Hope and Maria described encountering racism at home or a general indifference toward Indigenous people in the community. Hope shared that on several occasions, she has had to contend with people stereotyping her or perpetuating historically inaccurate narratives about Indigenous people in the U.S. She recalled, "A lot of people would give you these side glances, thinking you're going to do something wrong or do something mischievous." She went on to state, "They'll like bring back a bunch of the history like towards them as well and saying, "Oh, they're going to do this and that to us. They shouldn't be welcomed here." In these instances, Hope felt compelled to remain calm and not engage with the person, even though she recognized that these comments were racist and offensive.

The experiences of the Indigenous participants abroad were starkly contrasted their experiences at home. While Maria mentioned that her identity as an Indigenous person did not impact her experience abroad, she recalled several occasions where her identity was centered and

even celebrated in Ireland. She shared, “They [people in Ireland] have a lot of respect for Native Americans in Ireland and that made me feel good.” She believed that this respect came from Ireland’s own history of colonization by the British, which resulted in the loss of land and language of the Gaelic Irish (Canny, 1973). It was no surprise then that one of the coordinators of Maria’s study abroad program intentionally centered the two Indigenous students in the city’s St. Patrick’s Day parade. Maria and the other Indigenous student led the parade dressed in their tribal clothes and regalia. Maria shared,

> At the end of the parade, it was myself and the other young lady. By the way, she's Navajo Dine. So it was the two of us and I was like, ‘Girl, we did this, we were representing and we were in our traditional clothes.’ So that was nice that they recognized and, how do I say this? I don't know, almost feels like we were important people.

Though she expressed feeling proud that they were able to share their tribal culture during the parade, it is important to note that they consented to participating in this parade before they left the U.S. Other Indigenous students may not feel comfortable being centered in a similar manner. Maria also recalled being questioned about being Indigenous when a man asked to take a photo with her and her friend. She laughed and found it comical that the man would want a photo. She mentioned, “He just, by looking at us like seeing our features, I don’t know, between the hair and our facial features, it was just funny to us.” Hope had similar experiences in Germany, where people often expressed being shocked at her presence. She recalled speaking with Germans about who studies abroad from the U.S., stating,

> They [German people] said, ‘I've never actually met an Indigenous person before.’ I’d asked, ‘Do not a lot of Indigenous people visit here?’ They’re like ‘No, we get very very

> few.' I was surprised by that. I was like, 'oh, okay.' [They said] 'And we usually get like the typical Americans here and a lot of the Asian people here. We have never seen like an Indigenous person here before so you're my first Indigenous person I've met.'

Maria and Hope's comments indicate that they were hypervisible as Indigenous women abroad. Maria did not express feeling uncomfortable during her interactions with people in Ireland, though there may have been some discomfort with being approached in the way she described. Hope noted that many of her interactions with locals in Germany were largely positive, but she expressed feeling sad that Indigenous people traveling abroad is indeed rare. As a consequence, Indigenous students may feel further isolated abroad. Further, the conversations that Hope had with locals remained surface level as few people asked her follow up questions about her life. People in Germany were largely curious about her ethnic or national identities. She expressed that they knew she was American, but because of her skin tone, they were curious about her race or ethnicity. She responded to people's questions, but it seemed that was the extent of their exchanges.

Regina's experience studying abroad in Mexico City was markedly different from Hope and Maria's in Germany and Ireland. Regina expressed that she "blended in" in Mexico City as it was often assumed that she was Mexican, which may have had implications for how she was treated compared to both her peers and other people visiting from other places. She shared,

> Compared to all the other students, I was the Brown student. Everybody else was kind of lighter. I would get approached in Spanish and I would not have no idea what anybody's saying and it would just be me, but I mean, that was a good thing though. I guess you could say I kind of fit in.

Since Valerie, Marco, and Regina were all in the same program, Valerie also confirmed that Regina was often mistaken for being Mexican and that she kept reiterating that this was not the case. In addition to being racialized differently, one person in Mexico also questioned her tribal affiliation. Regina recalled,

> I think he thought I was from there and he was like, 'Oh, you're far from home.' He was like, "I've met the Navajos," but he was like, 'I've never met any [Regina's tribe].' Oh yeah, well, that's where I'm from. He was like, 'So you're not a Navajo?' and I was like, "no."

Similarly, Regina was both a representative of Indigenous people as well as of a particular tribe. Maria, Hope, and Regina's experiences being Indigenous abroad shed light on how Indigenous people might be racialized in different national contexts. In contexts that are predominantly white, Indigenous people may be both upheld and questioned about their racial and ethnic identities. The Indigenous participants in this study were abruptly confronted with the reality of being the only one or one of a couple of Indigenous people studying abroad, placing more pressure on them to contend with and address people's limited knowledge about Indigenous peoples and cultures. While Regina had some of these experiences as well, her skin tone afforded her the opportunity to "blend in" more in a country where there may be more diverse skin tones. The experiences described by these participants represent a few of the ways in which Indigenous students experience being racialized at home and abroad.

Negotiating Race, Ethnicity & National Identities

One of the themes that the participants raised was how their time abroad informed their racial and ethnic identity development and pushed their assumptions about the country in which they studied abroad. For example, Marco developed a more nuanced understanding of his

Mexican heritage after spending time in Mexico City. He shared, “That was one of the harder things to kind of come to terms with. That, it wasn’t what I thought it was going to be because of my own previous experiences with Mexico.” While his parents were not unsupportive of him studying abroad in Mexico, he had internalized negative messages about what it meant to be Mexican, especially a Mexican American living in the U.S. His time abroad was impactful in that it offered a different view of the country. He mentioned,

> Personally, it made me develop an entire new appreciation for my culture that I never had before. Every day, I was just awestruck with the beauty and just basically the culture everywhere. It just made me really appreciate Mexico and my entire Mexican heritage because I never really had that before.

Valerie had a similar experience in Mexico, but her experience was related to her racial identity development, and a greater appreciation for the traumatic experiences her family faced when they immigrated to the U.S. For example, her program abroad fostered a sense of agency as she rejected her family’s expectations of how she identifies racially, stating, “Maybe I shouldn't feel like people should tell me who my identity is. I'm allowed to define that on my own.” Further, she felt that while her grandparents immigrated to the U.S. in search of economic and educational opportunities and stability, she recognized the inherent value of her Mexican culture. She shared,

> I think we all have an understanding that you're going to have life experience and wisdom being from Mexico. You might not have the education and everything that we care about in the United States, but you're going to have something else.

Relatedly, Georgie reconciled the nuances that came with being Chinese American abroad. She shared,

> I learned a term for my own Chinese American identity. If you're ethnically Chinese, but not in the country, your nationality and your ethnicity is not the same. You are a Huáyì. That just explains that you're a Chinese person living outside of the country.

Though she felt connected to China given her ethnic identity and familial history, she noted that her time abroad "really established that I was not American, not Chinese, but Chinese American. It made me realize that I had not been there." As Georgie and Dev returned home and reflected on the implications of their time abroad, they were also confronted with their parents' questions and assumptions about their experiences. For example, Dev's parents, who were concerned about him studying in China, were surprised that his ethnicity didn't raise any issues for him. He shared,

> They were surprised because they expected a larger backlash on the fact that I was Indian. Outside of the same kind of questions that I would get here from someone that didn't know much about India, there wasn't any difference in the way they [people in China] treated me or talked to me or acted around me. They [Dev's parents] were kind of surprised. They were like 'definitely thought that you being Indian would play much more of a part than it ended up playing in your study abroad.'

While Dev's parents may have been surprised that his ethnicity didn't play a larger role in his time abroad, Georgie's parents wanted confirmation that their forced relocation to the U.S. was worth the challenges their family endured along the way. Georgie shared, "I think my dad just wanted to know that it was worth it. When I came back, I was like, "It was worth it. It was worth moving all the way to America." He was like, "Yes." This was an interesting finding as it points to the ways in which students who study abroad, particularly through heritage-seeking programs, can bring their family's experiences full circle.

The collective reflections that the participants shared illustrate the complex and intersectional experiences that students of color have when they study abroad. All of the participants discussed the ways in which they were racialized while they were abroad, confronted issues of racism, colorism and marginalization in-country, and how they made sense of their racial, ethnic, and national identities once they returned home. Outside of the meaning making around race, ethnicity and national identity, the participants also discussed the value study abroad had on their lives once they returned.

Outcomes of Being Abroad

As the students reflected on their time abroad, they discussed the impact that studying abroad had on their academic, career, and personal aspirations. Many of the students noted how their time abroad shifted their academic and career plans or altered how they perceived particular disciplines. Further, several students expressed a deepening of their language fluency and commented on the benefit of learning another language in a different national context. The participants also discussed shifts in their intercultural competence, worldviews, and self-agency.

Academic and Career Outcomes

Several of the participants' academic goals and interests shifted as a result of studying abroad. Deborah and Marco indicated that they found a new appreciation for their coursework and major disciplines. For example, Deborah indicated that she wasn't fond of reading and writing prior to her time spent in England, but this changed when she was able to develop a connection between the course content and where she was studying. She shared,

> As I mentioned, I don't like reading and writing. I found that part of me that was kind of an interest that in it. I think that was good. I didn't know that part of me and it's not that I

> love it still, but I got like more interested in that Gothic of the literature, which we were learning from.

Similarly, Marco shared that as a band major, he was able to gain more from his experience than originally anticipated. As previously mentioned, connecting with the music culture in Mexico City encouraged him to consider the different approaches he could take when teaching music to students in the U.S. Additionally, studying abroad sparked an interest in learning more about his culture. He stated,

> It made me want to study Chicano studies or Mexican American studies. I haven't had the opportunity to take a class yet though, but ever since then, I've been wanting to get more involved in that. Even when I came back, I did more research just so I can learn more about it. I had to go much deeper. Like I said, I just gained a whole new appreciation that I never had for it before.

The ways in which study abroad impacted students' academic aspirations differed across the participants. While Marco and Deborah shared anecdotes that highlighted the direct impact that studying abroad had on their academic interests, Valerie shared how studying abroad shifted her view on the value of education and academic performance, noting,

> I took that anxiety off of myself that I talked about the other day of having to get straight A's and a perfect completion rate. I took all that stress off of me after the Mexico City trip, because I realized it's not important to look perfect on paper.

For Valerie, the value of experiential learning outweighed other learning metrics such as grades, and she may not have come to this realization had she not studied abroad. The participants' reflections highlight both the anticipated and unforeseen benefits of studying abroad as they pertain to students' academic interests.

The participants also shared the ways in which they believed studying abroad impacted their future career trajectories. Seven of the eight participants are still in school or just beginning their careers. Because of this, the meaning they drew from how study abroad would impact their career is largely hypothetical, though several of them did recognize how study abroad might be perceived by future employers. Regina believed that future employers would view her as someone who is comfortable taking risks, which she thought was an admirable quality to have. Both Deborah and Dev discussed the importance of cross-cultural communication and intercultural competence in their future careers. Deborah mentioned,

> I think it does look good. Like when you're getting a new class or a new job and you have that experience already that you've been working with other cultures or experiencing other cultures and being outside of your regular place.

As an aspiring nurse, she discussed how it was interesting to learn about another healthcare system and drew similarities and differences between healthcare in the U.S. and in the U.K. She commented on the limitations of the U.S. healthcare system in terms of affordability, especially for historically marginalized groups, and that she hoped to bring the knowledge she acquired about healthcare in the U.K. into her career as a travel nurse. Dev shared this sentiment when he mentioned that even if he doesn't pursue a career in law, he believes that the experiences he gained interacting with people from other cultures will help him make personal connections with others in the U.S.

Personal Outcomes

Another theme that arose but was quite different for each of the participants, was how study abroad impacted them personally and developmentally. These themes were largely around intercultural competence and language learning. Georgie and Dev discussed how their time

abroad shifted their worldview and helped them make sense of U.S. culture. For example, while comparing differences between how people in the U.S. and China socialize, Georgie shared,

> There's no time to be an introvert. Honestly, I think that's [part of] American culture we accept. They are introverts and extroverts. In Asia, we don't really accept that idea. They're like, 'Everyone should be happy and ready to hang out all the time,' and be enthusiastic about networking in your job.

Relatedly, Dev discussed how his assumptions about Chinese culture changed after he spent time learning from his peers. He said,

> Aside from the rumors I hear about China or Chinese culture, I didn't really understand, much of what the world was like or what the people were like. Being able to have gone there, having seen the culture, having seen the way that people are, it definitely helped my worldview.

In addition to learning about other cultures, three of the students remarked upon how their language abilities developed while they were in-country. Hope shared that it was significant to have learned German in Germany and to "have enough language on your belt." Even if the students' fluency didn't develop to the level they expected, they felt that their time abroad was still worth it. Regina shared that she struggled to speak Spanish in Mexico and often relied on others to communicate on her behalf, or she chose to speak in English. However, she shared that "it was still good to kind of learn, to be able to hold on to that little bit of knowledge." For Valerie, her language fluency flourished while she was abroad, though she recalled needing more assistance with learning the grammar once she returned to the U.S. She commented,

> When I was there, I felt like I learned more Spanish in a week than I did in all my Spanish classes, you know? As far as being grammatically correct to that sort of proper

> Spanish, yeah, the online format wasn't for me. I dropped out of Spanish class I'd say a month after that trip, and I ended up retaking it the following semester, so I could understand it actually.

In addition to the linguistic and intercultural outcomes, the participants also reported a range of benefits, including an increase in their self-agency, personal growth, a boost to their mental health, and an overall sense of pride at having studied abroad. Overall, the students reported positive experiences abroad. Valerie shared that studying abroad was a defining moment in her community college experience. Deborah expressed that she grew as a person and that studying abroad forced her outside of her comfort zone. Regina mentioned that she is not a risk-taker, so studying abroad was something she felt like she would have never done. Maria's overall reflection typified what many of the other students expressed of their time abroad, "it was an amazing experience, and I would definitely go back if I had an opportunity." While each student had a different experience abroad, and subsequently, was impacted in different ways, many of them returned home with a strong sense of pride at this accomplishment and a positive association with international travel.

Community Cultural Wealth offered a framework through which to consider how community college students of color access study abroad opportunities and how they make meaning of their experiences. Aspirational, linguistic, familial, and social capital arose as the primary forms of cultural wealth throughout the interviews with the eight participants. The next chapter offers a summary of these findings and analyzes their significance within the context of the extant literature. Implications for future research, theory, and practice are presented.

Chapter 6 Analysis, Discussion, & Implications

The previous chapters presented findings on how community college students of color navigated the study abroad decision-making process as well as the forms of cultural wealth that they exhibited both during the decision-making process and while they were abroad. These findings are analyzed and interpreted within the context of the extant literature as well as the Community Cultural Wealth framework. The analysis of the research findings is organized into the following themes: 1) navigating and overcoming barriers, 2) race and racism, 3) study abroad outcomes, and 4) Community Cultural Wealth. The first three themes address the first research question regarding how community college students of color made meaning of the study abroad decision-making process. The fourth theme addresses the second research question regarding the forms of cultural wealth that were most salient for community college students of color during the decision-making process and their time abroad. The chapter concludes with recommendations for practice, as well as implications for the theoretical framework.

Navigating and Overcoming Barriers

The participants in this study reported that finances, safety concerns, and outreach and access to information were their primary real and perceived barriers to studying abroad. The participants' concerns about affordability align with much of the literature on barriers to study abroad for both community college students and students of color (Amani, 2011; Kasravi, 2018). However, many of the participants overcame this barrier by using various financial resources including financial aid, scholarships, and fundraising. Contrary to Desoff's (2006) assertion that financial aid cannot be used for short-term study abroad, many of the students in this study used financial aid, including the Pell grant, to offset program costs. While all of the students successfully navigated the financial process, McClure et al.'s (2010) work on Latinx students

interested in studying abroad raises an important point when they stated, “Financial aid is of little help if Latina families are unsure about how to access it or, due to citizenship status, are ineligible to receive assistance from the federal government” (p. 379). Students and their families need to be made aware of how financial aid might be used to study abroad - a conversation that Delilah often has during outreach conversations. As discussed in the previous chapter, the extent to which students could use financial aid to study abroad depended on their personal financial circumstances and whether they lived at home. Though financial aid can be used for multiple purposes, this finding deepens our knowledge of how community college students of color navigate the nuances of using financial aid process for academic, personal, and co-curricular activities. In my conversations with Delilah, she mentioned that she would not encourage a student to use their financial aid to study abroad if doing so had negative implications for themselves or their families. Further, recent research indicates that need-based grant aid, rather than loans, may be a significant factor in the decision to study abroad among low-income students (Whatley & Clayton, 2020). Given that many of the students in this study used the Pell grant to offset the costs of studying abroad, future research and practices might move toward expanding access to need-based grant aid for study abroad purposes.

Additionally, this study uncovered the ways in which social networks including tribal communities, community members, and families stepped in to help offset the costs of studying abroad for each of the participants. While prior literature on students of color at four-year universities has illustrated how parents contribute financially to students’ sojourns, more research is needed to examine whether this theme is present among community college students of color, beyond what was found in the current study. Overall, several of the participants recognized that studying abroad through the community college was more affordable than if they

were to do so through a four-year institution. This finding supports recent research that found that Pell eligibility among community college students was not a significant factor of study abroad participation (Whatley, 2019).

The participants also cited concerns about their safety, either from themselves or their parents, as another potential barrier to studying or a factor they had to consider when deciding to study abroad. Though prior studies on the experiences of students of color have detailed safety and fear of experiencing racism abroad as a barrier to studying abroad (Brux & Fry, 2010), evidence from this study suggests that safety concerns were tied to the study abroad destination, or the students' familial history with the study abroad destination. This study offers a more nuanced understanding of why the families of students of color and the students themselves may be hesitant to study abroad in certain destinations. In some instances, the parents of the participants had preconceived views of the study abroad destination (e.g., the perception that Mexico City is unsafe). In other instances, the families expressed concern for their student due to their personal experiences in that country with forced migration and geopolitical conflict. While several of the participants were aware that they may be treated differently based on their skin tone, or ethnic or religious identities, none of the participants expressed fears regarding experiencing racism.

Outreach & Information

Several of the participants in this study cited lack of information about study abroad opportunities and outreach efforts as potential barriers to studying abroad. This finding is consistent with the literature on barriers to study abroad among students of color (Brux & Fry, 2010). Though many of the participants learned about study abroad opportunities through Delilah or faculty members, the students noted institutional barriers, including the decentralized

campus setting and how information flows through College channels, that may impede their peers from studying abroad. There is an emerging body of literature on the ways in which institutional contexts and structures impact study abroad participation and help us make sense of these findings. Of particular note, Simon and Ainsworth (2012) found that navigating institutional bureaucracy may pose barriers to accessing study abroad opportunities, particularly for underrepresented students. Several students in the current study mentioned the challenges associated with navigating a multi-campus institution and how much of the information on study abroad opportunities was centralized on one campus, thereby marginalizing students who regularly frequent the other campuses. Additionally, institutions with resources dedicated to increasing study abroad staff can positively impact study abroad participation (Raby & Rhodes, 2018). SWCC may be considered a typical case in that insofar as community colleges are often resource constrained and are not afforded adequate human and financial capital to expand study abroad access compared to four-year universities. For example, recent research demonstrates that institutions with higher-than-expected study abroad participation rates offer more robust and transparent information on their websites and may have more comprehensive outreach strategies (Whatley & Stitch, 2020), which may be more challenging to implement in the community college sector.

Issues of Race and Racism

One of the unexpected and salient themes from this study was how the students made sense of the ways in which they were racialized at home and abroad, and the impact of racialization on their study abroad experiences. For example, several of the students contended with white privilege, anti-Blackness, and colorism depending on how they presented phenotypically and the context in which they were studying abroad. Many studies on students of

color in study abroad have highlighted concerns about experiencing racism abroad. While this concern spans across racial groups, it is most prevalent in the literature on Black students who are interested in studying abroad or who have studied abroad. Though it was not possible recruit any Black participants for this study, which is notable given that Black students account for five percent of SWCC's student population, the presence of anti-Blackness, particularly in Dev and Georgie's narratives, underscores the how anti-Blackness transcends national contexts. Several studies have examined how Black women are racialized abroad, how they contend with racism and microaggressions, and how these experiences intersect with their gender identity. For example, Black women can experience disparate treatment abroad compared to their lighter skinned peers (Lee & Green, 2016; Willis, 2015), and hyper-sexualization based on their race (Talburt & Stewart, 1999). Few studies have examined proximity to Whiteness and colorism among students of color and its effects on the study abroad experience. Study abroad practitioners should be prepared to discuss these disparate experiences with prospective students.

Indigenous students comprised less than one percent of all study abroad participants in the U.S. in the past year (Open Doors, 2020). Consequently, the experiences of Indigenous study abroad participants are also underrepresented in the literature. Therefore, the narratives from the three Indigenous students in this study offer important insights for the field. One of the most important findings from this study was the role that communities and tribal members played during the decision-making process, and as they prepared for their time abroad. For example, though program costs were a perceived barrier for the participants in this study, several participants expressed how their families, tribes, and community members offered direct financial support, or helped facilitate fundraising events. This finding underscores the

importance of engaging with the families, tribes, and community members of Indigenous students who may be interested in studying abroad (Wanger et al., 2012). Further, while the students in this study conferred with their family when deciding to study abroad, at least one participant experienced some resistance from family or community members, illuminating how these networks can offer encouraging messages or express concerns about sending their student abroad (Wanger et al., 2012).

Calhoon et al. (2003) asserted that Indigenous students may be uninterested in studying abroad, particularly to destinations in Europe, because they may not find these experiences to be culturally relevant and may "view Europe as the homeland of the colonizer and colonial culture" (p. 48). This is a valid critique considering many study abroad programs are constructed from a Westernized lens. At the same time, the three Indigenous students in the current study found value in studying abroad in Ireland, Germany, and Mexico, indicating that they may have had different perceptions of their study abroad destinations. Each student articulated how studying abroad would benefit their personal and academic development and none of the students expressed concerns about their study abroad program being culturally irrelevant. However, for Hope, the gravity of being the sole Indigenous person in her program weighed on her. Therefore, the field should continue to work toward including Indigenous students in study abroad programs, as well as develop programs that are culturally relevant for Indigenous students.

Qualitative research does not seek to be generalizable, but the context of this study's case is important to several of the findings and their applicability to similar cases. The students' proximity to and experiences with crossing the U.S.-Mexico border were a salient aspect of this case, particularly for the Latinx students who studied abroad in Mexico City. Sarabia (2016) stated,

> The U.S.-Mexico border is one of the most militarized areas in the northern hemisphere while, at the same time, it is the most frequently crossed border in the world. These contradictions allow some people to benefit economic opportunities and personal options, as they are free to cross this international boundary, while others experience the border as a place of barriers and suffering (p. 342).

The notion that the U.S.-Mexico border as a site of both barriers and opportunity arose through the life history and study abroad interviews with several of the participants. For example, Marco and Valerie indicated that their proximity to Mexico influenced their decision to study abroad in Mexico City. These participants tapped into their social capital and drew from prior experiences of visiting family across the border in Mexico to select a study abroad destination in Mexico that differed from where they previously visited. Valerie leveraged their proximity to the Mexico border to gain experiences and information that would help ease their transition into Mexico City. Conversely, Deborah touched on the precarious circumstances her parents and community members have had to navigate in order to try to live in the U.S. In her life history interview, Maria shared that she speaks fluent Spanish due to how her tribe endured colonization in both Mexico and the U.S., as this arbitrary border cuts through Indigenous lands. In addition to these experiences, proximity to the U.S.-Mexico border has particular implications for how those in the Latinx are racialized and experience community division (Gonlin et al., 2020). Though not all community colleges are situated in close proximity to a border region, future research might examine how proximity to a border complicates and shapes the student experience.

Motivations and Outcomes

For many community college students, the motivation to study abroad may fall outside of human capital rationales of becoming more marketable for the workforce or preparing oneself

for a future career path (Raby, 2019; Willis, 2012). Many of the participants in this study were able to create linkages between studying abroad and future career goals and aspirations, but only after the idea of studying abroad became a reality. This finding is consistent with Amani's (2011) study which found that community college students viewed study abroad as an opportunity of a lifetime, and that students might not have studied abroad had this opportunity not been available through the community college. This finding underscores the importance of having targeted conversations with community college students of color about the benefits of study abroad.

Once those connections were made, the participants' goals for studying abroad were related to their personal, academic, and career aspirations. In terms of their personal development, the students perceived study abroad would contribute to their personal growth including getting outside of their comfort zone and experiencing new cultures. Academically, the participants indicated that studying abroad would deepen their knowledge in their academic discipline or major, which is consistent with the literature on academic motivations for studying abroad among four-year students and community college students (Amani, 2011; Sweeney, 2014). Finally, several of the participants noted that studying abroad was beneficial to their future career trajectories in terms of pursuing particular careers abroad including teaching and nursing. At least one participant noted how studying abroad would help them connect with different cultures in the future. It is notable that many of the participants were either employed in social or human service roles, or planned to pursue professional careers where cultural competence and the ability to engage with others from different backgrounds is critical (e.g., law, teaching).

This study's findings were largely consistent with Amani's (2011) study on community college students who studied abroad with one notable exception. Amani found that the students

in their study thought studying abroad would strengthen their transfer application to a four-year university. The participants did not cite transferring to a university as a motivation for studying abroad. This may be due to fact that they had or were already attending a four-year university, were already established in their career, or were still discerning about their career path. Future studies may further interrogate the relationship between where students are in their educational or career trajectories and their motivations for studying abroad.

Implications for Theory: Cultural Wealth

As discussed in the literature review, recent research has demonstrated that students of color leverage cultural wealth as they access study abroad opportunities and during their time abroad. The participants in this study discussed how aspirational, familial, linguistic, and social capital shaped how they navigated the study abroad decision-making process and their experiences in-country.

One theme that was salient among the participants was how they exercised aspirational capital to pursue study abroad opportunities. In this study, aspirational capital manifested as encouragement from community members despite their limited experiences with international travel. Aspirational capital was also exhibited when the participants spoke about future goals after they returned home from studying abroad, including inspiring others to study abroad. This finding is consistent with prior studies that have found that students of color who travel abroad may return home to "make the possibility into a reality for others from similar backgrounds" (Wick et al., 2019, p. 79). Additionally, in line with other studies, the participants reported that studying abroad helped them consider other opportunities for their lives, including different academic or career paths (Sweeney, 2014). In teasing apart the students' aspirations for studying abroad, it was striking to think about how aspirational capital both develops, and subsequently

forms students' motivations for studying abroad. Current theoretical frameworks that measure college choice, for instance, tend to depict the process as linear and unidirectional and little is known about how aspiration changes over time (DesJardins et al., 2019). This is an important aspect of the study abroad decision-making process that warrants further examination given that many studies that examine the decision-making process employ college choice frameworks. Aspiration can increase or decrease as students encounter new information, or with changes to their circumstances or educational preferences (DesJardins et al., 2019). Future research might further examine the relationship between aspiration among community college students of color and interest in study abroad to see 1) which factors might influence study abroad participation and 2) when during a student's educational trajectory might these factors be employed.

The participants in this study identified familial capital, including tangible and intangible forms of support, as integral to their decision-making process and experiences abroad. This finding is both consistent with and in contrast to related studies that have concluded that the families and communities of students of color are an important network and source of encouragement and support (Lu et al., 2015; Perkins, 2020; Wick et al., 2019). The students' narratives highlight complexities around familial support in that some of the students' families offered encouragement and assistance throughout the study abroad process, while others expressed concern or were slower to encourage their student to study abroad. For example, in their study on the experiences of Black students studying abroad in China, Lu and colleagues (2015) found that family members' feelings about their student studying abroad shifted from discouraging comments to excitement about the opportunity. The authors found that the discouraging remarks were rooted in concerns around cost, safety, and delay of graduation. While the authors did not delve into the reasons undergirding parental concern, prior studies

suggest that parents of students of color are concerned for their students' safety (Kasravi, 2009). Interestingly, though the families of the participants in this study expressed general concern for their student, with the exception of Dev, they were not concerned about their student encountering racism. This finding may be explained by the number of heritage seekers in the sample who were returning to their family's country of origin, or that this study did not include any Black participants, who are likely to disproportionately encounter racism abroad compared to other students of color (Van Der Meid, 2003).

Friends and peers emerged as important sources of support during the decision-making process, which is consistent with previous research that underscores the value of peer and community support during the decision-making process and while students are abroad (Nguyen & Coryell, 2015; Perkins, 2020). Contrary to other studies (Perkins, 2020), none of the participants mentioned that peers who studied abroad influenced their own decision to go abroad. Rather, the students' peers offered support in other ways, through helping them prepare for their time abroad or by offering words of encouragement. This is an underexplored area of research and it points to the different ways capital can be conceptualized among communities of color to encompass tangible forms of support and resources that fall beyond encouragement. The ways in which Maria's friend loaned her clothing, or Valerie's friend helped her exchange money in Mexico underscores how communities support each other in ways that may be undervalued in the dominant discourse.

The participants also noted that administrators and faculty members were instrumental sources of encouragement and information during the decision-making process and while they were abroad. This finding is consistent with previous research that indicates that institutional agents, including faculty and staff, are sources of support and motivation for students of color

(Paus & Robinson, 2008) and community college students alike (Amani, 2011). However, Perkins (2020) found that the students of color in their study cited friends and peers as a stronger influence on their decision to study abroad than institutional actors, such as faculty and staff. Though in their study, one participant indicated that "faculty fervor for a particular country or program solidified existing interest in studying abroad" (Perkins, 2020, p. 158). This latter point confirms the current study's findings in that the students felt particularly inspired by faculty members who led their language or study abroad course. Faculty and staff engagement in study abroad is both crucial to increasing student interest in study abroad among students of color (Lu et al., 2015), as well as community college internationalization efforts (Bista, 2016).

Data from this study indicate that community college students of color, especially those studying through heritage-seeking programs, exercised linguistic capital during their time abroad. For these participants, being able to engage their linguistic capital affirmed their cultural identities and helped ease their transition while abroad. The students also expressed leveraging their linguistic capital to help their peers in their program navigate their own experiences abroad. Here, these students used their cultural wealth to facilitate connections between their peers and the host community. Linguistic capital was also extended to include understanding different norms and communication styles in the host community. These findings build on existing evidence that students of color use linguistic capital to ease the transition into their host community and strengthen their linguistic fluency (Wick et al., 2019).

While linguistic capital was prevalent throughout the students' narratives, the findings from this study complicate our understanding of how linguistic capital manifests. Linguistic capital presupposes that students of color whose primary language is not English, have a strong command of their language. This assertion makes sense given that it is grounded in research on

the value of bilingual education and the intersection of one's culture and language (Yosso, 2005). Yosso also contends that linguistic capital "reflects the idea that Students of Color arrive at school with multiple language and communication skills" (p. 78). This form of capital also includes other modes of communication such as storytelling, oral histories, and communicating via different art mediums. Many of the students in this study confirmed the value of speaking another language, yet several of them do not know or were not able to learn the language associated with their ethnic or tribal identities. For students like Valerie, whose family endured traumatic experiences with forced assimilation when they immigrated to the U.S., the abandonment of one's primary language may have been a means of survival. It is also notable that the three Indigenous students commented on the ways in which they were actively learning their tribal languages to keep these languages alive. How then, do we contend with the loss of linguistic capital due to settler colonialism and white supremacy? What does this mean then for students in heritage-seeking study abroad programs who are seeking to connect with their culture, but cannot do so through language? More importantly, how is study abroad prepared to contend with and prepare students of color to study abroad given their varied cultural and historical experiences? It seems that CCW could be further reimagined to account for not only the environments through which students of color navigate, but the systems of oppression that affect these environments.

This study extends the application of CCW we consider the ways in which the participants felt supported and included in their study abroad group. Other studies have demonstrated that students of color may experience racism from both their peers and the host country while abroad (Chang, 2015). None of the participants in this study cited experiencing racism or marginalization from peers in their program. While CCW examines how students of

color leverage their capital to navigate predominantly white institutions and spaces, what changes when CCW is employed to understand the experiences of students of color at MSIs? Resistant and navigational capital were not exhibited to the same extent as found in prior related studies (Sweeney, 2014; Wick et al., 2019) This could be the case for two reasons. First, the research site's student body is racially and ethnically diverse. Therefore, the students in this study may not have had the same racially marginalizing experiences at SWCC that they did in their prior educational environments. The life history narratives from this study revealed that several of the students exhibited resistance and navigational capital during their K-12 experiences or when they transferred to the local, predominantly white four-year university. Thus, there is something to be said about institutional contexts influence the activation of certain capital. Additionally, several of the prior related studies that focused on the experiences of Black undergraduate study abroad returnees found that students built up their navigational and resistant capitals as a result of navigating predominantly white spaces as Black Americans (Lu et al., 2015). This finding holds true for the students in the current study as well, indicating that students of color have different experiences building navigational and resistant capital in the U.S., which they may or may not feel compelled to activate while abroad depending on the setting.

In sum, the participants exhibited aspirational, familial, linguistic, and social capital during the study abroad decision-making process and during their time abroad. Consistent with previous research in this area, while the participants in this study discussed how they exhibited resistant and navigational capital throughout their educational experiences, these two forms of capital were less prevalent in their study abroad experiences (Lu et al., 2015). It is possible that the short-term nature of the programs, the students' peer groups with which they were traveling,

or the ways in which SWCC prepared the participants to study abroad all mitigated the need to activate resistant and navigational capital. The findings from this study both reify and extend the application of the CCW framework when studying the experiences of students of color abroad. Ultimately, additional research is needed to further interrogate the relationship between cultural wealth, institutional and national contexts, and study abroad destination.

Implications for Practice

Suggestions for future practice are offered while also acknowledging that the U.S. higher education system is stratified, and subsequently, deeply inequitable when pertains to institutional funding. Hillman (2020) observes that, "In our era of economic and public health crises and a national racial reckoning, a more equitable allocation of financial resources holds great promise for improving opportunities and outcomes in higher education" (p. 2). Community colleges are chronically underfunded, which has implications for how resources are allocated for internationalization efforts and study abroad (Raby & Rhodes, 2018). Simply stated, internationalization efforts in the two-year sector may be more robust and sustainable if higher education was equitably funded. That stated, there are strategies that education abroad staff and faculty may employ for broadening access to study abroad opportunities for community college students of color specifically, as well as for the field of education abroad.

In line with social constructivism and the co-construction of knowledge with the participants, several of the recommendations for practice included here are grounded in the participants' experiences studying abroad through SWCC as inclusion differs across institutional contexts (Barclay Hamir & Gozik, 2018). Community colleges with similar institutional profiles to SWCC may find these recommendations helpful when considering equitable study abroad practices. The participants' recommendations for practice center on their views of effective

practices in terms of study abroad outreach, marketing, program alignment, and program duration. The recommendations offered here largely center on outreach and access, program structure in terms of program duration, and alignment with students' academic and professional goals. These implications for practice are supplemented with practices found in the extant literature that focus on increasing study abroad access to community college students and students of color.

Outreach & Access

Many of the students expressed that student testimonials were an important source of sharing information with prospective study abroad participants. For example, Deborah shared that she believed students might feel uncomfortable speaking with faculty or staff members about study abroad opportunities and that speaking with peers might be a more comfortable alternative. This finding underscores the importance of peer networks as a form of social capital that can impact students' decision to study abroad (Nguyen & Coryell, 2015). The students also stated the need for these conversations to happen with trusted sources, or with people who share their racial or ethnic identity. For example, Hope highlighted the importance of Indigenous students sharing their experiences with others in order to increase study abroad participation among Indigenous people. Research suggests that peer support holds great potential for increasing study abroad participation (Kasravi, 2009; Nguyen & Coryell, 2015; Perkins, 2020). Therefore, institutions should provide opportunities for students to share their study abroad experiences with their peers, either in the classroom, during study abroad information sessions and tabling events, or through online outreach events. Amplifying the student voice and experience may also assist students who have studied abroad in their transition back to the college or university and provides them with an outlet to discuss their experiences.

In addition to peer support, findings from this study underscore the importance of involving families in the outreach and decision-making process. The parents and family members of the participants in this study played a key role in terms of offering different types of support throughout the decision-making process and the study abroad experience. As the study abroad coordinator, Delilah indicated that in addition to meeting with students directly, she also met their parents and other family members in order to provide them with detailed information about the study abroad process and address any fears or concerns they have. Therefore, study abroad practitioners should include students' families in their outreach efforts and develop relationships with students and their families in order to increase study abroad access and participation. This might include holding study abroad outreach events and disseminating information during new student orientation in order to given students and their families ample time to plan and gather necessary documents and information needed to study abroad.

Additionally, Dev pointed out the role that trust plays when faculty encourage students to study abroad when he said, "I think that students would, it'd be better for students to hear from someone they kind of know better, that they kind of trust." Faculty are an integral member of students' social networks and have long served as a source of information, encouragement, and support for students who have gone abroad (Amani, 2011; Brux & Fry, 2010; Stroud, 2015). Faculty interested in leading study abroad programs should strive to develop authentic relationships with their students and encourage community college students of color to participate in study abroad opportunities.

As discussed in chapter four, the participants remarked on the challenges associated with navigating the decentralized structure of a multi-campus institution. Dev recommended that at least one representative from the International Programs office travel to the other campuses

because, “It makes a difference because there's someone locally they [students] can go to, to be able to ask for that kind of information and find things out.” The study abroad coordinator does travel between campuses to share information, what is truly needed is additional support staff that can consistently conduct outreach across the various campuses at SWCC. This recommendation is salient given the inequitable access that all of the campuses have to information about study abroad and how this inequity disproportionately marginalizes students of color in the SWCC community. Georgie discussed the racial stratification that occurs across the multiple campuses, with one campus enrolling a disproportionate number of students of color given where it is situated in the broader community. She shared, “It [study abroad outreach] would have to somehow reach [Campus Name] because that's closer to the South side of [City], and there are more people of color there.” Study abroad outreach is context dependent, and outreach strategies that take into account institutional and community contexts are warranted.

Relatedly, thoughtful and intentional study abroad outreach should be conducted within the communities in which these colleges are situated, given their reciprocal relationship. For example, Valerie advocated for study abroad outreach in the local high schools as they are one pathway to SWCC. Conversations around the value of study abroad should happen early, and outreach to younger students may an effective strategy in promoting study abroad access. Yet when it comes to community colleges, this strategy is complicated by the broader inequitable education system in the U.S. For instance, Valerie acknowledged how more outreach should be conducted at local high schools, but also recognized the realities of the U.S. P-20 education pipeline including messages that perpetuate the community college stigma (Shaw et al., 2019) as well as the harmful experiences students of color may face during their K-12 trajectories. She shared,

> I think that if they could get into the high schools and present this opportunity, it would open a lot of eyes. I feel like the education system at the high school ever really damages. A lot of people say if you go to community college, you didn't really make it. So, you know there's just kind of that attitude. It's like, oh, you need to go to university.

Meaningful outreach around study abroad opportunities for community college students of color means confronting not only the daily, lived experiences of this population, but also the institutional structures and social forces that perpetuate negative educational experiences for students of color.

Surprisingly, when considering how and where students access information, the students continued to recommend campus-based platforms for communicating this information. For example, several of the students shared that flyers, bulletin boards and tabling events on campus were still effective strategies for communicating study abroad opportunities. Recent research indicates that institutions with higher than anticipated study abroad participation often have websites with more robust information that help students navigate the study abroad decision-making process (Whatley & Stitch, 2020). In resource-constrained environments, campus-based outreach and marketing may continue to make sense for these institutions. The students recommended that these materials be posted in high traffic areas including cafeterias, student life offices, libraries, classes, and student clubs. Further, per Georgie's recommendation, outreach strategies could be aligned with events and programming that support students of color, including Black History Month, Asian American and Pacific Islander Heritage, and Hispanic Heritage month events. Additionally, outreach should continue to be conducted through specific courses that students of color may enroll in, such as ethnic studies courses. For example, Marco, recalled hearing about his study abroad program through his Native Heritage Speakers course,

but felt that access to this opportunity should be opened to students throughout the Spanish department. These recommendations indicate that study abroad offices need to be thoughtful about how they are engaging and collaborating with student groups and organizations on campus. Rather than waiting for prospective students to approach their office, study abroad advisors should be intentional about how they're conducting outreach on campus and whether their outreach strategies are targeted in ways that will increase study abroad participation.

Colleges and universities must also contend with the hidden costs of studying abroad and other potential barriers, including obtaining a passport. National campaigns such as CIEE's Passport Caravan and IIE's American Passport Project, which is targeted toward Pell-eligible students, may be promising avenues for higher education interested in expanding study abroad access for Pell-eligible students of color. Offering information about how to secure passports early in a students' educational trajectory may help them both envision study abroad as a possibility as well as help them prepare for the experience. Recent research suggests that students who participate in high-impact practices during their first-term are more likely to identify as Black and Latinx students (Valentine & Price, 2021), so timely outreach about study abroad opportunities is critical.

Finally, it is important to note the ways in which students' intersectional identities shape how they navigate study abroad practices and policies. Valerie, who has dyslexia, expressed concerned over the required written essay and scholarship application. She advocated for alternative forms of assistance, such as a videos or direct assistance from staff that could help her organize her application. She shared, "I think the biggest thing would be if they could offer like some kind of session where you could they'll like helping make an organizer. If someone sits down and helps me organize, I can write really well." One might extend this thought to include

alternative mediums for written application materials, such as audio or video assessments. These alternatives may make the study abroad application process more responsive to the needs of students with disabilities or other historically marginalized identities (Wick et al., 2019).

Program Alignment, Alternatives & Duration

Several of the students mentioned either aligning study abroad programs with students' courses or offering work or volunteer abroad programs through the College. For example, Deborah, who is seeking a career in healthcare, recommended that the institution offer volunteer or work abroad programs where students can gain hands-on experience in their field of interest. During the 2018-2019 academic year, over 38,000 students, which may have included community college students, participated in non-credit work, internships, volunteering, and research abroad. Further, a recent report indicates that participation in high-impact practices positively impacts community college student retention and academic outcomes (Valentine & Price, 2021). Community colleges may consider designing study abroad programs around particularly impactful practices (e.g., undergraduate research, learning communities). Such programs may also be designed to align with the workforce needs of the local community in which the college is nested.

Additionally, Deborah called for the expansion of study abroad programs to include "more programs to different parts of the world." While SWCC has increased its study abroad offerings over the past several years, this recommendation is still important given the importance of culturally relevant study abroad programs, especially for heritage-seeking students (Lee & Green, 2016; Penn & Tanner, 2009). The findings from this study suggest that heritage seeking programs aid students in interrogating and understanding their racial and ethnic identities, resulting in a sense of agency and empowerment. Thus, more study abroad programs should be

intentionally designed with these outcomes in mind as these programs may be more attractive to heritage seeking students.

Relatedly, Maria recommended that study abroad courses be aligned with students' personal, academic, and/or professional interests and needs. One of the appealing aspects of studying abroad in Ireland was that the course was taught through a social justice lens. Maria mentioned, "We were studying the social justice issues over there. Even though it was an anthropology class, it's still kind of falls under the social justice part of it because social justice is everywhere". Ensuring that short-term, faculty-led programs are relevant to students may help increase study abroad participation among community college students of color.

Finally, many of the participants' short-term programs were around seven to 10 days in length. However, several participants reported wanting to extend the program to a full two weeks so that they had more time to revisit places or further explore the area. This finding somewhat contradicts Raby's (2019) assertion that community college students want to participate in longer study abroad programs. Marco was the only person who advocated for potentially expanding the program duration to a summer or semester and only if the program was offered while he was also enrolled in courses. Since short-term study abroad programs are becoming increasingly popular, community colleges might put more effort toward strategically designing these programs with specific learning and developmental outcomes that will benefit community college students of color.

Broader Implications for the Field

One of the most important aspects of this study is the extent to which Delilah is able to reach out to prospective study abroad students and their families given her other priorities. Delilah's outreach efforts and ability to collaborate with faculty and staff to develop robust study

abroad programs is are laudable. However, is this a sustainable model for SWCC or other community colleges. There is no guarantee that another person in Delilah's position at SWCC would champion study abroad for students of color with the same level of commitment. As previously indicated, Delilah's role at SWCC is characteristic of similar international education roles in U.S. community colleges. As such, efforts should be put toward structuring education abroad roles at community colleges in more sustainable ways as well as offering adequate support and resources to educators in these positions to prevent burnout. This might mean creating positions where study abroad is the primary role and providing sustainable sources of funding and adequately staffing study abroad offices.

In addition to how education abroad roles at community colleges may be structured, efforts to further diversity the field should also be undertaken. Data suggest that the field of education abroad is self-replicating in terms of who works in the field. In a recent survey of education abroad administrators (n=975), 68 percent of the respondents identified as white and almost 78 percent identified as female (Diversity Abroad, 2021). These demographics largely mirror current study abroad trends, indicating that more work should be done to disrupt policies and practices that prevent more diverse practitioners from entering the field. Further, roughly 76 percent of postsecondary faculty members, including those at community colleges, are white (NCES, 2020). Given the state of the field, white faculty and administrators should also reflect on issues of race, racism, power, and privilege and interrogate their roles in these systems and how they impact their ability to effectively advise students of color about study abroad opportunities. This work should not solely fall to the few practitioners of color in the field. A great starting point for evaluating the extent to which policies and practices are equitable in any study abroad office is the Anti-Racist Framework for Education Abroad (Contreras et al., 2020).

Inclusive excellence (Milem et al., 2005) and anti-racist approaches to education abroad (Bolumole & Barone, 2020; Contreras et al., 2021) seek to acknowledge and disrupt the status quo in order to fully democratize study abroad for community college students of color.

Future Areas of Study

This study sought to examine the experiences of community college students of color who have navigated the study abroad decision-making process and understand the role that cultural wealth played throughout this process. As the findings emerged, several areas for future research also surfaced. Due to COVID-19, additional sources of data were challenging to obtain, including formal interviews with other SWCC staff and faculty members. It was not possible to observe study abroad information sessions or conduct document analysis due to being unable to collect data at the research site in-person. Future case studies might include these additional forms of data in order to provide a deeper understanding of the case and elicit additional perspectives.

The International Programs office at SWCC assisted me with recruiting participants for this study. It became apparent that the students in this study had a strong relationship with Delilah, the study abroad coordinator, and they may have participated in this study due to their relationship with her. Other students who did not participate in study abroad might not have had as strong of a connection with her. Therefore, future studies might consider different sampling methods to include a broader range of participant experiences. This study was also focused on students who decided to study abroad, thus, future studies may expand the sampling criteria to include community college students of color who did not study abroad to compare their experiences with study abroad students. It is likely that community college students of color who

do not study abroad hold similar types of capital but may be faced with additional systemic challenges and barriers that preclude study abroad participation.

The current study purposefully sampled students of color across a range of racial and ethnic backgrounds, rather than focus on one particular racial or ethnic group, in order to demonstrate that 1) students of color are not a monolith and 2) to demonstrate that students of color are affected by systemic barriers and systems of oppression in similar ways. One of the strengths of this study is that it offers nuanced understanding of how students of color with different racial and ethnic identities, and in some cases, shared identities, experience the study abroad decision-making process in varied ways. However, while this qualitative study offered an in-depth analysis of the participants experiences, future examinations of community college students of color in study abroad may employ quantitative or mixed methods approaches with larger samples of participants to help those in the field to shed light on inter and intragroup differences between groups. Large scale data could lead to a better understanding of national trends related to study abroad participation among community college students of color. Relatedly, Black students are also overrepresented in U.S. community colleges and there is a scarcity of empirical data on their experiences with study abroad with the exception of Willis' (2015) study.

Data for this study was collected in a single state with a particular state context. Therefore, future research might examine similar research questions across different state or regional contexts. For example, given SWCC's proximity to the U.S.-Mexico border, future research may examine the experiences of students at other borderland (Jauregui & Slate, 2009) community colleges. These efforts would provide a more nuanced understanding of how

community college students of color in different geographic regions experience the study abroad decision-making process in similar and dissimilar ways.

In conclusion, while the findings from this study provide an understanding of how community college students of color may experience the study abroad decision-making process, additional research is warranted to further understand the experience of these students in order to create more equitable, socially just, and race-conscious policies and practices that disrupt the systemic barriers that impede study abroad participant for historically marginalized populations.

Conclusion

Barclay Hamir and Gozik (2018) write, "Although the idea of inclusion is widely accepted in education abroad, more must be done to ensure inclusion in practice and intent" (p. 11). While inclusion differs across institutional contexts, one question that underpinned the current study was "What can Minority-Serving Institutions potentially learn from predominantly white institutions?" It is nearly impossible to separate contemporary study abroad policies and practices from the historical legacy of study abroad as a developmental experience for elite students, despite the ways in which the field works toward greater equity. Indeed, the institutions that are more likely to send students abroad continue to be liberal arts colleges (Whatley & Stitch, 2020).

Central to the research questions guiding this study was an attention to the systems of oppression, policies, and practices that continue to impede community college students of color from studying abroad. SWCC represents an exemplary example of how faculty and administrators form relationships with students, families, community members, and make financial aid processes transparent - all in service of ensuring study abroad is affordable and accessible. The participants and institutional actors in this study demonstrated incredible agency

and tapped into multiple forms of cultural wealth and knowledge in order to overcome the real and perceived barriers associated with study abroad. The fact that the participants leveraged various forms of cultural wealth to overcome the aforementioned barriers is a testament to the strength, resilience, and fortitude of U.S. community college students. Indeed, better resourced four-year PWIs have much to learn from MSIs in terms of supporting students of color and breaking down barriers to study abroad.

Appendices

Appendix A: Pre-Interest Survey

Lived Experiences of Community College Students of Color in Study Abroad

Thank you for your interest in participating in the research study The Lived Experiences of Community College Students of Color in Study Abroad. Please take a few minutes to complete this questionnaire, which will determine your eligibility for this study. A few additional questions are included so that a diverse group of participants in terms of gender, major, and study abroad location may be selected. By completing this questionnaire, you agree to be considered for participation in this study, although you may withdraw your consent at any time.

Only the researcher will have access to your identifying information. You will be notified via email if you are selected for the study. If you are not selected for the study, your identifying information will be destroyed.

If you have any questions about this study or your eligibility, please contact Nicole Barone at baronena@bc.edu. If you have any concerns or complaints about how you were treated during the process of completing this questionnaire, please contact the Boston College Office for Research Protections at irb@bc.edu or (617) 552-4778.

Q1 What is your name (first and last)?

_____

Q2 Please list your contact information (phone number and email address).

_____

Q3 What is your preferred way to be contacted?

- ○ Voice (4)
- ○ Text (6)
- ○ Email (7)
- ○ Other (8) _____

Q4 Please select the items below that best reflect your racial/ethnic identity (choose all that apply):

- ○ African American/Black (1)
- ○ White (2)
- ○ Hispanic/Latinx (non-White) (3)
- ○ American Indian/Alaska Native (4)
- ○ Asian (5)
- ○ Native Hawaiian or Pacific Islander (6)
- ○ MENA (Middle Eastern or North African) (7)
- ○ Two or More Races (Please Indicate) (8) _____
- ○ Other (9) _____

Q5 What is your gender?

- ○ Male (4)
- ○ Female (5)
- ○ Non-binary (6)
- ○ Prefer to self-describe (7) _____
- ○ Prefer not to say (8)

Q6 This study focuses on U.S. students, as international students at PCC may have very different experiences studying abroad. Please select the item below that best reflects your status in the U.S.

- ○ U.S. Citizen (1)
- ○ Permanent Resident (2)
- ○ Other (3)

Q7 Are you a first-generation college student (neither parent holds a bachelors degree)?

- ○ Yes (1)
- ○ No (2)

Q8 How would you define your socioeconomic status?

- ○ Low Income (1)
- ○ Working Class (2)
- ○ Middle Class (3)
- ○ Upper-Middle Class (4)
- ○ Upper Class (6)
- ○ Other (5) _____

Q9 What is your current employment status?

- ○ Working full-time (1)
- ○ Working part-time (2)
- ○ Not currently employed, looking for work (3)
- ○ Other (4) _____

Q10 Did you study abroad as a SWCC student?

- ○ Yes (1)
- ○ No (2)

Q11 Did you study abroad through a short-term study abroad program (8 weeks or less)?

- ○ Yes (1)
- ○ No (2)
- ○ Other (6) _____

Q12 During which term did you study abroad?

_____

Q13 Please list the name of your study abroad program and host country.

_____

Q14 What is your year in school? If you have graduated, please list the month and year that you graduated.

_____

Q15 What is your major or degree/certificate program?

_____

Appendix B: Consent Form

Boston College Consent Form
Boston College [Lynch School of Education & Human Development]
Informed Consent to be in study [*Lived Experiences of Community College Students of Color in Study Abroad*
Researcher: [*Nicole Barone*]
Type of consent [Adult Consent Form]

What is the Research?
You have been asked to take part in a research study about how community college students of color navigate and make meaning of the study abroad decision-making process. The purpose of this study is to further explore community college students' of color motivations for studying abroad, barriers and or factors that may have made pursuing study abroad opportunities a challenge, and mechanisms for overcoming these barriers and factors.

Why have I been asked to take part?
You are a current Southwest Community College student who identifies as a student of color, and are at least 18 years of age. Up to 20 students will be a part of this study.

If you agree to participate in this study I ask that you participate in two 60-90-minute interviews via the Zoom/Google Meet platform or over the phone.

Study Procedures

If you agree to take part in this study, you will be asked to participate in two 60-90 minute individual interviews during Spring and Summer 2020. Interviews will take place over Zoom/Google Meet or on the phone and will be audio or video recorded with your consent. The interview will be facilitated by myself, the researcher. I expect each interview to last no more than an hour and a half. The information collected through these interviews will not be will be linked to other research data.

Voluntary Participation
Participation in this project is *voluntary*—you do not have to take part if you do not want to. There is no cost to participate in this study. If any aspect of the study makes you feel uncomfortable, you do not have to participate in the study. If you choose not to be in this study, it will not affect your current or future relations with Southwest Community College and Boston College. You may leave the study at any time for any reason.

The researcher may dismiss you from the study at any time for the following reasons: (1) it is in your best interests (e.g., distress has resulted) or (2) you have failed to comply with the study rules.

Risks
This study may include risks that are unknown at this time, however, we don't believe there are any risks from participating in this research. Discussing your experiences of navigating the study abroad decision-making process or your study abroad experience may potentially affect your perceptions of these experiences. However, there are no known personal risks associated with reflecting on these experiences.

Benefits
This research is not designed to help participants personally, but they will have the chance to reflect on their experience as a student of color who has studied abroad through a community college. This process may affect participants' perceptions of themselves, their institutions, and increase self-awareness.

Privacy
Your privacy will be protected. The study components will be kept *strictly confidential*.

The records of this study will be kept private. In any sort of report that we may publish, we will not include any information that will make it possible to identify you. Your name and other information that can directly identify you will be kept secure and stored separately from the research data collected as part of the project. I may share your research data with other investigators without asking for your consent again, but it will not contain information that could directly identify you.

If the tape recorder is used, it will only be used to remind researchers what was said during the interview. Only the researcher will have access to audio or video recordings of the interviews, which will be destroyed or erased after they are transcribed and analyzed by the researcher.

All research data will be stored in a locked file cabinet and/or password protected computer, and the recording will be erased after the data has been analyzed. All written research data will be stored in a locked file cabinet.

If a BC researcher finds out during the talk that that child abuse or neglect is suspected, the BC researcher is required by law to report suspected child abuse or neglect to state officials as required by Massachusetts State law.

I will make every effort to keep your research records confidential, but it cannot be assured. Records that identify you and the consent form signed by you, may be looked at by the Boston College IRB or Federal Agencies overseeing human subject research. Mainly just the researchers will have access to information; however, please note that a few other key people may also have access. These might include government agencies. Also, the Institutional Review Board at Boston College and internal Boston College auditors may review the research records.

Otherwise, the researchers will not release to others any information that identifies you unless you give your permission, or unless we are legally required to do so.

The facilitator of all components of the project, have been trained in CITI human subjects' certification.

Compensation
You will receive a $40 gift card after completion of both interviews. If you withdraw from the study early, you will receive a $20 gift card. There is no cost to you to be in this research study.

Questions
If you have questions about this research, you may contact myself, my faculty advisor, Heather Rowan-Kenyon (Boston College) at heather.rowan-kenyon@bc.edu or 617-552-4797.

If you have questions about your rights as a research participant, or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), please contact the following:

Boston College
Office for Research Protections
Phone: (617) 552-4778
Email: irb@bc.edu

Your Consent

Audio/Video Recording Permission
I have been told that the interviews will be tape recorded only if I agree.
I have been told that I can state that I don't want the discussion to be taped and it will not be. I can ask that the tape be turned off at any time.

Consent to be Audio/video Recorded
I agree to be audio/video recorded.

***YES*_____ *NO*_____**

_____
Signature Date

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. I/We will give you a copy of this document for your records. I/We will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I understand what the study is about and my questions so far have been answered. I agree to take part in this study.

_____

Printed Subject Name

_____

Signature Date

I have received a copy of this form ___Yes ___No

Appendix C: Interview Protocol 1

Thank you for participating in my study! Please remember that during the course of the interview, you may decline to answer any question and may choose to skip a question and return to it at a later time during the course of the interview. Your identity and your responses to the questions will be kept confidential. At this time, I will ask you offer a pseudonym in order to keep your responses confidential.

I have requested to audio record the interview. Though you may have consented to being audio-recorded, please know that you have the option to change your mind or have me stop recording at any time.

This first interview will focus on your life history and the factors that influenced your decision to study abroad, which will enable me to put the participant's study abroad experience into a broader context. The participant will be asked to select a pseudonym in this interview.

First, I'd like to ask you a little about yourself.

1. How did you come to be a student at SWCC? Why did you choose SWCC? What is your major?
2. What is it like to be a student at SWCC?
3. Tell me about your college experience so far?
    a. Socially
        i. Can you talk about some of your other priorities outside of SWCC?
        ii. Are you involved in other extracurricular activities either on or off campus? Why or why not?
    b. Financially
        i. How are you paying for college? (Probe for financial circumstances)
    c. Academically
        i. Previous educational experiences?
        ii. Previous international experiences?
        iii. Have you attended other institutions of higher education?
    d. Relationships/Family?
    e. Have you attended any other institutions of higher education?
4. Which aspects of your identity that are most important to you?

This next group of questions asks about how you have navigated your educational journey so far - including at Southwest Community College, but also prior to this if you have attended other institutions.

Navigational capital

- Was there anything in particular that helped you prepare for college? For the study abroad decision-making process?
- Describe your support systems in college?

- How do you define success in college? Do you feel prepared to succeed in college? If not, what might help ensure success?
- Are you involved in any extracurricular activities through SWCC?
- What has been your biggest challenge in your educational journey so far?

These next few questions ask about your future plans and how they relate to your educational, career, or future travel goals, if any.

Aspirational capital
- What are your post-college plans?
- What are your career plans?
- How does study abroad align or not align with those plans?
- Did your family have expectations for you around going to college or studying abroad?

I would now like to ask you some questions about your family and the role they played in your educational journey and your decision to study abroad, if any.

Familial capital
- Tell me about your family. Where did you grow up?
- Education level and occupation?
- Where do they live?
- How do they view education? How do they view study abroad?
- Have their views influenced your views on study abroad if at all?

Now that you have told me a little about your family, I am wondering whether languages other than English were spoken at home.

Linguistic capital
- Do you speak more than one language? Do you understand more than one language?
- Do you think of the ability to speak more than one language as an asset?
- Which languages are spoken in your home?
- What languages do your family members speak?
- Are there ways of communicating that are important to you and/or your family (art, poetry, etc.)?

At this time, I would like to revisit other sources of support for you and talk about how your community/communities and how they have supported you along your educational journey, if at all.

Social capital
- How do you define community?
- Who is in your community? How do you identify them?
- Who do you consider friends?

- Do you have other sources of support that fall outside of your community?
- How do you define culture?

Finally, this last group of questions asks about any challenges you have experienced along your educational journey.

Resistant capital

- Tell me about your educational experiences?
- Have you felt any challenges during your educational journey? (ex. Racism, other forms of marginalization, challenges associated with being a community college student)
- Have you felt any resistance along your educational journey (from peers, institution, family, community)?
- What are you most proud of so far in your educational journey?

Other questions

- Is there anything else you would like to tell me about your personal history?

Wrap Up

Based on the things we've talked about today, which of these things do you think have influenced you the most to study abroad? During our next interview, we will talk more about your decision to study abroad and how you navigated this experience.

Appendix D: Interview Protocol 2

Thank you again for your time and participation in this study! Thank you for sharing your information about your life history during our first interview. This second interview will focus on your experiences as a community college student of color navigating the study abroad decision-making process, which includes searching for information, decision-making process, several questions about your study abroad experience, and any recommendations you have for Southwest Community College staff in terms of improving this process.

The second interview is focused on learning the significance of the study abroad application experience for each participant. It also provides an opportunity to build upon the previous interviews and clarify data, so additional questions could be asked based on the prior interviews.

Decision to Study Abroad

1. What led you to your decision to study abroad?
2. What or who influenced your decision to study abroad? How?
3. How did you go about deciding on a study abroad program?
4. In what ways were you prepared to study abroad? In what ways, if any, were you not prepared to apply to study abroad?
5. What role, if any, did SWCC faculty/staff or students play in your decision to study abroad?
6. What role did your family or community play in your decision to study abroad?
7. What role did your or your family's financial circumstances play in your decision to study abroad or select your study abroad program?
8. How could SWCC have better prepared you during the decision-making process?
9. Is there anything else you think I should know about you or our decision to study abroad?

Decision-making process

1. Could you describe, from start to finish, your experience applying to study abroad?
    a. How did you learn about study abroad opportunities at your school?
    b. When did you begin to look for study abroad opportunities?
    c. What kind of information did you think you need to make your decision?
    d. Did you gather information ahead of time? How?
    e. What source(s) did you rely on to gather information about studying abroad (i.e. family, friends, and/or your school) Were they helpful?
    f. Did you get enough information?
2. What was it like for you to go through the study abroad decision-making process at SWCC?
3. Could you describe your relationships and interactions with any SWCC faculty, staff, or students who were part of your study abroad application experience?
4. What was the easiest part of the decision-making process?

5. What was the most challenging part of the decision-making process?
6. To what extent, if any, do you think your race/ethnicity or other important identities affected your experience navigating the study abroad process?
7. Is there anything else you think I should know about how your study abroad decision-making process?

Meaning Making

1. What does/has being able to study abroad mean to you?
2. What is the significance of your study abroad experience for your life back home? (prompts: personal, relationships with friends/family, academics, future career).
3. What does it mean to be a community college student studying abroad? What does it mean to be a student of color studying abroad?
4. How, if at all, did race/other identities matter throughout your study abroad experience? (prompt for during decision-making process, during in-country)

Recommendations for Policy/Practice

1. In light of your experiences in-country and coming back, what is it about these experiences that would have helped during the decision-making process?
    a. How that you've had the experience, what in the decision-making process aligned, didn't align with your in-country experience?
2. If you could do it over again, is there anything about the study abroad decision-making process that you would do differently?
3. Are there ways in which faculty and administrators should use the information you have shared to market study abroad? Or educate other students on how to successfully plan to study abroad?
4. If you were in charge of study abroad at SWCC? What would you do? How would you open up access to others?

References

Amani, M. (2011). *Study abroad decision and participation at community colleges: Influential factors and challenges from the voices of students and coordinators*. [Doctoral dissertation, George Washington University]. ProQuest Dissertations and Theses.

Amani, M., & Kim, M. M. M. (2017). Study abroad participation at community colleges: Students' decision and influential factors. *Community College Journal of Research and Practice*, *00*(00), 1–15. https://doi.org/10.1080/10668926.2017.1352544

Amani, M., & Kim, M. M. (2019). Enhancing study abroad participation and choices of destination at community colleges. In G. F. Malveaux & R. L. Raby (Eds.), *Study abroad opportunities for community college students and strategies for global learning* (pp. 131–146). https://doi.org/10.4018/978-1-5225-6252-8.ch009

Andriano, B. R. (2010). *Study abroad participation and engagement practices of first-generation undergraduate students*. [Doctoral dissertation, George Washington University]. ProQuest Dissertations and Theses.

Baer, J. (2019). Opening the door to study abroad from community colleges. In G. F. Malveaux & R. L. Raby (Eds.), *Study abroad opportunities for community college students and strategies for global learning* (pp. 22–36). IGI Global. https://doi.org/10.4018/978-1-5225-6252-8.ch002

Bahr, P. R., & Gross, J. L. (2016). Community colleges. In M. Bastedo, P. G. Altbach, & P. J. Gumport (Eds.), *American higher education in the 21st century: Social, political, and economic challenges* (4th ed., pp. 462–502). Johns Hopkins University Press.

Barclay Hamir, H. (2011). *Go abroad and graduate on-time: Study abroad participation, degree completion, and time-to-degree* [Doctoral dissertation, University of Nebraska-Lincoln]. ProQuest Dissertations and Theses.

Barclay Hamir, H. & Gozik, N. (Eds.). (2018). *Promoting inclusion in education abroad: A handbook of research and practice*. Stylus Publishing, Inc.

Bista, K. (2016). Faculty international experience and internationalization efforts at community colleges in the United States. In R. L. Raby & E. J. Valeau (Eds.), *International education at community colleges: Themes, practices, research, and case studiest* (pp. 23–37). Palgrave MacMillan.

Blake-Campbell, B. (2014). More than just a sampling of study abroad: Transformative possibilities at best. *Community College Enterprise*, *20*(2), 60–72.

Bolumole, M. & Barone, N. (Autumn, 2020). What is the role of study abroad in advancing antiracism in international education? *International Higher Education.* https://www.internationalhighereducation.net/

en/handbuch/gliederung/#/Gliederungsebene/823/No.-104-Autumn-Issue-2020

Bourdieu, P., & Passeron, J. (1977). *Reproduction in education, culture and society*. Sage Publications, Inc.

Brockington, J., & Widenhoeft, M. (2009). The liberal arts and global citizenship: Fostering intercultural engagement through integrative experiences and structured reflection. In R. Lewin (Ed.), *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 117–132). Routledge. https://doi.org/10.4324/9780203876640

Brown, H., & Jones, J. A. (2015). Rethinking panethnicity and the race-immigration divide. *Sociology of Race and Ethnicity*, *1*(1), 181–191. https://doi.org/10.1177/2332649214558304

Brux, J. M., & Fry, B. (2010). Multicultural students in study abroad: Their interests, their issues, and their constraints. *Journal of Studies in International Education*, *14*(5), 508–527. https://doi.org/10.1177/1028315309342486

Canny, N. P. (1973). The ideology of English colonization: From Ireland to America. *The William and Mary Quarterly*, *30*(4), 575–598.

Carlson, J. S., Burn, B. B., Useem, J., & Yachimowicz, D. (1990). *Study Abroad: The experience of American undergraduates.* Greenwood Press, Inc.

Carter, H. (1991). Minority access to international education. *Black Students and Overseas Programs: Broadening the Base of Participation* (pp. 6–13). Council on International Educational Exchange.

Chang, A. (2015). "Call me a little critical if you will": Counterstories of Latinas studying abroad in Guatemala. *Journal of Hispanic Higher Education*, *16*(1), 3–23. https://doi.org/10.1177/1538192715614900

Che, M., Spearman, M., & Manizade, A. (2009). Constructive disequilibrium: cognitive and emotional development through dissonant experiences in less familiar destinations. In R. Lewin (Ed.), *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 99–116). Routledge. https://doi.org/10.4324/9780203876640

Chickering, A. W., & Gameson, Z. F. (1987). Seven principles for good practice in undergraduate education. *American Association of Higher Education Bulletin*, *39*, 3–7. https://doi.org/10.1016/0307-4412(89)90094-0

Chieffo, L. (2001). Determinants of student participation in study abroad programs at the University of Delaware: A quantitative study. [Doctoral dissertation, University of Delaware]. ProQuest Dissertations and Theses.

Chieffo, L., & Griffiths, L. (2004). Large-scale assessment of student attitudes after a short-term study abroad program. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *10*(Fall), 165–177. https://doi.org/10.36366/frontiers.v10i1.140

Cohen, A. M., Brawer, F. B., & Kisker, C. B. (2014). *The American community college* (6th edition). Jossey-Bass.

Coker, J. S., Heiser, E., & Taylor, L. (2018). Student outcomes associated with short- term and semester study abroad programs. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *XXX*(2), 92–105. https://doi.org/10.36366/frontiers.v30i2.414

Cole, J. B. (1991). Opening address of the 43rd international conference on educational exchange. In Black students and overseas programs: Broadening the base of participation (pp. 1–8). Charleston, SC. www.eric.ed.gov/PDFS/ED340323.pdf

Comp, D. (2007). *What we know about diversity in education abroad: State of the research*. In C.A. Herrin, S. Dadzie, & S.A. MacDonald (Eds.), Proceedings for the Colloquium on Diversity in Education Abroad: How to Change the Picture (pp. 48-52). Academy for Educational Development, Washington, D.C.

Contreras, E., Montgomery, M., & Sevilla-Garcia, H. (2021). An antiracist framework for education abroad. NAFSA: Association of International Educators. https://www.nafsa.org/ie-magazine/2021/1/5/antiracist-framework-education-abroad

Council on International Education Exchange. (n.d.). https://www.ciee.org/about

Davis, L. P., & Museus, S. D. (2019). What is deficit thinking? An analysis of conceptualizations of deficit thinking and implications for scholarly research. *Currents*, *1*(1), 117–130. https://doi.org/10.3998/currents.17387731.0001.110

Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, *10*(3), 241–266. https://doi.org/10.1177/1028315306287002

Delgado, R., & Stefancic, J. (2017). *Critical race theory: An introduction* (3rd edition). New York University Press. https://doi.org/10.18574/9781479851393

DesJardins, S. L., Toutkoushian, R. K., Hossler, D., & Chen, J. (2019). Time may change me: Examining how aspirations for college evolve during high school. *Review of Higher Education*, *43*(1), 263–294. https://doi.org/10.1353/rhe.2019.0096

Desoff, A. (2006). Who's not going abroad? *International Educator*, *15*(2), 20–27.

De Wit, H. (2009). Global citizenship and study abroad: A European comparative perspective. In R. Lewin (Ed.), *The handbook of practice and research in study abroad: Higher education*

and the quest for global citizenship (pp. 117–132). Routledge. https://doi.org/10.4324/9780203876640

Dinani, T. (2016). The impact of ethnic identity stage development on the intercultural sensitivity of African American students during study abroad. [Doctoral dissertation, Biola University]. ProQuest Dissertations and Theses.

Diversity Abroad. (2020). *2020 survey of diversity & inclusion among international educators.* https://www.diversitynetwork.org/page/Research_Reports

D'Lima, G. M., Winsler, A., & Kitsantas, A. (2014). Ethnic and gender differences in first-year college students' goal orientation, Self-Efficacy, and extrinsic and intrinsic motivation. *Journal of Educational Research*, *107*(5), 341–356. https://doi.org/10.1080/00220671.2013.823366

Doan, T. (2002). *Asian Americans: Study abroad participation, perspectives and experiences* [Master's thesis, University of Minnesota, Minneapolis]. ProQuest Dissertations and Theses.

Drexler, D. S., & Campbell, D. F. (2011). Student development among community college participants in study abroad programs. *Community College Journal of Research and Practice*, *35*(8), 608–619. https://doi.org/10.1080/10668920801901258

Drury, R. L. (2003). Community colleges in America: A historical perspective. *Inquiry*, *8*(1), 1–6.

Dwyer, M. M., & Peters, C. K. (2004). The benefits of study abroad. *Transitions Abroad*, 56–57.

Elliott, T. L., & Romito, L. (2018). Talking religion: Religious diversity in study abroad advising. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *30*(1), 1-7. https://doi.org/10.36366/frontiers.v30i1.399

Esmieu, P., Mullen, S., Samayoa, A. C., Gasman, M., Perkins, C., Wolff, M., Jimenez, C. D., & Beazley, M. (2016). *Increasing diversity abroad: Expanding opportunities for students at minority serving institutions*. https://www.ciee.org/downloads/MSI_Study_Report.pdf

Franklin, K. (2007). Long-term career impact and professional applicability of the study abroad experience. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *19*, 169–191. https://doi.org/10.36366/frontiers.v19i1.279

Freeman, K. (1999). The race factor in African Americans' college choice. *Urban Education*, *34*(1), 4–25. https://doi.org/10.1177/0042085999341002

Gaia, C. (2015). Short-term faculty-led study abroad programs enhance cultural exchange and self-awareness. *International Education Journal*, *14*(1), 21–31.

Garcia, H. F. (2015). *Exploring student learning on a short-term, faculty-led study abroad*

course through a student development lens. [Doctoral dissertation, University of North Texas]. ProQuest Dissertations and Theses.

Geyer, A., Putz, J., & Misra, K. (2017). The effect of short-term study abroad experience on American students' leadership skills and career aspirations. *International Journal of Educational Management*, *31*(7), 1042–1053. https://doi.org/10.1108/IJEM-10-2016-0203

Goldoni, F. (2017). Race, ethnicity, class and identity: Implications for study abroad. *Journal of Language, Identity and Education*, *16*(5), 328–341. https://doi.org/10.1080/15348458.2017.1350922

Gonlin, V., Jones, N. E., & Campbell, M. E. (2020). On the (racial) border: Expressed race, reflected race, and the U.S.-Mexico border context. *Sociology of Race and Ethnicity*, *6*(2), 161–178. https://doi.org/10.1177/2332649218821145

Gore, J. E. (2009). Faculty beliefs and institutional values: Identifying and overcoming these obstacles to education abroad growth. In R. Lewin (Ed.), *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 282–302). Routledge. https://doi.org/10.4324/9780203876640

Green, Q. (2017). *Feeling to see: Black graduate student women re(membering) Black womanhood through study abroad*. [Doctoral dissertation, Michigan State University]. ProQuest Dissertations and Theses.

Guba, E. G. (1981). Criteria for assessing the trustworthiness of naturalistic inquiries. *Educational Communication & Technology*, *29*(2), 75–91. https://doi.org/10.1007/BF02766777

Guerin, S. H. (2009). Internationalizing the curriculum: Improving learning through international education: Preparing students for success in a global society. *Community College Journal of Research and Practice*, *33*(8), 611–614. https://doi.org/10.1080/10668920902928945

Gutierrez, D. (2015). *Latino male college students in study abroad programs: The role of identity and culture, family, and faculty in making the decision to attend*. [Doctoral dissertation, California State University, Fresno]. ProQuest Dissertations and Theses.

Harper, S. R. (2012). Race without racism: How higher education researchers minimize racist institutional norms. *The Review of Higher Education*, *36*(1S), 9–29. https://doi.org/10.1353/rhe.2012.0047

Helms, R. (2017). *Mapping internationalization on U.S. campuses*. American Council on Education. https://www.acenet.edu/Documents/Mapping-Internationalization-2017.pdf

Hembroff, L. A., & Rusz, D. L. (1993). *Minorities and overseas studies programs: Correlates of differential participation* (Report No. ISBN-1-882036-14-X). New York, NY: Council on International Educational Exchange.

Hillman, N. (2020). *Why rich colleges get richer & poor colleges get poorer: The case for equity-based funding in higher education*. Third Way. https://www.thirdway.org/report/why-rich-colleges-get-richer-poor-colleges-get-poorer-the-case-for-equity-based-funding-in-higher-education

Hoffa, W. W. (2007). *A history of U.S. study abroad: Beginnings to 1965*. The Forum on Education Abroad.

Hoffa, W. W., & DePaul, S. C. (2010). Introduction. In W. W. Hoffa & S. C. DePaul (Eds.), *A history of U.S. study abroad: 1965-present* (pp. 1–14). The Forum on Education Abroad.

Hossler, D., & Gallagher, K. S. (1987). Studying student college choice: A three-phase model and the implications for policymakers. *College and University*, *62*(3), 207–221.

Huber, L. P. (2009). Challenging racist nativist framing: Acknowledging the community cultural wealth of undocumented Chicana college students to reframe the immigration debate. *Harvard Educational Review*, *79*(4), 704–730. https://doi.org/10.17763/haer.79.4.r7j1xn011965w186

Hurtado, S., Inkelas, K. K., Briggs, C., & Rhee, B. S. (1997). Differences in college access and choice among racial/ethnic groups: Identifying continuing barriers. *Research in Higher Education*, *38*(1), 43–70. https://doi.org/10.1023/A:1024948728792

Institute of International Education. (1988). Profile of U.S. Study Abroad Students, 1986/87-1987/88. *Open Doors Report on International Educational Exchange.*

Institute of International Education. (1991). Profile of U.S. Study Abroad Students, 1989/90-1990/91. *Open Doors Report on International Educational Exchange.*

Institute of International Education. (2017). Profile of U.S. Study Abroad Students, 2004/05-2015/16. *Open Doors Report on International Educational Exchange.* https://www.iie.org/opendoors

Institute of International Education. (2019). Fast Facts. *Open Doors Report on International Educational Exchange.* https://opendoorsdata.org/wp-content/uploads/2020/11/Open-Doors-Fast-Facts-2010-2019.pdf

Institute of International Education. (2020). Fast Facts. *Open Doors Report on International Educational Exchange.* https://opendoorsdata.org/fast_facts/fast-facts-2020/

Jauregui, J. A., & Slate, J. R. (2009). Texas borderland community colleges and views regarding undocumented students: A qualitative study. *Journal of College Student Retention: Research, Theory & Practice*, *11*(2), 183–210. https://doi.org/10.2190/cs.11.2.b

Juszkiewicz, J. (2017). *Trends in community college enrollment and completion data 2017*.

American Association of Community Colleges. https://www.aacc.nche.edu/2017/12/28/trends-in-community-college-enrollment-and-completion-data-2017/

Kasravi, J. (2009). *Factors influencing the decision to study abroad for students of color: Moving beyond the barriers*. [Doctoral disseration, University of Minnesota, Minneapolis]. ProQuest Dissertations and Theses.

Kasravi, J. (2018). Students of color and study abroad. In H. Barclay Hamir & N. Gozik (Eds.), *Promoting inclusion in education abroad* (pp. 45–60). Stylus Publishing, Inc.

Key, S. L. (2018). *Black American undergraduates studying abroad: What are their intentions and behaviors?* [Doctoral dissertation, University of Pittsburgh]. ProQuest Dissertations and Theses.

Kivunja, C., & Kuyini, A. B. (2017). Understanding and applying research paradigms in educational contexts. *International Journal of Higher Education*, *6*(5), 26. https://doi.org/10.5430/ijhe.v6n5p26

Knight, J. (2003). Updating the definition of internationalization. *International Higher Education*, (33), 2–3. https://doi.org/10.6017/ihe.2003.33.7391

Kuh, G. (2008). *High-impact educational practices: What they are, who has access to them, and why they matter*. Association of American Colleges and Universities.

Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education? *International Journal of Qualitative Studies in Education*, *11*(1), 7–24. https://doi.org/10.1080/095183998236863

Ladson-billings, G., & Tate IV, W. (1995). Toward a critical race theory of education. *Teachers College Record*, *97*(I), 47–68. https://doi.org/10.1080/10282580701850413

Lamont, M., & Lareau, A. (2006). Cultural capital: Allusions, gaps and glissandos in recent theoretical developments. *Sociological Theory*, *6*(2), 153. https://doi.org/10.2307/202113

Lareau, A., & Horvat, E. M. (1999). Moments of social inclusion and exclusion: Race, class, and cultural capital in family-school relationships. *Sociology of Education*, *72*(1), 37–53. https://doi.org/10.2307/2673185

Leask, B. (2009). Using formal and informal curricula to improve interactions between home and international students. *Journal of Studies in International Education*, *13*(2), 205–221. https://doi.org/10.1177/1028315308329786

Lee, J., & Green, Q. (2016). Unique opportunities: Influence of study abroad on Black students.

Frontiers: The Interdisciplinary Journal of Study Abroad, *28*(1), 61–77. https://doi.org/10.36366/frontiers.v28i1.380

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage Publications, Inc.

Lingo, M. D. (2019). Stratification in study abroad participation after accounting for student intent. *Research in Higher Education 60*(8), 1142–1170. https://doi.org/10.1007/s11162-019-09545-z

Lopez, R. A. (2005). Use of alternative folk medicine by Mexican American women. *Journal of Immigrant Health*, *7*(1), 23–31. https://doi.org/10.1007/s10903-005-1387-8

Luna, N., & Revilla, A. T. (2013). Understanding Latina/o school pushout: Experiences of students who left school before graduating. *Journal of Latinos and Education*, *12*(1), 22–37. https://doi.org/10.1080/15348431.2012.734247

Lu, C., Reddick, R., Dean, D., & Pecero, V. (2015). Coloring up study abroad: Exploring Black students' decision to study in China. *Journal of Student Affairs Research and Practice*, *52*(4), 440–451. https://doi.org/10.1080/19496591.2015.1050032

Luo, J., & Jamieson-Drake, D. (2015). Predictors of study abroad intent, participation, and college outcomes. *Research in Higher Education*, *56*(1), 29–56. https://doi.org/10.1007/s11162-014-9338-7

Ma, J., & Baum, S. (2016). Trends in community colleges: enrollment, prices, student debt, and completion. In *College Board Research*. https://trends.collegeboard.org/sites/default/files/trends-in-community-colleges-research-brief.pdf

Malmgren, J., & Galvin, J. (2008). Effects of study abroad participation on student graduation rates: A study of three incoming freshman cohorts at the University of Minnesota, Twin Cities. *NACADA Journal*, *28*(1), 29–42. https://doi.org/10.12930/0271-9517-28.1.29

McClure, K. R., Szelenyi, K., Niehaus, E., Anderson, A. A., & Reed, J. (2010). "We just don't have the possibility yet": U.S. Latina/o narratives on study abroad. *Journal of Student Affairs Research and Practice*, *47*(3), 363–382. https://doi.org/10.2202/1949-6605.6056

McCoy, D. L., & Rodricks, D. J. (2015). Critical race theory in higher education: 20 Years of theoretical and research innovations. *ASHE Higher Education Report*, *41*(3), 1–117. https://doi.org/10.1002/aehe.20021

McLewis, C. C. (2021). The limits of choice: A Black feminist critique of college "choice''' theories and research." In L. W. Perna (Ed.), *Higher Education: Handbook of Theory and Research Volume 36* (pp. 1–57). https://doi.org/10.1007/978-3-030-43030-6_6-1

Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and*

implementation (4th edition). Jossey-Bass.

Metzger, C. A. (2006). Study abroad programming: A 21st century retention strategy? *College Student Affairs Journal, 25*(2), 164-175.

Milem, J. F., Chang, M. J., & Antonio, A. L. (2005). *Making diversity work on campus: A research-based perspective*. Association of American Colleges and Universities. https://www.aacu.org/sites/default/files/files/mei/MakingDiversityWork.pdf

Morris, M. W. (2015). *Pushout: The criminalization of Black girls in schools*. The New Press.

Morris, J., & Kehl, K. (2007). Differences in global-mindedness between short-term and semester-long study abroad participants at selected private universities. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *15*(1), 67–79. https://doi.org/10.36366/frontiers.v15i1.217

Mullens, J. B., & Cuper, P. (2012). *Fostering global citizenship through faculty-led international programs*. Information Age Publishing, Inc.

Murjani, M. (2014). Breaking apart the model minority and perpetual foreigner stereotypes: Asian Americans and cultural capital. *The Vermont Connection*, *35*, 79–90. http://scholarworks.uvm.edu/tvc percent5Cnhttp://scholarworks.uvm.edu/tvc/vol35/iss1/10

National Association of Foreign Student Advisors. (n.d.). *Senator Paul Simon Study Abroad Program Act*. https://www.nafsa.org/policy-and-advocacy/what-we-stand-for/senator-paul-simon-study-abroad-program-act

National Center for Education Statistics. (2018). Fast facts: Back to school statistics. http://nces.ed.gov/ fastfacts/display.asp?id=372

National Center for Education Statistics. (2020). Characteristics of postsecondary faculty. https://nces.ed.gov/programs/coe/indicator_csc.asp

National Survey of Student Engagement. (2007). *Experiences that matter: Enhancing student learning and success*. https://files.eric.ed.gov/fulltext/ED512620.pdf

Nguyen, S., & Coryell, J. (2015). Flipping the script in study abroad participation: The influence of popular culture and social networks. *Journal of International Students*, *5*(1), 23–37.

Noon, E. J. (2018). Interpretive phenomenological analysis: An appropriate methodology for educational research? *Journal of Perspectives in Applied Academic Practice*, *6*(1), 75–83. https://doi.org/10.14297/jpaap.v6i1.304

O'Shea, S. (2016). Avoiding the manufacture of 'sameness': first-in-family students, cultural capital and the higher education environment. *Higher Education*, *72*(1), 59–78. https://doi.org/10.1007/s10734-015-9938-y

Padilla, L. M. (2001). But you're not a dirty Mexican: Internalized oppression, Latinos & law. *Texas Hispanic Journal of Law & Policy*, 7, 59-114.

Park, J. J., Dizon, J. P. M., & Malcolm, M. (2020). Spiritual capital in communities of color: Religion and spirituality as sources of community cultural wealth. *Urban Review*, *52*(1), 127–150. https://doi.org/10.1007/s11256-019-00515-4

Patton, L. D. (2016). Social class and identity. In L. D. Patton, K. A. Renn, F. M. Guido, & S. J. Quaye (Eds.), *Student development in college: Theory, research, and practice* (pp. 243–264). Jossey-Bass.

Patton, L. D., Harper, S. R., & Harris, J. C. (2015). Using critical race theory to (re)interpret widely studied topics related to students in US higher education. In A. M. Martinez-Aleman, B. Pusser, & E. M. Bensimon (Eds.), *Critical approaches to the study of higher education: A practical introduction* (pp. 193–219). John Hopkins University Press.

Patton, M. (2015). *Qualitative research and evaluation methods* (4th edition). Sage Publications, Inc.

Paus, E., & Robinson, M. (2008). Increasing study abroad participation: The faculty makes the differences. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *17*(1), 33–49. https://doi.org/10.36366/frontiers.v17i1.243

Penn, E. B., & Tanner, J. (2009). Black students and international education: An assessment. *Journal of Black Studies*, *40*(2), 266–282. https://doi.org/10.1177/0021934707311128

Perez II, D. (2014). Exploring the nexus between community cultural wealth and the academic and social experiences of Latino male achievers at two predominantly white research universities. *International Journal of Qualitative Studies in Education*, *27*(6), 747–767. https://doi.org/10.1080/09518398.2014.901573

Pérez, P. A., & Mcdonough, P. M. (2008). Understanding Latina and Latino college choice: A social capital and chain migration analysis. *Journal of Hispanic Higher Education*, *7*(3), 249–265. https://doi.org/10.1177/1538192708317620

Perkins, C. (2017). *Students of color studying abroad: A qualitative description of the factors that influence participation and the perceived impact of participation*. [Doctoral dissertation, Widener University]. ProQuest Dissertations and Theses.

Perkins, C. (2020). Rewriting the narrative: An anti-deficit perspective on study abroad participation. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *32*(1), 148–165. https://doi.org/10.36366/frontiers.v32i1.438

Perna, L. W. (2006). Studying college access and choice: A proposed conceptual model. In J. C.

Smart (Ed.), *Higher Education: Handbook of Theory and Researc*h (pp. 99–157). Springer, Dordrecht. https://doi.org/10.1007/1-4020-4512-3_3

Perna, Laura W., & Titus, M. A. (2005). The relationship between parental involvement as social capital and college enrollment: An examination of racial/ethnic group differences. *Journal of Higher Education*, *76*(5), 485–518. https://doi.org/10.1353/jhe.2005.0036

Peterson, D. L. (2003). *The decision to study abroad: contributing factors and implications for communication strategies*. [Doctoral dissertation, Michigan State University]. ProQuest Dissertations and Theses.

Picard, E., Bernardino, F., & Ehigiator, K. (2009). Global citizenship for all: Low minority participation in study abroad - seeking strategies for success. In R. Lewis (Ed.), *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 321-345). Routledge. https://doi.org/10.4324/9780203876640

Ponterotto, J. G. (2005). Qualitative research in counseling psychology: A primer on research paradigms and philosophy of science. *Journal of Counseling Psychology*, *52*(2), 126–136. https://doi.org/10.1037/0022-0167.52.2.126

Quezada, R. L., & Cordeiro, P. A. (2016). Creating and enhacing a global consciousness among ethnic minority students in community colleges. In R. L. Raby & E. J. Valeau (Eds.), *International education at community colleges: Themes, practices, research, and case studies* (pp. 263–280). Palgrave. https://doi.org/10.1057/978-1-137-53336-4

Raby, R. L. (2008). *Expanding education abroad at U.S. community colleges* [White paper]. *International Education*, (3). https://www.iie.org/Research-and-Insights/Publications/Expanding-Education-Abroad-at-US-Community-Colleges

Raby, R. L. (2019). Changing the conversation: Measures that contribute to community college education abroad success. In G. F. Malveaux & R. L. Raby (Eds.), *Study abroad opportunities for community college students and strategies for global learning* (pp. 1–21).

Raby, R. L. (2020). Unique characteristics of U.S. community college education abroad. *College and University*, *95*(1), 41–47.

Raby, R. L., & Rhodes, G. M. (2018). Promoting education abroad among community college students. In H. Barclay Hamir & N. Gozik (Eds.), *Promoting inclusion in education abroad: A handbook of research and practice* (pp. 114–132). Stylus Publishing.

Raby, R. L., Rhodes, G. M., & Biscarra, A. (2014). Community college study abroad: Implications for student success. *Community College Journal of Research and Practice*, *38*(2–3), 174–183. https://doi.org/10.1080/10668926.2014.851961

Raby, R. L., & Valeau, E. J. (2007). Community college international education: Looking back to forecast the future. *New Directions for Community Colleges*, (138), 5–14.

https://doi.org/10.1002/cc

Rhodes, G. M., Thomas, J. M., Raby, R. L., Codding, A. G., & Lynch, A. (2016). Community college study abroad and implications for student success: Comparing California and New Jersey community colleges. In R. L. Raby & E. J. Valeau (Eds.), *International education at community colleges: Themes, practices, research, and case studies* (pp. 263–280). Palgrave. https://doi.org/10.1016/S2213-8587(18)30147-5

Robertson, J. J. (2015). Student interest in international education at the community college. *Community College Journal of Research and Practice*, *39*(5), 473–484. https://doi.org/10.1080/10668926.2013.879377

Robertson, J. J., & Blasi, L. (2017). Community college student perceptions of their experiences related to global learning: Understanding the impact of family, faculty, and the curriculum. *Community College Journal of Research and Practice*, *41*(11), 697–718. https://doi.org/10.1080/10668926.2016.1222974

Rowan-Kenyon, H. T., & Niehaus, E. K. (2011). One year later: The influence of short-term study abroad experiences on students. *Journal of Student Affairs Research and Practice*, *48*(2), 213–228. https://doi.org/10.2202/1949-6605.6213

Salinas, C. (2020). The complexity of the "x" in Latinx: How Latinx/a/o students relate to, identify with, and understand the term Latinx. *Journal of Hispanic Higher Education*, *19*(2), 149–168. https://doi.org/10.1177/1538192719900382

Salinas, C., Doran, E. E., & Swingle, E. C. (2020). Community colleges' use of the term "Latinx." *New Directions for Community Colleges*, (190), 9–20. https://doi.org/10.1002/cc.20383

Salisbury, M. H., Paulsen, M. B., & Pascarella, E. T. (2010). To see the world or stay at home: Applying an integrated student choice model to explore the gender gap in the intent to study abroad. *Research in Higher Education*, *51*, 615–640. https://doi.org/10.1007/s11162-010-9171-6

Salisbury, M. H., Paulsen, M. B., & Pascarella, E. T. (2011). Why do all the study abroad students look alike? Applying an integrated student choice model to explore differences in factors that influence white and minority students' intent to study abroad. *Research in Higher Education*, *52*(2), 123–150. https://doi.org/10.1007/s11162-010-9191-2

Salisbury, M. H., Umbach, P. D., Paulsen, M. B., & Pascarella, E. T. (2009). Going global: Understanding the choice process of the intent to study abroad. *Research in Higher Education*, *50*(2), 119–143. https://doi.org/10.1007/s11162-008-9111-x

Sarabia, H. (2016). Borderland attachments: citizenship and belonging along the U.S.–Mexico border. *Citizenship Studies*, *20*(3–4), 342–358. https://doi.org/10.1080/13621025.2016.1158352

Samuelson, C. C., & Litzler, E. (2016). Community cultural wealth: An assets-based approach to persistence of engineering students of color. *Journal of Engineering Education*, *105*(1), 93–117. https://doi.org/10.1002/jee.20110

Schudde, L. T., & Goldrick-Rab, S. (2016). Extending opportunity: Perpetuating privilege: Institutional stratification amid educational expansion. In M. N. Bastedo, P. G. Altbach, & P. J. Gumport (Eds.), *American higher education in the 21st century: Social, political, and economic challenges* (pp. 345–374). John Hopkins University Press.

Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. Teachers College Press.

Shaw, S. T., Spink, K., & Chin-Newman, C. (2019). "Do I really belong here?": The stigma of being a community college transfer student at a four-year university. *Community College Journal of Research and Practice*, *43*(9), 657–660. https://doi.org/10.1080/10668926.2018.1528907

Simon, J., & Ainsworth, J. W. (2012). `Race and socioeconomic status differences in study abroad participation: The role of habitus, social networks, and cultural capital. *International Scholarly Research Network*, *2012*, 1–21. https://doi.org/10.5402/2012/413896

Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative phenomenological analysis: Theory, method and research*. Sage Publications, Inc.

Smith, Jonathan A., & Osborn, M. (2008). Interpretative phenomenological analysis. In J.A. Smith (Ed.), *Qualitative Psychology* (pp. 53–80). Sage Publications, Inc.

Solórzano, D. G. & Yosso, T. J. (2002). Critical race methodology: Counter-storytelling as an analytical framework for education research. *Qualitative Inquiry*, *8*(1), 23–44. https://doi.org/10.1177/107780040200800103

Stallman, E., Woodruff, G., Kasravi, J., Comp, D. (2010). The diversification of the student profile. In W. Hoffa & S. C. DePaul (Eds.), *A History of U.S. Study Abroad: 1965-Present* (pp. 115–160). The Forum on Education Abroad.

Stearns, P. (2009). *Educating global citizens in colleges and universities*. Routledge.

Stroud, A. H. (2010). Who plans (not) to study abroad? An examination of U.S. student intent. *Journal of Studies in International Education*, *14*(5), 491–507. https://doi.org/10.1177/1028315309357942

Stroud, A. H. (2015). *Should I stay or should I go?: Factors impacting the decision to study abroad among students who have expressed intent*. [Doctoral dissertation, University of Massachusetts Amherst). ProQuest Dissertations and Theses.

Sutton, R. C., & Rubin, D. L. (2004). The GLOSSARI project: Initial findings from a system-wide research initiative on study abroad learning outcomes. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *10*(1), 65-82. https://doi.org/10.36366/frontiers.v10i1.133

Sweeney, K. L. (2014). *Race matters: An examination of the study abroad experiences of African American undergraduates*. [Doctoral dissertation, University of Denver). ProQuest Dissertations and Theses.

Talburt, S., & Stewart, M. A. (1999). What's the subject of study abroad?: Race, gender, and `living culture'. *Modern Language Journal*, *83*(2), 163. https://doi.org/10.1111/0026-7902.00013

Tate IV, W. (1997). Critical race theory and education: History, theory, and implications. *Review of Research in Education*, *22*, 195–247.

Taylor, E. (1998). A primer on critical race theory. *The Journal of Blacks in Higher Education*, *19*(19), 122. https://doi.org/10.2307/2998940

The Forum on Education Abroad. (n.d.). *Glossary.* https://forumea.org/resources/glossary/

Thomas, D., & Menasce Horowitz, J. (2020). *Support for Black lives matter has decreased since June but remains strong among Black Americans*. Pew Research Center. https://pewrsr.ch/3hD9RYv

Tinto, V. (2006). Research and practice of student retention: What next? *Journal of College Student Retention: Research, Theory and Practice*, *8*(1), 1–19. https://doi.org/10.2190/C0C4-EFT9-EG7W-PWP4

Valentine, J., & Price, D. (2021). *Scaling high-impact practices to improve community college student outcomes: Evidence from the Tennessee board of regents*. Lumina Foundation.

Vande Berg, M., Paige, R. M., & Lou, K. H. (Eds.). (2012). *Student Learning Abroad, what our students are learning, what they're not, and what we can do about it*. Stylus Publishing, Inc.

Van Der Meid, J. S. (2003). Asian Americans: Factors influencing the decision to study abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *9*(1), 71–110. https://doi.org/10.36366/frontiers.v9i1.116

Vestal, T. (1994). *International education: Its history and promose for today*. Praeger Publishers.

Wang, J., Peyvandi, A., & Moghaddam, J. M. (2009). Impact of short atudy abroad programs on students' diversity attitude. *International Review of Business Research Papers, 5*(2), 349–357.

Wanger, S. P., Minthorn, R. S., Weinland, K. A., Appleman, B., James, M., & Arnold, A. (2012). Native American student participation in study abroad: An exploratory case study.

American Indian Culture and Research Journal, *36*(4), 127–152. https://doi.org/10.17953/aicr.36.4.08707161x6235611

Warburton, J., & Chambers, B. (2007). Older Indigenous Australians: Their integral role in culture and community. *Australasian Journal on Ageing*, *26*(1), 3–7. https://doi.org/10.1111/j.1741-6612.2007.00213.x

Whatley, M. (2017). Financing study abroad: An exploration of the influence of financial factors on student study abroad patterns. *Journal of Studies in International Education*, *21*(5), 431–449. https://doi.org/10.1177/1028315317697798

Whatley, M. (2018a). Who studies abroad at US community colleges? *Journal of Comparative and International Higher Education*, *10*(Winter), 66–69. https://doi.org/10.32674/jcihe.v10iWinter.695

Whatley, M. (2018b). Toward an understanding of peer influence on undergraduate study abroad participation. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *30*(3), 51–71. https://doi.org/10.36366/frontiers.v30i3.421

Whatley, M. (2019). Clearing the hurdle: The relationship between institutional profiles and community college study abroad. In G. F. Malveaux & R. L. Raby (Eds.), *Study abroad opportunities for community college students and strategies for global learning* (pp. 90–106). IGI Global.

Whatley, M., & Clayton, A. B. (2020). Study abroad for low-income students: The relationship between need-based aid and access to education abroad. *Journal of Student Financial Aid*, *49*(2), 1–39.

Whatley, M., & Raby, R. L. (2020). Understanding inclusion in community college education abroad: An investigation of policies and practices. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *32*(1), 80–103. https://doi.org/10.36366/frontiers.v32i1.435

Whatley, M., & Stich, A. E. (2020). From exclusive to inclusive: A mixed-methods investigation of study abroad participation and practices. *The Journal of Higher Education*, *92*(1), 140–167. https://doi.org/10.1080/00221546.2020.1768778

Wick, D., Willis, T. Y., Rivera, J., Lueker, E., & Hernandez, M. (2019). Assets-based learning abroad: First- generation Latinx college students leveraging and increasing community cultural wealth in Costa Rica. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *32*(1), 63–85. https://doi.org/10.36366/frontiers.v31i2.455

Willis, T. Y. (2012). *Rare but there: An intersectional exploration of the experiences and outcomes of Black women who studied abroad through community college programs*. [Doctoral dissertation, California State University, Long Beach]. ProQuest Dissertations and Theses.

Willis, T. Y. (2015). “And still we rise…”: Microaggressions and intersectionality in the study abroad experiences of black women. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *26*(1), 209–230. https://doi.org/10.36366/frontiers.v26i1.367

Wood, D. R. (2019). Study abroad outcomes assessment: A community college case study. In G. F. Malveaux & R. L. Raby (Eds.), *Study abroad opportunities for community college students and strategies for global learning* (pp. 72–89). IGI Global.

Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education*, *8*(1), 69–91. https://doi.org/10.1080/1361332052000341006

Yosso, Tara J., & García, D. G. (2007). “This is no slum!” A critical race theory analysis of community cultural wealth in culture clash’s Chavez Ravine. *Aztlán: A Journal of Chicano Studies*, *32*(1), 145–180.

Yosso, T. J., Parker, L., Solórzano, D. G., & Lynn, M. (2004). From Jim Crow to affirmative action and back again: A critical race discussion of racialized rationales and access to higher education. *Review of Research in Education*, *28*(1), 1–25. https://doi.org/10.3102/0091732X028001001

Zemach-Bersin, T. (2009). Selling the world: study abroad marketing and the privitization of global citizenship. In R. Lewin (Ed.), *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 303–320). Routledge. https://doi.org/10.4324/9780203876640