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Examining the Impact of a Pan-African Study-Abroad Program Model in Promoting Pan-Africanism and Global Competency Skills Among University Students of African Descent

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Abstract

This article presents a uniquely developed Pan-African Study Abroad Model utilized in Ghana to promote Pan-Africanism and global competency skills among university students of African descent. To date, few methods measuring global competency acquisition have been developed with a Pan-African lens, a glaring absence in the field of international education. Two research questions guided the study: 1) What is the impact of study abroad programs to participants' global competency skills for students of African descent? 2) How does a Pan-African Study Abroad Model promote Pan-Africanism among participants? The data revealed that the majority of respondents believed their level of understanding about African cultures and the need for Pan-Africanism increased after the experience. Finally, the article highlights that using a Pan-African Study Abroad Model for students of African descent may contribute to positive mental health outcomes related to identity development.

Keywords: Pan-African model, Black liberation, study abroad, Africa

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There are many study-abroad programs that are cited within the international education literature as being viable tools in developing global competency skills among university students. Black studies literature notes that university students of African descent should participate in study-abroad programs to enhance their roles as emerging Pan-Africanists to advance liberation agendas in global African communities. A significant volume of Black studies literature cites Pan-Africanism as the "only way to liberate all Africans at home and in the Diaspora." This article outlines and reviews a pilot study of a uniquely developed Pan-African Study Abroad Model utilized in Ghana to promote Pan-Africanism and global competency skills among university students of African descent. Based on research outcomes among participants, the authors assert a broader impact to all university students of African ancestry getting the access and experience to participate in a Pan-African Study Abroad Model in Ghana. The study abroad experience designed for students of African ancestry can positively impact identity, global competency, career focus, and students' view of themselves as leaders and change agents in their communities and globally. The following section will discuss the statement of the problem, and the literature review around study-abroad trends in the U.S. and disparity gaps among university students of African descent. The following sections will outline the Pan-African Study Abroad Model, the research design of the pilot study, and then the results. The article also presents study findings, implications, and areas of future research.

Statement of the Problem

A liberated existence for all people is inextricably within the core of what the word 'humanity" symbolizes: living in freedom, peace, and possessing equitable opportunities to thrive at micro and macro levels among cultural groups and society. The global reality for people

of African descent, however, sheds light on the historical plight and struggle of the right to humanity from times of colonization and enslavement up to today (Malisa & Nhengeze, 2018).

According to the United Nations (2020), diverse indicators demonstrating life success, equality, and social progress continue to be significantly lower among persons of African descent compared to other racial/ethnic groups in America and around the world. Persons of African descent continue to face racism, economic, social, and political oppression, brutalization from law enforcement, lower rates of social progress, and inequality that stems from over 400 years of slavery and colonization worldwide. The issues of oppression faced by persons of African descent furthermore can adversely impact mental health, thus impacting behaviors and state of wellness (National Urban League (2016; 2017) & United Nations (2010, 2020).

In countries across the globe, police are killing Black people at alarming rates, as noted by the United Nations and the United States and Brazil are prime regions to verify this reality (The Sentencing Project, 2018; United Nations, 2010). One example is that both the United States and Brazil possess statistically high rates of mass incarceration of Black people and police killings with no accountability at rates hugely disproportionate with the number of Black people living in both countries. Michelle Bachelet, High Commissioner for Human Rights in the U.N., stated:

> "I am dismayed to have to add George Floyd's name to that of Breonna Taylor, Eric Garner, Michael Brown and many other unarmed African-Americans who have died over the years at the hands of the police-as well as people such as Ahmaud Arbery and Trayvon Martin who were killed by armed members of the public. Procedures must change, prevention systems must be put in place, and above all police officers who resort

to excessive use of force, should be charged and convicted for the crimes committed."

(United Nations, 2020).

Oppressed people in any community strive to infuse modes of revolution to liberate themselves from all forms of oppression (Freire, 2000). Throughout history, both Africans on the continent and in the diaspora have been challenged with "creating the blueprints" that will outline a unified and collective strategic plan to healing, as indicated by life success measures, equality measures, and social progress (DeGruy, 2005). Historically, Africa and its diaspora have had the true narratives of our freedom fighters hidden or distorted in the history books (King, 2019; Wabi-Sabi & Teixeira, 2020). There are thousands of individuals whose histories should be made known in the fight for liberation and justice for African people.

Literature Review

Global Competency

Global competency, as defined by the United Nations, "includes the acquisition of in-depth knowledge and understanding of global and intercultural issues; the ability to learn from and live with people from diverse backgrounds; and the attitudes and values necessary to interact respectfully with others (OECD, 2016)." The OECD further cites global competency among young people as an important goal to be designed within pK-12 and higher education curriculum and instruction:

> Facing unprecedented challenges and opportunities, this generation requires new capacities. Whether in traditional or more entrepreneurial work environments, young people need to collaborate with others from different disciplines and cultures to solve complex problems and create economic and social value. The youth population needs to bring judgment and action to difficult situations in which people's beliefs and

perspectives are at odds. They need to identify cultural traits and biases and to recognize that their own understanding of the world is inevitably partial. (OECD, 2016).

Study Abroad and International Service-Learning Access in the U.S.

Study-abroad programs, both long-term and short-term/international service-learning (ISL), are cited in educational literature as a high impact potential (HIP), viable, experiential tool used to expand students' levels of global competence. Long-term study abroad programs are typically defined as semester or year-long. Short-term/ISL programs typically range from two weeks up to eight weeks for an intensive period. International Service Learning (ISL), a new pedagogy, adds an innovative hybrid from the domains of service learning, study abroad, and international education. Both types of study-abroad programs possess HIP to positively influence students' academic, professional, and personal growth and developing global competency outcomes. ISL experiences provide deeper levels of reflection, creating an environment for students to compare U.S. and international perspectives on course content compared to domestic service learning (Adeniji-Neil, 2012, Booker-Ammah Bringle, 2015, Hatcher, & Jones, 2011; Walls & Walls, 2014). Colleges and universities within the U.S. and internationally have responded by increasing study-abroad opportunities and programs for their students.

A recent survey found that almost 40% of companies surveyed missed international business opportunities because of a lack of internationally competent personnel. When 95% of consumers live outside of the United States, we cannot afford to ignore this essential aspect of higher education. The National Association of Foreign Student Advisers (NAFSA) has long advocated for policies such as the Senator Paul Simon Study-Abroad Program Act to expand the total number of U.S. students studying abroad and increase the diversity of study abroad students to

more closely match the undergraduate population and encourage study in nontraditional locations. (NAFSA, 2019).

According to a report by the Institute of International Education (IIE) (2019), the total number of U.S. college students that participated in study abroad programs for academic credit was 341,751 for the 2017-2018 academic year, a 2.7 percent increase over the previous year (Redden, 2019). The report showed the following racial demographic data breakdown of U.S. college student participation in study-abroad programs in 2017-2018: Asian/Pacific Islander - 8.4%; Caucasian - 70%; Hispanic/Latino American - 10.6%; Multiracial - 4.4%; American Indian/Alaska Native - 0.5%; Black/African American - 6.1%. The data represents an increase in access to study-abroad opportunities for the underserved populations of students in higher education, yet it still trails the diversity of the U.S. higher education community. For example, the study-abroad participation rate for Black/African American university students in 2017/2018 was 6.1%, yet the population represents 13.6% of U.S. postsecondary enrollment rates.

In addition to the deficient access to study-abroad programs for Black students, many of the 6.1% of students of African descent who participate in study abroad programs are immersed in experiences designed from a Eurocentric framework. As a result, they do not receive instruction and modeling within the study-abroad experience intended to serve as empowerment tools to improve and transform their communities.

Dr. Nathaniel Norment, Jr., a Black Studies Scholar from Temple University and Morehouse University, espoused that study-abroad/service-learning programs should be required among students of African descent. These programs promote opportunities for students to learn

how to volunteer, engage in communities of color, and inspire a commitment to economic and sociopolitical liberation (Norment, 2019).

Carruthers (1999), in his classic book *Intellectual Warfare,* cites Dr. Cheikh Anta Diop to make a special appeal for "African Americans" and "West Indians" to become a strategic intellectual force and create a strong African state based on cultural kinship. Diop proposes that continental and diasporan-Africans have mutual interests and needs that require them to work in unity (Carruthers, 1999, p. 222). Young people are undoubtedly the future of any nation or collective group. Study-abroad programming in Africa creates innovative ways to provide a form of liberation-based education that is experiential and engaging to students from the diaspora, both born in the USA and first and second generation emigrating from Africa.

Pan-Africanism and Youth Engagement: A Strategy Towards Advancing Liberation

Pan-Africanism has varying yet parallel definitions. For this article, three main definitions of Pan-Africanism are used. Pan-Africanism is defined as:

1. An idea: P. O. Esedebe (1970, p. 127) describes Pan-Africanism as "a politico cultural phenomenon which regarded Africa, Africans, and persons of African extraction as a unit in its early stages. It has consistently aimed at the regeneration and uplift of Africa and the promotion of a feeling of unity among Africans in general. It also glories in the African past and inculcates pride in African culture."

2. A movement: Campbell (1996, p. 218-219) describes Pan-Africanism "as a body of thought and action, shared but not uniform or dogmatic. A dynamic movement continually transforming itself and gaining new ideological perspectives considering changing circumstances. Enriching itself through its own experience. Flowing from

masses, groups and occasionally leaders of governments. Tending to the goal of the restoration of freedom and dignity for Africans at home and abroad."

3. A political objective: The 5th Pan-African Congress (an international meeting that included representatives of Africa and the diaspora) in 1945 defined Pan-Africanism as "The total liberation and unification of Africa under scientific socialism."

Pan-Africanism to unify African countries and people is identified as a viable and primary agenda to achieve collective liberation and true economic and social freedom (Carruthers, 1999; DeGruy, 2005). This has been the general direction since the term was first used formally in the late 19th and early 20th centuries.

Pan-African Study Abroad Model

Developed in Ghana, the Pan-African Study-Abroad Model focuses on three fundamental principles designed to positively impact the promotion of Pan-Africanism and global competency skills among students of African descent. The key principles of the Pan-African Study-Abroad Model are: 1) Identity and the Primacy of Africa, 2) Humanism, and 3) Collectivism (African Unity) and Socialism. The following sections outline the Pan-African Study Abroad Model and explain instructional delivery within a credit-bearing course inclusive of service-learning experiences.

The authors presented the Pan-African Study Abroad Model at two peer-reviewed, international conferences: 2017 at the Institute of African Studies Education Conference at the University of Ghana School of Law and 2018 at the International Urban Education Conference in Nassau, Bahamas. The model was met with great enthusiasm. It was primarily facilitated through a credit-bearing course at the University of Ghana and experiential learning opportunities during short-term and long-term study abroad programs in Ghana. In addition, the authors utilized the

model using an instructional framework called the New Instructional Design Model. The components are discussed in the following sections, and prototypes are offered for instruction.
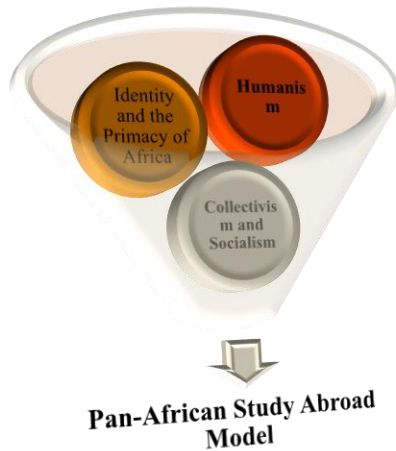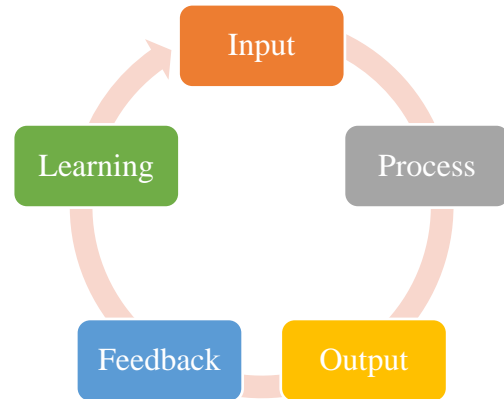
Figure 1   `   **Figure 2**

Pan-African Study Abroad Model

Isman New Instructional Design Model

   The authors adopted the "New Instructional Design Model" from Aytekin Isman. The Isman New Instructional Design Model based on instructional system theory outlines how to plan, develop, implement, evaluate, and organize learning activities to maximize student outcomes (Isman, 2011). According to Isman (2011, p. 137-138), "The theoretical foundation of the new model comes from behaviorism, cognitivism, and constructivism views. The new instructional model is interested in constructing new knowledge, designing meaningful learning experiences, motivation, and organizing." The model is based on active learning and enables the instructor to infuse long-term and comprehensive learning activities. Isman (2011, p. 142) notes, "During teaching and learning activities, the learner is active and uses cognitive, constructivist, or behaviorist learning to construct new knowledge. To construct new knowledge, educational technology materials are used. These materials are related to the goals and outcomes." This

model includes five stages displayed in Figure 2: 1- input, 2- process, 3-output, 4-feedback, and 5- learning. Within the following sections of the manuscript, the authors highlight the three components of the Pan-African Study-Abroad Model and offer prototype examples of infusing the Isman Instructional Design Model in teaching. Here, the authors focused on the first three components of the Instructional Model in outlining examples within the components of the Pan-African Study-Abroad Model: input, process, and output. In addition, the authors conducted the Pan-African Study Abroad Model pilot study to gain feedback from students (fourth component of New Instructional Design Model) and discussed what was learned (fifth component of the New Instructional Design Model).

A- Input

Part One of the Model

Setting the Needs

Identify Need: Recruit students of African descent to study abroad in a service-learning format that will allow experiential learning relevant to the African diaspora and the continent and to help people of African descent develop an understanding of self and their connection to Africa to participate in developing a Pan-African agenda for innovative solutions.

B and C- Process and Output

Part Two and Three of the Model

Goals & Objectives, Teaching Methods, and Instructional Tools

Process the teaching activity with participants then create a tangible measure showing the outcomes and objectives to the extent they are achieved through teaching activity or instructional tool. The assessment may include a pre-test, post-test, and other assignments. The instructor then revises instruction as needed after evaluating the "output".

The following sections explain each of the three thematic areas of the Pan-African Study Abroad model: Identity and the Primacy of Africa, Humanism, and Collectivism (African Unity) and Socialism. A table illustrates each concept, describes prototypes and teaching activities, and the infusion of the process and output within the New Instructional Model. Tables 1-3 in the Appendix outline the prototype and set outcomes for each of the three components of the Pan-African Study Abroad Model. The prototypes offer the readers an example to create their own teaching activities using the Pan-African Study-Abroad Model.

Identity and the Primacy of Africa

To engage with Pan-Africanism, students of African descent need to firmly establish their African identity and appreciation for Africa's primacy. Africans living in the diaspora, descendants of "Maafa" (better known as the African Holocaust), frequently feel disconnected from their African heritage and roots. This results from generations of "miseducation" in the formal and informal educational systems and non-African forces that encourage assimilation and the abandonment of African culture. Therefore, in building Pan-African unity, a first step must involve the exploration and appreciation of one's own African identity (Tolliver, 2000). Dr. Kwame Nkrumah, the first President of Ghana and a renowned Pan-Africanist, collaborated with Pan-Africanist Malcolm X to forge a partnership connecting Africa and the African diaspora to promote Pan-Africanism. Both Pan-Africanists, in their life's work, positioned that a critical component to developing Pan-African consciousness within most African people was to address: the dislocation of African identity and establishing the primacy of Africa. One of Malcolm X's most famous quotes on the primacy of Africa was: "No Black person in this world will be free until Africa is liberated." The emphasis was that all cultures have a homeland that must be strong and sovereign to be respected by other cultures and nations. Dr. James Hall, a

Pan-African scholar and historian, on a webinar hosted by the International Institute of Family Development, Inc. (2020) espoused, "Culture is one of the strongest combatants against oppression. If a group is not unified culturally, then uniting on economics, politics, and more becomes nearly impossible to attain toward liberation."

Humanism

We live in a world where over half of the population struggle to survive on less than 2.50 US dollars a day (Shah, 2013). People face the hardships of hunger, unemployment, educating their children, assessing medical care, and finding safe housing. This is a global phenomenon. Africa as a continent has been extremely hit hard. According to Patel (2018) and the SOS Children's Villages report, over 40% of the people in sub-Saharan Africa are estimated to be living in absolute poverty. In 2015, most of the population considered as "the global poor" live in Sub-Saharan Africa. No doubt Africa has had extreme consequences connected to globalization for more than 500 years. The impact of slavery, colonialism, depopulation, pillaging of natural resources, and manipulation by foreign aid have all been devastating on its people at home and abroad. Africans on the continent and around the world are needed to change this condition. Pan-Africanism is the proposed solution. The principle of humanism will be taught through the following components: definition and principles of humanism, understanding the impact of de-humanization, special protection of the vulnerable, and action and advocacy for change and transformation.

Humanism wants and commits to creating a world where all people have what they need to survive and thrive. Therefore, it is a critical challenge to implement the key principles, norms,

and values of Pan-Africanism into practical policies and actions which make the value of human life primary. The Pan-African Study Abroad Model is a means to measure how well students understand the importance of humanism.

Collectivism (African Unity) and Socialism

Economic empowerment within a cultural group or nation is integral to both survival and development. From the start of enslavement and colonization, oppressive forces dehumanized Africans for the sole benefit of building wealth for foreign nations and empires. It is imperative to highlight understanding and incorporating an economic perspective to define and implement Pan-Africanism. Using theoretical and practical examples, students will learn the differences in capitalist and socialist models as they have been applied in Africa. They will be exposed to the history of these models and their underlying principles to look at the connection to African history and culture. Student participants will also be challenged to understand why Kwame Nkrumah would state that "socialism and African Unity are organically complementary."

According to resolutions adopted by Kwame Nkrumah, George Padmore, W.E.B. Du Bois, and the others that assembled for the 5th Pan-African Congress held in 1945, Pan-Africanism included three essential elements: liberation from colonialism, African unity, and scientific socialism. This pronouncement, along with the global changes in perceptions of national sovereignty at the time, contributed significantly to the independence movement in Africa and led to dismantling traditional colonialism in the immediate years and decades that followed. Thus, in a relatively short amount of time, Africa went from a continent comprised primarily of territories under the direct control of foreign powers to one that today represents more than fifty politically independent nations.

The second element of Pan-Africanism, as defined in 1945, was the unity of these independent African countries into one political entity. This objective led to the formation of the Organization of African Unity in 1963, and then later the African Union in 2002. The objective of uniting Africa into a single political entity is still actively being pursued. It is inherently recognized as a natural step in the continent's evolution by its many governments and peoples.

Today, the third element of Pan-Africanism - scientific socialism - is arguably the last cornerstone that must be adopted to consolidate Africa's unity and development for the benefit of its almost 2 billion people both at home and in the diaspora. This is largely why there has been such an extensive effort to confuse people about the concept of socialism and remove it from the discussion of Africa's future. However, it remains an essential element of Pan-Africanism, and therefore it needs to be understood.

Understanding socialism and its intrinsic connection to contemporary Africa requires an examination of the history and culture of Africa and the essential principles of socialism. Therefore, students will be exposed to Africa's fundamental collectivist and humanistic cultural aspects. Despite centuries of foreign invasion and domination, these aspects can still be seen in the values that underlie many traditional elements of African culture, such as the relationships between people (familial, clan, and ethnic spaces), forms of education, concepts of property, and methods of production at the local level. Thus, each component exhibits elements of a traditionally collectivist past. Nkrumah proposed that these inherent and historical collectivist values form a more appropriate foundation for a socialist Africa than the competitive and individualist values that underlie capitalism.

The curriculum that will expose students to the socialist aspect of Pan-Africanism will include the following: 1) definitions of key terms and concepts (culture, ideology, socialism,

capitalism, collectivism, economic production, wealth, property, public and private ownership, development, etc.), 2) History of socialism and capitalism in Africa, 3) internationalism: the role of socialist and capitalist countries and institutions in Africa, 4) the role of industrialization and innovation, 5) cooperatives, private business and entrepreneurship, 6) socialist models and initiatives at the micro-level in Africa, 7) obstacles to socialism in Africa, and 8) benefits of Pan-Africanism: socialism and African unity. The curriculum is taught through a series of lectures, video presentations, exercises, and field visits.

"Socialism implies political power in the hands of the people, with the entire body of workers possessing the necessary governmental machinery through which to express their needs and aspirations. It is a concept in keeping with the humanist and egalitarian spirit which characterized traditional African society, though it must be applied in a modern context. All are workers, and no person exploits another. This is an application of scientific methods in all spheres of thought and production. Socialism must provide a new social synthesis in which the advanced technical society is achieved without the appalling evils and deep cleavages of capitalist industrial society." (Nkrumah, 1968, p. 28).

D and E- Feedback and Learning

Part Four and Five of the model

In part four of the model, feedback tools, surveys, and interviews assess student understanding. In part five, further instruction is revised, as necessary, based upon data collected to attain maximum levels of understanding. Further, teachers may track students for 1 to 2 years to measure their level of Pan-African activity and advocacy. Additionally, instructors may assign students projects to demonstrate understanding of one or more of the model's objectives if the course is for academic credit.

Pilot Study

A pilot study was conducted to assess the Pan-African Study-Abroad Model and measure the attainment of intended outcomes. The following section outlines the methodology and results of the pilot study, the implications for future research, next steps, and key findings. Development and validation of instruments to assess the impact of the Pan-African Study-Abroad Model in promoting Pan-Africanism and global competence among the target population are integral steps to enable the conduction of large-scale studies on this vital topic. Two research instruments were developed as a part of the study: The Pan-African Study-Abroad Model Survey and Pan-African Study Abroad Model Interview Protocols. The instruments serve to assess levels of global competence among students and alumni who participated in short and long-term study abroad experiences.

Outcomes, Methodology, and Evaluation

The three authors served as investigators to collaborate with the Pan-African Study-Abroad research team (three research assistants, an evaluator, and a transcriber) to develop and validate the two research instruments. The investigators then conducted a pilot study using the instruments. The design uses a mixed methodology to maximize the study's generalizability and scope after validating quantitative and qualitative instruments. The multiple programs differ in size, geographic locale, public or private designations, thus allowing comparative analysis of the data sets in future manuscripts.

The long-term study-abroad program is a statewide program in California based at a Ghanaian university. Students within the program can opt for summer, semester, and year-long programs in Ghana. The short-term program is a Washington DC-based non-profit taking students from different universities across the United States to Ghana to engage in International

Service Learning (ISL). Students participating in the short-term spend 2.5 to 3 weeks in Ghana. Both programs are course-based/credit-bearing for students. The pilot study proposed the following research questions for investigation:

1. What is the impact of study-abroad programs to participants' global competency skills for students of African descent?

2. How does a Pan-African Study-Abroad Model promote Pan-Africanism among participants?

Both research questions were measured using a mixed-method design (quantitative and qualitative), with the Pan-African Study-Abroad Survey and Pan-African Study-Abroad Focus Group Interview Protocol given to the sample population. The sample population were recent alumni (seniors having graduated in May for short-term) and university students (undergraduate and graduate levels).

Evaluation

The authors contracted an experienced evaluator/psychometrician to provide consultation, including validation of instruments and external evaluation to evaluate the effectiveness of the study. The evaluator was a faculty member at a premiere university in Ghana and committed to evaluating the following along the pilot study: 1) quality of the evaluation plan for the project, 2) methods of evaluation are appropriate and objective for the project and produce quantifiable data, and 3) conducting validation processes of the instruments. The authors additionally contracted a transcriber to address triangulation issues and graduate assistants to do data checks with the transcriptions. Finally, the investigators used NVivo in exploring thematic coding within the data.

Quantitative Results

Demographic characteristics of Survey Respondents

The Pan-African Study-Abroad Survey (2018) encompassed 12 demographic items, including the reason or rationale for participating in a study abroad program in Africa. The Pan-African Study-Abroad Program Model (both long-term and short-term study-abroad participants) for the 2017/2018 academic year of university study in Ghana was composed of 25 students. The Appendix includes the full demographic details among the 25 respondents for the quantitative portion of the pilot study (see Table 4).

Psychometric properties of the measures

The evaluator assessed the psychometric properties of the two measures used to collect the data. The Pan-African Study-Abroad survey had a total of 28 Likert-scale items and one area for comments. The first scale contained 12 items that were used to measure African identity and culture. The second scale contained 16 items that measured principles of Pan-Africanism.

The Cronbach alpha for the African identity and culture measure was 0.78, with the sub-scale of perception about African identity and understanding African culture at 0.23 and 0.73, respectively. The low Cronbach alpha value for perception about African identity could be due to the small number of items (i.e., five items). It was also found that the 16-item measure for principles of Pan-Africanism yielded an extremely high Cronbach alpha value of 0.97. These results suggest that the items used to measure African identity and Pan-Africanism are appropriate for the Ghanaian context. However, given the variance in the responses to Question #8 (regarding identity encompassing African and other roots), further analysis should be made to examine whether there was a consistent understanding of the question. Responses to all other

questions were predominantly in agreement or predominantly in disagreement. Responses to Question #8 were equally balanced between the two.

Pan-African Study Abroad Survey

African identity and culture

Twelve questions with 4-point Likert scale responses ranging from strongly agree to strongly disagree were used to assess students' understanding of African identity and culture. Five of these questions assessed students' perceptions about their African identity, and the remaining seven questions assessed students' understanding of African culture.

Key principles of Pan-Africanism

Sixteen questions with 4-point Likert scale responses ranging from strongly agree to strongly disagree were used to assess students' understanding and agreement with the key principles of Pan-Africanism. Quantitative findings in those categories are shown in the Appendix (see Table 5). Table 5 also highlights agreement rates to some of the items on the Pan-African Study-Abroad Survey.

Qualitative Results

Three focus groups were conducted to facilitate the qualitative investigation within the mixed-method pilot study (one long-term study abroad program and two short-term study abroad programs). Interview questions were asked regarding student experiences, values, and feelings. The focus group interview questions were designed to ascertain the Pan-African Study Abroad Program's impact on student views and perceptions about the expansion and influence on career goals and global competency skills, the understanding of Pan-Africanism, and the perception of African identity. The interview protocol had 14 questions.

Following qualitative research and focus group design, the study used purposive sampling outlining specific criteria the participants must fulfill for selection. The criteria were students participating in the Pan-African Study Abroad Program and identifying as a university student or recent graduate of African descent.

Data Collection and Analysis

All three investigators and the three research assistants were involved in the data collection. A transcription service in Ghana was contracted for focus group documentation. Research assistants co-conducted focus group interviews, which provided them opportunities to engage in research. This allowed for data analysis of qualitative research to be completed, including data checking and addressing the potential of triangulation. The transcription service presented the transcription reports, which were verified by the research team. Member checks were done by allowing research assistants to confirm the accuracy of interviews with the transcripts.

The research team reviewed and coded the data. Open/axial coding was infused to interpret and generate themes from each focus group. Next, the team discussed the group themes to agree upon broad themes among all three focus groups.

Focus Group Demographics

The Pan-African Study-Abroad Interview Protocol (2018) included 14 questions to explore insights, values, and perceptions among the focus group respondents. Demographic characteristics for the three focus groups are included in the Appendix (see Table 6).

Findings

The participant responses across all focus groups emphasized advocacy for all their peers to have the Pan-African Study-Abroad experience in Africa and that it be incorporated into the

curriculum for all students of African descent at pK-12 and university education levels. Participants indicated that the Pan-African Study-Abroad Program expanded their view of themselves beyond campus leaders to community leaders. Respondents also expressed that participation in the program broadened their career possibilities and sharpened their focus on civic responsibility.

Participants across all focus groups also shared the view that it can be important for non-Africans to be in a space controlled by Africans to give them the experience of being a "minority." They suggested that the experience could expand their world views as non-Africans and expose the false narratives about Africa that are often presented by the American education system. It was also suggested that an intensive workshop be held before studying abroad to address perceived racial superiority and the "savior syndrome." Participants shared a desire to have more exposure and education on economic systems, especially capitalism and socialism.

Six themes arose from the focus group discussions: 1) building African identity through immersion and seeking true narratives of Africa and ourselves, 2) future career linked to moral responsibility and social impact, 3) advocacy for the Pan-African Study-Abroad Program for all students of African descent, 4) the power of collectivism in providing economic empowerment for all, 5) how the experience revealed options of working and living outside the United States, and 6) increased understanding of Pan-Africanism and its principles as the path to liberation of all persons of African descent.

Building African identity through immersion and seeking true narratives of Africa and ourselves

Even at the higher education level, the miseducation within the American educational system was highlighted across each focus group. Participants emphasized how the experience of

studying abroad in Africa revealed true narratives and exposed false narratives about Africa imposed by the media, schools, the American government, and society. Participants indicated that they felt empowered to return to the U.S. and share the truth about Africa with their families and communities. For the short-term program, completing a campus/community presentation and publishing a blog and vlog is required to support the value concept of telling our own narratives and dispelling myths. *"I agree with the requirement but then even throughout this trip we kept saying, this is the part of Africa that they don't show. And I think that it is important to knowing what is really in Africa versus like what we learned. I feel a lot of what we learned when we were younger or even like depending on like what school you go to, you will learn the one-sided part of Africa instead of learning the full history. So, I think that the importance of like learning about Africa and actually coming on this trip taught me that like is important to know the history and be able to go back and probably write your own history instead of letting somebody else tell the story"*. Participant #1, Focus Group #3

Future career linked to moral responsibility to social impact

Participants discussed how service-learning and internship experiences in Ghana across the three focus groups for some sharpened their career focus and for others expanded their career outlooks. *"My career path has changed for the better. I am not planning to live in the US. Although I still want to own a hospital in the US, after my study abroad experience, I now want it to support a hospital in Ghana. Due to poverty and inaccessibility, in Ghana, people only seek healthcare as a last resort – when conditions are very dire."* Participant #9, Focus Group #1

Advocacy for Pan-African Study Abroad Program for all students of African descent

Participants across all three focus groups offered very emotional and passionate expressions that Pan-African study-abroad programs should be a part of the curriculum for all

students of African descent at university and pK-12 levels. The low levels of Black student participation and males in study-abroad programs were noted. Five of the participants said they only considered Africa as a study-abroad destination. A popular comment was that Africa had been discouraged as a destination by white administrators and generally by society; however, non-Africans are here in their numbers. *"Perceptions of Africa have been distorted, and stereotypes must be combated. There is often a big disconnect between Diaspora and Continental Africans – it comes from miseducation. Study abroad helps build connections. Sitting in a classroom with majority African students, learning about Africa, can be a positive experience. Seeing an all-Black staff running a big operation like a hospital can be empowering. As a dark-skinned Black woman, the experience here can be very empowering. We must be patient and learn from each other as Diaspora and Continental Africans – it can be offensive when people talk like they know you, but they really do not. They have only seen or know a caricature. It can almost be like white Americans talking like they know the Black experience. Being in Africa gives an important perspective on how vital Africa is to the world". Participant #5, Focus Group #1*

The power of collectivism in providing economic empowerment for all

Participants in the Pan African Study-Abroad Program were continually exposed, through the course and through cultural immersion, to analyze collectivism and individualism. In addition, they were challenged to reflect on how both collectivism and individualism impacts society at micro and macro levels in the areas of economics, culture, social issues, education, and more. *"Collectivism would elevate those at the bottom (the majority). We still practice some form of collectivism in our culture as a means of survival. When one comes up, we all come up. Success for Africans is never as a result of only individual effort. Instituting collectivism would*

be a step back in history, but a step forward in human progress. Collectivism will instill more

equity versus equality". Participant 7, Focus Group #1

Experience revealing options to work and live abroad – outside of the United States

Students across all focus groups emphasized the impact of the Pan-African Study Abroad experience illuminating the idea that "we have options" in finding careers abroad and living abroad. In addition, the racial injustice and inequities in American society were highlighted, and the ideas that they can create their own paths outside of the U.S. *"So, before coming to Ghana, again, like number nine, I'm a life planner. I have my whole entire life planned out. And my original plan was to come back, get my masters, teach overseas a little bit, and come back to America and bring all my knowledge to the children in the States. But after being here and comparing Ghana to the US, I'm like what I'm not told as a child within the way I grew up, I decided that I'm gonna go back to America and get my masters but after my masters I will teach overseas. But I will not return to America to live. I will visit my family, but I will not live in a country that does not accept me or that will not accept my children. I will find somewhere else for us to live but I will not be returning to America to live." Participant #2, Focus Group #1*

Increased understanding of Pan-Africanism and it is principles as the path to liberation

These participants also indicated an increased awareness of the importance of Pan-Africanism as the solution to the liberation of Black people globally. Students agreed on the three principles of Pan-Africanism being imperative. They indicated a need for increased research and study on economic models to adopt what is best for Africa and the diaspora. *"We all have a role to play in helping to give a truthful portrayal of Africa. We must create space for African Americans to be proud of themselves and their culture. We must do the same for other Diasporans. Sometimes, it feels like the culture of Africans in the Diaspora is treated as not*

legitimately African. Students would be more receptive to Pan-Africanism if more people of their generation were leading some of the discussions. We need to create more opportunities for these discussions and interactions – to discuss our history and culture. The journey to be a Pan-Africanist goes beyond just a study abroad experience." Participant #3, Focus Group #1

The three authors and the research team were able to develop both a qualitative and quantitative instrument toward evaluation of the uniquely designed Pan-African Study-Abroad Model utilized in Ghana: The Pan-African Study Abroad Survey and the Pan-African Study Abroad Interview Protocol. One of the important objectives of a pilot study is to explore feasibility toward larger-scale studies, to which validation of instruments is of critical importance. The instruments created were revealed to be reliable and valid measures and can be used within larger-scale studies in the future. The investigators will explore expanding the number of items along the scale for African identity as discussed in quantitative results, especially including how the Pan-African Study-Abroad Model can impact mental health wellness outcomes.

The investigators completed the pilot study with the research instruments to investigate the two primary research questions: 1) What is the impact of study abroad programs to participants' global competency skills for students of African descent? 2) How does a Pan-African Study-Abroad Model promote Pan-Africanism among participants? The study participant data revealed high degrees of fidelity to both research questions along with the survey and interview protocol. Thus, the Pan-African Study-Abroad Model made a vital link for students on promoting Pan-Africanism in their future careers as global leaders and their understanding of the importance of Pan-Africanism for the advancement of African people globally.

The Pan-African Study-Abroad Model utilized in Ghana possesses three pillars important to how teaching and learning curriculum and activities are designed and implemented during the study abroad experience among students: identity and primacy of Africa, humanism, and collectivism (African unity) and socialism (means toward economic empowerment). Incorporating the Isman New Instructional Design Model and being thoughtful and innovative in planning, developing, and organizing the learning activities among the investigators maximized student outcomes within the pilot student, the overarching goals being students' global competency skill development and promoting Pan-Africanism among the participants.

The authors highlight that the Pan-African Study-Abroad Model's focus on the identity and the primacy of Africa and humanism can contribute to mental wellness and mental health among the participants. Ko and Ko (2020) advocate that the United States has a historical and contemporary issue of the dismissal of Black life. The dismissal of Black life in the United States contributes to mental health issues among persons of African descent. Ko and Ko (2020) highlight values and contributions, including art, music, film, religion, theory, literature, and family systems, are aspects of Black life often rejected, erased, or diminished within the U.S. society. This can lead to feelings of inferiority and rejection among Black people. Tolliver (2000, p. 112) espouses, "In Ghana, those in positions of power, authority, and decision making are Black." Contemporary scholars and historical Pan-Africanists advocate that traveling to the continent and immersing oneself strengthens the African/Black identity. One must even explore and appreciate one's own African identity before working on Pan-African unity. Malcolm X, on the topic of identity and primacy of Africa, advocated, "commitment to unity in our fight to freedom cannot be achieved without the liberation of Africa. Africa is at the center of our liberation (Umi, 2015, p.1)." One of the six salient themes from the qualitative analysis emerged

to support this highlight: "building African identity through immersion and seeking true narratives of Africa and ourselves." A second salient theme aligning to the importance of identity and the primacy of Africa emerged as "advocacy for Pan-African Study Abroad Program for all students of African descent." The two themes, including their proposed link to mental wellness, will be further discussed in the implication of policy and area of future research section.

The second pillar, humanism, may also link to mental wellness and mental health outcomes in students traveling to the continent of Africa together and working on social justice issues. Including students of African descent from multiple universities across the United States promotes premise of network and coalition-building for students, specifically students who may identify as Black American and students that identify as first, second, or third generation emigrating to the U.S. Traveling together has the potential of creating deeper bonds and could allow them to see each other as partners in the Pan-African movement. It is a critical challenge to implement the key principles, norms, and values of Pan-Africanism into practical policies and actions which make the value of human life primary. The Pan-African Study-Abroad Model is a means to measure how well students understand the importance of humanism. The qualitative research did have emerging themes uplifting the model's capacity to make those intellectual links for students. One of the six emerging themes was "future career linked to moral responsibility and social impact." The third and final pillar highlights "increased understanding of how Pan-Africanism and its principles are the paths to liberation."

The third pillar of collectivism and (African unity) and socialism supported two of the six emerging themes from the data: "power of collectivism in providing economic empowerment for everyone." In the paper's final section, the authors offer areas for future research and implications and recommendations for policy.

Areas for Future Research

The first possibility for future research is doing larger scale and longitudinal studies to the Pan-African Study-Abroad Model. For example, larger-scale studies can be conducted among students participating in a program in Ghana, and it can also extend to other countries in Africa that have study abroad students to examine reliability properties. As mental health and mental wellness in Black communities is an area of concern, the authors highlight that another area of future study could be examining and evaluating the impact of the Pan-African Study-Abroad Model on their mental wellness and behaviors. This is significant as mental health and wellness in the Black community is a major issue resulting from persistent and structural systems of oppression, including racism. The third area of future research could be how traveling and mutual learning through the study abroad program impacts Black American students and African students towards solving issues together among first, second, or third generation immigrants. This can allow them to see each other as potential partners in the Pan-African Revolution.

Implications and Recommendations for Policy

"Possibility thinking" occurs only within contexts of expanded reality and increased life experiences. Study abroad programs within higher education institutions remind students that they are global citizens. Influencing and impacting the worldview of youth as future leaders is paramount to "building resilient communities" and solving shared social justice issues around the globe.

The Pan-African Study Abroad model being adopted at more institutions creates access for all that can be innovative and widespread tools to expand the Pan-African strategic youth mission among university students. This includes engaging every member of the African collective to take on roles as a Pan-Africanist in tangible and measurable ways and creating a

strategic action plan for the total liberation of all African people inclusive of economics, politics, social justice, education, and social realities. The authors offer that new and innovative policy could be creating a coalition of universities across the United States, including HBCUs, other MSIs, and PWIs, to create a pipeline of awareness and access for every student of African descent to have a study abroad experience in Africa using the Pan-African Study Abroad Model. The coalition-building can create innovative dialogue to take finances away as a barrier for students not engaging in study abroad experiences, including placing it in tuition. Hence, students know it is an expectation from freshman year.

Stakeholders in higher education institutions could create a coalition that funds a Pan-African Institute. This could be housed in a Ghana-based university space. Vast themes of research studies could be done on Pan-African Study Abroad, and students can engage in research projects and other scholarly projects.

A conceptual analysis of the Pan-African Study Abroad Model suggests the "transferability of skills" with students engaging in Pan-African advocacy, eventually gaining global competency skills. This work encourages further studies investigating the correlation between student knowledge, attitude, skills and their roles as Pan-Africanists.

Conclusion

The authors advocate that all students of African descent gain access to the uniquely designed Pan-African Study Abroad Model to enhance their university performance outcomes and actively develop the blueprint for the liberation of all African people: Pan-Africanism. The authors assert that administrators and policymakers should create think tank forums to develop policies that remove finances as barriers to study abroad programs for students of African descent and add experiential learning components to their curriculum planning within their major

disciplines. The assessment instruments that are responsive to the cultural values of these institutions will encourage administrators to create infrastructure in resources, curriculum, and staff that will institutionalize study abroad programs throughout universities for students of African descent.

Finally, the authors call for stakeholders to organize and implement policies for all university students of African descent to engage in Pan-African study abroad model programs. Key universities can create a Pan-African Student Institute in strategic areas of Africa to conduct large-scale and longitudinal research utilizing the developed research instruments and expand student engagement in communities toward transformative change and innovation across disciplines.

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Appendices

Table 1- Prototype/Teaching Activity for Identity and Primacy of Africa

Prototypes /Teaching Activity for Component One	Desired Outcomes
Identity and Primacy of Africa	1- Students will be able to analyze the similarities and differences of persons of African descent. 2- Students will be able to construct an action proposal to building Pan-African unity within a specific community along with one outcome measure (economic, education, politics, social/civic engagement).

Teaching Activity Name and Steps:
    A. Community Interview Assignment
   1- Create an interview protocol to facilitate an informal interview/discussion with two people in the host nation. *Some suggestions of people may be a classmate from the host nation; a faculty or staff member from the host nation; a merchant you may have met at the market; a supervisor at your service-learning site; or a community member at your service site.*
 	
 Hint: Your interview/discussion protocol should be around their perceptions of Africans of the Diaspora and similarities and differences perceived to themselves.	

Table 2- Prototype/Teaching Activity for Humanism

Prototypes /Teaching Activity for Component Two	Desired Outcomes
Humanism	1- Students will be able to analyze the past (slave trade) and present (trafficking of women and children) and make connections. 2- Students will be able to recognize the value of all humans and advocate for the protection of the vulnerable.

Teaching Activity Name and Steps:
    1- Processing Definitions of Humanism

<u>Definition of Humanism.</u>

<u>**Humanism**</u>**: "Any system or mode of thought or action in which human interests, values, and dignity are taken to be of primary importance, as in moral judgments. A devotion to or study of the humanities. A theory of the life of man as a responsible being behaving independently of revelation or deity." (Goldwag, 2007)**

"*Humanism* is a highly effective approach to human development. It is as concerned with personal development as it is with social responsibility. It is probably the most humane and holistic approach to ethical philosophy humanity has ever devised…it is flexible, rational, compassionate, and responsible. Our goal is to be the best ethical people we can be but humble enough to understand that we can always improve regardless of how good we may be. The focus of humanistic learning is threefold:

1. Critical Thinking

2. Compassion-Based Ethics

3. Personal Responsibility." (Humanist Learning Systems, n.d.)

2. The Impact of De-Humanization

Activity: Trip to Cape Coast or Elmina Slave Castle Dungeons

Plan an escorted tour to either castle, which can be given by the Director of the Castles or University historians. This tour is an experience that should:

    1. Reveal the impact of de-humanization (The African holocaust via the Trans-Atlantic slave trade and other routes to Europe, South America, etc.).
    2. Process the impact of robbing the African nation of humans and resources in the past and today.
    3. Stimulate discussion on the need for reparations (correcting past wrongs) and social justice; and
    4. Contemplate modern-day slavery.

Table 3- Prototype/Teaching Activity for Collectivism (African Unity) and Socialism

Prototypes/Teaching Activity for Component Three	Desired Outcomes
Collectivism (African Unity) and Socialism	1- Students will be able to analyze the impact of capitalism within a society. 2-Students will be able to articulate the potential benefits of collectivism, unity, and socialism for Africa.

Teaching Activity Name and Steps:

Activity 1: Visit a cooperative and African centered school

Activity 2: Create a new economic hybrid model based on African collectivism and innovation rewards

Review who benefits from Africa's resources and divided economy and project what a united continent and economic system would look like

Example: Disunity of Africans bring: needless fighting/war; poverty/economic dis-empowerment; continuing loss of culture; weakening of social & political control.

Who Benefits? USA/Europe/Multinational Corporations

Who loses? Africana

Unity Can Bring: an end to conflicts; economic empowerment; political and social control

Who will Benefit? Africans

Who will lose? USA/Europe/Asia/Multi-national Corporations

Methods of Exposure and Teaching for Collectivism

Provide interaction with Pan-African Student organizations

Table 4- Demographic characteristics of Survey Respondents

1- Gender	6 males and 19 females
2- Race/Ethnicity	15 identified themselves to be African American, 5 Afro-Caribbean: and 2 with multi-racial backgrounds. 3 left it blank

3-	**Age Range**	19 to 43 years old The average age for the students who participated in the program was approximately 23 years. Two left items blank
4-	**Country of Birth**	The majority twenty-three (23) of the participants were born in the United States, with only two (2) indicating that they were born in Haiti.
5-	**Host country where you participated in the program**	All students participated in the program within Ghana, West Africa
6-	**Time (Season) of Study Abroad Experience**	Thirteen (13) spring or summer break; eight (8) semester-long; and four (4) year long
7-	**University Affiliation or 3rd party Provider**	12 CA University Program; 13 3rd party/faculty-led providers
8-	**Home University type**	Fourteen (14) study abroad students were from HBCUs and an HSI within the California State University system. Six (6) were from 4 other universities
9-	**Year of Participation**	2017-2018
10-	**University classification**	Ten (10) students were seniors, six (6) were graduate students, five (5) were juniors one (1) sophomore, and the remaining 3 left it blank
11-	**First Study abroad experience**	For all the 25 students, this was their first study abroad experience
12-	**Reason or rationale for participating**	Seven reasons categorized: 1) re-connecting to their African roots; 2) opportunity to experience the African continent including both as a potential place to live in future and explore the socio-political climate of Ghana; 4) get a global perspective on the world beyond an American viewpoint; 5) Unearth true narratives of Africa beyond falsehoods; 6) To pursue academic and career interests; 7) Wanting to experience being the racial majority versus minority.

Students who participated in the study abroad programs gave *reasons* for participating in the program. Below are a few of the quotes from participants regarding reasons for participating in the Study Abroad Program.
"I wanted to give back to the community and connect back to my roots as an African in the diaspora." (Participant 4, male, age 21)

"I wanted to compare my HBCU experience with an education system in an African country. Also, I wanted to establish my own interpretation of the African continent and eradicate any falsehood or stereotypes that I have been introduced to throughout my upbringing". (Participant 2, female, aged 22)

For some participants, their reason for participation in the program was to give them the opportunity to experience the African continent that may offer them the chance to learn in new ways. This may invariably help them in the future to serve in some global capacity. These are illustrated in the narratives below:

"An opportunity that I could not pass up, to step foot on the continent of Africa and to serve in a global capacity." (Participant 5, male, age 21)

The third reason some of the exchange students gave for participation in the program was to experience the socio-political climate of Ghana that they may have read and heard about. Finally, for some students, it helped to enrich their program that they were presently doing in the United States. This is illustrated below:

"I had the desire to study African or African American literature and poetry. I also wanted to understand what it is like in Ghana/Africa is really like opposed to the narratives posed by the media in the United States". (Participant 6, female, age 20).

Table 5- Pan-African Study Abroad Survey Categories and Findings

Pan-African Study Abroad Survey Categories and Findings
Perception about African identity   1- Eight-four (84) percent of the respondents agreed that they see Africa as the birthplace of their cultural identity.   **2-** Ninety-two (92) percent of the respondents agreed they are proud of their African cultural identity.
Understanding about African culture   1- Ninety-six (96) percent of the participants agreed that they felt their level of understanding about African culture had increased after the Pan-African Study Abroad Program experience.   2- Eighty-eight (88) percent of the participants agreed they believe that all culture/ethnic identities are equally important.
Key principles of Pan-Africanism   1- Eighty-four (84) percent of the participants agreed they accept the principle of the primacy of Africa.   2- Eighty-eight (88) percent of the respondents agreed they accept the principle of humanism.   3- Eighty-eight (88) percent of the participants agreed they accept the principle of collectivism/socialism.   4- Ninety-two (92) percent of the participants agreed they understand the importance of Pan-Africanism for the advancement of African people globally.   5- Ninety-six (96) percent of the participants agreed with the principle that traveling to Africa helped them learn more about Africa than they could have learned from a textbook.   6- Ninety-two (92) percent of the respondents agreed that the study abroad experience in Africa helped them understand the importance of all people working together globally for human rights and justice.

Table 6- Focus Group Demographics

Focus Group 1- Respondents participated in long- term study abroad program in Ghana   - All survey participants were female. This indicates the small number of male study-abroad students' rates at the premiere university in Ghana, particularly among students of African descent.   - Although participants were asked to choose only one term to identify themselves racially or ethnically, several students selected more than one term to describe themselves. For example, two participants identified themselves as 'multiracial.'   - Eight students had been in Ghana for approximately eight months, and four students were in their fourth month in Ghana.   - Eight students were in their senior year, three were juniors, and one was in her sophomore year.   - For all but one (1) student, the experience in Ghana was their first study abroad experience.
Focus Group 2- Respondents participated in the short term (14 days) study abroad program in Ghana via- non-profit/faculty   Four participants were female, and two were male. This indicates the small number of male study-abroad students, particularly among students of African descent. All participants identified as African American.   **All students attended the program for 14 days.**
Focus Group 3- Respondents participated in the short term (18 days) study abroad program in Ghana via- non-profit/faculty   Nine participants were female, and two were male. This indicates the small number of male studies abroad students, particularly among students of African descent.