

Chilson, Peter and Mulcahy, Joanne B. (2017). *Writing Abroad: A Guide for Travelers*. Chicago, IL: University of Chicago Press. 224 pages.

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Writing Abroad: A Guide for Travelers addresses a public of thinking, writing, and otherwise culturally curious travelers who know that the meaning one takes from encounters with otherness emerges not in a single moment but, rather, from a longer process of turning over and re-turning over these experiences with difference, each time from a slightly new angle. Meaning, like writing, comes in drafts—full of deletes, run-on moments of excitement, spurts of loss and abandonment, and then increasingly refined insights.

In this short, smart book, Peter Chilson and Joanne B. Mulcahy, both academics and writers with substantial experience abroad, lay out a framework of discussions and prompts that do what the title promises: they guide. They guide the writing traveler through a series of freewrites, questions, and comparative examples that are decidedly *not* of the quick tips or “10 keys to cultural knowledge” variety. Rather, Chilson and Mulcahy begin with the conviction that as we write we discover and transform our ideas about ourselves and others. They show us how to open up that first notebook or file to generate preliminary ideas that can then be reshaped into more nuanced, formal pieces in a range of non-fiction genres. For this reason, although the book is not directed explicitly or exclusively toward domestic students studying abroad (or international students studying on U.S. campuses), global education professionals would do well to give this well-researched guide a read.

The book is divided into two parts: “Encountering Cultures” and “Return and Revision.” Yet revision forms a fundamental part of the writing in every chapter from the very first forays into one’s notebook or device to the final revising before publication, posting, or delivery to an instructor. Each chapter includes remarks upon different topics interspersed conversationally with excerpts from non-fiction travel writers culled from a dazzling array of places and times. In between the different topics (for example, how to think about language, how to write about place, etc.), the authors interject brief freewriting prompts. These are nicely placed: one at a time and lightly without overwhelming. Even if the reader does *not* write, they will begin thinking about the sounds of a market stall where they stopped for lunch, or the face of their host mother, or a brief exchange with someone at a bus station. Another helpful gesture the authors make is to interweave different place references and travel modes so that there is room for all, whether you went to Mexico or Russia, lived in the countryside or a *favela*, whether you are writing about “life with a family in Mumbai or hiking in the Himalayas,” and “whether you have been away a month or five years.” This also makes

the book widely accessible and welcoming as it does not privilege any particular model or duration of study/travel abroad.

The key strength of the book lies in its emphasis on freewriting and on revision. Writers are not expected to show remarkable insight in their first draft. Rather, there is a slow build characterized by constant revisitation and revision of earlier notebook entries that synchs perfectly with how experiential learning works. The authors do a superb job moving us forward while underlining the need to reflexively loop back. They inquire about writers' own prior experiences of family and of place, for example, and instruct them to leaf (or scroll) back to an earlier entry and mine their notes, tweets, and posts. The recursive quality permeates. What did you write when you first approached this place or encounter? What do you now think? How could you pull out the one good sentence in that earlier freewrite and turn it into a fuller piece fleshed out with details and dialogue? Above all, writers will feel free to get their ideas out earlier, which they can then polish and revisit en route.

Another strength is that the authors make use of an extensive array of literary non-fiction examples coming from a powerful range of exquisite writers to make their instructive points. By doing so, they invite the reader-writer to enter into this larger conversation about what it means to travel, and they create a certain community across time and space. Through quotes and short excerpts, they offer inspiring examples of beautiful, unique, quirky, or intense observations that show the power of words to capture something of other walks of life and our own forays into them. Indeed, these examples create an excitement about writing and a desire to join in, which then moves the tone beyond something merely pedagogical to, perhaps, something more philosophical.

A student could use this book to catalyze their learning process on any sort of program, and an instructor abroad could also use it as a model for designing cultural learning. For students who move from general learning about a cultural context to a more specific focus on research, an internship, or other project while abroad, the approach could easily be extended and adapted to these areas (see the chapters on religion and politics for some points of departure). Once having gone through the book, new prompt ideas begin to flow naturally.

The book also makes a strong choice for the contemporary student traveler overwhelmed by information (both factual/research-based/media-driven *and* sensory and linguistic). The practice of writing will help with the eternal question of "how to shape the mass of information?" (p. 7), whether for themselves, their constituents back at home, or for an eventual research paper, blog series, podcast, or other piece of work.

Finally, and no less importantly, the authors take into account safety and risk, and they consider the ethical implications of writing about/photographing/filming/etc. others. They include an insightful chapter on social media, also full of writing exercises and discussions, about the impact of published/public words, and they underline the need to take careful, critical responsibility for one's writing. This too will be much welcomed within a university context as we navigate increasingly complex questions about human subjects, authorship, and authority. Chilson and Mulcahy offer examples of expert books about these different issues, and also note key websites, university and other training programs, and other resources—an important contribution for global educators.

Overall, the book packs a wide array of ideas and suggestions into a very digestible short format. Were there to be a sequel, one might hope to see more on what happens when/if the writing (filming, podcasting) gets shared with the interlocutors and interviewees, with friends and families who may not travel, and with colleagues who do. We might also wonder, for a future work, how students might venture into collaborative writing and thinking *with* those they encounter in their travels. These musings aside, the authors end the book with three bibliographies: one on writing, one on travel literature, and one on ethnography and fieldwork, leaving the reader with an array of roads forward for further intellectual travel.

But beyond all else, Chilson and Mulcahy remind us of the joy of writing in order to learn what we think, and they invite the traveler to slow down and go deep in order to engage and negotiate difference. What they ultimately argue is that writing and editing create a means to reflect on the fascinating nature of life in a world populated by a range of others who have new things to teach us about how to be human in the 21st century.

Hartman, Eric, Kiely, Richard, Boettcher, Christopher, and Friedrichs, Jessica. (2018). *Community-Based Global Learning: The Theory and Practice of Ethical Engagement at Home and Abroad*. Sterling, VA: Stylus. 275 pages.

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How can universities, professors, and students fulfill their public and civic roles in a context of globalization? In *Community-Based Global Learning: The Theory and Practice of Ethical Engagement at Home and Abroad*, Eric Hartman, Richard Kiely, Christopher Boettcher, and Jessica Friedrichs offer a theoretically informed, empirically tested, and ethically responsible model for global engagement in higher education. As the authors propose, community-based global learning (CBGL) is a learning and/or service experience oriented to the formation of critical global citizens and to community-driven human development. Although such experiences commonly happen in study abroad, they can also take place in domestic programs for global learning based on and off campus.

Theoretically, CBGL draws from critical pedagogy, cosmopolitan thought, community development, and international development theories. Critical pedagogy and cosmopolitanism inform the CBGL goal of critical global citizenship. Critical global citizens recognize the common humanity of people across cultures, understand the responsibilities that come with human interconnection on a global scale, approach cultural difference with cultural humility, and question hegemonic and historical structures that exploit, marginalize, and exclude people. Learning and/or service experiences are more likely to nurture critical global citizens when they are designed, implemented, evaluated, and improved in collaboration with the communities in which the experiences take place. As in community-based research, this collaboration needs to be genuine and continuous, with power sharing between university and community stakeholders. This collaboration

ensures that global learning produces both educational outcomes for students and development outcomes for communities.

Empirically, CBGL is based on a review of studies of service learning and international education. The authors also drew from their extensive and diverse experience with CBGL, which spans disciplines and continents. One of the qualities of the book is the profusion of real life examples, ranging from excerpts of student reflection essays to the story of how leaders of a CBGL program responded to a student health emergency in an isolated town in Tanzania. Those empirical studies and practical experiences have demonstrated that CBGL can be transformative for students, increasing global civic engagement, intercultural competence, and capacity for critical reflection.

After a thorough discussion of the literature and experiential background that inform CBGL, Hartman, Kiely, Boettcher, and Friedrichs explain how to design, implement, and evaluate CBGL programs. Faculty and study abroad and service learning professionals will feel a significant burden lifted, given the clear guidelines and numerous toolboxes with ready to implement planning templates, self-reflection assignments, student group activities, health and safety check lists, etc. If you are looking to create a CBGL program or adapt an existing program to the CBGL model, this book has virtually everything you need.

I was particularly compelled by what the authors call the Amizade Model of CBGL, which consists of a three-credit anchor course in a disciplinary content area that is paired with a three-credit CBGL course involving community-driven learning and/or service, critically reflective practice, and development of cultural humility and global citizenship. These courses might be taken abroad (or away, in the case of domestic programs) but need to be framed with pre-immersion and post-immersion activities. Pre-immersion activities such as readings, orientations, and reflection exercises prepare students for the global experience. Post-immersion activities, such as capstone projects and reentry courses, consolidate learning, help students cope with reverse cultural shock, and sustain global civic engagement. This “sandwich” structure is very important for effective global learning.

At many points, however, the book is repetitive. For example, the last chapter literally quotes the first. As in the literature on community-based teaching and scholarship, terms like “critical,” “reflective,” “collaborative,” and “partnership” are overused. Precisely because those are important principles of community-based teaching and research, they should not be added to sentences just for the sake of it. I also missed a deeper engagement with the literature on international development. The authors engage with the literature on community development but do not fully explore the connections between CBGL and major theoretical paradigms in international development studies, such as dependency theory, neoliberalism, and developmental state theory. A noticeable exception is post-development theory (as represented in the scholarship of Arturo Escobar), which clearly influenced the notions of cultural humility that inform CBGL. However, thanks to the authors, there is now a starting point for CBGL scholars and practitioners to reflect on how theories of international development can inform CBGL programs and on how CBGL scholarship and experience can inform theorization on international development.

We live at a time in which cosmopolitan solidarities and intercultural understanding are under strain. Xenophobia and ethnic nationalism are eroding our global public sphere. Globalization,

however, is inescapable and higher education has to respond to the changes it entails. CBGL is a remarkable model for the global engagement of universities, scholars, and students. For those seeking to educate students to think critically about the realities of globalization and to collaborate in the development of marginalized communities, this book is a must read.