e IESL project

The ethics of international engagement & service learning

Global Praxis: Exploring the
Ethics of Engagement Abroad

An Educational Resource Kit

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Global Praxis: Exploring the Ethics of Engagement Abroad

"Universities play a crucial role, by providing our society with citizens who not only have the learning and the skills to succeed as professionals in their chosen careers, but also possess the moral conviction and the vision to see the importance of using their knowledge in the interests of creating a better world."

Professor Stephen J. Toope
Law, Education, and Social Change
Keynote Address to Lawyers' Rights Watch Committee
October 4, 2007

Interest and activity in international engagement and service-learning appear today to be at an all time high. To this effect, educators are charged with the challenging task of developing in future generations a sense of global citizenship as a way to enable "serious intellectual and moral examination of the most crucial issues facing our world."[1] Developing global citizens is thus emerging as a key element in educational mission and vision statements.

At the University of British Columbia, international engagement is seen as one way to foster a commitment to global citizenship.[2] [3] Hundreds of students participate in international academic exchanges and Service-Learning placements outside Canada every year. These are opportunities for transformative learning experiences that can help foster in learners what Professor Toope sees as a "moral conviction" for an unwavering social responsibility to use knowledge toward creating a better world. In his address to the 2007 graduating class at Harvard, Bill Gates also remarked that "humanity's greatest advances are not in its discoveries, but in how those discoveries are applied to reduce inequity." He encouraged the new graduates to "be activists" against global inequities, assuring them that "it will be one of the greatest experiences of your lives."

However, there is also growing concern that international engagement initiatives can potentially place the communities we seek to serve at risk for exploitation and harm, particularly when projects focus on meeting students' or institutions' ends instead of serving first the community identified needs and empowerment interests.

For someone deeply interested in ethics, social responsibility, human agency, and the problems of power and privilege, I was very fortunate to find several colleagues, students, staff, and faculty alike, with whom I could reflect and discuss some of the key ethical issues that inevitably emerge during international engagement and service-learning. We concluded that the development of reflective skills and critical consciousness are essential for the development of professional and humanistic values such as integrity, respect and compassion. This led to an application for a Teaching and Learning Enhancement Fund grant, the outcome of which is our Ethics of International Engagement and Service-Learning (EIESL) initiative.

1 Watt, J., Sinfield, I. & Hawkes, C. (2000) Civics today (Toronto, Irwin).
2 International Engagement [Internet]. The University of British Columbia, Vice-President Research and International. [cited 2011 March 1]. Available from: http://research.ubc.ca/vpri/international-engagement
3 http://research.ubc.ca/sites/research.ubc.ca/files/uploads/documents/HeRRO/International-Strategy-Discussion-Paper.pdf

It has been an honour and a privilege for me to work with and be inspired by the several committed students, faculty and staff who joined me in this project. I am deeply indebted to all the people who have contributed to the scholarship, teaching and service activities that EIESL has facilitated. Our project is an achievement of our collective learning, commitment and perseverance. We heed the words of Ernest Boyer, former president of the Carnegie Foundation, that the "crisis of our time relates not to technical competence, but to a loss of the social and historical perspective, to the disastrous divorce of competence from conscience." It is my deepest hope that our work will continue to bring together people who are concerned about social inequities and who seek to contribute toward positive social change through ways that are respectful, reciprocal and responsible.

Dr. Shafik Dharamsi
Principal Investigator of the EIESL Project

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"Higher education in society is really impacting concepts where students can internalize, see and reflect on their own social lives and see how they can do things and start thinking critically about issues…you (Community Partner) start thinking yourself, then you go back and study and think and share. Higher education really has a role to play in that way in international development and community development." - Community Partner interview - East Africa

Introduction

Welcome to the Global Praxis: Exploring the Ethics of Engagement Abroad educational resource kit! The intention of this kit is to provide practical tools to further establish and maintain a practical and sustainable ethical platform for international engagement at the University of British Columbia (UBC). Through critical discussion and innovative learning activities, this kit provides opportunities for deep personal reflection, capacity building and ethically engaged action. We hope the culture of International Engagement and Service-Learning at UBC will be transformed by this collective capacity and that UBC may act as a catalyst for change within the larger academic community.

This kit was developed collectively by students, staff, faculty and community partners who are passionate about engaging dialogue around ethical approaches to International Engagement and Service-Learning. The EIESL team solicited the UBC community to submit engaging, interactive and creative learning activities drawing from case studies, arts-based learning, discussion, and critical reflection. The team also offered skill development workshops to support students in contributing to the kit. We invite students, international community partners, and UBC staff and faculty to contribute over time to the ongoing co-construction of this vital resource.

Who is the Kit for?

This kit is for individuals from any discipline who are interested in volunteering, working or researching abroad. The kit is also designed as a resource for faculty and instructors who are supporting students to engage in critical examination of international development and other global issues. We hope that this resource will be used in many different contexts and that you'll let us know how you're using it!
Email us at ethicsofisl@gmail.com.

Where can I use the EIESL Kit?

This kit was designed to be used in a variety of environments including classrooms, student groups, departments and individually. Below are a few suggestions for how you could incorporate the different material into each of these contexts:

Using the EIESL Kit in the Classroom

- Integrate a framing activity into your course material to stimulate discussion on global issues.
- Engage your students in critical discussions using the themed discussion questions.
- Work through one of the case studies with your class.
- Incorporate a learning activity into your class to complement your lecture.
- Integrate one of the assignments into your syllabus.
- Include some of the reference material in your reading lists.
- Create a new course in your department modeled from one of the example syllabi.

Using the EIESL Kit in Your Student Group

- Lead a framing activity at one of your student group meetings to stimulate discussion on global issues and build your team.
- Facilitate a discussion with your student group using the themed discussion questions.
- Work through one of the case studies with your student group.
- Build a workshop around one of the EIESL themes and offer it to your student group.
- Host a book club meeting to discuss one of the resources relevant to your student group's area of focus.

Using the EIESL Kit in Your Department

- Use the discussion questions or case studies to facilitate a discussion on how faculty and staff can best support students going abroad on international placements.
- Incorporate a learning activity into a departmental meeting to build capacity among staff and faculty to support students.
- Host a capacity building seminar for your colleagues to explore ways to build ISL experiences into their classes.

Using the EIESL Kit Independently

- Reflect on some of your personal experiences abroad using one of the discussion questions.
- Read through a case study and consider what you would do in that situation.
- Reflect on the short essays included as learning activities.
- Consider some of the questions posed in the learning activities.

- Refer to the resource lists for academic and non-academic resources.
- Engage your family and friends in discussions around ethics.

Using the Kit in combination with the EIESL Blog and Web-based Guidebook

The EIESL Kit was designed to be a hands-on accompaniment to the EIESL Web-based Guidebook (WBGB). While much of the material on the WBGB is similar to that in the Kit, the WBGB offers a series of theoretical lenses from which you can view ethical issues presented in the kit. We strongly encourage you to consider what theoretical lens you view life through while you are engaging with the material in the kit. If you are not sure about your theoretical lens, consider looking through one of the theoretical frameworks offered on the WBGB.

Download this kit from The EIESL Project website http://ethicsofisl.ubc.ca/?page_id=1750

The EIESL Kit can also be used in tandem with the EIESL Blog www.blogs.ubc.ca/ethicsofisl. Where the kit offers practical activities, the blog offers an interactive environment to engage in discussions with people all over the world who are interested in examining ethics in international engagement. We encourage you to consider writing a blog post for EIESL on ethical issues that are important to you.

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2.1 Mission and Vision of EIESL

Vision: To foster ethical approaches to International Engagement and Service-Learning at the University of British Columbia.

Mission: To develop collective capacity among students, faculty, and staff through teaching, learning and research activities that will inspire and enable socially responsible and ethical approaches to International Engagement and Service-Learning based on critical inquiry.

Attributes of Ethical Engagement:
- Respectful and ethical engagement
- Honesty and truthfulness
- Humility and openness
- Moral courage
- Compassion
- Generosity of spirit
- Mutuality and reciprocity
- Commitment to social justice

2.2 The EIESL Project

The EIESL project brings together students, faculty, staff, researchers, and international community partners as part of a community of practice for sustainable, supportive and ethical approaches to International Engagement and Service-Learning at the University of British Columbia (UBC). The aim is to foster collaborations across a range of disciplines and with international partners toward dialogue and reflection on the ways that we think, act, speak, and engage with the communities we learn from and work with as part of the UBC's internationalization and Service-Learning initiatives.

The popularity of International Service Learning (ISL) projects continues to grow. Through ISL, university faculty, staff and students have the opportunity to work and learn in an international setting (often in "developing" countries) for periods of a few weeks, months, or perhaps a year. Students, faculty and staff participating in these programs may have a genuine desire to help, learn and improve quality of life in their host communities. There is, however, a growing concern around the conflicting motivations for engaging internationally. Motivations may include: a positive desire to promote equity and to work with and for communities; fulfilling a graduation requirement; enhancing a résumé; or securing research funds. The Ethics of International Engagement and Service Learning (EIESL) project aims to establish a platform and a community of practice for sustainable, supportive and ethical approaches to International Engagement and Service-Learning at the University of British Columbia (UBC).

Project Methods

In phase one of the project, public dialogue sessions and interviews helped the EIESL team gain awareness of a range of perspectives on International Engagement at UBC. Through these conversations we identified six major themes that highlight the range of factors that must be addressed when participating at any level in International Engagement and Service Learning: 1) intercultural understanding; 2) training and education; 3) sustainability; 4) balance and reciprocity; 5) motivations; and 6) witnessing and observing.

The public dialogue sessions (attended by students, faculty, and staff) focused on three key questions in relation to international engagement and service-learning:

What?
- What is internationalization and International Engagement?
- What can ISL offer?
- What ethical issues can potentially emerge during international engagement and ISL initiatives?
- What is the meaning of ethics within this context?
- How do we define the community of practice at UBC?

So What?
- What are the implications?
- Why does it/should it matter?
- What significance does this carry in the local, regional, national, global context?
- How does this affect each group or person involved?

Now What?

- What are the knowledge and resource gaps pertaining to ethical engagement?
- How can we address those gaps?
- Who within our community of practice will mobilize to address these gaps?

In the months following the dialogue events, one-on-one meetings were held with faculty members to further discuss the relevance of the themes. From these conversations, a broader understanding of the themes emerged. We also sought input from community partners in Comitan and Tzimol, Mexico who responded to the ethical themes identified by students, staff, and faculty. They emphasized the idea of "Witnessing and Observing".

In phase two, the EIESL team initiated the development of teaching and learning resources designed to address the knowledge, service, and resource gaps associated with international engagement and service-learning (IESL). The intention of these resources is to offer a theoretical framework, as well as practical and interdisciplinary learning activities that guide users to explore a range of ethical issues that can impact the well-being of the communities served through IESL and the IESL team.

During this phase the team created a web-based guidebook which sketches out the ethical themes identified in the dialogue series, outlines various theoretical frameworks for interpreting ethical dilemmas in international engagement, presents case studies for discussion, and recommends teaching and learning strategies for exploring the Ethics of International Engagement and Service learning.

In phase three, the EIESL team coordinated the revision of the web-based guidebook and the development of this educational resource kit. Following a pubic evaluation of the web-based guidebook, the EIESL team identified key areas for renewed attention, and then worked with students, staff and faculty to refine its content. Faculty played a key role in revising a couple of the theoretical frameworks. For this resource kit, the EIESL team solicited the UBC community to submit engaging, interactive and creative learning activities drawing from case studies, arts-based learning, discussion, and critical reflection. We also offered development workshops to support students in contributing to the kit. Through workshops students critically reflected on their own internationally focused projects, learned strategies for developing interactive workshops that engage others about international issues, and gained practical skills in workshop facilitation. We also tested out and refined many of the learning activities presented in this resource kit through public forum events.

It is our hope that faculty will integrate the learning activities into their courses, that staff may use this resource in student support services or in trainings among colleagues, and that students may use it in their clubs, research, or service activities. We invite students, international community partners, and UBC staff and faculty to, over time, contribute to the ongoing co-construction of this vital resource.

2.3 Ethics as a Reflective Praxis

Ethics is messy. It's messy, but very important.

The Ethics of International Engagement and Service-Learning (EIESL) project, and its related community of practice, adopts an understanding of **"ethics as a reflective praxis"**.

Ethics as a Reflective Praxis:

1 Intends to honour the complexities of international engagement and service, and support pursuits for human dignity, social and ecological justice, and a fair and equitable global society.

2 Underscores that individuals, international projects and organizations are constantly evolving. An enduring cycle of reflection and action deepens and strengthens international collaborations.

3 Suggests there is no blueprint for what is universally or essentially right, good, just, or moral. Rather, every decision requires weighing out circumstances, considering who is involved, what the costs and benefits might be, and mobilizing what we believe to be right into the decisions and actions that we take in any given moment.

4 Means critically examining one's own views, assumptions, convictions and actions. We prompt students, staff, and faculty to consider such questions as: Who am I in relation to those that I serve? What do my multiple identities (for example: race, class, gender, ability, sexual orientation) have to do with this relationship? Am I engaging in a community that is my own, or is not my own? How does this shape my international work?

5 Encourages thoughtful, careful, and evolving engagement in international initiatives without rigid directives for action.

Ethics is a Spiral of Reflection and Action

Ethics is not a passive exercise. It is not a delicate flower that is observed through a glass case while we analyze and over-analyze its strengths and weaknesses. An ethics of praxis means bringing together theory and action. If we engage with rhetoric without participating in ethically challenging work we will only have a philosophical understanding of ethics; we will only be participating in empty activism. "We are what we do; especially what we do to change what we are" (Galeano, 1973). These words by Eduardo Galeano speak to the heart of Ethical Praxis. The fact remains, however, that if we are to change what we are we must first discover what we are. This is where reflection is key. Bishop (2005) presents a Maori approach to creating knowledge as a spiral of reflection and action. EIESL project draws on this inspiration. As one moves forward one must also return in the other direction and reflect on ones actions.

This cycle of acting and then reflecting respects the ever-changing versions of the self. Today we might feel passionately about an issue without knowing why; only to later reflect and discover that perhaps our motivations were egotistical and superficial. The spiral of reflection and action therefore ensures that we are not losing touch with our core passions in the noise and consumption of everyday life. The closer we get to the center of the spiral, the closer we come to our own personal truths. These personal truths then guide our actions internationally and within our own communities. Since ethics is not a passive exercise, the EIESL project cannot be an echo of an active voice. EIESL advocates that the community of practice immerse itself in the spiral of action and reflection, and therefore must exist within it as well.

2.4 Engaging Critical Pedagogy in International Service Learning

The EIESL project assumes a socially and ecologically just orientation toward service learning within the framework of critical pedagogy. Critical pedagogy is an educational approach that engages students in investigating the social, political and economic dimensions that frame lived experiences in order to "take action against the oppressive elements of reality" (Freire, 2007, p. 35). Freire (2007) offers praxis-- the continuous cycle of generating knowledge, taking action, and reflecting--as a guiding strategy for uprooting and overthrowing systemic oppression. Both International Service-Learning (ISL) and critical pedagogy maintain that praxis encourages thoughtful action to redress pervasive injustices at the root of global issues such as poverty, health disparities, or environmental degradation. Here we will present an overview of how EIESL interprets critical pedagogy within the context of ISL by highlighting three key principles: transformation, critical reflection and co-creation.

Transformation. The EIESL team envisions a just world to be one in which no communities - social or ecological - are exploited or marginalized for the benefit of others. Critical pedagogy engages teachers and learners in defining and taking transformative actions towards this interpretation of justice. Whereas a charity orientation toward service may temporarily ameliorate the symptoms of injustice, a social justice orientation strives to unearth systemic inequities and transform oppressive institutions and relationships. The small body of current research on International Service-Learning suggests that the experience, when framed in critical pedagogy, can reinforce or inspire actions and commitments towards social justice (Keily, 2004). The potential exists for students to shift their views and actions through engaging in critical reflection on their own positions of power and privilege, stereotypes, and assumptions as they interrogate their attitudes about "service" and "learning". Transformation towards social justice demands "a deep, structural shift in the basic premises of thought, feelings, and actions...that dramatically and irreversibly alters our way of being in the world" (O'Sullivan 2003).

Critical Reflection. Critical reflection in ISL is integral to deepening learning and strengthening actions towards social justice. In Service-Learning, reflection facilitates the connection between practice and theory and fosters critical thinking. This bridge between theory and action guides students to make meaning of their learning about social realities as well as the civic actions they take. Critical reflection in ISL is specifically attentive to hidden power arrangements, oppressive practices, and ways of thinking that systemically position people according to race, gender, class, sexual orientation, ability, nationality, and ethnicity, among other identity categories. The intention is an evolving, deepening understanding of self and society that supports informed action toward social justice. Critical reflection invites teachers and learners to step "back to understand one's own assumptions, biases, and values...[and] this process, coupled with resultant action, is at the core of the idea of critical consciousness" (Kumagai and Lypson, 2009).

Critical Reflection in ISL underscores *self-reflexivity*. It guides students to consider how they may be consciously and unconsciously implicated in relations of power. It also encourages students to examine how their own multiple identities contribute to their experiences within and attitudes about the world.

Self-reflection might explore questions like:

- Who am I?
- What have I experienced?
- How does my race, class, gender, sexual orientation, ability, nationality inform my experience in the world?
- What do I know? How did I come to know that?

Critical reflection in ISL also attends to *relationships* by considering the self in relation to the world:

- Who am I in *relation* to those that I serve?
- What do my multiple identities (for example: race, class, gender, ability, sexual orientation) have to do with this relationship?
- Am I engaging in a community that is my own, or is not my own? How does this shape my international work?

Finally, critical reflection addresses the institutional and organizational contexts surrounding a Service-Learning project. Here teachers and learners examine the social, political, historical and economic conditions framing the issue central to the Service-Learning project.

When academic coursework intersects with learning in an international context, the potential for a "shift" that "irreversibly alters our way of being" and acting in the world is immense for faculty, student, staff and community partners; but we are wary of the assumption that the mere experience of being abroad will result in a shift that leads to an "understanding of ourselves…our relationships…our understanding of relationships of power and our engagement in social justice" (O'Sullivan, 2003). Critical reflection intends to filter the cacophony of experiences encountered in ISL. Focused and intentional inquiry guides teachers and learners to make sense of their experience at the crossroads of learning about and taking action toward social issues.

Collaboration. Critical pedagogy informs the EIESL project's approach toward teaching and learning as well as the framework that guides our strategies for developing international partnerships and student service projects. Collaboration grounds a critical approach to ISL, as community partners, students, staff and faculty work together to co-create learning objectives, academic coursework, guided reflections, and project goals. Central to critical pedagogy is the process of meaning-making with and within communities. All parties in a service learning project participate in understanding and defining problems, then envisioning and working toward solutions together. Everyone is simultaneously a teacher and learner.

French et al. (2010) suggest that critical collaboration in Service-Learning is characterized by relationships, continuous group reflection, fluidity and adaptivity, with core values including: a shared commitment to equity, solidarity across multiple identities, and a commitment to sharing power and knowledge. Continuous dialog and planning between faculty, students, staff, and community partners is essential to ensure social justice aims (Boyle-Baise, Bridgewaters, Brinson, Hiestand, Johnson & Wilson, 2007). All involved in ISL aim to co-create knowledge and action, and engaging critical pedagogy also poses important challenges (Ellsworth 1989; Razack 1998). Not all members share power equally, however, and it is more dangerous to leave people's stakes in power unexamined than to acknowledge its presence (Ellsworth 1989). All stakeholders - community partners, students, staff, and faculty - ought to honor the different constructions of meaning produced within the group (Razack 1998). Rather than ignoring power relations

or the challenges of aligning across difference, ISL collaborators should engage in continuous reflection throughout the planning, implementation and culmination of a project.

Community partners are central to EIESL's approach to ISL. By "community partner" we are referring to individuals in host countries who work along side faculty, staff, and students in the planning and implementation of an ISL project. It is important that relationships based on mutual respect, humility, and solidarity are developed with community partners, and as with any relationship, this requires time. Service learning often begins with a needs assessment with a community partner, and the EIESL project recommends engaging in an appreciative inquiry with community partners to initiate ISL project development. Appreciative inquiry draws on Asset-Based Community Development theory, an approach that focuses on and builds from the strengths and capacities of a community (Kretzmann & McKnight, 1993).

Asset-based community development begins with the assumption that successful community building involves rediscovering and mobilizing resources already present in any community including:

- The skills and resources of its individuals.
- The power of voluntary associations, achieved through building relationships.
- The assets present in the array of local institutions, the physical infrastructure of the community and the local economy.

Another way of saying this is: successful community development is asset-based, internally-focused, and relationship-driven. Although some resources from outside the community are often needed, the key to lasting solutions comes from within. The gifts and skills of residents and the assets of the physical community are always the starting place.

In conclusion, critical pedagogy is the theoretical foundation for EIESL's approach to this resource kit. While we accept that critical pedagogy is not the exclusive foundational lens for ISL, we embrace it as the most useful approach in an educational context for learning about and taking action towards redressing global, social and ecological injustices. The core principles found at the intersection of critical pedagogy and International Service-Learning are transformation, critical reflection, and collaboration.

2.5 EIESL Norms for Dialogue and Action

Singleton and Linton (2006) learned through facilitating conversations about race, that participants benefited from basic guidelines for sustained and meaningful engagement. The EIESL project has adapted Singleton and Linton's community norms to support dialogue and action around international engagement and service learning. Following these authors, EIESL maintains that there are four purposes to establishing community norms with a group:

- Engage, sustain and deepen conversation.
- Ensure safety even when participants may experience discomfort or disagreement.
- Support meaningful cross-cultural conversation.
- Act with deliberate and thoughtful intention

EIESL recommends the following community norms as a foundation for critical dialogue, action, and reflection:

Speak Your Truth. First and foremost, speaking your truth acknowledges that we are all teachers and learners. Each of us has a unique background and set of experiences that has shaped our perspectives of how we see and understand the world. The community norm of speak your truth is an invitation to tell your story. This means that we speak from our own personal experience. We offer to others what is ours to share. We avoid broad generalizations or claims that everyone from a particular culture shares a particular perspective. This acknowledges that personal and cultural identities are multiple, complex and ever-changing. Speak your truth also means that we ought to share only what we feel comfortable sharing. It is important to know your own personal boundaries. Furthermore, there is no expectation that you must speak. Speaking is an invitation and not a requirement. If you choose to speak, the EIESL community will listen.

Ethics is Messy. It's also hard work. EIESL assumes a reflective, rather than a directive approach to ethics. Asserting that ethics is messy means that there is no blueprint for what is right, good, just or moral. As a community we embrace the complexities of lived experience. EIESL devises workshops in which participants can discuss and gain a more critical understanding of ethical issues by gathering multiple perspectives. This requires that participants are willing to consider approaches and perspectives that may not be their own. Rather than rejecting or contesting a different belief system, EIESL suggests that difference and pluralism offers an opportunity to critically reflect on one's own views. This community norm is an invitation to reflect on our own assumptions, convictions and actions, and not take them for granted.

Act for the Best. Normative principles are guideposts, yet in the end, there are no "best practices" that can tell us definitively how to act. In every decision we are weighing our circumstances, considering who is involved, what the costs and benefits might be, and we mobilize what we believe to be right into the decisions and actions that we take in any given moment. Hoggett, Mayo, and Miller (2009) remind us that because the work of global citizens often happens in the contested space between the state and civil society, and because of conflicting values in civil society, there is no certain, risk-free or unambiguous terrain on which one's principles can be put to work. Sooner or later we must act, and these actions take

place in a world that is inherently fraught with ethical dilemmas. "In a dilemmatic world, in such ambiguous settings it may be tempting to retreat into a world of certainty, one where principles become a rigid dogma" (Hoggett, Mayo & Miller, 2009, 30). Without a single blueprint for action, the best we can do is to proceed thoughtfully and carefully. "In such situations moral philosophers such as Williams (1973, 1981) suggest that all we can do is "act for the best." James Orbinski, former president of Médecins Sans Frontières, says that we can aim only to be 'decent', and to create 'the space to be human'. [1]

Expect and Accept Non-Closure. EIESL promotes continuous and evolving personal self-reflection. We encourage participants to pause from looking out into the world at the social problems we hope to mitigate through our international service and engagement, and to turn their gaze inward. We prompt participants to consider such questions as: Who am I in relation to those that I serve? What do my multiple identities (for example: race, class, gender, ability, sexual orientation) have to do with this relationship? Am I engaging in a community that is my own, or is not my own? How does this impact my international work? How do my own cultural expectations and understandings shade the goals I have set out for my international work? These are ongoing and deeply personal questions without concrete answers. Expecting and accepting lack of closure is about embracing the limited answers to the complex issues in international service, and supporting our community members through their journey in pursuing human rights, social and environmental justice and a just and equitable global society.

What community norms for dialogue and action might you establish with your program, class, club, or group?

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1 Orbinski, J. (2009, November 7). The space to be human. Public address at the Terry Talk Series. Vancouver: University of British Columbia.

2.6 What is ISL?

Service-Learning is a form of experiential education that has set learning objectives that are achieved through a combination of:

1 Learning - preparatory learning sessions
2 Action - service project
3 Reflection - facilitated and independent
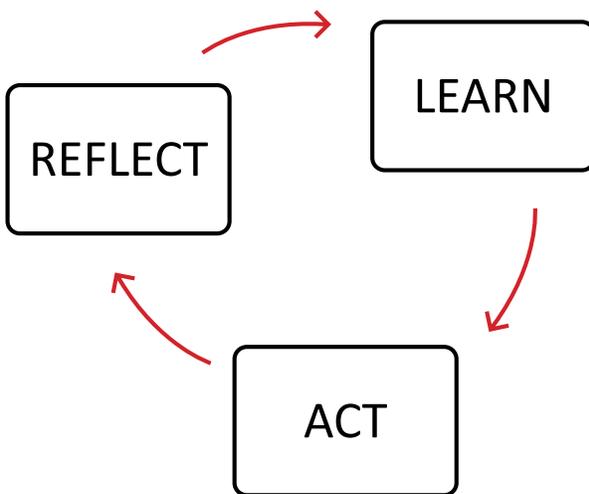
In a Service-Learning program, participants engage in a continuous cycle of learning, acting and reflecting. Service-Learning differs from other experiential opportunities such as volunteer placements, internships or co-ops in that it:

- Strives to achieve a balance between service and learning objectives – in Service-Learning, partners must negotiate the differences in their needs and expectations.
- Emphasizes community concerns.
- Involves community partners as educators in the field.
- Underscores reciprocity so that all parties benefit from the partnership.
- Engages reflection to facilitate the connection between practice and theory and foster critical thinking.

"I think that seeing things, reflecting and thinking about concepts and then trying to internalize what you can do, I think that is actually happening to me. I am starting to think that things can change in different ways. It brings so many scholars together. Yeah, and actually interacting with international students you start seeing things in new ways because of the questions they ask… there are so many layers that you don't see. In a way I think that the students are asking about the layers." - Community Partner interview – East Africa

What does EIESL mean by "International Engagement"?

In addition to formal ISL projects, the EIESL project focuses on international engagement in a broader sense, such as:

1 Students and volunteers in the first few years of their international engagement experiences, including phases before, during and after placement.

2 Faculty, appealing to the faculty member as teacher and practitioner, rather than delving into ethical discussions surrounding the faculty member as researcher, although interconnected questions of scholarship will arise.

Why are Ethics Important in IESL?

Service-Learning has a huge potential to enrich classroom learning with 'real life' experience, to enable students to promote equity, and to work with and for communities – particularly those that are most vulnerable. Yet there is a very real possibility of unforeseen and unintended negative impacts. If IESL took place in an ethical manner, it would be possible to combine both the valuable experience it offers with possibly positive outcomes within host communities.

ISL Project Phases

Students, staff, faculty, and community partners are the main actors in an ISL project. Although we assume that all are simultaneously teachers and learners in an ISL project, some will assume leadership in order to assure the sustainability and the integrity of the service learning project. Leadership includes but is not exclusive to: developing learning outcomes and project goals, establishing and maintaining relationships with project partners, designing and facilitating lesson plans and critical reflection; coordinating logistical details; advising and future participants, and integrating opportunities for future participants to share leadership. In this section, "project leader" is used to refer to those acting in this capacity throughout the three phases of ISL projects: preparation, experience, and return.

Preparation. Is there the potential for ethical questions to arise simply by the framing of the pre-departure lessons as "problems"? The language of international development work traditionally rests on an *us/them* dialectic that puts the development worker in the role of "problem solver" and the international community in the role of "persons-needing-help". For some, the act of "helping" is so paramount that they will arrive at a site with pre-conceived notions of how they can provide service to the international community. Before engaging others in an international project, project leaders should orient themselves toward *humility, observation, and collaboration*, and then establish means of preparing learners with this orientation as well. University partners organizing an ISL project should invite the community partner to provide their own solutions to the problem as part of the preparation. In preparing international service projects, the participatory project planning approach must include the community partner as co-coordinator and co-educator, or the project runs the risk of raising ethical questions.

Experience. When leading learners in an international service project, ethical practice in the field is a result of prioritizing the reciprocal relationship with the community partner. How might a project leader compromise this relationship by starting with a position of negativity? Instead, ethical engagement establishes a relationship with the community partner from a place of positivity. Project leaders model respectful and hopeful interaction with the community partner, showing how "human systems are forever projecting ahead of themselves a horizon of expectation that brings the future powerfully into the present as a causal agent" (Cooperrider, 1990, 97).

In addition to the relationship with the community partner, the project leader must ask themselves what their ethical role is in an experiential education environment in relation to the learners. Some faculty members have called it the "24-hour teacher" dilemma, in which they feel responsible, during the international placement, for the students' behaviour around-the-clock; there is a sense of accountability that the faculty member has to the community partner and to the learners that makes this feeling valid.

Return. At what point does a project leader consider an international collaboration between self, learners, and community partner finished? Upon return to the university setting, most faculty members who engaged in EIESL dialogue sessions expressed a concern that ending a program at the airport would be pedagogically and, potentially, ethically unsound. Considering the critically important role of reflection in all definitions of transformative education and formal Service-Learning programs, project leaders will allocate due process to planning the program's short-term conclusion and long-term continuation.

As in all other areas of international engagement, the specific requirements of a return program will vary according to context, but the areas of focus would be on critical intrapersonal reflection (students, faculty and community partners each reflecting individually on their personal role in the process) and critical interpersonal reflection between the different stakeholders.

2.7 The Context of International Engagement and Service-Learning

It is difficult to be definitive when exploring the origins of International Engagement and Service-Learning (IESL). As a sort of "catch-all" term which we use to represent the culture of international service in all its forms, IESL encompasses an incredible diversity of activity, ranging from faith-based missionary work, to volunteerism, to professional technical support, to research, and everything in between. But even these diverse concepts themselves resist characterization, and the story is understood differently depending on the storyteller and the listener.

To understand the context and the culture of international service, it is helpful to situate it within four broad, co-evolving stories, and not a single story.

1 The first story can be described as one of different development "lenses", or ideas about how development should be done. Health care, education, governance, gender equality, human rights, economics, religion and environmentalism are just a few of these lenses through which we can view and make sense of the story of "development", and each one has its own intricate movements, characters and discourse.

A few of these ideas and movements stand out over others, some unfortunately because of their failure rather than their success. For example, many in the younger generation believe that the Millennium Development Goals (MDGs) represent the first major global movement to address the challenges of poverty. However, UBC Professor Dr. Michael Seear (2011) is quick to point out that the MDGs are not the first kick at the can, but in fact the third. The first big push, says Seear, was called the Point Four Program, announced by U.S. President Harry Truman in his inaugural address in 1949, which was a technical assistance program designed to win the "hearts and minds" of the developing world during the Cold War. The second movement emerged from the Alma Ata Declaration in 1978, with the slogan "health for all by the year 2000". Neither of these two movements brought the change they proposed, and the Millennium Development Goals – the third major attempt to address world poverty – on the whole, will not be met by their intended date. In amongst these three major pushes, some of the other familiar ideas about how to "do development" have emerged: "trickle-down" economics, structural adjustment, and microfinance, to name only a few.

2 The second story, and one that is perhaps more familiar, is the history of institutions. Studying institutions paints a very different picture of the context of IESL. Institutions like the United Nations, the Bretton Woods Institutions, and major economic trading blocs have helped guide the agenda and discourse of development for decades. During the period around the late 1950's and early 1960's, a number of major international service bodies such as CUSO in Canada, VSO in the United Kingdom and the American Peace Corps were founded. Since this time, there has been an incredible proliferation of Non-Governmental Organizations designed to address every cause imaginable. Some have been effective, and some not. And well before any of these modern institutions, religious institutions of various kinds have been trying to do "civilizing" work. But despite such diverse mandates, these organizations all have something in common, and that is that they all happen in a space, and they all involve *people*.

3 Which brings us to our third story: that of the development worker. Barbara Heron's book, *Desire for Development: Whiteness, Gender, and the Helping Imperative*, provides a rich narrative that situates the origin of the development worker within the formation of the bourgeois class in the Dutch and British contexts in the Victorian era, before the colonial project had become secure. On grounds of planetary consciousness, entitlement, superiority over a morally inferior Other, and an obligation to intervene, (Heron, 2007, p. 52) this class assumed the right to "develop" any part of the world as they saw fit. Heron (2007) states:

> The focus of the middle class was necessarily on the affirmation of difference between itself and everyone else: on the one hand, the aristocracy, and on the other, that which was uncivilized, lower class, and non-European...

> Since bourgeois identity formation was constructed through notions of how to live and the education of appropriate desire, in short, *moral* regulation, it followed that the various groups of Others were seen to lack these very attributes and understandings, and could not be considered fit to govern themselves. (p. 30)

Although the modern development worker has evolved since the Victorian era, whiteness is by no means a thing of the past and remains an integral part of the modern development story. It is also important to acknowledge that people of colour can take up the positional superiority of whiteness and identify with the assumptions inherent in these terms (p. 99). Service-learning is often framed in terms of division, and helping someone not from our communities.

Most importantly, Heron proposes that we must see ourselves as implicated in, rather than as an alternative to, our own criticisms of the development story (p. 135).

4 It should also be noted that while the story is a fascinating one, in the majority of accounts, the storyteller speaks from a Globally Northern perspective, and Globally Southern accounts or critiques of development and Northern interventions (Heron, 2007, p. 153) are relegated to the margins. Self-help is often silent, after all. Therefore, perhaps the fourth story is the most important: the culture and context of international service as told from the perspective of people of the Global South.

In seeking a more balanced story, we might consider Vijay Prashad's book, *The Darker Nations: A People's History of the Third World*. Some other good post-development writers include: Arturo Escobar, Gustavo Esteva, Majid Rahnema, Vandana Shiva, Rajni Kothari, Wolfgang Sachs, Frederique Apffel-Marglin, James Ferguson, Vincent Tucker, Thierry Verhelst, Gilbert Rist and Jonathan Crush, Homi Bhabha, V.Y. Mudimbe, K.A. Appiah and Gayatri Spivak. [1]

This is a story that needs to be told more often. Or, to put it another way, it is a story that we need to go out of our way to hear more often. And where are the ideas that IESL adopts from this version of the story? How might we act differently if IESL were framed as "joining" rather than as "helping"? Perhaps when the role of the "development worker" and the role of community member are fulfilled by one and the same person, we will be closer to our goal.

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1 As recommended by Maria Eriksson Baaz. 2005.

Ernest Boyer considered the "Scholarship of Engagement" to be a field of study (1991), and it is one that is constantly shifting even as we release this kit. It is a field characterized by ambiguity, not only in the sense that we are constantly revisiting our understanding of the past, but also ambiguity about how to move forward. Educated guesses based on a frustrating history of trial and error are often all we have. Despite this, International Engagement and Service-Learning does not make sense unless we understand the context in which it is set. And of course, not everything fits easily into this structure as it is laid out here. The legacy and continuity of colonialism, for example, draws upon all three stories. Equally important is the need to examine the history of the language we use to describe interventions in the name of development. The word "development" itself is heavily loaded. We often claim that we go abroad because we just want to "help", but it is important to reflect on what it really means to help.

Some of the most exciting work in this field revolves around questions of ethics, gender, race, nationality, power and epistemology. There has been a growing focus of South-South and South-North forms of international engagement as a counterpoint to the typical North-South regime that has characterized these development stories.

IESL is a complex culture, and here we have tried to weave threads together from across several different stories. The elements included are in no way exhaustive, and we encourage users of this kit to do their own research into the history of development. Rather than trying to give a comprehensive history of international service, we offer instead a short narrative that attempts to draw together these diverse stories under the central idea of this kit: ethics as reflective praxis.

2.8 Framing Activity: Ethics as Reflective Praxis

Part 1: Group Portrait of International Engagement[1]

Learning Objectives:
- Identify global issues of concern to participants.
- Identify the types of activities in which participants engage to address these issues.

Facilitator Notes:
- In this activity we will use our bodies to explore what we do, or would like to do to address the international issues that are important to you. Begin by thinking to yourself, what is an issue I am passionate about addressing? Now think of a pose that represents that issue. For example, you might consider issues such as pollution, hunger, or poverty. Once you have thought of an issue and a pose that represents that issue, come to the front of the room, state the issue to the group, and assume that pose. Hold your pose, until everyone has taken a pose at the front of the room.

- Now I will clap 5 times, and each time I clap, take one step closer to your dream for the world. Your final pose should represent what the world looks like, now that you have eradicated the original issue. [Offer a demonstration].

- [Once everyone is in their new pose]. Now I am going to touch each person on the shoulder one at a time, when I do this, please give us one feeling word that describes how you are feeling. Then take a deep breath, shake off your pose, and return to the floor to observe the "group sculpture". By the end, we'll all be reseated, and facing the front of the room.

Authors:
Ricardo Segovia, Sara Radoff & Matt Whiteman

Activity Overview:
This series of activities guides participants to explore global issues that they think are important, identify and share participants internationally focused projects, and critically reflect on these projects.

Time Required:
1 ½ hours

Materials:
- Art Walk Images
- Quiet music
- Paper
- Pens

Set-Up:
Print out and hang the art walk images around the workshop space.

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1 This activity is inspired by Augusto Boal's Image Theater.
Boal, A. (2002). (A. Jackson, Trans). Games for Actors and Non-Actors (2nd ed).
London and New York: Routledge.

Group Portrait Debrief Questions

- What did we do?
- How did you feel?
- What do you think the steps in between represent?
  What does this have to do with your work, club, or international interest?
- What could/do you do to create your dream for the world?

Part 2: Spiral

Learning Objectives:

- To present "ethics" as a continuous process of reflection and action.
- To take a first step in critical reflection of our actions.
- To engage with the space physically in order to present a physical metaphor for Praxis.
- To introduce the topics of Motivations and Sustainability to the conversation.

Facilitator Notes:

- Introduce the activity. Begin with these thoughts or something similar of your own choosing as an introduction: Ethics is not a passive exercise. It is not a delicate flower that is observed through a glass case while we analyze and over-analyze its strengths and weaknesses. An ethics of praxis means bringing together theory and action. If we only speak of what actions to take without actually doing anything, then we are participating in empty activism. "We are what we do; especially what we do to change what we are". These words by Eduardo Galeano (1973) speak to the heart of Ethical Praxis. The fact remains, however, that if we are to change what we are we must first discover what we are. This is where reflection is key. This is a quick (10 min) activity to illustrate the process of reflection and action while getting participants to physically engage with their space. The Maori approach to creating knowledge is a spiral of reflection and action (Bishop, 2005). As one moves forward one must also return in the other direction and reflect on ones actions. The closer you get to the center of the spiral, the closer you come to your own personal truths.

- Get the students to stand up and make a circle where they face the back of the person in front of them. This can be done with 10 to 30 individuals. Explain that the place where they stand now is their ACTION side of the room and that the opposite side of the circle across from them is their REFLECTION side of the room. Start to turn the circle slowly (you are in the circle as well) and ask the participants to think of an action in their life that they consider to be positive or that had a positive impact on someone. It should take about 20 seconds to get to your REFLECTION side of the circle (Get the participants to place one hand on the shoulder of the person in front of them during the activity in order to create a bit of productive tension). Once the circle has come to the REFLECTION side ask the participants "What were your motivations for this action? Was there any thought of personal gain? Was it truly selfless or was it satisfying to the ego?" Allow 20 seconds to get back to the ACTION side then ask the participants to think of another positive action that is completely unrelated to the first. Repeat the process of getting to the REFLECTION side, but this time ask "Was this action sustainable? Are the people or communities that were affected still benefiting from your action? What are the long term implications to this individual or community?" To finish the activity, lead the circle into a spiral that will eventually result with you standing in the middle. The other participants will follow and become part of a tightly wound spiral.

- During this process (that should take about 1 minute) you can read the following monologue or something similar: What sort of things came up for you in the reflections? Had you seen it in that perspective before? Now I will take this circle into a spiral to use a metaphor based on the Maori Spiral of Knowledge. Now, I am not Maori nor do I pretend to be an expert in Maori culture [This is a very important disclaimer to respect the telling or miss-telling of another culture's story] but for me this proved to be a useful way to think about Praxis. As this spiral becomes tighter and tighter, as we take more and more journeys back and forth between ACTION and REFLECTION, what does this represent? Well, our actions get closer and closer until we cannot differentiate between the two. Our actions become connected to reflection and cannot be separate from each other. When we get to the center, our actions and our reflections are one and the same. This is when we are practicing Praxis and this is when we form our personal ethic that drives our work in our own communities and internationally.

- The spiral stops when you get to the center and you stop speaking. You look up and hopefully see some reflective and interested faces, then thank everyone for participating.

Part 3: Art Walk

Facilitator Notes:

- In this last segment we will browse an interactive art gallery. It is interactive, because these art works ask you questions, or present statements to conjure reflection about the ethics of international engagement. For the next 20 minutes, take a paper and pen with you into the art gallery, and free-write by responding to whichever questions, statements, and images inspire you.
- [play some quiet and reflective music while participant browse the art gallery]
- After 20-30 minutes invite participants to get into pairs to debrief the art walk with the following questions:
  - What ethical theme(s) is/are salient to you?
  - What were your considerations in relationship to that theme?
  - How might these considerations influence your own internationally focused projects?

Below are thumbnail visuals of all the images available for download from The EIESL Project website.

Download the images here:
http://ethicsofisl.ubc.ca/downloads/2.8_art_walk_images.zip

Art Walk Image Visuals with Photo Credits
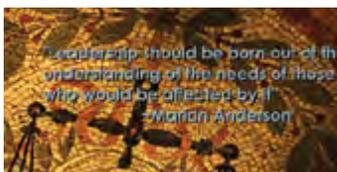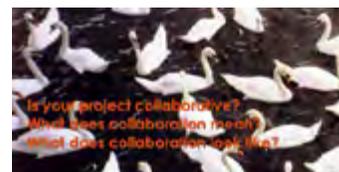
Eflon   Futurilla   M Whiteman

Art Walk Image Visuals with Photo Credits (cont'd)

R Straker	David Spinks	John Morgan
L He	anonymous	Eflon
RGB	anonymous	E Lambert
M Beaty	M Whiteman	N Omidakhsh
X Dong	bgv23	DerecHoaleer
Thomas Shahan	anonymous	E Spencer
Eflon	J Tak	N Omidakhsh
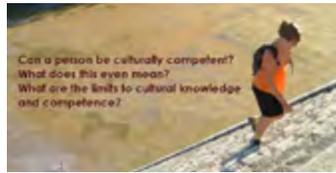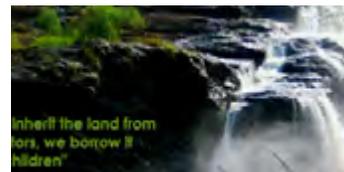
2.9 Framing Activity - The Faces of International Leadership

Learning Objectives:
- Consider ISL within the larger historical context of international development.
- Develop critical thinking strategies to assess different international aid models and to explore the roles of partners in international projects.
- Practice collaborative team work through group activities to illustrate possibilities and challenges of an interdependent partnership model of international development.
- Reconsider and reflect upon the binary roles in global relationships e.g. donor-recipient, teacher-learner, and leader-follower.

Part 1: Historical Context to International Development

- Begin with a brief background of international development. You may want to draw from the summary of the social, political, cultural and historical context provided in the EIESL kit, or draw from your own background research.

- Present participants with a case study in order to give more of a specific and current example of a failed international development initiative. A key point here is that many different ideas about development have been pursued and failed. We would like to think we're changing direction for the better, but some backwards thinking still prevails today.

- One example sticks out in my mind particularly well. This situation was conveyed during a free lecture given at UBC by Dr. Sunga (2010), a professor from Langara College who explained:

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Acknowledgements:
Kari Marken, and Tamara Baldwin

Activity Overview:
This workshop was designed by members of the 2011 Go Global ISL Student Leadership Team, a group of past International Service-Learning participants who wish to inspire their peers and professors to contribute positively to social change. The team facilitated the workshop at the 9th Annual Student Leadership Conference at UBC, and won the "Best Team Award."

Time Required:
1 hour

Materials (this materials list is based on a group of 10 participants):
- 5 Building Kits assembled into an opaque bag ahead of time.

- Each building Kit includes:
  - 5 large marshmallows
  - 15 small marshmallows
  - 15 toothpicks
  - 1 blindfold

- 5 envelopes, each with 3 slips of paper inside. Write on each slip of paper a type of structure that might be constructed in an international development project, for example: school building, dam, or irrigation system.

- A 5-6 year program (1997-2002) funded by 2.1 billion USD backed by the World Bank, was proposed to help restructure the Ministry of Health in Bangladesh. Theoretically it should have helped the entire population of the country (150 million people). Unfortunately, conditions were put on the funding which did not properly take into context the current situation or any of the social implications. These conditions were set out by a group somewhere in Washington with no delegation from Bangladesh. Long story short, the proposed mergers would have resulted in the loss of innumerable jobs. Obvious resistance ensued, resulting in the World Bank trying to force the issue by means of their 'conditions'. Non-compliance led to the freezing of funds which resulted in the brakes being put on health care services for more than 100 million people in rural areas. The project ended up failing, and health care service delivery continued to have issues for years to come.

- Case Study Discussion Questions:
    - What was problematic about this development model?
    - What type of an international partnership was illustrated?
    - How could the project be implemented in better ways?
    - Whose voices were missing and whose were heard?
    - Does anyone know of any similar cases, or can anyone share one that has been successful?

- Transition by letting participants know you will now be exploring a partnership model for international development. This is the embodiment of **International Service-Learning** and an idea that we hope to impart during this workshop.

Part 2 Blindfolded Marshmallow Activity

- Break participants into groups of two, maximum three if there are uneven numbers.
- Assign roles to group members:
    - 1-2 Builders
    - 1 Blind Member
- Distribute a building kit and a structures envelope to each group.
- Explain the objective of the activity: To build a structure through dialogue.
- Provide the following instructions for the participant roles:

    - Blind: This individual is given the objective of the task by means of a piece of paper drawn randomly. For our purposes, the task will be to build a specific structure. The structure(s) can change from workshop to workshop but some ideas are: a building with several stories (stories measured in toothpick lengths); a small model of the Eiffel tower (not exact but at least having notable features); a cantilever beam hanging from the edge of a desk/table supporting a certain number of marshmallows on its end; or even other objects such as a bunny, or a toilet, or a bus, or a flower in a flower pot etc.

    - This individual is not told what materials will be used to build prior to starting the activity and is not allowed to touch the construction materials during the activity. This means that the blind member will have to carefully instruct their teammate how to construct the structure.

- This individual is not told what materials will be used to build prior to starting the activity and is not allowed to touch the construction materials during the activity. This means that the blind member will have to carefully instruct their teammate how to construct the structure.

- Additionally the blind member is forbidden to reveal the structure regardless of what the builder asks. They can take suggestions from the builder and contemplate on the builder's feedback, but in no way can reveal the overall structure. They can comment on structural shapes but can't refer to any specific component that makes up the overall structure. For example: If the task were to make a car, the participants could not say things like, "make some wheels out of the big marshmallows and put some smaller marshmallows on a toothpick to make a bumper" etc… They could however say, "set out four marshmallows in a rectangle, and connect the marshmallows making up the shorter sides of the rectangle with a toothpick". This ambiguity is essential to the exercise.

- The blind member is blindfold after choosing a structure to build.

- Builder: This individual or individuals is/are told that they are to work in collaboration with their blind team mate to build a structure. They are given the bag of materials and allowed to look inside but not remove the contents from the bag, so others can see, until the blind member has their blindfold on. Once the activity has started, they can verbally reveal the construction items to the blind member. They have to build the structure by carefully listening to the blind member's instructions and descriptions.

- By no means is the builder allowed to voice guesses as to what the structure is. They must rely on the information given to them by the blind member. If they realize what the structure is, they can offer suggestions but cannot, in any way, discuss what the structure is in plain terms.

- **Major Rule:** No component is to be built unless both parties consent.

- **Time Constraint:** Groups will be given 10 minutes to perform the activity.

- If members finish early, ask them to wait quietly while the other teams finish. They can discuss the result as long as they don't disturb the other teams. Regardless, each team should have at least a minute to talk about their structure at the completion of the activity before the discussion starts. Give them a bit more time if the workshop is ahead of schedule so they can get some of their excitement out before digging in to the deeper issues presented by the activity.

Potential Symbolism of the Blind Marshmallow Activity

What does 'blindness' represent for the host country and the development agency?

The blind member can be seen as the in-country host organization: They have an overall vision and know how they want a project or development to proceed.

They do not, however, know what resources will be brought by the volunteers/organization from out of country – the builder. The blind member may have to adapt their overall vision based on these resources.

Note: Resources could be actual physical elements or could represent the ideas and intellectual elements provided.

The builder represents the volunteers/organization coming into a developing country. They have a firm knowledge of what resources they're bringing with them but lack a clear image of what the overall task or goal is in country. They must rely on the host organization (blind member) to guide them to complete the overall task in accordance with social and cultural factors.

This activity forces these two parties to rely on one another in a dependent and, hopefully, effective partnership. At the end of the exercise when the blind person finally sees the end result of the task there is a significant chance for reflection. However similar or dissimilar the structure is in comparison to the blind member's vision it is a direct reflection of how effective the partnership and communication was during the exercise. This could also be a point for a discussion for how cultural context is understood by outside volunteers/organizations in comparison to the host organization. Ultimately the two visions - outside vs. inside country - will differ and that difference can lead to a very good discussion.

Note: This is only one interpretation that works quite well for International Service-Learning Programs. Many other interpretations can be made, and truth be told, both parties (host organization and volunteers) can empathize with both the builder and blind members of this exercise in different ways.

Part 3: Debriefing

- After 10 minutes ask the teams to come back together for a group debrief. Invite them to bring their structures over to share and to use as points of interest for the discussion.

- Start by asking questions directly related to the exercise:
  - What did the participants find difficult?
  - What did the participants find surprising?
  - Have the participants comment on the interaction with their partner(s).
  - Prompt participants to comment on the final result.
    - Did it meet the blind member's expectations? Why or why not?
    - How did the participants' visions of the end result differ? Why do they think that was?

Facilitators can then move on to the context of international development:
- How do the participants think this could represent international development today?
- Suggest that materials used and structures built in the activity may represent actual things present in a development project e.g. a school or a dam.
- What does 'blindness' represent for the host country? How about the development agency?

- Guide participants to consider the value of development agencies listening to their host country partners, rather than seeing/knowing what is best.
- Have the participants comment on the partnership in terms of binary roles in international development.
  - Who was represented by the blind member? Why?
  - Who was represented by the builder(s)? Why?
- How do the participants think a cultural or social context could be symbolized by this activity?
- Interrogate participants' assumptions that development agencies 'know best' how to proceed with a project.

Facilitators can then move one step further into direct examples:

- Ask the participants if they have had any international experience and have them share and try to relate this exercise to their experience.
  - Have them comment on the same ideas from the preceding discussion: partnership, binary roles, cultural context etc.
- How do they believe the roles in this activity can be used to relate to some of the development models presented in the introduction?
- How do they believe the roles in this activity can be used to relate to Dr. Sunga's case study?
  - Who are the blind members and who are the builders in that case study?
  - What can potentially be learned from this activity that could have improved that situation?

To close, facilitators can briefly explain the International Service-Learning (ISL) model or other models for collaborative international engagement, and bring their own international experiences into the discussion.

2.10 Framing Activity: The Ethics of Development - A Short Film

Learning Objective:

- To familiarize oneself with EIESL's ethical themes.

Link to Film:
http://il.youtube.com/watch?v=zqjPPNObBh4&feature=related
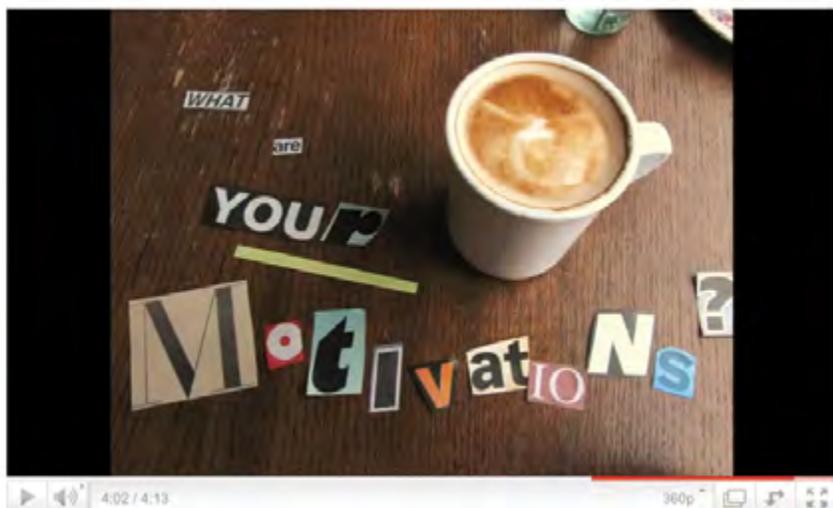
Authors:
Stephanie Ngo, Angela Paley, Lucinda Yeung, Alice Huang

Activity Overview:
These students created a short film that introduces five of the six EIESL ethical themes and poses some introductory questions related to each theme.

Time Required:
15 minutes - 5 minutes to watch film, 10 minutes for discussion.

Materials:

- Access to the internet

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eIESL project
The ethics of international engagement & service-learning

"Other peoples are not failed attempts at being us. They're not failed attempts to keep up with the pace of history. They're not failed attempts to be modern. On the contrary, they are, by definition, unique answers to a fundamental question: what does it mean to be human and alive? And when the peoples of the world answer that question, they do so in at least 7,000 different voices, and those voices become our collective repertoire for dealing with the challenges that will confront us as a species in the ensuing millennia."   - Wade Davis

The theme of Intercultural Understanding explores the complexities and ethical implications imbedded in intercultural interactions, cultural (mis)understanding, power dynamics, and diverse ways of knowing. Developing Intercultural Understanding begins with reflection on one's own identity, family history, and background. Following reflection on personal histories, Intercultural Understanding then encourages reflection on the history, politics and economics of both one's own country and the countries in which they engage. This theme reflects one's journey in overcoming personal and systemic stereotypes and biases. An employee of a Mexican NGO on Comitan, Mexico explains: "Students need to not only know the broad strokes of the culture they are coming into but they need to also understand the divisions within it and they need to go deeper than stereotypes. Politics and history are very important and understanding these will help the volunteer to understand many things about culture. They will need to keep an open mind and know it is a process." Strong Intercultural Understanding facilitates the building of trust, which can enrich one's learning and enable relationships to be more effective. In summary, Intercultural Understanding addresses the ethical dilemmas we encounter when reflecting on our multiple identities, as well as global histories, politics and economics that frame the relationships we develop with those that we serve and from which we learn.

3.1 Learning Objectives

This unit guides learners to:

- Familiarize themselves with the relationships between power and knowledge.

- Reflect on their multiple identities (race, gender, citizenship, ability, class, sexual orientation) family history and background and how this contributes to the way they see and know about the world, and what informs their perspectives.

- Develop a deeper understanding of the complex relationships between history, culture, politics, and economics.

- Explore their own cultural preconceptions, assumptions and biases.

Discussion Questions

- Can a person be taught to be "inter-culturally aware"? What does this even mean? What are the limits to cultural knowledge and skills?

- How can we better train ourselves to be conscious of our assumptions and the things we take for granted?

- How do we understand the concept of "otherness" and what effects does that understanding have on our learning and service? Does othering show up in your own work? How can we use culture to bridge our different worlds?

- How can students take responsibility for our own cultural learning and adaptability?

- What roles/tools do faculty have with respect to teaching intercultural understanding? How can faculty teach students important competencies without it being seen as fluff and being reduced to tedious points on a check-list?

- What are the effects of our presence in a community? What are we taking with us when we leave? What are we leaving behind?

3.2 Case Study: Primary School Construction

Part 1

As part of a school practicum, you are taking part in a 6-week international experience where you will be helping to build a primary school in a rural community. You are eager to discover the culture of the host country, and look forward to contributing to the community. What should you consider before you leave on your trip?

- What are your motivations for this experience, and can you be honest about them with yourself and with your host community?
- How are your reasons for going on the practicum motivated by your own ethical values (i.e. what are you beliefs about what is "right" and "wrong" that relate to your going)?
- What values do you have besides distributing resources justly?
- Are any of those values universal? Specifically, which of them might be different? In what way?
- Think about the differences you just considered: What kinds of conflict might arise and how might you resolve them?
- Are any of these differences irreconcilable? Is it always important to resolve these differences or conflicts?
- What kinds of skills do you have to offer that don't already exist within the community?
- What resources are at stake in this situation? Name as many as you can.
- Is employment a resource? How might your practicum affect the distribution of employment?
- If you still believe that your work is important, but some in the community disagree, what will you do? Should you always uphold the preferences of the community?

Part 2

The school construction project involves working with a local community organization, who has agreed to coordinate logistics so that building can begin upon your team's arrival. When you and your team arrive you learn that the tools have been purchased (hammers, saws, buckets, shovels, hoes, pick axes, rakes, wheelbarrows etc.), but that construction is not ready to begin due to the repetitive postponement of

building materials. In addition, while waiting for the delivery of building materials, the villagers have taken the tools home to use in their fields. How would you respond?

- Why did these people take the tools home?
- Does taking the tools home mean that the community thinks the primary school is not important? Can you ask if your project is important to them? How do you know the community wants the school built? How might you find out?
- Does it matter how you help the community – by giving tools, money, or time?
- What ethical or cultural norms might have resulted in this situation?
- How might your perception or understanding of others' norms and practices be skewed or misinformed?
- What are your own norms regarding this situation? How might introducing these beliefs change the situation?
- Who benefits from the use of tools? One person? One family? The community? Who does not?
- What does the community organization expect from you and what are your responsibilities?

Part 3

A week later, your frustrated group leader suggests you work in the fields with your host family until your project gets under way. The family takes you to the field in the morning, but will not let you use the tools. The head of the host family says the work is too hard for you, and you should take the opportunity to go to the beach and visit the capital. You want to contribute to the community in any way that you can, but do not want to offend your host family by refusing their generous offer and insisting on working. How would you respond to this issue?

- What feelings does this situation elicit?
- What coping strategies can you use if your idea of help differs from that of the community partners?
- How can you balance community-identified needs with your own perceptions of what is needed in the community? Are your perceptions even relevant at all?
- How might locals view foreigners' ability to work in the fields?
- What beliefs or norms might exist around what to expect of foreigners?
- How might your norms differ from local norms? How might gender affect these differences?
- What are your motivations for engaging? Do you simply want to feel good about "helping"? Do you want to see the project succeed? What other motivations might you have?

03 CASE STUDY: INDEPENDENCE

3.3 Case Study: Independence

Part 1

You've been living with a host family for two weeks and have been struggling to adapt to their schedule. In order to ensure you have a great experience, they schedule all of your free time by organizing neighborhood excursions, watching television together, and taking you to soccer games. As a result, you do not have a moment to yourself and are often exhausted at the end of the day. While you appreciate their hospitality, you feel overwhelmed and wish you had more time to yourself. How do you negotiate between your need for autonomy and the respect for your hosts' hospitality?

- What are the differences in cultural norms regarding autonomy, free time and community involvement between you and the host family?
- What are the values differences between you and the host family?
- How can you recognize and appreciate both sets of values during your discussion with the host family, if you decide to bring it up with them?

Part 2

You decide not to talk with your host family about the issue, hoping that it will resolve itself. Halfway through your placement, your host mother shows concern that you are not enjoying your stay. She comments on you becoming more distant, laughing less and spending a lot of time alone in your room.

- How do you begin to approach the family in a way that would be constructive and respectful? With whom would you speak?
- How can you ensure that the host family needs' are met while also asserting your own needs for independence?
- Is there potential for creating power imbalances if you come across as overly assertive? How can you communicate your concerns to your host family in a way that would not come as condescending?

Part 3

In order to smooth things over, you give your host family gifts you brought from your home country (i.e. pins, t-shirts, toys and toiletries), but nothing changes. This leads you to consider how your values for material objects may differ from your host family. It becomes clear to you that your host family was not looking for gifts but rather a shared experience, and you are afraid you have inadvertently disrespected them.

- What are the community's norms regarding gift-giving and showing respect? How might they differ from yours?
- Does giving gifts create a burdensome obligation to reciprocate?
- Are the gifts sustainable and in the best interests of the cultural norm of the community? Is there potential for the gift to be perceived as culturally offensive?
- Would it offend other members of the community who have also played a part in welcoming you but did not receive gifts?
- Is there potential to cause a divide in the community by selective gift-giving?

3.4 Case Study: Intervention

You are running an undergraduate Public Health course with an International Service Learning component working with an HIV/AIDS organization abroad. In planning the project, you had the students sign liability waivers and declarations that they were "fit to travel" and had been vaccinated for their travels. Now, in-country, you are approached by a student who shares her fears that one of her classmates who is sharing a room with her in a host family's home has a serious eating disorder. The student's behavior is affecting her roommate's experience, and she asks you why you didn't "screen the student applicants for disruptive mental problems."

You meet with the student in question who confirms that s/he is bulimic and the stress of traveling has exacerbated his/her self-destructive patterns. The following day, the community partner approaches you to express concerns over the same students' erratic behavior and complaints from the host family.

- When/how is it decided that a participant shouldn't continue with a program?
- What is your role in working through the situation with the student?
- Is it the role of the faculty member to learn the students' health history before taking them on international placements?
- How much information should be shared with the community partner?
- How is the result of the issue explored with the partner?
- Can we expect the community partner to be compassionate to the health concerns of our students? Is this a health concern that translates?
- How do you balance Canadian values around access/fairness with the needs of the community partner?

3.5 Learning Activity: Intercultural Understanding Video

Learning Objective:
- To explore the theme of Intercultural Understanding.

Link to Film:
http://www.vimeo.com/21952591

Discussion Questions:

- What have you done, or do you plan to do, in order to improve your understanding of the communities you will engage with (language, customs, history, etc.)?

- Are there elements of culture that are universal? Are there elements of culture that are mistaken for being universal?

- What is culture shock? What do you think might help students prepare for culture shock?

- What impact might your presence have on the communities in which you plan to work?

Authors:
Tim and Alyson Holland

Activity Overview:
In this activity, a video exploring the theme of Intercultural Understanding within international projects is shown to participants. This is followed by a series of discussion questions that give participants the opportunity to reflect on the video and engage in discussion on this topic.

Time Required:
15-45 minutes (varying on the level of depth in discussion)

Materials:
- Access to the internet

3.6 Learning Activity: Heads and Tails Proverbs

Learning Objectives:
- Critically reflect on the norms, values and assumptions imbedded in proverbs.
- Evoke discussion on the similarities and differences of these norms and values to participants' own culture.

Facilitator Notes:
- Choose a theme from the following list: peace/war; justice/injustice; freedom/oppression; poverty/social responsibility; racism/hope; or power/persistence.
- Give the beginning or the end of a proverb to each participant.
- Ask them to find the person with the beginning or end of their proverb, and then discuss their interpretations of the proverb using the following questions as a guide:

  - What are the meanings of these proverbs?

  - What values and assumptions are imbedded in these proverbs?

  - Would the values and assumptions expressed in these international proverbs be appropriate within your culture?

  - Are there proverbs in your own language that express similar meaning?

- Ask participants to exchange their set of proverbs, paraphrases, and values with another pair of participants, so that each pair has a new set.
- For deeper discussion of the topic, invite the group to discuss the attached questions.

Author:
Vivian Chu

Activity Overview:
This learning activity uses proverbs from a variety of cultures to explore themes such as peace and war; justice and injustice; freedom and oppression; power and persistence; and poverty and social responsibility. It can be used in a variety of different ways including: a method of pairing participants, as an icebreaker activity, or as a discussion-based activity.

Time Required:
30-45 minutes

Materials:
- Heads and Tails Worksheets by theme
- Scissors
- List of discussion questions

3.6 Heads and Tails Proverbs: Peace / War

War is always	the sanction of failure. ~ Dominique de Villepin (French Foreign Minister)
If you can't get through,	walk around. ~ Finnish
He who chastises one	threatens a hundred. ~ Italy
It is well to be united in thought,	that all men have peace. ~ Hawaii
Permission is needless	to him who has the power to take without it. ~ Spain
Gentleness skillfully	subdues wrath. ~ Japan
The soldiers' blood,	the general's name. ~ Jamaica
May it end with threats	and not come to blows. ~ Samoa

3.6 Heads and Tails Proverbs: Justice / Injustice

It is cruelty to the innocent	not to punish the guilty. ~ Syria
Today my turn,	tomorrow yours. ~ Samoa
The way of justice	is mysterious. ~ Sanskrit
Of ten reasons a judge has for deciding a case,	nine are unknown to the world. ~ Chinese
Everyone prizes justice	but shuts the door when it comes. ~ Sweden
The dog stole	and the goat is being punished. ~ West Africa
Injustice laughs by the table	while justice weeps behind the door. ~ Yugoslavia
Submitting to one wrong	brings on another. ~ Chinese

3.6 Heads and Tails Proverbs: Freedom / Oppression

Liberty	has no price. ~ Spain
A country without freedom is	like a prisoner with shackled hands. ~ Ilocano (Filipino)
Chains of gold are stronger	than chains of iron. ~ England
To receive a favour	is to sell one's liberty. ~ Japan
A person who has been a slave from birth	does not value rebellion. ~ Yoruba (West Africa)
Losers are always	in the wrong. ~ Spain
The tyrant is only the slave	turned inside out. ~ Egyptian
A person is still a slave	whose limbs alone are free. ~ Germany

3.6 Heads and Tails Proverbs: Poverty / Social Responsibility

When drinking sake, remember	the poverty of your family. ~ Japan
The efforts of the poor	are tears. ~ Arabia
Poverty is a pain	but not a disgrace. ~ Scotland
The defect of poverty	is the destroyer of a host of virtues. ~ Sanskrit
If men have no care for the future,	they will soon have sorrow for the present. ~ Chinese
In the forest, tree leans on tree,	in a nation, man on man. ~ Yugoslavia
If several join in an enterprise,	there is no disgrace should they fail. ~ India
If you're not part of the solution	you're part of the problem. ~ England

3.6 Heads and Tails Proverbs: Racism / Hope

Woe to him who gives	a preference to one neighbour over another. ~ Irish
All looks yellow	to the jaundiced eye. ~ Malaysia
When judgment is weak,	prejudice is strong. ~ Greece
There is no discrimination	in the forest of the dead. ~ African (Annang)
Every cloud	has a silver lining. ~ American
The desires of the poor	spring up and perish. ~ Sanskrit
Hope is the	last thing to die. ~ Mexico
You cannot fill your belly	by painting pictures of bread. ~ China

3.6 Heads and Tails Proverbs: Power / Persistence

If you wish to know what a man is,	place him in power. ~ Yugoslav
Permission is needless to him	who has the power to take without it. ~ Spanish
The distance between heaven and earth	is no greater than one thought. ~ Mongolian
A man who cannot tolerate small ills	can never accomplish great things. ~ Chinese
Three feet of ice	are not frozen in one day. ~ Chinese
If you throw a handful of stones,	at least one will hit. ~ Indian
If you wish to learn the highest truth,	begin with the alphabet. ~ Japanese
He who has lost his way in the morning	cannot have gone astray if he finds the way at night. ~ Hindustan

3.6 Discussion Questions: Global Issues

Peace / War

Do you think it's ever possible to have global peace? How or why not?

How can individuals make contributions towards global peace?

What do you do to keep peace in your own life?

Justice / Injustice

What are some cases of injustice in your country?

Is it possible for human beings to be 100% fair with one another?

Have you had personal experiences of injustice? What happened?

Freedom / Oppression

What social structures offer people freedom?

What social structures create oppression?

What is your idea of a life of freedom?

3.6 Discussion Questions: Global Issues

Poverty / Social Responsibility

How do the social/historical/political contexts of a country affect its rate of poverty?

What are some things individuals can do to reduce poverty in the world?

Racism / Hope

In your opinion, what are the roots of racism?

Do you think it's ever possible to have a world without racism? Why?

Have you personally experienced racism? If yes, did you do anything about it?

What are some things you can do personally to alleviate racism?

Power / Persistence

What is the purpose of having power?

How can power be shared more equally?

How does social action relate to power and persistence?

3.7 Learning Activity: Orientalism and International Engagement

Learning Objectives:
- Identify the main themes in Edward Said's Orientalism.
- Consider international service and engagement in light of Orientalism.

Link to *Orientalism and International Engagement* PowerPoint:
http://ethicsofisl.ubc.ca/downloads/3.7_orientalism.pptx

Link to *On Orientalism* Film:
www.mediaed.org/cgi-bin/commerce.cgi?preadd=action&key=403
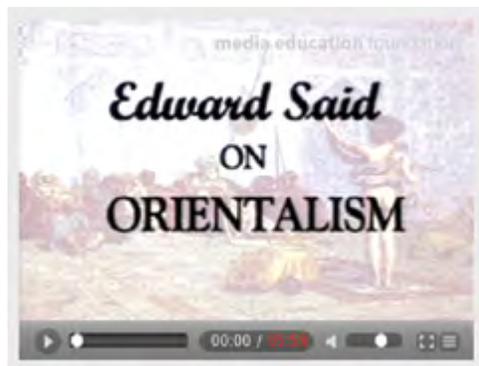
Link to *They Come in the Name of Helping* Film:
http://www.baibureh.org/

Author:
Sara Radoff

Activity Overview:
This activity considers Edward Said's (1978) concept of "otherness" in relation to International Engagement and Service-Learning.

Time Required:
1 ½ hours

Materials:
- Computer with PowerPoint, Projector
- The facilitator may choose to have participants read an excerpt from Orientalism (1978). Alternately, or in conjunction with reading, the facilitator may screen segments from the Media Education Foundation's documentary film On Orientalism.
- Short Film: They Come in the Name of Helping
- Paper and pen for each participant

Facilitator Notes:

- Invite participants to close their eyes. Ask them consider for themselves the images that come up about "developing nations." Rather than sharing the images that came to mind, prompt students to hold onto those images throughout the workshop.
- Screen the introductory segment of the documentary *On Orientalism*.
- Invite participants to brainstorm the main themes of Orientalism.
  Here are some example guiding questions:
    - What is Orientalism?
    - What is the relationship between truth, power and representation?
- Pose the question: Following from Said's notion of Orientalism, what questions do you think those who engage in service internationally ought to consider?
- Generate a substantial list of reflective questions as a group, then prompt participants to choose one question to ask themselves about their own experiences in international service or research. Provide 5 minutes for independent free writing.
- Ask participants to turn to the person next to them and share what they have written.
- Screen *They Come in the Name of Helping*.
- Share a quote from the film regarding Brock's perspective on what those from "developed nations" can do locally to support communities abroad:

"Work to change the way our government and corporations behave themselves abroad. While these steps are less gratifying than flying to Africa to build latrines in a village, they will make it easier for Africans to pursue their own hopes and aspirations for their countries and continent. However, in my experience, Westerners are more willing to donate money to development than to scrutinize our country's role in perpetuating global poverty."

Debrief Question:

- Close with a final group discussion: Following from our discussion on Said's notion of Orientalism, what do you think those engaging in international service ought to consider?

References:

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Media Education Foundation.(1998). *On Orientalism: Edward Said*. Northampton, MA.

Said, E. (1978). *Orientalism*. New York: Vintage Books.

3.8 Learning Activity: Deconstructing Cultural Competency

Learning Objective:

- To challenge participants to openly engage in dialogue about cultural identity and cultural competence.

Facilitator notes:

- Break participants into groups of four and give each group flip chart paper and a marker.
- Ask one group to define or represent the word "culture" and the other group to define or represent the word "competency". They may sketch a mind-map, include drawings or poetry, or simply brainstorm words.
- Each group is then invited to present their definitions to the other groups and receive feedback.

Debrief Questions:

- What differences are noted between your definitions? Are there any similarities?
- What are the tensions between these two words?
- What does it mean to be "culturally competent"? Is "cultural competency" possible?
- What experiences have you had personally with "cultural competency?"
- What are some of the potential dangers of engaging the concept of "cultural competency"? Are there benefits? For whom?

Author:
Saida Rashid

Activity Overview:
This activity engages participants in an introductory discussion of "cultural competency".

Time Required:
30 minutes

Materials:

- Flip chart paper
- Markers

3.9 Learning Activity: Discussing Child Labour in a Global Context

Learning Objectives:

- Engage in dialogue on issues of child labour within the context of globalization.
- Consider multiple perspectives regarding child labor, for example social and economic perspectives.
- Consider how the socio-cultural background of each involved party might influence their decision-making.
- Explore the challenges faced in attempting to resolve injustices related to child labor.

Facilitator Notes:

Part 1: Introduction

- Begin with the game "Act and React". Actions are written out on a piece of paper and handed out to volunteers from the audience. Volunteers have to act the action, and the audience guesses.
- Actions: sewing, gardening, picking crops, sweeping, other activities that use child labour.
- Introduce the topic of child labour.
- View one of the following You Tube videos:
  http://www.youtube.com/watch?v=EJXfILoTEXQ
  http://www.youtube.com/watch?v=G8ajmDxRHZQ

Authors:
Ashraf Amlani and Ian Wong

Activity Overview:
Exploiting children for economic benefit is surely an atrocious example of the social injustice that happens in our world today. This workshop will highlight some examples of common child labour practices and explore the motivations of groups that enable or contest these practices. Inspired by Nancy Fraser's model of participatory dialogue, the World Forum activity aims to bring to light the different economic, political and cultural perspectives that influence decision making around this social injustice issue.

Time Required:
1-1 ½ hours

Materials:
- Laptop, speakers & projector to view video clips
- White board or flip chart and markers to draw mind map
- Print out of the passage from the book Free The Children by Craig Kielburger

Part 2: Craig Kielburger's Free The Children

- Read the following passage:

"I met children with arthritis in their hands, children with their hands severely cut. One girl I met worked at a metals factory; she showed me her severely burned arms and legs, which happened when she spilled some hot metals on herself. I met another eight-year-old girl who worked in a recycling factory in India, separating syringes from used needles. No protective clothing whatsoever. She never heard of AIDS; wore no gloves or shoes. I saw her walk barefoot over needles strewn on the factory floor. After a while, my guide suddenly dragged me away. I couldn't understand why until he told me outside that another child worker there warned him that if the factory master saw this girl talking with me, he would beat her.

I met two boys in India who worked in a carpet factory; Nageshwer, age 14 and Monhan, age nine. They both began work at the carpet factory at the age of seven. Nageshwer showed me scars all over his body-hands, arms, legs, and even on his throat where he was branded with a hot iron when he helped his younger brother and a friend escape from the bondage. But he was unsuccessful and was caught by the loom owner. This was a type of punishment for him. Because of the branding on his throat, he could not speak for several months. But his first words were a song about how not to give up hope for freedom.

Monhan told the story of two other young boys who tried to escape from the same factory. They were caught by the loom owner and beaten and knifed to death in front of all the other children who were forced to watch this as a symbol of what would happen to them if they tried to escape. The bodies were taken and thrown into a lake. After a raid on this factory was conducted freeing the children, the parents of the murdered boys asked where were their children. The loom owner simply said they had run away into the forest. He was never prosecuted for his crime.

Monhan, who was freed in the carpet raid, told me how he was beaten when he cried for his mother. So he spoke to his mother in dreams at night. And I had the opportunity to accompany some of these children back to their homes, and I saw Monhan finally meet and speak with his mother. And the one thing I think I will never for get was when we were driving down a road taking these children home, and our jeep got stuck halfway across a lake. Everyone just piled out of the jeep and started pushing the jeep. When we finally pushed it out of the lake, we were sopping wet. It was very cold and many of us has fallen into the water-and when we all piled back into the jeep, the children just started singing about how they were free and they were going home again." (pp. 139-140)

- End off with the words "Child Labour". Ask audience to close their eyes, reflect on the videos and the passage that was read out, and shout out words that describe their emotions and opinions of child labour. Draw a mind map on the white board.

Part 3: World Forum Dialogue Session

- This World Forum Dialogue is meant to model Nancy Fraser's (2009) idea addressing the who, what and how of justice. She argues for participatory parity in which all individuals subjected to a given institutional structure have decision-making power related to that institution.

- **Scenario:**
Company XYZ, an famous clothing giant, is planning on opening a new factory in a small village in (country of your choice). This decision has received mixed reactions from the various groups that would be affected by such an action. An independent body has been set up to hear the opinions of those who may be affected and make a fair decision regarding the factory.

  Groups:

  1 Government Officials from Third World Country
    - in favour of economic benefit for country, job creation, more foreign investment, more income, infrastructure development.

  2 Government Officials from First World
    - in favour because of political relations with translational company
    - opposition from citizens because of loss of jobs, and of labor laws in 3rd World Country.

  3 Villagers in Third World country
    - in favour because families see employment opportunities, increase in income, etc.
    - opposed because it may change current lifestyle/culture.

  4 Executives at Company XYZ
    - in favor of cheap labour, higher profit margin.
    - concerned that Western concern over labour laws might lead to consumer backlash and lack of political support from 1st world.

  5 People from 1st World
    - Opposed because of loss of jobs and labor laws in 3rd World Country.
    - In favour of "cheaper" clothes?

  6 International Service Learning students teaching at a nearby school
    - Opposed because they feel that children's basic rights should be protected.
    - Opposed to losing keen, bright students to the mundane yet difficult factory work.

- Provide 10 minutes for participants to discuss their group's position, and then 20 minutes for whole group dialogue. Each group should consider the economic, cultural and political considerations of their position.

Debrief Questions

- What did you think of the discussion? Was it useful in resolving the dispute? Were everyone's voices heard?
- What are the possibilities and limitations for transnational dialogue to influence global (in)justice?
- How did people's cultural background influence their behavior and decision making?
- What is the role of NGO's or civil society organizations in working toward global justice?

Closing

- End with quote from Mother Teresa when Craig Kielburger met her in 1995:

"We can do no great things; only small things with great love."

Share the example of how Craig set up Free the Children in 1995. What we take from this quote by Mother Teresa is that one person alone cannot change the world, but many people taking small steps in the right direction can have a huge impact.

References:

Fraser, N. (2009) "Abnormal Justice" in *Scales of Justice: Reimagining Political Space in a Globalizing World*, (49-75). New York: Columbia Press.

Kielburger, C. (1998). *Free the children: A young man fights against child labor and proves that children can change the world*. New York: HarperCollins.

3.10 Poem: Rosetta

Rosetta

But I've been these ways,
And I've seen these days.
And now all there is to do
Is to find Alexandria
And cross the Mediterranean
Into some Roman realm.
Or to flow with the Silk Roads...
Down past paths we must
Forget, to remember the way
To our new home.

- by Zaid Williams

3.11 Additional Resources

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Starke, J. (2009) Lost in Translation. *Medicine at the Frontier* (MSF Field Blog).
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Wainaina, B. (2004, January 9). How not to write about Africa.
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Weigl, R. C. (2009). Intercultural competence through cultural self-study: A strategy for adult learners.
    International Journal of Intercultural Relations. 33(4), 346-360.

04 TRAINING AND EDUCATION

The ethics of international engagement & service-learning
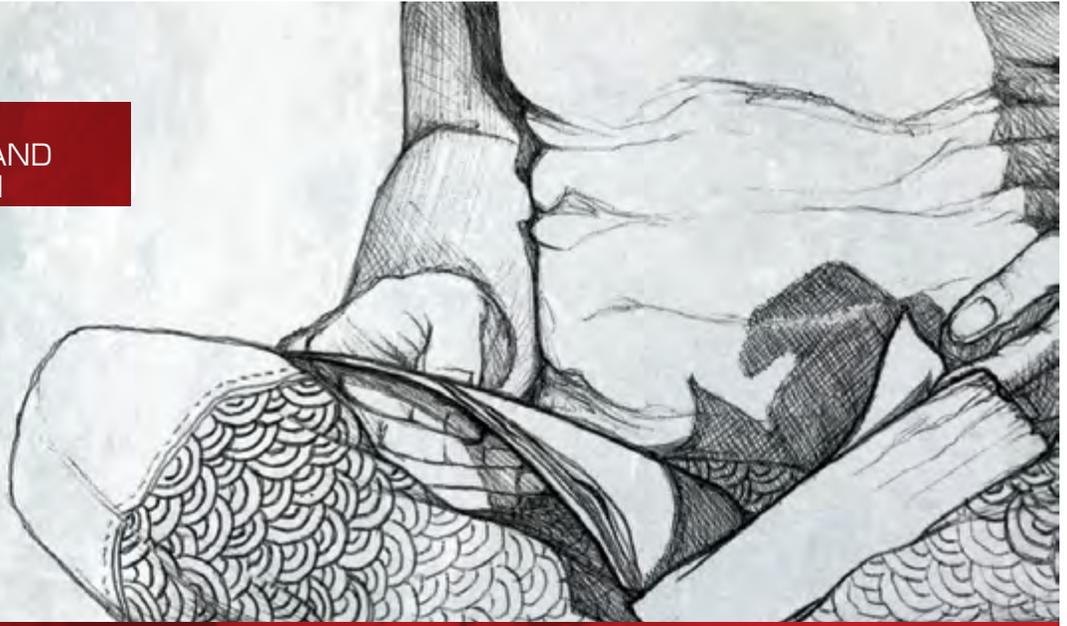
The theme of Training and Education explores the processes of teaching, learning, and skills-training essential to International Engagement and Service-Learning (IESL). This includes not only an individual's formal academic credentials, but also non-formal training that shapes how one engages in his or her roles and responsibilities abroad. The theme of Training and Education encourages deep reflection on how students, staff and faculty are trained and supported at every phase of their experience: in pre-departure preparation, during their experience abroad, and upon their return. Within a post-secondary context, this theme also explores the varying levels of support provided to faculty with regard to curriculum design. In summary, the theme of Training and Education addresses the ethical dilemmas we encounter when reflecting on how our training, education and lived experience inform our practice abroad.

4.1 Learning Objectives

This unit guides learners to:

- Recognize the wealth of experience that each participant brings to the group.

- Critically examine their formal and informal training and how it impacts their roles and responsibilities abroad.

- Critically analyze the current and status quo methods of education and how they have shaped our societies.

- Examine how attention paid to formal education and training can contribute to power dynamics developed between local workers and volunteers.

- Reflect on the training necessary to fulfill their roles and responsibilities abroad.

Discussion Questions

- Why is it important to consider your training and education before you go abroad? What training is essential?

- What are the gaps in knowledge, resources and services that prevent volunteers from being responsible and effective?

- How can we engage in a process of teaching and learning that results in responsible and effective International Engagement and Service-Learning experiences?

- How can we effectively train ourselves to be comfortable with ambiguity?

- How can we teach those who engage internationally to be critically reflective about their experiences?

- What role does the university have in ensuring that students, faculty, and staff are properly trained and supported when they go do an ISL placement or volunteer overseas?

4.2 Case Study: Tropical Medicine

Part 1

After finishing your first year of medical school, you are eager to put your knowledge into practice and to help in an under-resourced setting. You decide to volunteer at an urban clinic in a tropical country where you will have the opportunity to learn a new language. You have never been to this country and are intrigued by their culture. The clinic administrator seems eager to have you come and serve the local community's health needs as they are understaffed. What should you consider before you decide to go?

- What kind of training might be necessary to address the health needs of the community you are entering?
- What are the potential benefits and harms to providing basic care to patients? Consider possible barriers to providing care (e.g. lack of training in tropical medicine, variations in therapeutic nomenclature and a language barrier).
- How does your training contribute to these potential benefits and harms?
- How might your actions make the community more or less vulnerable?
- The country has an established medical system; however, second year medical students are not permitted to practice. How do you respond to this?
- What are the long-term implications on the distribution of health services (i.e. once you have left)?

Part 2

You decide to go and upon arrival, you find that the staffing shortage at the clinic is more severe than the administrator described - there is a desperate and immediate need for patient care. Your passion for serving vulnerable populations pushes you to lend a hand. You start by assessing the patients and recommending treatments. You feel satisfied with your work, but can't shake the nagging feeling that due to your lack of thorough medical knowledge you may have misdiagnosed some patients or offered the wrong treatment. Nevertheless, compared to the other foreign students, who performed surgeries (and bragged about doing so), you think that what you did was not harmful. You feel your services were beneficial to the clinic and its patients, but was it the right thing to do?

- What is your responsibility to the patients/community? Should they be informed of your level of medical training?
- Does your level of medical training alter the quality of health care the community wants?
- What immediate benefits does the community experience due to your actions? Compare these to the possible harms that you identified above.
- Have your actions resulted in the equal distribution of health care within the community?
- Have your services made patients more vulnerable to continued health problems?
- What implications do your services have on the continuity of patient care?
- What implications does your volunteering have on the work of other clinic staff?
- Assuming you misdiagnosed a patient or provided incorrect treatment, what implications does this have on the relationship between the community and the hospital?

4.3 Case Study: Between the Lines

Part 1

While planning the ISL component of your course – in which the students worked in an under-resourced and predominantly rural, land-locked country – you make sure to include a comprehensive post-engagement reflective process once back in the classroom. You set up a reflection assignment in which the students stay connected with a "counterpart" from the partner community organization. To complete the reflection, each student must follow-up with their counterpart to obtain further data about the project, conduct interviews, and continue reflective dialogue. This way, the students will not just disappear from the community's life and as a teacher you can be assured that there will be a culturally competent, critical component to the final reflection. The reflective assignment is worth 30% of the overall grade for the course. The students are unable to complete the assignment because there is a power outage in the partner community during the final week of your course on campus. Two students are able to continue to interact with their counterparts because their counterparts have computers at home and are, in general, much wealthier than the other counterparts.

- What role did the community partner have in initiating or creating the post-engagement reflective process? How does this fit into their priorities versus your priorities as an educator with a need to evaluate?
- What is the cost and time for the counterpart?

Part 2

One of your male students suggests that he and his counterpart communicate using Gmail "Chat". He helps her to set up her account and gives her an online tutorial in how to chat while he is still in the community. Back in Canada he starts to chat with her and saves their discussions as part of his reflective "data". After one week, she stops logging in. The student comes to you to ask what to do next, and you contact the project manager in the partnership community to follow-up for the student. The project manager is very angry and accuses the student of using "inappropriate language" and offending his female counterpart in one of their chats.

- Do you follow up and read the dialogue?
- What is your responsibility with respect to each of the people involved? Who is your priority?

4.4 Case Study: Breakdown

After a particularly challenging stint working on an ecological sustainability project in South America, your third year Environmental Studies students have had serious rifts in the group dynamic. In the final days of the project, a few of the students had a loud argument in the office of the local community partner. Similarly, some of the students have chosen to "work from home" (completing data entry on their laptops in the hostel) as a way to avoid working with the other students in the office. In a management meeting, the community partner expresses concern that the behavior of your students is affecting the local employees and other foreign volunteers on the project.

By the time you return to your home university, at least half of the students are not talking to each other. Other than the completion of a final report on the project, you have not planned any post-engagement reflective activities or team activities. However, the students are a cohort and will be moving into the fourth year of the Environmental Studies program together.

- How do you manage the fallout from this team?
- Were teamwork and group processes addressed in the course before you left for the country placement?
- How much did you know about the day-to-day context of the project before taking the students?
- What questions need to be answered by the community partner for you to have an understanding of the context and how it might impact student team dynamics?
- How are you communicating with the community partner about this issue?
- What responsibility do you have as a colleague to try to heal the group dynamic?
- Has this become a situation in which it's more work for the community partner to work with you than without you?

4.5 Learning Activity: Training and Education

Learning Objective:
- To explore the theme of Training and Education.

Link to Film:
http://www.vimeo.com/20907068

training and education

Activity Overview:
In this activity, a video exploring the theme of Training and Education within international projects is shown to participants. This is followed by a series of discussion questions that give participants the opportunity to reflect on the video and engage in discussion on this topic.

Time Required:
15-45 minutes (dependant on the level of depth in discussion)

Materials:
- Access to the internet

Discussion Questions:

1 Do you have skills to offer the communities in which you will work?

2 Is there a double standard with respect to tasks that can be performed by trainees in their home country versus in resource-poor settings? Is there anything wrong with that? What would you do if you were confronted by a situation in which you were asked to do something you're not trained to do, and would not be allowed to do in your own community? What if there was no one else to do it?

3 What topics should be covered in pre-departure training? Should these trainings be mandatory? If not, who should participate? If you've engaged in International Service-Learning before, what do you wish you'd known before you left?

4.6 Learning Activity: These Hands: Seeing Students as Teachers and Teachers as Learners

Learning Objectives:
- Recognize the wealth of experience that participants bring to the group.
- Encourage all participants to view themselves as co-educators.

Facilitator Notes:
- Instruct participants to pair up with one other individual. Invite them to site on the floor cross-legged, facing their partner.
- Ask participants to open their hands in front of them palms up.
- Next ask them to close their eyes for a minute and focus on themselves. After about a minute, instruct participants to open their eyes and observe their hands. Ask questions such as: where have these hands been? What have these hands done? Provide one minute for silent reflection.
- Finally, ask participants to take turns with partner, alternating back and forth, sharing one at a time what their hands have done.
- After 5 minutes close the activity by sharing the quote: "We are what we do…especially what we do to change what we are" (Galeano, 1973). Explain that each person brings their personal experiences into this learning community, and each of us is a co-educator in this space.

Author:
Ricardo Segovia

Activity Overview:
This activity brings the knowledge and experiences of participants to the forefront, and encourages both teachers and learners to consider themselves as co-educators.

Time Required:
5-10 minutes

Materials:
- None

4.7 Learning Activity: Exploring Below the Surface

Learning Objective:
- To examine the informal training and life experience each participant brings to their international experiences.

Facilitator Notes:
- Distribute a handout to each participant.
- Invite participants to reflect individually on their formal training or education. Ask them to write down their thoughts on the exposed part of the iceberg. Allow 3-5 minutes for this reflection. Invite participants to share some of their ideas with the large group. Note these on some chart paper.
- Next, invite participants to consider the informal training or education they have gained in their life experience. Prompt them with some of these ideas: culinary skills, interpersonal communication skills, leadership skills, ability to adapt to new environments, etc. Ask them to write down their thoughts on the submerged part of the iceberg. Invite participants to share some of their ideas with the large group. Note these on the chart paper. Encourage participants to consider their cultural learning and how this would help or hinder their ability to volunteer abroad.
- Engage in a discussion with the group about the different value that is put on formal and informal training. You can use the following questions to get the discussion going:
  - How do you value education? Do you value informal training equally? Why or why not?
  - How can informal training contribute to your success with your roles and responsibilities in international placements? How can it hinder you?
  - What education and/or skills, both formal and informal, do you think are necessary to learn prior to volunteering abroad?

Author:
Wendy Loudon

Activity Overview:
This reflective activity invites participants to look below the surface at their informal training and education.

Time Required:
10-15 minutes

Materials:
- Iceberg image handouts
- Pens
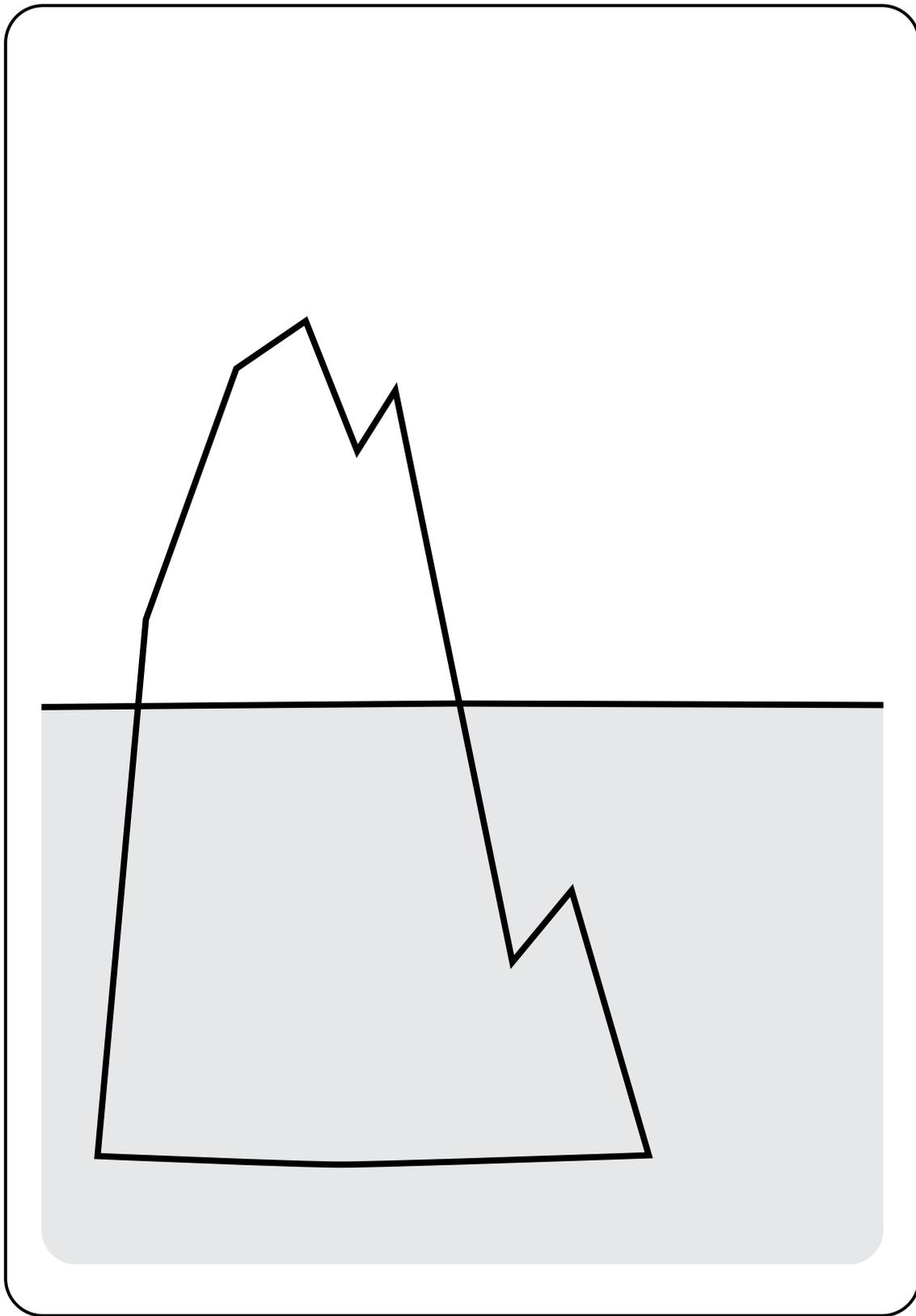
4.8 Learning Activity: Hiring Practices

Learning Objective:
- This activity will guide learners to consider the training and expertise required to work both locally and abroad.

Facilitator Notes:
- Split participants into small groups of 3 or 4. This activity can also be done individually.
- Once the small groups are formed, ask half of the groups to move to one side of the room (Group A) and the other half to the other side (Group B).
- Ask the small groups in Group A to create job descriptions outlining the qualifications and requirements for hiring a teacher in Zimbabwe.
- Ask the other half to create job descriptions outlining the qualifications and requirements for hiring a teacher in Canada.
- Ask the groups to consider what qualities they would want in teachers, how to hire them, whether you would accept volunteers, for what jobs, and why or why not.
- Group A and Group B should not know what the other is working on.
- Invite the small groups to come back to the larger group. Ask each group to present to one another their job description.
- Note the similarities and differences among the job descriptions.
- Encourage discussion about these differences and how this might affect educational practices in different regions.
- Try switching the job/occupation and location.

Reflection and follow-up:
As a discussion question or homework assignment, ask participants to explore the following questions:
- Are there ethical justifications for having different job descriptions?
- What are the short-term effects of having this difference?
- What are the long-term effects?

Author:
Ellison Richmond

Activity Overview:
In this activity, individuals or groups create job postings for two jobs in two different countries, and consider what sort of training and education is required for each.

Time Required:
25-45 minutes

Materials:
- pen and paper

4.9 Learning Activity: Teaching and Learning: Redefining the Artificial Divide

Learning Objectives:

- To critically analyze the current and status quo methods of education and how they have shaped our societies.
- To examine the concept of critical pedagogy and how it revolutionized views on the power and purpose of education.
- To present students with the opportunity to experience Freire's (2001) concept of 'problem posing' education in order to contrast it to 'banking education'.

Facilitator Notes:

- In preparation for the workshop participants should read selected chapters of Paulo Freire' s *Pedagogy of the Oppressed*; Specifically, a selection of pages from chapter 2 and chapter 3 which explain the opposing concepts of education.
- After an introduction to the workshop goals, participants are invited to take part in an activity called "La Mano". In this activity, participants partner up and take turns leading their partners around the room.
- To start, ask pairs to identify who will lead and who will follow first. One they have chosen roles, ask the leader to position their palm 2 inches from the follower's face. Instruct the leader to slowly guide their partner around the room with their hand. Instruct the follower to ensure that their face remains 2 inches from the leader's hand at all times. Explain that the activity should be done with a straight face. Leading should last for approximately 1 minute.
- Once each partner has had a chance to lead, bring the group together to debrief their experience. Discuss the emotions that they experienced during the activity and whether they are similar to any experienced in the participant's education so far.
- Now use a whiteboard or chalkboard to make two columns. One should say *teacher* and the other *learner*. Ask the group to provide words to fill the two columns based on their experience as with teaching and learning. Have a discussion about the results and the origins of their ideas.

Author:
Ricardo Segovia

Activity Overview:
Education is a process of dialogue that should value the contributions of all participants. This workshop explores the traditional hierarchical relationship between teacher and student and the implications of this power relationship within international development. We will be brainstorming terms that are synonymous with traditional structures in education and then those that arise from a different point of view by examining the work of revolutionary educator Paulo Freire. We will then transpose these concepts onto interactive activities such as theatre. By the end, participants should have exposure to an alternative perspective on education that will lead them to question and reflect their previous notions of education.

Time Required:
1-2 hours

Materials:
- Photocopies of Chapter 2 and 3 of Paulo Friere's "Pedagogy of the Oppressed"
- Whiteboard, chalkboard or chart paper
- Markers

- Now review the material that was assigned for reading. Have volunteers read a few sentences out loud, such as those on p. 83. Have the class present their views on 'problem posing' vs. 'banking' education.
- With these new concepts more familiar following the discussion, make a new list of *teacher* and *learner* on the whiteboard. Ask participants offer words that Freire might use when describing teachers and learners, and perhaps what students think education should be (sometimes the column takes the shape of a circle instead to reflect the cyclic notion of revolutionary education).
- Next, introduce the activity that will involve 'freeze frame Theatre'. Ask the group to come up with situations that they perceive as problems. These situations can be either from their own community or from the world. Some examples include: homelessness, hunger, oppression of women etc.
- In groups of 4 or 5, participants are invited to make a 'movie' consisting of 5 still action 'snapshots'. The scenes should represent a typical movie that has an introduction, rising action, climax, downturn, and conclusion. During each scene, the poses will represent a scenario that the participants have invented that ties into the problem that they identified. One or all of the participants in each group can pose in each snapshot. Each group is invited to act out their movie, pausing for 20 to 30 seconds in each snapshot. While the snapshot is frozen, the other groups are encouraged to walk around the scene and attempt to analyze it. Participants in the movie remain silent the entire time. Prompt questions to the observers throughout the whole process. Following all of the movies, invite the group to debrief their experience.

Follow up

This workshop can be followed up with another discussion on the reading from *Pedagogy of the Oppressed*. This discussion could include the following: naming the world, limit situations, the role of love in revolutionary thought, and the purpose of education.

4.10 Scholarly Essay: Rethinking "I Want to Learn Conversational Arabic"

Walking Students Through the Process of Self-Reflection and Skill Assessment Before Getting on an Airplane.

The meeting always seemed to begin the same way.

An MA student, usually White and in their mid-20s would come into my office hours at the University of Chicago where I served as the point person for internships and jobs within the public and non-profit sector, especially those in international or cross cultural placements.

The students were almost always bright-eyed, articulate, curious and they entered the meeting with only one thing on their mind: how do I get my two years of literary Arabic into conversational Arabic?

Or put another way: how do I get linguistically and culturally immersed?

Or put yet one more way: how do I translate my education into something useful so I don't feel like I have wasted all this time and money?

And they all seemed to have the same answer: Go to countries were Arabic is used and practice on the locals. And, in the meantime, maybe do something useful. Oh, and they'd like to get paid along the way, hopefully.

So the conversation would go like this:

Student: I've been studying Arabic now for three quarters and I really want to be able to get it more conversational. So I think I want to do an internship or summer job in the Middle East.

Me: What kind of work or internship would you like to do?

Student: Oh, I don't know, maybe women's rights?

Author:
Shayna Plaut

Abstract:
Many students who are interested in international issues are frustrated by the lack of practical language skills gained in traditional post-secondary classrooms. In addition, many students hoping to become more conversational in their new language not only recognize the importance of cultural and social immersion but also bring to their study emerging political ideas and ideals. In fact, students will often hope to combine their interest in becoming conversant in a language with working for a non-profit and/or advocacy organization. That said, without serious reflection on the part of the student – often with the guidance of a staff person or faculty member experienced in both immersive international living and advocacy based organizations – real concerns can arise with unintended consequences for both the organization and the student. Through personal reflection, this piece explores, in a step-by-step yet humorous manner, methods to help students navigate their skills and motivations in wanting to "help" by going abroad. The essay is intended for undergraduate and graduate students as well as the faculty and staff involved in planning and supervising a student's travel abroad.

Me: Do you have a specific organization in mind?

Student: No, not really. I don't really know where to look that is why I came here.

Me: What kind of background do you have in the Middle East? Have you ever been there?

Student: No.

Me: What dialect of Arabic do you speak?

Student: Well we studied Standard Modern Arabic.

Me: How good are you?

Student: Well I can kind of read but I can't speak at all, really.

Me: How's your French?
(Insert yes or no, if yes I would remind them that Arabic is spoken in N. Africa as well)

Me: So you want to go to an Arabic speaking country to get your Arabic to a conversational level and you are interested in women's rights but you do not have any particular experience in working on women's rights issues in the Middle East. Ok. (I would take a big sigh and lean over) What skills do you have? Can you build websites? Do you know how to write grants? Can you edit grants? Do you have any budgeting background? What are you going to be able to offer an organization there? Why do they want you?

I was usually met with silence. And then our meeting would begin.

I knew I was being a bit harsh, and I was doing it on purpose.

It wasn't that the students were coming in with a bad idea. As someone who firmly believes that the only way one can learn a language is by jumping into the deep end, I am, in principle, not only supportive but a proponent and participant of this kind of learning. In my own graduate career I picked up and plopped myself into a new culture and language, floundering and learning and making all kinds of funny mistakes for over a year, And, as a person who has worked primarily in the non-profit/educational field for my entire professional career I certainly have a soft spot in my heart for the world of advocacy, including the challenges and lessons of cross-cultural advocacy. But before one just picks up and goes to the Middle East, or any other country or linguistic region, there are some basic issues that need to be thought through, and thought through honestly. This requires a reformulation of the entire premise of the enterprise: *you are going with a goal – to get your language skills up to a conversational level, but what are you going to offer the people and place that you are parachuting into? Why do they want you?*

The students would often look at me puzzled.

What are Your Skills?

They wanted me to offer a list of organizations and contacts which would have positions for them and I wasn't going there. I was steering the conversation into something else. I was steering the conversation into having them articulate why they would be desirable to any organization – and the skills I was highlighting were the more boring, behind the scenes kind or work. It was not about them leading sex-education workshops to the Berbers in the Maghreb. It was about doing website design. Or grant research. Or editing English-language annual reports.

Sometimes the students would start to become defensive. It wasn't that that they did not have skills (I come to this work and to life with the firm belief that everyone has multiple skills) but rather somehow their self-assessment of skills that they deemed appropriate to work, and their desire for language-cultural learning were not informing one another. Somehow it was just enough that they wanted to learn. *And I respectfully but firmly would repeat to them that wanting to learn a language is not a skill.*

We would look at their resumé – and just as importantly the things that often didn't make it on their resumé – a resumé is simply a written, abbreviated form of answering three questions:

- What have you done?
- What can you do? and,
- What are you willing to do?

When seen in that light a resumé becomes a bit less daunting, a bit less formulaic. There is an inherent logic to it and also an audience – the audience is the person at an organization (or firm or institution) who is reading the resumé with that, particular organization's needs in mind. Period. No one cares about your desire, skills or convictions – they care about filling a need in their organization. Making their organization stronger. What can you offer them to make it worth their time and energy? Put simply and coldly: *as progressive or radical or revolutionary as the student or organization (or my own convictions) may be, it really does come down to a cost-benefit analysis for the organization.*

I would look at their resumé and search for editing skills, budgeting skills, administrative skills and technical skills. I would look for any work with journalism or publicity. Most often the students would want to tell me about their work in public education or workshops but I would gently steer them away from that and remind them that they would most likely be in the region and the area for 10-12 weeks. *They would be leaving; the organization and the people at the organization would be staying*. If they start a workshop or public education campaign and then leave, would that not leave the organization with a hole rather than an asset? We would turn the entire conversation into one central question: *What would they be able to offer in 10-12 weeks that would leave an organization stronger when they left?*

Often I would get students sheepishly looking down at their feet or bag or the Che Guevara poster behind my head.

Translating Experiences into Skills

"But I haven't ever had a job except for summer jobs. I've only been a student. I don't really have any work experience."

And we would spend the next 10-20 minutes unpacking this myth. We would look at their work on the student film center, or doing outreach for the feminist club or their leadership in the Frisbee team. I would help them translate those "extra-curricular activities" into: event planning, publicity and logistics and coaching. We would look at the transferable skills and knowledge that often becomes second nature in North American higher education: web research, editing and spreadsheet making.

And what about those summer jobs? Be it in Home Depot (knowing inventory, handling cash, customer service, knowing about building materials) or in a law firm (filing, editing, keeping confidentiality) – these are experiences that will be useful if one recognizes them as skills.

And then I would call attention to the language of our conversation – English. Being able to offer English as a skill can, for good or bad and all the unbalanced inherent political and economic implications – be a very attractive asset to people who are seeking funding in an English speaking world.

What People and Issues do you Want to Work With?

Which would lead us to the second question: What they are interested in?

"The Middle East" was not enough and "women's rights" is a term that can hold many different meanings for different people – and, coming from the West, whether they like it or not, they are coming with a long history of people telling other people how to treat "their" women in "their" culture.

Perhaps they could be of asset, and work on women's rights issues, in some other way? Are they interested in children or microfinance or health? "Women's rights" is a big term and in most places of the world, where there are children, there are women. Where there is micro-financing, there are women. Where there is public health, there are women. Sometimes it was best to get to "women" through other, more tangible programs and organizations.

How do I Find an Organization?

We would brainstorm for a while. And this is when I finally turn the computer screen around and show them what they thought they originally came to me for: the list of organizations and possible internships. We would walk through www.idealist.org (hint: always search for organizations, not internships – not every country has a the same cultural understanding of what an internship is, but you can always contact an organization and attempt to sell yourself as free help) or http://www.comminit.com/en/classifieds/ or http://allafrica.com/whoweare/interns.html or http://www.awid.org/Get-Involved/Jobs (hint: once you find an organization, look under the "about us" tab – that is usually where they post internships, jobs and contact information).

This was by far the shortest part of our meeting. I would show them how to locate the names of organizations and then urge them to use their Google skills to find websites, emails and phone numbers. I would remind them that the rest of the world does not necessarily suffer from our email addiction and thus investment in an international calling card or Skype may be an asset.

I would then explain that, just because they found the name of an organization does not necessarily mean they are the best organization doing the work on the ground. It may just mean they have a website. So after finding the name of the organization they had a Part II assignment – they needed to find out about the organization, not just what the organization wants an internet-literate public to know.

Some questions to consider:
- Where are the located?
- Who do they serve?
- Are they connected to the government?
- Who funds them? (Hint: look under the "About Us" tab or look at the bottom of a website where they thank funders or look at the "history" of the organization). If it is an organization that has a registered tax-exempt status then they are usually required by law to have an annual report made available to those who request it.

Secondly, Google the organization to find out what others are saying about it – or not saying about it. And I would remind them that, at some point – they will need to walk away from the computer and start talking to people from the region or who know the region well or know the issue ("women's rights" or "public health" or "children's rights") well on an international stage. The goal? Create a list of ten organizations with a bit of an "annotated bibliography" for each that they would bring to our next meeting.

I would ask them to send me the list of organizations, their resumé and draft cover letter two days before our next meeting.

Reformulating the question: What can you offer an organization in the Middle East?

Which brought us back to the phrasing of the original question, a rethinking of the purpose of the entire experience: *Yes, they want to go to a place where Arabic is spoken so that they can improve their spoken language skills – but that means they are going to a country, culture, and organization with their hand (or tongue) out. How instead could they walk in offering something – and something tangible?*

This required self-reflection on their part.

Self-reflection on their own skills but also in assessing what would be attractive to others in the country, culture and organization where they would be a guest, a guest that will most likely be speaking a strange mixture of English, maybe French, and halting Arabic. The language skills will come. *But the real position to start from is the following: what can they, as a student studying in a Western, North American institution, offer that will make that country, culture and organization stronger when they leave in 10-12 weeks' time?*

Discussion questions:

1 Reflect on a situation/scenario you have faced similar to the one above. What assumptions did you make (about the country, region and/or organization)? What would you do differently? What additional information do you wish you had?

2 What are the particular challenges that you think students face when going to a country they have never been before? What particular advantages do you think they could bring to their roles abroad?

3 What does advocacy work mean to you? What skills do you feel a person should possess to do this type of work?

4 What particular challenges does a second-generation student who wants to participate in advocacy in the country of a parent's birth face? What are some of the advantages?

4.11 Additional Resources

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The ethics of international
engagement & service-learning

The theme of Sustainability explores the complex issues related to creating long-lasting impacts and relationships in IESL. Long-lasting impacts in IESL include but are not limited to project durability (i.e. critical consideration of the intersecting cultural, political, historical and environmental factors that contribute to the development and maintenance of long-lasting collaborative projects and partnerships), as well as actions of volunteers while engaged with projects abroad. The theme of Sustainability is about developing long-lasting partnerships with communities to address community-identified needs and to foster collaborative participation between community members and international partners. In summary, Sustainability addresses the ethical dilemmas we encounter when reflecting on contributing to durable projects and nourishing collaborative relationships with the communities that we work. This unit will guide users to explore exit strategies, encouraging individuals to reflect on how they contribute to the development and durability of the project.

5.1 Learning Objectives

This unit guides learners to:

- Critically consider the impact of both short-term and long-term projects in communities.

- Reflect on their role as a dynamic and evolving partner who will eventually leave.

- Examine the term "sustainability" with the understanding that host communities are non-static and continuously evolving.

- Assess co-development and co-implementation as a foundation for sustainable development.

Discussion Questions

- What are strategies that individuals and partner organizations/communities can use to ensure the sustainability of short-term projects?

- How can students work with community members and the partner organization to ensure local ownership over the project?

- Examine the influence of social, economic and environmental dynamics in the host community. How do these factors shape the development and durability of projects?

- How can individuals maintain the efforts of their project once they return to their home community?

05 CASE STUDY: WATER STRESS

5.2 Case Study: Water Stress

Part 1

You are a volunteer in your ninth week of a twelve-week project in a small, suburban and semi-arid region. You have been posted at the local youth centre along with a few other volunteers. You have learned the local language and have developed strong friendships with some of the youth. Unexpectedly, the electricity in the community goes out without any assurance of when it will be restored. The piped water supply is accessed only through electric-powered pumps. Your team of volunteers is worried about how they will get the water they need to cope with this unfamiliar arid climate. The team has a contingency fund. Should you spend the money to rent a generator to pump water for your team's use?

- Is it fair to give the volunteer team water when the entire community lacks access as well?
- What are the benefits and harms of providing water only to the volunteers and not the community?
- How will this affect the relationship between the volunteers and the community? Will it create a divide?
- Is it possible to do no harm in this case? Can you find an option that would do no harm?
- In what ways might renting a generator affect the community?
- Should you consult the community before making this decision?
- If you disagree with the community's choice, what are your options? Should you pack up and leave?

Part 2

Your team has decided to rent a generator and agrees to turn it on for only a few hours at night to facilitate report-writing. To save water, you begin to bucket-bathe once every three weeks instead of showering often. A week later, you hear word that the power could be out for up to two months, which is well after your team will have left. The next morning one of the youth comes to your gate with a jerry can asking for water for her family. You don't want to set a precedent, as there is no way you can support the whole community, but you don't want to turn the youth away either. How can you respond?

- What are you thinking and feeling in this situation? Why are you thinking/feeling this way?
- What do you imagine this situation might look like from the perspective of each of the key stakeholders (e.g. your friend asking for water, the local NGO that you work with, the international NGO)?
- Given that there isn't enough water to meet the needs of the entire community, should you give water to this person?
- If water were allocated to the community members, what would happen if your team left and the community still did not have access to power?
- How might local community members normally respond to long power outages and water shortages? Are there alternative solutions to be considered?
- What would the benefits be of communicating with some of the community members to see how they feel about the water supply and your project?
- At this point, does the community recognize your project goals as more important than their access to water?
- What complexities become present when projects continue despite not meeting the community's self-identified needs?

Part 3

You want to intervene in order to get water to those who need it, but your Programming Officer forbids you from doing so and threatens to send you home (citing issues of liability for your organization). How does this affect your role as a volunteer within the organization and within the community?

- If you got sent home, how would that affect the distribution of resources or the success of the project?
- How will this affect your team members and their ability to continue to do their job?
- Does it cause more harm than good to the community if you disobey your Programming Officer?
- Even though a fast solution would supply the community with a resource they require, is a short-term solution going to be sustainable?
- How important are long-term considerations?
- Is it a more efficient use of money to provide finite resources right away, or to invest money in a more sustainable solution?
- Would you consider staying on a project if you didn't agree with the actions carried out by the group?

5.3 Case Study: Truck and Tractor

Part 1

You and a team of volunteers are working with a microcredit program in a rural agricultural community. At the end of your project, there is money left over in the project budget and you'd like to see it go towards supporting the community. The community representatives you have been working with suggest the money would be best spent on a tractor to improve efficiency of farming and ease the burden of heavy labour in the community.

- What are some things that need to be considered before purchasing the tractor?
- Who is going to benefit from this tractor?
- Who should be involved in making this decision?
- Whose opinions should hold the most weight when making a decision like this? Those who fund the project or those whom it is designed to help?
- Who ultimately makes the final decision to buy the tractor?
- How might your team's decision render the community more (or less) vulnerable?
- Is this a short-term solution with poor long-term considerations? Argue both for and against.
- Will the community have enough resources to purchase fuel, oil, parts and maintenance for the tractor? How do you know?
- Why would it be important to consider whether the community would have enough resources to maintain the tractor after buying it?
- Is it your role to discuss the long-term considerations with community members?

Part 2

Your team decides to buy the tractor. A few days later, you are approached by a group of respected community elders. They are surprised and insulted the decision was made without them, saying the community is not interested in changing their traditional farming practices and would rather have a truck to transport their goods to the distant market.

- How does the exclusion of the elders from the decision-making affect the allocation of funds?
- By only consulting those involved with your project, did you change the power dynamics?
- Is equal power sharing a culturally acceptable decision-making process?
- Is it your responsibility to facilitate an agreement between the elders and the community members who wanted the tractor? Should you be involved in the dialogue?
- How do you smooth relations between your team and the community? How do you balance your responsibilities to the community and your obligations to spend the money ethically? More sustainably?
- How could purchasing the truck make the community more vulnerable to loss of traditions?
- How could your team's decision have a negative impact on the social structure of the community?

5.4 Case Study: Expectations

Part 1

A Family Medicine professor travels to an industrialized country to meet with the community partner to plan for an upcoming international service-learning project that he will lead with a class in the following term. While there, the region suffers from a devastating flood. The professor has to decide if he will still bring his students to a potentially unsafe location, but the community partner assures him that they will have a safe place for the students to stay by the time they arrive.

- Who has the ultimate responsibility to decide what is 'safe'? The community partner? The professor? The students?
- Do you operate from an assumption there a perception that here is "safe" in contrast with danger in other locations?
- What assumptions are we making about safety?
- How safe are international communities from the professor and his students?
- Is the community ready to proceed with the project?
- Where is the community partner in the decision-making process? What does decision-making in a partnership look like? What is an ethical approach to decision-making?
- What are the priorities of the project based upon?

Part 2

When the professor returns to UBC, he re-constructs his entire course, shifting the focus towards solving the health problems in the community that will inevitably arise after a flood. He prepares the students in the classroom for the technical problems and clinical issues that will arise, and six weeks later they depart. As they drive into the affected region, one of the students brings the group's attention to a one-acre square of perfectly cultivated green land in the community that is growing rice. The professor abandons his plan to solve the problems in the community, and decides to commence the project with a focus on the remarkable accomplishment the community demonstrates in re-building their agricultural system.

Some of the students struggle to see the connection between the agricultural system and their health project and are determined to go into the community with their plan to prevent disease and illness using a diagnostic method in which they find the "problems" and offer "solutions". The students also express concern that their time in country is limited and they want to see the most results possible in their short time there.

- What is the professor modeling to his students in regards to project planning and implementation?
- Who should be involved in the consultation process to reconstruct the course?
- What is the course the students are getting credit for? And is the project a good fit? Are they prepared for their service-learning experience?
- What is the community partner's thoughts on the professor's connection between the agricultural system and the community health project?

5.5 Learning Activity: Sustainability Video

Learning Objective:
- To explore the theme of Sustainability.

Link to Film:
hyperlink - http://www.vimeo.com/20907833

Discussion Questions:

- What is Sustainability? How can projects support that principle?

- What role, if any, should developed countries play in the strengthening of sustainable health care systems in other countries?

- Does the participation of students in electives and projects contribute to sustainable development? If so, how? This question assumes, more fundamentally, that "development" is a legitimate concept, but don't feel constrained by that; what values does "development" imply? What goals should students have in participating in International Service-Learning initiatives?

Authors:
Tim and Alyson Holland

Activity Overview:
In this activity, a video exploring the theme of Sustainability within international projects is shown to participants. This is followed by a series of discussion questions that give participants the opportunity to reflect on the video and engage in discussion on this topic.

Time Required:
15-45 minutes (varying on the level of depth in discussion).

Materials:
- Access to the internet

5.6 Learning Activity: Sea Turtles

Learning Objectives:
- To create awareness of two aspects of sustainability:
    - The issue of sea turtle conservation
    - Reduced consumerism - Less is More.
- To cultivate a sense of international community by developing interest in a different culture, and through learning about the Costa Rican's historical dependency on sea turtles.
- To stimulate critical thinking and learn the intricate interplay between politics, economics and environmentalism, a current and relevant topic commonly observed in developing countries.

Facilitator notes:
- Set the context by presenting a narrative from a Go Global Volunteer from the Costa Rica Conservation Project.

    "In a rural community called Quelonios del Caribe, off the coast of Costa Rica, there are less than 30 villagers living off limited electricity and water supplies. Every year, there are fewer and fewer people interested in staying in the community, as they feel that they can achieve more in the cities. During our stay, we could not help but wonder if the community will still be present 30 years from now... We hoped it would be, for there is a group of dedicated local volunteers who protect the rare visitors: leatherback sea turtles, an endangered group of animals that returns to their birth beach once a year to lay eggs. The volunteer group teaches the public about how to increase the egg hatching rate and they provide beach patrols to prevent egg poaching, as the turtle eggs were often stolen to be used as valuable aphrodisiacs in the Costa Rican culture."

- Pose the following question and work in small groups to discuss its implications: As a community leader, would you support tourism at the expense of endangering the turtle species?
- Group discussion: Divide the students into 2 groups. One group supports having Tourism, while the other opposes it.

Author:
Amy Hung

Activity Overview:
Through discussion and debate, this activity encourages participants to consider the impact of tourism on both sea life and local communities.

Time Required:
1 hour

Materials:
- Narrative essay written by a Go Global volunteer

- Allow 10 minutes for the groups to prepare and to come up with a 5-7 minute presentation.

Summarizing points against Tourism:

- Disruptive beach activity (tourists, beach hotels, lights) scares the turtles, lowering the chance of laying eggs.
- The natural habitat is changed and turtles can't recognize the beach as the beach they were born on.
- Water pollution from various beach activities: motor boats, beach dumping.
- Creates dependency of the local people on tourism - the community would have limited opportunity to learn to be independent and become self-sustainable.

Summarizing points pro Tourism:

- Bring in tourism income that will improve the quality of life - easier access to water and electricity; increased infrastructures like roads or bridges.
- Able to attract investments.
- Can educate the public about the natural lifecycle of the leatherback turtles.
- Offers experiential learning for students learning abroad.
- May be able to raise awareness of the turtle endangerment.
- Create a sense of internationalism by learning about different cultures and opening up venues for global exchange.

Activity Debrief: Debrief after both presentations by offering or highlighting some of the key points mentioned in each presentation.

Working towards a Resolution: Ask for suggestions to reach a compromise. Facilitate the discussion and guide the discussion towards eco-tourism and maintaining a reciprocal relationship with nature.

Potential Compromise:

- The community can learn about ways to become self-sustainable: can present case studies of different projects around the world.
    - Examples include: build organic gardens, raise farm animals and use the manure to create methane for fire, save rainwater, use compost as fertilizers for the garden.
- Allow eco-tourism to take place with small groups of people - establish local economy (ie. local people can be guides, tourists can stay as homestays and intimately learn about the Costa Rican culture).

More In-depth Questions to consider:

1 Based on what you have learned so far, where do you think the link between the environment and politics come in? What kind of role should governments have in terms of regulating environmental protection?

2 Why is it important to maintain a balanced ecosystem? What would really happen if we lost a species like the sea turtles? What are the cascades of impacts that will take place?

3 Explore the impact of having international volunteers in developing areas like the Costa Rican community. What are the advantages and disadvantages?

4 How do we contribute to changes in climate and increases in pollution? What are some of the changes you can make to reduce your carbon footprint?

5 How can education play a role in such a delicate issue? What form of education would you implement? Please discuss the goals and content of the program, as well as the target group.

Summary

- Offer examples that display the impact of climate change (drastic temperature changes, extinction of polar bears, increased frequency of natural disasters etc). The purpose will be to encompass the entire workshop by focusing on the importance of having a reciprocal relationship with Earth.
- Show this Sustainable Tourism video:
  http://www.youtube.com/watch?v=3KGny2iTReo&feature=related
  To show the prevalency of having eco-tourism, highlighting the increasing awareness of consumerism.
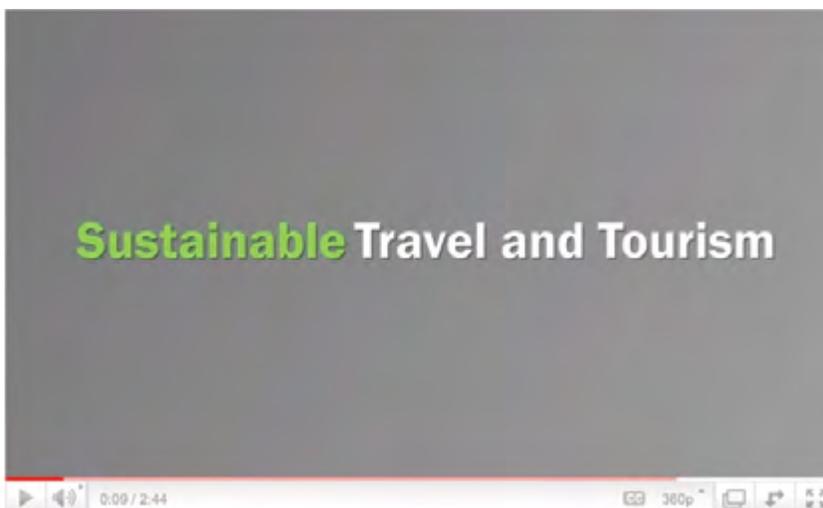
5.7 Scholarly Essay: International Service Learning: Preparing, Adjusting, and Following Through

Prepare Before Leaving: Intercultural Understanding

To prepare, volunteers often rely exclusively on information received during orientation. Other sources should be used to supplement this information – fact books, websites, travellers' experiences, and most importantly views of other volunteers who have been there and/or have done similar tasks. Use these sources to construct a preliminary action plan before going; this reduces time for adaptation, and improves intercultural understanding of the challenge.

Keep Useful Records: Sustainability, Witnessing and Observing

The results we achieve, and how we reflect on our performance afterwards, depend significantly on information acquired and used while on mission. A travel blog and photos have limited value in this respect. Few of us keep a record of ideas which could produce better results next time; fewer still take down on-the-spot observations and thoughts which help us to be more responsible as the mission progresses. Improved results can be achieved by taking notes that can be used to adjust activities while on site and after we are home.

Revise Plans: Sustainability

When on a mission, volunteers tend to concentrate on the tasks as given. It is difficult to step back and think about whether there are other, more effective approaches to accomplishing them, or even whether they are the right tasks at all. For example, your assignment might be to create an action plan for some function. However, you may find on arrival that there isn't enough information on which to base a good plan. This means that your time might be better spent devising ways to collect and maintain data that is needed for someone, perhaps the next volunteer, to pick up the planning task. Develop a business diary, one which provides guidance on how to make your work more sustainable. Be objective – catalogue both failures and successes. Diaries also promote a more balanced reflection on experience and performance after returning home.

Author:
Hal Whiteman

Activity Overview:
This scholarly essay suggests practical ways to improve the ethical basis of results by adjusting approaches before, during and after a mission. It addresses themes of Intercultural Understanding, Training and Education, Sustainability, and Witnessing and Observing.

Use Latent Skills: Improve Training and Education

The multiple challenges of an assignment make it easy to overlook certain skills volunteers bring with them. Often these are skills we take for granted, but are absent in development situations. Two types are particularly relevant:

Management Skills - It is natural to focus exclusively on the specific task at hand, while failing to realize that it is only one component of a larger process aimed at making a sustainable difference. Volunteers may undervalue the skills they can bring to a mission. Use of basic management practices, particularly those associated with accountability, can make a real difference to productivity in places where that difference is needed. These include organizing a group to complete a project, tasking specific persons with specific jobs, and following up to make sure they do them.

Soft Skills - While much of the developing world is now computer and cellphone literate, these skills may not be part of a larger suite of soft skills, such as how to use a whiteboard, how to write a resumé, how to prepare for an interview. Seek to build capacity in these areas in addition to meeting specific mission objectives.

Follow Through: Witnessing and Observing

While most volunteers want to continue to help after a mission, doing so effectively is not easy. They run the risk of being counter-productive, robbing those we would help of the time and energy they need to get through the day. While foreign friends made while on mission want to stay in touch as much as we do, they pay a price that may be hard to afford. It is important to ask oneself tough questions in this respect:

- Do I have skills and time to help remotely?
- Can I stay involved without getting in the way?
- Is someone else better equipped to help?

It helps to do a personal after-action, lessons-learned report. This serves three functions: it improves assessment of what was accomplished while on mission; it guides if and how we should stay involved; it provides better understanding of the positive and negative results of our experience, as a tool for improving future performance.

Questions

1 Have I prepared sufficiently beforehand, including focus on factors which facilitate adaptation during the mission?

2 Do record-keeping activities while on mission permit me to contribute after-the-fact and improve my ethical posture?

5.8 Learning Activity: The Perfect Place

Learning Objective:
- To guide learners to consider what a place (an operational environment such as that they might encounter internationally) requires for sustainability.

Facilitator Notes:
- In groups of 2 to 4, pick one of the following locations:
  1) High school
  2) Community hospital
  3) Public park
  4) Art gallery
  5) Apartment block
  6) Village or town
  7) Nature reserve
  8) Restaurant

- Each group should pick something different.
- Ask each group to draw their perfect idea of the location they picked above on a large sheet of paper.
- Ask them to think about the following:
  - Who's there?
  - What
  - are they doing?
  - How does it all work?
  - What are the 'inputs' and 'outputs'?
  - What are the relationships like?
  - What makes it so good?
  - Other details?
- After 10 minutes, invite groups to present their ideas to one another. Give each group 2 minutes. Invite the other groups to ask questions about these 'perfect places'.

Questions
After each presentation, go back to each group display, and discuss as a group:

1 What would make these things sustainable?
2 What would be challenges in sustainability?

Author:
Ellison Richmond

Activity Overview:
In this activity, participants create the perfect fantasy operational place (a school, hospital, restaurant, etc.) and describe its sustainability.

Time Required:
15-30 minutes

Materials:
- Chart paper
- Felt markers

5.9 Learning Activity: Humanitarian Aid in Africa: A Question of Sustainability

Learning Objectives:
- Understand our motivations for helping by examining the history of aid.
- Examine the positive and negative impact of giving aid.
- Explore the lasting impact of International Service Learning projects.
- Vision the future direction of Sustainability.

Facilitator Notes:
- Included in the notes section of each slide on the PowerPoint.

Link to *Humanitarian Aid in Africa...*PowerPoint:
http://ethicsofisl.ubc.ca/downloads/5.9_sustainability.pptx
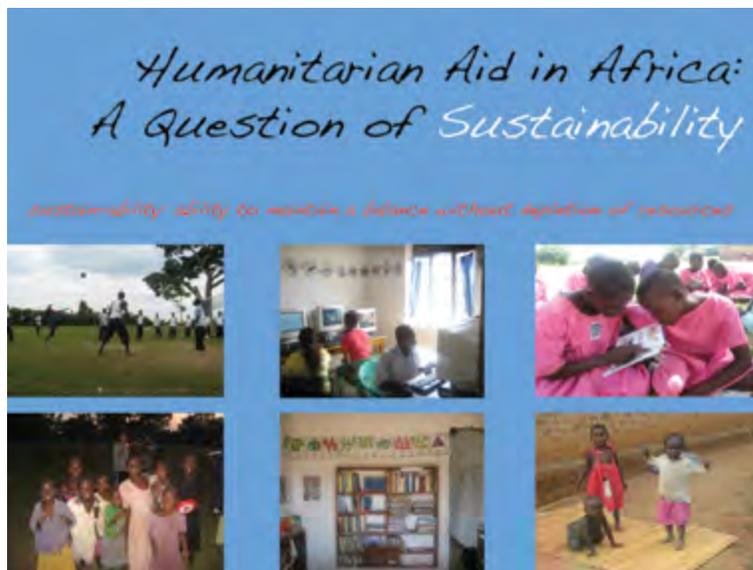
Author:
Laura Roy

Activity Overview:
This PowerPoint presentation explores the concept of aid in the developed and developing world. It critically examines our motivation to give aid to countries in the Global South. The history of giving aid is explored, as well as the results achieved with aid given to date. Interactive activities are included within the presentation to further conceptualize issues relevant to aid.

Time Required:
1 hour

Materials:
- Computer
- Projector
- PowerPoint presentation
- Markers
- Large chart paper

5.10 Additional Resources

Dharam P. G. & Vivian, J. M. (1992). *Grassroots environmental action: People's participation in sustainable development.* New York: Routledge.

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eIESL project
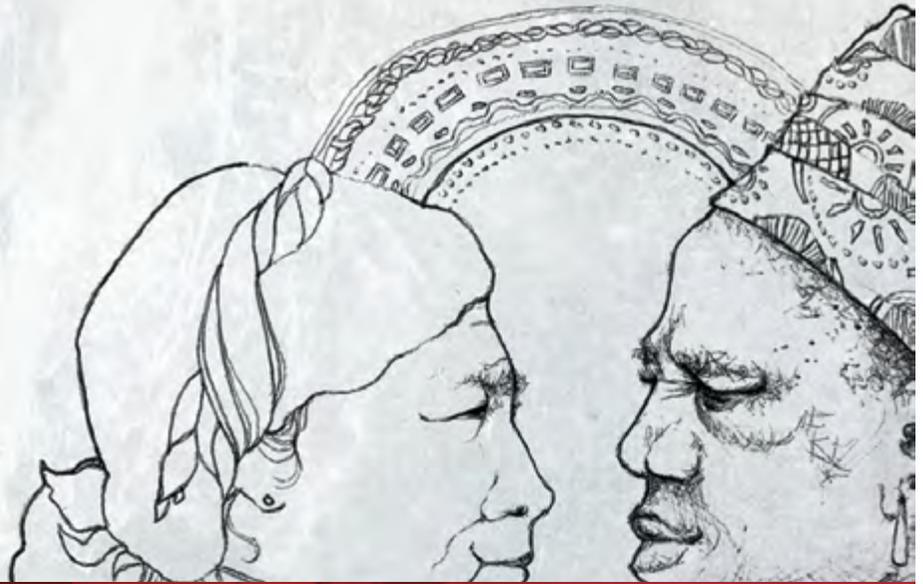
The ethics of international
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The theme of Balance and Reciprocity explores the complexities involved in building and maintaining humility, trust and accountability within relationships. In an IESL context, a person grappling with issues related to balance and reciprocity might ask the following questions: Who is the teacher, and who is the learner? Who is providing a service and who is the receiver of that service? A community partner in Comitan, Mexico explains:

"Balance and reciprocity is really a matter of time. Short-term placements make it impossible to be a part of community processes. The volunteer will usually always take more than they give in these cases. The balance needs to be enacted when they return home. That is where the volunteer can really give more."

Balance and Reciprocity in IESL involves a deep mutual commitment to both the project and the local people affected by the project. In summary, Balance and Reciprocity explores the dynamics of power, equity and equality within international relationships, while also addressing the investment necessary to build and maintain long-lasting and mutually beneficial relationships with the communities with whom we work.

6.1 Learning Objectives

This unit guides learners to:

- Explore the complexities involved in building and maintaining humility, trust and accountability within relationships with international partners.

- Explore the dynamics of power, equity and equality within international relationships.

- Acknowledge the imbalance of benefits gained by volunteers when engaging in projects abroad.

- Reflect on how volunteers can reciprocate the multitude of benefits they received while volunteering abroad.

Discussion Questions

- What are some of the benefits that volunteers/learners gain while working or researching abroad?

- Is there a comfortable and equitable balance between service to the community and student learning?

- Do we need to go abroad to educate ourselves?

- How do we (both as students and as faculty) understand our role in communities?

- What are some important things to consider when engaging in a partnership with a community abroad?

- How can we ensure we are communicating effectively and respectfully? How can we avoid being paternalistic or alienating? How can we ensure that people feel they have a safe space to be heard and that their needs are being met?

- How can we promote collaboration between faculty and community partners to work on connecting course content with service-related activities?

"I have been constantly asking the question who benefits from the project such as the one we are undertaking with the students...I ask that question constantly about all of our organization activity, especially when I see the generous gifts people are offering us. I keep asking myself who is benefiting from this project? In what ways do they benefit? In which ways are people participating in the project? Because I believe that in any collaborative project it should benefit all involved. The benefits could be of different dimensions and different kinds, but I think it is ethical if everybody that is involved feel that they benefit, I think that is the most respectful way of undertaking any kind of project."
- Community Partner interview - Southern Africa

6.2 Poem: De La Mano

De La Mano

You are a million miles away brother.
Why should I bother?
We do not share blood brother.
Why do I care?
I arrive, uncertain.
You offer me your bowl of colour,
that I've never tasted before...
sounds of drums that reminisce with me,
from the very first beat.
At first sight we may be perfect strangers.
So why?
Because your tears are clear like mine...
your fears are real and make-believe like mine.
Our mothers gave us the same side-ways glare
when we got too close to the rebel's edge.
And so I will step over the ocean,
we'll sit around our steaming cups and conspire to inspire...
chat for hours, speechlessly.
Brother, Sister,
I thought you needed a helping hand,
but you led ME to safety and sanity...
and away from the aimless thoughtless version of myself.
Gracias hermano.

-Ricardo Segovia

6.3 Case Study: Breach of Contract

Part 1

As part of a violence against women project, you are helping coordinate the construction of a women's shelter. You have hired a construction firm as well as a plumbing crew. The work of the plumbers depends on the progress of the construction crew in building the shelter. Both parties signed a contract prior to the project and agreed to a specific deadline for the completion of the project. However, the construction firm has fallen behind its timeline and it is likely that the shelter will not be completed by the deadline. A consultant informs you that contract deadlines are normally understood as "suggestions" in this community. Another consultant suggests that you be firm with the deadline, while another advices you not to discipline the crew per contract as doing so will jeopardize future business relations. How can you and your team resolve the situation without causing conflict?

- Are there any underlying reasons as to why the construction firm is experiencing a delay? What is their understanding of the project's goals? Do they believe that the construction of the shelter is a priority at this time?
- What are the cultural norms for setting deadlines in this community? What is the construction team's understanding of a contract?
- What are the community's values with regard to completing the shelter? Do you think that the construction team and the community have different values?
- Based on your ethical norms, what is the "right" thing to do? Should you act based on your own values or the values of the community? Both? Are you able to create a balance?
- How do you think the construction firm might react to your decision?
- What did your training say about handling difficult situations such as this one?
- How do the locals approach situations like this where deadlines are not met? Are there any other community stakeholders that you could approach for guidance?
- Is there anyone from the community that can act as a liaison between you and the construction firm?
- How can you maintain a respectful relationship with the local workers and the community when the project is in jeopardy?

Part 2

Upon the request of the plumbing crew, you attend a meeting with them and become aware that they are concerned about the cost of the time wasted in waiting for the builders to complete their work. They say that it is typical for foreigners to be poorly organized and inconsiderate of their business practices. One plumber tells you that he has a family to feed and will have to accept another contract if this one doesn't start soon. You are afraid the plumbers will walk off the contract. How do you keep the project team on track without compromising your integrity and theirs?

- How do you determine which norms are "in play" in this situation?
- How does hearing the concern of the plumber affect your understanding of the culture's norms?
- What are the demands of the plumbers? How can you ensure that their needs are met?
- Why do the plumbers say that it is "typical" for foreigners to be inconsiderate of their business practices?
- How can you build trust with the workers and form a healthy relationship with them?
- Should you involve the plumbers in making a decision about how to approach the construction crew?
- What are the benefits and disadvantages of involving the workers in project decision-making? Are there risks?
- What does the construction crew think of the situation?
- What would your community advisers tell you about how to approach this situation?

06 CASE STUDY: GENDER AND EDUCATION

6.4 Case Study: Gender and Education

Part 1

You and a few other students are teaching in a small rural community where local convention will not allow girls to go to school. You have a strong personal belief that children should be educated equally regardless of gender. How do you proceed with your project while feeling so passionate about this issue?

- How important is it to respect the community's culture even if you don't agree with all of their views? To what extent does culture come first? And when, if ever, is it okay to challenge aspects of a culture?
- How widely is this convention practiced and accepted? Might there be differences in belief between men and women in the community? Does 'local' mean local to the community itself, or is it practiced more broadly throughout the region or the country?
- Will intercultural understanding play a role in determining what equitable distribution looks like?
- What are the risks and benefits to raising the issue of equal access to education in this community at this point in time? Is it appropriate that you have a role in raising this issue?
- What should be done if it is suspected that community preferences are not being voiced openly or fully?
- Can the issue of equal access to education in this community be proposed without generating conflict?
- Should you engage in or begin debate/dialogue around gender equity in education?
- If a safe space can be created for dialogue, (how) could you contribute to collaborative and democratic decision-making without generating conflict?

Part 2

While you strongly believe in equal access to education and want to teach both boys and girls, you agree to teach only the boys, pending a community-wide dialogue. Through discussion with community members, you learn that half of the village agrees with you that their daughters must also have access to education

and the other half is outraged at such a proposal. Some community members even threaten to act violently if any girls attempt to go to school. How would you respond in this situation?

- Should you align yourself with the egalitarian movement because it is in line with your own beliefs, or should you respect both sides and remain neutral?
- Is it productive to take sides given that the cultural situation you are in is delicate and potentially volatile?
- Should you try to reconcile what you see as unfair and continue your work?
- How can you work towards healthy conflict resolution in a respectful manner?
- What are the long-term implications of your actions on the project if you do enter into debate/dialogue?
- How could you embrace this challenge as a learning opportunity and engage in questioning and reflection alongside the community?

6.5 Case Study: Free Labour

Part 1

You are a Canadian Economics professor presenting an academic paper at an International Rural Business Development conference. After your presentation, you are approached by an economic strategic planner for a rural municipality in an under-resourced part of the country. He tells you that that the strategies that you outlined in your presentation are in line with the strategies that he is trying to implement in his own community. By the end of the conference, the two of you have hatched a plan whereby you will bring your fourth year students to work in the planner's rural municipal office as a service-learning project.

When you present the idea to your students, they are enthusiastic and the class starts to make preparations to incorporate the placement into their summer session course. A few weeks into the planning, one of the students informs you that she cannot accompany the class on the placement. She is an international student with limited funds and her parents are not willing to pay for her to travel during his studies and they have concerns for her safety while traveling with the group.

- How does the theme of "Balance and Reciprocity" apply to the relationships of power and privilege within your classroom dynamic, not just within the dynamic between university and community partner?
- Do you continue with the project without the international students' attendance?
- How might international engagement on campus be exclusive, versus inclusive?
- How much synergy actually exists between the international community project and the course?
- What are the motivations of the community partner and has the professor engaged in an honest conversation about "Balance and Reciprocity" surrounding the expectations of the partnership?

Part 2

After five days of working on the project in the field, one of the local community partners mentions over lunch that it is "great that UBC students are doing the work for free" because the municipality could not afford to pay the "$15,000 local consultant fees".

- Should the professor follow-up on this comment?
- Are our students always coming to international communities in a "helping" capacity, or might their arrival be viewed as "threatening" to some members of the community?
- Are UBC students taking business away from local community members?
- How can the professor engage in a continuing dialogue with the community partner once he returns to his home university?

6.6 Learning Activity: Balance and Reciprocity Video

Learning Objective:
- To explore the theme of Balance and Reciprocity.

Link to Film:
http://www.vimeo.com/20900679

Authors:
Tim and Alyson Holland

Activity Overview:
In this activity, a video exploring the theme of Balance and Reciprocity is shown to participants. This is followed by a series of discussion questions that give participants the opportunity to reflect on the video and engage in discussion on this topic.

Time Required:
15-45 minutes (varying on the level of depth in discussion)

Materials:
- Access to the internet

Discussion Questions:

1 What are the benefits and costs to you, of engaging in an upcoming or past service-learning experience? What are the benefits and costs to the community in which you worked or will work?

2 Can these benefits and costs be balanced? How can costs be minimized?

3 Can the benefits you hope to gain be achieved any other way? By working in your own community? By supporting local people in other communities? By bringing others to your community?

6.7 Pushing to Find a Balance

Learning Objectives:
- To explore the theme of Balance and Reciprocity through physically engaging our bodies.
- To explore the complex dynamics that can be present in the relationships with our partners abroad.

Facilitator Notes:
- Invite participants to pair up with another person in the group and find a space in the room where they have a little space around them.
- Ask the pairs to stand facing one another and put their palms on the front of their partner's shoulders.
- Ask them to push against their partner's shoulders (it is often good to demonstrate this action).
- After 10 seconds of pushing, ask them to increase their strength and push as hard as they can. Let them continue pushing for another 20 seconds.
- Notice the dynamics between pairs. Are the pairs unequally matched with regards to physical strength? Are certain participants holding back?
- After 20 seconds of pushing hard, invite the group to take a rest.
- Repeat the above activity with partners side-by-side and back to back.
- Once you've had the pairs pushing in all three configurations, invite participants to sit down to debrief their experience using the following questions:
  - What was that experience like? Did you trust your partner?
  - What were you thinking while doing this activity?
  - What was your ultimate goal? To maintain structural integrity? To push your partner over?
  - Was your experience different in the different positions?
  - Was there anyone in the group that felt like they couldn't push as hard as they were capable of? Why did you hold back?
  - How could this activity help us explore balance and reciprocity in relationships?

Authors:
Wendy Loudon and Laura Roy

Activity Overview:
This icebreaker activity gives participants the opportunity to engage their bodies in exploring the dynamics present within reciprocal relationships.

Time Required:
5-10 minutes

Materials:
- None

6.8 They Come in the Name of Helping

Learning Objectives:
- To explore the theme of Balance and Reciprocity and how our actions impact international partnerships.
- To discuss how power and privilege effect partnerships.

Link to Film:
http://www.baibureh.org/

Discussion Questions:

1 With the theme of Balance and Reciprocity in mind, what came up for you while watching this clip?

2 What are some of the strategies shared by the interviewees that could help you develop and maintain mutually beneficial partnerships?

Author:
Peter Brock

Activity Overview:
This activity includes viewing a video produced by Peter Brock that explores the impacts of Western volunteers in Sierra Leone. The video is then followed by a series of discussion questions.

Time Required:
30-45 minutes

Materials:
- Access to the internet

6.9 Building With Assistance: Is International Volunteerism Enabling or Disabling?

Learning Objectives:
- Explore: What is socially responsible service?
- Consider the impacts, and potential dependency, of international community service projects on the community and local health care professionals.
- Reflect on our own motivations and goals for volunteering internationally and locally.

Facilitator Notes:
- These instructions are based on facilitating a group of 12, but can be easily accommodated to smaller or larger groups.
- Begin by requesting 3 volunteers, then ask them to wait for a moment while you get the rest of the group started on the activity. Their role will be introduced once the activity is started.
- Now divide the rest of the participants into 3 groups, with 3 people in each group.
- Provide each group with 10 straws, 10 popsicle sticks and one ruler.
- Give groups 15 minutes to build the highest structure that will hold the ruler given upright, using only the straws and Popsicle sticks.
- Once the groups have started building, explain to the volunteers that each of them will join one of the groups Provide each volunteer with some tape, a new supply that can be used to build the structure. The groups can use the tape in any way. Let them know that after 5 minutes they will have to remove the tape from the structure, but they are not allowed to disclose this to their groups.
- After the 15 minutes is up, instruct the volunteers to join
- the groups and introduce their tape. Allow 5 more minutes for building.
- After 5 minutes, invite each group to present their structures. After the presentation of the structures, instruct the volunteers to remove ALL the tape (used and unused) and leave their groups.
- Transition to debriefing the activity.
- Each group will have time now to reflect on the actions and events that have now occurred. Each member and group may describe how they feel and how they have been treated.

Authors:
Farwa Amiri and Maryam Rajabi

Activity Overview:
The purpose of this activity is to demonstrate the undesirable impacts of short-term volunteering on projects abroad. There are growing concerns that the dependence on outside help discourages local governments from taking responsibility, and that the beneficiaries from this international engagement remain to be the service provider. This interactive straw bridge building activity will show that short-term volunteers are only a band-aid solution.

Time Required:
30 minutes

Materials:
- Tape
- 30 Straws
- 30 Popsicle sticks
- 3 Pairs of Scissors
- 3 Rulers

Debrief Questions:

- What did we do in this activity?
- How did you feel? How were you treated by others in your group?
- Do you think the different roles people played in the activity represent various actors in an international project?
- What is the minimum time required to make sustainable difference in a community?
- What value do short term volunteers bring to a community? What are some of the limitations or potential issues with short term volunteers?
- Some people argue that the majority of benefits for volunteering abroad is centered on the volunteer and not the community. Do you agree or disagree?
- Take global health initiatives as an example.
    - What are some of the potential benefits for the community? What might be some damaging effects?
    - What are some of the potential benefits for the volunteer? What about potential harm?
    - If volunteers, i.e. Medical students still in training and not yet qualified as professionals in their domestic countries, should they be allowed to practice overseas?
    - In developing countries, should care standards be comparable to those in Canada?
- What do you think motivates people to volunteer abroad?
- What motivates you to go abroad?
- Connecting back to your experience in the learning activity, what are important considerations for your own international involvement?

6.10 Additional Resources

Code of Ethics and Operational Standards. *Canadian Council for International Co-operation*. 2009.
    Retrieved from: http://www.ccic.ca/about/ethics_e.php

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Culpeper, Roy, et al. (2002) Africa report: Assessing the new partnership. *The North-South Institute*.
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Porter, M. & Monard, K. (2001, Fall). Ayni in the Global Village: Building relationships of reciprocity through
    international service-learning. *Michigan Journal of Community Service-Learning*. 5-17.

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    perspectives on campus-community partnerships. *Michigan Journal of Community
    Service-Learning*. 30-43.

Schimmelpfennig, S. (2009, June 22). How to determine if an aid project is a good idea.
    Good Intentions Are Not Enough. Retrieved from:
    http://goodintents.org/aid-recipient-concerns/how-to-determine-if-an-aid-project-is-a-good-idea

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Tiessen, R. (2008). Educating global citizens? Canadian foreign policy and youth study/volunteer
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    Portland State University's partnership forum, March 6-8, 2008. *Learn and Serve: America's
    National Service-Learning Clearinghouse*. Retrieved from:
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    and practice. *Michigan Journal of Community Service Learning*, Spring, 5-24.

eIESL project

The ethics of international
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The theme of Motivations explores reasons for engaging in service abroad. Motivations can include a desire to promote equity and to work with and for communities, as well as, and sometimes primarily, to fulfill a graduation requirement, enhance a résumé, or secure research funds. An international partner in Comitan, Mexico explains,

"There are always at least two motivations and it is healthier when students bring these to consciousness so that they can be explored. Sometimes the one side is philanthropy and sometimes the other side is savior. There is a lot of ego present in saving and one needs to consider the level of ego. It is impossible to have a pure motivation, the thing is how to handle the two sides."

IESL has great potential to engage students in projects oriented towards social justice and equity, while working with and for communities. While conflicting motivations may not be mutually exclusive, there is a very real possibility of unforeseen and unintended negative impacts, especially when motivations remain hidden or unexamined.

7.1 Learning Objectives

This unit guides learners to:

- Reflect on their personal motivations for participating in international projects.

- Consider how these motivations shape the development and implementation of international projects.

- Consider how these motivations influence relationships with international communities, as well as university students, staff, and faculty.

Discussion Questions

- What does it mean to "help?" How might helping be conceived in relation to charity? Compassion? Social justice?

- Who or what is benefiting from my service?

- Are there "right" reasons for choosing to volunteer internationally?

- Is it possible for volunteering to be a selfless act? Does altruism even exist?

- How might personal expectations and goals influence my work with international communities?

- What is the institution's role in generating expectations for international service? How might the inclusion of international service as a criterion for admission to professional programs impact projects?

7.2 Case Study: Hidden Agenda

Part 1

Your team is one month away from starting a water quality project abroad and has fallen far short of the project fundraising goals. In response to this, one team member has sent letters to local companies with foreign interests requesting financial support. She receives a response from a mining company that has a presence in the region you will be working. The mining company is willing to contribute the remaining shortfall in your project's budget, but requests that your team meet with them to discuss their business interests for the project. The project objectives, developed in consultation with the community, focus on developing sustainable water purification technology at the community level. In the past, mining companies have committed Indigenous Rights violations in the region you will be working. Should your team consider their offer for funding?

- Who should take part in the decision-making process regarding funding in order to ensure that no harm is done to the community?
- How might your team go about asking the community partners their opinion?
- How could your team learn more about the mining company's motivations for funding the project?
- How might your own motivations for participating in the project affect your judgment when evaluating companies for funding?
- How might accepting funding for the project from this mining company make the host community more vulnerable?
- What are some of the complexities present when accepting money from companies with oppressive histories, even if the money will be put into a well-intentioned project?

Part 2

After some group discussion, your team agrees to meet with the mining company to discuss funding options. In the meeting, a representative from the company requests that your team help discount the claims of pollution and environmental degradation caused by their mining efforts through your project's water quality tests. Some of your team members are uncomfortable with this request, while others

are skeptical about finding alternative funding and worry that inadequate funding may result in a significant delay to the project. How might the mining company's request affect your team's decision to accept their funding?

- Are the motivations of the mining company acceptable to the project, your team and community partners involved?
- Should you accept funds from a company whose mandate is not in alignment with the project, yet provides financial security? Why or why not?
- How might the community react to your team if they find out you are sponsored by a mining company and must portray the company in a positive light?
- What are some of the environmental sustainability issues present in this situation?
- Will the benefits of performing the water quality tests outweigh the consequences of covering up the mining companies actions in the long-run?
- How would you proceed with a project without secured full funding?
- What factors do you need to consider when making this choice?

Part 3

A few team members have strongly voiced support to accept the mining company contribution. They would like to prioritize timely completion of the project over the original community-based mandate of water purification technology. The team members have stated: "If we do not show up when we said we were going to, they will not trust us and will drop us from the project." There is a growing consensus among these members that they will break from the team, ask the mining company for the complete budget, and undertake this new project themselves. This approach counters the project's original approach to have the whole team work with the community on the project. You are concerned for all team members involved, for the community, and for team-community relations. How would you respond in this situation?

- How might the motivations of the volunteers in each of the two groups differ?
- Might it be useful for the team to sit down together and consider their motivations for engaging in the community?
- Is it important to include the community partners in this dialogue?
- Is it more important for volunteers to be motivated by the idea of efficiently completing a project, or by having a genuine interest of doing no harm and helping communities?
- Would accepting the mining company's contribution be less harmful to the community than having the team split into two groups?
- How might you support a dialogue with all stakeholders in order to come to a solution where harm reduction is of utmost importance?
- Have the community partners approved the new project, or are the volunteers just going to go down and "help" because they want to?
- Who could volunteers look to for help in order to ensure that no harm is done in the community?

7.3 Case Study: Bribe

Part 1

You're involved in a project in a post-conflict region and politically sensitive zone. The project has been put on hold by military and government officials suspicious of foreign interest. The director of your partner NGO encourages you to bribe a government official to expedite your work, telling you that a bribe is expected and without it you may be delayed by several crucial months. However, your donors and funding agencies expect you to act according to your home country's laws and ethics. How could you proceed?

- If the local authorities expect a bribe, why might it be expected? How widely accepted is bribery?
- How can paying the bribe create a divide between your team and the host community or NGO? How might they feel knowing that this money came from funds allocated for a project that supported their community/organization?
- If you have an ethical problem with paying a bribe and choose to explain this to a government official, how could you defend your position?
- What precedent might be set by giving a bribe on behalf of the rest of the team? What if this situation takes place again?
- What are the long-term implications of this decision on the project?

Part 2

You decide to pay the bribe to ensure the progression of the project. Your budget report requires you to detail all expenditures. Therefore, you will have to either lie about the bribe or face exposing it to your supervisors and stakeholders (funding organizations and investors). How will you justify or reconcile your actions with their expectations?

- Is it ever possible to reconcile a bribe to your supervisors? If lying to your supervisor is not an option, what other strategies might be used?
- Is it justifiable to pay the bribe out of your own pocket? What if this is a recurring event?

- What are the potential consequences if you decided to tell the truth and your investors chose to withdraw their financial contributions due to mis-management of funds?
- What precedent does it set if certain details are omitted from the budget proposal? Might this lead to other misconduct in the future?
- By lying about the bribe, any blame on the military or government who asked for the bribe is alleviated. How can this be harmful for the community and other organizations that intend to provide support in this post-conflict area?
- How might your view of bribery change as you compare your personal values with those of the local NGO and your supervisors?

7.4 Case Study: Shock

After watching the news coverage of a massive earthquake in an area where you once conducted a research project, you decide to incorporate in your 3rd-year Engineering course a lecture on the "Role of the Global Engineer in Society". In the lecture you connect the topic to the immediate context of the humanitarian crisis in the earthquake zone, and draw heavily on social justice theory. You assume the students will engage quickly with the well-timed topic, so you plan to schedule 30 minutes at the end of class for heated discussion; instead, they sit passively after your lecture and do not immediately engage in the group discussion.

After an awkward silence one student comments: "Instead of talking about the morals and ethics of engineering in society, I think that we should be using class time to focus on the technical problems involved here. The other 'stuff' we'll figure out later, once we get going in our careers." The majority of the class nods in agreement.

Later that week, you decide to draft a proposal to your department to lead an ISL component in this same course next year and to take the students to the community that has been affected by the earthquake. You find that your goal is supported by both the university's mission/vision statement and international engineering standards set for Global Engineering competencies. You say to one of your colleagues: "This will be the best way to shock my students into understanding that being a professional engineer isn't just about technical skill."

- What are the ethical motivations for wanting to engage in ISL?
- When is a "one-time" project like this appropriate?
- Is international engagement preferable to classroom-based analysis in this scenario?
- How might the professor justify their motivations for this project to the students? The department head? The community in the affected area?
- Is there a secondary research agenda attached to this initiative?
- What expertise can this group of students bring to the relief projects in the affected area?

- What inspires the professor to transform their overall approach to the course?
- What steps does a professor take to ground the international service component of their course development in ethical process?
- At this stage of the process, whose input is missing in the development of this course?
- What implications might "shocking" students into understanding have for how students might engage with the community partner if they're disinterested in skills outside of technical?
- Who has the professor connected with to be the community partner on this project? Is the community partnership equal to or secondary to the professor's academic planning?

7.5 Learning Activity: Motivations Video

Learning Objective:
- To explore the theme of Motivations.

Link to Film:
http://www.vimeo.com/20902596

Discussion Questions:

1 Why do you want to participate in International Service-Learning?

2 Should global health experience be considered in applications to health profession schools?

3 How do you think your motivations will influence your behaviour in the communities you plan to engage with?

4 How can service and learning be balanced?

Authors:
Tim and Alyson Holland

Activity Overview:
In this activity, a video exploring the theme of Motivations is shown to participants. This is followed by a series of discussion questions that give participants the opportunity to reflect on the video and engage in discussion on this topic.

Time Required:
15-45 minutes (varying on the level of depth in discussion)

Materials:
- Access to the internet

7.6 Learning Activity: Engineering as Praxis

Learning Objectives:
- To provide a clear process for applying the principle of Praxis to practical industries.
- To reflect on our individual roles and responsibilities in careers with far reaching consequences.
- To balance career aspirations with personal ethics.

Facilitator Notes:
- Although this presentation was intended for engineers, modifications to suit a particular audience are recommended. The presentation is designed to draw the attention of the audience and present material that listeners can relate to on a personal level.

- The first few slides are used to build a relationship with the audience and to establish the credibility of the theories being presented.

- Additionally, a facilitator may choose to employ visualization, a powerful technique that forces the individual to look within and ignore the distractions in the room. This can be done both before using detailed examples and at the end of the presentation in order to 'sandwich' the details in between.

- Ask yourself "How much do I know about my audience and what do I know that I can use to establish a relationship from the start?"

Link to *Engineering as Praxis* PowerPoint:
http://ethicsofisl.ubc.ca/downloads/7.6_Engineering.pptx
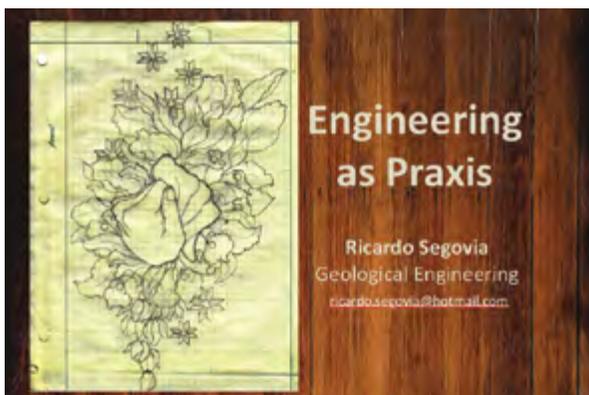
Author:
Ricardo Segovia

Activity Overview:
Engineering is a faculty that is often seen as focused primarily on the technical aspects of design, only scratching the surface of ethical and social implications of those designs. It is important to know how to speak to an audience that may hold these biases without alienating individuals through the use of too much abstract philosophical theorizing. This PowerPoint presentation was originally designed as a twenty minute speech to a group of geological engineers at an alumni dinner, and illustrates how to apply the philosophy of action-reflection to disciplines that may not have a solid background on the topic of ethics. Each slide contains talking points in order to demonstrate how the presentation was used.

Time Required:
20 minutes

Materials:
- Computer
- Projector
- PowerPoint

7.7 Learning Activity: What is Service?

Learning Objective:
- Consider the complexities of engaging Service-Learning as a teaching method for social justice.

Facilitator Notes:
- This activity could be designed as a personal reflection, group discussion, timed writing activity, or for a written assignment.
- Present participants with the essay "What is Service?" and provide 5-10 minutes to read it.
- Instruct participants to write a letter to the author, responding, from their perspective, to any of the issues or questions raised throughout the essay.

What is Service?

Class is Occurring

The building where I work is being completely remodelled. Tucked away in the stuffy basement, I type, think, and email underneath drilling and pounding. I've been working in a college of education as a Service-Learning[1] program coordinator for four years. Perhaps the recent incessant jack hammering has instigated my new concern for fracturing assumptions in the Service-Learning pedagogy. Here I am particularly concerned with how Service-Learning forwards or obstructs my own understanding of and commitment to social justice. How do I wish to shape future teachers? If I were to remodel schooling, what would it look like, feel like, sound like? How does this relate to how I dream of (re) constructing society? Does Service-Learning have anything to do with these questions? At the college, I act as a liaison between public K-12 schools, non-profit youth serving organizations, and faculty who integrate field experiences into the teacher education courses.

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1 Although my inquiry here is based off of my personal experience as a Service-Learning program coordinator, I want to acknowledge the vast literature on Service-Learning in teacher education programs that informs my work and the subsequent critical questions sparked throughout this paper. See: Aderson, Swick & Yff (2001); Harwood & Salzman (2007); and Ryan & Callahan (2002). For Service-Learning in relationship to multicultural education see Boyle-Baise (2002).

Author:
Sara Radoff

Activity Overview:
This activity engages participants in an exercise of questioning the nature and purposes of service. The narrative asks questions such as: who benefits from Service-Learning? What does the service provider's race, class and gender have to do with the relationships developed in Service-Learning projects? Ultimately the learning activity invites participants to consider whether or not Service-Learning is a meaningful tool for working toward social justice.

Time Required:
30 minutes or more.

Materials:
- Pen and paper

Together we develop service projects in which teacher candidates tutor, mentor, and provide classroom assistance. My work has prompted a concise and pressing question, a departure point for exploring the larger questions above: what is service?

Thinking about the nature of service immediately brings up more questions: Who serves? Who is being served? What purpose are we serving? To these questions I think those in my college would reply: teacher candidates serve local youth, who are historically underserved or marginalized by educational structures, policies, and practices, in order to provide students equitable support for academic success. I investigate this purpose statement by first visualizing a snapshot of the tutoring moment itself.

Class is occurring. A third grade student is pulled into the hallway for a half-hour reading session to develop literacy skills. The tutor's goal is to help the student, who reads at a first grade level, to read at grade level by the end of the school year. To do this, the two meet three times a week to practice word recognition and comprehension strategies. Class continues. It does not take a pause or adapt for the student. It continues as if the teacher and her peers hardly notice when the student is present or absent. I wonder if this service sees the student as deficient? Is an underlying assumption declaring: this child lacks the skills and abilities to achieve academically? A reading tutor will help the child make up for what she is missing, the abilities that she is lacking?

Class is occurring. I wonder about the ways in which service might perpetuate a class system dependant on economic inequities. On one hand, tutoring helps this student get good grades, graduate, land a good job, and financially provide for herself and her family someday. Could there be a larger purpose that goes beyond the idea of redistributing knowledge and skills to underserved populations? Would the college be willing to entertain a new purpose statement: through academic proficiency youth and tutors serve the reproduction of neoliberal values[1] such as market participation, financial autonomy and economic competitiveness in order to perpetuate capitalism? Does tutoring merely teach kids so they can thrive in a neoliberal state? Where is the place for interrogating neoliberal capitalism itself?

Smash! A sledgehammer attacks the concrete foundation. I pause and appreciate the interruption. I sit with the unsettling tension between supporting historically marginalized groups in traversing class lines and disrupting the construction of class stratification itself.

Service as Listening, Reflecting and Loving

This is something that I want to believe – that the purpose of education is to construct education so that it represents and guides the society beyond school walls that I dream of. I have been contemplating the question: what is service? Previously, I considered tutoring as a tension between service to a) youth, because it helps them succeed academically, and alternately b) capitalism, because it conceals the system that (re)produces neoliberal values. I ignored altogether the relational exchange possible through mentoring. I ignored the service encounter as a space for youth to speak directly to teacher candidates about their own education, dreams, and the challenges they are facing. So despite the sticky and seemingly

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1 Larner (2000) states that values underpinning neoliberalism reconceive notions of citizenry from a social welfare perspective, and refocus on individual responsibility, achievement and personal autonomy.

inescapable web of institutional relationships that preoccupied me initially, I feel ready to return to that snapshot moment, the encounter between youth and mentor.

First let's return to the question: who serves and who is served? This time when I ask this question I am curious about the way in which identity complicates one's experience as either the provider or the receiver of service. Does one's race, gender, class, ability, sexual orientation, religion, culture, or citizenship influence their experience as either the server or the served? In our teacher education program 90% of the students are white middle class women. The youth that we serve are from a variety of backgrounds and experiences, but we specifically target services to youth who may be English Language Learners, non-white, indigenous, adjudicated, pregnant or teen moms, drop-outs, push-outs, or potential first generation college students.

Who serves? I am white, so when I question the notion of service I contemplate white privilege (McIntosh, 1990). I sit with white guilt. I claw my way out of white despair. What is service when the one who provides it is white, and those that receive it are not? When I focus on being white in relationship to doing service, what do I leave out of consideration? What about instances when someone from one social group serves their own community? Does this change the interpretation of "service?"

Who is served? What is the dominant cultural narrative about the group that is receiving the service? Who are they really, in their own words?

Today I am inspired with the possibilities of service as an encounter in which two people can meet as people. To speak to one another. To listen to one another. If teacher candidates learn anything from their Service-Learning experience, my honest hope for them extends beyond the methods, endorsement content, and teaching strategies. I simply hope that they can learn to listen. For if school isn't the place to listen, to hear one another with our hearts, then where is this place? I imagine listening as a reflective process in which we critically examine our own reactions to someone's story. I am curious about the different emotions that surface when we listen to someone else's story.

Reflecting on his service at a juvenile detention center, a student wrote that he "felt sorry" for the adjudicated youth – for their home lives, their schooling experiences, and their early entanglement with the law. Does this perspective indicate that service is a surface gesture for that "poor downtrodden" group? Is service merely sympathy – to pity, to "feel sorry" for another? Is it possible that through sympathy, service can manifest as an exercise of power over another? How can I help students move beyond "feeling sorry?" And toward what kind of relationship should I be nudging them?

What about when we listen to a story and encounter internal disagreement with the story being told? Another Service-Learning student has been tutoring a young adult at the local technical college in an English language program. They were discussing Washington State House Bill 1706 which would allow college students without legal immigration status to qualify for state need tuition grants. In their conversation, the English language student disclosed that she was undocumented, and she celebrated the local university's recent endorsement of the house bill. Visibly distraught in class, our student reported back that she withheld any reply in the moment, and now she took the classroom debrief as an opportunity to vent her utter disapproval with the bill. She expressed entitlement to state need grants by virtue of her citizenship status and unleashed her frustrations with an "illegal alien's" access to the same

support funds. I imagined the friction between two students' life experiences: one privileged by citizenship, race, and class, and the other marginalized by transnational economic systems, border policing, and a global caste system (Massey, 1999). I wonder whether her reaction represents the defense and maintenance of privilege. Who is entitled to what? Who or what is compromised to preserve that entitlement?

I wonder what is possible through listening complimented by personal reflection. Empathy? Is developing empathy a potential outcome of service? If developing empathy is the purpose of service, how can I guide teacher candidates to arrive here rather than dwelling in sympathy or disagreement?

Paulo Freire (1998) writes "It is impossible to teach without the courage to love, without the courage to try a thousand times before giving up. In short, it is impossible to teach without a forged, invented, and well thought-out capacity to love" (p. 3). As I reflect on this quote, I wonder if creating spaces for teacher candidates and youth to develop an ethic of care ought to be the goal of Service-Learning. In this connection, I not only see another and hear another, but I also see myself and hear myself. This relationship would be characterized by a reflexive presence, where I open myself up to others, and then retreat back into myself, evaluate my reactions, power plays, thoughts, and then return to the world and others with a refined sense of understanding.

My work in Service-Learning instigated my inquiry into the nature of service, yet behind these questions persists a larger interrogation into the purpose of education. I wonder: is it to construct a world within school walls that we wish to see beyond them? Is this a world were people are inextricably connected by a deep ethic of care? And if schools are not the place to develop this ethic of care, then where is this place? What would an educational pedagogy look like framed by a love that transcends power, oppression, stratification and prejudice?

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08 WITNESSING AND OBSERVING
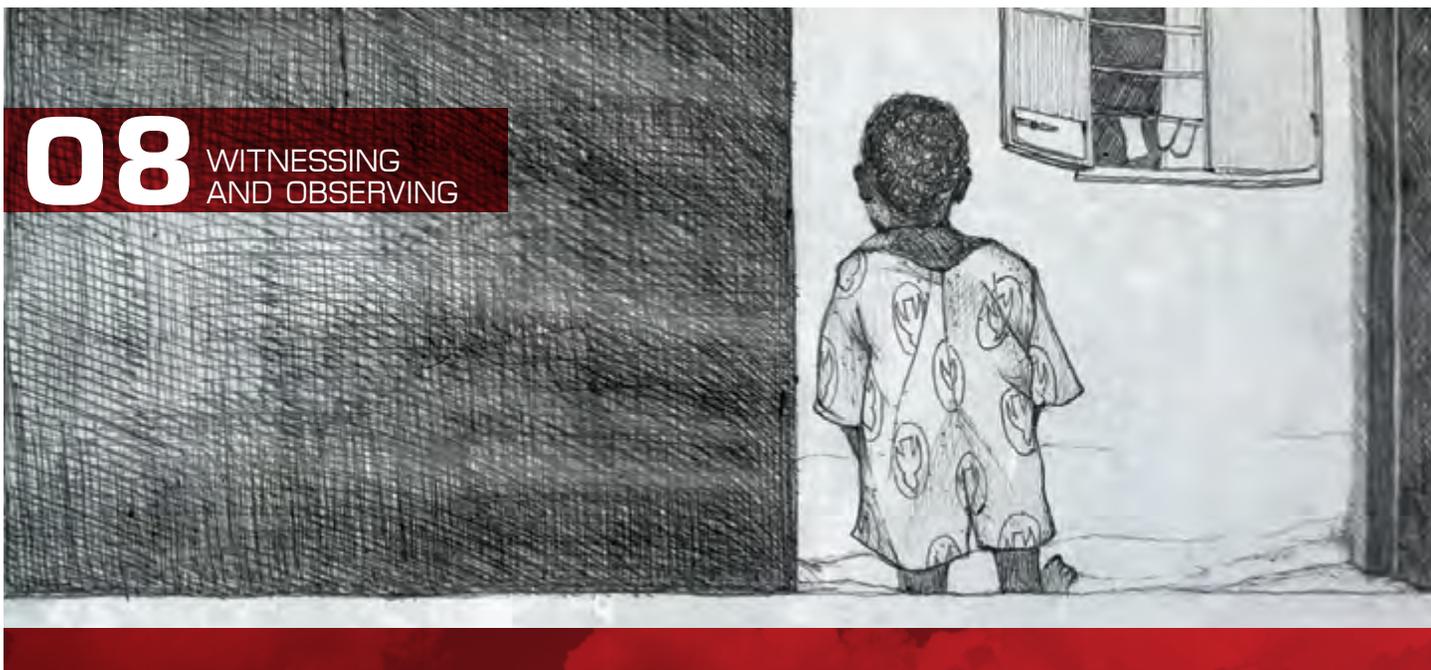
The ethics of international engagement & service-learning

The theme of Witnessing and Observing explores the complexities encountered when entering a new community. To be a witness is not to be an unemotional and objective observer. We cannot separate our history, formation, and position in the world from the way we interpret the world. This theme came about from conversations with community partners and is, at its core, a celebration of subjectivity. It is about acknowledging and embracing our own personal ethic that comes about from a lifelong process of action and reflection. One UBC community partner explains,

"They [the volunteers] must wait before they act, they need to understand the context and this takes time... The people's stories will influence others, and these stories are essential to authentic collaboration."

Whether we are witnessing the injustice of war or the beauty of childbirth, we cannot step out of ourselves and act as a video recorder. The act of observing occurs within a relationship, as do all other meaningful interactions, and has tangible effects on those being observed. Observing can imply empathy towards a cause or can create discomfort for those that wish to remain anonymous. The act of seeing and letting someone know that we see them can be a powerful catalyst for change and a way to make a lifelong friend. The witness must realize that they are also being witnessed and the pretence of objectivity will only create distance between community partners and us.

"Those who make a religion out of objectivity…lie. They do not wish to be objective. They wish to be objects, in order to save themselves from the pain of being human."

-Jose Urtecho[1] (quoted in Galeano, 1991)

8.1 Learning Objectives

This unit guides learners to:

- Explore the role of Witnessing and Observing in learning about the communities in which we work.

- Examine the concept of objectivity and its implications to our perception of other communities outside of our own.

- Consider the importance of listening in the process of developing sustainable relationships.

Discussion Questions

- What are some concrete effects that 'witnessing' can have on a community where you are involved as a volunteer? Is there an obligation for someone in a position of privilege to be a witness to injustice?

- Do we ever find ourselves in a rush to have an impact through our work without stopping to really look and listen to what is in front of us? How do we balance patience and a desire to 'help'?

- How do we invest the time and energy of 'witnessing' that is necessary for meaningful and fruitful connections when our placement may only be a few weeks?

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1 Galeano, E.H. (1991). The Book of Embraces. New York W.W.Norton & Company

8.2 Case Study: A Disturbing Tradition

Part 1

You are volunteering in a remote community and have been invited to an important traditional ceremony by a community member. You learn that the ceremony involves a particular ritual that you feel uncomfortable about. Accepting the invitation would mean a lot to the community members you are working with. Avoidance could be an insult to the community and could jeopardize your relationship. Should you attend this ceremony?

- Are you in a position to judge the practice or norm? Are you in a position to change it? Why or why not?
- What might you do if you feel this pushes you beyond your limit of tolerance? Why does that limit exist?
- Should you sacrifice your beliefs in order to build rapport with the local community? Why or why not?
- What negative impacts might the avoidance of the ceremony cause?
- Considering this is a very important ceremony, how would you approach starting a dialogue about it with community members?
- Cultural practices and ethical norms are not necessarily unanimous. Would dissent within the community regarding this practice change your decision-making process? How?
- Does the context of the situation (i.e. religious significance, proscribed gender roles, ancestral veneration) have any impact on your decision?
- Does the context of the situation affect the way you perceive the impacts of your actions on the community? Why or why not?

Part 2

You and a few colleagues decide to attend the ceremony. At a pivotal point during the ceremony, a colleague vomits, begins to cry and needs to be helped out of the area. You are sure this has deeply offended the community and will hinder your relationships with community members, and that your

colleague will not be trusted by the community members. How do you re-establish the rapport you feel has been jeopardized?

- What should you consider when trying to explain your colleague's beliefs and actions to the community at this sensitive time?
- How can you express respect for the community's beliefs while being honest with them about your own?
- What problems may be caused by expecting others to understand or accept your cultural and ethical norms as valid?
- How might you be able to express how much your team values the relationship between your project and the community? Will this cause more negative impact?
- In order to counteract negative impacts on the community, you must first understand what they are. How will you approach this?
- How will the community's diminished trust affect your efforts to re-build rapport?
- How might this conversation positively or negatively affect your project's work within the community? How might it affect future projects?

8.3 Learning Activity: Witnessing and Observing Video

Learning Objective:
- To explore the theme of Witnessing and Observing.

Link to Film:
http://www.vimeo.com/20905770

Discussion Questions:

1 Why do we have to travel to faraway communities to learn? Can this learning be accomplished at home?

2 What do you think of when you hear the term Medical Tourism? Medical Voyeurism?

Authors:
Tim and Alyson Holland

Activity Overview:
In this activity, a video exploring the theme of Witnessing and Observing is shown to participants. This is followed by a series of discussion questions that give participants the opportunity to reflect on the video and engage in discussion on this topic.

Time Required:
15-45 minutes (varying on the level of depth in discussion)

Materials:
- Access to the internet

8.4 Scholarly Essay: Her Name is Beatrice, My Name is Lara

"Bearing witness implies that there is no best way of depicting or thinking about atrocities, but the very fact of paying heed collectively is crucial." (Young, p. 15).

"International distancing from the violence in Africa is the consequence of the dehumanization involved in the commodification of the African body, which began with slavery, forced labour and supported Social Darwinian pseudo-science[…]." (Daley, 2008, p. 233).

"No problem can be solved from the same consciousness that created it." (Einstein).

PROLOGUE: Reality Check

> Yesterday I got a phone call your long-time friend in Padibe i.e. Beatrice having admitted in the hospital in Kitgum with her baby suffering from diarrhoea, vomiting and has lost weight. She therefore requested me to pass this information to you. The medical bills which she is requesting you help in squaring since the little funds she got finished while still in the hospital. She had not been able to tell how much its needed to short the bill. If there could be possibility, then I can move over and see them before Christmas.
>
> – Quoted from an email written to Lara Rosenoff by Ojibu Odong Geoffrey, Gulu, northern Uganda, Dec.17th, 2008.

I ran through the frozen streets of Toronto, Canada to a Western Union on Parliament Street, on the second floor of a take-out Indian restaurant. With the scent of curry in my nostrils and the pungent sounds and sights of a Bollywood musical blaring from a small TV screen behind the bulletproof glass of the counter, I transferred money to Ojibu, halfway around the world in East Africa, northern Uganda. I was concerned. Beatrice had never asked for money before and I knew that it could not have been easy for her. Ojibu's trip to bring Beatrice the funds in Padibe Internally Displaced Person's (IDP) Camp, would take him east of Gulu town into Kitgum District, and north towards the border

Author:
Lara Rosenoff

Activity Overview:
This essay is a prologue from Lara Rosenoff's Masters thesis titled *Her Name is Beatrice, My Name is Lara: experiences in witnessing, internal displacement and conflict in Northern Uganda.*

This prologue explores the complexities of 'bearing witness' to the life of another. It can be used to stimulate discussion with a group of participants.

with Sudan. He would travel through the worst hit areas of the 23-year-old conflict between the Lord's Resistance Army (LRA) and the Ugandan government. At certain stages in the conflict, over 1.8 million people, or 90% of the northern population, mostly Acholi, had been displaced into severely overcrowded and squalid IDP camps, supposedly for their protection from the rebels. In 2005, a report stated that there were "almost 1000 excess deaths every week in Kitgum, Gulu and Pader Districts among IDPs in camps, above and beyond the baseline mortality not attributable to the crisis" (Ugandan Ministry of Health, 2005, p. 35). It is also estimated that 1 in 5 girls and 1 in 3 boys in northern Uganda have been abducted at some point by the LRA and were forced to become child soldiers (Annana et al., 2008, p. iv). Despite the current lull in fighting, Beatrice, along with one million others, continues to be displaced inside her own country. Ojibu's route, on impossible red roads through the parched and suffocated bush, would take him past burned out vehicles, recovering villages, and some of the tens of thousands of humans still concentrated in the IDP camps.

Stuck waiting in the Western Union Masala in snowy Canada, I thought of Beatrice and her infant son, Vita. Statistics regarding mortality rates for children under five flashed through my head. The Ugandan Ministry of Health documented in 2005 that the under the age of 5 mortality rate (U5MR) was well above emergency thresholds (2 per 10,000 per day) in all areas of the north affected by the conflict (p. ii). To calm the panic, I tried to mentally sort through the mountain of texts I had just consulted for this project – but I was suddenly slingshotted back again next to Beatrice, holding her hand. I saw in my mind the line of worry across Beatrice's 17-year-old forehead as she looked down at her baby. I could hear baby Vita crying from the discomfort of the illness. I could smell the clinic's overwhelming perfume of sweat and bleach…

It was hard to focus on the studies, reports, and literary and media projects that dealt with the represented realities of gendered experience of conflict and internal displacement, while ignoring the actual experience that had been communicated on my email earlier that day. Most of the studies gave a practical quantitative perspective based on mass interviews, structural observations and data correlation (SWAY II, Where are the Girls?, Violence Against Girls in Africa…), and the literary and media projects provided a qualitative life-history based account of usually the worst and most dramatic experiences of the war (Aboke Girls, Girl Soldier, Stolen Angels…). And while both approaches highlight problems and create awareness concerning women's experience of conflict, neither attempts to reframe dominant (public) North American perceptions on the issue.

Considering my background in Communication studies and as a media maker, I knew that my contribution to the subject lay in telling an alternative story that, following the Habermasian idea of critical-emancipatory work, seeks to ameliorate flaws in social interactions and communications by creating knowledge that could eventually transform society.[1]

> [P]revailing war images of women have been largely spread by state institutions, media, and military organizations and have come to constitute iconic representations and/or symbols of women at/in war. As such, they tend to serve strategic, nationalist, or state purposes and tell us little about the diversity of women's experience during war, their role on the front lines, or their care in refugee camps. (Giles & Hyndman, 2004, p. 4)

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1 This work therefore, does not provide a full account of the conflict in northern Uganda, or a general examination of internal displacement from conflict, or a survey of girls' experience of conflict. Please see the excellent work of Finnstrom for more about the conflict in northern Uganda, Keen for complex emergencies, and Annana et al (quoted significantly here) for girls in conflict.

I heed the voice of Haraway who states that: "In situations of sustained and widespread violence, privileging the voices of those who are at the center of the violence … but at the margins of society offers a more immediate and subtle understanding of the dynamics of bloody violence" (quoted in Riano-Alcala, 2006, p. 15). By attempting to include Beatrice's worldviews as well as a narrative of her experiences, I have sought to privilege just one of those marginalized voices, and through the specificity of the story, perhaps illuminate abstruse issues regarding the gendered experience of conflict in northern Uganda, and more generally, in contemporary long term conflict.[1] Thus, in addition to this paper, I have also applied these ideas to the creation of image-based, phenomenologically-inspired, and ethnographically-infused documentary media work.

Similarly, I will examine my own experiences and worldviews in creating this work as an attempt to objectify my subjective experiences towards illuminating difficult issues concerned with the production and dissemination of critical and emancipatory documentary media work today: "If the material conditions which govern human relations are to become real conditions of praxis, they must be lived in the particularity of particular situations" (Sartre, 1963, p. 97). I thus find that basing my investigations in and around my **lived** experience of the research and production processes allows for a practically based theoretical exploration that would otherwise not be possible. It also has the simple benefits of situating the discussion, making my process transparent, and communicating the embodied, real experience of engaging and living with the realities of my two lines of inquiry: i) gendered experience of conflict and ii) critical documentary work.

Discourses around critical documentary work (and I include here what is known as photojournalism) have typically taken up conversations around representation (Ruby, 1991), aestheticization (Reinhardt, 2007; Solomon-Godeau, 1991), commercialization (Moeller, 1999; Sontag, 2003), and the questioning of documentary's "truth claims" (Renov, 2004; Nichols, 2003). And while addressing the problems of speaking for others, beautifying suffering, commodification, and subjectivity have certainly contributed to a more elaborate consideration of the role of the documentarian, it has provided little analysis and advice on how to move beyond these sometimes crippling obsessions with the maker of narrative, and to consider our relationship to the Other **and** the public in creating engaged and effective social documentary work today.

My aim, therefore, is to contribute to a practically focused discourse by discussing the concept of **witness** as it applies in the first instance to the maker/researcher, and in the second instance to the public/audience. I have chosen to consider critical documentary work as fundamentally "communications", and I question the concept of witness within these parameters.[2] According to Peters (2005), "Witnessing raises questions of truth and experience, presence and absence, death and pain, seeing and saying, and the trustworthiness of perception-in short, fundamental questions of communication" (p. 249). By focusing on the actions of the maker/researcher within their practice (as witness) and their goals of communicating with a public/audience (who then also become witness), I explore **if**, and **how**, critical documentary media communications can function in contemporary society.

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1 "Culturally, socially, and bodily informed practices, inescapably entangled, are the main means through which war and its effects are interpreted and acted upon, something that sustains the experience of war, making it and its multiple forms of violence routines among other routines in everyday life." (Finnstrom, 2008, p. 6).
2 My discussion of witness considers the ethical, not the juridical sense of the concept

I present this conversation about witnessing in three acts: *the rational witness, the implicated witness*, and *the foolish witness*. These acts also correspond to the three visits I made with Beatrice, and will thus serve as both the background and the impetus for the theoretical questionings that will practically expand conceptions regarding the heuristic and transformative potential of documentary work in contemporary North American life.

The first act narrates my meeting Beatrice in January 2007 and examines the perception of the maker/researcher and the public as *rational witness*. The *rational witness* is, and has been for sometime, the accepted rationale behind the creation of social documentary work in North American society. "I have been a witness, and these pictures are my testimony. The events I have recorded should not be forgotten and must not be repeated" (Nachtwey, 2009). There is an intent here that the photographer rationally bears witness and that the photographer's testimony will rationally affect others (aside from the photographed and the photographer), causing some kind of rational action in the world.

This idea of wo/man as *rational witness* is the result of a combination of eighteenth century ideas including: the morality of wo/man through rationality (enlightenment), the concept that democratic citizenship necessitates participation in political life (civic-republicanism), and the press' role as a pedagogical tool that presents the rational and politically active man with information about the world (libertarian theory of the press).[1] In this first act of witnessing, I learn that the idea of wo/man as *rational witness* is an accepted, yet severely outdated concept behind the production of social non-fiction work today. The maker and the contemporary North American public are neither inherently rational nor political, and the press is not ideologically neutral or separate from our socio-economic system.

The second act narrates my reunion visit with Beatrice eleven months later, and investigates the idea of *implicated witness*: what happens when the maker/researcher becomes emotionally and physically implicated in the act of witnessing, and whether that implication could then be translated to implicate the public. A question regarding the creation of critical emancipatory work then emerges: How can an implicated, non rational and non-objective documentary practice (as an alternative to hegemonic press practices) help re-politicize and implicate the north American public in the subjects and realities presented?

The third act narrates my last (for the scope of this project) visit with Beatrice and explores the inevitable questions and problematics associated with the shift from a rational to an implicated stance, while still functioning within the same hegemonic societal order. Like the other acts, these questions apply not only to the maker/researcher as witness, but also to the public's role as witness in the reception of the documentary work, as well as their abilities to transform themselves into politicized citizens. Julie Salverson's idea of *foolish witness* supplies a strong theoretical impetus for non-rational engagement without guarantees:

> It is absurd, even ridiculous, to risk answering the call of another. It is absurd to think that my availability as a listener, a witness, might contribute anything in the face of another's violation, another's loss, yet I step forward all the same … In being foolish witnesses, we allow ourselves to fail while remaining always alert, ready, and willing to try. (2005)

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1 "The media were envisaged as the principal instruments for adult education. They were to be the avenues by which the general public received information and discussion on matters of public importance." (Siebert, 1963, p. 56)

One final note before we begin the film: this three act movement from *rational* to *foolish witness* occurs within the theatre of Chantal Mouffe's conceptual framework and her ideas of critical art, hegemony, and agonistic public spaces in a plural democracy. "According to the agonistic approach, critical art is art that foments dissensus, that makes visible what the dominant consensus tends to obscure and obliterate. It is constituted by a manifold of artistic practices aiming at giving a voice to all those who are silenced within the framework of the existing hegemony" (Mouffe, 2008, p. 12). This conceptualization of witnessing then, and my documentary communications ("art" for Mouffe), overarchingly follow in her ideals towards a radical democracy by using art to create agonistic (dialogue that eschews the goals of rational consensus) public spaces where the public (wo/men) participate in the political.

…tap tap tap…TAP TAP TAP… "Hello? HELLO? Madam…?" The man behind the bulletproof glass tapped impatiently, swiftly bringing me out of my contemplation and back to the curry cum money transfer shop.

"Sorry! I'd like to make a transfer," He sort of snorted…what else would I be doing there?…and pushed the form and a pen through the hole. As I filled out the transfer form, I thought about our whole story: how a 34 year old Jewish, Canadian girl named Lara came to be so involved with a 17 year old Acholi, northern Ugandan girl named Beatrice.

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8.5 Learning Activity: Beatrice's Story

Link to Film:
http://hernameisbeatrice.com/

Facilitator Notes:

Part 1

- Show the short video clip to participants. Following the clip, choose from the following list of discussion questions:

  - In your opinion, what does it mean to "critically witness" the life and culture of another individual?
  - What is your role as an observer in the process of witnessing others?
  - How can you create opportunities for conversation about the differences in value and judgment between individuals? What strategies can you use to ensure equal respect and appreciation for these differences?
  - Critically consider the symbolism of placing an individual under a lens. How can we accurately and respectfully portray the voice of another person? What is our role as the person holding the lens? How might our interpretation of what we see color the story of others?
  - As we bear witness to the stories of others, what is our responsibility to the people and community after leaving a project?

Author:
Lara Rosenoff

Activity Overview:
This activity involves two parts. The first includes viewing a short video clip to stimulate discussion on witnessing and observing. The second part includes viewing a photo essay followed by a series of discussion questions.

Time Required:
Part 1: 10-30 minutes depending on how many discussion questions you discuss

Part 2: 30-45 minutes

Materials:
- Computer
- Projector
- Internet access

Part 2

- Lara Rosenoff uses a photo essay to follow the life of Beatrice.
- Request that participants view the photo essay before attending the workshop/class. Direct them to read the Introduction before proceeding to the photo essay at:
http://hernameisbeatrice.com/#/photo-essay/4533473653

Facilitate a discussion with participants using the following questions:

- Discuss the use of photojournalism as a medium for telling an individual's story.
- How do comments from both Lara and Beatrice contribute to your understanding of Beatrice's story?
- In the telling of another individual's story, how is our own unique story invariably told?

Specific Discussion Questions:

- In the first photo, how does the image of Beatrice's home introduce readers to her story? What stands out in the photo? What role do organizations appear to have in the camp?
- As an internally displaced person (IDP), why was Beatrice forgiven for being abducted? Who holds the authority in making this decision?
- Beatrice remarks "…one of the things that made me unhappy was that people here used to ask me a lot of questions which I didn't like." As witnesses to individual stories, how can we determine boundaries of how deep we press into the private details of individuals' lives?
- With the death of her parents and the eventual move to an Internally Displaced Persons (IDP) camp, Beatrice experienced a loss of her Acholi traditions. How does Beatrice's displacement shape the outcome of her story?
- Lara follows Beatrice for two years. As a witness to Beatrice's story, what is Lara's role and responsibility? How is this viewed by responses from Beatrice's brother and Beatrice herself?
- After the death of her mother and grandmother, Beatrice independently moves forward in the world. She observes "I could just see things by myself, but I made sure I followed the right one and up to now I am guided by what I see." How are we guided by what we see when we view our own story and the story of others? What happens after "seeing?"
- Beatrice's story is not concluded with answers. "I do not have the answers, only that I know that we must have the courage and responsibility to ask the questions." How can Lara continue Beatrice's story with questions? What needs to be asked in order to move forward?

8.6 The Story from the Other Side: Representing the Community Voice

Learning Objectives:
- Examine socially responsible ways to establish mutually beneficial partnerships abroad.
- Have a better sense of how "community voice" applies to their work.
- Hear two sides of a story.
- Gain greater awareness of "Othering" and of power relationships in their partnerships.

Facilitator Notes:

Part 1: Icebreaker Activity (10-15 minutes)
"Something Uncommon in Common"

- Invite participants to get into pairs, preferably with someone they don't know or have just met. Ask them interview their partner.
- Ask them to find something uncommon they have in common, not including things like preferences for food, music, film, television; school, extra-curricular activities, travel etc. Encourage them to find something out of the ordinary. Ask them not to write anything down. Don't guide them by answering too many questions. Leave the instructions up to their interpretation.
- Next, invite them to share their field of study/interest/occupation/group work.
- Tell a story about their earliest memory. (This part is optional, but is useful if people really don't know one another and you want to make the activity more challenging).
- Regroup and ask each participant to introduce their partner to the group (the point is that they will tell someone else's story).
- Listen for words and phrases like: "I can't remember"; "Mind blank"; "Something to that effect"; "Representing"; "I'm not sure how you'd say it"; etc.
- Watch for: Paraphrasing; eye contact/looks of confirmation; corrections to the story as it is being told.

Author:
Matt Whiteman

Activity Overview:
It is important to be conscious of the ways in which we engage with communities and the issues they face, particularly when it comes to representing these communities. Almost every day, we hear and reproduce a certain story or set of stories from and about different people all over the world. This workshop is about challenging some of those more common and sometimes harmful representations.

Time Required:
1 hour (flexible)

Number of Participants:
5-20

Materials:
- 5-15 images of "Poverty Porn"

Follow the introductions with the following discussion questions:

- Did this person capture your story accurately?
- Did you struggle as you were trying to represent them?
- How did you get to that story?
- Refer to the Iceberg Model of Culture (see resources for Chapter 3). How can we use this model to understand how a person might construct their story of someone else?
- What happens when you don't have your partner around to correct you?
- If Othering comes up, ask them to hold the thought, as this gets brought forth a little later in the workshop.

Provide a description of the purpose of the activity as well as an opportunity to debrief the activity. Use the following points as a guide:

- We create and recreate representations of people all the time. We do this very quickly, and usually unconsciously. It is therefore important to try to bring this process of representation into our consciousness so that we do not create or sustain harmful stereotypes.
- The purpose of this exercise is to simulate talking to people who are very different from you and trying to find common ground. In different cultural contexts, this can be challenging. As we try to understand the things we witness and observe, we filter these things unconsciously through our education and our experience, so that one person's understanding of an event may be completely different from another person experiencing the same event. Participants can practice listening and asking questions about people in a different way from what they are used to. The hope is that people struggle a bit in telling their partner's story, and that they will look to their partner for confirmation and corrections. The aim is for participants to begin to unpack the way they represent somebody else, even someone relatively similar to them. They can imagine the difficulty involved with properly representing a community member from a different ethnocultural setting.
- This is an abstract example of formulating representations of others. With this in mind, the next activity is designed to give a more concrete, real-world understanding of how we do this all the time, whether it be as journalists, charities, teachers or student groups.

Part 2: Poverty/Disaster Porn Group Discussion (15-20 mins)

- Display a collection of images (between 5 and 15) typical of the 'poverty porn' utilized by charities (suggested size – 8.5x11; 11x17 for larger groups). Include the name of the photographer, if you choose, but no details about the photograph. Depending on the size of your group you can post them up around the room or simply spread them out on a table.
- Suggestions on where to find appropriate photos: The World Press Photo of the Year Contest; I like these photos because the winner for each year includes a description of what is represented in the photo, and without this accompanying description, participants can make their own assumptions: http://www.archive.worldpressphoto.org/years (the winning photo for each year is the one used for the thumbnail image for each year)
- Invite participants to take a few minutes to imagine what is happening in each photo. Then ask them to choose a photograph they find particularly striking and tell a story to the group about what is happening in the photo.

Use the following discussion questions to entice discussion following the stories:

- What is included in these stories we tell and what do we leave out?
- Why do we represent people in this way?
- How might the people in these photos tell their story differently?
- Get people to start questioning how they are hearing a story. Storytelling is not just about speaking; often the problem is about hearing. So, how do our biases and assumptions influence how we hear a story?
- What might be preventing us from really hearing this person's story?
- Would you consider any of these images pornographic? (see notes on Poverty Porn below)
- What role does the media play in telling stories on behalf of other people? (in terms of a deliberate or unconscious construction of the Other)
- (How) do we tell these stories every day?
- What does it mean for us to represent someone else's issues or life? What does it mean for someone to represent themselves?
- (How) does Othering show up in your own work?
- Do photos like this lead us to treat people the way they are represented or do they have the opposite effect?
- Are there other forms of media that do the same thing as these photos? (think travel writing)
- (How) can we fairly and accurately represent the people we work with?
- (How) can we use storytelling or images as a medium to promote social justice without compromising human dignity?
- Is it even ethical for me to be showing you these photos here today, given that (among other things)
- the subjects represented likely did not give informed consent to have their photos taken (especially photos of children)?
- If using World Press photos, you might also ask: why do nearly all the photos that have won this prestigious award represent violence, danger or grief? Why are there so few photos representing more positive aspects of humanity? (How) are these photos being used as a political tool? (How) is this award being used as a political tool?

- Don't get into issues of whether the ends justify the means or what kind of culture poverty porn creates; focus on the stories that we tell, about ourselves and about others.

- Description of Poverty Porn: Poverty/disaster porn is any type of media, be it written, photographed or filmed, which exploits the poor's condition in order to generate the necessary sympathy for selling newspapers or increasing charitable donations or support for a given cause. Poverty porn is typically associated with black, poverty-stricken Africans, but can be found elsewhere. The subjects are overwhelmingly children, with the material usually characterized by images or descriptions of suffering, malnourished or otherwise helpless persons. The stereotype of poverty porn is the African child with a swollen belly, staring blankly into the camera, waiting for salvation.

- Othering (also see Sara Radoff's workshop on Edward Said, Othering and Orientalism in Chapter 3)

- The Other is that which is excluded from the Self and through this exclusion comes to constitute the boundaries of the Self. [...] Edward Said showed howt European and American representations of 'the Orient' have worked to constitute the self-identity of the 'West/North' as superior to the 'East/South'. (Dictionary of Human Geography, 5th ed.)Othering is something that is inherently demoralizing, dehumanizing, and patronizing. The story about Othering is a story about the West/North. It is a story about the privilege and power of invisibility and anonymity. Do "they" have the power to spread stories about "us" in the same way "we" have the power to spread stories about "them"? The way we represent the Other tells us more about ourselves than it does about the Other. Where do we get these stories from? Why do we construct people's stories in the ways we do? (How) can we get past the "us" and "them" dichotomy? Can storytelling be used as a transformative pedagogy, rather than as an oppressive force?

- We need to be aware of how the Other is created in the construction of our selves as the norm. It is this norm we need to contest. Where and how is it created? What is our role in this? When are you participating in the construction of this norm? Is it deliberate? How can we diverge?

- Don't conflate difference; challenge the norm. Make the familiar strange.

8.7 So You Want to Save Africa?

Introduction:

Recent advocacy campaigns have done a lot to bring armed conflict and human suffering, especially in Africa, to the attention of the general public, particularly youth. Often, this inspires them to try to 'help' or 'make a difference.' The importance of civic engagement cannot be underestimated, yet these campaigns often advocate for incredibly vulnerable people and keeping their interests at the forefront requires addressing the following questions:

1 How do these campaigns tell the stories of Africans?

2 How do our ideas manifest themselves?

3 What effects do they have and are they the effects we want?

ACAC's workshop, "So, you want to Save Africa?" is designed to examine these questions and develop critical awareness among students involved in advocacy and fundraising. We invite participants to join in a discussion that will deconstruct popular advocacy techniques and offer a lens through which to analyze their effectiveness.

Link to ACAC's workshop files:

http://www.africacanada.org/so-you-want-to-save-africa

Learning Objectives:

This workshop guides participants to:

- Gain an improved understanding of the importance of balanced representation, of how the use of stereotypes and homogenization of the African continent can result in harmful and ineffective campaigns, and why effective advocacy is synonymous with ethical and critically conscious advocacy.
- Better understand the complexity of advocacy, particularly how 'helping' can have both negative and positives impacts on vulnerable populations.
- Better reflect on the rights and dignity of those for whom advocacy and fundraising is undertaken, as part of the objectives of effective campaigns.
- Create tangible strategies to increase the effectiveness of their own initiatives.
- Produce a declaration from the group on what changes are necessary on the individual and institutional levels.

Authors:

Africa Canada Accountability Coalition (ACAC), Annabel Wong, and Kayleigh McElligott

Activity Overview:

This activity is an excerpt from ACAC's workshop "So You Want to Save Africa". Please visit their website for the complete workshop instructions and to download the PowerPoint presentation.

Time Required:

1 hour (the complete workshop requires 3 hours)

Materials:

- PowerPoint presentation
- Laptop/computer
- Projector and screen
- Speakers
- Internet access
- Sticky-Notes (2 or 3 for each participant)
- Extra pens

Facilitator Notes:

Please note that italicized font refers to notes for the facilitators' reference, not for workshop delivery.

Numbers in brackets refer to the corresponding slide in the PowerPoint presentation.

Part 1: Case Study

[14] Introduce four themes recurrent in various examples of advocacy: oversimplification, knee-jerk reactions, celebrity involvement, and an assumption of voicelessness among people in vulnerable situations.

- Present case study situated in the Democratic Republic of the Congo. *Disclaimer:* the case studies that we are reviewing are incredibly complex. For the purposes of this workshop, we are going to give context to the conflicts as it relates to a particular controversy in advocacy and limit our discussion to these issues.

- *In recent years, the conflict in the Eastern region has mainly involved the national army and rebel groups representing the Tutsi and Hutu ethnic groups. The main issues being contested include citizenship rights, land ownership, political power, spill-over effects from the Rwandan genocide, among others. The two larger wars of the last two decades were 1996-1997 and 1998-2003, however, much of the conflict is still continuing today. The conflict is particularly well-known for sexual and gender-based violence committed in the eastern DRC.*

- There has been much talk about the role that mineral mining has played in funding rebel groups. This is well-articulated in the following video about Enough's Come Clean 4 Congo contest: http://www.youtube.com/watch?v=tySsrNEfCi0 (3m 25)

- *From this video specifically*: Enough's contest aimed to "inspire YouTube users to create videos highlighting the link between phones and violence in Eastern Congo. The campaign is designed to inspire activism to get electronics manufacturers to improve the transparency and responsibility with which they source materials."[1] The contest encouraged the dissemination of the conflict mineral narrative.

[26] Narrative: "Armed groups in eastern Congo that control minerals, mines and trading routes generate an estimated $180 million each year by trading four main minerals: tin, tantalum, tungsten, and gold. This money enables the armed groups to purchase large numbers of weapons and continue their campaign of brutal violence against civilians. Conflict minerals are key components in the manufacture of cell phones, laptops, digital cameras, video games and portable music players." (Prendergast). The solution that

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1 http://socialentrepreneurship.change.org/blog/view/come_clean_4_congo_your_next_mobile_phone_could_change_the_ world_for_good_or_bad

naturally follows from this explanation is: Stopping purchase of tin, tungsten, tantalum and gold will "put real pressure on armed groups that rape women on a mass scale in eastern Congo" to cease.

- This 'resource war' narrative has successfully influenced policy – it has garnered tremendous support for the recently enacted conflict minerals provisions of the U.S. financial reform legislation (Dodd-Frank Wall Street Reform Act)[1] , which aims to break the link between the minerals trade and armed conflict in eastern Congo. In fact, it is one of the USA's key policies to ending conflict in eastern DRC.

[27] Though commendable efforts to increase transparency and accountability, "[T]here's no data showing that the mineral trade is the *primary* cause of violence in the eastern Congo. [...] as of yet [...] there's nothing that shows:

- That violence happens more frequently or with greater intensity near the mines or mineral supply routes than it does in non-mining areas of the region,
- Or that those groups that control more mines or make more money from mining engage in proportionally higher levels of violence than those who control fewer mines and make less money." [2] **I.e.** "conflict minerals" do not **cause** violence.

[28] Based on the history of the conflict in the DRC, which involves citizenship rights, land ownership, political power, spill-over effects from the Rwandan genocide, and a host of other factors, calling this conflict a resource war is not just simplistic, it's inaccurate. The Enough Project has acknowledged that its target of conflict minerals does not address those other causes of conflict, but maintains that it is the area in which American policy can have the biggest impact.

[29] However, removing the demand for tin, tantalum, tungsten and gold will not end the conflict and boycotting Congolese minerals could prove disastrous to the economy – some have called the legislation an embargo; "The efforts and costs involved in tracing, disclosing and verifying the exact source of mineral components and submitting to an independent audit will lead international enterprises to either ignore the law or to turn their backs on the Great Lakes Region in order to reduce risk."[3]

- U.S. legislation - especially legislation based on a fundamental misreading of a conflict - cannot mitigate the effects of non-functional, extremely weak institutions. If administrators expect the conflict minerals provision in legislation to bring peace to the DRC, it could become an obstacle to viewing the problems in a holistic and **political** way.

[30] Take home point: the duration and method of intervention can be attributable, in part, to advocacy. Therefore, there are responsibilities associated with advocacy, as advocates have power.

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1 http://www.mondaq.com/unitedstates/article.asp?articleid=105818, under Conflict Minerals.
2 TexasinAfrica. (December 10, 2009). Show me the data. Retrieved July 22, 2010.
http://texasinafrica.blogspot.com/2009/12/show-me-data.html
3 http://www.pole-institute.org/site%20web/echos/echo138.htm

[31] What were some of the problems that we can identify from that case study? In general, what issues arose in that case study *(prompt with themes if required)? Write on whiteboard.*

- **Simplification:** of causes of conflict; pursuing those explanations (and therefore solutions) to the negligence of political (and highly complex) problems.

- **Celebrity activism:** a one-sided narrative is perpetuated within a larger part of the population than would normally be informed by other avenues

- **Celebrity activism:** focus is on how emotional and passionate the celebrity becomes about the issue/conflict, rather than how Congolese people are managing their lives and what we can do to support/empower them

- **Voicelessness:** celebrities speaking for how Congolese are affected – limited engagement of Congolese (cf. Aloys Tegera) who may see the situation or possible solution in another way, which is likely to be more locally relevant

- **Knee-jerk:** we have to do something, react however we can in ways that touch our consumption patterns – some small contribution to ending the conflict [makes minerals a bigger component of conflict than might be realistic]; makes us less responsible for other components.

Part 2: Analysis

[33] Oversimplification
- Oversimplification is portraying people, groups or conflicts as one dimensional; it is simplification to the point of distorting reality. Often this is done by using provocative labels that evoke an emotional or policy response. Some examples of common labels include:

  - **[34]** Innocent victims: Undoubtedly there are people living in conflict areas that do not contribute to the violence. Yet this label overlooks that people living in conflict are political in the sense that they have a stake in the outcome of the conflict and often agendas for seeing their preferred outcome realized.
  - Labels that depoliticise conflict are also inaccurate, for example, good vs. bad; resource war; tribal or primordial conflict or inherent violence

- **Why do we oversimplify?** Limited time, attention spans, and resources. Advocates walk a line between harnessing their audience's often short attention span and fairly portraying conflicts.

- **At what point does it simplifying become harmful?**
    - **[35]** When reality becomes "simple problem = simple solution". Labels tell us how we should help people and constrain our ability to think creatively about the problems that they are coping with. An example would be when women are forcibly recruited, it is as "sex slaves," not "soldiers." This label reinforces the idea that women are helpless or apolitical as well as ignoring the fact that many armed groups in Africa have a fighting force that is approximately 20% female.

    - When conflicts are de-contextualized and de-politicized, they become universal to the continent, another 'never ending tribal war' on the 'Dark Continent.'[1]

[36] New York Times reporter and columnist, Nicholas Kristof, has written extensively about human rights abuses in Africa and Asia and has been praised as the "moral conscience of our generation of journalists." Kristof has also been rebuked and criticized for his portrayal of black Africans as victims, and white foreigners as their saviours. His response is that playing up the emotional connections and using 'bridge' characters makes the issues more appealing and digestible for Western audiences.

Sample of Kristof's writing: pick participant to read:

[37] *"Darfur is a case of genocide, while Congo is a tragedy of war and poverty.... Militias slaughter each other, but it's not about an ethnic group in the government using its military force to kill other groups. And that is what Darfur has been about: An Arab government in Khartoum arming Arab militias to kill members of black African tribes. We all have within us a moral compass, and that is moved partly by the level of human suffering. I grant that the suffering is greater in Congo. But our compass is also moved by human evil, and that is greater in Darfur. There's no greater crime than genocide, and that is Sudan's specialty."*

(Kristof, June 20, 2007; http://kristof.blogs.nytimes.com/2007/06/20/darfur-and-congo/)
Or (http://kristof.blogs.nytimes.com/2010/07/14/westerners-on-white-horses/)

[38] **What do you think about how this issue has been framed?** *(e.g. engaging Western readers vs. portraying accurate stories of local heroes, without white saviours) Kristof, and of course he is not the only one, appears to choose his subjects based on the one who will make the most dramatic and emotional first impression – does this require justification?* Are there trade-offs; what are they? Is there an appropriate balance?

[39] **Assuming Voicelessness**...is when we assume that people living in poverty or affected by conflict are unable to speak and advocate for themselves or that 'we' know what is best for them – this is also called paternalism. It is likely that you've encountered the slogan, acting as a voice for the voiceless. That's what we're talking about.

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1 http://www.foreignpolicy.com/articles/2010/02/22/africas_forever_wars

[40] **Why it is important to consider:** There is a fine balance between paternalism and accessibility. Prominent spokespeople can introduce the public to humanitarian issues. Also, it is sometimes not safe or practical for people on the ground to be spokespeople. The problem arises when input is not taken from the subjects of a campaign or when 'we' insist that we know what is best for them.

Tied to assuming voicelessness is assuming that NGOs and the media **do** speak for the people. When we talk about NGOs, we also must keep in mind that they are not widely elected nor do they necessarily have a mandate from the people for whom they advocate.

When they do this, to what extent are NGOs enhancing or detracting from national democracy or national governments (keeping in mind, of course, that some countries in Africa are not robust democracies)? Those being advocated for are having their needs met and are being represented by organizations who **do not** need to listen to the population.

[41] If the description of the situation on the ground is deferred to NGOs, does this lend them the legitimacy that rightly belongs to the local population/government and those affected? Are we content to deal with (international/Northern) NGOs rather than listening to the people these organizations purport to serve?

- **So what?** This encourages a top-down approach, in which ideas are not generated by the affected and the result is that a delocalized approach becomes favoured. There is a difference between speaking for someone and standing in solidarity. These are also entirely different from working together on development.

Discussion can be on the questions evoked above: NGOs relationships to national democracies or governments? NGOs legitimacy in representing local populations? Who gets legitimacy from donors/ international community/us?

[44] **Celebrity Activism**
- **[45]** Legitimate concern and value of celebrities:
  - Many famous people have, very effectively, used their fame as a platform from which to speak about and bring attention to issues that the general public would not normally know about. There is nothing inherently wrong with famous people speaking on issues that concern them – we each do this every day and there is no double standard for people who are more well-known than ourselves. Celebrities can also be valuable partners for organizations or projects who want to reach out to new demographics.

- Questionable sources of information:
  - Problems arise, however, when celebrities are considered, or consider themselves, to be experts on a country, a conflict, or a crisis, based on (limited) information from a single source, for instance, the organization that has engaged them in the issue.
  - Similar to NGOs, celebrities are not elected and do not necessarily have a mandate from the people.

- Idea of expertise – our own, that of celebrities and problem of reach and impact.
  - Unfortunately for famous people, they often serve as role models, whether they want to or not, and expectations are consequently higher. Many of us, indeed most of us, who study international development would not call ourselves experts. Celebrities, on the other hand, are often able to generate lots of support for misguided policies.
  - A famous person who does not necessarily fully understand the context of a situation and professes to speak for an affected population, without being chosen by said population, good intentions can have a harmful effect. And, certainly there are those who lack even good intentions, such as organizations and celebrities who may not consider the dignity of affected populations and exploit the publicity for their own gain (saviour complex).

- Prominence of activists/celebrities over affected population/chosen spokespeople.
  - **[46]** This brings us to the prominence of famous people, whether it is a celebrity turned activist or an activist turned celebrity, who sometimes become the focus of campaigns, taking attention away from those they purport to help. "Good advocacy isn't about the advocates." [picture of IC with guns in jungle]

- Sienna Miller video: http://www.takepart.com/videos/8-minutes-in-the-dr-congo/32229
  - Consider the first quarter of Sienna Miller's short film, '8 minutes', which is illustrative of the rest of the film (not to oversimplify her!). Does it raise awareness about a critical cause and could it result in desperately needed resources being directed to support Congolese women? Or, could it harm Congolese women through its use of oversimplifications that ignore their agency as political actors?

    [47] **What is the message? And what does it do, other than raise awareness?**

Discussion

- *"When women are raped it is important to know that it is sometimes not only by men but by objects ranging from ... knives, broken bottles" – on their own.*
- *Reinforced stereotype of helpless women victims and aggressive men.*
- *"RAPE in Eastern Congo is described as the worst in the world" - We are familiar with "worst place in the world to be a woman or a girl, but it is problematic to rank rapes.*
- *"Congolese women are rejecting the victimhood stereotype that is conferred on them by many local and international NGOs. Congolese women, particularly those who have suffered from atrocious human rights violations (sexual violence), want to have some dignity and be known for their mental strength and ability to survive hardship."*[1]

- **[48]** But there are other examples of celebrity advocates – Ben Affleck, Peter Gabriel
  - Ben Affleck started the "Eastern Congo Initiative", an organization promoting local, community-based approaches, which they describe to be "essential to creating a sustainable and successful society in eastern Congo." http://www.youtube.com/watch?v=bwJ7snTLoqU

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1 http://www.sfbayview.com/2010/only-congolese-will-initiate-and-bring-change-to-d-r-congo/

- The focus is not on him as an actor, humanitarian, or philanthropist, nor is it on what average Americans can/should do; it's on groups and individuals in the DRC who are working to solve their communities' problems and ECI working to support those processes.

- Peter Gabriel coordinated and participated in Amnesty International's Human Rights Now! Tour in 1988 and also co-founded Witness.org to give cameras and computers to human rights activists around the world.

  - WITNESS has provided video cameras and training to over 150 groups in 50 countries around the world. WITNESS helps them use video as evidence before courts, regional commissions and the United Nations, as a tool for public education, and as a deterrent to further abuse. WITNESS also gives local human rights groups a global voice, by distributing their video to the media and broadcasting it online at www.witness.org.[1]

[49] Knee jerk reaction "We have to do something"

- **[50]** We start from the assumption that we have the ability to intervene, and that therefore we must lack the willingness to do so (rather than the more logical vice versa).

- This magical thinking has parallels in other political sectors, like in the Bush administration, notably D. Rumsfeld, who was certain that a light, quick American military force would be able to conquer and administer Iraq with ease.[2]

- cf. DRC case study: these are instances in which policy options on the table could aggravate the situation; many of these options fail to recognize the complexity and history of the situation. We don't know what will "fix everything".

- **[51]** So it's clearly a balancing act between jumping in too soon & causing harm and doing nothing & causing harm [desire vs. ability to do good].

- There's also a difference between emergency aid and long-term development aid. While it may be difficult to decipher what's best in an emergency situation, it's both possible and important to stop and think about the options and consequences of long-term development campaigns before taking action.

- Thinking of intervention in a general way, we have five questions that are extremely difficult to answer. Not that we should not attempt to respond to these questions, but recognizing that wanting to improve the situation somewhere else doesn't have clear-cut causes or effects.
  1. **[52]** Is it ever appropriate for foreign citizens, governments, or international institutions to intervene in crises overseas?
  2. If the answer to #1 is "yes", then when is it appropriate?
  3. Do we know [how] to do it? That is, do we understand the technological means that will allow us to accomplish our stated goals?

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1 http://en.wikipedia.org/wiki/Witness_(human_rights_group)
2 http://wrongingrights.blogspot.com/2009/05/militaries-mamdani-and-magical-thinking.html

4. If so, are those means available to us?
5. If they are, are we willing to expend the resources necessary to use those means?

Conclusion

So, what is the best way to synthesize these concepts? Let's look at the objectives – did we fulfill them?

- We know there's a connection, maybe causal, definitely correlation, between the themes we've identified and explored. *Mindmap, audience discussion, etc.*

[53] As alluded to in the last theme of knee-jerk reaction, we want to be clear on what advocacy means and how it's done but also to avoid **Paralysis by Analysis**. It is crucial to acknowledge these trade-offs.

- Do these themes matter? Why?
  - Story of: Dr. Chris Opio is a Ugandan who moved to Canada and identified the need for clean water in villages in his home country, so he started the Northern Uganda Development Fund. The point has always been to build a well with the villagers – the villagers chip in to build the well, identify the site, install, and manage it when complete. In communication with a Western colleague of his in Uganda, Dr. Opio heard that the villagers in one of the villages where the latest well was planned refused to pay the equivalent of $0.25 each towards construction. Dr. Opio suggested that the well could be moved to a more receptive village, but his colleague was reluctant; 'it is fresh water after all, and they need it.'

  - **[53]** We can't force development, even if, **and especially if**, we think we know better.

8.8 Additional Resources

Adichie, Chimamanda Ngozi. July 2009. "The danger of a single story". TED Talks (public address). Oxford, England. Online. Available:
http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story.html

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Salverson, J. (2008) Taking liberties: A theatre class of foolish witness. *Research in Drama Education 13*(2), 245-255.

Slim, H. And P. Thompson. 1995. Chapter 4, "Ways of Listening: The Art of Collecting Testimony" in Listening for a Change. Oral Testimony and Community Development.
Philadelphia: New Society Publishers.

9.1 Components of an EIESL Workshop

Powerful Beginnings

Develop community:

- Name games.
- Personal introductions.
- Incorporate opportunities for whole group participation early on.
- Articulate facilitator credibility: give a personal introduction explaining why are you passionate about this topic, and outlining your experiences and qualifications.
- Establish group expectations for behavior with community norms.
- Establish Structure:
    - Define clear workshop goals.
    - Present an overview of what will happen during the workshop.

Creative and Interactive Activities

- Attend to multiple learning styles- kinesthetic, visual, audio, logical.
- Be aware of the quantity of content. Less content with more depth makes for a meaningful experience.
- Relate activities directly to the workshop goals.
- Examples of interactive activities include:
  - Free Writing
  - Theatre games
  - Discussion
  - Watch a film
  - Case studies
  - Art making
  - Creating or listening to music

Critical and Personal Reflection

- Centralize reflection on ethical themes.
- Ask questions, rather than providing answers.
- Provide opportunities for introspection.

Debriefing

- Guide participants to make sense of the workshop activities and see how the lessons learned in the workshop are applicable in their lives.

Closings

- Finish with an activity that brings closure to the workshop. Examples include:
  - A closing circle in which participant can share one thing that they will take with them from the workshop.
  - Write a "Note to Self" – participants free write for 5 minutes on what they learned from the workshop and how it applies to their own life. Participants take this note with them.
  - Gratitude Circle – Participants share their appreciations either for another person in the workshop or something they experienced.

9.2 Sample Workshop Agenda

9:30 am – 9:45 am	Coffee and registration check-in
9:45 am – 11:00 am	Welcome, introductions, overview of workshop goals, and building our community of praxis
11:00 am – 12:10 pm	Morning Workshops: Discussing and Reflecting on our own globally focused initiatives
12:10 pm – 1:10 pm	Reflection break-out sessions: ■ Community Voice in International Engagement ■ Balance and Reciprocity
1:10 pm – 1:40pm	Lunch break– light lunch provided
1:40 pm – 3:00 pm	Developing powerful, interactive and reflective workshops
3:00 pm – 4:00 pm	Facilitation training break-out sessions: ■ Speak Your Truth! Language(s), Listening, and Conviction in Public Speaking ■ "What, So What, Now What?": Building the Debriefing Cycle
4:00 pm – 4:30 pm	Closing Circle, Evaluations, Information on Additional Resources

9.3 Facilitation Tips

Facilitating Discussion and Participation

A strong facilitator will incorporate ways for all participants to contribute. Here are some tips for ensuring whole group participation:

- Offer directed questions, and give each participant an opportunity to respond.
- Include "non-verbal" means of participation. Try activities like free writing or visual arts activities to expand the ways that people can engage with the material and participate in the group.
- Offer a statement, then ask those in the group who agree with the statement to raise their hand.
- Guide participants' energy level to match the mood of the presentation. A quick "check-in" at the beginning of the workshop allows the facilitator an opportunity to gauge participants' energy level. For example, you can ask everyone to give 2 words on how they are feeling. If people respond that they are tired or drained from schoolwork, include a quick energizer activity. A "check in" also allows everyone in the group to get their voice out right away.
- Remember that participation looks different across individuals.

The way you respond to participants during discussion will also influence their participation. People want to be seen and heard. A facilitator can incorporate techniques to ensure that participants feel acknowledged and affirmed.

- Reflect what you hear back to the group with statements such as, "What I am hearing you say is that…" Then ask whether you understood their point accurately.
- Utilize "Yes, and…" rather than "No, but…" when adding to or contesting a comment.

Facilitating Controversial Topics

- Avoid essentializing people, cultures, and identities, and guide participants to do the same. Essentializations are claims that everyone from a particular group feels, thinks, or is characterized in the same way. These comments often sound like "Canadians are…" or "All Africans…"
- Remind participants of the EIESL community norms, and hold them accountable to the norms throughout the workshop.
- Guide participants to reflect on their own experiences, rather than judging the experiences of others.

Debriefing Experiential Education

Experiential Education as suggested by Kolb (1984):

The Simplest Experiential Learning Cycle

DO IT

Now What?
What will I do differently next time?

What?
What happened?
What were the results?

So What?
What do these results imply?
How did I influence the outcome?

compiled by Andrea Corney
http://www.edbatista.com/2007/10/experiential.html
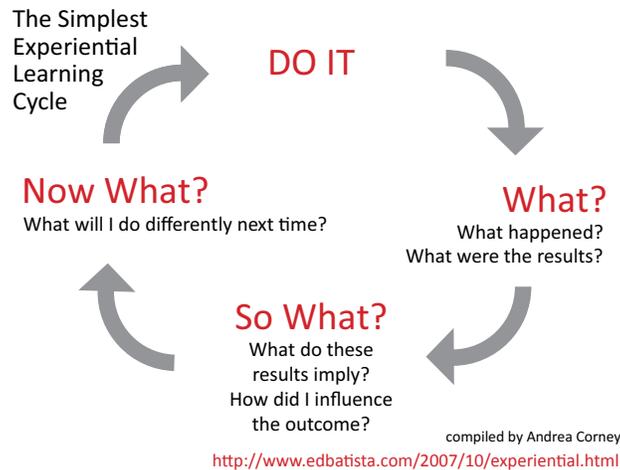
What? – This first stage involves describing what just happened in the activity (simply put, it's the play-by-play of the activity).

Example: Ask all the members to imagine that the activity we just did was recorded and to play it over in their heads. What happened?

Encourage the rest of the group to feel free to press pause if they think something was missed or if they want to jump in to tell the next part of the story. This method centers the participant through visualization and allows participants to relive the experience by sharing it. Two other methods for the "What?" stage include: sculpture (participants design a sculpture to describe the activity) and Gestalt (they speak or write in the present tense about the activity – a really good exercise for this method is journal writing). Questions to consider:

- What did they do?
- What did they observe? Think about?
- What feelings did they have during their experience?

So What? – The second stage of this structured debrief is when you will facilitate dialogue around interpreting what the learners derived from the activity. Exploring established group and individual goals often creates an opportunity for fertile dialogue. A quick way to get a general group feeling is to do what is called a "whip." Have each learner finish an open-ended statement with one word. For example, "When I noticed that the other group had more masking tape I felt..." This simple exercise will get a general group feeling that can be used to probe certain feelings, emotions or learning. Questions to consider:

- What benefits did they get from the experience?
- What did they learn? Re-learn?
- What are the implications of the activity?
- How does the experience relate to the real world?

Now What? – This final stage is when the learning is transferred to the next activity, and/or real life. This is the time when participants will indicate how they will implement the learning that they have received. This is a planning stage when the learner decides what they need to do in order to make the things they learned happen in their lifestyles (i.e. setting goals, describing what they will do, checking in on each other, etc.). Questions to consider:

- How do they want to do things differently?
- How can they extend the learning?
- What steps can they take to apply what they learned?

Debriefing helps complete the learning cycle by collating information gathered by the participants during the activity and applying that information within the context of the subject of the training program. Here are some debriefing tips:

1 Ask relevant questions. Often trainers ask "did you like that activity?" Simple answers! Do not ask too many debriefing questions at once – Usually 1 to 3 questions are all a group can handle at a time.

- What were your reactions to the activity?
- What did you learn?
- What can you take away from the activity?

2 One way to structure the debriefing of an activity is to use incomplete sentence stems. Say "one thing I thought was worthwhile about this activity was…"

3 Observe how participants react during debriefing. The most valuable reflection occurs when all participants feel comfortable expressing themselves.

4 Assist a subgroup that is having trouble debriefing an activity. If one group finishes before another, take a more in-depth look at the implication of an activity by asking them to share with you what they have discussed and then extending the discussion by probing further.

5 Keep your own reactions to yourself until after you've heard from the participants. Let the participants know that you respect them for their opinions. The debriefing time is primarily their opportunity to discover what can be learned from the activity.

References

Kolb, D.A. (1984). *Experiential Learning: Experience as the source of learning and development*. New Jersey: Prentice-Hall.

eIESL project

The ethics of international
engagement & service-learning

Chapter 10

This chapter includes examples of syllabi and assignments.

10.1 Developing Internationalists: Critical Approaches to Service

Student Directed Seminar, HESO 449B, section 002

Term: Winter (January-April, 2011)
Time: Thursday 3:30-6:30
Classroom: Buchanan B312

Course Facilitator: Ricardo Segovia
Email: ricardo.segovia@hotmail.com

Teacher's Assistant: Sara Radoff
Email: sara.radoff@ubc.ca

Faculty Supervisor: Shafik Dharamsi
Email: shafik.dharamsi@ubc.ca

Course Description:

This course is designed to allow students to take a pause from the outgoing momentum of providing international service projects, as well as offer them an opportunity to reflect on themselves as "sites of development" as they themselves reflect on the ethical complexities of their work abroad. The course intends to provide a theoretical framework to stimulate this critical reflection. It does not intend to provide answers, but rather inspire more rigorous questioning. The course considers international service within social, historical, political, cultural, and economic contexts by examining themes of colonization, globalization, and cultural representation. Readings also examine the possibilities and limitations of transnational solidarities and alignments across difference in order to work toward social and ecological justice. Throughout the course, we critically interrogate relationships of power, (in)justice, knowledge, and agency. Assignments encourage students to situate themselves within and against the themes of the course and reflect on their positionality within international service.

Course Objectives:

This course is designed to provide learning opportunities that will assist participants in:

- Explore the social, political, historical, cultural and ethical dimensions of international engagement.

- Engage in personal and critical reflection on our practices as global citizens.

- Examine motivations and assumptions entangled in international service.

- Organize and facilitate workshop sessions and dialogue around these issues.

Course Requirements & Evaluation:

Reflection Blog

Students will draw from past international or local service experiences (as a service 'provider' or 'receiver') and connect those experiences with at least one theme of the course readings in an EIESL blog posting. Blog posts may take many forms and may include, but are not limited to: artworks, musical compositions, short films, poetry, case studies, reflective essays, and scholarly essays. A short paragraph explaining the connection to a reading should accompany artworks, musical compositions, poetry, or short films. Scholarly or reflective posts should be no more than 500 words. Students will sign up on the second day of class for a blog posting deadline. Post on the EIESL blog: http://blogs.ubc.ca/ethicsofisl/

Public Forum Facilitation and Class Discussion

Student pairs will lead a class seminar in 2 parts.

Part 1: Public Forum

For the Public Forum students will design a 1-hour workshop to engage participants in an experiential exploration of the day's reading. Students should identify the core concepts explored in the reading and then find another academic book or article, film clip, or news article that connects the ideas in the core reading to an issue of their specific interest. Building from these two sources students will design and lead a learning activity that brings the core concepts to life. This portion of the class will be open to the UBC community, and students are encouraged to invite their peers, professors, and colleagues to attend. Two weeks before their presentation, students will email Ricardo and Sara a title for their workshop and a brief description (2-3 sentences) of the topic, to be distributed on the Go Global, Global Lounge, and Ethics of International Engagement and Service-Learning listservs for public promotion.

Part 2: Class Discussion

Following the Public Forum, the facilitators will provide 3-4 discussion questions to incite deeper conversation about the readings among class participants. At least one question should encourage critique of the reading.

Ethical Inquiry Assignment

Students will critically reflect on the course themes, their own orientation toward international service/ engagement and how this thinking has evolved throughout the course. The focus of this assignment is on inquiry and should therefore explore questions rather than provide definitive answers. This assignment should draw from at least 3 course readings. Students may submit a paper (7-10 page limit) or a creative piece. If a creative piece is chosen, an essay of 500-1000 must accompany it explaining the rationale behind the medium and the relationship between the creative piece and the readings.

Participation

The success of this course depends on participants' presence and engagement, and therefore students are allowed no more than one absence. At the end of the term each student will write a 250-500 word self-reflection on their own participation in the course, considering their personal involvement in class discussions and activities. Each student will suggest his or her own grade for participation.

Evaluation

Student participants will peer-review the blog entry and the workshops based on a rubric that we will agree on together in class. Ricardo and Sara will evaluate the Ethical Inquiry Assignment using the rubric as well. Each student will suggest his or her own grade for participation. Shafik Dharamsi will review our grade recommendations and submit final grades.

Weight of Assignments

20% Reflection Blog

35% Public Forum and Class Discussion

35% Ethical Inquiry

10% Participation

Daily Schedule

3:30 pm – 3:45 pm Facilitators for Public Forum arrive and set up

3:45 pm Class arrives

4:00 pm – 5:00 pm Public Forum

5:00 pm – 5:15 pm Break

5:15 pm – 6:00 pm Class Discussion on Readings

6:00 pm – 6:30 pm Review of key themes from the day, discussion of emergent questions, feedback on how class went and what to improve for next time

Schedule of Topics, Reading, Activities, and Learning Objectives

Date	Topic	Readings, Activities, and Assignments	Learning Objective
Jan 6	Course Introduction: Setting the Context, Ethics as Praxis	Course Introduction Review Syllabus Community Agreements "These Hands" Art Walk Snack sign-up	Gain an introductory understanding of the purpose, methods, and themes of the course.
Jan 13	Setting the Social, Political, and Economic Context	"I am From" Poems Review Course Rubric Review/Discuss Public Forum Assignment Sign up for Facilitation Leads Sign up for Blog Posting Deadlines Roy, A. The Greater Common Good: http://www.narmada.org/gcg/gcg.html Due: "I am From" Poems	Define your level of openness in sharing with the rest of the group. Understand how your own history and place in society will influence your contribution to the course. Critically consider terms such as "international development" and "international service".
Jan 20	Education and (in)Justice: Praxis as the interplay between Dialogue and Action	Freire, P. (2007). *Pedagogy of the Oppressed* (pp. 87-124). New York: Continuum International Publishing Group Inc.	Define "praxis" Consider the role of education in addressing social issues. What are the relationships between education and (in)justice?
Jan 27	Globalization and Colonization from a historical lens	Galeano, E. (1973). *Open Veins of Latin America*. New York: Monthly Review Press.	Make connections between historical examples of exploitation and the current systems of hierarchy and injustice.

Date	Topic	Readings, Activities, and Assignments	Learning Objective
			Identify poverty and international service not as an inevitability but as a result of dynamic histories.
Feb 4	Theorizing (in) Justice within a Globalization Context	Fraser, N. (2009). Abnormal Justice. *In Scales of Justice: Reimagining Political Space in a Globalizing World,* (pp. 49-75). New York: Columbia Press.	Develop a language for discussing and identifying (in)justice. Deliberate on the relationships between justice and globalization.
Feb 11	Balance and Reciprocity in International Service and Engagement	Zett Keith, N. (2005). Community Service-Learning in the face of globalization: Rethinking theory and practice. Michigan Journal of Community Service Learning, spring, 5-24.	How have the relationships between a service provider and receiver been characterized in international Service-Learning? In what ways does globalization influence the relations between service providers from colonizing nations and service receivers in colonized nations? What are the possibilities and limitations of these relationships? What are the lasting effects of this relationship?
Feb 18	Reading Week Break		

Date	Topic	Readings, Activities, and Assignments	Learning Objective
Feb 25	Motivations for International Service and Engagement Focus on a medical context	Green, T., Green, H., Scandlyn, J., & Kestler, A. (2009). Perceptions of short-term medical volunteer work: A qualitative study in Guatemala. *Globalization and Health*, 5(4). Levi, A. (2009). The ethics of nursing student international clinical experiences. *JOGNN*, 38, 94-99. Dickson, M. & Dickson, G. (2005). Volunteering: Beyond an act of charity. Journal of the Canadian Dental Association, 71 (11), 865 – 869.	What attitudes, motivations and dispositions are central to providing socially responsible service? What role does 'ego' and 'place' play in motivating participating in international service projects? Explore your own motivations for getting involved in service internationally or locally.
Mar 3	Culture and Representation	Edward Said on *Orientalism* (four part documentary): http://www.youtube.com/watch?v=xwCOSkXR_Cw http://www.youtube.com/watch?v=n0HYX9JVH8o http://www.youtube.com/watch?v=tlF5ED-gE5Y http://www.youtube.com/watch?v=tZLA-mwOdSs Adichie, C. "The Danger of a Single Story": http://www.ted.com/talks/lang/eng/chimamanda_adichie_the_danger_of_a_single_story.html Wainaina, B. "How Not to Write About Africa": http://www.youtube.com/watch?v=QDWlMX2ToSc	Explore the representation of cultures that are not one's own. Consider knowledge of "others" as socially, historically and politically constructed. Identify the relationship between knowledge of an "other" and power. How do we come to "know" about the "other?" What are the relations between international service and cultural (mis)representation?

Date	Topic	Readings, Activities, and Assignments	Learning Objective
Mar 10	Culture and Representation	Razack, S. "The Gaze From the Other Side: Storytelling for Social Change" In *Looking White People in the Eye*.	Examine the possibilities and pitfalls of storytelling for social change. Consider whether or not those from dominant groups can hear the stories of the oppressed. In what ways is "hearing" a story entangled with beliefs about what one believes is right and wrong? How do our different subject positions influence what we know, and how we hear and speak about our experiences within the world? What is the relationship between, knowledge, truth and storytelling?
Mar 17	EIESL Event	We will decide as a group the role that students wish to play in this event.	
Mar 24	Intercultural Understanding, transnational solidarity	Mohanty, T.M. (2003). Introduction and Chapter 1: Under Western Eyes. *Feminism without Borders*. Durham and London: Duke University Press.	How does Mohanty articulate transnational solidarity? How do politics of difference inform and challenge cross-cultural solidarity?

Date	Topic	Readings, Activities, and Assignments	Learning Objective
Mar 31		To be determined by group: class presentations, "wild card" day for a Public Forum/class discussion, or…??? Ethical Inquiry Due	
April 7	What have we done? Where do we go from here?	Final celebration/reflection	

10.2 Sociology 435: International Service-Learning

Winter / Summer 2011

Instructor: Dawn Currie
Office: AnSo 3129
Class Time: 4 pm – 7 pm on Tuesdays
Classroom: AnSo 202
Office Hours: Immediately following seminars, as needed
Phone: 604-822-3576
Email: dawn.currie@ubc.ca

DESCRIPTION OF THE COURSE

The past few decades have seen increasing emphasis on post-secondary education based on 'engaged learning' that connects classroom teaching to the 'real' world as it is being studied. At UBC 'engaged learning' occurs through service placements in international as well as local community organizations. The underlying philosophy of this educational strategy is 'Service-Learning.' As a mode of experiential learning, Service-Learning entails: active collaboration; the development of cross-cultural and global awareness through skills of critical reflection; an understanding of university-community collaboration on social problems; and the formation of an engaged citizenry (Crabtree, 2008, p. 20). Sharing these goals, Sociology 435 provides an opportunity for students to deepen their understanding of global movements for social justice through field placements in a 'developing' country organized through UBC's 'Go Global' program. Learning is facilitated through a series of pre- and post-departure seminars that connect experiential learning to the sociology of globalization, inequality, and development. The seminars are designed to develop not only academic knowledge, however, but also skills that prepare participants for responsible citizenship in a globalized world.

Students must have completed a minimum of 60 credits of undergraduate work. They must first apply through the Go Global office (in International House) to enroll in Sociology 435 and they are then screened by Go Global to ensure a positive learning outcome.

The purpose of the pre-departure seminars is to enhance experiential learning during field placements. A key goal is to deepen participants' awareness of the relations through which encounters with 'others' are structured. Theoretically speaking, this awareness entails knowledge of colonial and neo-colonial relations. This heightened awareness will be facilitated through critical social literacy as a skill for 'connected knowing.' Connected knowing treats education not as something separate from 'life' but as life itself. Education becomes a lifelong process carried forward by an individual provided with the proficiencies to be a self-directed learner (Saltmarsh, 1996, p. 15). Proficiency for critical social literacy is fostered in Sociology 435 through readings which explore the history and contemporary nature of relationships between people in the 'developed' and 'developing' worlds, moving from theoretical critiques of 'modernization, 'democracy', and 'progress,' to an exploration of how these concepts become embedded in the way that we understand global issues such as poverty, inequality, and social change. Seminar participants will be challenged to recognize and address the ethnocentrism of western knowledge-systems.

At the personal level, heightened awareness of global relations requires an interrogation of how markers such as 'race, gender, class, and nation,' which operate as taken-for-granted aspects of our personal 'identity,' are implicated in what Dorothy Smith (year) calls "relations of ruling." Within this context seminars will encourage students to reflect upon the impact that that their presence may have on project partners and the ethics of working with communities of 'others.'

While readings are designed to deepen your knowledge of globalization and development, the most important 'resource' for this course is seminar discussion and classroom activities that take students beyond simply 'reading and reporting' on assigned texts: pedagogical emphasis will be given to process of the course rather than simply its 'content.'

The **field placement** will be supervised by Go Global. We will meet as a class midway during placements for a two-day seminar.

Post-placement seminars will deepen reflection on placement experiences and students' understandings of responsible citizenship in a global world. Discussions will thematically focus on the ethics and practice of community partnerships. Students will individually revisit their pre-departure assignments in order to assess their learning. As a class, students will share experiences from their placements as a collaborative learning outcome. This sharing will extend beyond the class to include other students and faculty through a public colloquium organized around a poster display.

PEDAGOGICAL OBJECTIVES

Paulo Freire (1981) writes that:

> Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes the 'the practice of freedom,' the means by which men and women critically and creatively engage with reality and discover how to participate in the transformation of their world (p. 16).

In keeping with Freire's notion of education as "the practice of freedom", this course is taught from a feminist, anti-racist pedagogy. Such pedagogy recognizes that learning through experience requires reflexivity that has the potential to 'trouble' established feelings about Self as a knower and understandings of globalized inequality. In this course we treat these moments of reflexive discomfort as an opportunity for the productive reconstitution of both Self and knowledge. Departing from textbook learning in this way, learning for Sociology 435 connects emotion and cognition, doing and learning, learning and becoming.

Upon successful completion of this course students will be able to:

- *locate themselves* within relations of ruling.
- *work collaboratively* and *respectfully* with others from various life experiences and ethnic/national backgrounds.
- *think critically* about how power works through 'development' initiatives informed by notions of western-style modernization.

- *recognize the ethical responsibilities* that accompany citizenship in an affluent 'First World' country.
- *connect academic learning to life beyond the university*, particularly to movements for social justice whether at the local or global level.

In order to receive academic credit, students will be graded on a series of written assignments that demonstrate the above skills. It is important to remember that students do not receive academic credit for their volunteer work but rather what they have learned through this service. Assignments are designed to identify what participants have learned – in particular about cross-cultural encounters, globalization, development, and the ethics of working with others – from their experiences during the summer.

RESPONSIBILITIES

It is the *responsibility of the instructor* to help students develop the above skills as the basis for life-long learning. She will help students maximize their intellectual development by maintaining high standards of academic performance and by challenging students to interrogate the limitations of their current knowledge and ways of knowing.

It is the *responsibility of students* to complete assigned work (including daily readings) according to the course schedule, and to conduct themselves in a manner that is respectful of others and conducive to learning as a process that requires continual interrogation, of both received knowledge and our own understandings. This course is designed on the principle of students as engaged learners; students will play an active role in maintaining a suitable learning environment for this course.

READINGS

Assigned readings have been selected to facilitate learning during summer placements. These readings are the subject of seminar discussion and class exercises. While participants will not be 'tested' on them, it is important to (explicitly) connect experiential learning to the theoretical readings from seminars for your graded assignments.

One (short) book is required:

Maggie Black (2002) The *No-nonsense Guide to International Development*. New Internationalist Publications.

This guide is complemented by a series of daily seminar readings selected to deepen your understanding of Service-Learning and key sociological issues raised by this course. Many of the assigned articles will be downloadable from e-journals through Koerner Library. The book chapters will be distributed as handouts.

COURSE SCHEDULE: PRE-DEPARTURE SEMINARS

The pre-departure seminars take the form of three learning modules that cover skills, knowledge, and practices for community-based international Service-Learning.

MODULE ONE: INTRODUCTION TO SERVICE-LEARNING

Module One is an orientation to Service-Learning in an international context. Through this module students will explore how Service-Learning differs from conventional classroom teaching. We will also explore how charity, volunteerism, and Service-Learning differ. In preparation for their placements, learners will enhance their skills for reflexivity through practices of critical social literacy. The written assignment for Module One is a research paper taking the form of a Case Study. Case Studies will be due Tuesday February 1st. They count for 15% of course requirements. Organize your Case Study thematically around the Millennium Development Goals for your country and sector of your placement.

January 4th – Introduction

On this first session, participants will introduce themselves, identifying their academic background, expectations for this course, and 'motivations' for enrolling in the course. I will take a lead in this first session by reviewing the course and discussing 'reflexivity' as a key learning objective that informs the nature of the required assignments. We will also discuss the 'process' of the seminar and organize facilitation teams for daily readings and class activities.

Seminar Reading:

Sara Grusky (2000) 'International Service Learning: A Critical Guide from an Impassioned Advocate'
  The American Behavioral Scientist 43(5), 858-867. (Available online)
  http://online.sagepub.com/cgi/searchresults?src=selected&andorexactfulltext=and&journal_
  set=spabs&fulltext=Grusky

January 11th – Library Session

On Tuesday January 11th we will meet in the computer lab in the Koerner Library (Room 217). Here a Reference Librarian will help us access the government, NGO, and other documents needed for the Case Study assignment. The remainder of the session will be used for students to carry out research for their Case Study assignment.

January 18th – Charity or Social Justice?

We begin the seminars with an exploration of philosophical frameworks that inform Community-based Service-Learning (CSL). The purpose of this seminar is to understand the history and principles of CSL, and on that basis interrogate our own motivations and expectations. This interrogation will help you think about the kinds of actions that are ethically appropriate responses to various situations you can expect to encounter.

Seminar Readings:

Sam Marullo and Bob Edwards (2000) 'From Charity to Justice: The Potential of University-Community Collaboration for Social Change' The American Behavioral Scientist, 43(5), 895-912.

Keith Morton (1995) 'The Irony of Service: Charity, Project and Social Change in Service-Learning' Michigan Journal of Community Service Learning, Fall, 19-32.

Dick Cone and Susan Harris (1996) 'Service-Learning Practice: Developing a Theoretical Framework' Michigan Journal of Community Service Learning, 3, 31-43.

MODULE TWO: GLOBALIZED INEQUALITY

Module Two introduces key sociological processes of 'globalization' and 'development.' In Africa, these processes cannot be understood without knowledge of past histories of European colonialism and contemporary expressions of neo-colonialism. This module thus offers ways of thinking and concepts that facilitate reflection on placement experiences by bringing into view extra-local processes that shape everyday local activities. The seminar readings expand and deepen discussion in the Black text.

The assignment for this module is an essay that reviews The *No-nonsense Guide to International Development*. The purpose of this assignment, as described below, is to demonstrate knowledge on the sociological topics discussed in Module Two and, based on that knowledge, to raise questions that you will explore during your placement.

January 25th – Reading the Social World

Critical Social Literacy Critical is the ability to acknowledge how both the social world and 'Self' as a feeling of personal autonomy are constituted through social and cultural forces that express relations of power. This way of understanding entails the 'reflexivity' needed for Service-Learning.

Seminar Readings:

Hall. S. (1992). The West and The Rest: Discourse and Power. In S. Hall and B. Gieben (Eds.), *Formations of Modernity* (pp. 276–331). London: Polity Press. (Handout)

Escobar, A. (1997). The Making and Unmaking of the Third World through Development. In M. Rahnema and V. Bawtree (Eds.), *The Post-Development Reader* (pp. 85-93). London: Zed Books. (Handout)

Latouche, S. (1993). The Standard of Living. In S. Latouche, *In the Wake of the Affluent Society: An exploration of post-development* (pp. 187-214). London and New Jersey: Zed Books. (Handout)

February 1st – Global Inequalities

During this session we will interrogate popular slogans about living in a 'global village.' Reflecting on the Hall article, students will be asked to think about the origin of the term 'global village' and what it hides. What kind of 'feelings' is this metaphor meant to evoke? What tensions and contradictions does it hide? These kinds of questions will help us understand why western-style aid brings in its wake not only spreading poverty but also often resistance to western 'intervention.' Among other things, this resistance is expressed in the emergence of 'post development' discourses in academic debates.

Seminar Readings:

Sparr, P. (1994). Feminist Critiques of Structural Adjustment. In P. Sparr, *Mortgaging Women's Lives: Feminist critiques of structural adjustment* (pp. 13-39). London: Zed Books. (Handout)

Hoogvelt, A. (2001). Introduction and Africa: Exclusion and the Containment of Anarchy. In A. Hoogvelt, *Globalization and the Postcolonial World* (pp. 165-196). London: Palgrave. (Handout)

February 8th – Local Inequalities

We will move from the global to the local level of analysis, in order to explore why development issues are 'gender issues.' The kinds of questions to consider do not only concern the nature of gender roles and cultural practices you might anticipate in your placement, but also how gendered expectations about you might impact upon your experiences in your placement.

Seminar Readings:

Young, K. (1993). The lost decade of the 1980s. and Women and agriculture: The case of sub-Saharan Africa. In K. Young, *Planning Development with Women: Making a World of Difference* (pp. 31-44, 45-65). London: Macmillan. (Handout)

Mwaka, V. M. (1993). Agricultural Production and Women's Time Budgets in Uganda. In J. M. Momsen and V. Kinnaird (Eds.), *Different Places, Different Voices: Gender and development in Africa, Asia and Latin America* (pp. 46-51). London: Rutledge. (Handout)

Ogundipe-Leslie, M. (1993). African Women, Culture and Another Development. In S. M. James and A. Busia (Eds.), *Theorizing Black Feminisms: The visionary pragmatism of black women* (pp. 102-117) London: Routledge. (Handout)

MODULE THREE: GETTING READY FOR THE FIELD

As we work our way through critiques of development and modernization, it will be important that students do not become overwhelmed by the impossibility of what lies ahead – participation in a development project that has the potential to affect social as well as personal change. Module Three will thus enhance practices that can be employed in activities during your placement. This preparation emphasizes the ways that power works through not only the social processes highlighted in Module Two, but also cross-cultural personal relations entailed in collaboration for social change. All students will attend seminars on 'Working with Communities.' Students will attend the following two sessions as relevant to their placement.

Through small groups, in the final session students will collaborate on an 'Ethical Code of Personal Conduct.' The Code of Conduct itself will not be graded. Students will re-visit this code when they return from the field, in order to elaborate and modify their earlier ideas; it should also be the subject of reflection in field journals. We will also collaborate on the organization of a public forum to be held in September.

February 22nd – Working with Communities

Given our understanding of how power works through everyday setting, we will discuss the notion of empowerment through collaborative networking and critically assess practices that foster gender-inclusive ways of working with those typically marginalized by development work. We will critically interrogate how 'participatory' development can be practiced in ways that manipulate rather than empower partners.

Seminar Readings:

Abwunza, J. M. (1997). Women's Power and Voice. In J. M. Abwunza, *Women's Voices, Women's Power: Dialogues of Resistance from East Africa* (pp. 25-35). Peterborough, Ontario: Broadview Press. (Handout)

Arnstein, S. R. (1969). A Ladder of Citizen Participation. (Available online)
http://lithgow-schmidt.dk/sherry-arnstein/ladder-of-citizen-participation.html

Lennie J. (1999). Deconstructing Gendered Power Relations in Participatory Planning: Towards an empowering feminist framework of participation and action. *Women's Studies International Forum, 22*(1), 97-112. (Available online)

March 1st – Community Based Research

This meeting will be required for students whose placement at the Cuernavaca Centre for Intercultural Dialogue on Development (CCIDD) will entail research work. It will take the form of a workshop on interviewing. We will explore: the ethics of research with human subjects, participatory action research, designing research schedules, interviewing, recording data. Emphasis will be given to interviewing skills; students will conduct a 'practice' interview with a classmate as an in-class activity.

Seminar Readings

Elabor-Idemudia, P. (2002). Participatory Research: A tool in the production of knowledge in development discourse. In K. Saunders (Ed.), *Feminist Post-Development Thought: rethinking modernity, postcolonialsim and representation* (pp. 227-242). London and New York: Zed Books. (Handout)

March 8th – Community Based Literacy

This meeting will be required for students whose placement will be the Uganda Community Library Association. An Invited Expert (TBA) will facilitate this session that will address issues associated with community literacy programmes.

March 15th – The Ethics of Service-Learning

On March 15 we will meet as a class in order to collaborate on a Code of Ethics after discussing the assigned reading. The purpose of this class exercise is to prepare students for ethical 'dilemmas' they may encounter during their placement. We will revisit this Code in September.

Seminar Reading:

Glover, J. (1995). The Research Programme of Development Ethics. In M. Nussbaum and J. Glover (Eds.), *Women, Culture and Development: A Study of Human Capabilities* (pp. 116-139). Oxford: Clarendon Press. (Handout)

May 2nd – We will meet as a class on Monday May 2nd from 10am until 3pm. The purpose of this meeting is to consolidate preparation for placements.

POST-PLACEMENT SEMINARS

After returning from their placements, students will meet with the instructor for a series of 'debriefing' sessions, held during the first week of September 2011. A time that is suitable for each student's schedule will be negotiated in May. The purpose of these sessions is to reflect on learning from summer placements and interrogate the connection between 'academic' and 'experiential' learning. Emphasis will be given to the nature and ethics of community partnerships for social justice. Sociology 435 will conclude with a poster display organized as a public forum. Instructions for posters will be given during May.

REQUIRED ASSIGNMENTS AND GRADING

Sociology 435 counts as 6 credits in the Faculty of Arts. The graded assignments reflect this weighting and are designed to meet the pedagogical objectives outlined above. While you are not 'tested' on the seminar readings, your assignments should engage with these readings. Academic credit is not given for your volunteer work but rather for the learning that accompanies this service.

Detailed instructions for the assignments will be distributed and discussed on the first day of seminars. Hard copies of assignments must be submitted unless permission has been granted by the instructor to submit an electronic copy. The required assignments are:

1 A Case Study Report

In order to prepare students for placements, the first assignment is a research paper taking the form of a Case Study (10 pages, double-spaced) that describes the country and Partner Organization of your placement as the context of the project on which you will be working. Referring to the Millennium Development Goals, your Case Study should include relevant demographics and information, especially as these data relate to your placement. This assignment will enhance your ability to carry out research incorporating 'non-standard' sources (such as government documents, UN and World Bank reports, materials from NGOs, and so on). This type of **'self-education'** is an essential skill for development work; it signals respect for the receiving hosts. Research for this assignment will also provide a concrete context for discussion of seminar readings that describe global processes. This assignment is due on February 1st and counts for 15% of your final grade. In order to help you access the sources necessary for this assignment, a Reference Librarian will hold a hands-on orientation in the Koerner Library computer lab on January 11th. This assignment is due on February 1st.

2 Pre- and Post-Service-Learning Essays

In order to enhance experiential learning students will write a pre-departure 'baseline' essay based on the assigned textbook before they depart for their placements; after returning from the field students will write short reflexive critiques of their original essay.

The pre-departure essay will 'interrogate' ***The No-nonsense Guide to International Development*** in order to raise questions to be explored during field placements. Draw on seminar readings and discussions where appropriate. The baseline essay should be 8-10 pages (double-spaced, 12 pitch with one inch margins). It is due on March 22nd and counts for 20% of your final grade. This essay will be returned on May 2nd.

An 8-10 page post-placement essay that re-visits the baseline paper will be due in September. The purpose of the post-placement essay is to deepen Service-Learning during placements. It is important to connect formal content of the course covered during seminars to Service-Learning. Were you able to answer the questions that the assigned reading raised for you during the seminar? What new questions emerged? What do your original questions tell you about your expectations? Where did these expectations come from? How have they changed? Has your Service-Learning changed your learning goals for this upcoming academic session? How? The post-placement paper counts as 20% of your final grade.

3 Reflexive Journaling

In order to encourage **critical self-reflection as a process of ongoing learning** during your placement, students will submit a written journal of what I call 'pedagogically significant' experiences. A 'pedagogically significant' event is a 'learning moment' because it surrounds an everyday happening that makes you question your own 'definition of the situation.' These happenings will be highly personal; they can teach you about yourself as much as they can teach you about others or about the social world. The purpose

of journaling experiences is to connect the analytical materials covered in the pre-departure seminars to everyday experience. Examples of reflexive questions include: Did your theoretical training help you understand the situation? How or why not? How does your 'personal identity' as a Westerner account for how you responded? Can you imagine how others involved in this event responded to you? To your response? Can you think of other 'definitions of the situation' that account for how events unfolded? How has this event impacted on your pre-departure understanding of the topics that were the subject of your baseline paper written before your placement? What are implications for thinking about 'partnerships' in development work?

While you should keep a written journal throughout your placement, five journal entries will be due when we meet for the first class in September. This assignment is worth 35% of your final grade. In order to prepare students for this assignment, reflexive journaling will be discussed during class meetings and students will be invited to submit a 'practice' journal entry before the end of March; I will provide feedback (but not a grade) on this preparatory 'exercise.'

4 A Project Poster

In order to **share experiences** and also 'advertise' Sociology 435, students will prepare a poster presentation of the development project that was the basis for their placement. Posters will be displayed at a public forum in September. Instructions for your posters will be handed out before the end of seminars. Posters count for 10% of your final grade.

Students will not be assessed for seminar presentations and discussion; participation is a requirement for this course. The 'Ethical Code of Conduct' is not graded, but you should reflect on it in your journal entries. Students missing more than two class sessions may be asked to Withdraw from the course.

10.3 The Politics of North-South Solidarity

Geography 495 – 2011

The Politics of North-South Solidarity
in Theory & Practice

Thursdays 2:00 pm – 5:00 pm

Dr. Juanita Sundberg
in collaboration with Jolom Mayaetik

(Mayan Women Weavers)
& la mano

Dr. Sundberg's office hours, RM 125:
Wednesdays 11:30 am – 12:30 pm
Thursdays 12:30 pm – 1:30 pm
Email: juanita.sundberg@ubc.ca
Phone: 604-822-3535

Solidarity implies building bridges and collaborations across cultural, socio-economic, and political boundaries to support agreed-upon goals. Since the 1960s, activists in the North and South have created transnational solidarity networks in support of social movements in Latin America. In the 1980s, when President Ronald Reagan's regime in the United States lent its financial, political, and economic support to military dictators in Central America, thousands of United Statesians and Canadians mobilized to support the men, women, and children terrorized by political violence. Since the Zapatistas announced their movement in 1994, new solidarity organizations have formed in the North and South. Most recently, solidarity work has been organized around fair trade networks.

This course examines the contemporary politics of building solidarity in the Americas, with a particular focus on relations between Canada and Mexico. How is solidarity conceptualized, accomplished, and practiced in and by solidarity networks and activists in the Americas? What moves people in one location to stand in solidarity with those constituted as different and distant others? At a hemispheric scale, how does the U.S. and Canadian governments' support for free trade shape how people in the North and South view and relate to each other? On a personal level, how might we build relations of solidarity that disrupt, rather than reproduce, unequal power relations constituted through interlocking systems of privilege and oppression?

This seminar will explore these questions on three levels. First, we will study how solidarity is and has been conceptualized and practiced since the colonial era. Second, through a self-reflexive process that helps us identify the positions of privilege and oppression we occupy in our daily lives, we will explore skills needed to build alliances and work meaningfully across real and constructed boundaries. Third, we will put our

theoretical analysis into practice by building solidarity with Jolom Mayaetik, a cooperative founded in 1996 by Tzotzil and Tseltal indigenous women artisans in Chiapas, Mexico. Two women with Jolom Mayaetik will join us for two months and together we will put solidarity into action. Jennifer Boundy, UBC grad and founder of *la mano*, a Vancouver-based social enterprise, is our community liaison. Our central focus will be indigenous women's autonomy and creative resistance.

The course methodology draws on Community Service-Learning models, which join theory with experience and thought with action to disrupt boundaries between academia and activism, faculty, students, and community, as well as private and public.[1] Consequently, there will be moments of uncertainty and confusion and you may experience a range of emotions, from excitement and hope, to guilt, despair, and defensiveness. An open mind and heart are a requirement, as is flexibility! Our collaboration with Jolom Mayaetik means that at times, we will be moving between Spanish and English; however, you are not required to speak Spanish nor will you be left out if you do not – translation will always be provided. Our goal is to create a safe space wherein we can share, learn and grow together. This is a great opportunity to experience what it means to build bridges across borders.

Your contributions will provide the substance of the course. Effective and dynamic discussion rests on your willingness to participate. This means it is critical you attend class each week and do the assigned readings (please notify me in case of illness or family conflict). Class participation is evaluated in terms of attending class and contributing to class discussion; group participation entails collaboration with Jolom Mayaetik through participation in group-projects. You will evaluate your participation through a one-page self-assessment to be submitted with your final journal. Engagement with course issues will be evaluated through a blog reflecting on course processes, a presentation on the various ways Canada is connected to Mexico (free trade agreements, foreign policy, military aid, solidarity movements), as well as a 20-page journal (of 4 installments due throughout the semester) detailing your analysis and experience of solidarity in theory and practice.

YOUR RESPONSIBILITIES INCLUDE:

- Reading all the course materials and participating in class discussion.
- Presenting on connections between Mexico and Canada.
- Preparing one blog entry reflecting on course processes.
- Participating in a working group and completing group assigned tasks.
- Completing 4 journal installments of 5 pages each.

YOUR FINAL GRADE WILL BE BASED UPON:

- Class participation   10%
- Presentation   15%
- Blog entry on class processes   10%
- Collaboration & group participation   25%
- Journal (20 pages)   40%

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1 Although the course is organized through community Service-Learning models, you may opt out of this dimension of the course to pursue an agreed upon project of relevance to the course objectives.

DUE DATES: Journal entries are due February 6, March 6, April 3, and April 28. All assignments must be typed in 12-point font (preferably Times), double-spaced, and submitted on Web CT Vista by midnight on the due-dates. I will take off 1% for each day you are late unless you discuss the reason with me prior to the due date.

A COURSE PACKET of required readings is available at Copiesmart in the Village; call ahead to check on availability (604-222-3189). The course packet does NOT contain articles available on-line through the UBC Library; those available ON-LINE are marked as such. However, I will post readings on Vista.

COURSE SCHEDULE

January 6: Introduction to course goals

Class discussion: What do we know about solidarity?

January 13: Introduction to Jolom Mayaetik & Histories of North-South Solidarity

Presentation: Jennifer Boundy, *la mano*

Lester, A. (2002). Obtaining the 'due observance of justice': the geographies of colonial humanitarianism. *Environment & Planning D: Society & Space 20*(3), 277-293. ON-LINE

Green, J. (2003). Clerics, exiles, and academics: Opposition to the Brazilian military dictatorship in the United States, 1969-1974. *Latin American Politics and Society, 45*(1): 87-117. ON-LINE

Of interest, but not required:

Keck, M. and Sikkink, K. (1998). Historical precursors to modern transnational advocacy networks. In *Activists beyond borders: advocacy networks in international politics* (pp. 39-78). Ithaca, NY: Cornell University Press.

January 17: Last day for changes in registration and withdrawal

January 20: Solidarity in mid-to late 20th century Latin America

Presentations

Mahony, L. and Eguren, L. E. (1997). *Unarmed bodyguards: international accompaniment for the protection of human rights*, (pp. 11-57). West Hartford, CT: Kumarian Press.

Anderson, K. (2003). *Weaving Relationships: Canada-Guatemala Solidarity*. Waterloo: Wilfred Laurier University Press. (pp. 113-129, 153-188)

Of interest, but not required:

Sundberg, J. in collaboration with H.I.J.@.S.Vancouver (2007). Reconfiguring North-South Solidarity: Critical reflections on experiences of transnational resistance. *Antipode, 39*(1), 144–166.

Olesen, T. (2004). Globalising the Zapatistas: from Third World solidarity to global solidarity? *Third World Quarterly, 25*(1), 255-267.

Faulk, (2008). If they touch one of us, they touch all of us: Cooperativism as a counterlogic to neoliberal capitalism. *Anthropological quarterly, 81*(3), 579-614.

January 27: Power & Positionality in Solidarity

Presentations & In-class workshop with mia amir, Transformative Communities Project.

Pease, B. (2010). *Undoing Privilege: Unearned advantage in a divided world*. NY: Zed Books.

Of interest, but not required:

Nelson, D. (1999). Gringa Positioning, Vulnerable Bodies, and Fluidarity. In *A Finger in the Wound* (pp. 41-62). Berkeley: University of CA Press.

Marcos, S. (2005). The Borders Within: The Indigenous Women's Movement and Feminism in Mexico. In S. Marcos and M. Waller (Eds.), *Dialogue and Difference: Feminisms Challenge Globalization* (pp. 81–113). New York: Palgrave.

February 3: The Politics & Practices of Alliance Building

Presentations & In-class workshop with mia amir, Transformative Communities Project.

Pease, B. (2010). *Undoing Privilege: Unearned advantage in a divided world*. NY: Zed Books.

February 6: 1st journal entry due

February 10: How are Canada & Mexico Connected?

Note: It is impossible to fully address this question in one class, hence the presentations throughout the semester. If you would like to develop more of a background in the social, political & economic history of Mexico, connections between Canada and Mexico, or specific issues facing indigenous communities in southern Mexico, please ask for suggested readings.

Mahon, R. and Macdonald, L. (2009). Poverty Policy and Politics in Canada and Mexico: "Inclusive" Liberalism? In L. Macdonald, A. Ruckert (Eds.), *Post-neoliberalism in the Americas*. New York: Palgrave Macmillan.

Barndt, D. (1999). Whose Choice? In *Women working the NAFTA food chain: women, food and globalization* (pp. 62-80). Toronto: Second Story Press.

Also look at *NAFTA's Promise & Reality*, a report by the Carnegie Endowment for International Peace.

Of interest, but not required:

von Bülow, M. (2010). *Building transnational networks: civil society and the politics of trade in the Americas*. City: Press.

Americas Program (2009, 10 September). A Pressing Case for NAFTA Review and Renegotiation. Center for International Policy. Retrieved online: http://www.cipamericas.org/archives/1853

Fitting, E. (2006). Importing corn, exporting labor: The neoliberal corn regime, GMOs, and the erosion of Mexican biodiversity. *Agriculture & Human Values, 23*, 15-26.

Carlsen, L. (2002). *Self-Determination and Autonomy in Latin America: One step forward, two steps back*. Institute for Policy Studies. Retrieved online: http://www.selfdetermine.irc-online.org/pdf/regions/indigrights.pdf

February 14-18: Reading Break

February 24: Communicating Across Boundaries

Presentations

Kuokkanen, R. (2007). Introduction. In *Reshaping the University: Responsibility, Indigenous Epistemes, and the Logic of the Gift* (pp. 1-22). Vancouver: UBC Press.

Pitarch, P. (2008). The Labyrinth of Translation: A Tzeltal Version of the Universal Declaration of Human Rights. In P. Pitarch, P. Speed, S. Solano, X. Leyva (Eds.), *Human Rights in the Maya Region: Global Politics, Cultural Contentions, and Moral Engagements* (pp. 91-121). City: Duke University Press.

Of interest, but not required:

Marker, M. (2003). Indigenous voice, community, and epistemic violence: the ethnographer's "interests" and what "interests" the ethnographer. *Qualitative Studies in Education, 16*(3), 361–375.

March 3: Indigenous Communities & the State in Mexico

Presentations

Stephen, L. (2002). Ethnic and Racial Categories in Mexican History and The Historical Roots of Indigenous Struggle in Chiapas. In *Zapata lives! Histories and cultural politics in southern Mexico* (pp. 83-88, 91-102). Berkeley: University of California Press.

Speed, S. (2008). Global Discourses on the local Terrain: Grounding human rights in Chiapas. In Rights in Rebellion (pp. 38-56). Stanford, CA: Stanford University Press.

Of interest, but not required:

Hernández Castillo, A. (2002). Indigenous Law and Identity Politics in Mexico: Indigenous Men's and Women's Struggles for a Multicultural Nation. *PoLAR, 25*(1), 90-109.

Kovic, C. (2005). Opting for the poor: the Catholic diocese of San Cristobal and human rights. In *Mayan voices for human rights: displaced Catholics in highland Chiapas*. Austin: University of Texas Press.

Grandia, L. (2007). Between Bolivar and Bureaucracy: The Mesoamerican Biological Corridor. *Conservation & Society 5*(4), 478-503.

Bartra, A. (2004). *Profound Rivers of Mesoamerica: Alternatives to Plan Puebla Panama, 3rd Ed*. City: Press.

March 6: 2nd journal entry due

March 10: Indigenous Women's Social Movements in Chiapas

Presentations

Blackwell, M. (2006). Weaving in the Spaces, indigenous women's organizing and the politics of scale in Mexico. In S. Speed, R. A. Hernández Castillo, and L. M. Stephen (Eds.), *Dissident women: Gender and cultural politics in Chiapas* (pp. 115-154). Austin: University of Texas Press.

Castro, Y. (2003). J'pas Joloviletik-Jolom Mayaetik-K'inal Antzetik: An Organizational Experience of Indigenous and Mestiza women. In Initial. Eber and C. Kovic (Eds.), Women of Chiapas (pp. 207-218). New York: Routledge.

Of interest, but not required:

Ester, C. (2006). Speech before the Mexican Congress. In *Dissident women: Gender and cultural politics in Chiapas* (pp. 15-27). City: Press.

Damián Palencia, D. (2003). Learning Everything I Can about Freedom. In Initial. Eber and C. Kovic (Eds.), *Women of Chiapas* (pp. 221-228). New York: Routledge.

Toledo Tello, S. and Garza Caligaris, A. M. (2006). Gender and stereotypes in the social movements of Chiapas. In S. Speed, R. A. Hernández Castillo, and L. M. Stephen (Eds.), *Dissident Women: Gender and cultural politics in Chiapas*. Austin: University of Texas Press.

March 17: Indigenous Women's Cosmologies

Presentations

Marcos, S. (2009). Mesoamerican Women's Indigenous Spirituality: Decolonizing Religious Beliefs. *Journal of Feminist Studies in Religion, 25*(2), 25-45.

Marcos, S. (1998). Embodied Religious Thought: Gender Categories in Mesoamerica. *Religion, 28*, 371–82.

Of interest, but not required:

Hernández Castillo, A. (2005). Between Complementarity and Inequality: Indigenous Cosmovision as an element of resistance in the struggle of indigenous women. Paper presented at.Centre for Research on Latin America and the Caribbean at York University, Toronto.

Freyermuth Enciso, G. (2006). Juana's Story. In Initial. Eber and C. Kovic (Eds.), *Women of Chiapas* (pp. 37-46). New York: Routledge.

March 24: Constructing Solidarity

Presentations, Collaborative and Group Work

March 31: Constructing Solidarity

Presentations, Collaborative and Group Work

April 3: 3rd journal entry due

April 7: Constructing Solidarity

Presentations, Collaborative and Group Work

Anzaldúa, G. (2002). now let us shift…the path of conocimiento…inner work, public acts. In G. Anzaldúa and A. Keating (Eds.) *This bridge we call home: Radical visions for transformation* (pp. 540-578). New York: Routledge.

April 28: 4th journal due (including self-assessment for group participation)

ASSIGNMENT DETAILS

Presentations: Your ten-minute presentation will outline information about how Canada is connected to Mexico. The goal is to provide an opportunity for peer teaching and learning as well as expand our understanding of the various ways in which "here" and "there" interrelate. You will choose one mechanism, linkage, network, or group, such as a free trade agreement, foreign policy, military aid, corporate agreement, solidarity movement, or resistance movement. Your presentation should provide the following information about the mechanism, linkage, network, or group: 1) describe how it works, 2) outline its mission or purpose, and 3) critically evaluate its effects in terms of course discussions. I recommend you prepare notes and use visuals to help others understand and follow your presentation. You will be evaluated on the basis of how you present the 1) content, 2) analysis, and 3) overall presentation (time management, visual aides, communication). As a courtesy to the class, you will be timed to ensure you stick to your allotted time! Therefore, it is imperative you time your presentation prior to coming to class (note: an 8-page double-spaced paper equals a 15 minute presentation and is therefore too long for this class).

JOURNALS

The journal entries are designed to be a space in which you engage with the course material on your own terms. In other words, the assignment is not asking you to synthesize or summarize the readings. Rather, each journal entry will outline how you are processing/synthesizing/experiencing/debating the course material in relation to your life. You might ask yourself questions like: how are the readings informing my thinking processes? In what ways do the readings invite reflection on personal experiences? Your entry should be self-reflexive and analytical, personal, and political. The style may be informal and written in first-person narrative. However, I encourage you to think about style and organization. This is not the place for stream of consciousness or confessionals. I will evaluate the journals on the basis of level of engagement and effort. You should address at least 2-3 readings; you will likely focus on a thread running through the material rather than each article as a whole. Your journal should be 5-pages, typed, double-spaced in 12 pt font (preferably Times) and submitted on Web CT Vista on the due-date by midnight.

Websites of relevance to the course

Americas Program, Center for International Policy, http://americas.irc-online.org

Center for Economic and Policy Research, http://www.cepr.net

Trade Observatory (Institute for Agriculture and Trade Policy), http://www.tradeobservatory.org

Council of Canadians, http://www.canadians.org

Choike: A portal on Southern civil societies, http://www.choike.org

Watch free documentaries at http://sprword.com

10.4 Reflexive Field Journaling

Author: Dr. Dawn Currie, Faculty of Sociology, UBC

Introduction

Journaling during your placement offers an opportunity to directly interrogate phenomena rather than to merely 'think' about them. Reflexive journaling differs from the kind of writing characteristic of a 'daily' journal as a record of encounters. The purpose of reflexive journaling is to 'deconstruct and reconstruct' the meaning of these encounters. This occurs through the structured interrogation of what I call 'pedagogically significant' moments in the field. A pedagogically significant event is a 'learning moment' because it surrounds an everyday happening that makes you question your own 'definition of the situation' and offers an opportunity to become receptive to alternative ways of understanding the social world. This reflexive skill is the basis for lifelong learning.

You become aware of pedagogical moments because they are moments at which you become surprised, puzzled, uncomfortable, or angry. Select such a moment based on the degree of impact it has on your reason for undertaking your Service-Learning experience. The first step is to describe this moment without making any 'judgments.' Describe relevant details and circumstances surrounding the moment in a way that the reader can understand what happened (when, where, how, who, and so on). Describe your role in the incident – what did you do? Say? How did you feel? How did others react?

One goal of reflexivity is to uncover one's personal assumptions about the social world in order to make them explicit. The second step is to interrogate your entry. What was my 'motivation' for my response to what actually happened? How does my 'personal identity' (as a student from UBC, as a…) account for how I responded? What does my response tell me about myself? About Canadian culture? About my assumptions and expectations of my placement?

Reflexivity is also about recognizing how social relations work in constructing the incident. Identifying these relations and how they operate is the third step. How did others involved in this event respond to you? How did they respond to your response? Can you think of 'definitions of the situation' held by these other actors that account for how events unfolded? How might their social location account for these responses? Ask whether and how your theoretical training helps you understand the situation.

Finally, reflexivity is not simply about critical interrogation, but also about change. Thus you need to ask: How was my initial response conditioned by 'habit?' Can I now think about other responses if faced with a similar situation in the future? What makes it difficult to think about personal change? How do my actions contribute to – or not – the goals of equality and social justice? What is the most important 'lesson' I can take away from this 'pedagogical moment?'

In asking these kinds of questions there are many possible levels of interrogation. The first is your personal responses to situations. As noted above, these responses are an opportunity to interrogate the situation more deeply, not only for what your response tells you about yourself but also about the social and political context of your placement. In other words, your responses become an invitation to ask 'why' this situation evoked the kind of response it did. Answering this kind of question would lead you to an interrogation of 'how things work here,' but also encourage you to reflect on your own western-based expectations and assumptions. Thus, you are also led to reflect upon what another culture can teach us about our own culture. The purpose of reflection is also to think about the impact that your presence has upon the situation. Can you account for the perhaps unanticipated responses and actions of others by looking at the situation 'through their eyes?' This level of interrogation asks you to 'take the standpoint of others.'

Your journal assignment should contain (at least) five pedagogical moments. I expect that each entry will be one to two pages in length (single-spaced, typed). The goal is not to chronicle successful or catastrophic incidents in the field. The goal is to monitor the progress of your learning by exploring aspects of yourself and your service experience. When journaling serves this purpose it becomes a rewarding and fulfilling activity, rather than simply a 'course requirement.' There are no 'right' or 'wrong' answers when you ask the kinds of questions I outline above. Your grades for this assignment will reflect the 'depth' of your interrogation. This assignment is worth 35% of your final grade.

In order to help you understand the nature of this assignment, please read these two handouts:

Bringle, R. G. and Hatcher, J. A. (1999). Reflection in Service Learning: Making Meaning of Experience. *Educational Horizons, 77*(4), 179-185.

Dunlap, M., Scoggin, J., Green, P and Davi, A. (2007). White Students' Experiences of Privilege and Socioeconomic Disparities: Toward a Theoretical Model. *Michigan Journal of Community Service Learning, 13*(2), 19-30.

10.5 Building Critical Reflection into CSL Group Assignments: Show what you learned in school today

Author: Alice Cassidy, Principal, In View Education and Professional Development

Learning Objectives:

At the end of this learning activity, readers will be able to:

- Describe a multi-part assignment to guide students in a Community Service-Learning (CSL) group project.
- Identify the components of the assignment that invite students to be critically reflective.
- Consider the value of teachers involving their students as co-researchers and presenters.
- Be encouraged to share their own experiences and ideas through professional development opportunities.
- Adapt aspects of the CSL group project and reflections on it to their own teaching practice.

Introduction

This learning activity, under the theme of Training and Education, describes the design of, and outcomes from, a group project assignment centred around Community Service-Learning, focusing on the question, "How can we teach students to be critically reflective about their experiences?"

For 35% of the overall course grade in Biology 345, Human Ecology, which I taught for 14 years in the Zoology Department at University of British Columbia (UBC), students were invited to work on a group project to meet the following core course learning objective, one of five for the course:

> Respond to a real need in the community to get involved! Work cooperatively in a group project that makes a difference. Study an aspect of human ecology in a very hands-on way. Increase awareness and knowledge about the natural world and how humans interconnect with it. Earn course credit for your contributions to the community. Bring together your skills in scholarly research, fieldwork, networking, communications and creativity.

Students who took this 3rd year course, as a science elective, were majoring in areas as diverse as human kinetics, art history, commerce, and political science. Most had little or no biology or science background. I broke the project into a set of smaller assignments due at various times throughout the course; here are the step-by-step instructions in the course syllabus.

The Elements of the Group Project:

Proposal (emailed in, due Week 6, worth 4%):

Sections in this assignment are: Working descriptive title, Names and email addresses (in separate lists) of all students in the group, a brief specific response to each of the 6 following headings (bullets are fine), and References Cited. For this and all other assignments, also refer to 'Other Important Information.'

1. Project Vision/Purpose/Goals/Reasons: succinctly describe what the project is, including what you find most interesting about it.
2. Human Ecology of the Project (abiotic, biotic, human), local and global links (citing references).
3. Current Situation: of the community organization and what you know now from your preliminary research (citing references).
4. Anticipated Field Work and Other Tasks: including who in the group might do what, additional investigation you have planned, where and how you plan to find references, and how you will reflect on your leaning.
5. Project Deliverables: including through fieldwork, research paper and brochure.
6. Stakeholders: including full names, emails and phone numbers of the people in the organization with whom you will work, and if it exists, a website.

Project Update (emailed in; due Week 11, worth 8%): Bring your interesting work to date to the class. Share successes and perspectives. For the written summary, return to your proposal and recap where you are now. Highlight the most interesting aspects of the work, and where you seek help. If you are specific enough, someone in the class may respond through a Flexible Assignment. Be sure to include the full names, email addresses (separate lists) and phone numbers contact of people in the organization with whom you worked. I will be asking them for a brief report on your work, and we will invite them to the final presentations.

Research Paper (due Week 12; worth 15%): It is your choice how you subdivide the work amongst the group, but each group member should address the feedback from their individual Research Papers and contribute actively to the final writing and editing. Focus here on the scholarly research aspects of the group project (this means that you need to do some preliminary work to ensure that the ecology of your project can be supported by scholarly literature.) In addition to the same criteria as for the Individual Research Paper you have already done, be sure to introduce the topic and explain its value so that others care about it too.

Brochure Presentation (emailed in; due Week 13; worth 4%): Summarize the entire group project, from start to finish, in a double-sided, single-sheet brochure. This brochure will be given to guests who come to hear the pitches, and will be available to others electronically. It should 'stand alone', succinctly and professionally describing the background, the field work and related scholarly research, and your reflections on your learning in this assignment. Make clear the relevance, the human ecology connections, and a final take-home message: What did your group accomplish? How did you make a difference?

Final Pitch (due Week 13; worth 4%): Present this same information in 5-7 minutes. Not a long time, but enough time to make a big impression. You are free to choose how each group member is involved. Order of presentations will be drawn randomly. Practise in advance for timing and clarity of message and

voice. Make it memorable for your classmates and guests. Peer and guest voting will form part of your mark.

I included additional information about the group project assignment in the course syllabus. This included an explanation of why group work is useful, more detail of what is involved. Background to the project included examples of past topics and community organizations, and collaborations with other initiatives and units on campus, such as the SEEDS (Social Ecological Economic Development Studies) Program through the UBC Sustainability Office as well as the Learning Exchange and Community Learning Initiative's Reading Week Community Service-Learning Projects.

In-class time included activities for students to get to know one another, to identify potential groups and project ideas and to determine if organizing their own project or signing up for a structured Reading Week project was right for them. Evaluation included how well students built in feedback from the previous assignments. I really wanted students to be meta-cognitive, reflecting on what and how they learned, and communicating that to fellow students as well as the community organizations with which they worked.

Though the majority of projects were done locally, several had national connections, such as a 2005 project connected with Scouts Canada, and several years of association with the Learning Exchange's Reading Week program which had a history of exchange programs with the University of Guelph; many of the students in my course worked alongside Guelph students at UBC Farm projects, sharing insights and experiences with students from other parts of Canada.

Two internationally-connected projects were completed. In 2007, a group connected with the Canadian Chapter of the Vietnam Friendship Village, created youth-friendly, educational tools for students in an effort to bring awareness and understanding about the negative impacts of chemical pollution and human negligence on our environment. In 2008, a group worked with Heritage Nigeria, fundraising locally to raise capital to establish a sustainable, women-run plantation to continually help feed families. In addition to the money they raised and sent, they helped suggest sustainable farming practices grounded in research through the group research essay component of their assignment. In fact, every Service-Learning project group described, through their research essays, the scholarly aspects of the project, citing literature and other sources to show, amongst other things, what is known locally, nationally and internationally.

Reflections and Concluding Comments:

I would say that whether students signed on to do a structured Reading Week project or set up their own connection in the community, and whether that connection was local, part of a national entity, or served an international organization, they did a very good job of combining the academic, field work and reflection components. I think that this assignment would adapt well to a group of students who were actually doing their project in an international context. It would be valuable to consider what some of the extra layers of reflection that would be needed in international project. These might include more research and reflection on the students' part before they left for another part of the world to say how what they expect and how they have prepared. I would add relevant questions to the proposal, and have students also address these in their updates and final material.

Other additions worth making for future iterations of this assignment, no matter where the students will be working and what the projects turn out to be, are to:

- Explore the potential negative impacts of students' work on the community, in addition to the positive impacts.
- Think about how group members will collaborate with staff/volunteers from the community group. An important related point would be to consider what power dynamics might be, and then were present.
- Describe how the community group was included in the process of deciding what research project the students would do.
- Reflect on what students need to do to ensure community group collaboration.

I invited students to work with me in the scholarship of teaching and learning through studies and presentations. Over the years, my students and I co-presented at several local and national conferences, including the UBC Learning Conference, the UBC Farm Research and Education Symposium, and the annual conference of the Society for Teaching and Learning in Higher Education (STLHE). I hope that these sessions and related materials have provided inspiration to those who teach and learn in a variety of educational settings.

I found it very fulfilling to design this multi-faceted assignment, to encourage students and support their learning and to see how much they appreciated this experiential learning. There are so many offshoots from this work, as I have witnessed by communications with students who took the course who are now all over the world doing interesting things to 'make a difference.'

Another example is in sharing with other teachers. Through the professional development seminars I have lead for university teachers on many aspects of the design and facilitation of Community Service-Learning, I find that teachers want to involve their students in these ways, and they are hungry for examples, and for guidance on how to start.

Student Reflections:

Quotes and names are used with permission.

"The volunteer work helped us to appreciate how lucky we are to be living in such an environmentally diverse area of the world. It also justifies why we need to educate the public on sustainability and preventative practice."

"The most rewarding part of the fieldwork was the positive feedback we received from the children, teachers, and parents about the impact of our project on these young children."

"We were able to demonstrate the importance of respecting community-owned land."

"By actively participating in my community, I become aware of the environment and what my responsibilities are: knowledge is power. I learned to value group work. The experience is memorable of University, self awareness of how I participate and work for my passion."

- Alina Horga, 2nd yr Art History

"I spent more time learning than I expected. I went there expecting to give and ended up coming away with as much given to me." - Ben Mulhall, Unclassified Student

"Our group firmly believes that it is our responsibility as educated and affluent individuals in the developed world to maintain a global perspective on human suffering, and that philanthropic aid should not be confined by national borders. Our work on this project has taught us that human suffering – and by extension, malnutrition – is a complex problem. Only by striking a balance between contextually relevant biotic, abiotic, and human factors can malnutrition be alleviated in a lasting way. By working together, we can make meaningful differences in the world around us." - Nicholas Chow, Eva Zysk, Julia Jacobsen, Maiha Howard and Suzie Maginley, The Nigeria Nutrition project group.

"It was an amazing thing to see the prolific transformation. More fundamentally, being a student of politics and international relations, were the politics of environmentalism that arose in our group discussions and guest lectures, which challenged me to think about citizenship in new ways." - Elsa Sardinha, Political Science and International Relations

10.6 Playlists in the Classroom

Author: Dr. Charlene Morton, Faculty of Education, UBC.

Introduction

Sharing favourite or interesting musical selections online creates a digital arena in which students can clarify values, explore beliefs, and compare interpretations of musical experiences as rich venues for exploring ethical dimensions of not simply music making but also music's social, cultural, and environmental contexts. On the one hand, a discussion forum based on a playlist helps build classroom community by introducing classmates to each others' personal backgrounds and motivations. On the other hand, playlist assignments help create meaningful discussion about everyday music-making and consumption, exposing biases about race, class, and gender, and examining themes of social and ecological justice. In other words, the pedagogical merit of playlist assignments is promising and flexible. For example, in the context of international engagement and service learning, searching for and posting musical selections offers a platform for online and in-class listening and discussion that can not only broaden students' musical interests but also foster intercultural understanding, help identify motivations, and provide a venue in which to practice witnessing and observing. Because of the highly engaging and ubiquitous nature of musical media, young and older students from diverse backgrounds discover that music lyrics, practices, and experiences provide an interesting route for introducing ethical issues about international, social and ecological engagement.

Most software such as Moodle, WebCT Vista, or other instructional programs for class websites have the capacity to host a digital forum where everyone can have equal access to classmates' musical choices as well as the written component of the assignment. Peer-learning is an important pedagogical feature of the playlist assignment, which also extends beyond formal class meetings.

Part 1

Forums for playlists in my music education courses (as part of the teacher education program at the University of British Columbia) were set up on the Moodle web site on the Faculty of Education server. Students were required to upload or create a hyperlink to two musical selections of their choice and write a short musical review for each. For example, the first playlist was dedicated to the concept of identity – that is, music's function in shaping, assigning, and naming personal, social, historical, or cultural identities, personal or otherwise. The theme for the second playlist was communication – that is, music's capacity to enhance or distract us from, for example, political preoccupations, commercial interests, expressive feelings, or sensory images. However, playlist themes can be modified to focus on a variety of concepts or topics specific to almost any course. Similarly, the criteria for the written component of the assignment can draw on course concepts as well as EIESL ethical themes. Most importantly, the task is not to concern oneself with offering good music but to provide a forum to engage critically with ethical and intercultural dimensions of mass media and themes of social responsibility.

Sample titles selected by former students:

Molson commercials exploring "I am Canadian" theme
"Canadian Please" tune from Vancouver Olympics 2010
"Perfect Harmony" Coke campaign
"My Own Little World" by Matthew West (GodTube)
"Amazing Grace" (Inuit) by Susan Aglukark
"Waiting on the World" D-PAN (Deaf Professional Arts Network) version
"Cries in a distance" by JJ Lin
"Fast Car" by Tracy Chapman
 "Billionaire" by Travie McCoy
"Prison Blues" by Johnny Cash
"The Pill" by Loretta Lynn
"Africa Unite" by Bob Marley
"Like a Waving Flag" by K'naan
"Imagine" by The Beatles
"One Tin Soldier" by Original Caste
"Earth Song" by Michael Jackson
"Big Yellow Taxi" by Joni Mitchell

Part 2

In addition to writing a short review about their musical selection, students are required to respond to classmates' reviews. Responses should engage classmates' ideas by asking questions, offering alternative viewpoints, and making critical observations. I recommend not allowing students to decide whom they will respond to because many will only respond to music they like or to their friends. Drawing names is a good compromise. Responses are usually assigned for next class or the following week after reviews are posted. Both reviews and responses can run from 250-350 words in length. Evaluation criteria I have used in the past include:

- How well does the musical selection (vocal or instrumental) lend itself to the examination of life centred, ethical questions?
- Does your musical review describe thoughts, feelings, and/or images that the music evokes? (This assignment is not an exercise to demonstrate a kind of musical literacy that highlights or analyses melody, rhythm, beat, form, and other Western elements of composition.)
- How well does your response (to a classmate's music selection and review) attend to and expand upon his or her insights or perspective?

Part 3

Students are encouraged to respond to reviews of other people in the class but only after their official playlist assignment is completed. It is important to explain that these assignments are more substantial than chat-rooms, blogs, or text messaging. Encourage students to take time to carefully compose their thoughts and to enter into these conversations with an open mind for exploring new ways to hear and understand, witness and observe, both familiar and unfamiliar music and extra-musical ideas through

the ears, head, and heart of another. Like any sharing of personal materials, the expectation is that everyone will respect people's choices and feelings when responding or asking questions. In particular, it is important to explain that, when posting comments online, everyone should take time to choose and organize their words and thoughts carefully. The negative impact of inappropriate or exclusive language can be devastating and difficult to retract, even if unintentional.

Instructors can choose to run just one playlist or a couple. However, it is best to run at least two playlists so students gain experience and confidence using this digital medium and discussion forum for exploring ethical issues. One option is to provide in class time (during the initial playlist) in a computer lab so students can help each other as well as listen to each others' music and read reviews. Ultimately, posting and listening to music as well as writing and reading the reviews and responses should be performed outside of class.

If your class is small, then it is appropriate to ask everyone to post a musical selection of their choice (as well as a review about the music) rather than dividing the class into staggered groups. If the class is large, however, I recommend dividing the class in half or in thirds. In the first case, one half will post first, and the other half will respond. In the second case, one third of class will post first, and the other two-thirds will respond (providing everyone who posted first with two respondents, which is particularly interesting and challenging for some). This exercise should be repeated so everyone has the opportunity to choose music or to respond. For each playlist, every effort should be made to make sure students are members of a different pair or group of three. In other words, instructors should guard against people always interacting with the same people. Ultimately, the online, written assignments provide the foundation for further critical reflection off line (during class time) when students and instructors can draw connections between musical, social and cultural messages on the one hand and ethical issues related to EIESL themes and course concepts.

The **Africa Canada Accountability Coalition (ACAC)** is an advocacy group that seeks to translate rigorous research about human security in the Great Lakes region – DR Congo, Uganda, Rwanda, Burundi – into concrete policy recommendations for which ACAC and its supporters can intelligently advocate. ACAC aspires for Canadians to critically reflect on Canada's current relationship with this region troubled by armed conflict.

Fay Alikhani was born in Montreal, Quebec and grew up there as well as in Thailand where she graduated from high school. In 2001, she moved to Vancouver where she attended UBC, obtaining a BA in Psychology. Since graduating, she has worked in a variety of fields in Vancouver and abroad and is currently pursuing further education in Family Counseling.

Ashraf Amlani has a B.Sc (hons) in Biotechnology from the University of British Columbia. Ashraf feels strongly about many international development issues and wishes to see improvement in the general quality of life of people living in developing countries. She hopes to one day be involved in sustainable global public health initiatives aimed at disease prevention and preventative care.

Farwa Amiri was born in Afghanistan and raised in Pakistan before moving to Canada at the age of 10. She is currently in third year sciences at UBC and hopes to become an epidemiologist. Her interests include volunteering, hockey, and photography.

Tamara Baldwin is the Associate Director of Go Global where she coordinates the International Service Learning program, manages and establishes international community partners, and initiates and develops ISL programs.

Dr. Alice Cassidy, B.Sc., M.Sc., Ph.D. taught undergraduate and graduate courses in Zoology and Education at the University of British Columbia (UBC) for 15 years, including community service-learning (CSL) in many of them. She has 20+ years of experience designing, directing, facilitating and teaching a wide variety of educational programs for public educational institutions and organizations in the community. As Associate Director of the former Centre for Teaching and Academic Growth (TAG) at UBC, a unit she worked at for 15 years, she supported faculty members in their explorations of CSL as a teaching tool. She created the UBC-wide CSL Community of Practice and led the initiation of a program to help faculty members conduct scholarship of teaching and learning, including with CSL.

Vivian Chu (B.A. English, Cambridge RSA CELTA), currently teaches English to international students in Vancouver, and continues to write and create resources that foster intercultural understanding, global citizenship, and critical reflection on values and ethics. She is author of "Teaching Global Unity through Proverbs, Metaphors, and Storytelling," and has presented her workshops and books at conferences in Canada, England, Hungary, and Colombia. If you are interested in her work, please visit www.globalunityed. com or contact her directly at vchu2010@live.ca

Dr. Dawn Currie completed her PhD at the London School of Economics, London England in 1988. She is currently Professor of Sociology at University of British Columbia, and Graduate Advisor for CWAGS. Her main areas of teaching include feminist theory and methodologies, girls' culture, and more recently International Service Learning. She is author of "Girl Talk: Adolescent Magazines and Their Readers" (1999) and co-author of '"Girl Power": Girls Reinventing Girlhood" (2009), as well as author of several journal articles on girl culture, feminist theorizing, and teaching for social justice.

Dr. Shafik Dharamsi is a professor in the Faculty of Medicine, and lead faculty of the Global Health Network at the Liu Institute for Global Issues. Prior to coming to UBC he worked with the Aga Khan Development Network implementing an extensive health promotion and early-childhood development initiative in Kenya, Tanzania and Uganda (2000-2003. His work has been featured on a Canadian television documentary series, The Global Villagers. His research focuses on how best to educate future physicians to be responsive to the healthcare needs of vulnerable populations, the broader determinants of health and related inequities.

Amy Hung is a 4th year Physiology student. She found her passion for traveling on a Go Global International Service Learning trip to Costa Rica while exploring the clash of cultural history and the current environmental progresses. She found that the exposure to a foreign culture, new lifestyle and the drastically different sceneries were all very exciting and mesmerizing! The direct interactions with the local people were powerful, inspired her to be open-minded and considerate of various cultural contexts. The experience motivated Amy to continue traveling abroad, where she can not only meet new people, but also learn about herself, her capabilities and her personal boundaries.

Alyson and **Tim Holland** are fourth year medical students at Dalhousie University. Alyson began research in the topic of international medical student electives in 2007. Tim joined in the effort in 2008 when they decided to do a documentary on the subject targeted at health professions students in general.

Kendra Foster has a background in tropical vector-borne disease and so has a vested interest in how international service learning is done. She is currently working on projects in Ecuador to reduce the environmental risks for Dengue virus transmission and to improve public health policy as it relates to those risks. She was drawn to the EIESL project through her PhD studies with the Interdisciplinary Studies Graduate Program and the Center for International Health and is interested in seeing the international efforts of the UBC community grow in an ethical fashion.

Amanda Giesler is currently a 3rd year student in the Bachelor of Science program majoring in Biology in the Life Sciences. Her role on the Student Leadership team has involved mostly fundraising projects for students enrolled in the ISL program. The team and herself have taken on the Student Leadership Conference, Information Session challenges, and individual projects. She went to Swaziland last summer for a 6 week program with SWANNEPHA tackling HIV/AIDs. Her experience was unforgettable and being involved with the Student Leadership Team has enabled her to stay connected post placement.

Chaya Go is a 3rd year Anthropology student. Her ISL placement in Uganda partnered her with the Busolwe Public Library where she worked to promote rural literacy. Along with her passion to work with indigenous communities in the Philippines, Chaya hopes to pursue Development Anthropology. She is also a writer and illustrator.

Wendy Loudon graduated from the University of Toronto in 2009 with a Masters in Adult Education and Community Development, focusing particularly on Comparative International Development Education. She has participated in service learning in both South Africa and Uganda and feels very passionate about supporting UBC faculty and students to critically examine the ethics of their engagement in international contexts. In her role of Faculty Engagement Coordinator on the EIESL team Wendy worked with faculty to incorporate discussions of international ethics into their classes at UBC.

Kari Marken works as an advisor in the International Service Learning program at the University of British Columbia. She has a Master's Degree in Educational Foundations and has lived and worked as an educator around the world.

Kayleigh McElligott holds a BA in Political Science from UBC and is a co-founder of ACAC.

Dr. Charlene Morton is a Senior Instructor in the Department of Curriculum and Pedagogy, UBC Faculty of Education. Her research interests include critical multiculturalism and environmental sustainability. For three years, she was co-supervisor of the UBC Global Students' Speakers Bureau, funded by the Teaching and Learning Enhancement Fund.

Stephanie Ngo received her BSc from the University of British Columbia in 2009 with a major in Integrated Sciences. During her time at UBC, she founded and spearheaded the INSPIRE! Global Health Conference and played an instrumental role in the development of the Young Women in Business Network. Following graduation, Stephanie returned to her homeland, Vietnam, where she conducted health policy-related research before taking a position at the Hospital for Sick Children in Toronto. Stephanie will be pursuing a nursing degree in the fall with the eventual goal of coupling this patient-oriented expertise with her interest in health systems organization in Vietnam.

Angela Paley is a fourth-year International Relations student focusing on Economic Development. She became interested in the need to re-think our approaches and engagements with development after volunteering with projects in Zimbabwe and Zambia.

Shayna Plaut is a doctoral student in Education Studies at the University of British Columbia. Prior to moving to Canada, Shayna designed and taught human rights courses at Columbia College Chicago, a media, journalism and arts school. In addition to teaching, Shayna worked as the Internship Coordinator for the Center for International Studies and as the Assistant Director of Employer Relations at the University of Chicago. Both positions worked directly with undergraduate and graduate students with a particular interested in public and non-profit work and those hoping to engage internationally. Prior to living, working and researching abroad, Shayna served as the Human Rights Education Coordinator for Amnesty International USA-Midwest region and served as a consultant for other Chicago- and internationally-based advocacy organizations. Shayna received her MA from the University of Chicago and her BA from Antioch College. Her work primarily focuses on the intersection of media, advocacy and human rights education as activism.

Sara Radoff is the Student Engagement Coordinator for the Ethics of International Engagement and Service Learning Project. She brings to the project her passions for critical pedagogy, teaching for social justice, and multicultural education. She also offers the skills and insights she developed as a Service-Learning Coordinator where she collaboratively developed youth outreach projects with community members, college students, faculty and youth. Currently, she is in the second year of the Master of Arts in Society, Culture and Politics in Education program at UBC.

Maryam Rajabi was born in Iran and has traveled back and forth since. As a UBC student, she shares her time studying, volunteering and spending time with her family and friends. Maryam is passionate about international health and hopes to one day be involved in the effort's to rectify crucial global health issues.

Saida Rashid is a second year international student from Kenya. She has been heavily involved with international student development on campus. She has a passion for international work and brings so much energy and vibrancy to the EIESL project.

Ellison Richmond graduated in 2007 with a first-class honors degree B.Sc. in physiology and developmental biology from the University of Alberta. He is currently pursuing a Masters in Public Health with a focus on global health from the University of British Columbia. He likes good food, good music, and good people.

Lara Rosenoff is an artist, curator, and PhD student in Anthropology at the University of British Columbia. Her dissertation project examines disruptions and resumptions of intergenerational knowledge exchange in areas of long-term, intrastate and intracommunity conflict to better understand localized processes of social repair. Lara has collaborated on numerous projects in and about Northern Uganda as artist, activist and lecturer since 2004.

Laura Roy is a fourth year student with a double major in Psychology and Linguistics. She spent summer of 2009 in Busolwe, a small village in Eastern Uganda and thoroughly enjoyed her time there. She aspires to pursue a graduate degree, after which, she'd like to return to Uganda.

Ricardo Segovia will be completing an engineering undergraduate degree in May of 2011. He has been involved in Engineers Without Borders and spent time in Lesotho as part of the Go Global International Service Learning team. He has worked with the EIESL project since 2010 and also ran a student directed seminar based on that work. His origins are close to the equator (El Salvador) and he intends to use the tools acquired in school, work and travel to drive positive change while in a climate that is better suited to his genetics.

Daniel Schwirtz is a 4th year mechanical engineering student at UBC who will be graduating in May 2011. Starting his University career in UBC's music program as a vocalist, Daniel has approached his secondary education with a need to explore his passions and interests. Far from being done his journey he plans to go to McGill next year for their Masters of Urban Planning Program. A highlight of his education was taking part in an International Service Learning Placement with Go Global in his third year. During 6 weeks in a small village in Lesotho working on various projects with a grassroots organization, Mahoma Temeng, Daniel was inspired to look further into the realm of international development. To continue this discourse Daniel signed up for the Student Leadership Team with Go Global, during which time this workshop was created. He plans to continue to include the conversation of international development into his future career, whatever that may be.

Dr. Juanita Sundberg is an assistant professor in the Department of Geography and Faculty Associate in the Centre for Women's and Gender Studies and Institute for Resources, Environment & Sustainability. My research brings the insights of feminist geography and the sensibilities of an ethnographer to bear on the cultural politics of nature conservation. My approach to teaching is informed by critical pedagogy as elaborated by Paulo Freire and bell hooks. My goal is to move beyond a scholarship of discovery to embrace the scholarship of engagement as one strategy in the process of de-colonizing the university and especially Area Studies.

Chinmay Thakkar is a 20-year old Political Science and Philosophy major in the faculty of Arts. He participated in Go Global's International Service Learning program and was placed in Cuernavaca, Mexico through the Cuernavaca Centre for Intercultural Development and Dialogue working on projects involving community development. He also attended the inaugural Peace and Security Symposium in Bologna, Italy through the Paul H. Nitze School of Advanced International Studies in Johns Hopkins University and through the International Peace and Security Institute in Washington DC.

Hal Whiteman was born and educated in Montreal. His professional career spanned 30+ years in the federal public service, largely in the field of transportation. He now operates his own consulting firm, offering a wide range of policy and management services to various levels of government and NGOs. He has carried out volunteer assignments in Bolivia and Vietnam. He lives in Ottawa.

Matt Whiteman graduated from UBC in 2009 with a bachelor's degree in Human Geography and Political Science with an additional focus on environmental issues and the continent of Africa. He is currently working on a Master's degree through the Interdisciplinary Studies Graduate Program at UBC (2012). His research project is informed by and relates closely to the EIESL Project, and involves trying to gain a better understanding of host community perspectives on the notion of ethics in international engagement and service-learning. He has been involved in various community projects in Kenya and Tanzania since 2007, and is currently trying to improve his use of infixes in Swahili.

Zaid Williams is an undergraduate Psychology major at the University of British Columbia. He enjoys the creative process and finds relaxation through art. Painting and drawing has been his interests since childhood, but he also writes poetry and short works of fiction. Cooking is another hobby of his. He strongly identifies with issues concerning environmental protection, fair trade and changes in global fuel resources and feels that decisions relating to these matters will come to define the 21st century.

Annabel Wong holds a BA in International Relations from UBC and is a co-founder of ACAC.

Ian Wong is currently a 4th year life science student at the University of British Columbia. Ian has passion for disadvantaged and disfranchised populations and has worked in a number of these areas from aboriginal kids to adults with intellectual disabilities. He hopes to one day practice family and emergency medicine in high risk, low-income areas with a focus on public health.

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