

TOOLBOX 1.1

Considering and Contrasting International Education, Civic Education, and a Critical Global Citizenship

	International Education	Civic Engagement	Critical Global Citizenship
Purpose	Individuals able to function in a foreign nation in a variety of metrics (e.g., business skills, social interaction)	Educate citizens to fulfill civic obligations and build a more just national society	Promotion of the notions of equity, environmental justice, and fundamental human equality; critically understood in the context of efforts to collaboratively build a more just world
Knowledge	Utilized to learn customs, norms, and language and adapt to habits of host culture	Focus on institutional arrangements, citizen rights and responsibilities, democracy, rules, laws, and possibly pressing social issues	Emphasis on praxis, critique, and collaborative learning experiences to generate knowledge of sources and solutions to social and environmental challenges and focus on identifying and critiquing assumptions aimed at transformational learning
Questioning	Typically confined to consideration of home and host cultures' differing assumptions and how to navigate and adapt to those differences	Frequently not included; if included, often confined to justice-seeking within recognized state borders	Central to experience and analysis of how educational, social, institutional, cultural, political, and economic structures do or do not promote equity and the ethic of fundamental human equality
Culture shock, reverse culture shock, dissonance	To be processed to permit adaptation abroad and at home	Often not included	Vital learning moment; opportunity to examine distorted and harmful assumptions and work (an ongoing struggle) against unjust global realities
Emotion	Not typically included as part of learning process; emphasis is on cognitive understanding and communication skills	Connection with other citizens is emphasized and considered in light of civic responsibilities, duties, and national health	Embraced in connection with other individuals and emphasized and considered in light of concepts related to care, empathy, equity, human equality, reflection, and learning
Institutions and policies	Accepted for facility of travel, logistics, and exchange	Government institutions central as mechanisms to allow "our" public voice and governance	Questioned and considered in respect to their relevance to equity and human dignity
Spirituality and morality	Often not explored	Often not explored	Encouraged as part of dialogue on the integral nature of thinking, being, feeling, and doing
Core learning goal	Depth of knowledge in history, religion, culture, economic and political systems, social and international relations; skill and competency in language, observation, and cultural norms and practices	Responsible citizens with the knowledge, skills, and efficacy necessary to engage in debate on issues and participate in local, state, and national politics	Transformational learning that is critically reflective and dialogic and connects people who work toward a world that more clearly recognizes equity and fundamental human equality

TOOLBOX 3.2

Sample Intercultural Learning Prompts Before, During, and After Intercultural Experiences Using the DEAL Model

	Before	During	After
Describe	Complete the identity pie activity to represent what "makes you, you" in terms of your biography and cultural background. (Activity is available in chapter 4.)	Describe an event that made you think about culture in a new way today, or carefully describe an intercultural interaction you had today.	Have conversations with six friends or family members about your experience, and describe the perceptions they have about the place you visited.
Examine	How did sharing identity pies and having a discussion about identity relate to the assigned readings on culture?	What do your observations in public spaces demonstrate about varying communication patterns and cultural assumptions?	How has your academic and experiential interrogation of culture affected your ability to see the biases and assumptions of your home culture?
Articulate Learning	What have you learned about yourself as a cultural being through our preparation for travel and service?	How does our experience here in the community affect your understanding of yourself and others as cultural beings?	How can you apply the insights you've developed about culture and intercultural communication to improve your capacities for listening and communicating?

TOOLBOX 3.4

Learning Goals, Experience, and Reflection Before, During, and After CBGL Experience

Content Area	Learning Objective	Before	During	After
Global citizenship and civic action	Describe and begin to implement personal commitment to human dignity	After reading the introduction to Nussbaum's (2002) <i>Love of Country</i> : how would you describe your own commitment to the notion of human dignity?	Consider the Global Civic Action Guide (on the globalsl website) and indicate if you can imagine being involved with any of those organizations. If not, how might you advance your commitments?	Develop and deliver a community presentation describing your CBGL experience, why it mattered to you, and ways in which you might continue to stay involved with the related issues.
Power and privilege	Demonstrate understanding of positionality and its effects	Complete the identity pie exercise (Toolbox 3.2).	After you examine your initial identity pie, ask: How has your time in the community affected your understanding of your home and host cultures, specifically in respect to power and privilege?	How does your positionality give you special "voice" to possibly advocate for or influence particular kinds of policies and attention to social issues?
Service and development	Articulate personal philosophy of service	Why are you coming on this trip?	Complete the "Global Civic Action?" activity (Toolbox 2.1).	How has this experience affected your understanding of service? How might you continue to serve?
Intercultural understanding	Exhibit increased understanding of culture and ability to communicate across cultures	Develop a "stereotype list" with peers (Toolbox 3.5).	Revisit, critique, and consider stereotype list in light of experiences.	Develop a friendly "elevator speech" response for trusted friends who label community partners with stereotypes.

TOOLBOX 3.5

Focusing on Intercultural Understanding and Comprehension of One's Own Positionality

	Before	During	After
Describe	As a group, develop a "stereotype list" of ideas you believe you or others hold about the community or country where you will be working and cooperating.	Revisit, critique, and consider the stereotype list in light of experiences.	Develop an "elevator speech" response for friends and family who may label community partners with stereotypes.
Examine	Which stereotypes are negative? Positive?	Which of your ideas have been challenged and how? Which have been confirmed and how?	What have you learned about your culture through this activity?
Articulate learning	How do you benefit from these stereotypes? How do these ideas connect to dominant group privilege?	How has confronting your stereotypes through experiential learning helped you to become more culturally competent?	How can you learn from the reactions to your speech to further develop your capacities to support more intercultural understanding?

TOOLBOX 4.1

Identity Pie

The primary purpose of this activity is to assist participants in becoming more aware of their identity and worldview, the different aspects of the culture they identify with, and, importantly, how culture and other social, political, and spiritual elements of their worldview affect their beliefs, values, behaviors, and sense of self. In a comfortable and safe way, the activity should help students better understand their identity, as well as dominant (and marginalized) norms and beliefs of their home culture. In addition, the activity may lead to exploration of dominant (and marginalized) norms and beliefs of the culture they will be engaged with through their CBGL course or program. It can also be repeated in conjunction with community partners onsite.

The exercise should begin a journey into uncovering visible and invisible aspects of culture. It can proceed to examining more complex and contested cultural, political, religious, and social dimensions of identity and may move to the marginalization and harm some people experience as members of a marginalized or oppressed identity in a context. It should highlight how culture defines who we are, how we understand ourselves and others, and the misperceptions we might have about our own or others' cultural identity and assumptions (i.e., stereotypes). Because this exercise focuses on the social construction of identity along with the socially structured dimension of power relations, it is a learning process that merges both the constructivist and the critical paradigms.

Instructions for students:

- Write down 5 to 10 aspects of your individual culture and identity.
- Provide examples of visible and invisible aspects of culture and identity for inspiration.
- Represent how the attributes you've listed constitute your "identity pie."
- Larger slices of the pie represent more dominant aspects of your identity.
- A caveat: It is not necessary that you use the pie as a metaphor for drawing, but you do need to draw the things that you feel compose your cultural identity. The pie can assist with describing elements of your identity that have greater or lesser significance by varying slice size.
- Be prepared to share your drawing with a partner and/or the group.

(Continues)

TOOLBOX 4.1 (Continued)

Instructions for facilitators, all connected to exploration of self as a cultural being:

- Once the students have had some time to think about their identity pies and write down elements that make their identity, ask for a volunteer to share an item that he or she wrote down. (To facilitate discussion in reticent groups, you may wish to give the students time to share their pies with a partner before the group discussion or model how you define yourself culturally. There is always the option not to share or to share only certain items that participants are comfortable sharing.)
 - For each item, ask for clarification about the meaning of the item to the individual and the role it plays in the individual's life (e.g., what does it mean to be a Christian, a southerner, a woman, an African American, a brother, a feminist, a global citizen, a liberal, etc.?).
 - Interrogate the ways in which dominant identities are frequently less visible. For example, students who carry privileged identities are often less likely to list those identities (White, male, U.S. citizen, traditional college age) in contrast with students whose nonprivileged identity markers may have more obviously shaped their experiences of dominant culture.
 - Alternatively, identify and consider dominant cultural values, assumptions, and norms—visible and invisible—as they relate to the ways in which participants describe their cultures and identities (e.g., if an individual identifies herself as a southerner, ask what it means to be a northerner or how it feels to identify as a Muslim or an African American in the United States or other countries). This discussion might lead to consideration of power relations among individuals and groups, levels of access, or certain rights or privileges given to specific groups. The facilitator will need to be particularly sensitive to individual and group comfort levels and remind participants to speak from their own experiences and perceptions rather than make broader claims about what culture is or how others experience it.
 - In the United States, introduce some strong cultural forces that are frequently harder to see but nonetheless shape U.S. identities. For example, how does continuous experience in a capitalist economy influence your worldview? Has anyone lived outside of a U.S.-style political-economic structure for any length of time? How did it affect your assumptions, whether in relation to time, health care, or something else?
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- Conclude the activity by brainstorming how one might respond when confronted with values, norms, meanings, and assumptions that differ from one's own or how those aspects of one's identity influence relations of power, access to resources, and agency.
 - Consider approaches to community-building that support and appreciate diverse identities.
 - Return to the multiple meanings, experiences, and complex relationships that are associated with culture and identity later in the program experience (e.g., after experiencing a particularly powerful or confusing cross-cultural encounter).

TOOLBOX 4.2

Power Analysis: Global Service and Development Discourses

Prompts	Global Volunteering, Service, and Development Discourses
What is power?	<p>The capacity to act or to have agency.</p> <p>The chance to be born into a socially constructed reality where one's presumed helpfulness is always latent.</p> <p>The opportunity to be rewarded for unreflectively acting in ways consistent with a dominant discourse based on past inequities, active discrimination, and stereotypes.</p> <p>The capacity to (re)create categories of <i>needy</i> and <i>helpful</i>.</p>
Who has it?	Organizational staff members, faculty and staff, prospective and current volunteers who are privileged (in comparison to vulnerable populations) in terms of one or a combination of the following: socioeconomic class, race, nationality, educational opportunities.
How does it operate?	<p>Power operates through dominant discourse. The power of framing is reiterated through mass media when wealthy development novices and celebrities embark on medical missions and orphanage trips. It is also reasserted when funds spent on volunteering programs funnel back to the media and publicity is leveraged to sell future programs. It is solidified through countless well-intentioned but misguided social advocacy and philanthropic campaigns that construct distant others as helpless and needy. It persists because of schooling systems and sociocultural assumptions that do not work to systematically advance understanding of global health and global development.</p>
How does it flow?	
What part of it is visible?	International volunteers have the resources to fly to a host community. They cross borders, navigate, and act, supported by various forms of capital—social, economic, political, and linguistic. Through social media and technology access, and particularly in relation to personal networks, they possess power to frame the story of their volunteering experience—its rationale and successes.
What part of it is not?	Significant parts of these structures are almost entirely invisible in terms of dominant cultural assumptions and discourse.
Why do some people have it?	Unearned privilege, frequently intertwined with colonial and White supremacists' histories.
Why is that compounded?	The dominant narrative serves many organizations' bottom lines and many students' professional development desires. The people harmed by it are frequently silenced, and the harms are often not immediately obvious.

Note. Adapted from "Community-Engaged Scholarship, Knowledge, and Dominant Discourse: A Cautionary Tale From the Global Development Sector," by E. Hartman, 2017a, *Journal of Leadership Studies*, 11(1), p. 63.

TOOLBOX 5.2
Korten's Four Generations of Development Thinking

	1: Relief and Welfare	2: Community Development	3: Sustainable Systems Development	4: People's Movements
Description	The NGO assumes logistics management orientation to address shortage	The NGO works with the community in a project management effort to catalyze local resources and stimulate self-help	Broad coalitions mobilize regional, national, and international movement to reform institutional and policy constraints	Loose networks activate and educate to coalesce self-managing networks in service of people-centered development on a global scale
Strengths	Addresses immediate need	Local mobilization and ownership	Addresses root issues	Powerful people's movements—environment, human rights, women's movement—succeed and move on social energy more than money
Weaknesses and Challenges	Does not investigate, educate about, or address root causes	Does not address structural constraints on community	Involves (typically) challenging power holders; long process	Challenge to nurture people's movements and avoid bureaucratizing (thereby inadvertently squashing) the movement
Time	Immediate	Project life	10 to 20 years	Indefinite future

TOOLBOX 5.3

Twelve Queries for All Partnership Stakeholders Advancing Ethical Global Learning or FTL

1. Do stakeholders, including several and diverse community members, agree on long-term mutuality of goals and aspirations?
2. Do all stakeholders understand the nature of partnership commitments, including whether the partnership is ongoing or time bound and under what conditions or processes it might end?
3. Do community members have clear teaching and leadership roles, as well as clear roles in driving research direction, process, and publication with fair authorship rights?
4. Are vulnerable populations, such as children, clearly protected through appropriate safeguards and relevant training for all individuals involved in the partnership?
5. Do students' same-age peers from the community have financially underwritten opportunities to participate in programming (in an accredited way)?
6. In terms of community impact, are the reasons for the partnership understood and embraced by multiple and diverse stakeholders?
7. In terms of student learning, are the reasons for the partnership understood and embraced by multiple and diverse stakeholders?
8. Do recruitment and other outreach materials serve an educative function, shaping expectations for ethical engagement?
9. Do all stakeholders know whom to communicate with about what, through what channels, at all times?
10. For all interested community members and students, does carefully selected text and facilitated discussion support learning about responsible engagement, cross-cultural cooperation, and growth in global community before, during, and after community-campus engagements?
11. Is the economic impact of the partnership deliberately distributed among multiple stakeholders (e.g., community organization buildings where classroom space is secured, local restaurants that host students and community partners, and/or host families working with overnight programs)?
12. Do all stakeholders have access to information regarding financial commitments and disbursements that support the partnership, along with opportunities to openly and critically discuss those commitments with the other stakeholders?

TOOLBOX 7.3

Develop a Comprehensive Orientation

Orientation Tip #1: Plan sufficient time to address all of the elements adequately. Most immersive CBGL programs hold multiple orientation sessions prior to departure. It is also possible to communicate information to participants and facilitate dialogue and learning online before departure. Ideally, students participate in a credit-bearing predeparture course that provides academic and practical preparation for participation in the program.

Orientation Tip #2: Present important program information in writing. Students will not remember everything that is said during orientation sessions, and many of them depend on their parents for help with preparation for the experience. Comprehensive and organized written materials provide a resource to which students and their parents can refer. Written materials can also limit institutional liability.

Orientation Tip #3: Include team-building activities in the orientation program. Participants will need to rely on each other and work together as soon as they arrive in the host country. Providing opportunities for students to get to know each other and build trust is a vital component of the predeparture orientation. Team-building activities may include the following:

- Participating in a local community engagement project as a group
- Completing a ropes course or similar activities
- Planning and implementing fund-raisers for the program
- Social gatherings related to the host culture (e.g., preparing and eating foods common to the region, celebrating a holiday)
- Developing a group agreement (see Toolbox 7.4)
- Doing a scavenger hunt related to the host country and program (i.e., participants work in groups to find specific information, resources, and supplies)
- Engaging in face-to-face or web-based dialogues, research, and reflection activities

Orientation Tip #4: Plan reflection activities to surface the participants' values, assumptions, and expectations. (Examples are offered throughout this book.)

Orientation Tip #5: Invite guest speakers who are or have significant experience in the host community to talk with participants about aspects of the culture and history, community issues, or academic focus of the program.

TOOLBOX 7.5
Facilitating a Group Agreement

Process	Example Prompt	Facilitator Comments
Ask participants to brainstorm individually about times they flourished or felt constrained through group membership.	"Think about a time you were in a group and it did not go well. What were some of the issues?"	It's often easier for people to think about a negative group experience than a positive one.
Develop statements for the group agreement.	"Now let's each come up with some statements that would address those issues."	Try to stay fairly quiet at this point. The actual wording matters; the group will take more ownership if statements are in their words.
Have each participant share their statements, clarifying meaning.	"Tyrone said, 'Respect each other,' and Laura said, 'Don't oppress anyone.' Are those the same? How are they different? How would those look as actions?"	There will often be a lot of overlap in their ideas. Point that out to begin building consensus.
Decide what the leadership wants to contribute to the list.	"Having led CBGL trips in the past, I have learned one statement that we've found helpful is 'be on time'; is that something we could all agree on?"	This can be a great place to insert critical ideas that the group may not think of independently, yet it is also vital that the students understand they are empowered to question and discuss all proposed ideas.

Develop a final list of 8 to 10 statements.	"So, here's what we have: Honor confidentiality Show respect Stay aware of your privilege Be on time"	It is vital to build consensus at this point. The group can strike statements, revise the wording, combine ideas, and so forth to get there, but everyone should buy in.
Take a vow.	"Let's all write down the group agreement. Now, raise your hand if you agree to abide by this document."	Each member needs to feel that he or she has made a public commitment to the group agreement. Another option is signing it.
Revisit the group agreement regularly.	"Today, we had a tough day. Let's take a look at our group agreement and see how we are doing at upholding it. Is there anything we need to add or change?"	Use the group agreement as a tool for checking in on team dynamics. Ask the students to assess how they are doing individually and together at upholding it. Revise and amend as needed.