

Building Ethical Global Engagement with Host Communities:

North-South Collaborations for Mutual Learning and Benefit

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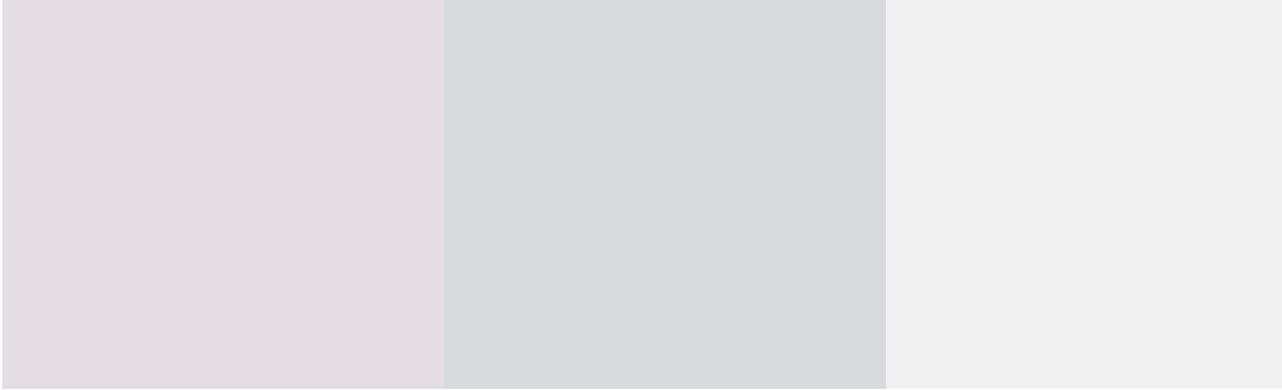
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Ethical Global Engagement:

Practical Resources for a Comprehensive Institutional Strategy

Rebecca Tiessen, Ph.D.

Global experiential learning opportunities are increasingly examined from a range of stakeholder perspectives including student learning outcomes, host community experiences, and institutional approaches. At the heart of the literature on these perspectives is a rich and important analysis of privilege, inequality of opportunity and uneven benefits between global North ‘participants’ and global South ‘recipients’. Critical reflections on the student/learner

experience and the broader structural, economic, socio-political and historical contexts of global inequality offer entry points for developing resources and tools for a more ethical global engagement. Practical materials have also been widely employed across experiential learning programs to improve pre-departure training, to reduce harm to local communities, and to engage in ethically-sound practices through international experiential learning programs.

The resources provided in this collection are comprehensive of the diverse stakeholders’ needs, responsibilities and activities in achieving improved ethical practice. The toolkit includes valuable information about core ethical dilemmas, standards of practice, critical self-reflexivity, reflexive practice, comprehensive pre-departure preparation, how to grow partnerships “under better terms” (Hartman, this collection) for the host communities, checklists of fundamental questions to consider “for deeper and more ethical ways of relating to others and to the world” (Andreotti, this collection), and principles for educational institutions to incorporate into their internationalization strategies. As such, this compilation of resources underscores important considerations across the core stakeholders (students, host communities, institutions, and institutional staff) and highlights the diverse challenges and opportunities of ethically-sound global engagement.

However, three important questions must guide our reading of these resource guides:

1. Is ethical global engagement a priority in all institutional internationalization practices?
2. Is the commitment to ethical engagement understood and practiced by all stakeholders (students, program facilitators, university administrators, host communities, etc) across all internationalization practices? and
3. How are the diverse strategies and resource guides used across institutional practices to ensure a comprehensive, synergistic and transformative approach to ethical global engagement? *Or in other words: Is the whole greater than the sum of its parts?*

Reading this toolkit will provide guidance, options, innovations and new ways of thinking about diverse programs. However, if used incorrectly, the examples provided here can contribute to

instrumentalist approaches (use of programs or individuals for individualistic and strategic purposes that benefit the institution exclusively and do not contribute to broader and societal values of global engagement). Rather, the collection has immense value if employed in a comprehensive fashion to address a range of internationalization activities simultaneously (to create innovative partnerships, collaborations and synergies within and across institutions).

Below are five important considerations for facilitating a comprehensive institutional approach to ethical global engagement.

1. **Foster cohesive relationship-building** with diverse stakeholders in a **collaborative manner across a range of programs** including professor exchanges, inter-university research partnerships, experiential learning, international student mobility, etc. Relationship-building and a synergistic approach to partnerships must be more than one-off opportunities of short-term experiential learning programs.
2. **Consider ethical training at multiple points in the curriculum.** Ethics training can be an increased part of core course materials leading up to experiential learning. Once selected for participation in global service learning, students require ethical reflections before, during and after the program placement. The ethics training could also be applied in a continuous fashion through a range of student experiences including locally-based community service learning options. Linking international and local inequality is central to ethical global engagement.
3. **Facilitate active participation** of partner universities, organizations and/or communities in identifying priority needs, in the screening and selection of participants, and the evaluation of student performance and learning outcomes.
4. **Ensure the global engagement takes place over a sustained period of time** with opportunities for reciprocity and exchange of ideas to enable mutually beneficial partnership-building.
5. **Identify and measure potential outcomes** while maintaining a continued focus on **reflexive learning** for all stakeholders. Creating partnerships that are outcome-oriented will ensure that host country partners benefit beyond elusive goals of mutual learning.

One of the most valuable contributions post-secondary institutions can make in the field of global and international experiential learning is through sharing effective practices of successful programs. The resources provided in this collection showcase some examples of effective practices as well as useful guidelines for consideration in program implementation. Ethical global engagement is possible. Practical resources provide a first step in facilitating a transformative approach to international experiential learning; however, a comprehensive institutional approach that integrates the diverse and interconnected considerations presented in this collection will facilitate improved student learning outcomes, enriched reflexivity, enhanced ethical training and broader societal outcomes for more sustainable and mutually beneficial global engagement.

Looking Back, Looking Forward, & Being Present

In the context of the growing internationalization efforts in higher education, this resource guide is intended to be comprehensive of the diverse stakeholders' needs, responsibilities and activities in achieving improved ethical practice in international experiential learning programs.

Featured in This Resource Guide

- Considerations for facilitating a comprehensive institutional approach to ethical global engagement;
- Best practices on collaborating with host communities;
- Tips and resources on critical global engagement and self-reflectivity; and
- A list of ethical dilemmas, related definitions and practical suggestions for better preparing students, higher education institutions and others to improve their ethical practices in international experiential education programs, as well as value-add propositions for host communities.

Relevant Terms and Concepts

We have adopted the use of *international experiential learning programs* as an umbrella concept that encompasses a broad range of program types offered across global higher education. This includes, but is not limited to, international service learning, education abroad, global service learning, study abroad, international exchanges, global internships, research abroad, volunteering abroad, etc.

This resource guide builds upon the foundational work of the following governing bodies and organizations that have established standards of practice for ethical engagement with host communities and in international education: 1) [Canadian Bureau for International Education](#), 2) [NAFSA Association of International Educators](#), 3) [the Forum on Education Abroad's](#) Volunteer, Internship Experience and Work Programs Abroad, 4) [GlobalSl.org](#), 5) [International Volunteer Programs Association](#), 6) the [Comhlamh Code of Good Practice for Volunteer Sending](#) and other sources described herein.

Our Story

Our collegueship and later, burgeoning friendship, was forged on June 11, 2015 in a lecture hall at the University College Dublin. Unbeknown to each other, the three of us traveled from our respective cities in Canada to Ireland to participate in the 9th Annual [Global Internship Conference](#). On this particular day, Roy was serving as the moderator for Gough's presentation on the 'Perspective Transformation Amongst Student Interns in an East African International Service-Learning Program: A Case Study' and Karim-Haji was actively contributing to the lively Q&A portion of the presentation. Afterwards, she approached Roy and Gough with an invitation delivered casually, "What do think of collaborating?"

Three weeks after the conference, we held our first of many virtual gatherings, and we would continue to meet bi-monthly over the course of the year. Our goal was to conduct research on the topic of ethics and international experiential learning programs in higher education so as to expand our own knowledge in the area and to submit proposals to present our learning at future conferences. We collectively read scholarly articles and books based on relevant bibliographies, took extensive notes and attended related academic conferences and webinars, resulting in new learning and a co-generation of knowledge through shared dialogue. We also sorted through digital documents and websites while consistently reflecting on and organizing the content (Glesne, 2006). Soon, we discovered the strength of our newly formed collaborative: we brought together four distinctive perspectives to North-South international experiential learning programs, that of the host (Haji), university administrator (Gough), and academic and consultant for NGOs, universities and philanthropic organizations (Roy). In this past year, we have developed several tangible products, including findings from our research which we feature in this resource guide and present during a three-hour workshop and a conference session at the 10th Annual Global Internship Conference.

Ethical Dilemmas: Preparing Students to Engage Ethically on International Experiential

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Ethical Dilemmas	Definitions*
Mobility Inequality	<p>Students from the global North move relatively freely throughout the world, while individuals from the global South are repeatedly denied entry into countries in the global North (MacDonald & Vorstermans, 2016). Visa-free mobility has increased for OECD countries and decreased for other countries thereby creating a global mobility divide (Mau, Gulzua, Laube, Zaun, 2015). This may reify colonial perceptions that the North is superior; there is a danger of knowledge transfer being unidirectional and reinforcing hegemonic ethnocentrism (Andreotti, 2014).</p>
Marketization of Education	<p>As the economy has increased demand for intercultural competencies, students have begun to seek opportunities for international experiential learning programs (Jorgenson, 2016). Universities are in a race to globalize their students and it has become a profit-driven market, often perpetuated by national and university policies on student mobility (Huish & Tiessen, 2014). Marketization fundamentally affects students' conceptions of what 'doing good' looks like and is often presented as self-improvement through charitable work (Hartman, 2016). Messaging such as "Give a Year, Change the World" or "Develop the World, Develop Yourself" are commonplace.</p>
Inattentiveness to Asymmetrical Power Relationships	<p>Generally, there is a lack of awareness and understanding of the structures and systems within which we all live that contribute to conditions of inequality (Simpson, 2004). This often results in asymmetrical power relationships between the host community and the sending organization/institution. Students are often positioned as the ones who learn and serve (Larsen, 2016). Inattention to the political, historical and economic roots of inequality may result in reproducing colonial relationships and a charitable approach to service which reinforces the power position of the global North to help the poor and less fortunate 'Other.' Host communities are often taking care of students in their charge, keeping them busy at work and/or dialoguing with them, which can be burdensome and problematic (Heron, 2016).</p>
Exploitation of the Host Community as Research Participants	<p>Exploitation of the host community as research participants often encompasses mining of data to advance the goals of the global North. The knowledge and experience of communities in the global South are devalued in favor of research or knowledge from global North universities (Larsen, 2016b). The host community in the global South may not speak critically about the effect of having international students, given the economic stakes involved (d'Arch, Sanchez, & Feuer, 2009; Schroeder, Wood, Galiardi, & Koehn, 2009).</p>
Unethical Marketing and Advertisement to Promote International Experiential Learning Programs	<p>The visual economy of international experiential learning programs and the visual constructs that create and sell stereotypes of development and present them as instances of global citizenship continue to perpetuate at universities and learning abroad fairs. In other words, current marketing of international experiential learning programs focuses on the deliberate beautification of an object, subject or scene so as to secure future business for the industry as well as justify the continued presence of learning abroad in the global South (Clost, 2014, p. 231).</p>

*We by no means intend to imply that these definitions are concrete or final, but rather working definitions generated through evidence-based research, scholarship and practice.

+Encompasses socio-cultural, economic and geo-political propositions that are value-add to the host community in the global South.

Learning Programs while Adding Value for Host Communities in the Global South

Value-Add Propositions for Host Communities⁺

- Strive for increased access and opportunities for students from the global South to study outside of their home nations, similar to their peers in the global North, such as through scholarships.
- Establish ‘give back commitments’ so as to not contribute to ‘brain drain’ effects in the global South.
- Access equal opportunities and benefits of international experiential learning programs for students in the global South.

- Benefit the local community without burdening or causing unintended negative consequences through self-reflexive practices due to the pressure on universities to internationalize.
- Ensure consistent practices across universities in the preparation and orientation of students to ensure critical and ethical global engagement to the benefit of the host community.
- Ensure the number of students participating in the experiential learning program is proportional to the host’s ability to absorb and engage these students without compromising quality and resources of the program.
- Promote reciprocity and equity in commodified spaces and actively mitigate the asymmetrical power relationships through proactive planning and communication in partnership with the host community.
- Maintain flexibility and manage expectations from students and universities in the global North as to what counts as quality in international experiential learning programs as they may differ from host community needs and requirements.

- Forge deeply respectful, and mutual long-term engagements whereby relationships are built within and against the systems of inequity, such as colonialism, racism, sexism, capitalism, etc. (MacDonald & Vorstermans, 2016).
- Establish solidarity models rather than charitable approaches for deeper collaboration across differences and unequal power relations (Mohanty, 2006).
- Allot adequate amounts of time to build strong, reliable relationships with local counterparts (Hernandez, 2016).
- Ensure that host communities retain decision-making power regarding experiential learning programs (Dear & Howard, 2016).
- Share and co-create workshops, preparation and debriefing sessions in collaboration with local partners to help position the hosts within the international experiential learning experience.
- Build awareness in students of their relative position of power when they are learning in challenging settings, including critical reflection on the root causes of social injustice, poverty and inequality.

- Consider whose voices are not represented or whose voices are silenced in the host community when conducting research within the international experiential learning program (Steinman, 2011).
- Conduct post-critical studies that map out how students from the global North affect communities, individuals, beliefs and practices (Larkin, Larsen, MacDonald and Smaller, 2016).
- Engage host communities equally in research initiatives, co-authorship, intellectual property and capacity building.
- Invoke local gatekeepers to serve as cultural informants and provide access to the host community.
- Obtain necessary ethical clearances from the host community/university prior to initiating research initiatives.

- Consider how the organization’s/institution’s words, images and symbols are used to promote engagement and outcomes-- do they perpetuate stereotypes, reinforce clichés, provoke pity, glorify individuals, exaggerate claims or misuse cultural icons (Duarte, 2015)?
- Politicize students’ decision to participate; have them acknowledge the roots of their desire and privilege, and unpack the power in photographs that perpetuate the global South “in need of help” by the global North (Clost, 2014).
- Collaborate with university administrators and heads of international programs on the ethics around the issue and how to acknowledge and overcome the challenges of unethical marketing.

Ethical Dilemmas	Definitions*
Revolving Door’ Nature of the Exchange Between Students and Hosts	<p>The idea of shorter duration experiences is becoming the norm. The host community often has students coming in and out of their site but is it worth their time, energy and effort? Some evidence exists that longer-term (12+ weeks) student placements are preferred by host communities (Larsen, 2016; MacDonald & Vorstermans, 2016) while others suggest that short-term (fewer than 8 weeks) student experiences are preferred by community members because it gives the greatest economic impact, despite deeper relational benefits (Smedley, 2016).</p>
Overemphasis on Career Development and Professionalization of the Experience	<p>In today’s world, as a competitive way to improve the resume, promote career enhancement and international skill development (Tiessen, 2014) universities desire for their students to internationalize and experience a different professional global environment. The emphasis becomes one of professional experiences rather than one creating thick forms of global citizenship defined as fostering understanding of the moral obligations that follow from connections, linkages and shared responsibilities in the realm of justice for all and modeling responsible ethical behavior (Cameron, 2016; Feast, Collyer-Braham & Bretag, 2011; Dobson, 2006).</p>
Student Voyeurism of Host Communities	<p>Some students arrive with the idea that they can fix or change the communities they are visiting and may find themselves in a place of crisis as they are confronted with letting go of their expectations (Agudey & Deloughery, 2016). Moreover, students cannot help but arrive with Western values and beliefs, and this Eurocentric gaze in non-Euro cultures enhances the sense of difference and often superiority (Mohanty, 2006). Yet, this “helping imperative” or “desire to help” is paternalistic and recreates a particular image of people living in the global South as those in need of help or charity (Tiessen & Huish, 2014; Clost, 2014; Heron, 2007).</p>
Students Perpetuating Stereotypes On-Site	<p>Students’ values cloud the types of work that the community wishes to conduct on the ground which reifies cultural senses of the North’s superiority and perpetuates stereotypes of the global South.</p>
Student Privilege & Entitlement	<p>Students need to become highly aware of their social identity privileges and how these may impact their sense of entitlement and their relationship with the host community and international experiential learning experience. Students often pay little attention to understanding how their privilege and the historical relations of power reproduce global inequalities (Larsen, 2016). Students may experience guilt that is triggered when their privileged identity is implicated in the subordination of others; yet their emotional experience of guilt is prioritized, disabling their capacity to critically engage in activist forms of practice (Thomas & Chandrasekera, 2014). Privilege also includes the ability to travel to learn [which is] often predicated on an enactment of privilege and an ability to move across borders (MacDonald, 2014). Northern students carry a sense of entitlement to choose what part of the culture to respect (Heron, 2016).</p>
Shallow Student Reflection	<p>Students who are mainly interested in voluntourism and professional development may not reflect deeply on their international experiential learning experience. Ill-prepared Northern students may engage inappropriately in the cultural context of their host communities e.g., through unsuitable ways of addressing elders, transgressing gender norms, public displays of affection, wearing inappropriate clothing and accessories, refusing to eat local food served by the host families, behaviors associated with drinking and smoking irresponsibly (Kozak & Larsen, 2016). The problem with shallow student reflection is that it perpetuates colonial stereotypes, social hierarchies, and western conceptions of North-South relationships (Hartman, 2014).</p>

*We by no means intend to imply that these definitions are concrete or final, but rather working definitions generated through evidence-based research, scholarship and practice.
+Encompasses socio-cultural, economic and geo-political propositions that are value-add to the host community in the global South.

Value-Add Propositions for Host Communities⁺

- Acknowledge and recognize the benefits to the host, both directly and indirectly, from the income infused in the community through the university students (Larsen, 2016b) while ensuring attention to unintended negative consequences.
 - Ensure that the host community needs are truly being met and identify who gets what out of the partnership between the sending organization and host community (Cherry & Shefner, 2004).
 - Allow students to acclimatize both to the cultural context and experience. Students need to be mindful and be prepared, open and willing to learn while not reinforcing negative stereotypes or perpetuating power dynamics about/with the host community or culture.
 - Acknowledge that students can never fully know the lived experience of the local community. Equip students to listen, observe, and learn to learn from the host community within the complex and ambiguous international experiential learning experience.
- Emphasize holistic student learning and development; students as scholars, persons, professionals and citizens should ideally be incorporated into the planning, design and implementation phases of the international experiential learning experience- pre-program, during the program, and also post-program (Roy, Steglitz, & Akulli, 2013).
 - Ensure hosts participate as both teachers and learners, and their expectations and motivations should guide programming (MacDonald & Vorstermans, 2016).
 - Link students with local mentors so as to facilitate their learning and reflection and offer space to think through and contextualize their struggles (Agudey & Deloughery, 2016).
- Encourage students to move from charity work (i.e. “to-do-for”) to solidarity work (i.e. “to-be-with”).
 - Prepare students to be realistic about their experience, understand what is appropriate professionally and respect local leadership.
 - Create a curriculum that exposes students to the criticisms, contradictions and potentially exploitative nature of international experiential learning programs so that they may be better equipped to engage in future projects that are effective and keep social justice in perspective (Dear & Howard, 2016).
- Create opportunities for the host community to engage cross-culturally with students to have them learn about life in their communities, to engage in a mutual learning process, however limited by language issues and lack of time (O’Sullivan & Smaller, 2016).
 - Push students beyond ‘voluntaristic compassion’ (Cameron, 2014), challenging their apathy towards being authentic allies.
 - Develop curriculum for students to deepen their understanding about the root causes of problems related to systemic poverty and structural inequality so as to disrupt their possible paternalistic beliefs that they are there to solve poor people’s problems. Encourage students to create change in the systems through their own actions back home (Hernandez, 2016).
- Foster students’ critical hyper self-reflexivity to build bridges between struggles founded on solidarity rather than charity (Langdon & Agyeyomah, 2014).
 - Develop students’ understanding of complicity, unlearn privilege, and learn to learn from below which entails humility, time, interactions, language and communication (Kapoor, 2004).
 - Encourage students to become integrated with the host community environment through orientation and preparation while respecting local knowledge and authority. The changing dynamics on the ground destabilizes previously held assumptions by students and helps them grow.
- Reduce assumptions about the host community by encouraging students to think critically (pre-program, during, post-program) on their preconceptions of their origins; reinforced through group discussion (Jorgenson, 2016).
 - Consciously avoid appropriating the voice of the subaltern or projecting one’s own world onto the ‘Other’ through deep reflection and hyper self-reflexivity (Kapoor, 2004) for student learning and to do no harm.
 - Develop ongoing self-reflexive practice, jointly by the host and the university, throughout the duration of the international experiential learning program.

Best Practices on Collaborating with Host Communities: Towards Sustainable, Reciprocal Partnerships

In a race to attract and recruit more students, engage internationally, increase the number of international experiences, exemplify industry relevance and equip students with globally competitive skill sets, universities are recruiting more partners than ever before in the global South (Nelson & Klak, 2012). While a noble cause, many universities are ramping up their efforts, often at the expense of developing critically engaged students, but more significantly at the expense of host communities (Tiessen & Huish, 2014).

A key challenge currently facing many international experiential learning programs today is the limited role that host¹ communities in the global South play in the internship process. Often neglected are the perspectives they offer, the process by which they engage with students, the role they play in informing ethical frameworks and notions of global citizenship, and the impact on host communities (Nelson & Klak, 2012; Dorado & Giles, 2004). In many instances, the university sending the students often sees itself as the main contributor to the experiential learning program and in the process often undervalues the contribution and impact of the host community (d'Arlach, Sanchez & Feuer, 2009; Nelson & Klak, 2012; Ostrander & Chapin-Hogue, 2011; Himley, 2004; Saltmarsh, Hartley, & Clayton, 2008).

Current critics of partnership models around experiential learning programs have raised concerns about the asymmetrical nature of partnerships between universities and host communities, especially around planning, developing and implementing experiential learning programs (Scott & Richardson, 2011). The impact of such programs and partnerships on host communities is another area that has received little attention (Nelson & Klak, 2012).

As universities seek out new partners in the global South, building sustainable and reciprocal partnerships with host communities may be one way to address this challenge. A key goal of such partnerships should be the development of systematic but critically reflexive frameworks in which successful programs can begin to emerge and grow, and impact can be assessed. Successful partnerships could promote a new way of designing experiential learning programs that are not only innovative and cutting edge, but based on common goals and shared interests. More significantly, mutually beneficial partnerships can play an important role in bringing core issues to the forefront and developing deeper models of social justice and solidarity.

¹ We define host communities to include in country NGOs, community based organizations, academic institutions, staff on the ground, leaders, host families and local people living in the community.

As Strier aptly notes, “the construction of partnership is highly affected by the perceptions of partnership, power relations, institutional contexts, group affiliations, societal views of social problems, and role conflicts. Partnership may be seen as a source of social solidarity, as well as ground for the negotiation of critical social tensions. The key to the development of such an inclusive umbrella is the development of an organizational culture based on reflexivity. Partnership may serve as a space to bring different constituencies to a critical and egalitarian dialogue, in which the conception of partnership is negotiated.”

In most instances, scholarship on this enterprise speaks to the value students bring to experiential learning programs and the value host communities place on the role students can play (Worrall, 2007). However, host communities often feel marginalized and frustrated with their lack of involvement in the planning or recruitment process for students, or the evaluation and feedback during and after the program. For host communities, effective and functional partnerships pave the way for meaningful interactions and new opportunities. Effective partnerships can provide a space where host communities can bring to bear their experiences, ideas and strengths in a collaborative arena, and whereby new approaches can be tested.

For the student, strong partnerships can potentially provide an enabling environment for experiential learning programs to thrive and succeed, the possible outcomes being improved student awareness, and experiences and understanding of global citizenship and ethics surrounding host communities (Gazley, Bennett & Littlepage, 2013).

Guiding Partnership Characteristics

A lot has been written on the nature of partnerships and their value. However, developing such partnerships is not without their challenges and represents complex endeavors that require time, resources, understanding and commitment (Scott & Richardson, 2011). The goal here is not to recount the various perspectives and theories, but instead to identify some defining characteristics of what constitutes successful partnerships between institutions and host communities. While the list of characteristics is not exhaustive, we hope they serve as a starting point for practitioners to assess and measure the impact of their partnerships with host communities as a means to improve their programs and partnerships through a guiding framework.

In the context of experiential learning programs, partnerships with host communities can be defined as a current or proposed relationship between an institution and a host community that has the following four features: (1) the relationship is undertaken in the expectation that among other outcomes, it will advance the higher education, or service delivery mission that all parties agree on, (2) it involves contributions from both (multiple) partners, (3) it is expected to achieve results that will benefit all partners in ways that reflect their respective strengths, and (4) it is not a onetime initiative².

² Developed by the Aga Khan Development Network’s Higher Education Forum in 2007.

Strategic Framework for Partnership Building:

The Aga Khan University Model³

1. *A shared vision and mission* of the partnership and an understanding of each other's institutions sets the right tone for partnership development between institutions. Spending a little time at the beginning to understand each other helps develop a clear understanding of the value proposition, and answers the question of "what is in it for each partner". Partnerships based on mutual reciprocity have a better chance of succeeding than those of an unequal nature as both sides benefit from the other, recognizing differences and similarities (Gazley, Bennett & Littlepage, 2013; Strier, 2010; Perrault, McClelland, Austin, Sieppert, 2011).
2. *Longevity and credibility* of the partner and host community. For the Aga Khan University, committing to a partner over a longer time period has yielded better results. It has over time created partnerships of depth and breadth and established a partnership model that aims to build permanent capacity. In addition, acknowledging a partner's ability to engage and ensuring internal capacity are key contributors to building effective partnerships. While these factors take time, they foster an environment of inclusiveness, understanding and reciprocity.
3. A "*champion*" from *both sides* can be considered one of the most important components of partnership development. Having a key spokesperson to support the partnership can prove invaluable. These individuals serve as advocates, negotiators and the voice of the partnership.
4. *Mobilization of resources* is often key to establishing partnerships. These can include financial, human and/or physical resources. The cost of partnerships is high and needs to be discussed prior to establishing a programme to determine the type and kind of contributions from each side. A dedicated partnership program office or individual focused on developing and managing the partnership from each side can also be useful and help build momentum (Gazley, Bennett & Littlepage, 2013).
5. *Buy-in and ownership* ("*top down and bottom up*") implies investment into a partnership at multiple levels within each organization. It suggests commitment and support, leading to better outcomes. Examples show that buy-in and ownership speak to accountability of partnership management and acceptance of roles and responsibilities. The top down, bottom up statement is one that emphasizes the notion of having multiple stakeholders engaged from faculty, staff, host community, student and senior leadership to "buy" into the partnership. Past experience has shown that having multiple stakeholders involved creates a whole new level of thinking and trust that often leads to creating partnerships of depth and breadth (Nelson & Klak, 2012).
6. *Relevance, impact, access and quality* can be seen as founding principles for partnership development. In other words, accessibility to partners, relevance to local needs, visible impact and a partnership of high quality (e.g., the quality of interaction, communication, leadership etc.) (Kirillova, Lehto & Cai, 2015).
7. *A clear exit strategy* is something most partners don't often consider especially in the beginning. However, a clear exit strategy protects partners and their interests and makes it easier to negotiate equitable terms.

8. *Synergy and integration* suggest an evaluation of needs and priorities and a strategy and direction for the partners to achieve together. It focuses on the needs, competencies and skills required to achieve a set of common goals. This is then followed by a plan as to how this can happen and an implementation strategy. Bringing partners together to work on this allows for open discussion and suggestions on how to improve a program and affirms a position of mutuality and co-ownership. It clearly lays out identification of tasks and requirement of resources, oversight and monitoring. While plans can evolve during the life cycle of a partnership, the pre-thinking and planning allows both parties to see what is involved and required in advance.
9. *Agreed upon proposals, work plans and agreements* help to define the role and responsibilities of each side. Program documents can ensure that all parties are protected and deliverables are clearly outlined.
10. Clear and ongoing *communications and engagement strategy* between the partner and host community. Building strong communications and a clear engagement strategy between partners provides an environment where progress can be accomplished and roles and responsibilities clarified. Similarly, communications encourage open dialogue and give partners the benefit of the doubt in case of an issue (Gazley, Bennett & Littlepage, 2013; Worrall, 2007; Perrault et al., 2011).
11. Strong *relationships* have been cited as a key characteristic to building successful partnerships (Worrall, 2007; Perrault et al., 2011).
- Personal connections are also key factors in partnership development and create empathy between colleagues (Perrault et al., 2011).
12. *Clear recruitment processes and orientation sessions* (Gazley, Bennett & Littlepage, 2013; Scott & Richardson, 2011,). Most host communities seek out well-prepared students who are knowledgeable about their host communities and their deliverables. Orientation sessions during the pre-departure and arrival stages for both students and partner institutions can be valuable and meaningful. They allow both parties the opportunity for self-reflection and discussion around challenges, power dynamics, privilege and entitlement.
13. *Shared leadership and decision making* has proved useful in the implementation of experiential learning programs (Gazley, Bennett & Littlepage, 2013; Perrault et al., 2011) and in providing the best suitable environment for students. It allows host communities to be engaged in the planning, and to understand the thinking of the partner institution, while still having the ability to voice concerns and raise new ideas (Nelson & Klak, 2012).
14. *Organized systems and processes* are essential in partnership development and around planning for internship programs. By way of example, orientation sessions for students and host communities help adequately prepare students, and host communities on expectations and respective perspectives (Scott & Richardson, 2011).

³ The characteristics in the strategic framework was developed by the [Aga Khan University](#) (from the perspective of a host institution in the Global South that works with international partners to create experiential learning programs based on sustainable and reciprocal partnerships) for prioritizing partners, and in which subsequent new partnerships can be assessed, reviewed and responded to. The first ten characteristics have been developed based on the Aga Khan University's partnership experiences that extend back 30 years, and are a result of an on-going assessment and review of its partnership projects and activities that yield the best results. The final four characteristics in this list have been highlighted in the literature as indicators of success for partnerships with host communities.

Critical Global Engagement and Self-Reflectivity

The following collection of resources is intended to provide the background and tools for international experiential learning programs to establish ethical relationships with host communities and organizations, and to promote self-reflexivity amongst program leaders and student interns.

Students engaged in international experiential learning programs in Africa, for example, bring with them the 'Western' or global North perspective of a 'monolithic' Africa; a perception of an 'orientalized Other'; of a people who are poor, suffering and in need of help (Said, 1979; Ferguson, 2006; Hanson, 2010; Kapoor, 2004; King, 2004; Mohanty Joseph, 2008; Urraca et al, 2009). If students are learning from the perspective of the West, it is not a surprise that they may go on study/volunteer abroad programs with these perspectives and bring these values abroad (Tiessen, 2007). Globalization has also placed demands on universities, requiring them to work in an emerging global education market for their economic sustainability leading to their motivation for 'internationalization' to be questioned (Altbach & Knight, 2007; Rizvi & Lingard, 2010; Tarc, 2009).

Given the internationalization pressures on universities and the fact that it is impossible not to carry Western values into their work, it is essential that students and institutions/internship service providers from the global North practice self-reflexivity - that they actively mitigate asymmetrical power relations, and privilege the voice, knowledge and goals of their partners in the global South (Camacho, 2004). If self-reflexive practice is not engaged, the activities of the students and internship providers may result in unintended negative interactions or inadvertently imposing their values and/or knowledge.

Where self-reflection may be defined as individuals thinking about their personal experiences and assumptions, self-reflexivity is defined as connecting our individual assumptions to collective socially, culturally and historically situated 'stories' and assumptions that define what is real, ideal (right), and knowable (Andreotti, Stein, Ahenakew, & Hunt, 2015). When we are self-reflexive, we challenge our own thinking, what we take for granted, and truly seek to learn through the perspective of another cultural perspective.

It is important that students deconstruct the ‘Western’ values they bring to bear on international experiential learning programs, to be highly reflexive and to ‘learn to learn’ from the local community (Kapoor, 2004; Andreotti, 2007). Andreotti highlights the significance of students examining their place of privilege, and connections among language, power and knowledge, to transform relationships and to reason and act responsibly. Mohanty (2006) argues for a solidarity model as the most useful and productive pedagogy for cross-cultural work as it provides a way to theorize a complex relational understanding of experience, locations and history that moves through the specific context to construct a real notion of the universal and democratization rather than colonization. A solidarity model (consistent with an explicit social justice model) begins with local understanding and allows for the basis for deeper solidarity across differences and unequal power relations (Mohanty, 2006). This model establishes a context for reflexivity and ethical relationships (Kapoor, 2004), and allows students to live within what Ashcroft et al. (2007) call the gap between binaries where new knowledge and relationships are co-created.

If students operate from a place of charity and ‘doing for’ another, they are not as likely to reflect on their privilege, power and the potential to produce unintended consequences. Moreover, when service-learning programs operate in partnerships that are egalitarian rather than hierarchical and when opportunities for structured reflection are incorporated into the experience, students are more likely to value and learn from the perspectives of those they are serving. When students have the opportunity to cross social, economic and cultural borders and form caring relationships, critical reflection becomes possible (King, 2004). Therefore, personal relationships play a significant role in perspective transformation for students, resulting from an international experiential learning program. The fear of the backwards ‘Other’ and the need for a contrasting ‘Other’ to promote and reinforce the ‘Western’ identity as superior (Said, 1978) dissolves through relationship and caring, and is replaced by critical self-reflection. Spivak (1988), a postcolonial theorist, also emphasizes the necessity of a one-to-one relationship that is intimate, caring and non-exploitive to help keep the cultural and institutional power imbalance in check (Kapoor, 2004).

The emphasis is on the *how* of the experience, how service-learning works in its micro-practices: how, for example, we develop our notions of ‘servers’ and ‘served,’ how power relations (between students and teachers or the college and the community) are revealed or hidden, how we come to legitimate certain forms of knowledge and practice rather than others. By exposing the construction of such boundaries, categories, and norms, a postmodern conceptualization of service-learning works to disrupt the ‘commonsensical’ and ‘natural’ presumptions of our culture’s grand narratives (Butin, 2005, p. 91).

Millions of privileged people are travelling to the global South seeking to make a difference through community service and cross-cultural learning. But this movement of good intentions has produced problems. There are new ways of preparing, engaging and following-up from these experiences towards making real and sustainable change. Implementing the following Six Standards of Practice ensures that your process respects everyone's rights and responsibilities and results in outcomes that build the capacity of people to be agents of change in their own

community, North and South. More than mutually and privately beneficial, this improved approach is reciprocally and publicly beneficial (Ontario Council for International Cooperation <https://readymag.com/OCIC/iAMvol7/17/>). Connected to the ethical concerns regarding the marketization of education, the plethora of international service learning and internship programs, and unethical marketing and advertising, Duarte's work provides important standards to measure and evaluate partnerships and practices.

1 Organizational Alignment

Do the sending, intermediary, and host community entities really share the same mission, commitment and capacity to collaborate? Or is one using another to achieve different goals? Do the people involved have the proper credentials to deliver what they promise? Or are they working in an uncoordinated and complex space without proven competencies?

WHAT TO LOOK FOR

- ✓ Aligned missions, equitable relations, critical thinking, and dialogue among stakeholders
- ✓ Evidence of long term commitment to collaborative practices and common goals
- ✓ Professionals with related academic preparation and professional experience in international education and community development

WHAT TO AVOID

- ✗ Organizations that are aimlessly jumping on a trend of internationalization without partners
- ✗ Conflicting academic, commercial, cultural, or community visions, values, and methods
- ✗ Amateurs with an abundance of enthusiasm and a shortage of pertinent qualifications

Why it matters: Aligned sponsoring, intermediary, and community organizations produce more defined reciprocal public benefits and less vague mutual private benefits that advance the overall aims of global education and community development.

2 Sustainable Management

Are the organizations ethically managing their legal, financial, administrative, and human resource functions in compliance with formal requirements and best practices? Or are they taking advantage of unregulated spaces to operate informally? Is there openness and in-depth transparency or reluctance and superficial sharing?

WHAT TO LOOK FOR

- ✓ Civic licences to operate and written partnership agreements with communities and stakeholders
- ✓ Proactive disclosure and explanation of financial statements and access to substantive information
- ✓ Staffing policies and manuals, codes of conduct, fair remuneration, and professional development

WHAT TO AVOID

- ✗ Organizations that are operating without any public status or established local partnerships
- ✗ Simplistic and one-time financial reporting that boasts of low overhead and imprecise high impact
- ✗ Exploitation of people in uneven power relationships with less access to resources

Why it matters: Sustainable and ethically operated sponsoring, intermediary, and community organizations have a long-term, accountable presence that engages local authorities, extends public networks, develops local capacity, and supports collective initiatives.

3 Responsible Marketing

How are words, images, and symbols used to promote engagement and outcomes? Respectfully, realistically, accurately, and consensually? Or do they perpetuate stereotypes, reinforce clichés, provoke pity, glorify individuals, exaggerate claims, or misuse cultural icons? Does content analysis lead to clear and mission-relevant messaging? Or to faulty assumptions and slacktivism?

WHAT TO LOOK FOR

- ✓ Text that uncovers assumptions about power, privilege, outcomes, and personal agency
- ✓ Images that are genuine, balanced, and dignified that provide context and perspective
- ✓ Modest and qualified use of short and long-term claims reflective of both success and limitations

WHAT TO AVOID

- ✗ Text that presents short and easy solutions and predicts grand outcomes and amplified impact
- ✗ Images that gratuitously use or idealize children and vulnerable populations without consent
- ✗ Symbols or unverifiable statistics that over-simplify complex issues and wicked problems

Why it matters: Responsible marketing materials inform and inspire local and global engagement rooted in reality not illusion, and invite multi-faceted collective participation not one dimensional individual solutions.

4 Integrated Implementation

Is the program and/or project identified, designed, prepared, and implemented within a shared theory of change and operationalized in a logic model? Or is it segregated solely by function and convenience based on assumed roles? Are there common strategies, resources, and decisions? Or unrelated independent activities?

WHAT TO LOOK FOR

- ✓ Shared processes, roles, responsibilities, and solutions across organizations
- ✓ Comprehensive pre/during/post experience materials and itineraries for all parties
- ✓ Connection between systemic local and global issues; interdependence not independence

WHAT TO AVOID

- ✗ Northern organizations assuming substance, Southern ones relegated to logistics
- ✗ One-sided attention to broadening the participants, but not communities, service learning experience
- ✗ Adventure-destination and consumer-oriented international travel that appropriates cultures

Why it matters: Integrated design and implementation reduces neo-colonial tendencies while challenging and raising the capacity of all entities to demonstrate true partnership and a more equitable distribution of responsibilities, risks, and rewards.

5 Protection of People & Planet

What safeguards are in place to protect children, vulnerable populations, and the environment from harm? Is the need for them articulated and reflected in policies, procedures and training? Or are boundaries and obligations forgotten in the excitement of travel and absence of regulation?

WHAT TO LOOK FOR

- ✓ Protocols for contact with children and vulnerable populations that protect privacy, prevent interference, exploitation or abuse
- ✓ Codes of conduct for photography that honor cultural norms and require respectful use of images by individuals and organizations
- ✓ Health, safety, and conservation practices for visits to urban, rural, natural, wildlife and heritage sites
- ✓ Carbon offset mechanisms for air travel

WHAT TO AVOID

- ✗ Unrestricted access, contact, and voyeurism of children and vulnerable populations
- ✗ Unbounded photography of people as objects, posting of images without consent, and use of images in marketing materials without recognition
- ✗ Lack of evidence of due diligence, health and safety risk mitigation, and carbon offset strategies

Why it matters: The rights of children and vulnerable populations merit respect and legal and moral obligations exist to protect all people and our planet from harm.

6 Realistic Evaluation

How are inputs, activities, outcomes, and indicators chosen to be monitored, evaluated and shared effectively? Is reliable and valid quantitative and qualitative data collected? Or are reports mostly anecdotal and episodic? What metrics are employed and who benefits from analysis? Or do feedback loops appear self-serving?

WHAT TO LOOK FOR

- ✓ Data collected by a variety of means over time from a sufficient number and scope of consenting sources
- ✓ Recognition of the complexity of evaluation and the limitations of findings – for example, deadweight, displacement, and drop-off effects
- ✓ Credibility gained from failure reporting, external evaluators and on-going research efforts

WHAT TO AVOID

- ✗ Findings derived from unreliable or invalid data
- ✗ Organizations that invest a little in evaluation and a lot in promoting simplistic results as impact
- ✗ Resistance to external critique or performance analysis

Why it matters: Realistic evaluation measures allow organizations to incrementally improve their efficacy and efficiency in a credible and constructive context.

Western University Pre-Departure Preparation

Western University has developed comprehensive pre-departure training materials over the years of facilitating students traveling abroad for exchange and internship programs through Western International. One such internship program in the global South is the Western Heads East collaboration with East African partners around a social enterprise of probiotic yoghurt which empowers women's groups while bringing health to their communities. Western has developed a series of pre-departure modules which are continually evolving as the institution is reflexive around relationships and practices. The modules are available to all students at Western who

participate in the varied practicums, internships and study abroad programs offered by individual faculties, the Student Success Centre or Western International. The modules are scaffolded to frame specific areas of learning around the exchange or internship experience with knowledge and tools building upon the previous modules. Students are expected to journal about 'critical incidents' while abroad and are provided with reflection tools and exercises. During the placements, interns are prompted with reflection questions to examine their own positionality, privilege and relationships. Students debrief upon return, and a full re-entry program is under development.

International Learning Experiences: Third-Party Provider Evaluation Rubric

Western University encourages and promotes global citizenship and intercultural awareness and is increasing opportunities for students to participate in international experiences. With this growth comes potential risk. Ethical and sustainable partnerships with reputable organizations lessen this risk and uphold the University's goals and reputation. For this reason, a rubric reflecting Western's principles and values was developed to assess and vet potential third-party providers and to benefit all stakeholders, including host communities.

Western Modules

1. Safety Abroad

This online module provides students with general travel preparation information on immigration matters, customs and banking overseas. It covers health information such as vaccinations, insurance, injury, nutrition and medical emergencies. Further safety information to guard against theft, travel reports and warnings, and registration for safety away is provided. The module includes tips on budgeting, packing, cell phones and electronics.

2. Intercultural Adaptation

In this online module, participants gain a better understanding of the concept of culture, their own culture, and a definition of intercultural competence. They also gain a better understanding of the importance of building intercultural competence skills. Participants are given resources to research specific information on their host culture such as how to appropriately greet people, taboo topics, communication and body language, and socio-political history.

3. Critical Global Engagement

Adapted from the Universities Canada short course on international development, the Critical Global Engagement module takes students through a process to explore the historical context of their host country, the historical impact of international 'development' agencies, and to stimulate and explore hyper self-reflexivity with their own work. The module provides readings and assignments on each component and entails both an online and face-to-face component.

4. Gender Norms and Sexual Violence

The Gender Norms and Sexual Violence module examines the North American feminist analysis of gender norms and gender-based violence. Participants gain a better understanding of gender norms in their own country and, through case studies, explore situations and responses based on their understandings of the differences with their host country. The content and facilitator's guide provide the tools for experts in this area to guide this face-to-face session and to improve participants' ability to further understand difference and better assess risk. The role of colleagues and by-standers is also explored.

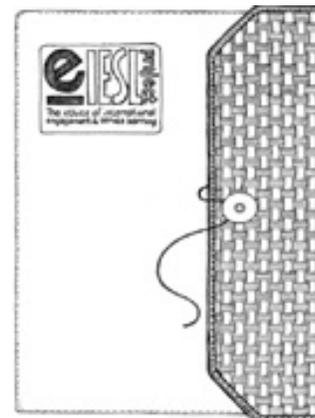
5. Mental Health and Going Abroad (under development)

Most interns fall within a demographic age group whereby mental health issues may first emerge. In addition, students who may be managing mental health issues well in their supportive school environment may experience difficulty coping abroad. The Mental Health and Going Abroad module provides a basic understanding of mental health signs and symptoms, preparation and coping strategies, peer support and available resources. Most of this module will be available online with some face-to-face discussion in the near future.

The Ethics of International Engagement and Service Learning Project (EIESL)

Global Praxis: Exploring Ethics of Engagement Abroad

An Educational Resource Kit | University of British Columbia



Given the rapid growth of international service learning projects, the University of British Columbia (UBC) recognizes that motivation for international engagement may include a desire to promote equity, achieve graduation requirements, enhance a resume or secure research funding. The Ethics of International Engagement and Service Learning Project (EIESL) aims to establish a platform and community practice for sustainable, supportive and ethical approaches to international engagement and service learning at UBC.

Funded by the Teaching and Learning Enhancement Fund at UBC, the Go Global Department (international learning opportunities through study, research and service learning) and the Centre for International Health at the University of British Columbia have developed the EIESL Project to guide international service learning projects through reflexive practice. Reflexive practice is defined as honoring the complexities of international engagement and service, supporting the pursuit of human rights, social and ecological justice, and supporting a just and equitable global society.

Through public dialogue and interviews with key stakeholders at UBC and abroad, the EIESL project identified six themes related to international engagement: intercultural understanding, training and education, sustainability, balance and reciprocity, motivations and witnessing, and observing. These themes represent the ethical questions that arose around university-related international engagement processes.

In addition to providing theoretical and pedagogical frameworks to act as lenses through which students and faculty may interpret international engagement issues, the EIESL project provides case studies to illustrate the themes and makes connections to the theoretical and pedagogical frameworks.

The EIESL project provides an excellent resource kit of practical and engaging interdisciplinary learning and critical reflection activities to explore the themes of international engagement. The learning activities are intended for faculty to use in courses, student support service activities, student clubs, research and service work. Staff, students and faculty at UBC are invited to co-construct the important resource by contributing successful activities and tools they have developed or used.

Globalsl.org and Fair Trade Learning



Edited by Dr. Eric Hartman, Staley School of Leadership Studies (Kansas State University), the Globalsl.org website amasses evidence-based tools and peer-reviewed research to advance best practices in global learning, cooperative development and community-university partnership. It is **edited and overseen by researchers and practitioners** who work with multiple methods and represent diverse fields, all concerned with the question of how to responsibly and ethically grow partnerships between educational institutions and communities.

The Globalsl.org initiative was made possible in part through the generous support of the Henry Luce Foundation, which is dedicated to encouraging the highest standards of service and leadership. The initiative was established following the 2013 International Service Learning Summit at Northwestern University and current sponsors include Cornell University, Duke University, Kansas State University, University of Minnesota, Northwest University and Washington University in St. Louis.

The site offers a well-organized collection of resources in the form of wikis open to contributions from various practitioners and researchers and sponsors regular webinars on global service learning, ethical development and community-university partnerships. Research wikis are organized by topics including community driven development research, global civic engagement, global learning and assessment, health and safety, intercultural learning, power and privilege, and reflection. Globalsl.org also offers a host of practitioner tools organized by Teaching Tools & Syllabi and a Global Citizen Guide.

Research shows that most host communities that receive international students and volunteers would like to continue to do so, but under better terms. Dr. Eric Hartman has been central to developing the approach to community-university partnerships called Fair Trade Learning as a strategy to clarify and adhere to such terms. Fair Trade Learning is a set of standards and rubric for advancing ethical community-campus engagement around the world (Hartman, Paris and Blache-Cohen, 2014). Fair Trade Learning requires sustainable development values, and the principles of Fair Trade Learning emphasize that projects must be community driven, caring, should be credible (doing no harm to vulnerable populations), and that partnerships are capital conscious (funding relationships are transparent).

For more information on Globalsl.org tools and resources and a helpful 3-minute video overview of Fair Trade Learning visit <http://globalsl.org/ftl/>

HEADS UP

Vanessa de Oliveira Andreotti is a Canada Research Chair in Race, Inequalities and Global Change at the University of British Columbia. Andreotti (2012) developed the HEADS UP checklist in response to the KONY 2012 discussions. She identified seven common problems that may inadvertently reproduce problematic historical patterns of thinking and relationships, particularly in relationships between the global North and South. HEADS UP is an educational tool to help people engage critically with local and global initiatives created to address problems of injustice. In line with critical literacy approaches, Andreotti argues that if we want to work towards ideals of justice, we need to understand better the social and historical forces that connect us to each other. She encourages us to critically examine initiatives and partnerships that may inadvertently gloss over the complexities of global issues, which is important with global internship programs.

HEADS UP is presented in the form of a checklist that can be used to start conversations about local/global initiatives (documentaries, campaigns, articles, teaching resources, etc.) and allow organizations to critically examine their own programs and partnerships. Each of the seven common problems identified by the HEADS UP acronym has two types of questions to assess the program or partnership. Questions in type 'a' help identify if problematic patterns may be reproduced while type 'b' questions identify awareness of and challenges of those patterns. For example, with respect to hegemony (justifying superiority and supporting domination), question a) asks, does the initiative promote the idea that one group of people could design and implement the solutions for everyone? Question b) does this initiative invite people to think about its own limitation and insufficiencies?

HEADS UP checklist

Hegemony (justifying superiority and supporting domination)

Ethnocentrism (projecting one view as universal)

Ahistoricism (forgetting historical legacies and complicities)

Depoliticisation (disregarding power inequalities and ideological roots of analyses)

Salvationism (framing help as the burden of the fittest)

Uncomplicated solutions (offering easy solutions that do not require systemic change)

Paternalism (seeking affirmation of superiority through the provision of help)

The aim of HEADS UP is not to find a perfect ultimate solution for engaging with global issues, but to support people with the on-going wrestling with concepts and contexts, choices and implications that we face every day as teachers and learners working towards deeper and more ethical ways of relating to others and to the world.

Mission: CBIE is the national voice advancing Canadian international education by creating and mobilizing expertise, knowledge, opportunity and leadership.

Vision: CBIE is a global leader in international education, dedicated to equity, quality, inclusiveness and partnership.

CBIE Ethical Practices

Given the imperative of Internationalization, CBIE determined that succinct ethical practice principles were required in the twenty-first century; in a time of unprecedented globalization and international mobility where growth and international education is being driven by a mixture of cultural, educational, economic and philanthropic factors.

An Internationalization Leaders Network associated with CBIE developed a document titled *Internationalization Statement of Principles for Canadian Educational Institutions*, which is a summary of several documents regarding ethical principles and practice in the field of international education. The document first defines the process and aims of internationalization, and acknowledges that while the principles are applicable to all educational institutions, they will be applied differently depending on the mission of individual establishments. CBIE calls upon all educational institutions in Canada to incorporate these principles in their approach to internationalization at their institutions, and for all leaders to aspire towards their effective implementation.

<http://cbie.ca/wp-content/uploads/2015/01/Internationalization-Principles-for-Canadian-Institutions-EN.pdf>

Internationalization Statement of Principles for Canadian Educational Institutions

Preamble

The Internationalization Leaders Network (ILN), organized by the Canadian Bureau for International Education (CBIE), has reviewed several documents pertaining to ethical principles and practice in the field of international education, including CBIE's Code of Ethical Practice (2013).

While these documents are useful, the senior academic leaders who have participated in the ILN believe that Canada's educational institutions require their own succinct statement of principles to serve as a guidepost in their demanding, fast-paced and complex work. These principles, while universal in nature and application, are rooted in Canada's national experience, including but not limited to: a stable, democratic, federal system of government; and a multicultural and intercultural society reflecting a diverse population of Aboriginal, French, English and international heritage.

The internationalization of education can be defined as the process of integrating international, intercultural, and global dimensions and perspectives into the purpose, functions and delivery of education. It shapes institutional values, influences external relations and partnerships, and impacts upon the entire educational enterprise (see CBIE's website for further details on internationalization definitions: <http://www.cbie.ca/about-ie/>).

Additionally, internationalization aims to educate students as global citizens, including attributes of openness to and understanding of other worldviews, empathy for people with different backgrounds and experience to oneself, the capacity to value diversity, and respect for indigenous peoples and knowledge.

Given the imperative of international education in the twenty-first century, the ILN believes that this statement of principles is necessary during a time of unprecedented globalization and international mobility, where the growth of international education is being driven by a mixture of cultural, educational, economic and philanthropic factors.

The ILN further believes that this statement of principles will be supportive of excellence in the policy and practice of internationalization at Canadian institutions. While these principles are applicable to all educational establishments, it is recognized that they will apply differently depending upon the academic mission of individual institutions.

The Principles

The Internationalization Leaders Network (ILN) espouses the following principles of internationalization for education and calls upon all educational institutions in Canada to incorporate these principles in their approach to internationalization at their institutions, and for all leaders to aspire towards their effective implementation:

1. Internationalization is a vital means to achieving global-level civic engagement, social justice and social responsibility, and ultimately is vital to the common good.
2. Given its importance and central role in society, internationalization aims for the highest quality of learning experiences as a core element of education and ideally should be embedded in the mission statement of the institution.
3. International students should be valued and recognized for all of their contributions, including enriching institutional life and the educational experiences of all students; providing direct economic and social benefits to local communities beyond the institution; and creating opportunities for long-lasting professional partnerships and relationships that can be of national, international and global benefit.
4. Ideally, internationalization is inclusive, pervasive and comprehensive, encompassing all aspects of the work of the institution (teaching, research, service and community outreach) and the full range of institutional goals and actions, including: curriculum and program design; teaching and learning development; student, faculty and staff mobility; language education and training; research and innovation; projects and services; community outreach and local economic development.
5. Internationalization is important to the financial sustainability of many institutions and should not be undertaken without adequate allocation of resources; however, the financial imperatives must not dictate the internationalization agenda.
6. Internationalization that comprises capacity building across borders and cultures must benefit all parties involved; institutions should use a collegial, participatory and mutually beneficial approach to the establishment of international and global partnerships.
7. Internationalization engages a wide range of community members (including students, faculty and staff) in the design and development of activities, and aims for equitable access to activities. Access need not be exactly the same for all, or to the same extent, but internationalization should engage all members of the education community.

These principles reflect the core values of Quality, Equity, Inclusion and Partnership that have been espoused by CBIE and expressed in its Code of Ethical Practice. This statement provides an overarching expression of a Canadian approach to internationalization which, combined with the Code of Ethical Practice, is designed to help educational institutions engage in expanded internationalization in a manner that is consistent with the highest values of Canadian education.

Meet the Authors



Robert Gough is the Director of International Internships and Development at Western University. Bob was instrumental in creating the Western Heads East program, a collaboration between Western staff, students, faculty and African partners using probiotic yoghurt social enterprises to empower women while bringing health to their communities. Working with student interns and community partners in East Africa sparked Bob's interest to pursue a master's degree in Comparative and International Education at Western University, conducting research into perspective transformation, and pursuing mutual and reciprocal relationships in Global North and South partnerships. Mr. Gough may be reached at bob.gough@uwo.ca.



Farzana Karim-Haji is the Director of University Partnerships at the Aga Khan University, responsible for building, managing and developing strategic academic partnerships with national and international universities at the Aga Khan University and within the Aga Khan Development Network (AKDN). She has also been instrumental in establishing the University's first International Internship Programme bringing interns to nine countries in East Africa, the Middle East and in South and Central Asia. Previously, Farzana worked at the United Nations Development Programme (UNDP), as a policy specialist on development issues, and has consulted for the United Nations Development Fund for Women (UNIFEM) in the area of human rights. She received her Bachelors in Anthropology from UC Berkeley, and her Masters in International Development from the London School of Economics and Political Science. Ms. Karim-Haji may be reached at farzana.karimhaji@aku.edu.



Pamela Roy has over 12 years of experience in international higher education and constituent relations. She is the founder and lead consultant of Consultancy for Global Higher Education, which offers personalized project management and strategic leadership to universities, non-profit philanthropic and non-governmental organizations. Dr. Roy has committed her scholarly background and creative leadership abilities to foster youth education and community-building at local, national and international levels. She is also an artist whose vision is embedded in her everyday work. She is based in Toronto, Canada and works with clients across the globe. Among others, she has served as a Consultant for The MasterCard Foundation, one of the largest independent foundations in the world providing access to education, skills training, and financial services for people living in poverty, primarily in Sub-Saharan Africa. Her research expertise includes the global professoriate, gender and economic empowerment, and educational success of learners in international contexts. Dr. Roy may be reached at inquiry@pamelaroy.net.

Invited Contributor



Rebecca Tiessen is an Associate Professor who joined the School of International Development and Global Studies at the University of Ottawa in July 2013. Previously, she taught at Dalhousie University (1999-2007) and the Royal Military College of Canada where she was the Canada Research Chair in Global Studies (2007-2013). Her research interests include

gender and development and the role of Canada and Canadians in the world. Specifically, her work has focused on gender inequality in the Global South, human security, Canadian foreign aid policy, global citizenship and youth volunteer abroad programs. Her research has focussed primarily on countries in sub-Saharan Africa (Malawi, Zimbabwe, Kenya, Ghana, Uganda, Ethiopia and South Sudan). Her most recent book is titled *Globetrotting or Global Citizenship: the Perils and Potential of International Experiential Learning* (co-edited with Robert Huish). She teaches courses in international development studies, gender and development and global studies/global citizenship. Dr. Tiessen may be reached at rebecca.tiessen@uottawa.ca.

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