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# Perspectives on Lifelong Learning and Global Citizenship

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ISSN 2523-3084 ISSN 2523-3092 (electronic)
Sustainable Development Goals Series
ISBN 978-3-031-00973-0 ISBN 978-3-031-00974-7 (eBook)
https://doi.org/10.1007/978-3-031-00974-7



This Springer imprint is published by the registered company Springer Nature Switzerland AG
The registered company address is: Gewerbestrasse 11, 6330 Cham, Switzerland

# Foreword

On January 6, 2021, I along with many people around the world, watched in horror as a group of white people violently stormed the U.S. Capital, attacking police and security officers, destroying property, all in an attempt to overturn the results of the 2020 presidential election. In this attempted coup, 5 people were killed, and 138 police officers were injured.[1]

On January 7–9, 2021, I was part of a very different international gathering, the NCSE Drawdown 2021 Conference, "Research to Action: Science and Solutions for a Planet Under Pressure". This conference "brought together diverse communities to share the latest scientific research and plan real-world actions to achieve the regenerative future we want." The conference was virtual and was attended by approximately 3500 people from around the world. It was convened by Project Drawdown and the Global Council for Science and the Environment. During these three days, we explored how we can work together to address the growing climate crisis in a way that is environmentally sound and socially just. These were activists, students, teachers, scientists, engineers, governmental and business leaders, all committed to creating a regenerative economy, and in so doing, learning from the wisdom of indigenous peoples from Africa, Australia and the Americas, supporting the contributions of women and girls, and addressing racial inequities and establishing racial justice.[2]

[1] For a detailed description of the assault, see the special report in *The New York Times*, "Day of Rage: How the Attack on the Capitol Unfolded, Moment by Moment," A Special Section, *The New York Times*, August 15, 2021, pages 1- 8. For accounts of those killed and injured, see these two reports in *The New York Times*: https://www.nytimes.com/2021/01/11/us/who-died-in-capitol-building-attack.htmlhttps://www.nytimes.com/2021/02/11/us/politics/capitol-riot-police-officer-injuries.html.

[2] Paul Hawken, Drawdown: The Most Comprehensive Plan Ever Proposed to Reverse Global Warming. (New York: Penguin Books, 2017); See also the work of Project Drawdown https://drawdown.org/The mission of the Global Council for Science and the Environment (GCSE) "is to improve the scientific basis of environmental policy- and decision-making. GCSE specializes in programs that foster collaboration between the diverse institutions and individuals creating and using environmental knowledge including research, education, environmental, and business organizations." https://www.gcsedrawdown2021.org/.

Both of these January events have deep roots. Project Drawdown was founded in 2014 to bring together the research and activism of people throughout the world who are countering the threat of human extinction caused by extractive and exploitative capitalism, learning from indigenous peoples and from racial minorities about how these forms of economic life have been devastating to other human communities and to the rest of the living natural world. This is an attempt to learn from indigenous wisdom and build economic systems that are resolutely anti-racist and are thoroughly regenerative—enabling the healing and thriving of all dimensions of the natural world. This is an international movement of people that endorse and seek to live out the challenges and opportunities of global citizenship, and in so doing, embody the United Nations Sustainable Development Goals that were adopted in 2015.

The attempted coup on January 6, 2021, in the United States, is not an aberration but is part of an ongoing threat to the very existence of democracy throughout the world. On November 22, 2021, the International Institute for Democracy and Electoral Assistance, based in Stockholm, Sweden, released its 2021 report on "The Global State of Democracy." The conclusions are grim:

> The Global State of Democracy 2021 shows that more countries than ever are suffering from 'democratic erosion' (decline in democratic quality), including in established democracies. The number of countries undergoing 'democratic backsliding' (a more severe and deliberate kind of democratic erosion) has never been as high as in the last decade, and includes regional geopolitical and economic powers such as Brazil, India and the United States. More than a quarter of the world's population now live in democratically backsliding countries. Together with those living in outright non-democratic regimes, they make up more than two-thirds of the world's population.[3]

What does it take to contain the assaults on the democratic process that are occurring throughout the world, and were so clearly manifest on January 6? And what does it take to nurture and expand the catalytic and creative work of those seeking to build regenerative, equitable and globally engaged communities?

I am deeply grateful to the authors of this book, activists, students, engineers, scientists and teachers from Australia, South Africa, Armenia and the United States who are demonstrating what is required to counter the violent extremism and nurture and expand vibrant collective activism. To counter authoritarianism in all its forms, we need alternative forms of belonging, a self-critical and expansive form of global citizenship that genuinely recognizes and embraces the challenge of seeking the flourishing of all, forthrightly acknowledges the damage of extractive and exploitative economic and political systems of the past and present, and wholeheartedly welcomes the challenge of learning how to live in reciprocity and responsibility with each other and with the natural world that sustains us.

[3] The Global State of Democracy, p. ix https://www.idea.int/gsod/sites/default/files/2021-11/the-global-state-of-democracy-2021_0.pdf, p. vii.

There is a growing understanding of what a genuinely inclusive sense of citizenship entails, working with and not for others for an expansive common good. This book helps us understand why such global engagement matters, how it can be expressed, and how it can be taught in praxis grounded education across the lifespan, from preschool to adult learning.

The work of catalytic and inclusive global citizenship takes multiple forms and emerges out of the forthright engagement with three challenges. *First, what does it mean to belong to a group, a people, a world?* What does it mean to belong to a larger community, and, as an individual, to find meaning and purpose in working with others for a collective good? This is a fundamental challenge of our time and is at the core of the current rise of authoritarianism and violent extremism worldwide.

Leading political scientists have concluded that roughly 25% of the human population worldwide is consistently authoritarian. Authoritarians value community based on hierarchy, order, and sameness, and respect leaders who are "simple, powerful and punitive." (Taub) There is a larger subset of the population, roughly 50%, whose authoritarianism is episodic, not constitutive, evoked under conditions of fear, and emerging even in response to extensive social, economic and political change that to many is perceived as positive (Hetherington and Weiler, 2009).[4]

The political scientist Karen Stenner goes so far as to say that we have to choose between authoritarianism and libertarianism, cohesive community or emancipated individualism. With these scales, the choice is community *or* emancipated individualism, obedience and belonging *or* independence and creativity (Stenner, 2005, 330). These scales are fundamentally limited and do not adequately reflect the other options that we actually have as human beings.[5] In fact, in their 2018 study, Hetherington and Weiler excluded people of color from their study because their answers did match this divide between individualism and community (Hetherington and Weiler, 2018).

This is significant because we find in much of the work of people who are African American, Latinx and Native American a very different view of social order. Here we find traditions in which the real choice is not individualism *or* belonging, but the choice is that of *forms* of belonging, and how to responsibly use our individual gifts in service to a wider and larger social good. We see here the desire for generative interdependence, a community that fully values diversity and connection, that nurtures creativity and scientific rigor, that embodies responsibility for others and the freedom to find

[4] According to Hetherington and Weiler, "there are…fewer Americans at the nonauthoritarian pole than at the authoritarian pole and the center of gravity of the distribution remains on the authoritarian side of the scale." P. 62. In their 2006 study, only about 25% of the population was solidly non-authoritarian. p.51 Marc J. Hetherington and Jonathan Weiler, *Authoritarianism and Polarization in American Politics.* Cambridge: Cambridge University Press. 2009.

[5] I provide a more thorough analysis of authoritarianism in *After the Protests Are Heard: Enacting Civic Engagement and Social Transformation*. New York: NYU Press. 2019.

new and better ways of living out, and creating, expansive human communities of connection, respect and cooperation.[6]

As Cory Booker, senator from New Jersey, stated at the Democratic National Convention in 2016, we have not just a declaration of independence, but one of interdependence. What is missing in much of the literature on authoritarianism is a recognition that what fuels interdependent creativity and expansive civic engagement are not emancipated individualism but openness to the new grounded in the solidity of the same. The "same" is generative connections between adults and youth, and community practices of resilience, acknowledging and learning from both mistakes and successes.

It is just the need for such generative connections that are driving the rise of violent extremism throughout the world. In January 2021, the Counter Extremism Project, an international research group that studies terrorism worldwide, released a major study that had been conducted in November 2020 on global extreme right-wing movements and what is being done to contain this violence now and prevent its rise in the future. At the core of violent white supremacy is a particular construction of social identity in which to belong is to dominate. The Counter Extremism Project found that for violent extremists, the "white race" is thought to be morally and intellectually superior and its freedom is expressed in domination, exploitation and control of others. They claimed that this threat is ongoing and will likely remain. Ongoing vigilance is, therefore, essential. They also stated that there are alternative constructions of cultural identity grounded in a commitment to the flourishing of all and an openness to the rigor of self-critical social engagement that can be sustained and supported. (Marcori, 2020)

Similar conclusions were presented on May 5, 2021, at the 2021 Stockholm Forum on Peace and Development by a panel on Preventing Violent Extremism, jointly organized by the European Union Institute for Security Studies and the Finish Institute of International Affairs. Their conclusion was clear and compelling. They found that the primary driver of violent extremism of all sorts is not fear, but a need for belonging, for being part of a broader community. They stated that the challenge is not just reacting to such extremism after it occurs, but finding ways to prevent the radicalization of youth by creating more expansive forms of belonging, and finding ways of breaking the links between digital platforms and violent extremism (Preventing Violent Extremism: New Entry Points for Collective Action. Expert Roundtable. May 5, 2021. 2021 Stockholm Forum on Peace and Development).

[6] For a rich description of the ethical challenges and political power of cohesive communities based on interdependence and collective problem-solving see De La Torre, Miguel, *Latina/o Social Ethics: Moving Beyond Eurocentric Moral Thinking*. Waco Texas: Baylor University Press. 2010; Collins, Patricia Hill, *Fighting Words: Black Women and the Search for Justice*. Minneapolis: University of Minnesota Press, 1998; Coleman, Monica A., *Making a Way out of No Way* (Minneapolis: Fortress Press) 2008; Baker-Fletcher, Karen and Garth Kasimu Baker-Fletcher, *My Sister, My Brother: Womanist and Xodus God-Talk*. Maryknoll, New York: Orbis Books, 1997; King, Thomas (2003). *The Truth About Stories: A Native Narrative*. Minneapolis: University of Minnesota Press.; Kimmerer, Robin Wall, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Minneapolis: Milkweed Editions. 2013.

What might it take to provide alternative forms of belonging? The theological educator Dr. Willie James Jennings examines this phenomenon in his book, *After Whiteness: An Education in Belonging*. He describes the construction of whiteness as a form of identity in which what is elevated as the ideal is "white self-sufficient masculinity, defined by possession, control and mastery" (Jennings, 2020, 10). This racial construct has justified the violent exploitation of colonialism and slavery in the past and is justifying the defense and reassertion of such dominance in the present. Jennings calls all of us to a radically different form of being and of community. Rather than the colonial imposition of control and disregard for the social, political and economic wisdom of indigenous peoples of Africa, the Americas and Australia, he invites us into the gift of *non-knowing*—of being genuinely open to learning from and with other peoples (Jennings, 112).

Jennings urges us to take up the task of naming the way colonialism failed to see the integrity of others, and then to move ourselves to accountable and resilient forms of learning with and working with other peoples (Jennings, 40–42). Once freed, oppressors can participate in a deeper reality of engagement with others, what Jennings calls entanglement. Entanglement is the "cultivation of a new sense of shared habitation," no longer seeking mastery or possession, and instead, genuinely learning from and with others. Jennings states that at the core of this radical entanglement is the "glorious energy of not knowing," the ability to genuinely listen and learn from others (Jennings, 118).

It is this "cultivation of a new sense of shared habitation" that we see at the core of expansive and self-critical global citizenship. *Here is our second challenge.* At the core of global citizenship is learning from each other and being willing and able to frankly acknowledge the limits of our own knowledge, the likelihood of making mistakes, and realizing that it is through such collective learning experiences that we can discover how to produce food in a regenerative manner, create expansive and equitable systems of public health, education and transportation.

The challenge here is twofold, on the one hand, our knowledge as individuals and as members of a particular culture, profession, or academic discipline, is always partial. This reality is captured well in the fundamental insights of Engaged Buddhism. Our interactions are a process of knowing and non-knowing—offering what we know and being genuinely open to what we cannot know in advance, the knowledge and perspectives of others (Abe, Thich Nhat Hanh, Welch).

Secondly, this process also requires the opposite of motivated reasoning, the phenomenon by which people resist learning from new information that counters previously held views. In 2006, the political scientists Charles S. Taber and Milton Lodge published a major study of motivated reasoning in which they presented people with "a balanced set of pro and con arguments" about gun control and affirmative actions. They stated that "despite our best efforts to promote the evenhanded treatment of policy arguments in our studies, we find consistent evidence of directional partisan bias, the prior attitude effect, disconfirmation bias and confirmation bias—with a substantial attitude polarization as the result" (Tabor and Lodge, 23).

Tabor and Lodge's conclusions are telling. Many people think that information that confirms their prior beliefs is strong and relevant, and quickly dismiss evidence that challenges those beliefs. Furthermore, many people actively seek out information that confirms their beliefs and avoid evidence that is challenging. While this is a strong tendency, the work of Global Citizenship Education intentionally cultivates a radically different form of reasoning. Rather than the fervent defense of prior held beliefs, there can be a recognition that we will be wrong, we will make mistakes, and that we need what the ecologist Wes Jackson calls an "ignorance-based world-view," a recognition that we are always more ignorant than knowledgeable and always will be (Jackson).

While some groups and individuals readily embrace and take delight in the play of growth and ambiguity, the adventure of audacity and humility, others find that same experience to be frightening and disorienting. This is not surprising since, as Dr. Jenkins wrote, for many people, not just those who are members of dominant groups, their education has been shaped by the construction of individual knowledge and wellbeing based on possession, control and mastery.

To help people unlearn these patterns of knowing and acting and learn new ways of being with each other requires a lifelong education experience and can begin at pre-k and continue through all of our education and then in our work as professionals and citizens. We can learn how to see each other's strengths, teach each other, learn from each other, grow together and create together. Here we may have a lifelong pedagogy not just of the oppressed, as articulated by Paolo Freire, but a lifelong pedagogy of the oppressor. In 1973, Gustavo Gutierrez, a Peruvian Dominican priest, and one of the founders of liberation theology, wrote that the theology of liberation frees the oppressed from their marginalization and exploitation and frees the oppressor from their isolation, alienation, and arrogance. Thus freed, we can work together as global citizens for genuinely mutual flourishing and healing (Gutierrez, 1973, 275).

The power of this work, and the gift that it can provide, is described well by Robin Wall Kimmerer, botanist, and member of the Potawatomie nation. Kimmerer describes a process of knowing and engaging the world that is both a freedom from being oppressed and freedom from being an oppressor. In addition to seeing our gifts, and learning to use them in responsible ways, Kimmerer challenges us to see and check our constitutive evil. She tells the story of the Windigo, a person driven by greediness with a heart as cold as ice, only focused on their own needs. Once focused only on one's own needs, the longing for more becomes both insatiable and ruthless, even leading one to experience pleasure in taking from others and causing pain to others.[7]

Kimmerer provides a compelling account of the way in which the Windigo shapes the lives of so many of us, not only indigenous peoples. She sees the Windigo at the core of rapacious globalization and exploitative and

[7] Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Minneapolis: Milkweed Editions. 2013, pp. 7, 377).

extractive capitalism. The wisdom here is pointed. We *can* see this greed and violence and contain it in others, and we *must* see it and contain it in ourselves:

> Gratitude for all the earth has given us lends us courage to turn and face the Windigo that stalks us to refuse to participate in an economy that destroys the beloved earth to line the pockets of the greedy, to demand an economy that is aligned with life, not stacked against it. It's easy to write that, harder to do.[8]

While we can find antidotes to the Windigo, we cannot destroy the ongoing threat of isolation and insatiable greed. The Windigo remains a recurring temptation that can lead us away from a respectful grounding in the social and natural plenitude that could sustain us.[9]

Kimmerer weaves together the knowledge gleaned from her work as a botanist and as a student of indigenous traditions to describe what it means to live out a radically different understanding of abundance and success. While Kimmerer extols both the beauty and the possibility of living in a covenant of reciprocity, she also is forthright in her acknowledgment that it may be too late for us to correct the damage caused by a culture of individualism and heedless exploitation of the human and natural world. While we may choose to accept the covenant of reciprocity and to honor our responsibilities, Kimmerer is clear: we may not know how to restore damaged ecosystems or know how to live with the natural world in a way that is equitable and sustainable.[10]

Knowing what is good, and wanting to do the good, does not mean that we know how to enact the good. *Here, then, is our third challenge*. It is for just this reason that we need a form of global citizenship and civic engagement grounded in an ethic of risk. I first became aware of the ethic of risk as a formal concept from the writing, teaching and activism of Dr. Katie Geneva Cannon. In the 1980s, we both taught in Cambridge, Massachusetts, and I learned from and with her how to create forms of theological education and political activism that were genuinely and expansive liberative.

In 1988, Dr. Cannon published a groundbreaking exploration of "the moral wisdom found in the black women's literary tradition." She claimed that we find in the work of African American women a moral wisdom, a tradition of strength and persistence that is one of the richest heritages facing humankind. Cannon speaks of "unshouted courage," and states that "it is the incentive to facilitate change, to chip away the oppressive structures bit by bit, to celebrate and rename their experiences in empowering ways." (Cannon, 1988, 75–98) These writers name what they see in the lives of many African American writers, activists, and communities, an ethic of risk and a definition of responsible action within the limits of bounded power. They describe the nature of responsible action when control is impossible and name the resources that evoke persistent defiance and resistance in the face of repeated defeats (Welch, 2000, 45).

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[8] Ibid., p. 377.

[9] Ibid.

[10] Ibid., p. 304.

The ethic of risk is characterized by three elements, each of which is essential to maintain resistance in the face of overwhelming odds: a redefinition of responsible action, grounding in community, and strategic risk-taking. First, responsible action does not mean the certain achievement of desired ends but the creation of a matrix in which further actions are possible, the creation of the conditions of possibility for desired social ends. Second, responsible action as the creation of a matrix for further resistance is sustained and enabled by participation in an extensive community, a community that offers support in struggle and constitutes the context for work that spans generations. Third, strategic risk-taking is the choice of actions with an ongoing openness to learning from both unanticipated failures and successes. There is no guarantee that any initiative will completely succeed or be free from unintended side effects. We can, however, put in place ongoing vigilance and resilience to learn from mistakes and failures (Welch, 2000, 46–48).

As ever-learning and ever-growing global citizens, we can live out an ethos of expansive interdependence. In so doing, we will not be creating something new, but will be embracing and embodying wisdom that many peoples have known for centuries. We can learn from the wisdom of indigenous peoples and from the Global Majority how to live in reciprocity, responsibility and mutuality, learn from and with each other how to honor other people, and how to honor this natural world that sustains us, and, if we are aware, delights us.

Sharon D. Welch

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# Introduction

1

Whitney Szmodis and Sarah Stanlick

**Abstract**

Global learning stands at a crossroads. In recent decades, higher education has experienced dramatic growth in the volume and quality of international education. Global citizenship education principles are increasingly imbued in K-12 education. Large advocacy organizations like Global Citizen have emerged to increase awareness about the most pressing humanitarian issues of our time. More individuals, from youth through seniors, are interested in engaging in the world to address these issues and adopt an active citizen identity. This volume is a collaboration of voices from across the globe that share the successes and challenges of global citizenship education with the United Nations Sustainable Development Goal 4 in mind: Ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all, with the intent that all learners will acquire the knowledge, skills, and attitudes necessary to promote "sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development" (UN Sustainable Development Goal, target 4.7). It is through this lens that we showcase the work of researchers, practitioners, civil society, and thought leaders in global citizenship for lifelong learning. Beyond the walls of schoolhouses and national borders, global citizenship is something that can be leveraged at any age and stage, if we can cultivate the agency and tools to promote the rights and dignity of all.

**Keyword**

Lifelong Learning and Global Citizenship · Global Citizenship and Adult Learning · Global Learning · Global Community-Based Learning · Global Citizenship Education · Community Education

In recent decades, there has been dramatic growth in the volume, type, and quality of global and international education experiences across the full range of educational institutions and settings. This growth is indicated by significant increases in infrastructure, programming, and funding as well as widespread interest among students and teachers/faculty/staff in internationalizing curricula. The principles of global citizenship education

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S. Stanlick and W. Szmodis (eds.), *Perspectives on Lifelong Learning and Global Citizenship*, Sustainable Development Goals Series, https://doi.org/10.1007/978-3-031-00974-7_1

(GCE)—for example, valuing diversity, commitment to civic participation, and cooperation (Oxfam 2015)—are increasingly imbued in P-12 and post-secondary education. Internationally, learners from early childhood through secondary age are increasingly afforded opportunities to develop an orientation toward the world that emphasizes a civic identity. Further, cross-border travel and technology-based school exchanges (e.g., global virtual classrooms with students connecting with other learners of their age) are enabling connections across borders geographic and societal, for those fortunate enough to have access to technology and internet connectivity. Prior to the pandemic pause, increasing numbers of older adults were engaging in the Peace Corps, continuing a lifelong relationship with global learning and active citizenship. Large advocacy organizations such as Global Citizen (US), Oxfam (UK), and The Global Citizenship Foundation (India) have emerged to increase awareness about the most pressing humanitarian issues of our time (i.e., the grand challenges articulated in the UN's Sustainable Development Goals [SDG]). More and more individuals, from youth to senior citizens, are interested in engaging in, and with, the global community to address global issues—including in their local manifestations. In other words, we are increasingly adopting identities as actively engaged global citizens.

From rural schoolhouses to the secretariat at the United Nations, we are ever-more aware that the world needs global citizens to address the grand challenges of our time: ecological sustainability, economic inequality, public health, nationalism and isolationism, human rights, food security, education, violence, and poverty, to name but a few of the most pressing, intertwined challenges we face. A thriving future—indeed, a future at all—hinges, in part, on the capacity of individuals and society at large to have the skill-sets, mindsets, and operational frameworks to cooperate, collaborate, and critique when it comes to matters of equity and justice. While we do not want to privilege the GC experience entirely on individuals, we recognize education's role in developing individuals who can play a critical role in the social change model toward systemic change. Andreotti (2014) emphasizes the need for moving beyond the pluralistic, or cosmopolitan view of global citizenship to a more critical, highly reflective assessment of power, privilege, and context. Such reframing would help develop learners and communities who are capable of challenging power and privilege while at the same time understanding our interdependence. Cameron (2018) frames this as "thick" global citizenship—building from Dobson's (2006) thick cosmopolitanism—that centers on ethical and moral obligations in our grappling with and realizing of a global citizen identity. For instance, Guerrieri and Sgoutas-Emch (2016) found that ongoing professional development through faculty learning communities focused on critical global inquiry and engagement helped to disrupt narratives in the global learning space (e.g., Global North/Global South assumptions of "development", critiques of helping and aid, etc.) shifting those perspectives for faculty then impacts the way in which material was being taught, student activities were being designed, and cohorts of students then demanded better or different from their other global experiences. This is but one way in which individual change can reverberate beyond the specific learning experience to a wider sphere of influence.

The relationship between individual–society–system is critical for learning related to global citizenship education. Never was this more evident than during the global pandemic (i.e., COVID-19) in which, at press time, we are still deeply entrenched, albeit beginning to experience glimmers of hope as vaccinations spread within and beyond more countries and regions around the world. We have been reminded almost daily during the pandemic of our human fragility but also our strength when we harness our collective will and live out awareness of our interdependence. Children and musicians, celebrities and scientists, frontline workers and engineers came together virtually on so many occasions to raise awareness and funds, to share ideas and equipment, and to send encouragement and condolences. Universities turned their makerspaces into personal protective equipment (PPE) factories. Artists offered free performances

online to those quarantined at home. People offered their unique talents and the resources they had to help one another move through the long days and weeks and months of isolation, fear, and loss. This is not a substitute for such structures as international policy agreements and data-sharing networks, these connections among individuals who see themselves and others as fellow global citizens and who act accordingly are a vital—in the true sense of the word: life-giving—elements of coming to understand, ameliorate, and overcome our common challenges and to co-create our common future.

Alongside and intertwined with the biological pandemic, a societal pandemic was also brought to the fore in 2020. Racial injustice, the vestiges and continued impact of settler-colonialism (i.e., the displacement of indigenous people from their land and the consequent erasure of their society and culture), and the inequities that stem from that history were exacerbated during the pandemic. There was much to be troubled by in the US context, as political operatives who wish to uphold white supremacy stormed the Capitol in January 2021. Threats to democracy have plagued Myanmar and Hong Kong, with brutal responses to dissidents and journalists. QAnon conspiracy theories have reached far beyond the US and Germany has seen an increase in white supremacist action and marches that deny COVID-19 exists while concurrently propagating white genocide theory. Thus, developing critical global citizenship skillsets and mindsets are especially timely in the context of a highly connected world that is both opening and contracting at the same time. The very technological platforms that can serve to connect and uplift justice-oriented social movements can also be a space for shaming, shutdown, and the transmission of misinformation and/or hateful rhetoric.

The state of the world and our recent shared difficulties propelled our thinking for this volume. We imagine global citizenship education not as a panacea, but as a critical part of the ability of our learners and ourselves to continue to develop critical, justice-oriented skills that could impact our world. So often, "global citizenship" can be used as shorthand for a kind of gentle cosmopolitanism or well-meaning pluralism that is something out of a 1970s Coca-Cola advertisement. A well-meaning anecdote or widespread promotional campaign does not substitute for a fully invested advocate. Rather, the concept of what it means to be a global citizen is compromised when one does not have strong frameworks for understanding and action. We need more tangible frameworks for active global citizenship to address the challenges we face as a burgeoning movement. And, while it is clear that we have so much to be hopeful about in the realm of global citizenship, there remain deep, dangerous divides that threaten to undermine the pedagogy of hope. This hope, realized as education's capacity to increase awareness of social reality through reflection and action that Friere (2021) brought to the global stage, is an evolution of teaching and ownership of the role of global citizens in our broader communities. Between the resurgence of populism and isolationism, coupled with a pandemic that has grounded most of the study abroad and international experiential education opportunities around the world, global learning is at the crossroads. Stemming from a year of critical challenges and clear manifestation of global inequities, we have the opportunity to think critically and carefully about how we plan, facilitate, and evaluate global learning and, what's more, shift our focus to global citizenship identity cultivation. And in that global citizenship educational space, how can we nudge, call in, or walk alongside others in pursuit of righting some of those global inequities.

We find hope in multinational structures such as the United Nations (UN) SDGs, in local action networks cultivated in place-based global citizenship movements, and in "found pilots" (examples of grassroots innovation and organizing) within, through, or parallel to networks that are utilizing educational technology to connect partners around the world. This volume highlights these three threads: inclusive and equitable quality education, lifelong learning, and global citizen identity development to help us understand the transformative capacity for global citizenship education on ourselves, our communities, and our

world. We will provide some examples (and potential inspiration) for ways in which this work can be done in different contexts. From hyper-local to multinational, Global North and Global South, pre-kindergarten to university, the chapters in this book provide examples and case studies of global citizenship education in practice. Throughout this volume, authors bring into dialog and discourse voices from differing, critical, and considered viewpoints on global citizenship education.

The framing for the series of which this book is a part is grounded in the UN SDGs. Our inspiration for this volume is operationalized in SDG 4: Ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all. For us, global citizenship education is the vehicle and the framework for this goal to be realized. The intent is that all learners will acquire the knowledge, skills, and attitudes necessary to promote "sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development" (UN Sustainable Development Goal, target 4.7). As Wals and Lenglet (2016) outline, sustainability citizenship has mirrored the growth of global citizenship, also emerging in recent years as a way of understanding the rights and responsibilities of global citizens in advocating for, creating, and maintaining healthy environments locally and globally.

It is important to note that this work also connects to the process that has been undertaken through the UNESCO Institute for Lifelong Learning through the CONFINTEA convenings. We can trace this history of transformative global education for peace to 1949, when the first CONFINTEA (from their French acronym: CONFérence INTernationale sur l'Education des Adultes) was held following the end of the Second World War. This group has met, co-inquired, and co-created contextualized goals to support adult learning in contextualized, regional, and deep ways for over 70 years. UNESCO member states monitor and support states to reaffirm and live their commitments to adult education and lifelong learning as it pertains to "promoting world peace and international understanding" (CONFINTEA 2022). Its most recent publication, the *Global Report on Adult Learning and Education (GRALE 5)*, is to be published in 2022, the group advocates for strengthened active and global citizenship education (UNESCO ILL 2022). This report, a continuation of the 2019 report, emphasizes that there are significant concerns related to our understanding of the full participation of individuals in global education is severely lacking, under-tracked, and misunderstood (UNESCO ILL 2019).

In the spirit of CONFINTEA, we affirm the power of education to bring about peace and sustainability and provide examples of that work in practice and theory throughout this volume. If we can harness the transformative nature of global and sustainability citizenship education, we can support the lifespan development of leaders willing to take on our global grand challenges for a healthier, thriving world. It is through this lens that we showcase the work of researchers, practitioners, members of civil society, and thought leaders in global citizenship. Beyond the walls of schoolhouses and national borders, global citizenship can be leveraged at any age and stage for the betterment of our ecosystems—political, social, and environmental. If we can foster dialog that cultivates the agency and tools to promote the rights and dignity of all, its transformative potential can be realized. Finally, we will lay the groundwork for the future of global citizenship: Where are we now, where do we go from here, and how does this fit into a lifelong learning context?

*Critical questions that we address throughout the book include*:

- What formal and informal educational opportunities develop that ethos and accountability beyond formal classrooms?
- How does one become a global citizen regardless of age, circumstance, or educational access?

- What voices are overlooked, marginalized, or erased in the discussion of global citizenship education?
- How do learners navigate and adapt their relationship to the world as they learn and process new information about it? How can they keep a values-engaged core while staying attuned to new information?
- How do we serve as ethical and humble global activists while not diminishing the agency of communities of which we may not be a part?
- How might lifelong learners navigate and adapt to new information and experiences while also feeling a sense of confidence and structure in themselves?
- How do we appreciate the differences while also finding and cultivating belonging in our communities local and global?
- With all of this individual identity work, how might we use that individual work to address the inequalities that have yet to be eradicated in a systematic way?
- What might be the roles and potential of global citizenship education in understanding and addressing disparities that have been exacerbated in our many crises?

In this volume, we hear from authors spanning continents and contexts—from agricultural education in Hawaii to global citizen educator identity in the South African university setting. We have assembled a group of authors with diverse identities, roles, and lenses. Students, faculty, staff, community organizers, philosophers, and social service providers help us to consider the many ways that global citizenship education can be realized in local and global contexts. The volume begins by focusing on holistic and critical lenses on GCE. We want to not only highlight various theoretical, conceptual, and philosophical views of global citizenship, but also orient readers toward a critical manifestation of global citizenship. MacMillan and Carlise reflect on the evolving critical nature of GC and the identity work needed to check our own power, privilege, and lenses as GC educators. Exploring their context at the University of Cape Town, they identify the tension between knowledge acquisition and identity development in more traditional frameworks of global citizenship. Advocating a more critical approach, they encourage us to make the invisible visible in our educational processes, engaging values alongside knowledge and providing space to attend to our whole selves, as both educators and learners.

We then move on to examples of wide-ranging initiatives that support learners in developing explicit skills of global citizenship. Our colleagues at the University of Texas, El Paso (UTEP), Villalobos, Nuñez-Mchiri, Gonzalez, and Sirin, explore the impact of radical empathy on global citizenship education through the example of their work at a Hispanic-Serving Institution (HSI) in the US-Mexico border. The team from UTEP examines the importance of recognizing and honoring differences while not reinforcing divisiveness and othering in the context of GCE that takes the form of high-impact practices such as service-learning and community-engaged research. The subsequent chapter by Valencia-Forrester offers a case study of engaged social impact projects, from one of the largest educational institutions in Australia. The large, diverse population of learners was driven to address social change and realized that drive by participating in remote internships during the pandemic. This digital space allowed students to live their global citizen identity—through civic engagement, social justice, and critical inquiry. She proposes a "fourth space" in which educators, learners, and social service agencies can come together in holistic partnerships for personal and professional goal attainment.

Equity, justice, and transformation have a strong presence in several of the chapters in this volume. Pierson and Higbie describe a multi-sector partnership focused on creating a curriculum for use in both high- and low-resource settings to advance women's rights and feminist practice in global development. Grace and Anderson imagine feminist praxis as an influence on early childhood education, highlighting both SDG 4 (education) and 5 (gender equality) as important focal areas in the education of

burgeoning global citizens. Hastings and Mikaeleyan continue that thread in their examination of developing global citizen identity, agency, and capacity among young women in Armenia. Their chapter offers a powerful example of mentorship outside of formal classroom spaces and through iterative praxis and developmental scaffolding.

Issues related to public health and wellness provide context for this volume's exploration of GCE, as authors imagine related, practical interventions through local agriculture. Santini and Smith call attention to some of the ways in which global citizenship is realized in public health spaces, as both a functional framework for engagement and identity to be cultivated among public health providers. Kuhn and Eng provide a case study of an engaged agricultural program involving native Hawaiian students and their families that promotes the importance of shared learning experience in the cultivation of healthy lifestyles and of relationships within families and local communities.

To conclude the volume, we focus on efforts to engage creatively across boundaries real and imagined. A multi-institutional team from the Community-based Global Learning Collaborative, Brandauer, Sabato, Reynolds, and Hartman review their online, adaptable global interdependence curriculum. This "Global Interdependence Toolkit" is a web-based resource with customizable modules that allow any learners or educators to explore topics from cultural humility to place-based inquiry. We (Szmodis and Stanlick) close the volume with reflections on the importance of embracing and leveraging disruptive, uncomfortable, and challenging spaces, arguing that it is within such spaces that educators and learners can best push our own boundaries and deepen our own learning and growth. We share examples of having gone beyond our own comfort zones to create activities of play, perspective-taking, and embodiment in global citizenship education focused on identity development across a range of adult education settings (post-secondary, community, and multinational learning communities).

Whether implicitly or explicitly, all the chapters in this volume connect meaningfully to SDG 4 in that they provide critical insight into the multifaceted complexities of lifelong learning while promoting the inclusive and equitable quality education and promote lifelong learning opportunities for all that is at the very essence of universal principles outlined by the SDGs. As believers in the power of multinational, multisector collaboration to catalyze change, we see the SDGs as an important framework to provide both vision and operational goals for a future that is more inclusive and sustainable for all.

Global citizenship education can help us to examine our "roles, positions and workings of education in an increasingly unpredictable and unintelligible world (Pedersen et al. 2022, p. 224)." Wicked problems facing our world demand mindsets and skillsets—and an orientation toward resilience and perseverance—that can appreciate the complexity while also not being overwhelmed by it. Our next generation of global leaders must be able to collaborate and be willing to repeatedly nudge the world in their sphere of influence. As a colleague in biochemistry explains the vector sum phenomenon, when you add the magnitude and directions of two vector spaces, a net positive can be achieved when they are moving in relatively the same direction. Similarly, with the SDGs, there is the potential for many actors to be working toward large-scale transformation in contexts from local to global. Global citizenship education, guided by the set of 17 SDGs, and explicitly grounded in SDG 4 is both a strategy to instill practices, skills, and principles in learners and a catalyst for lasting change.

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# The Educator in Global Citizenship Education: Centering Context and Enabling Being

2

Janice McMillan and Janine Carlse

**Abstract**

Global citizenship is a complex, contested concept that is both widely used but inconsistently realised. This complexity and global focus oftentimes obscure its local, contextual nature and the individual's relationships to the definition. Issues of identity, place, and inclusion are central to global citizenship, but how might we better articulate and explore that relationship? This chapter frames global citizenship as a highly contextual experience that must consider multiple ways of knowing and acknowledge the centrality of the student experience, in all its complexity. The authors of this paper are both educators in a higher education institution in the global South and share a commitment to centring students in their pedagogy, working within the framework of social justice, with a desire for a transformed higher education context. Through an exploration of their own educational and professional trajectories, in dialogue with the political and social movements that have shaped South African university–community relations, the authors model the process of necessary identity work for GC educators to address what has influenced their practice and perspective on global citizenship. The chapter begins by giving context to the Global Citizenship Programme at the University of Cape Town, an undergraduate programme that has been led by both Carlse and McMillan. The second section focuses on the practice of GCE that developed in the programme. They then move into a detailed exploration of the role of the educator in GCE through positionality, influences, and pedagogical approaches. The chapter closes with a discussion about how the COVID-19 moment has presented both opportunity and challenge for GCE, with new modalities, increased appreciation for non-university teachers of GCE, and hopes for the future.

**Keywords**

Global citizenship identity · Being · Educators · Solidarity · Ways of knowing

## 2.1 Introduction

*Global Citizenship Education (GCE) as largely framed and expanded by neo-liberal policies that are far from pursuing global solidarity, sustainability, or cross-cultural literacy (Estelles and Fischman 2020).*

*[Educator] practices are … 'locked into' a range of different institutions within which what is to*

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S. Stanlick and W. Szmodis (eds.), *Perspectives on Lifelong Learning and Global Citizenship*, Sustainable Development Goals Series, https://doi.org/10.1007/978-3-031-00974-7_2

> *count as appropriate or effective work is internally referenced, evaluated and accredited* (Millar 1997, *p. 6*).
> *The mission of universities in the years to 2050 is to take active responsibility in the development of the potential of all humans; promoting well-being and sustainability oriented towards justice, solidarity and human rights, respecting culture and diversity, creating space for dialogue and forging collaborations between local and global communities and with other levels of education, other social institutions and the economy* (Hurtad 2021).

The concept of 'Global Citizenship' is highly contested and the term is used to refer to many different practices, ways of being and belonging, and political positions (Andreotti 2014; Westheimer and Kahne 2004; Davies 2006, 2008). According to the United Nations (UN), Global Citizenship embraces the notion that we all belong to a broad community and common humanity, despite differences in political, economic, social, and cultural systems. Learning about or for global citizenship—often referred to as global citizenship education (GCE)—should, therefore, help youth develop a set of core competencies, and the UN identifies eight internationally recognised Global Citizenship competencies:

- empathy
- critical thinking and problem solving
- ability to communicate conflict resolution
- sense and security of identity
- shared universal values (human rights, justice, peace)
- respect for diversity and intercultural understanding
- recognition of global issues and their connectedness.

In addition to these eight competencies, Sustainable Development Goal 4 (SDG 4) speaks about the need to '*ensure inclusive and equitable quality education and promote lifelong learning opportunities for all*', with target 4.7 particularly emphasising the importance of sustainable development and global citizenship. However, our argument is not directly about SDG4; rather we raise a series of observations and questions emerging from our practice as GCE educators in the global South that we argue need to be addressed in GCE in any context, which contributes to the attainment of SDG4. By focussing on GCE in the higher education curriculum, our particular interest is to foreground discussions about the GCE educator, an area that is vastly under researched and underrepresented in GCE literature. Underpinning the UNESCO quote at the beginning of the paper, in which universities are being asked to take responsibility 'in the development of the potential of all humans', requires educators to be willing to stretch their current capacities and reimagine their roles. This chapter is the starting point of such a discussion.

## 2.2 Locating Ourselves: Making the (Often) Invisible, Visible

The authors of this paper are both educators in a higher education institution in the global South and share a commitment to centering students in their pedagogy, working within the framework of social justice, with a desire for a transformed higher education context. The (global) higher education context we envisage would be inclusive of multiple ways of knowing and acknowledging the centrality of the student experience, in all its complexity. It would also be a higher education context that reflects the place and history in terms of teaching and learning and renders these dimensions visible in the curriculum and pedagogical choices and frameworks. As educators, each of us approach these issues differently. These differences make visible our varied positionalities, as well as experiences of teaching and learning. Importantly for our work, we have been reflecting on our experiences and interests (shared and different) in the context of an intergenerational conversation. This has proved very generative. Importantly for this chapter, both of us are passionate about giving attention to the role of the educator in GCE as we believe that by making this role more visible, we open the possibilities to see how our work and identities can be in conversation with,

influence, and possibly disrupt, GCE practice and engagement in the global North. Such disruption is critical (Jooste and Heleta 2017) and the role of the educator is thus pivotal. We do this through a reflection of our own experience in the Global Citizenship Programme (GCP) at the University of Cape Town (UCT), South Africa.

## 2.3 Introducing Ourselves as Authors and Educators

Janice McMillan is a white cisgender South African woman who started work at UCT in adult education in 1994 after working in the NPO sector for several years. 1994 was a seminal moment in the history of South Africa and Janice joined UCT in the month that the first democratic elections were held. From the very beginning, her practice reflected strong links with civil society organisations which shaped her understanding of the importance of the relationship between the university and its wider communities/ecosystem. It is this broader society, this notion of 'the social' that is important to introduce to students and to include in teaching and learning. In this way, she saw her work as a form of 'boundary work' at the nexus of the university and society, which ultimately provided the lens for her own PhD (McMillan 2008).

Janice's teaching was strongly influenced and shaped by being 'taught' by older adults, mostly black African women students as a young facilitator. Through her engagement with her learners, she came to appreciate diversity in ways of knowing; the limits of her own academic knowledge and lived experience; and how history and context shape her own identity and role as an educator.

Transitioning to work in the field of community engagement in the later 1990s was a natural extension of her adult educator identity and she has always been particularly interested in the relational side of educational practice and the issues that need to be critically understood in terms of power and power relations. Critical pedagogy and reflective practice are a core part of adult education globally and so the practice of asking critical questions to develop new lenses to view the world has always been central in her practice, and she brought this into her teaching and research in the community engagement field as well. Finally, she draws on a sociological lens in framing pedagogical questions about context, power, and society centrally in her practice.

Janine Carlse is a woman of colour (considered 'coloured' under apartheid categories), born in the 1980s, and raised in Cape Town. Having attended public 'coloured' schools, entering UCT (a historically white institution) as a first-generation undergraduate social sciences student in 2006 brought with it many adjustments socially, culturally, and educationally. It took a while to adapt to the classroom/lecture spaces where feelings of 'imposter syndrome' would often kick in. Moving into her postgraduate studies, she came more into herself and her voice, with smaller classes and more focused research topics (religion, art, gender and sexuality, and higher education). During her postgraduate studies, Janine was also given opportunities to tutor and lecture (UCT), and work as a writing centre consultant (Stellenbosch), where she could hone certain parts of her academic identity and critical thinking.

In 2014, Janine was granted an internship under the guidance and mentorship of the Director of the Institutional Planning Department at UCT—a Freirean and firm advocate for critical pedagogies, and the value of community-engaged scholarship. Over the months leading up to #RhodesMustFall protests in 2015, Janine worked within the Social Responsiveness and Knowledge Co-op portfolios and assisted with planning curriculum transformation dialogues, all of which deeply influenced her views on the purpose of higher education as a public good. In addition, Janine first engaged with GCP when she participated in the GC1 short course in 2015 and found the space a welcome departure from the 'traditional' classroom. From 2015 to 2019, finding herself in various roles within philanthropic, private, and public higher education spaces further ignited Janine's interest in the value of alternative educational encounters informed by transformative pedagogies and practice.

Situating ourselves in this chapter and talking about ourselves as authors and educators is an important part of how we think about the practice we are trying to reflect on in this chapter. We highlight our individual perspectives and positionalities as these have shaped our educator identities. This *locatedness* is another way of rendering visible the invisible, thereby offering a challenge to the dominant rationality of 'objective' scholarly discourse. Writing oneself into practice is emerging as a useful tool for us to think aloud together, acknowledge our strengths and areas of growth, and make explicit the assumptions, values, and practices that shape us as educators in our context in South Africa. Very often practice such as global citizenship education makes assumptions about both practice and practitioners, and we hope that this chapter will help shape the conversation towards a more critical direction.

## 2.4 Identity Work for GCE Educators

The role and positionality of the educator may seem like an obvious element of GCE, yet the literature surfacing on the role of educators in higher education is limited. This needs to include aspects such as identity, educational orientation, positionality, values and principles, and how they shape practice and potentially are shaped by practice too (Stein 2018). Where it is visible, it is largely in the school context and teacher development programmes (Rapoport 2010). A theme that emerges is how challenging teachers find working in GCE in schools given the ontological (values-based) rather than epistemological (knowledge-based) orientation of these programmes, and the need for new approaches to engaging students in learning about global, often highly contested, topics (Rapoport 2010). In exploring this topic, we draw on our own experiences of working on the Global Citizenship Programme (GCP) at UCT over several years.

The chapter will be structured as follows. Part One discusses the background and context of the GCP, including the inspiration and impetus for the development of the programme more than 10 years ago (2010). Part Two focusses on the actual practice of GCE that was developed in the programme. Part Three is the substantive part of the chapter in which we discuss in some detail our thoughts about the role of the educator in GCE through our positionality, influences, and pedagogical approaches. Part Four opens a discussion about how the Covid-19 moment has presented both opportunity and challenge for GCE, particularly initiating a move into online spaces, somewhat redefining the role of the GCE educator. In the conclusion, we move towards envisioning future GCE and educator practice, and how centering context and *Being* within educational encounters, may support this reimagining of the purpose of GCE.

## 2.5 Part One: Why Context Matters for Global Citizenship Education

### 2.5.1 Contesting Global Citizenship

Oxley and Morris (2013) argue that there are two general manifestations of global citizenship—cosmopolitan-based and advocacy-based. Cosmopolitan forms of global citizenship are often seen as the mainstream understanding of the term and it is often used as a synonym for global citizenship (Oxley and Morris 2013). However, it has meaning in its own right: it is very often couched in the framework of human rights and has seen a resurgence in popularity especially following its use by highly respected authors, e.g. Nussbaum (2007) and Appiah (2006) amongst others in the education field. They identify four types of cosmopolitan citizenship: political, moral, economic, and cultural. Oxley and Morris add that because global citizenship 'embodies a complex, shifting and overlapping range of meanings' (2013: 305), these typologies are not hard and fast.

A UNESCO (2013) document on GCE highlights some of these multiple interpretations of

what it means to be a global citizen.[1] Some have called global citizenship 'citizenship beyond borders'[2] or 'citizenship beyond the nation state'[3] Others have noted that 'cosmopolitanism,' as a term[4] may be broader and more inclusive than global citizenship, while still others opt for 'planetary citizenship', focusing on the global community's responsibility to preserve the planet Earth[5] (UNESCO 2013). Despite differences in interpretation, there is a common emerging understanding that global citizenship does not imply a legal status. Rather, it refers to a sense of belonging to a broader community and common humanity, promoting a 'global gaze' that links the local to the global and the national to the international. It is also a way of understanding, acting, and relating oneself to others and the environment in space and in time, based on universal values, through respect for diversity and pluralism. In this context, an individual's life has implications for day-to-day decisions that connect the global with the local, and vice versa (ibid: 2013).

However, others argue that the concept of 'global' itself needs to be interrogated. In a useful argument about 'soft' versus 'critical' global citizenship, Andreotti (2014:24) quotes Vandana Shiva who makes the critical point that.

> *The 'global' in the dominant discourse is the political space in which a particular dominant local seeks global control, and frees itself of local, national and international restraints. The global does not represent the universal human interest; it represents a particular local and parochial interest which has been globalised through the scope of its reach. The seven most powerful countries, the G7, dictate global affairs, but the interests that guide them remain narrow, local and parochial* (Shiva 1998: 231, in Andreotti 2014: 24)

The global South provides the context for a critical and emancipatory take on both the concept of global citizenship, as well as approaches to global citizenship education (Jooste and Heleta 2017). As Dobson so eloquently argues 'there are limits to cosmopolitanism's persuasiveness as long as its motivational heart remains unexamined' (Dobson 2006:165). From the authors' perspective, global citizenship is not just about cosmopolitanism or globalisation, but could be used as an entry into discussing certain values that govern the way we are in the world—encouraging active citizenship towards social justice aims. We need to step back from assumptions about issues such as poverty and inequality and explore more deeply the power relations at play that arguably are amongst the root causes of poverty and inequality globally—in other words, the debates often ignore an account of unequal power relations between the North and the South (Dobson 2006).

Advocacy forms of global citizenship reflect many of the critical points above. They tend to involve a strong degree of activism and often portray themselves in contrast to cosmopolitan forms of GC (Oxley and Morris 2013). Global citizenship through the lens of advocacy reflects on issues such as the interconnections between individuals and groups and advocates for drawing on people's voices and lived experiences, and are often reflected in critical pedagogy approaches (Freire 1970). Jeffress (2008) adds to this debate as a critical voice from the global North. He is particularly critical of the notion of global citizenship where the term is premised on a belief about individual agency and the opportunity to make the world a better place. This understanding ignores the way in which agency is shaped or limited by social relations of privilege and power: 'the discourse of global citizenship, while it represents the idea of a universal inclusivity, produces insiders and outsiders: not everyone is a global citizen' (Jeffress 2008: 27).

Jeffress argues that this discourse, while it purports simply to identify an ethical philosophy and a politics of identity, in reality, it produces 'the global citizen as a specifically positioned subject that is constituted by the ability to act, and specifically to "make a better world" *for* rather than *with* others' (ibid:28). He draws on the work of Appiah (2006) to contend that global citizenship 'as the ethical framework for particular kinds of action—or 'helping'—serves to

[1] See UNESCO (2013).

[2] See Weale (1991).

[3] Bellamy (2000).

[4] In Keck and Sikkink (1998); Appiah (2008).

[5] See Henderson and Ikea (2004).

mask the structural violence of contemporary global relations' (Jeffress 2008: 32). Writing from the global South, Jooste, and Heleta (2017) also problematise the idea of the 'global citizen', cognisant of the stratified relationships to power and access globally, and rather arguing for a move towards 'globally competent citizens'. While Jooste and Heleta (2017) make a useful contribution to the debates on global citizenship, the article renders context invisible and does not prioritise the striving for justice in its various forms (whether social, climate, or gender-based, for example), in the conceptualisation of what they term 'global competence' (2017: 46).

While Jooste and Heleta don't go far enough in disrupting the often-cited definitions of global citizenship, it is useful to have a source bringing in a global South perspective. Also from the global South, Moolman and McMillan (2021) take a more critical stance. Social justice needs to be central to developing a concept such as global citizenship; however, for social justice education practice to develop and grow, we need to *intentionally focus on the social*—framed by considerations of social justice, which then, 'in turn implies that development and any other form of engagement, cannot be examined without considering the needs of people and of communities, understanding the contexts in which they live and work. In our context in South Africa, this means engaging deeply with issues of power and systemic inequality' (pp. 56–57). This more critical view is very relevant for developing global citizenship practice in higher education contexts and is reflected in the GCP at UCT. Importantly, at the heart of the work is a focus on *Being*, always understood in relation to a set of power relations and reflecting a range of individual experiences and contexts.

## 2.6 Positioning Global Citizenship Education

As a way of responding to some of these challenges, programmes focusing on 'global citizenship education' have emerged in many different HE contexts. However, as we noted above, global citizenship is a contested term, therefore, how GCE is conceptualised in different contexts is similarly variable. Some of the issues influencing GCE include challenges around changing demographics (e.g. Sperandio et al. 2010); raising awareness of global issues (Banks 2004, 2008); citizenship and human rights (Zembylas 2012); the role of experiential learning (e.g. Schultz et al. 2009; Brigham 2011); global citizenship and graduate attributes (Nussbaum 1996); and location of such programmes inside/outside the core curriculum (e.g. McCowan 2012).

Some authors (e.g. Biesta et al. 2009) argue that we can draw important understandings of GCE in higher education from the everyday enactment of citizenship. The Occupy Movement is an interesting example of (global) citizenship education in everyday life (Catalano 2013). Catalano frames an exploration of the Occupy Movement with the concept of global citizenship. She argues that while recent research has examined what constitutes good citizenship (e.g. Westheimer and Kahne 2004), as well as the role of social movements in citizenship education (e.g. Edwards 2012), very few studies focus on how social movements can be used as pedagogical tools of global citizenship education. By interviewing activists involved in Occupy at four different sites, she identifies the knowledge, understanding, skills, values and attitudes that were reflected in the activists' stories. Importantly, she argues that these interviews can be used as classroom texts to teach global citizenship in higher education.

Finally, Davies (2006, 2008) examines many different conceptions of citizenship, as well as curricula in education programmes for global citizenship. She concludes that while we may not be able to accurately monitor the impact of a particular global citizenship education curriculum, the curriculum and its participants can contribute to a global understanding of how the concept of global citizenship works—or does not—and for whom.

## 2.7 Contextualising the UCT Global Citizenship Programme (GCP)

The more critical ideas about global citizenship and global citizenship education outlined above informed the development of the GCP at UCT. In its inception, the GCP aimed at providing 'opportunities for students to begin thinking and acting as engaged citizens with a commitment to social justice' (McMillan et al. 2011:5). Many countries in the global South experience rampant and enduring inequalities and injustices across many sectors of society. Students graduating from programmes aimed at developing global citizens (however contested the term) thus need to be able to grapple with complex issues like inequality and understand fundamentally the need for social justice. Given the debates outlined above, this is an important framing for GCE in global North contexts as well, given the recent protests around, for example, #blacklivesmatter, immigration, and white supremacy in the US.

The UCT Global Citizenship Programme (GCP) emerged against the backdrop of a new Mission and Vision for the university that coincided with the new Vice Chancellor in 2008/2009. UCT committed itself to produce graduates whose qualifications are recognised globally but also locally relevant, underpinned by values of engaged citizenship and social justice (UCT 2010). In particular, teaching and learning broadly at UCT was envisaged to equip students with knowledge and understanding of continental and international contexts (strategic goal 1); to enhance opportunities for student involvement in community-engaged projects, to acquire civic literacy, knowledge, and skills to build a more just, equitable, and unified South African society (strategic goal 6); and to produce graduates with competencies for global citizenship and an understanding of their role in addressing social justice (strategic goal 5) (UCT 2010).

The GCP, with some initial seed funding from the Vice Chancellor's strategic fund, ran through a cross-faculty structure, the Centre for Higher Education Development (CHED). Headed by the Dean of Higher Education Development, CHED has an organisational status similar to that of a faculty.[6] The Centre's mission is to promote equity of access, effectiveness of teaching and learning, and the enhancement of curricula, with the twin aims of improving student success and ensuring that UCT's graduates are globally competitive, locally relevant, socially responsive, and fully representative of South Africa's diverse population.

The GCP was designed as a learning[7] programme outside of the formal curriculum providing students an opportunity to engage with current issues and debates on 'global citizenship', leadership, and social justice. However, it is important to state upfront that while the GCP was conceived of as a co-curricular learning programme (and is recognised on the academic transcript as a UCT Short Course under continuing professional development), it was not a conventional academic project. Rather than focus on disciplinary content and relevant disciplinary skills, the programme aimed to engage students as thoughtful and opinionated scholars and citizens, who are keen to learn, think about, critique, and respond to key contemporary issues.

In terms of the GCP, social justice was thus brought into the framing of the programme from the outset and used as a lens to consider how we might be responsive to and responsible for, the world in which we live (McMillan et al. 2011: 6). From the outset, the GCP design reflected an awareness of our colonial and Apartheid past and the ever-present residual impact of such a history. For instance, the design took into consideration that the future for many of our students was (and still is) uncertain:

> *not only because of general trends regarding the nature of change in contemporary global society (*Barnett 2004*), but also because the country is undergoing its own internal processes of*

[6] http://www.ched.uct.ac.za/.

[7] The term 'learning'(instead of e.g. 'academic' is intentional to focus on the fact that the GCP programme was first and foremost a different kind of learning for students. It was academic in terms of its links to scholarship, but the term 'learning' is preferable and intentional in this chapter.

> *transformation. The national project of social transformation is one that requires substantive and purposive change toward a more equitable, just and free South Africa* (Reddy 2008, in McMillan et al. 2011: 8).

The overarching programme framework was designed to encompass insights and understanding across three domains of learning: the personal or the self; the organisational or institutional system; and the community and broader context. The programme encouraged students to locate themselves in each of these three spheres so that they could identify both the opportunities and constraints that inform what they can do as individuals, who are organisationally and institutionally located, within a broader structural context. Within the GCP, an awareness of social justice issues was a first step towards identifying the realms of the possible and aspirational within particular personal, institutional, and broader contexts. As students engage across the **intersection of these three spheres** or domains, the goal is that 'social justice' becomes the linking concept across the different domains (UCT GCP curriculum framing document 2010).

In its conception, while the GCP was seen as important in its role in building active citizens, it was also seen as playing an important role in the making of *the public intellectual*. In other words, while the programme aimed at being transformative, it was also sound, credible, and even innovative in scholarly terms (Global citizenship programme Curriculum framing document 2010). This is very important to note especially in a research-intensive institution like UCT. More specifically, intellectual engagement in this context was focused on building a sense of citizenship and social activism. In particular, the GCP wanted students to have the opportunity to be critical thinkers—not just through opportunities for social activism and engagement but critical thinkers who also have a sense of the world of ideas and how these two aspects are related. This is a critical dimension of GCEin that, it is not only education in the realm of ideas, but also education grounded by opportunities and action-oriented understandings of citizenship.

The programme had three overriding objectives, cutting across all the programme courses:

- To expose students to global citizenship and social justice issues beyond the requirements of a degree or discipline
- To develop students' capacity for leadership on contemporary global-political and social justice issues by improving active listening, critical thinking, and logical argument skills
- To promote students' awareness of themselves as future citizens of the world with motivation to work for social justice through community service/volunteering.

Given the lack of elective space in the formal curriculum, the GCP took the shape of a series of co-curricular courses open to all students on campus in any degree or programme. Typically, the courses ran for eight face-to-face 2-hour sessions over one semester. For the first time, many students were in the same class as students from very different disciplines and various levels of study, a learning experience in and of itself. An example of this would be the orientation in Humanities programmes towards debate and points of view versus an engineering programme requiring students to focus on precision in terms of their designs and projects, i.e. students come into the programme with quite different mindsets and orientations to learning. In addition, the GCP from the outset encouraged students to make links between the personal or 'self' and both the local and global contexts in which they find themselves—as students, future professionals, and citizens.

Locating the programme within broader global and local debates and challenges, meant that learning beyond the classroom became critical in GCP. In other educational practices emerging from the initial work on the GCP, we have also used the term 'engaging the social' as a reference to the fact that important and powerful knowledge resides in the contexts outside of the university. This is both linked to the contexts students live, work, and study in, but also more generally the realm of civil society. Increasingly, arguments are being made to understand these

various worlds as intersecting, which, when done well and with integrity, empathy, and care, can create a potential space for what Hall and Tandon (2017) call 'knowledge democracy' to talk about the relationship of knowledge to a more just and equitable world.

The relationship between global and local contexts was reflected differently across the programme courses. For instance, GC1 (global debates, local voices) focused on how we respond to global issues, locally manifested. To this effect, the course was designed to clearly situate students within their country, continent, and world. GC2 (service, citizenship, and social justice) focused more specifically on how in our engagement and service partnerships with community organisations and representatives, we have the potential to mirror global dynamics and relationships in a microcosm. We drew on the concept of 'learning service' (Boyle-Baise et al. 2006) rather than service-learning which asks a critical question of community service, with the starting point that we mustn't assume students know how to 'do service' ethically, particularly in the context like South Africa where there is enduring poverty and inequality. Boyle-Baise et al. ask an insightful question in this regard.

> *What might happen if… an exploration of service itself grounded classroom studies and field work, fostering explicit consideration and critique of ethics, standards and distinctive forms of learning through work with others?* (Boyle-Baise et al. 2006, p. 17).[8]

GC3 (community service and reflection) was introduced in 2014 to recognise students who were already doing often quite an extensive service through either one of the student service agencies on campus, or through a self-identified non-profit off-campus. It had a similar focus to GC2 but extended over the length of a student's service activities. Given the length of the service experience, GC3 offered students an opportunity to critically scrutinise the service experience itself as per the argument by Boyle-Baise et al. above, in addition, it also enabled students to co-create understandings of community. GC4 (active citizenship through deliberation and dialogue) was introduced in 2017 in the post-RMF context, and we discuss this course in more detail in Part Two.

## 2.8 Part Two: Global Citizenship Education in Practice: Why Context Matters

> *I argue that, for educators, a careful analysis of the context of work is paramount for informed decisions in terms of what focus to choose, but that it is imperative to know the risks and implications of the options available in order to make responsible pedagogical choices* (Andreotti 2014:22).

This section unpacks many of the central contextual shifts and themes that have influenced the evolution of the UCT GCP over the past decade and gives some insight into the changing roles of the educator/facilitator influenced by these shifts. Given that this chapter is written by two educators working on the programme at different times in its progression, the programme chronology is used to signal the various societal/contextual factors that shaped both practice and educator identity. The Andreotti quote above reminds us of the importance of context, so that working to enable students' *Being* is done in a relevant and contextualised way, framing possibilities for action.

Although so often rendered invisible, context really matters in educational spaces. This section reflects how much has changed in the GCP's lifespan; it reinforces the fact that GCE—as well as other pedagogical practice—is never static. While the South African societal and historical *meta-context* has remained—such as the effects of our apartheid history with enduring poverty and inequality, unemployment, gender-based violence, and the stratified educational landscape (to name a few)—individual moments of crisis and reflection such as #RhodesMustFall and Covid-19 have generated new perspectives on and approaches to these social justice issues.

[8] Given the focus of this article, it is not insignificant to note that this paper was a collaboration between Boyle-Baise and her students, grappling with the politics and ethics of service learning.

### 2.8.1 2010 To Mid-2015: Genesis of UCT GCP

Janice McMillan co-founded the Programme in 2010 and worked as the Programme Director for nearly 10 years until she stepped down in mid-2019. Under Janice's leadership, there are two clearly identifiable periods 2010–2015, and 2016–2019 (pre- and post- #RhodesMustFall). In designing the original GCP, the course convenors and facilitators were concerned both with 'the global' and its connections with 'the local'. The two—later three—short courses that were part of the programme in the early years (GC1, GC2, GC3—outlined briefly in the previous section) looked at the relationship between the local and global in slightly different ways, although importantly it challenged students to confront the centrality of power in local and global relationships, as well as their own positionality within these relationships and structures. Overarching themes included debating global issues, engaging in local activation/service, and interrogating the meaning and value of being a 'global citizen'. These themes still guide many of the UCT GCP courses today.

In the early years of the GCP, by encouraging deeper understandings of 'service' and 'volunteerism', educators/facilitators and students also sought to understand the challenges students faced when engaging in various forms of community service. In addition, there was an explicit focus on understanding and centring students—as students, but also as citizens and leaders who would contribute to society through a strong commitment to social justice (Vella 1994). Over time, students themselves drew out certain themes—for example, *how does inequality locally mirror global power relations? What is the relationship between climate change and gender inequality? What does 'development' mean in the context of service? What is the impact service work has on identity and citizenship?* These latter two issues echo Boyle-Baise et al.'s (2006) notion of putting learning about service itself at the centre of the educational engagement.

In this GCP co-curricular space, student views and experiences were centred on the primary text from which the curriculum was built, and resources added. It was envisaged that such a framing would provide students with skills and knowledge, underpinned explicitly by values and practices informed by a social justice lens, which also allowed for peer learning. These trans-disciplinary peer-learning encounters raised awareness and exposed students to knowledge and ways of understanding outside of their own discipline. This, in turn, caused useful 'disruptions' for students, opening up spaces for unlearning biases and assumptions.

In line with a later argument by GCE practitioners Moolman and McMillan (2021), students are understood and valued as complex human beings, often inhabiting multiple roles concurrently. For example, in thinking about students in this work, they should be understood as:

> *being present in three intersecting identities: as student, as emerging professional and as active citizen. This framing enables the students to engage with a more complex self; with other students in new ways; and with community partners as citizens. This in turn allows for a more challenging understanding of knowledge, of knowers and of the relationship between technical professional knowledge and social, citizen knowledge* (Moolman and McMillan 2021: 58).

In relation to GCP learning design and delivery, because of the co-curricular nature of the Programme, both online (through the university learning management system [LMS] Vula platform using a variety of learning tools, e.g. blogs, forum posts) and the face-to-face mode was important. Because we are aware of the demands on students from their credit-bearing degree course, we need to be flexible with our delivery. In addition, to avoid clashes with the students' formal degree timetables, we hold our face-to-face sessions were in the evenings. Having to accommodate student availability and commitment outside of their formal academic demands, and therefore, requiring us to use a blended mode of course design, was a learning curve for both students and course educators/facilitators. The facilitators were UCT students who had either

been involved in voluntary service, been a student leader on campus, or, after year one, had done one of the GC short courses.[9]

### 2.8.2 Mid-2015 to Mid-2019: Rupture and Maturation of UCT GCP

Between 2015 and 2017 the University of Cape Town (UCT) was the scene of intense student protests focused on racism, colonialism, high cost of attending university, and student housing, amongst other issues. While the protests may have begun at UCT, they were ultimately part of much bigger, national (and ultimately global) student protests linked to the hashtag #RhodesMustFall (#RMF) which then merged into #FeesMustFall (#FMF) (McMillan et al. 2021).

Throughout the #RhodesMustFall campaign, the GCP strived to offer students a learning and reflection space to engage and grapple with these complex issues. One of the topics heard often and loudly on campus is the fact that we do not know how to speak about, and listen to, different views on these issues—students and staff alike. Engaging in learning for transformation is not just about the 'what' or 'how; it is also crucially about the 'who', 'why' and 'so that' (Vella 1994), questions which centre the learners, partners, the issue that needs to be addressed pedagogically, and the change that is envisaged as a result of the intervention. In addition, the GCP tried to play this role during the #RMF activities. Considering this, and based on student interest, we opened up a specific space on the course to provide students with an opportunity to listen, learn, and reflect on the issues.

In 2016, in direct response to the student protests and calls for decoloniality and transformation, the GC4 course—Active Citizenship through Deliberation and Dialogue—was developed with new funding from the funders who were very keen to support the initiative. The course was developed in partnership with the newly established Sol Plaatje University (SPU) for students to think and learn across two very different higher education contexts. It ran for the first time in 2017 after bringing on new course facilitators and curriculum designers. In subsequent years, the partnerships have expanded to include more South African and international institutions.

The focus of GC4 is not new in higher education in many contexts. Increasing numbers of programmes in higher education both locally and globally are offering students the opportunity to learn the skills of deliberation and dialogue. In arguing for the importance of this practice in higher education teaching and learning, Carcasson (2013: 9) argues that students need to grapple with problems that 'involve competing for underlying values and paradoxes that require either tough choices between opposing goods or innovative ideas that can transcend the inherent tensions' (in McMillan et al. 2021:7). In thinking about how we could bring this approach into GC4, we were drawn specifically to the work on deliberation in higher education, which is increasingly being viewed as an important process to engage students working through such problems (Carcasson 2013; Carcasson and Sprain 2012, 2015; Longo and Shaffer 2019). Learning how to moderate a deliberation process, can help students develop important skills and mindsets useful in both their personal (citizen) and their professional (citizen professional) contexts (McMillan et al. 2021:8). There was also an aspect of activism built into the course as students had to moderate the deliberation on a social justice issue thereby hopefully offering them the chance to move from learning about an issue to actively doing something, however small, about it.

[9] It is also interesting to note, given the current COVID-19 context where online or blended modes have become the norm in many institutions, it is interesting to note that there was an attempt to develop such a curriculum in 2010. However, this mode didn't last more than a few years as students—and educators—preferred to engage face-to-face given the issues and context within which the GCP developed.

### 2.8.3 Mid-2019 to Present: A New Team and Covid-19—A Point of Reflection on Practice

In the middle of 2018, given the shifting higher education context, there was an urgent need for new leadership, new perspectives, and leadership that could position the GCP within the new debates on decoloniality and activism in more intentional and concrete ways. Benita Moolman, a feminist African scholar with a background in research and activism on gender-based violence was appointed as the new programme lead in mid-2019. This has begun a very dynamic third phase of the GCP.

Janine Carlse joined the GCP team as a Lecturer in January 2020, an unprecedented year globally with the start of the COVID-19 pandemic characterised by isolation, quarantines, death, destruction, and racial injustice, which continuing into 2021 seems to be ever more serious. Countries across the globe have been challenged in ways unimaginable only 18 months ago, and the higher education sector has not been untouched. In fact, for many, the changes wrought by the COVID-19 context have changed higher education forever. New ways of learning became the focus of many efforts around the world as campuses moved their teaching and learning online (McMillan et al. 2021). In the case of UCT, the term used was 'emergency remote teaching' (ERT) to indicate a far from ideal situation for many students—and staff—learning and working in contexts of inequality. Arguably in such a context, there is a need for a more humanising, engaged form of teaching and learning to mitigate the challenges a virtual environment can present. Context matters and the huge impact the COVID-19 moment has had on higher education globally requires educators to give attention to and centre the student:

> *What really matters: getting your content online is* ***not*** *your priority; connecting with your students is.*[10]

As educators and *Beings*, during this time of isolation, we had to find new ways to engage the social and become relational. To help with connecting and relating to students, a set of principles were identified from practices in other higher education online contexts and proposed by a UCT colleague supporting educators to transition from face-to-face to online mode of teaching. We both found them useful in helping us to adapt and recast our roles as educators during a time of unprecedented crisis during COVID-19:

- Develop a pedagogy of care;
- Accept mistakes with grace and humility;
- Wherever possible, be flexible and inclusive in how you design your spaces;
- Simplicity is key in terms of technology and mode of engagement (i.e. low tech and asynchronous wherever possible).

The COVID-19 pandemic has therefore shifted the focus – it has 'centred the student while decentring the academic' (Lange 2020).

## 2.9 Relational Engagement and Care in the 'Emergency Remote Teaching' Context

For Janice, at this moment of crisis and reflection, she draws off her experience of working on a course in the faculty of engineering and the built environment (EBE) called 'The Citizen Professional' which ran for the first time in 2019 as a face-to-face course and then in 2020 in an online version.

Arguably, while not having 'global citizenship' in the course title, the notion of the 'citizen' professional denotes a direct connection with the debates on and practices of GCE discussed in Part 1.[11] As a Humanities elective for engineering

[10] Quote from a colleague providing support for online learning at the University of Cape Town, March–June 2020.

[11] Two important contextual points here: 1. all EBE students are required to do at least 1 Humanities elective by the engineering council of South Africa and instead of all students simply selecting a course in the faculty of Humanities, the EBE faculty is trying to be intentional in offering re-contextualised courses within the faculty as part of a broader curriculum transformation project. 2. The originator of the course is A/Prof in the EBE faculty with a strong commitment to social justice. He also says what influenced him to get the course going was a GCP

students, the course aims to provide engineering students with an opportunity to think about it means to 'engage the social' context in which they will one day work—not just through an engineering paradigm, but through a paradigm that centres people, place, power, and (reimagined) practice. The city centre of Cape Town became an important classroom to reflect critically on place, and the roles and responsibilities of students not only as emerging professionals, but simultaneously as active citizens. In addition, students were introduced to moderating deliberation processes and practice these skills in bringing groups of students, faculty, and friends together to deliberate on pressing issues.[12] The course is intentional in building strong relationships between students in the class, as well as with the course convenors and facilitators, many of whom have been exposed to the pedagogical approach of the GCP as students or facilitators on the GCP courses.

2020 meant that Janice and colleagues had to re-imagine how to help students 'engage the social' when the teaching and learning context was framed by as 'emergency remote teaching'. This language choice was intentional and aimed at reflecting that this was in no way a 'new normal'; rather it was a very specific response reflecting a moment of huge disruption over which there was little control at times.' In a context of profound inequalities, the challenge of learning online is acute. Context became even more central and could no longer be assumed, both geographically and geopolitically. We were confronted by stark inequalities in terms of our students' contexts daily. As one of the university's executive members said in an opening plenary at the UCT teaching and learning conference in July 2020:

> *The disappearance of the linear time and space of the timetable on the campus introduced the real social time and space of … daily lives*[13]

'Relational engagement' was the central spine along which we needed to curate our teaching and learning space in this new reality. Relational engagement implies that the practices of radical empathy (Jordan and Schwartz 2018), a pedagogy of care (Noddings 1984, 2005), and cultural humility (Tervalon and Murray-Garcia 1998) are centred in the classroom. We brought in new facilitators, both of whom had worked on the GCP short courses and who brought a positionality and politics that were lacking in the (all white) course convenor team. This was an important and intentional shift and with it, came new practices of working as a team of GCE educators. In other words, this moment of reflection afforded or arguably, demanded, by the COVID context, necessitated a shift in practice and in thinking about what it means to be an educator in this context.

Given the varied socio-economic backgrounds of students, it was important to focus on learning through asynchronised approaches. Bringing in the two new educators was critical to maximise the chances of relational engagement in the learning within this context. The educators had worked together previously, both with strong diversity and social justice backgrounds. More specifically, what was needed in this context were materials that could mediate learning of the social context in new ways, still opening up the possibility for facilitation processes that, could enable student 'Being'. The combination of the strengths, which lay in the additional educators, provided the course convenors with insight into how relational engagement is possible within an online learning environment.

## 2.10 Creativity and New Opportunities for Thinking About GCE

For Janine, emergency remote teaching and learning allowed for many opportunities and challenges, but within the space of higher education pedagogy, this moment has provided more opportunities. This is especially true in institutions that have the resources to support students

workshop he attended at the end of 2017 which he found transformative.

[12] The course uses the processes and methodology of the Kettering Foundation to which Janice was introduced in 2018 on a visit to the foundation.

[13] Deputy Vice Chancellor A/Prof Lis Lange, opening keynote UCT teaching and learning conference July 2020.

in this transition. For GCE, the limitations on physical travel and meeting in physical spaces have also afforded many more opportunities for thinking differently about what 'global citizenship' means or could mean, opening spaces for people who may never have had the opportunity or even inclination to participate in these types of engagements.

Janine identifies the *GC2: Citizenship and Social Justice* course as one such space, which had to be adapted at speed to accommodate ERT. Last year (March 2020), just before the first lockdown in SA, GC2 had its first and only face-to-face session with students, before restructuring and moving the short course online for the remaining weeks—this allowed for a new way of engaging in communication, dialogue, debate, and sharing of resources and information, and even of supporting one another through this 'unprecedented' time. In this light, the Covid-19 moment provided an opportunity to actively define, demonstrate and embody the values and principles of 'global citizenship' within the course and within our individual environments and communities (students and facilitators).

In 2021, we surpassed the 2020 enrolment in the online version of the GC2 course. The energy of the course has also transmuted to allow for an online space that students feel they can take charge of, with the role of the 'facilitators' manifesting more as a guiding framework within which the social justice conversations can be held and supported, rather than directing and controlling the space.

For Janine, the Covid-19 moment, therefore, showed how limiting (taken for granted) physical classroom spaces have become while forcing the conceptualisations of alternatives that could be more holistic. In this light through generative and imaginative thinking and practice, merging the personal with the educational, the community and the student, the institution and responsibility for student well-being, and viewing the academic as more than a teacher or researcher, all become possible.

## 2.11 Part Three: The GCE Educator—Pedagogy, Practice, and Purpose

In this section, we reflect on our roles and identities as GCE educators. This includes looking at what brought us into this space, and what informs our pedagogical orientation and practice.

### 2.11.1 Pathways to Entering the GCE Space—Our Individual Journeys

***Janice***

Janice spent several years working in the non-profit sector in the last few years leading up to the first democratic elections in 1994. This was outside Cape Town in a rural context where she worked to support youth studying online courses. Two key aspects of her role have shaped her work ever since:

- her development of a social studies curriculum to help students think critically about the world and which supplemented the online courses;
- her support of the students when they were involved in community development projects to repay the cost of their studies which was sponsored by the non-profit organisation.

Janice joined UCT in 1994 and began working on a research project in the field of adult education. In particular, the project was working to develop a qualifications framework for educators working outside formal schooling as no recognised qualifications existed. The research stretched across higher education, the formal workplace, and civil society to try to develop a qualification 'grid'/typology that could speak to different contexts. Hence, the name of

practitioner needed to speak to different contexts where the role of the educator was variously described, hence the name ETD Practitioner:

- Educator (formal sector, e.g. schools, HE)
- Trainer (public and private sector organisations)
- Development (civil society).

The project also looked at how role or identity is specialised across sites which is what is of particular interest in this paper. Through the research, three forms of expertise underpinning practitioner performance were identified:

- *Occupational expertise*, i.e. subject expertise in formal settings—subject knowledge (HE); work performance knowledge (workplace); project knowledge (civil society)
- *Contextual understanding* incl., e.g. a broad understanding of society; knowledge about learner contexts (HE); knowledge about institutional contexts (workplace); knowledge about social contexts (civil society)
- *Expertise in ETD issues and learning process (pedagogy*, communicative competence, and interpersonal and analytical skills (National Training Board/ETD Practices Project, 1997).

In summary, the framework looked like this:

While the research project itself and its findings are not of interest in this paper, what is significant is to understand what was learnt about the relationship between the 3 kinds of expertise identified above and the site of practice. Expertise bases are prioritised differently across the fields of practice (Millar 1997). Relevant for this chapter, in the formal context, e.g. in universities, it is occupational expertise, in the form of academic and professional subjects, that is the essential expertise base. This is followed by pedagogic expertise and, in third place, contextual expertise. The research, therefore, argued that higher education teaching and learning is a' decontextualised practice' when contrasted with workplace skill transmission, for example (Millar 1997:5). In the workplace, occupational expertise was followed by contextual expertise. Most interesting for this paper, it was in the role of the education practitioner in civil society that contextual expertise was most visible,

While the focus of this chapter is on the higher education context, it is crucial to look at this role in higher education in relation to how the role looks in other sectors. In particular, we need to pay attention to how the educator's role in civil society has such a strong focus on the educator being able to understand and frame pedagogical practice within an understanding of context. This is important because, in GCE, unlike many disciplinary areas in higher education, we are particularly concerned with helping students navigate the broader social context as informed, critical citizens, and professionals.

### *Janine*

Over the past ten years, Janine has experienced various aspects of the higher education ecosystem, having worked within philanthropic, private, and public higher education environments. Her roles have included a combination of project management and administration, coordinating critical dialogues, stakeholder engagement and partnerships, international education marketing, working with civil society organisations, student academic support, tutoring, and lecturing (and not forgetting being a student herself). With a deep interest in transformative approaches to higher education pedagogy and practice, Janine's current research has been spurred by the ideological challenges facing the still stratified post-apartheid South African higher education sector.

Janine has a strong belief in the value of initiatives that promote a deeper understanding of social justice from various perspectives and points of engagement. She has admired the UCT GCP as an initiative that prioritises students' roles as socially engaged and active citizens, change-makers with the knowledge and agency to voice their views and act in empowering ways. Having an affiliation towards the values and pedagogical approaches that the UCT GCP espoused, when applying for the Lecturer position, Janine saw it as an opportunity to nurture her aspirations of

being a socially engaged educator and academic, delving deeper into expressions of transformative and inclusive pedagogies and practices.

Janine is at the beginning of her journey as an 'academic' and is still making meaning of her role and identity as an 'educator'—and more particularly being a Global Citizenship Educator in the 'Global South'. She is happy to find herself within this space, and much like within the realms of the classroom, she is happy to sit in the liminality of at once *being* a student and a teacher on this journey.

## 2.12 Our Pedagogical Orientations and Practices—Positioning Ourselves as Educators

What is useful in the framework identified by Millar above is that, contextual expertise is made visible and considered to be one of the areas of expertise required to be an educator—significant for the argument in this paper as contexts are invisible or largely assumed in higher education. This is different from the expertise expected for the role of the educator in the formal workplace where contextual expertise follows occupational or disciplinary knowledge. In the sphere of civil society, the highest value is placed on contextual knowledge (Millar 1997:5). In contrast to this,

> *Classic academic practice is not grounded in teaching but in knowledge production, research and scholarship. This is where the primary institutional values lie…[S]cholarship is globally, not institutionally or locally referenced, and authority derives from membership in the global practice of a discipline or inter-discipline...[T]he authorisation of practice does not rest in performance in a [pedagogical] domain, and university career progression does not therefore require any formal professional qualification in education, while insisting on the highest formal qualifications in an established knowledge field* (Millar 1997:10)

Following Millar (1997), we want to argue for the centrality of context in understanding GCE as well as the role of the educator in GCE. Although contextual expertise is not seen as necessary important in higher education, does not mean that it is not present. Its invisibility, most often, results in many assumptions being made about students and broader contexts. This is supported by Boud and Walker (1998), who argue.

> *Disciplines and professions define what counts as legitimate knowledge and acceptable practice by their members. The invisibility of this framing offers a major challenge for teachers in working with students, as staff are normally enculturated into their discipline or profession and take it for granted* (Boud and Walker 1998: 200).

### *Janice: context and intentionality matter*

Several imperatives shape Janice's teaching practice. The present is historical, i.e. history matters, as does context, at many levels. All her teaching work has been located at the *intersection of the university and community* in both my adult education work (historically) and community-engaged learning (currently). Janice draws on her disciplinary lens of sociology to make sense of the complexities of working in this 'boundary space' and through this, tries to foreground the innately political nature of all teaching at the university–community interface. Janice thinks deeply and critically about her positionality in this space, how her students are positioned, how communities are positioned, and the relationship between knowledge and student agency. Janice engages students *intentionally* in her teaching. She takes cognizance of the relational aspects of teaching and learning and strives to engage students intentionally and holistically—not only as learners, but as active citizens as well. Their human being, their diversity, and their voices are valued. This has been an important component of her work throughout her time both at UCT and in the non-profit.

Janice draws *theoretically* on critical pedagogy, perspective transformation and experiential learning, and frameworks that shape her work in the classroom and place the student at the centre of the teaching and learning relationship as an active agent. For Janice, curriculum and pedagogy are more than epistemology or knowledge. There is also an *ontological* or 'self-work' dimension in her work, in order to do what Parker Palmer (1997) refers to as 'inner work',

surfacing the 'tangles' or challenges of teaching 'so that we can understand them better and negotiate them with more grace, not only to guard our own spirits, but also to serve our students well'. This has been more critical than ever in a post-RMF/FMF space.

***Janine: Love as a point of departure***

Having lived the experience of being a 'coloured' woman student within university spaces where she felt she could not fully immerse and express herself, reinforced by the hierarchical structure of the educational encounter itself, as an educator, Janine seeks ways to subvert these 'classroom' dynamics that are often dimly perceived but harshly felt (Carlse 2020). As an educator, Janine, therefore, concurs with Kathleen Torres' interest in the power that resides in feeling empowered enough to vocalise one's (students') ideas, and the belief "that only they who have control of their voice and their ideas can contribute to the construction of an open society" (Torrens and Riley 2004: 63).

Currently, Janine's pedagogical orientation is at once grounded in and evolving from understandings of what the feminist classroom may look like and be experienced, while also wanting to go beyond critical and feminist pedagogy towards conceptualising and practicing a *pedagogy of Being* that sees every living encounter as an educational one (both Janine and Janice place significance on *Being* that is unpacked more in Part Four of this chapter), which ultimately foregrounds love as a point of departure. Of particular importance for Janine's role as a Global Citizenship educator, she draws on bell hooks' correlation between love and justice noting that "all the great movements for social justice in our society have strongly emphasised a love ethic" (hooks 2000, xvii).

Paulo Freire and bell hooks have both described teaching as an act of love. hooks defines love as an interdependent "combination of care, commitment, knowledge, responsibility, respect, and trust," noting that when these principles inform the basis of "teacher–pupil interaction, the mutual pursuit of knowledge creates the conditions for optimal learning" (hooks 2003: 131). When describing what "conscious teaching" and a "loving classroom" may look like, hooks describes a space in which "critical exchange can take place without diminishing anyone's spirit," promoting the constructive and inclusive resolution of conflict when it arises (hooks 2003: 135). In essence, love within this context asks us to see ourselves in the 'other'. For Janine, as a pedagogical orientation, positioning love as a point of departure for all educational encounters can initiate spaces that come alive at an intersection of vulnerability and empowerment, respect and trust, and justice and advocacy.

In addition, when love is the point of departure—meaning our intentions, thoughts, and actions are grounded in and motivated by love—rather than fear, competition, predetermined expectations or projections, our very orientation not just in educational spaces, but in our lived reality, changes. To love, practice self-love, and other forms of love, then becomes a radical and rebellious act when so many of us have retreated into ways of *Being* that are insular, deprecating, and egoic.

## 2.13 Part Four: Enabling Being—A Reimagined Future for GCE Pedagogy and Practice

> *Everything we do is framed and situated. The framing rarely occurs through our own volition but is part of the world we experience as given. … [O]f particular significance in professional education is the framing imposed by particular disciplinary and professional contexts within which teachers and students operate* (Boud and Walker 1998:200).
>
> *Curricula in higher education … have this challenge in front of them: how might human being as such be developed so that it is adequate to a changing and uncertain world?* (Barnett and Coate 2005, p.108; emphasis added)

### 2.13.1 Situating and Enabling Being in GCE

A common theme for both authors is that of educating for *Being* (Barnett 2004, 2009) and centring social justice in our work. In global contexts of super-complexity and uncertainty that call for educational engagements that go beyond the mere accumulation of knowledge or skills (see Barnett 2004, 2009), where critical exchange and opposing points of view are commonplace, Janice positions 'radical empathy' (Jordan and Schwartz 2018) as a cornerstone to intentional relationships with both students and educators, while Janine envisions a pedagogy of *Being* within which 'loving classrooms' could potentially flourish by providing the necessary conditions for educational exchanges to happen in a meaningful way.

A seminal piece of research and theorization with implications for educational practice that has emerged over the past two decades is the work of Barnett (2004, 2009; Barnett and Coate 2005). Given the huge shifts in the global context over the past couple of decades to what Barnett has called the age of 'supercomplexity', their research was interested in how universities are preparing students for this world. To answer this question, Barnett's research focused on understanding the relationship between knowledge (*knowing*), skills (*doing*), and values (*being*) across a range of professional and formative degree programmes in the UK by interviewing lecturers and students across a range of disciplines. While the findings of the research showed that elements of *knowing, doing,* and *being* were evident in all programme examples, they were present in varying relationships to each other (Barnett and Coate 2005). In addition, in all cases, *being* was the least visible in the discourses of both lecturers and students. However, given the challenges of contemporary times, Barnett argues that it is the domain of *being* that is the significant area for curriculum and pedagogy:

> *A world of uncertainty poses challenges not just of knowing and of right action but also, more fundamentally, on us as beings in the world.... Curricula in higher education therefore, have this challenge in front of them: how might* ***human being*** *as such be developed so that it is adequate to a changing and uncertain world?* (Barnett and Coate 2005, p.108; emphasis added).

They make the argument that all three domains are interrelated, but it is the domain of *Being* that Barnett and Coate argue is the most significant area for curriculum change in contemporary times, as the quote upfront in this section indicates. Being is, therefore, not unrelated to knowing and doing. The relationship between knowing, doing, and being needs to be better understood, but perhaps most importantly for the purposes of our argument, knowing and doing will not remain untouched—they will need to be rethought:

> *'Being* is what matters. The student has to open herself to possibilities for deep reaching personal change. Seeing the world in new ways, living with confidence amid cognitive turbulence, developing research capacities … and being willing to venture into new situations … may call for new ways of living: these are changes in the student's capacities for *knowing* and *acting* that may persist through life. But these are changes in capacities: they will not be taken up by the individual concerned and will not come to structure her—'transform' her—as a new human being unless the student's will and being have been transformed at the same time' (Barnett and Coate 2005, p. 145; original emphasis).

Importantly, therefore, *Being* is not outside of either *knowing* or *doing* but puts pressure on both: centring 'being' implies developing pedagogical spaces and practices that, through (new, intentional) ways of knowing and doing, promote students' *being*. What does this mean for our work in developing students as critical global citizens? For us, *knowing* needs to focus on students understanding complex social problems, i.e. *knowledge as located in and thus shaped by context and doing* needs to facilitate processes for *engaging with these problems* as active citizens. Asking students to shift from disciplinary ways of knowing to find deeper meaning through engaging with knowing and doing in context can result in substantial amounts of 'unlearning' (Boud and Walker 1998), and this is where the potential for enabling *being* occurs. The diagram

below represents these dimensions in relationship to each other, with the 'being' component intentionally larger than knowing and doing.

This has implications both for the learning of students and for the practice of education as well. following Barnett:

> *for a student to engage deeply, we need to understand three kinds of 'space' or 'voice' that a curriculum has to afford students: in knowledge claims—epistemological voice; in actions—a practical voice; and in being—an ontological voice* (McMillan et al. 2011: 3).

This is where care and intention are so important in this work so that students feel safe to engage with other aspects of themselves, especially in the context of university learning where power relations so often render students silent and disempowered (McMillan et al. 2021:7). Noddings (1984, 2005) makes the important point that a pedagogy of care is, by its nature, a 'relational pedagogy'. Noddings argues that caring relationships are the foundation for pedagogical activity, which then, in turn, shift the lenses of teaching:

> *The relational sense of caring forces us to look at* ***the relation****. It cannot be enough to hear the teacher's claim to care…when we adopt the relational sense of caring, we cannot look only at the teacher* (Noddings 2005: np; emphasis added).

Importantly for this chapter, Noddings makes a key point linking *caring* to educator competence: competence is a dimension of caring or rather 'caring implies competence… teachers in caring relations are continually pressed to gain greater competence' (Noddings 2005: np). This is a critical point in thinking about GCE and in linking the role of the educator to the student (and educator) being which is discussed in the next and final section of the chapter.

This is supported by Christie (2005: 246), who argues that.

> *…we need to strive to build an ethics of care in our educational institutions, so that alongside the intellectual development of our students, we value and nurture a concern for what it is to be a human being.*

### 2.13.2 Implications for GCE Educators

Our argument has been that we need to make context central in our discussions and enable *being* as a key outcome of GCE. The emphasis on context and desire to enable being put pressure on knowing and doing for educators, i.e. on the role of disciplines in shaping educational practice. As Boud and Walker (1998:200) argue.

> *Disciplines and professions define what counts as legitimate knowledge and acceptable practice by their members. The invisibility of this framing offers a major challenge for teachers in working with students, as staff are normally enculturated into their discipline or profession and take it for granted* (Boud and Walker 1998: 200).

This also links back to the work of Millar (1997) in highlighting the dimensions of educator roles across contexts. We have tried to capture this reimagined learning space in GCE and the role context plays in shaping knowledge and educational practice. We would argue this is because GCE has many similar dimensions to education in civil society where context is central to the work (Millar 1997). This shifts the understanding of what is important work in higher education teaching and learning in the current context. Equally as significant is the acknowledgment of the development of a new understanding of power in these contexts—no longer is this held in the disciplines or by discipline-based educators, it needs to be evident in offering opportunities for multiple knowers and ways of knowing.

Within this broader common framework/set of values, each of us brings particular concerns and/or understandings of how this could look, and therefore, shape practice and educator identity. What we are trying to say is that educators do come with different disciplinary/ideological/starting points. However, given the nature of GCE, educators need to share a common set of values and social purposes for learning. We need to take contexts seriously—of learners, educators, institutional, and societal and make them

visible in all our engagements if we are to overcome the limits of disciplinary knowledge as we have discussed above. As an outcome of the learning process, we need to enable being, for both students and educators as it is being that will enable us to engage in complex local and global issues.

As two educators working in the same institution but with different experiences of GCE, we have found, in our conversations about our roles and identities, that when we look at the principles shaping our education work, there are key points of intersection:

Linked to these principles, we have identified what we understand to be the characteristics of a GCE classroom that centres context and enables *Being*, two core principles in GCE work (Fig. 2.1). The characteristics need to be read and understood in relation to the principles identified above. It is our hope that taking these two together can serve to disrupt, complicate, and elaborate on the shared issues that manifest in this book (Fig. 2.2).

**Fig. 2.1** Principles for enabling being in GCE

| **Principles for enabling Being in GCE** | | |
|---|---|---|
| **Janice (sociology/social constructivism)** | **Janine (feminist, spiritual, psychological)** | **Intersections in pedagogy and practice** |
| *Being is a reflection shaped by history and the present* – we are simultaneously our present and historical selves. | *Prioritising the present moment* – prioritising the 'now' that is the educational encounter between 'teacher' and 'student'. | Being fully present and bringing one's full and historical self into the educational encounter, which requires vulnerability and self awareness. |
| *Context matters* – this acknowledges that not educational encounter is outside of context and therefore issues of place, politics and power need to be acknowledged. | *Self-actualisation of each student and teacher* – the educational encounter is not just directive and one-dimensional. | Co-creative educational encounters based on context and experiences of both student and educator, understanding power relations within the classroom and disrupting them. |
| *Radical empathy* – struggles of both the learner and the educator acknowledged in the relationship within the context power relations. | *Love as a theory of justice* – seeing love as a point of departure for all educational encounters, seeing oneself in the 'other' or 'peer'. | Disruption of traditional teacher-learner roles and identities, built on a foundation of empathy and love as a pedagogical approach/orientation. |
| *Relational engagement* – the idea that all forms of engagement have a relational component, and thus asks of us to think about the people in the engagement rather than focusing on the outcomes. | *Oneness of all* – Emphasising and prioritising methodologies and approaches that depart from individualistic ways of being in the world. | "No engagement is without a relationship" – Equality, uniqueness, and interconnectedness of all beings. Acknowledging the interrelatedness of the social, political, planetary, personal, spiritual, emotional. |

**Fig. 2.2** Characteristics of a GCE Classroom

| Characteristic | Characteristic in Practice |
|---|---|
| *Critical* | • Asking the deep *why*?, not just the *how?*<br>• Questioning the status quo (inside and outside of the classroom)<br>• Critically conscious of relational power dynamics (classroom and society)<br>• Challenge dominant (unequal) global North-South power relations |
| *Empowerment* | • The classroom as an empowering community<br>• Encouragement of the lived experience of each participant<br>• Surfacing of traditionally marginalised voices |
| *Co-Creation* | • Teacher as student, and student as teacher<br>• co-creation and co-learning of knowledge<br>• Making space for iterative syllabus development<br>• Encouraging new or alternative topics or lines of inquiry |
| *Interdependence* | • Global-Local Connections<br>• Centring local and lived experiences in relation to global debates<br>• Injustice as the responsibility of all<br>• Your trauma is my trauma |
| *Values-based* | • Pedagogy informed by empathy, love, oneness, relationality<br>• Collective and co-creative understanding<br>• Mutual respect<br>• Open and honest dialogue and communication<br>• Democratic classroom engagements |
| *Responsibility* | • Each participant taking responsibility for themselves, their learning (active learning), and their actions<br>• Owning and affirming the difference you want to make in the world<br>• Responsibility within peer group (and project-based learning) |

## 2.14 Conclusion: Envisioning a Future for Global Citizenship Education—A Paradigm Shift and Questioning Purpose

> *…rather than debate or advocate the relative merits and limitations of a particular tradition of critique…my intention is to take a step back and consider whether any single arsenal of educational tools— including liberal and critical approaches— can adequately equip us to respond generatively, strategically, and ethically to the complex local and global challenges that we currently face* (Stein 2018:1).

In this chapter, we have argued that we need to give attention to the educator in GCE who work in higher education and make visible their practice. It is beyond the scope of this chapter to give a full account of the debates, but in Part 1, we touched on several of the issues relevant to our topic of the GCE educator. We are moving from a notion 'Global Citizenship' to a notion of 'Being', which, in turn, both precedes and informs notions of Global Citizenship. Through reflection and discussion on the Global Citizenship Programme (GCP) at the University of Cape Town (UCT) in South Africa, where both the authors have worked in Part 2, we argue that the role of the GCE educator is often invisible. Discussions of the programmatic aspect of GCE (curriculum, pedagogy, resources, partnerships, students, etc.) dominate the literature, and while these are all important, we argue for

making visible the role or approach of the educator within the GCE (non-traditional) classroom space, this was the substance of Part 3 of the chapter.

If in a reimagined GCE, we are asking students to stretch themselves in new ways: not just in what and how they know or act, but in their very being, we argue that this stretching applies to educators as well. However, the exact combination of knowledge, skills, and values to enable this kind of education is very wide-ranging, and there are no easy answers or methods to prepare educators for this.

> *...I suggest it is crucial that we prepare students with the self-reflexivity, intellectual curiosity, historical memory, and deep sense of responsibility they will need in order to collectively navigate an uncertain future for which there are no clear roadmaps. This in turn requires that we prepare educators to engage confidently with a range of conflicting perspectives so that they can make critically-informed, socially-accountable pedagogical choices that are responsive to the complex shifting conditions and challenges of their own contexts* (Stein 2018:2).

In addition, such as the current context ushered in by the COVID-19 pandemic and the increasing awareness that the global order will never be the same again, drastic shifts are needed in how we imagine educating students. Returning to the extract at the beginning of the chapter from the 2021 UNESCO IESALC report just published in University World News (Hurtado 2021), there are four broad commitments that need to be the centre of a reimagined higher education:

- taking active responsibility for our common humanity;
- promoting well-being and sustainability;
- drawing strength from intercultural and epistemic diversity;
- upholding and creating interconnectedness at multiple levels.

In addition, and very relevant to our argument

> *Values such as respect, empathy, equality and solidarity will be at the core of future higher education institutions' missions and their work, adds the report. In other words, "**education with a soul**" that "prepares learners not only for livelihood but for life"* (emphasis added)

This has huge implications for the role of educators. In addition, while we need to reimagine how we educate our students, we also need to reimagine ourselves as educators. However, as Stein (2018) has argued above, the exact skill and value set are not easy to identify.

While we agree with her, we have tried to concretise this by developing an argument for the *centrality of context to enable being* in the educational encounter, for both students and educators. We would, therefore, like to issue a call to action for GCE educators in their varying contexts. This call to action includes a fundamental reframing of the pedagogical relationship. This includes:

- Not only an epistemological shift but an ontological one on the part of educators;
- The need to trouble and engage with a bigger social at personal, interpersonal, institutional, and societal levels;
- Bringing in multiple knowers and doers, i.e. activists from outside the university into the university to put pressure on the dominant modes of knowing in the conversation—important to situate them as knowers;
- Acknowledging activism as an important pedagogical approach in teaching and learning for GCE.

Finally, we would like to assert that this work cannot be the work of educators alone; this kind of education work requires institutional change, often referred to as *second order change* (Sturm et al. 2011) where there is alignment between purpose and organisational systems to support and enable change—in our case, to support a range of educator roles, particularly in the context of GCE. Put differently, this.

> *... requires more than individual staff in individual classrooms on isolated journeys. It requires whole institutions committing to the process of change and asking different questions about the relationship between the university and its broader context. Perhaps most crucially, it requires us as educators to be willing to step back from*

*preconceived ideas of academic work and, where appropriate, acknowledge our own complicity in the decisions that shape the learning of our students. In other words, it requires a change from within, and from…[our] context in the Global South, this means challenging the structures in which decisions are made that reinforce the education of [knowledgeable and] technically excellent but socially and politically dislocated student-citizens* (McMillan 2017: 166).

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# 3 Beyond Borders: Employing Empathic Global Citizenship as a Framework for Enhancing Critical Community Engagement

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**Abstract**

In this chapter, we employ what we term our "empathic global citizenship" framework as a novel, dual emotional-logical approach to critical community engagement that helps enhance and promote global citizenship values that are transferrable and applicable in multiple contexts. We describe how this approach enriches existing community engagement models for students in a manner that is responsive and accessible to student demographics not equally represented by the higher education landscape. Therein, we also posit that, whether students conduct engagement activities locally or abroad, they are likely to gain valuable intercultural experiences and interactions that lead to the cultivation of empathy and global awareness. This chapter is situated in the context of critical global citizenship education and community engagement experiences at The University of Texas at El Paso (UTEP), a large Hispanic-Serving Institution. UTEP is located in El Paso in the far western part of Texas along the U.S.-Mexico border with Ciudad Juárez, Mexico, and neighboring Las Cruces, New Mexico. The area, known as the Paso Del Norte region, represents the largest bilingual, binational work force in the Western Hemisphere with a population of approximately 2.3 million people. UTEP's unique cultural and geographical location presents a rich landscape, with its own set of challenges and global interdependent dynamics, to create an environment where students and institutions must work in concert to address community challenges and model the type of engagement and mutual collaborative partnerships needed to deconstruct larger world problems. We posit that the experiences and skills our students learn in this context serve as invaluable and transferable building blocks for their development as empathic, global citizens throughout their educational journey and beyond, whether they remain in the region or relocate to another part of the world. The chapter concludes with a discussion of future avenues for continued development of empathy, global-mindedness, and critical lenses in our students, as well as the challenges and

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S. Stanlick and W. Szmodis (eds.), *Perspectives on Lifelong Learning and Global Citizenship*, Sustainable Development Goals Series, https://doi.org/10.1007/978-3-031-00974-7_3

opportunities posed by our higher education landscape and the realities of the world as we know it today.

**Keywords**

Empathy · Critical global citizenship · Borders · Hispanic-serving institutions · Mexico · Leadership

## 3.1 Introduction

The world is complex with interrelated societies facing common imminent challenges, often aggravated by contentious socio-political discord dating back for generations. In this context, we have a collective sense of urgency for leaders, individuals, and organizations committed to a value system of global citizenship to help bridge the widening divides. Higher education institutions have a responsibility and role to play in their mutual efforts to broaden our understanding of global citizenship. They are also essential in exploring and implementing strategies to instill key values in communities and students in meaningful and impactful ways for creating positive change. As higher education continues to contribute to the preparation of global citizens, it is important that we examine, develop, and implement innovative curricular approaches and models that instill lifelong commitments to promote a more inclusive, equitable, and globally interdependent society.

In this chapter, we employ what we term our "empathic global citizenship" framework as a novel, dual emotional-logical approach to critical community engagement (Costa and Leong 2012; Mitchell 2008) that helps enhance and promote global citizenship values that are transferrable and applicable in multiple contexts. We describe how this approach enriches existing community engagement models for students in a manner that is responsive and accessible to student demographics not equally represented by the mainstream higher education landscape. Therein, we also posit that, whether students conduct engagement activities locally or abroad, they are likely to gain valuable intercultural experiences and interactions that lead to the cultivation of empathy and global awareness.

To explain the connection between critical community engagement, empathy outcomes, global citizenship, and contextually driven programming, we situate this analysis at The University of Texas at El Paso (UTEP), a leading Hispanic-Serving Institution (HSI) in the United States. UTEP is located in El Paso in the far western part of Texas along the U.S.-Mexico border with Ciudad Juárez, Mexico, and neighboring Las Cruces, New Mexico. The area, known as the Paso Del Norte region, represents the largest bilingual, binational work force in the Western Hemisphere with a population of approximately 2.3 million people. UTEP's unique cultural and geographical location presents a rich landscape, with its own set of challenges and global interdependent dynamics, to create an environment where students and institutions must work in concert to address community challenges and model the type of engagement and mutual collaborative partnerships needed to deconstruct and find solutions to larger world problems. We posit that the experiences and skills our students learn in this context serve as invaluable and transferable building blocks for their development as empathic, global citizens throughout their educational journeys and beyond, whether they remain in the region or relocate to another part of the world.

We conclude this chapter with a discussion of our continued pursuit to cultivate empathy and global-mindedness in students, while leveraging resources within the confines of higher education institutions. We offer additional points for future discussions, including recommendations on the importance of further developing our framework, on more effectively leveraging place, context, and resources, on how other institutions can learn from our approach while adapting their own unique ones, and all doing so in a manner helpful for educational institutions to maximize their impact on inclusive and equitable student engaged learning that positively impacts the larger society.

## 3.2 Higher Education Institutions as Drivers of Global Citizenship

Institutions of higher education are increasingly expected to graduate students with a number of qualities, skills, experiences, and aptitudes, including the ability to think critically, the development of leadership and interpersonal skills, and an openness to diversity, inclusion, and equity; often described or tabulated to define students' well-roundedness. At the same time, institutions are also now increasingly expected to demonstrate their public value in the creation of knowledge that is consumable and applicable to the workplace and real-world, global settings.

To address these growing expectations, institutions of higher education have turned to models of engagement supported by national entities such as the American Association of Colleges and Universities and the Carnegie Foundation for the Advancement of Teaching. Frameworks for curriculum innovation and community engagement are sought for guidance in preparing the next generation of citizens and for developing widely accepted best practices for the institutions that support them. The challenges with these frameworks, as with any model posed to help address a problem with education, include their ability to be applicable and adaptable in all settings and types of institutions (Goren and Yemeni 2017). It is then that the ingenuity of scholars, leaders, and practitioners is necessary to envision and adopt innovative models that best fit their context.

Through the UTEP case study, we address the adaptation of high impact practices (Kuh 2008; see also Kuh and O'Donnell 2013) that purposefully integrate place-based community engagement to both support culturally responsive education while also contributing to the public good. Through a modeling of our institutional commitment as a Carnegie designated Community Engaged Institution (CEI), our empathic global citizenship framework presents a practical and theoretical approach for instilling a lifelong commitment to citizenship that is transferable to different global settings, while leveraging institutional and community assets and resources locally. We posit the transferability and instillment of citizenship values serve as an essential foundation of empathic global citizenship through critical and reflective community engagement.

High impact practices are generally defined by their experiential learning components, not only offering students hands-on educational opportunities, but also creating a structure that increases touchpoints with faculty for constructive feedback and formative learning support. UTEP's adaptation of these high impact practices offers benefits and a structure while also adding to the quality of student experiences by making many of these opportunities community engaged. For example, high impact practices typically include internships, capstone courses, group work and cultural activities, undergraduate research, and community engagement as separate, yet important types of experiences. Instead of independently offering capstone courses (comprehensive, senior-level type projects) or internships with a primary focus on student learning, many of these experiences are organized with community partners with a social or public purpose mission. As Núñez and Gonzalez (2008) illustrate, each of these experiences can be facilitated in and with community partners giving the same careful attention to reciprocity[1] and mutual benefit wherein student learning is treated as important and equally weighted as the benefit provided to the community. By designing these experiences in a manner that benefits both students and community partners, students gain skill-building experiences as they simultaneously learn problem-solving in social and public contexts. Students are also exposed to a level of consciousness of how the community and its representatives essentially

[1] Reciprocity in community engagement and global education experiences is critical for offsetting real or perceived paternalism in local communities. Outside assistance is not automatically virtuous, and it can undermine self-determination; as such, recognizing the ability to negotiate change on people's own terms is a fundamental step in creating non-exploitive relationships. As once famously put by Lilla Watson, an Australian Aboriginal woman: "If you have come here to help me, you are wasting your time. But if you have come here because your liberation is bound up with mine, then let's work together" (As cited in Welsch and Vivanco 2018, 126).

serve as their co-teachers and contributing educators. Their gratitude, often expressed without priming, extends not just to the institution that serves them and offers these experiences, but also to their community partners who host and mentor them.

Additionally, as we discuss later in this chapter, the student population at UTEP is different culturally and in socio-economic status; they are often challenged by various life demands not typically associated with the traditional first year entering student at a university. The dynamics and characteristics of UTEP's student population thus require a conscientious design of the activities and experiences meant to aggregate their traditional learning. Accordingly, anything designed to contribute to overall development must take into account students' complex life and family obligations. This is the case, for example, as it relates to what we know as study abroad programming. When institutions focus on offering students unique cultural experiences, global education, and engagement opportunities for learning outside of the classroom, these institutions must rely on different models beyond just the option to study abroad as the main pathway for developing global educational opportunities.

Although study abroad and study away programs offer incredibly valuable opportunities for students to gain first-hand experiences in different cultural settings, they are not always an ideal or accessible model for all students. These programs are mostly expensive, typically limiting a student's ability to earn income or to be at home to fulfill familial obligations related to childcare. Given these potential limitations, students must have a greater array of options to develop the learning outcomes desired through global enrichment opportunities. Once again, through the UTEP case study, we will explain how by emphasizing and centering the core of our global learning approach through critical community engagement, students may best develop the global citizenship skills anticipated for them.

In the next section, we elaborate on the use of our empathic and global citizenship-based framework to understand, decipher, and apply enhanced and effective critical community engagement programming. While community engagement and global engagement are not new high impact practices, we argue our dual approach should help instill deep, meaningful empathic and global conscious learning applicable for any context (mainly local in UTEP's case) and thereafter transcend contexts and borders, with great potential to positively influence students' future contributions to society wherever life may lead them.

## 3.3 Empathic Global Citizenship: A Theoretical and Practical Framework for Enhancing Critical Community Engagement

Courses incorporating community engagement provide students with innovative curriculum approaches to facilitate experiences beyond the classroom that are meaningful for understanding and personally connecting with the history and culture of the communities they learn and serve in (see Núñez and Gonzalez 2018; Jacoby 2009; Kuh 2008; Sax 2004; Astin et al. 2000; Stanton et al. 1999). Community engaged courses further allow students to learn how they may positively affect the community and societal issues and needs while gaining invaluable hands-on experiences and a deeper understanding of the methods and practices of their field. A key component in student development therein concerns the theoretical and practical underpinnings students may learn and apply to their community engagement work (e.g., Markus et al. 1993; Osborne et al. 1998). But what is the basis for students to understand and care about those they are serving in their community, and how and why does it matter on a global scale? While some students may instinctively see the value and importance of engaging with their communities locally, others may find it more challenging if they are newcomers to the communities they serve and/or if they are unacquainted with the local socio-economic and historical dynamics and broader global contexts. This disconnect lends to Pogge's (2002, 3) question: "what should (then) be the basis for our concern for

those whom we have never met and are (otherwise) never likely to meet?".

Here, we propose dually employing the concepts of *empathy* and *global citizenship* for our "empathic global citizenship" framework as a novel way to foster and maximize the benefits of critical community engagement as students learn about the needs and plight of others, their historical roots, and reflect on how they can make a difference in their praxis (see Van Willigen 2002) for affecting positive change on behalf of, and along with, those being served. In stimulating and cultivating an empathic response to community needs, we can move students closer to undertaking what some scholars describe as one's political and moral obligation to work as global citizens towards justice and humanity, while recognizing through a critical lens, the causal responsibility rooted in a history of institutionalized, systemic oppression that has propagated gender, racial/ethnic, and other social disparities and inequalities (see Andreotti 2014; Dobson 2006; Pogge 2002).

Our empathic global citizenship approach *combines* the benefits of learning and stimulating empathy in community engaged experiential learning, while simultaneously teaching students to think with a global citizenship perspective—one that applies a critical lens for understanding their obligations of justice towards underserved communities and therein recognizing the complicity and causal responsibility that underlies social and political disparities. Distinct from previous works, while Dobson (2006, 187) and others (Andreotti 2014; Pogge 2002; Shiva 1998; see also Bauman 1998) have argued that a focus on obligations of justice is preferable over approaches that center on emotionally-based reactions such as "sympathy, pity or beneficence," we posit that these approaches are not mutually exclusive and can actually work best when applied in tandem, particularly if one instills empathy for the emotional framework. Empathy provides a particularly useful, action-oriented framework because it facilitates for students and faculty to learn to put themselves in the shoes of those they are being partnered with as a means of better understanding, and sometimes even experiencing, issues of justice and equity. As such, courses with opportunities for community engagement need not (and should not!) be colonial, patriarchal, or exploitive. They can instead involve reciprocity in the relationships that develop, allowing students and community members to exchange knowledge and experiences of mutual benefit, which may be particularly likely when students already have ancestral and/or personal ties to the communities they are partnering with. Furthermore, the knowledge and experiences that students internalize and use to develop their global citizenship may be transferable to future community interactions, including to other parts of the world where they might encounter other people and cultures with their own unique histories and critical societal issues to address.[2]

Students often draw from rich, diverse backgrounds and prior knowledge and experiences when committing to their respective engagement activities, which makes applying a dual emotional-logical approach especially practical and helpful for students to more successfully adapt to new learning environments. In some instances, there may be students who are themselves from the community being served (or from a very similar community) and thus will likely have more immediate and powerful empathic responses to the activities while perhaps already being aware of the historical discrepancies tied to obligations of justice. In other instances, students may have little to no previous experience with or knowledge about a community they are serving and some may even experience a certain level of cognitive dissonance in learning about socio-

[2] One caveat, though, is that cultural mixing can also lead to friction (Tsing 2005), and not just to collaboration. When people come together in diverse and conflicting social interactions, they are likely to create movement, action, and effects that lead to new and unexpected possibilities. We also wish to acknowledge that while friction and interactional experiences and exchanges do not necessarily make boundaries and inequities disappear, they do, however, create alternatives for redistribution of knowledge, experiences, and "unalienable possessions" such as identity (Weiner 1992; Hylland Erickson 2004) that allow for co-existing within newly found forms of appreciation and empathy.

economic and historical discrepancies, which may lead to learning obstacles to understanding, much less embracing the obligations of justice component. For the latter, an openness to learn from key class concepts related to global citizenship is critical in setting a foundation from which to build a full, well-rounded quality learning experience that can lead to maximized engagement outcomes. While previous studies do not provide a clear path on how to facilitate an openness to learning amid cognitive dissonance, our emotionally-based empathy framework may serve as a uniquely useful and practical vehicle for learners to explore and recognize the historical realities that underlie contemporary social and political disparities. As such, empathy and global citizenship can be learned in and outside of the classroom, applied and practiced in the community, and transferred elsewhere in future interactions locally, across borders, and in global arenas.

We further expect that, as students develop key leadership skills in their global citizen engagement activities, the driving concept of empathy should help maximize their resiliency in bridging the theory–practice divide and serve as a guiding principle connecting to other related concepts, such as equity, ethics, morality, diversity, and antiracism in public policy. All of these efforts in our combined approach are key to realizing perhaps the most critical, overriding objective in community engagement—one that Dan Butin and other critics argue often falls short: to achieve actual, substantive change that positively impacts the very people from those underserved communities we aim to accompany and assist (see Butin 2015; Wiegman 2012).

### 3.3.1 The Empathy Component

Delving into the empathy component, previous studies have demonstrated a significant connection between community engagement and empathy at both the interpersonal and intergroup levels (see, for example, Lundy 2007; Scott and Graham 2015; Sirin et al. 2021). Most recently, Sirin et al. (2021, 244–52) have found that empathy can be employed as a theoretical and practical educational framework for students to put themselves in the shoes of those they are serving in order to maximize both their learning experiences and the quality of their service to and with the community. From the theoretical side, in-class reflective, guided discussions about the concept of empathy and how it has been applied in academic studies can help students develop an acute understanding of the dynamics that affect interpersonal and intergroup interactions in a society wherein the plight and needs of one person or group, and how other groups react to them, have important social and political implications to consider. We cannot emphasize enough how crucial this component is.

From a practical application standpoint, once students begin to engage in community activities where they are able to observe the plight and needs of others, affective empathy can be stimulated and cultivated, either in a *reactive* or *parallel* manner (Sirin et al. 2016, 895; see also Davis 1994; Stephan and Finlay 1999). With respect to the latter and as previously mentioned, those who have experienced actual hardship or victimization in their own past are more likely to see a parallel between their experiences and that of another individual or group experiencing similar emotions, even if it is not under the exact same circumstances. For instance, a student who has a deeply personal experience with issues resulting from racial/ethnic societal disparities may be much more likely than others to empathize in a parallel manner with the plight of an immigrant suffering from health issues due to the conditions they are exposed to at an immigration detention center (see Sirin et al. 2016). At the same time, there are many ways for those who are not so personally familiar with certain experiences to still have a reactive emotional or cognitive response to the experiences of others—typically by virtue of being generally empathic by nature, as well as by being socialized to contemplate in such a manner either as part of their early childhood development and/or via subsequent socialization processes, including,

but not limited to, the critical community engagement activities we propose here (see Sirin et al. 2021 for a more in-depth outline and exploration of these processes).

As faculty, we can plan opportunities for community engagement. However, working with people in their communities or natural environments means we cannot fully control or influence the multiple interactions that students and community partners are likely to encounter, which is not a bad thing. In fact, we find it important to recognize that activities in community settings outside of the classroom are likely to shape how students naturally experience empathic responses without priming them too much ahead of time to think or react in a particular way. We thus encourage an approach that first teaches students to observe, participate, ask questions, listen, and engage with respect and integrity while representing themselves, their fields, and the university in community settings. While empathy is also taught and discussed more generally in the classroom as a helpful, preparatory theoretical framework, students most directly experience the various processes leading to their empathic responses through participant observation and as part of their critical reflection exercises. Students may also take part in interactive conversations that are likely to ensue during or after each activity. As well, student critical-thinking and levels of responsiveness may vary, which is expected and may be especially helpful in safeguarding the natural (not primed) learning environment that allows each student to develop and grow based on their individual tendencies and strengths. In all, students are encouraged to stimulate and cultivate their empathic responses in both theory and practice across time through the pre, during, and post stages of engagement. By the end of a given engagement time frame, the hope is that students are able to arrive full circle in developing a newfound and genuine appreciation of what it means to put oneself in the shoes of another who is facing a societal challenge.

In recent research conducted at The University of Texas at El Paso (UTEP), Sirin and Villalobos (see Sirin et al. 2021) collected preliminary data to test in practice how empathy functions in a course setting by embedding a community engagement component into their introductory, undergraduate-level government courses. These courses were mandatory for all majors and were conducted in a large-class setting with approximately 300 students, which made it possible to garner many observations and high variation in student backgrounds and educational interests. Students were required to complete approximately 5–20 hours of community engagement across various organizations and events designated by UTEP's Center for Community Engagement (CCE). At the end of the semester, the researchers conducted exit surveys with their students and found that students who participated in community engagement exhibited higher levels of group and overall empathy compared with those from sections that did not include an engagement component (see Sirin et al. 2021, 246–7). Such preliminary findings are encouraging and merit further systematic inquiry, including exploring how, in teaching students about empathy from a theoretical framework, such an approach can better prepare students for engagement while helping to expand our scholarly understanding of how the engagement experiences themselves in practice stimulate empathic reactions and enhance empathic motivations for enacting and realizing positive societal changes.[3]

### 3.3.2 The Global Citizenship Component

So what is global citizenship and what role do public universities play in creating opportunities for achieving real, positive changes in society? In line with our colleagues contributing to this

[3] The benefits of our curricular innovations in this vein may also help non-social science majors who take our courses as electives. For example, as other previous studies have shown, although medical students often experience a general decline in empathy as they earn their degrees (Potash et al. 2014), those who take relevant humanities courses with engagement components may actually improve in levels of empathy as an overall educational outcome (Graham et al. 2016).

volume, we embrace the United Nations Sustainable Development Goal 4.7, which nestles global citizenship within the following context: "By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and nonviolence, *global citizenship* [emphasis added] and appreciation of cultural diversity and of culture's contribution to sustainable development" (United Nations 2021). Very importantly, this perspective promotes a collective responsibility and mindset for achieving goals while engaging in reciprocal relationships through mutual collaboration with community partners. Adopting such a perspective is far more preferable and beneficial to the community than, say, treating engagement activities as an opportunity for self-actualization, which lends itself to a dreaded form of community engagement that assumes a "moral supremacy and vanguardist feeling of being responsible for changing or saving the world 'out there'" (Andreotti 2014, 21–2).

To properly foster global citizenship, one must thus strive to maintain a collective outlook that aims to engender positive, global change for the community in a selfless manner. Global education for students is possible in our universities, and not just for students who travel abroad or for those who are in graduate schools and professionals who have the resources and opportunities to travel. Developing intercultural awareness and communication through global processes is possible when students engage with people of diverse cultures, religions, ages, genders, abilities, lifestyles, and socio-economic backgrounds (McCurdy et al. 2005; see also Winkelman 2005).[4] As well, cultivating opportunities for global education and cultural awareness can be taught through a variety of avenues and options, including: community engagement opportunities, service learning, research, and internships where students can learn about their own culture, the nuances and differences within their own culture, as well as the cultures of other people and organizations. The goal is not for students to exchange their cultures for those of others, but rather to develop an awareness of the ways they and others think and behave. Therein, globalization does not become a matter of cultural homogenization, but rather a process that illustrates how people create and nurture their cultures because of their connections with others (Welsch and Vivanco 2018). In addition, not everyone participates equally when making such intercultural connections, which allows for critical consideration and critiques of power relationships and social inequality. By participating in group activities and discussions, students benefit from seeing and experiencing how others think and behave, thus helping to cultivate sensitivity and intercultural competence.

In our own context, we aim to maximize the potential we have at UTEP and our community surroundings, as well as increase our global impact beyond the Paso Del Norte region. While many of our students, staff, and faculty members are from our border region, we also have students hailing from 70 countries who bring diverse and unique global perspectives to our learning environment. Therein, we are uniquely distinct as an institution because the lion's share of our experiential learning and critical community engagement partnerships take place locally in binational and bicultural geographic settings.

That said, one of our biggest challenges in taking on a global citizenship approach is to avoid a tunnel vision perspective that would limit our global outlook *solely* based on our experiences in the U.S.-Mexico border region. We aim to build on the direct learning experiences that happen locally by having faculty and students also (not instead of!) think about how such learning may be applied in other contexts, including other binational border regions across the world to achieve a more well-rounded, truly global perspective. This includes building and expanding on our study abroad and study away programs. In doing so, we encourage colleagues from other universities to

[4] This falls in line with the citizenship education goals for the Global Network for Learning Cities (GNLC) program that is part of the United Nation's Educational, Scientific, and Cultural Organization (UNESCO) Institute of Lifelong Learning.

likewise challenge themselves in dually maximizing their engagement and outreach efforts to underserved communities both near and far. As we delve into such plans and considerations, we must remind and challenge ourselves to set meaningful and attainable goals for achieving actual, substantive positive changes in society. Therein, we must not fall into the trap of serving as "justice dreamers" who may mean well but whose efforts are centered on symbolic forms of outreach rather than more tangible, meaningful activities for facilitating and affecting positive changes that would fulfill community engagement goals (see Butin 2015).

One of the best ways to avoid becoming symbolic "justice dreamers" is to accept and address directly the pitfall that so often haunts academia–the tendency to address issues in a purely academic manner. According to Wiegman (2012, 1), the desire among academics to affect positive change in society is often inspired and driven vis-à-vis the "critical habits and political ambitions of identity knowledges in their current institutional and intellectual formations" in academia. Wiegman further employs the term "identity knowledges" to describe disciplinary and interdisciplinary fields that promote scholarship in the area of social justice and change. Yet many academics allow themselves to stop short of actually affecting change beyond the classroom, while others who do move on to engage with the community may do so with the wrong mindset: engaging in activities that they find self-rewarding and inadvertently seeking to reflect on how their experiences contribute to their self-improvement, which may boil down to feeling good about doing "the right thing" regardless of whether they actually did something to meaningfully improve the lives of those around them (Butin 2015; Wiegman 2012; but see Mayhew and DeLuca 2007). When community activities are approached in such a manner, educators and students may place themselves—often unintentionally—on a pedestal for being the ones to contribute their time to the community and thus crowning themselves for their efforts without even considering why the societal issues exist in the first place. As well, apart from thinking too much in academic terms, educators and students might also, and at a more personal level struggle with a sense of entitlement and "sanctioned ignorance"[5] that is blind to the historical injustices that created such social and political disparities (see Spivak 1990; Pogge 2002; Dobson 2006; Andreotti 2014).[6]

The antidote to such academic and personal shortcomings is to not only employ a global citizenship perspective, but one that is more "critical" than "soft" in nature (Andreotti 2014, 27–30), and one that nicely overlaps with the literature on critical community engagement (Butin 2015; Wiegman 2012; see also Mitchell 2008). Andreotti (2014, 27–30 and Table 2.1) conceptualizes critical literacy as an exploratory process of reading about world history and its "implications of our systems of belief in local/global terms in relation to power, social relationships and the distribution of labour and resources" while also developing our skills, shaping our critical engagement activities, reflecting on our community experiences and the impact we are having, and what remains to be done. By helping students to recognize and name the forces that cause social inequities in this way, they are more likely to become critical of oppressive forces and structures that cause the privileges and inequities with a broader critical awareness of the world. At the same time, we must also recognize that our knowledge on any given subject and abilities are partial and incomplete. Community engagement experiences allow for continuous and further transformative learning at each iteration, which helps us to

[5] Spivak (1990) describes sanctioned ignorance as a process that naturalizes the myth of Western supremacy through disavowing the history of imperialism and colonialism while also disregarding contemporary power disparities between "First" and "Third" Worlds evident in today's global capitalist system. Therein, the sense of sanctioned ignorance may be maximized when those in First World countries buy into their perceived historical supremacy while those in the Third World meanwhile acquiesce to a desire to be "civilized/catch up with the West" (Andreotti 2014, 26; see also Biccum 2005).

[6] As another applicable antidote, one may also consider a collaborative faculty-practitioner approach to research (e.g., see Barge and Shockley-Zalabak 2008).

refocus our perspectives about others and ourselves, and therein build more effective and meaningful reciprocal relationships with our community partners.

## 3.4 Leveraging Place, Context, and Resources

At the outset, we discussed the role that higher education institutions play in the formation of global citizens as well as some of the models, or high impact practices, best suited to provide students with richer learning environments. We then described the importance of creating such experiences in community settings where critical perspectives can be drawn, and how connections can be made to further understand the complexities of a setting. We have posited that through such engagement experiences, empathetic and globally-minded values, thoughts, and behaviors may emerge through effective critical community engagement, and we have argued that these are transferable to different contexts and may be applied globally. We have also addressed the importance of establishing these experiences in a way that is culturally responsive and appropriate for a given student population, first to ensure their adaptability and accessibility, and secondly to enrich the depth of the experiences that help students associate with their environment in an empathic and globally-minded manner. We thus posit that leveraging an institution's place, context, and resources are of utmost importance in this approach.

To further illustrate what we mean by leveraging place, context, and resources, it is important to explain UTEP's community and educational context. This is not meant to imply that replicability of the setting would be the goal, but rather illustrates a process for truly understanding where organizations with an ability to promote empathic global citizenship may be situated and how one might adapt to succeed in any unique setting. Through this deep exploration of organizational settings, educational institutions or the like may not only offer similar opportunities, but also model a respectful connection and invaluable commitment to their own communities and the respective challenges they face.

### 3.4.1 The Borderland Institution with a 21st Century Demographic

UTEP sits in one of the largest binational, bicultural metroplexes in the world where globalization is experienced on a daily basis through the migration of people and the import and export of goods and services (Staudt et al. 2010). The University draws the majority of its student population from the Paso Del Norte region, which includes students from Ciudad Juárez, Chihuahua, Mexico, New Mexico, and the various municipalities and rural areas in and around El Paso County. As the only comprehensive 4-year higher education institution in El Paso, UTEP functions as a socio-economic driver for its students and the region. Many of the students commute to the university daily while holding part-time or full-time jobs, often caring for dependents (children, siblings, parents, and grandparents) and contributing to their households in a family-oriented community atmosphere. Accordingly, our students are exposed to the nuances and complexities of development and underdevelopment caused by two nations coming together at the border (see Staudt et al. 2010).

The El Paso-Ciudad Juárez metroplex at the U.S.-Mexico border is part of a larger global phenomenon, associated with international border crossings, international water and air agreements, global manufacturing and economic transactions, and with existing and deep historical familial ties on both sides of the border. For instance, it is not uncommon, and in fact quite typical, for families to gather on either side of the border for dinners and various other activities, for members of families to care for older parents and grandparents living across the border, and for local and international commerce to move between countries.

This metroplex area is rich and unique and also the home and economic setting for the many students, faculty, and staff who make up The

University of Texas at El Paso. The economy of the region is interdependent while observing different local, state, and national policies and laws. While it is a relatively affordable place to live, this border region also faces challenges associated with low wages and low educational attainment rates, with about 50% of its high school graduates pursuing post-secondary education. As a result, the university has invested itself in its community as an integral component of the educational ecosystem. For over 30 years, UTEP has led and supported the establishment of the El Paso Collaborative for Academic Excellence. Through this collective impact model of engagement, the collaborative has provided a venue for school districts, El Paso Community College (EPCC), and other meaningful partners to implement strategic actions that lift and enhance the educational opportunities of students in this ecosystem. Approximately 75% of teachers in El Paso come from UTEP and 80% of UTEP students come from schools in the community. The university contributes to the quality of teaching while school districts supply UTEP with the next generations of future teachers, principals, counselors, and school administrators. UTEP is also the primary local source of preparation for nurses given that 60% of nurses in our region graduate from UTEP.

As an integral part of the community, UTEP is a highly-regarded and responsive Hispanic-serving institution, with a student population reflective of the community's 78% Latinx population. As a community engaged university,[7] UTEP has managed to serve its community needs while adhering to R1 standards, a rarity to achieve in the higher education world. UTEP is also the only R1 institution in the U.S. with an open access admittance policy, which helps promote inclusiveness and equity to students of diverse academic and socio-economic backgrounds. Since the 1970s, the university has intentionally positioned itself to serve and promote a student population that reflects the community's demographics. Quite uniquely, UTEP's open access admittance policy accompanies the institution's aspirations for excellence (indeed, "access and excellence" lies at the core of the mission), and this involves a deep commitment among faculty to engage with students in wide-ranging scholarly activities via active and often overlapping research, teaching, and service agendas. As such, UTEP has taken a leadership role in the U.S. by approaching higher education in a highly transformative way.

Amid UTEP's status as a Hispanic-Serving Institution, one should also caution that our students are not to be perceived as a monolithic group. Many students are born and raised in the region, but many others are international students new to El Paso. While some students have family and friends on both sides of the U.S.-Mexico border, others do not travel outside the community for extended periods of time or have ever crossed the border. Still others come from households familiar with the border, but do not travel outside the country or continent beyond Mexico. That said, upon entering UTEP, many of our students have taken advantage of opportunities to interact with various cultures as a result of programming and activities, which helps to advocate for and raise the profile of our local and international student population.

With regard to the student culture at UTEP, our students do not take for granted their access to higher education or view it as a privilege they are entitled to. Our students come from modest income backgrounds, and a large percentage of our graduates are the first in their families to proudly attain a higher education degree. As a result, many of our students are extremely hard workers dedicated to their studies and their willpower many times drives them to overcome veritable obstacles on their way to fulfilling major educational and career goals and achievements surpassing expectations. On the flipside, the historical experience of "under-entitlement" also presents a number of dilemmas associated

[7] With support and direction from UTEP's Center for Community Engagement (CCE) and its affiliated faculty, the university is designated with a Community Engagement Classification by the Carnegie Foundation and continues to grow in its engagement, including through initiatives such as UTEP's Community Engagement & Leadership (CEL) program (see: https://www.utep.edu/liberalarts/resources/faculty-staff-resources/cel/index.html).

with power dynamics and institutional cultures. For example, some of our more introverted students are not as likely to visit professors during their office hours to build relationships, and tend to view this practice as an action that needs to be taken only when struggling with major academic challenges in their courses. It is quite common to hear statements from our students such as "I am sorry, I don't mean to bother you, I know you are super busy and have important things to do." Although we are likely to respond that our office hours are there to assist our students and visit with them for any reason, many still see this action as an intrusion of the professors' time and space. To address this issue, UTEP recently developed a Bienvenidos (Welcome) campaign to more openly invite students into our offices to meet us, build deeper relationships, and discuss avenues for further growth in and beyond the classroom, which every so often leads to community engagement opportunities. We intentionally used the word Bienvenidos in Spanish because we realized that tailoring our messages to our unique student demographics also helps students feel more welcome and attuned to UTEP's unique campus culture.

Still, the binational context in which the students live in is complicated. The existence of an international border as a common element of almost daily life has not always been viewed as a unique advantage or opportunity for gaining a broader, global understanding of the world through personal observations and interactions. Similarly, our binational, bicultural, and mostly bilingual community has become a common part of our reality, but is not always viewed as an asset or valuable source for learning. Political decisions and climate conditions, including international border closures, storms, and energy outages affect students on both sides of the border and require empathy, understanding, and advocacy from faculty and staff working with students. It is through such efforts to engage and support, however, that we can help students navigate effective pathways to opportunities, growth, and success stories. One way to create such pathways is through innovative institutional programming and collaborations.

### 3.4.2 Integrative Community Engagement

We explained that UTEP is classified as a community engaged institution through the Carnegie Foundation for the Advancement of Teaching and Learning. This designation is an endorsement of the university's commitment to the community with demonstrable resources, programming, leadership, and outcomes that determine the impact of this commitment. UTEP's community engagement programming extends across all of its 8 colleges and schools, and includes the participation of 88% of all academic departments. Community engagement is often reported in the form of hours. UTEP has recorded over 1 million hours of community engagement annually for the past 5 years, 78% of which is in the form of engagement that is integrated and aligned with the curriculum. This metric is important in regards to having structured class reflection time to dissect and understand the engagement experience (not to be confused with traditional passive community service). Our academic engagement is representative of 480 courses that have been documented to include community engagement in a structured format. Over 10,000 students participate in this form of engagement annually, while more than 6,000 students participate in community service. The large-scale application of community engagement opportunities is in large part a result of its intentional combination with other high impact practices like capstones, undergraduate research, practicums, clinical experiences, student teaching, and internships.

Additionally, as part of the experiential learning component that has become an integral expectation of the college experience, students are also often invited to participate in study abroad or study away programs. We previously mentioned how important it is for an institution such as UTEP that primarily and uniquely drives most of its community engagement activities locally to be sure to avoid tunnel vision when it comes to other opportunities beyond the Paso Del Norte region. Accordingly, UTEP's study abroad and study away programs have been

gradually developing and growing over time, and have been increasingly viewed as valuable experiences for students. These programs are often associated with building global perspectives in students and helping them broaden their understanding of the world and their role as citizens. At the same time, we've mentioned that at UTEP, there remains a challenge: studying abroad is not often a realistic option for students who cannot afford to leave their homes, their communities, their jobs, or their dependents. As these types of programs continue to develop, efforts to provide additional support for those with financial limitations and other challenges are key to expanding student access and prospects, and there are also efforts to provide more online remote or hybrid opportunities for engaging abroad without actually having to physically leave El Paso for those otherwise unable to participate.[8] In the meantime, we contend that many of these experiential opportunities, and their purpose, can still be fulfilled in the context of the students' local environment if we focus on the learning and the values we aspire to foster as global citizens.

Increasingly, like other R1 and larger institutions, UTEP also offers and encourages community-based internship opportunities for students and sets their expectations as part of a dynamic educational pathway. They are embedded into the curriculum in alignment with our mission, which allows these kinds of high impact practices to be accessible to our students. Internships in particular allow students an entrance into organizations to learn about their mission, organizational cultures, and the communities they serve. Students conducting internships go through orientations and training similar to recently hired employees. They get assigned to supervisors in the community and are placed in units to work with staff and clients while learning the skills necessary to become professionals in their fields. Upon completing their internships, students are more likely to be offered employment with those organizations and are also likely to be more competitive in seeking other job offers for their careers.

In the following section, we will next provide some key vignette examples of community engagement experiences wherein critical engagement was present, multiple high impact practices were integrated, community partners were co-creators of knowledge, and how such experiences have yielded empathic and global citizenship values. Therein, we share and elaborate on the development and application of our approach and thereafter we go on to explain how it could be adapted by others.

### 3.4.3 Vignettes of Engagement in Action

Having laid out our framework, institutional background, and some of our key programs and collaborative initiatives, we now turn our attention to three vignette illustrations of faculty and students critically engaging with community partners to address the topics of electoral processes, voter and vaccine registration, and ethnic conflict and genocide. Beyond such course

[8] For example, as part of the Collaborative Online International Learning (COIL) initiative at UTEP, Núñez partnered with Patricia Islas Salinas from Universidad Autonoma de Ciudad Juárez in developing modules for engaging students on both sides of the U.S.-Mexico border in a mainly online setting and therein help students with the development of group activities and research projects vis-à-vis intercultural communication (see Rizo García 2013). The goal was for students to learn about each other's communities without having to travel abroad, particularly during an ongoing global pandemic. For this, faculty plan their course syllabi, learning goals and objectives, and class activities by working together and communicating remotely through Zoom, Google Meets, WhatsApp, and via email. UTEP also has a special agreement and partnership with the Texas International Education Consortium (TIEC) to help build binational global education experiences, including through curriculum taught by professors such as Carolina Valencia from UTEP Health Sciences who employs a global citizenship framework aimed at helping UTEP students develop, among other things, cultural competency and sensitivity in partnering with students from Tanta University in Egypt. Such binational collaborations through education partnerships create opportunities to develop empathy, global-mindedness, problem solving skills, and partnerships with students enrolled in other universities (see also Montelongo and Martinez 2018, which details how UTEP faculty and students partnered with colleagues from New York City to apply a globally-minded framework for learning about diverse Latin American Diasporas in the U.S.).

assigned engagement projects, we also provide an additional fourth vignette relating to the kind of empathy and global-mindedness that can be fostered more generally in faculty-student interactions that we refer to as global encounters. For each vignette, we contend that empathy and global citizenship values are those that cannot only be achieved through exposure to other cultures, countries, and settings, but also by engaging in valuable experiences pursued in localized community spaces with people of diverse life experiences and perspectives. Community engagement involves an iterative process of planning and preparing students for engagement and self-reflection whereby students reflect on their own identity, those of others, and how they relate and co-exist in the world. The more students engage with others, the more they are likely to seek to understand and be understood, leading to a greater range of experiences and alternative ways of knowing and being (Bohannan and van der Elst 1998).Kindly check and confirm the style followed for 'Vignette 1: Electoral Processes' is correct.Needs minor correction please: While the style followed for Vignette 1 is correct, the titles for the other vignettes (#2-4) are missing the bold font, which we have added with our tracked changes (see below). Thanks in advance for your help in finalizing the bold font for the other vignette titles!

**Vignette 1: Electoral Processes**

*In 2006, I (Núñez) had a student enrolled in an Applied Anthropology course who learned about doing rapid ethnography. He saw an opportunity to seek funding to get young people involved in the U.S. elections and to document their experiences. He approached me to see if I could help him after he was notified that he had received a grant. I then invited a colleague in the Department of Political Science, Dr. Tony Payan (now at Rice University), to see if he would co-teach a course on community engagement and the electoral process, and we called the class Help America Vote (for more details see* Núñez and Sánchez 2008*; Núñez et al.* 2009*; see also* Núñez 2014*). The community engagement component of the class involved about 80 students in learning more about the electoral process from a political science perspective, and how to conduct participant observation/ethnographic research from an anthropological perspective. Students were also trained and certified as poll workers. Students used their bilingual and computer literacy skills at the polls while also helping to carry and set up computers and other equipment at polling stations.*

*In the post-election phase, we asked students to share their field notes, their critical reflections, fill out surveys, and participate in debriefing sessions. The major lesson learned from involving university students in the electoral process was that they recognized the importance of civic participation as voters. In their reflections, students noted how transformative it was for them to participate in local elections being cognizant that if they did not vote, they would have to contend with laws passed by older adult voters. As students gained confidence in helping to serve as election officers, they were more likely to invite their family and friends to go and vote. Students observed Latinx voters going to the polls in small groups and carpooling together, thus making the act of voting a family affair. One of the major, and unanticipated, observations reported by students in their final reports was the empathy they had developed for older adult voters, many of whom were unable to access the polls when these sites were located in buildings with stairs and without wheelchair accessible ramps. Although the Americans with Disabilities Act (ADA) was passed in 1990, many buildings have yet to be retrofitted to make them accessible for people who use wheelchairs or other devices to facilitate their mobility. Student poll workers who had observed elders, many of whom were U.S. veterans, who were unable to vote because they could not physically access polling sites, became outraged and quickly demanded that all voting booths be moved to accessible places to make sure that people's constitutional rights to vote were guaranteed.*

*Although ADA accessibility was not the focus of our community engagement effort, this particular finding became a great example of intergenerational collaboration and empathy that came about from knowing some people were able to exercise their roles as able-bodied citizens while others were unable to do so. Since this experience,*

*election officials have made new technologies available in the form of portable computer tablets for voters with physical challenges and ADA accessible buildings have replaced inaccessible voting locations.*

*In the time that followed, several of the students who enrolled in this community engaged class sought leadership positions by running for public office, while others pursued law school and graduate school. Today, two of the students who helped co-author the grant for the Help America Vote project are now addressing global climate change as university professors in Europe.*

**Vignette 2: Voter and Vaccine Registration**

*Over the past decade, my students and I (Villalobos) have conducted extensive in-person non-partisan voter registration efforts on and off campus. My efforts began quite modestly in offering students extra credit for a couple of "volunteer" hours to simply talk to others on campus in a non-partisan fashion about voter awareness and the importance of having one's voice heard. Eventually, I found my true calling for community engagement by partnering with my colleague, Dr. Azuri Gonzalez (Director of the Center for Community Engagement) along with the El Paso County Elections Department, in an exciting and very intricately organized TurboVote project. The first iteration involved a class on the presidency with 40 students working in small groups, each with a team name, mission statement, and strategies laid out for interacting with other students on campus, as well as other members of the community off campus. On one of the teams we had a student who had returned to earn her degree after many years of stopping out and she, known to everyone as "La Abuelita" (the grandma) was especially inspiring, not just to the people she reached out to for the project, but even before that in inspiring the other students in the class. She did this by recalling the difficulties of having her voice heard in her younger years, how much things had changed since, and reflecting with much empathy on how many things still needed to change in the U.S., Mexico, and other parts of the world in order for women and all people in need of a voice to find true, substantive representation. To this day, I still refer to her example quite often.*

*In subsequent semesters over the years, I have continued my non-partisan voter registration project with my students and have gradually improved it in several ways, including by expanding my partnerships to include student campus organizations such as IGNITE and community organizations such as the Border Network for Human Rights. Just as importantly, I've improved the manner in which I conduct the project—namely by gradually fine-tuning the training for students to engage with others to provide useful, factual non-partisan information and to do so with an empathic and global mindset that is open to any challenges community members might have in getting registered to vote, such as language barriers (for which we provide bilingual registration cards), taking into consideration how factors such as health disparities make it more difficult for some members of society to be as politically connected or active than others, and also doing so on different sides of the border. Throughout these experiences, my students have learned valuable skills on how to approach others in the community with an empathic and positive mindset, how to be professionally organized, and how to be strategic in maximizing their efforts while functioning within a complex border region. Those skills have also transferred particularly nicely for those students who have gone on to join campaigns as staffers or even run for office themselves, be it locally or going off to other places (I recall, for example, one student from Bhutan who had served as an elections official, came for his Master's degree, learned about the U.S. electoral system, and returned to Bhutan with new ideas and insights to apply in his own context). In reflecting on their experiences, students have often said how much more rewarding it is to actually go out and get involved to help solve issues such as feelings of voter apathy rather than simply discuss and debate them in class.*

*Most recently, and quite unlike in previous years, amid the COVID-19 pandemic, my students and I necessarily had to reformulate and adapt our community engagement efforts remotely vis-à-vis various social media platforms during a time when face-to-face interactions could not be done. In doing so, my students rose to the occasion and engaged in outreach efforts*

*for non-partisan political awareness and voter registration ahead of the critical 2020 Presidential and national, state, and local elections in Fall 2020; and thereafter in the more recent local elections for the Spring 2021 semester. Despite not being able to interact in-person with people at the local level, my students and I were still able to engage extensively with community members and, as a bonus, were also able to connect and help people far beyond the borderlands via online social networks that stretched across the country (e.g., for the Georgia run-off elections) and other parts of the globe (e.g., Mexico elections, politics in Poland, etc.). To date, the work done on voter registration efforts on campus in liaison with the university (namely Dr. Gonzalez with the CCE and our CEL program that I chaired) and the local elections department has yielded well over 15,000 registrations and counting.*

*Lastly, I also recently expanded my students' activities to promote non-partisan vaccine awareness and registration, including by encouraging and helping students and others in the UTEP "Miner" community on how to sign up for UTEP's highly successful COVID-19 clinic program as well as other programs and opportunities on and off campus within the region. Doing so has provided another opportunity to do something to tangibly help others in potentially life-changing ways. Many of the strategies employed for voter outreach were adapted to raising vaccine awareness and helping community members access their shots against a backdrop of many unique political challenges and health disparities. In reflection, many of my students expressed how inspiring they felt it was to have a means by which to actively help move the community towards a safer, healthier environment and contemplate the global-level efforts being made around the world to achieve the same goal in combating the health threats posed by the virus. More than ever, a great deal of my students were able to connect politics and health issues in a highly constructive manner. It gives us all one more avenue of hope and optimism for the future.*

**Vignette 3: Ethnic Conflict and Genocide**

*Based on my personal background growing up in Turkey as a minority member and as a scholar of international security with a specialized interest in ethnic conflict and genocide, I (Sirin) was inspired to design a critical community engagement and leadership (CCE and CEL) project for my Ethnic Conflict and Civil Wars course so that my students could have an opportunity to learn, empathize, and reflect more deeply from hearing and understanding the voices of victims of ethnic conflict and genocide. I had my students engage in various local, national, and international virtual projects including transcribing and timestamping Holocaust survivors' video testimonials as part of Philadelphia's Holocaust Awareness Museum and Education Center's Legacy Library, mapping to identify structures, roads, and populated areas in remote locations for humanitarian aid, creating TikTok videos and social media venues for bringing awareness to humanitarian crises such as in Myanmar, and even developing original games and simulations to foster empathy for victims of ethnic conflict and genocide.*

*The course was designed to be 100% online and coincided with the period of remote teaching with no face-to-face activities due to the pandemic so the community engagement component also had to be fully virtual. This presented a challenge that transformed into a major opportunity to connect with not just local community partners but with the global community. Many students, including those who were initially skeptical about virtual community engagement, indicated a heightened interest in continuing the virtual activities even beyond the completion of the 20 hours per student required for the CEL designated project. For instance, students who used social network platforms to bring awareness to ongoing conflicts reported in their reflection essays that the content they created spurred discussion about the topics among their social media friends, most of whom noted no prior knowledge about many of the issues (such as the plight of the Rohingya people in Myanmar and Bangladesh) brought to their attention.*

*Students also expressed a sense of empowerment and pride in creating such new content. In a world where inane memes and partisan propaganda dominate social media, students were excited to put the scholarly, non-partisan knowledge they learned from the course to use in virtually interacting with the community. Based on such student feedback and the learning outcomes achieved, I suggest that community engagement opportunities presented to students should offer not only face-to-face options, but also virtual ones even in the post-pandemic phase to increase flexibility, accessibility, and empathic outreach to a larger, more global audience.*

**Vignette 4: Faculty-Student Global Encounters**

*One spring semester, while teaching an Introduction to Cultural Anthropology course, I (Núñez) got a call from a college advisor asking if I could accept three student athletes traveling from Nigeria who would be entering the semeter three weeks late due to delays in their visas to travel and study in the U.S. I agreed to accept the students and I turned to my class for their input in preparation for the new students arrival at UTEP. I asked for their help in preparing a presentation to make the new students feel welcomed. I asked my class to think about what it would feel like to arrive to a new country and a new university and asked them: "What do you want your new classmates to know about campus? What do you wish someone had shared with you prior to arriving at UTEP? And what places around campus and town do you recommend they explore once they get here?" In their group presentations, students showed images of key buildings, including places to eat, study, hang out, and take a quick nap in between classes, places to explore off campus, and other tips and insights that they wanted to share with them. The three students thanked their peers for their presentations, great recommendations, and warm welcoming.*

*The three Nigerian students sat together towards the right backside of the classroom in a course with over seventy students. Towards the end of the semester, I asked students what they wanted to do once they graduated from the university. Students usually respond with typical answers such as "I want to be a teacher, an engineer, or a lawyer." From the back of the class, I saw a quiet man raise his hand and say, "when I graduate, I want to be king." This answer stunned us all, and the class broke out in laughter. I had never had a student say he would be a king, so I asked him to tell us more. His two Nigerian classmates nodded their heads, and informed us all that their classmate was a prince in his village and was next in line to become king.*

*The three students' arrival from Nigeria into our course allowed for our UTEP students to organize materials to welcome them to campus and to our community. Throughout the semester, students participated in intercultural communication through class participation, small group activities, and community engagement. They exchanged insights on their ways of life, participated in empathy building, and shared experiences. Towards the end of the semester, we planned a potluck and shared a meal together, bringing to a close a successful semester of intercultural engagement and global interactions.*

You may note that in each of the vignettes illustrated above, the expressed and intended outcomes were associated directly with the described project—learning about the electoral system, learning to engage others in the voter process and getting access to vaccines, learning to understand the voices of victims of ethnic conflict and genocide, and more broadly pertaining to faculty-student interrelationships, learning how to welcome others from outside the region into the classroom as partners in the learning process. In addition, for each of the experiences, given the setting, the connection to place, and the implications for a community the students cared for, multiple associations with empathy were made possible and were transferable among groups and demographics. There are countless other examples to explore at UTEP, many of which are detailed in Núñez and

Gonzalez (2018). The key observations to conclude, however, are that purposeful structured activities must be established with critical connections and reflections pertaining to each of the experiences facilitated. The richness of the experiences depends on the connectivity to a well understood and embraced context to truly inspire the depth of learning necessary to develop empathy.

## 3.5 Conclusion and Future Directions

To conclude, we sum up our overall thesis for this chapter as well as offer a few observations for future consideration. First, we emphasize the importance of recognizing that global citizenship is important and those who acknowledge its significance can contribute to its cultivation among various constituencies. In our case, as teachers in higher education, we have identified the models, resources, and opportunities to inculcate global citizenship values and skills in college students through university programming. In doing so, we identified the employment of critical community engagement embedded in the curriculum where students go beyond contributing to their community in potentially passive service-related engagement, and instead immerse themselves in an invaluable learning experience for personal, professional, and reciprocal engagement. It is through this approach that students understand societal challenges beyond their immediate surroundings and can apply their learning to a wider, more global context.

Secondly, we have presented a theoretical approach to further enrich community engagement, where one can feel empathy and think globally in meaningful, transformative, and transferable ways. We cautioned that the emotional component is not to be mistaken for mere sympathy or worse, pity, but rather elicits a more powerful, action-oriented emotional self-discovery process wherein students see themselves, whether reactively or in a more parallel manner, amidst the afflicted circumstances they witness others going through and subsequently feel moved to address towards positive change. We explain that empathy results from rich experiences where students are not mechanically primed or prompted to label their learning as empathy, but rather sense the organic consequence of having been provided the opportunity to truly observe and understand the plight of others, and thereafter be inspired to work towards solutions and reciprocity in their community relationships. It is useful to remind ourselves that the reflective process in this engagement is crucial to reach a genuine point of discovery and self-awareness.

Thirdly, we advocate for the leveraging of place, context and resources to adapt practices for cultural relevancy as well as for pragmatic reasons. In our case, we leveraged the assets of our student population (family-oriented, hard-working, engaged, and committed to their learning) with the richness of the symbiotic relationship between our institution and its surrounding community. We made use of the community's microcosm for larger global issues to teach and expose our students to experiences they could recognize in other settings. The very essence of the connection with place, we argued, created the richness for developing the empathic and global-minded critical framework that can be replicated when constituent dynamics are matched with a context ready to facilitate meaningful learning and growing experiences. In this process, we also capitalized on these dynamics to demonstrate how costly programming may not always be the answer to achieve global citizenship, and that in the absence of monetary resources, this should not be viewed as a roadblock or limitation.

As we look to the future of global citizenship and the impact individuals can have in a more peaceful, inclusive, and equitable society, we acknowledge that empathy is not the only bridging solution, nor that critical community engagement is the only avenue to achieve this. We understand that there are limiting circumstances and perhaps psychological dynamics such that some individuals may not (at least not immediately) develop an empathic view or behavior we have identified as key. These

limitations go beyond the scope of our expertise and the scope of our theory to practice endeavors. Still, the overall value and potential impact of our curricular innovations are broadly robust and beneficial to the learning process. Ultimately, through this chapter, we sought to contribute to the discussion where we examine what exists in the world of educating students for a global society, and how institutions, leaders, and educators alike might identify their individual positions and assets from which to also contribute to this collective effort.

We hope to inspire and motivate individuals from various organizations, in and outside of higher education, who find themselves in a position to impact individuals and their understanding of their role in society to reflect on their own settings and resources. As educators, we have shared our reflections from years of applying theory to practice in the engagement of students in a border community like ours in El Paso. Given that our institution is situated at the nexus of two countries, the United States and Mexico, and three states, Chihuahua, New Mexico, and Texas, we have valued the substantial opportunities for student learning and global citizenship development within a binational and bicultural environment.

We also invite readers to recognize the theoretical underpinnings of their own practice, and to explore the application of our engagement models in their own settings. Student learning and engagement are not limited to the Paso Del Norte region, but rather students' priceless experiences from engaging with local communities are transferable and adaptable to any other context they may encounter in their future travels and home settings in any part of the world. Whether students collaborate with nonprofit organizations, government agencies, or local school districts, and whether they conduct engagement activities locally or abroad, they are likely to gain valuable intercultural experiences and interactions that lead to the cultivation of empathy and global awareness.

Last, we are committed to continuing this global citizenship pursuit as the world continues to evolve. We find ourselves at a time of social divisions, conflict, and global challenges wherein movement towards openness to learn about and empathize with different perspectives, histories, and experiences is increasingly of the utmost importance if we are to achieve progress. Grounding this learning at the very essence of human beings has to transcend models and approaches we have relied on in the past. It is time that we look for opportunities that celebrate what all cultures and settings have to offer, and that we identify the channels of empathy that can help unite us all. Human rights, peace, and the overall sustainability of our planet depend on our very ability to connect, empathize, and care to cultivate change.

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# 4 Creating a Fourth Space for Social Impact Collaborations Across Boundaries: Active Project-Based Learning and Internships for GC Education

Faith Valencia-Forrester and Heather Stewart

**Abstract**

As industries increasingly push practical skills development on tertiary providers, work-integrated learning (WIL) has become increasingly prominent within degree programs and is considered one of the most effective ways of preparing students for the workplace (Goulter and Patrick 2010). Global internships were opportunities for students to engage in practical experiences globally while addressing humanitarian issues. The impact of COVID-19 in 2020 has a significant impact on the range of practical opportunities available to students to develop as active global citizens. This chapter analyzes the effectiveness of a pilot series of Social Impact internships, facilitated entirely online, and their effectiveness in providing students opportunities for working collaboratively with community partners, gaining a deeper understanding of their roles as citizens, contributing to their personal and professional development, and enhancing students' confidence as graduates and citizens. Students worked in disparate teams to address complex social justice issues as an alternative to face-to-face internship placements. The series of five Social Impact Projects (SIPs) focused on *mental health and wellness*, *digital inclusion, homelessness, environmental sustainability,* and *empowering people of all abilities*. An evaluation of the five-topic pilot social impact project considered (i) student satisfaction with the virtual internship critically analyzing their experience and learning journey; (ii) community partner insights into the effectiveness of working with interns and guiding the innovative sprint design process in the online space, and (iii) project team insights into the sustainability of delivering the model in repeat iterations. Results suggest students were overwhelmed by the experience initially but were quick to embrace the opportunity and described the experience as life-changing in terms of their learning and how they engaged with the world. The community partners appreciated the opportunity to engage with students about key issues and work collaboratively with the students to find solutions to the complex social issues.

**Keywords**

Wise-practice work-integrated learning · Online internships · Social impact · Global citizenship innovative · Authentic work environment

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S. Stanlick and W. Szmodis (eds.), *Perspectives on Lifelong Learning and Global Citizenship*, Sustainable Development Goals Series, https://doi.org/10.1007/978-3-031-00974-7_4

## 4.1 Introduction

Universities are charged with producing "fully developed human beings" (Berry 1987, p. 77) and some would argue citizenship should form a major part of the university curriculum (Sternberg 2009; Sternberg et al. 2007). In Australia, government policy is increasingly pushing tertiary providers to develop student employability and connections with industry through a variety of strategies with a focus on work-integrated learning (Tehan 2020). Service learning addresses both directives and provides a wise practice approach to work-integrated learning (WIL) (Valencia-Forrester and Backhaus 2020). In Australia, WIL is understood to include curriculum-based work experience, practice-based learning, or "any range of approaches and strategies that integrate theory with the practice of work within a purposefully designed curriculum" (Patrick et al. 2008, iv). Service learning enhances students' understanding of citizenship and develops professional and personal skills through combining practical experience within communities (Kiely 2005; Mezirow 1997; Schor et al. 2017). Given the well-established connections between experiential learning and graduate employability (Jackson 2013; Patrick et al. 2008; Pham et al. 2018; Purdie et al. 2013), service learning incorporates a sense of civic values to academic and professional skills development (Mabry 1998). Prior to COVID-19 shutdowns, the majority of practical placements were face-to-face internships, meaning students attend workplaces, to experience work on location. This chapter describes a pilot online social impact internship purposely designed to enable multi-disciplinary university students, in disparate locations, to work collaboratively with community partners to address complex social justice issues. The research project aimed to explore the effectiveness and scalability of the purpose WIL model. The Purpose WIL model was presented as Social Impact Projects incorporating innovative design sprints and was ultimately delivered to a large cohort of more than 600 students and involved over 89 community partners. Students at various stages of their degree programs, from first-year through to Masters, were immersed in the social impact projects, instead of face-to-face internships. In place of a physical location, student interns, university academics, and community and industry partners worked together collaborating within a hybridized fourth space created online to incorporate universal design principles and create healthy and sustainable workplaces that were both inclusive and sustainable, and provide transformative learning and meaningful experiences for students.

### 4.1.1 Background

#### 4.1.1.1 Service Learning and Wise Practice in WIL

Service learning, within Australia, is regarded as an option in a suite of WIL strategies, however, service learning as community engagement has been increasing as a way for universities to establish closer connections with communities. Service learning presents a holistic value-based pedagogy, providing students with an understanding of their role in the community while enhancing workplace readiness as they serve the community. Developing service learning opportunities as part of a wise practice framework for WIL is premised on notions of universal design, equity and inclusion. A wise practice approach allows for "complex learning and knowledge transfer into real-world contexts" (Shin et al. 2014, p.10). It provides for a contextual understanding of a variety of experiences including the practices and methods of First Peoples, different cultural traditions, differing beliefs, identities, and highlights consideration for issues of access and lived experiences. Inclusive university-led WIL is "an authentic practical experience available to all students facilitated by the university, led by academic staff, and incorporates industry and community partners, where students critically engage with the practice and experience of

work, receive specialist training, reflectively debrief about that experience and produce a portfolio of work as evidence of that experience" (Valencia-Forrester et al. 2019, p. 120). The virtual work-integrated learning wise practice model was developed by Valencia-Forrester et al. (2019) and designed to provide a safe space for students to immerse themselves in an environment where they can engage with industry professionals and tap the skill set and life skills within their teams to practice work-integrated learning.

#### 4.1.1.2 Co-creation and Ethical Decision-Making

An important consideration in co-designing community and industry partnerships is ethical decision-making. Our thinking was guided by the work of community engagement practitioners such as Saltmarsh et al. (2009) emphasizing democratically-engaged co-creation. Students were provided an ethical framework by Dr. Hugh Breakey, from Griffith University's Institute for Ethics, Governance and Law. This simple statement was their introduction into the discussion on ethics and ethical decision-making: "Ethical decision-making can be challenging. It's easy for things to go wrong, even for people trying to do the right thing" (Breakey 2020a, b). The presentation covered the ethical decision-making process: tasks, traps and capabilities, philosophical ethical theories, understanding legitimacy and why ethical decision-making mattered in interns focused on the key themes of *Morality* (Rest 1992), *Building Ethics Regimes* (Breakey 2017), *Harnessing MultiDimensional Legitimacy for Codes of Ethics* (Breakey 2020a, b) and *The Ethics of Arguing* (Breakey 2020a, b). The experience and the research followed the consequentialist ethical theory (Breakey 2017, 2020a, b) to create good consequences for everyone. This design choice also echoes the importance of transformative reciprocity in community-engaged practice, where all stakeholders are enriched by the partnership beyond traditional transactional conceptions of reciprocity (Dostilio et al. 2012).

#### 4.1.1.3 Structuring Experiences for Impact

While we wanted to create a space of exploration and openness, we also recognize the importance of structure in order to provide clarity and scaffold support for student learning. The first orienting framework that we adopted is that of High-Impact Practices (HIPs), which are defined in the work of Kuh (2008) as active learning practices that have been tested widely and found to be transformative for a wide range of students. In developing the participation expectations, we were influenced by Sam Kaner's Diamond model of participation (2014) and Locke's (1996) goal setting theory emphasizing the importance of intentional, willful connection or selection of goals. Another important component of the design was the SMART goal theory (Doran 1981), a framework to ensure the goals are specific and detail what needs to be done, that are measurable so the achievements can be measured because the project is reported on and there is a budget and spending needed to be justified. The objectives of the project needed to be achievable, and while there is an impetus in the students towards social change-making, they also had to moderate their expectations with what was practicable.

### 4.2 Creating a Hybridized Fourth Space for the Fourth Industrial Revolution

The vision for these virtual Social Impact Projects is that they establish a model for a more inclusive virtual workspace leading into the Fourth Industrial revolution. These inclusive and equitable workspaces for a distributed workforce are defined by collaboration, creativity, flexible agility, solution-focused design and critical thinking as evidenced by student interns, universities, and communities collaborating on solutions for positive social change. These interns will graduate with valuable experience, a professional network, and importantly a deeper insight and understanding of complex social issues and the need for change.

The hybridized space created for the Social Impact Projects was established through a tripartite of three digital spaces. The first space was a website designed and created for each project specifically addressing the five issues and created virtual shopfronts or community centers that would be present in any physical marketplace. These websites enabled a place within the public sphere (Habermas 2020) that not only signified the issue but allowed for discussion and connections with the wider community outside of the Internship partnership. It also evidenced the work completed by the student Interns and the collaboration with community and industry partners for each issue.

Secondly, the virtual workspace created for these internships was modelled on contemporary collaborative physical freelancer workspaces, promoted collaboration between stakeholders and created a bounded location for experts and partners to share their lived experiences away from the public gaze. The workspace was created using Microsoft Teams and involved building issue-specific sites within Teams for each project.

The infrastructure of the workspace site was created to replicate a face-to-face experience emphasizing connection, collaboration and creating solutions with a keen focus placed upon creating the experiential aspect of a face-to-face internship within the online experience. The Teams site created for each of the projects was utilized in conjunction with the third digital space created through the use of Video teleconferencing through Zoom. Zoom was selected based on its better stability and its ability to integrate closed captioning and other accessibility features. In addition, the virtual workspace incorporated various design elements to not only support accessibility and the development of future employability skills but the intern's mental health and wellbeing. The purpose-built Microsoft Teams site and the project websites were audited for accessibility and this process uncovered omissions in adherence to accessibility best practice that was quickly addressed.

## 4.3 Methodology

The methodology underpinning this research was Participatory Action Research (PAR). PAR was chosen as a suitable methodology because it allowed for "a process of systematic reflection, enquiry and action about [the researchers] professional practices [that] set out to undertake investigations that are socially responsible, politically informed and committed to praxis and social change" (Bellany 2012, p. 12). This chapter draws on the growing body of work on service learning and WIL, alongside the teaching experience of the research team, in order to develop learning across physical boundaries that integrates the professional and community benefits of service learning within a supportive and social environment (Valencia-Forrester and Backhaus 2021). Importantly, PAR recognizes that we as researchers were also participants of the group under observation (Norton 2009), which was integral in allowing for the lived experience of the various stakeholders in the project.

The Social Impact Project Innovative Design Sprints were developed as a solution in response to the challenges presented by a global pandemic. These challenges are well-documented in the literature and also have been observed first-hand by the researchers. Against this backdrop, the pilot project was developed to continue to provide students with meaningful participation in service learning. This project employed PAR as a methodology in order to design, deliver, and reflect on the development of the Social Impact Projects. Data was collected throughout the project: Facilitators completed daily reflective diaries, the students were invited to submit their own reflections, able to be submitted anonymously, at the completion of the project, and students were also interviewed and completed surveys about their experiences.

Students choosing to participate in the Social Impact Project had enrolled in the Service Learning Community Internship (CI) course for credit. Students from all disciplines are eligible to

enroll in the CI course as a free choice elective however some students must complete the CI course as a core requirement. The majority of enrolments continue to be students that have chosen the CI course as a free choice elective. The fifty CI students came from a range of disciplines including Psychology, Engineering, Information Technology, Psychology, Criminal Justice, Business and Health. The remaining 600 students were enrolled in a first-year Bachelor of Education program. Most of the students were from Undergraduate programs with a number of Masters students and while the majority of participants were aged between 18 and 25 years, a small proportion were mature aged students.

## 4.4 Data Collection

We collected abundant qualitative information: transcripts, reflections, and debrief notes from each meeting and the students and stakeholders. The Social Impact Innovative Sprint Design enabled Zoom captioning for every session. Each video recording was transcribed and analyzed. Team members recorded debrief meetings and reflections during the five weeks which were also transcribed. A survey was conducted in week five of the study. Ethics approval for the participant studies was granted by the Griffith University Research Ethics Committee. All students completed a survey that provided written consent prior to their involvement.

### 4.4.1 Experience Design

Co-designing required identifying and understanding the issue of the situation together. The co-design process went beyond consultation. It was for this reason, that the project engaged people who have lived experience and people who would be used as, or beneficiaries of the proposed solutions that the interns were going to come up with. It did not just ask people impacted by digital inclusion for innovation and education, mental health, environmental sustainability, homelessness or disabilities, it involved them as active participants in the design process. The aim is for students to have an impact, co-design where there's an appropriate and ethical space for teams to move into, and make sure that they are working alongside and with people with lived experience as 'experts' and people who are working with those most closely impacted by the issue. It was important to enable diverse groups of people to come together and make creative contributions to the design of a solution. That really gave weight to all the people that were impacted by the issue.

### 4.4.2 Designing Inclusive Online Service Learning Experiences with Impact

An emerging model of work-integrated learning (WIL), the university-led Purpose WIL model creates a purposeful internship around an authentic social justice experience incorporating reciprocal relationships with the community and industry. Originally designed as a small pilot project for 50 student interns to test the validity of an inclusive virtual Internship space, the online Social Impact Project Internships were created to have a meaningful impact, but also model appropriate inclusion principles and considerations. The research team was asked to accommodate a cohort of 600 first-year education students who were unable to go on placement and therefore unable to continue their programs, as some internships are a prerequisite to progress to other courses. Such was the volume of students, and on short notice, the second option of "Observer participant" was quickly designed to accommodate students unable to participate in the sprints because they had another study, work and family commitments. The project team determined this was the only way they could accommodate all students on short notice. This required all of the Zoom sessions to be recorded, edited and uploaded as separate videos for the Observer participants to watch and record their own observations in their own time. The Observer participants were then required to join the project teams and work with the other students for the implementation phase of the projects.

The five sprints were conducted concurrently with each project running one day per week for five weeks. The Social Impact Project Innovative Solution Design Sprints were designed to be responsive and adaptive to the needs of the community in addressing the complex issues which are the focus of this chapter. Students collaborated with industry and community partners and self-advocates with expertise in digital inclusion, mental health and wellbeing, homelessness, environmental sustainability and empowering people with disabilities. The projects aim to increase and better the awareness of the community's key needs and opportunities. The Social Impact Project had five key outcomes:

1. Published project report
2. Montage promotional overview video
3. Online Showcase presentation of project and outcomes
4. Social media campaign
5. Website content.

The design of the sprints was centered around creating rich, high impact, authentic work and learning experiences for a group of student interns that were widely distributed around South East Queensland, and Internationally (India and China). It was also an important design consideration to get diversity and inclusion right when creating a virtual work environment within the online setting. This was very much front and center in the design process. Methods to support inclusive work practice were included in the facilitator's notes, and collaborative processes. The internship teaching and learning team recorded daily reflections throughout the five-week intensive, and also a detailed reflection on the first Monday after the block of sprints.

### 4.4.3 Designing for Mental Health and Wellbeing: A Safe Online Space

Part of the design consideration was that we wanted to create inclusive, healthy sustainable work practices. The project design involved a high degree of contemplation around creating a work experience that was both inclusive and focused on the health and wellbeing of the Interns as workers. In addition to stopping work and ensuring interns took regular breaks, encouraging them to drink water, to get up from the computer and move around, interns were also encouraged to take time out to connect with natural surroundings in their vicinity as part of the Internship structure. Facilitators modeled inclusive language and behavior. A focus on their mental health and wellbeing within the virtual workspace was also a major component of the Social Impact Project internship. The inclusion and focus on raising mental health literacy, awareness of support services, and processes around raising awareness and supporting positive mental health work and study practices within the online work format stemmed from the overarching focus on mental health and wellbeing within the SIP umbrella project. It was especially important to create safe healthy work conditions considering the nature of the issues being explored and their potential impact on the workers and it was also important to the project designers that the project interns were taken care of within their work activities especially as they were all conducted online.

Regular pointers encouraging interns to reach out to project team members or official support services, were integrated into the workflow. Creating the third space to signify the end of the workday for Interns was also identified as being an important element within the online virtual Internship format. Therefore, creating the third space between work and the home was incorporated at the end of each workday through a series of mindfulness activities. Interns reported enjoying these activities and looking forward to them at the end of each day.

### 4.4.4 Social Impact Project Innovative Solution Design Sprint Framework

The Sprints incorporated six distinct phases designed to support and develop the students' understanding of the complex social justice issue and develop their personal and professional

identities. Initially, student interns attended a pre-internship workshop where they were introduced to the overarching structure of the internship and given an overview of what the internship would entail. This was to ensure students were well prepared to work within the hybridized fourth space created for the internship.

Secondly, each project held a project launch/induction featuring a series of panels and speaker presentations including support services and people with lived experience, policymakers, and community legal organizations designed to allow students to learn about the issue and explore diverse perspectives. Students reported gaining a greater understanding of the issues after each of the project launches.

> The impact launch opened my eyes up to more of the inequalities that people of all abilities face which I think personally I underestimated. I felt deep empathy but also motivation to make a change. (Intern)
> I appreciated the varied insights provided by the different speakers from across sectors. I think it was valuable in forming a deeper understanding of the issues facing Mental Health awareness in Australia. (Intern)

Likewise, the variety of perspectives presented by the panels and speakers prompted students to begin thinking about ways they could have an impact.

> I liked being exposed to the different professions that were providing support for those challenged by mental health and wellness issues. They're varied perspectives and experiences gave me a broader range of ways that I could impact the internship. (Intern 2020)
> The launch has been eye-opening and extremely informative, rising issues that I didn't really think about prior to being in this project. Coming out of the launch, I feel motivated and inspired to see where this project leads us. (Education Intern 2020)

Each launch featured a Welcome to Country with First People's Elder Uncle John Graham from the Griffith University Council of Elders. The Sprint facilitation team also supported and affirmed the experiences of people of all abilities (people with disability), excluded minorities, people who identify as lesbian, gay, bisexual, transgender/transsexual, intersex and queer/questioning (LGBTIQ+) as part of the normal practice of working during the sprints. The third phase focused on providing students with a deeper understanding of collaborative ways of working with complexity and diversity.

> This subject is completely different to anything I have done before at university. It is so much more welcoming than basically any subjects I did there. (Intern 2020)

During the fourth phase, students utilize a variety of methods and tools within their collaboration with peers and partners to design innovative approaches to address the issue. Students are encouraged to seek input from self-advocates, the community partners and industry professionals experienced voices and to 'listen', refine their ideas and test assumptions. Students then finalize their ideas and project plans and move into the impact phase where they implement their projects, and finally, coming full circle, present their project outcomes back to the community partners.

> The launch program impacted me the most on an emotional level. I knew from my own personal knowledge bank that people with a disability often face challenges within their lives. Never had I ever imagined that an individual would be denied opportunities within their lives not based on their abilities but based on others' opinions of their abilities. I am so grateful to be a part of this social impact internship and now more than ever, I want to be involved in assisting the implementation of a project that allows people of all abilities to be empowered, cared for, listened and respected. (Education Intern)

## 4.5 Results

### 4.5.1 Survey Results

On day five, researchers asked students to complete an end of project survey. There were 54 respondents. Over 79% agreed and strongly agreed the launch of their internship maximized student and industry engagement. Over 96% agreed or strongly agreed the inclusion of the lived experience from panel members enhanced their internship experience. Over 72% thought

the internship would contribute a lot and was very important to their graduate outcomes. Over 66% felt the internship would contribute a lot and make the highest contribution to their employability.

> I will be finishing my degree with the knowledge taught to me, but also the necessary skills that I have utilized with real industry experience because of my participation in this internship. It has taught me confidence, resilience and the patience to work in a busy and diverse workplace. It has also taught me how to work effectively and efficiently in an online work environment. (Intern 2020)

Students also provided strong qualitative justification for their positive experiences. Reflections gave us insight on the meaning, efficacy, and future preparation that the internship gave them.

> I would recommend this internship because not only are you gaining industry experience for your resume, but you are making a real, positive impact on the community and people who are deeply affected by such an [emotional] issue. It helps you understand and work on your strengths and weaknesses as individuals and as members of the work environment. You also have the amazing support of the Service Learning team that guides you and supports you where necessary, which is an amazing (and somewhat rare) experience. (Intern 2020)

Students valued their interactions with the community partners within the supported work environment. Of the respondents, over 96% agreed or strongly agreed authentic experience is important and equally, over 94% agreed and strongly agreed that the level of industry engagement was important. Collaborating, or working with, the Sprint facilitation team and the industry partners was also rated as important by 94% of those completing the survey. Only 46% indicated they preferred face-to-face over online internships. All students agreed that industry interaction for their internship was important. Almost 80% of students agreed and strongly agreed virtual internships and WIL projects contribute to employability.

Finally, a compelling learning for our global citizenship context is the percentage of students who would recommend this experience as a degree requirement. Over 74% thought a social impact internship project should be part of a university degree program. This is a powerful statistic as the students were affirming the place and importance of a global and socially-focused experience to develop their capacity for future success and making an impact in the world.

### 4.5.2 Qualitative Data

In surveying the interns and reading through their reflections, we found a number of thematic insights. Initially, there were responses relating to technical skills and feeling intimidated. Shy and reserved students did not want to speak. They noted in their reflections their introverted personality made it very painful to be exposed to this environment and measures were taken to support these students by drawing them into breakout rooms privately for support. Many of these students only turned their cameras and microphones on when it was asked of them. However, the confidence of the student Interns improved and the majority of student interns voluntarily had their camera's on during the Zoom sessions. Later, in their reflections, they noted this has been a hard personal journey, but they had gotten a lot out of it, and were willing to share their experience with future cohorts (Table 4.1).

### 4.5.3 Qualitative Information: Observer Participant Intern Feedback

A significant portion of the student interns, unable to participate in the live Sprint activities, participated in the internship as Observer Participants. Approximately 240 of the 600 students participated as Observers. Like the active participants, the Observer student Interns reflected similar experiences and insights to the active participants. Students could choose what project they wanted to watch and help out during the impact phase.

**Table 4.1** Themes in student reflections

| Theme | Examples from Reflection |
|---|---|
| Reaction to the lived experience stories in the launch | The feedback from the participants was they were initially overwhelmed but then completely immersed in their chosen topic<br>During the launch, I experienced an overwhelming sense of sadness, that I had not once considered before in terms of accessibility in the digital world we live in (Education intern)<br>The "Digital Divide" was something that I didn't think existed or was a problem here. It really made me aware of the privilege I and many others have every day |
| Value of the keynote speakers and panel members | The keynote speakers and panel members gave me an insight into the gaps that are evident within society, particularly in education and employment and how changes need to be made, now more than ever. (Education intern) |
| Self-care in the internship | "I really appreciated the mental health sessions. They were a nice cooldown after some stressful, but productive days." -Bachelor of Science Intern<br>"I really appreciated that these mental health sessions were not just someone talking at us about how important it is to engage in self-care behaviors, but actively engaged us and provided an opportunity to practice different techniques."—Bachelor of Criminology and Criminal Justice/Bachelor of Psychological Science<br>"Our mindfulness sessions were so useful for calming my brain down after concentrating for hours. I also learnt some new techniques that I can employ in my busy schedule. I really appreciate that my mental health was considered in this program." Bachelor of Education Intern |
| Tips for future interns | Students were invited to provide tips for interns participating in the next internship. The content centered on mechanisms the students used to remain focused, how to manage conflict and fatigue and how to push themselves out of their comfort zone |

> The observer experience was really valuable as it provided me an opportunity to learn and experience a lot of different professional situations through watching the videos and in the project implementation stage that I otherwise would not have been able to because of my extremely busy work schedule. I really valued seeing both the highs and lows of the project and how conflicts of ideas were resolved as well as the project planning stage and how leaders were chosen and jobs were assigned as I feel those are really valuable professional skills in a majority of contexts. Personally, as someone with lived experience in mental health, I think the projects are really important and will definitely increase mental health awareness among Griffith students and I really enjoyed working with the Blackboard team to make that happen. (Observer Intern, Bachelor of Education)

The Observer Participant Interns were provided with links to the recordings of the zoom sessions and asked to complete template observation forms. Each student had to complete a separate observation form for each video for one project. Each project had approximately 15 videos' of around 1.5–3 h each.

> During the Social Impact Project, I was an observer for the Mental Health sprint. While observing the leaders, guest speakers and participants I was able to obtain a multitude of statistics, ideas and opinions about mental health within professional and personal environments. These discussions were based on how our group of [Interns] can make sure we continue to highlight the importance in the awareness of mental health and the need for an ability to openly discuss any concerns that students or other people in the community might be facing. For myself, I found that there were multiple aspects of the discussions that will help me when I move to be employed as a teacher. The sessions that involved tactics on how to introduce mental health awareness into a classroom had the most significant effect on me as a future teacher. I always believed that having a safe place to learn and experience life whil also feeling comfortable to express emotions and issues is the key to helping young children grow and explore the world around them and become the best possible

> versions of themselves. Having had a few of the mental health issues that were mentioned throughout the project it was really helpful and encouraging to have such a large group of people actively participating and discussing mental health with such respect and care. It showed me that it is possible for a group of professionals – both students and teachers – to have these conversations. It just takes setting the atmosphere to allow for this respectful awareness and understanding of mental health. (Bachelor of Education Intern)

## 4.6 Findings and Discussion

Based on the data collected throughout the project, a number of findings emerged. These findings can be broadly divided into two areas: the student experience and implications for university-led project-based service learning internship design. From the students' perspectives, the most noteworthy outcomes related to transversal skills include communication skills, social interaction, and student's understanding of local social issues. In terms of course design, the findings related to three main areas: different layers of support for students, collaboration with stakeholders, and the potential links with broader studies.

### 4.6.1 Findings: Support for Students

The interns were invited to reflect on their experiences daily and share some of their insights about what they learned and what they will be taking away from the experience. This was to gain an understanding of how participating in the internship had changed them in terms of how they engaged with their learning and how they understood the world. This provided an opportunity for the interns to share thoughts about how their experiences would link to prospects for employment and other citizenship opportunities such as volunteering. It also provided insights into their thoughts about working in the online environment.

> It has allowed me to further improve on skills I already had but has also helped me gain new ones. It also forced me to work on my confidence levels. It will go on as work experience and also volunteering which will be great on my resume. (Intern)
> Excellent service learning team, getting to meet new and diverse people, learning to understand your own strengths and weaknesses, practicing being out of your comfort zone, learning to take accountability, and learning to manage a larger workload. (Intern)

Student interns indicated their experience had changed their mindset in terms of how they engaged with learning, and importantly, with the world. Students shared reflections in line with previous findings about the benefits of Service Learning as High Impact Practice. Bureau et al. (2014) found that students exposed to HIP indicated that these courses included more practice with higher order thinking and reflective learning that led to personal and social gains. Students felt they would carry the impact of this experience into their post tertiary careers including that of being engaged in their communities (Fig. 4.1).

> I feel like I've become better at applying my learning to my own life. Especially the learning presented by this project, which encourages self-reflection and a deep understanding of how these topics relate to the real-world. (Bachelor of Science intern)
> Some of the strengths of this internship include giving insights into experiences and perspectives, providing information to students about things they didn't know, and improving personal growth and professional development. Learning about other people's lives is important as it enables you to put yourself in their shoes and to compare life experiences and quality. The importance of personal growth and professional development is

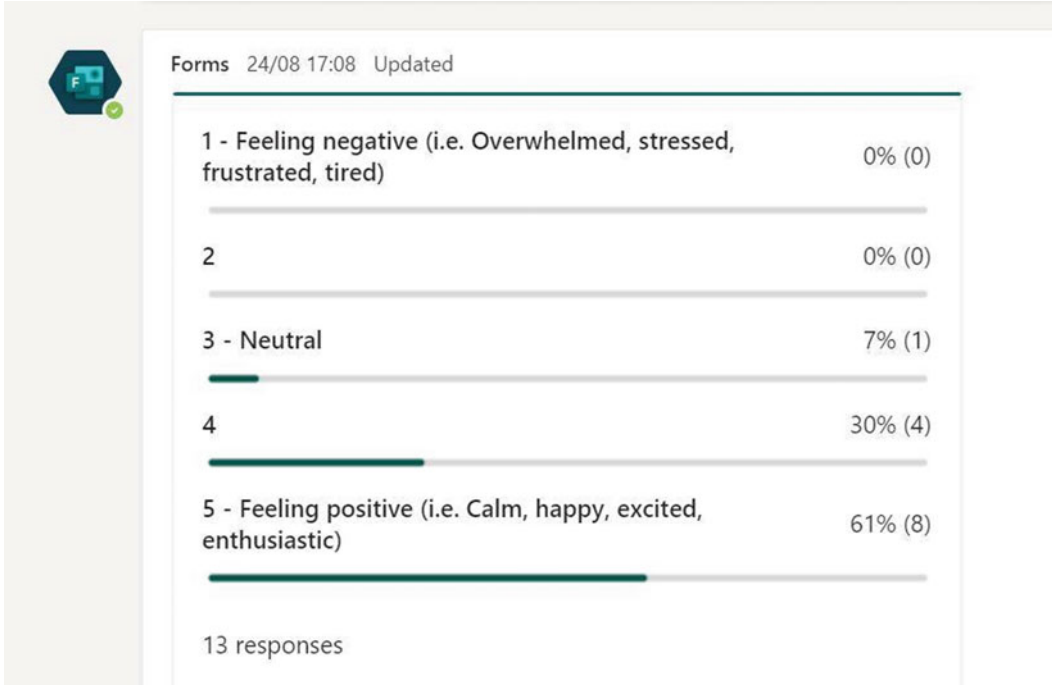
**Fig. 4.1** Screenshot of students during internship

> crucial in this course as it contributes to every student's professional identity and assists them in becoming lifelong learners and open-minded teachers. (Bachelor of Education intern)

Another key takeaway for learner support is the importance of the self-care space. From the survey, we know over 85% agreed or strongly agreed that the wellness sessions at the end of the Sprint Day were helpful. The self-care sessions not only signified the end of the workday but were included to support students' mental health and wellbeing as part of the online work format. Selfcare involves regular and intentional practice or activities that reduce stress, strengthen resilience, and better energy and overall health. Specifically, to improve our emotional, physical, mental and spiritual wellbeing.

> The inclusion of self-care sessions in these projects was vital for several reasons including unpacking sensitive and potentially triggering topics discussed and to relieve the high intensity pace and workload of each sprint. (Master student)

The self-care sessions were formatted to offer wellbeing check-ins before and after the session, debrief the day with reflections on challenges, learnings and achievements and discover and practice differing self-care techniques. There was an increase in the understanding of self-care and improved implementation of the practice. Interns described these sessions as valuable and validating and expressed wanting longer session times to fully immerse themselves in each self-care experience. The intern reflections became more insightful and demonstrated higher levels of self-awareness with continued practice. Polls taken at the end of sessions reflected the mood of the day. The implementation of self-care and debriefing was imperative to align with the values of the social impact projects of improving mental health and wellbeing accessibility and outcomes. It would be remiss to talk of the importance of mental health and not offer a consistent and accessible practice throughout the five projects.




### 4.6.2 Findings: Stakeholder Collaboration

The Sprint facilitator and research team consisted of three core staff to deliver the Social Impact Sprints. An additional four support staff also assisted in activities outside the Sprints such as editing videos. The Project Lead designed and lead facilitated the Sprints and had oversight of the project. She was supported during the sprints by an another academic with a specialization in work-integrated and online learning who co-facilitated the sprints and generated media, marketing and communication content for the project, and a communication officer, who provided technical support in the sessions each day, assisting with communication and zoom facilitation, recording, captioning, chats and data collation for the research project. Two video editor technicians edited the Zoom recordings each evening and these were stored in a secure data management system. A partnership officer liaised with the partners and community representatives. A part-time communication officer assisted with media, marketing and communication relating to the project, including emails to partners, website stories and promotional materials.

> As a team, we learned so much in the design phase of putting these sprints together that we will bring into future iterations. (Facilitator)

During the design phase of the sprints, interns were introduced to a range of participatory leadership practices and collaborative processes which would support them to have conversations that matter, embark on deep inquiry and co-design impactful projects in the community and their field of interest with others. The practices, resources, methods and ways of working draw on bodies of work that are used globally across multiple sectors including public health, government, social entrepreneurship and fellowships, technology, nonprofit organizations, the public sector and diverse groups in local community organizations. They are used to explore, build knowledge and skills, navigate complex issues, and enable people to co-create change together.

> Professionally, this has built up my digital skills in a wide range of programs, teams, padlet and Zoom and has been a great way for me to gain experience

> in a field I'm passionate about and work within a constantly learning, adaptive environment. (Intern)

Browne et al. highlighted a point of stress often occurring in processes of collaboration, in this case between students, academics and industry partners. The "groan zone" provided a "more systematic cross-field communication which "can be operationalized through engaging in an ongoing and relational process of bridging," and in the study, the focus was on bridging conflict and difference to strengthen disaster risk reduction and recovery work (p. 421). In this pilot project, the bridging occurred regularly when students were participating in the initial design phases of the project, when they weren't sure what they were doing, and learning to work together in a team under pressure. Occasionally when partners joined the zoom sessions and the interns pitched their concepts and received industry partner feedback and the design concept was not fully accepted by the partners, the interns sometimes found this both confounding and disappointing.

With a majority being first-year university students and used to structure in the school classroom, working in this loose fashion, where the project scope needed to be repositioned immediately, did cause the students to "groan". It required significant explanation and reassurance from the facilitation team. Like in any workplace, a CEO or manager could crush an idea for any number of reasons. When students heard this, they appeared to "get over" the concern their original idea needed to be dumped. They used terms like "stress", "confusion", "frustration", "disorganized" and "chaotic" in their testimonials for this stage. Therefore, it is aptly in alignment with the idea of "groaning" when they had to go back to the drawing board and refine their design. Some students could respond in an agile manner and were unable to overcome this "uncomfortable feeling". These were the students who provided reflections that they felt "disorganized", and that things were "chaotic".

There was a risk that there could be a disjunct between the university's understanding that this was part of the Innovative Sprint Design process. Basically, it was a critical step and being agile within this space was a life skill the students gained as a result which will make them more adaptable in any work environment. As the other testimonials indicate, the students who got the most out of the process, were the ones who admitted they were taken out of their comfort zone. When they trusted the process, they learnt about their coping mechanisms and received support from students to see the process through to the project implementation stage. One of the resounding themes of the feedback was the "support" they received from not only their peers, the facilitators but also the industry partners.

It was hard to see the interns having this "groan zone" experience, knowing they were not only being confronted by the subject matter, but as new workers, were gaining a crash course into the real-world workplace, and in the online space. A lot of energy had to be used to keep their spirits up and to remain focused. Once students had received positive affirmation from the community partner for their project designs they quickly moved through the groan zone discomfort, regrouped and focused on refining project details and operationalizing their project designs.

## 4.7 Implications and Recommendations

This chapter proposes the Social Impact Project model as a way of encouraging students to engage with complex social issues, exercise global citizenship identity, civic agency, and social change in a remote setting while still gaining valuable work experiences and exposure to the workplace culture. The following insights and recommendations are provided for educators or facilitators to consider if implementing similar models in their own contexts.

### 4.7.1 Roles and Responsibilities

The roles within the project team merged on multiple occasions and this required each team member to be agile and responsive immediately. Sometimes this was due to a partner not showing up, or Zooming into a session unexpectedly. It also meant backing up behind a team member who could not attend to run a session, or when the Zoom audio failed and they started to communicate via the chat.

> Facilitators need to understand the overall vision. They need to think on their feet and be able to be multi-skilled because it can be an unpredictable environment and you have to step in to help sometimes if one of the facilitators needs extra help. Sometimes I wondered if there should be two digital facilitators as to what would happen if I was sick. Everyone needs to be able to do everything in the team. (Digital Facilitator)
>
> I love thinking on my feet and was completely comfortable jumping in to set up a Zoom or lead a session or sit in the background and take notes. I saw it as part of my role to back-up my team members and was determined this project was going to be a success. This project would not have worked if we had stuck to our clearly defined roles. (Co-Facilitator)

### 4.7.2 Technology Use

There were some students who had no experience online and these students needed a lot of support initially while the sessions were underway. Several students were intimidated by the online experience to start with and this meant extra work for some members of the Sprint facilitation team. After the students became intensively engaged in the projects, it was clear their comfort in the online space was improving daily. They became completely agile in swapping breakout rooms, using the chat facility, working within Teams and Zooming in on time.

> One student was in tears within the first few minutes of the launch session starting. The technical facilitator put me in a breakout room with this student and we were able to have a practice session on Zoom turning audio and video on and off. Sometimes these little one-on-ones made all the difference. (Co-Facilitator)

The need for students to quickly up to speed with technology proved to be an added layer of experience for the students within a professional setting. This was an additional responsibility for the research team to ensure all students had equity in access and experience.

> The technology is challenging and it may be intimidating for some students at the start but after seeing them transform and learn the skills by the end of it, it is definitely something every student should use because when you go into a real workplace you have to use the new technologies to adapt and you do not have someone there to support you and if gives students a chance to make mistakes and learn. (Digital Facilitator)

### 4.7.3 Communication

Media, marketing and communication were planned for the project but with the loss of a staff member and a replacement co-facilitator being brought in the momentum of the communication about the project was lost. The co-facilitator wrote a series of web stories and media releases but these were not syndicated. It was decided that the best impact would be at the conclusion of the project with the international peer-reviewed publication, website content and project reports. Once this was decided, the pressure was off the team and the focus was on project delivery and research. A research framework was established prior to the project starting and ethical clearance was approved to record the sessions and use this for data. Students signed consent forms before the project started as part of their induction to the project.

### 4.7.4 Impact on Sprint Team Facilitators

The Sprint team brought their expertise to this project with an understanding of the key themes. The team sat in on the sessions with the keynote speakers and panel members and found the content on occasion to be confronting. It was important for different team members to step up as presenters when one team member was dealing with the impact of the stories told.

> One of the hardest challenges of this experience was seeing my team members visibly distressed by some of the stories being shared by our speakers and then having to lead the session. I wanted to jump in and spare the students from seeing this, but realized being human and seeing the impact it could have on a project facilitator was part of the experience. In the workplace, people get upset and this was no different. It made me committed to keeping a close eye on my team members to see if they were ok. On the upside, we supported each other. Dealing with 550–600 students every week, all day on Zoom for five weeks is tough. But what kept me going was my team and the change I could see in the students as they owned their project, came up with new ideas and delivered them. Once they got started, we could sit back and enjoy their journey. (Co-Facilitator)

The sprint team was also maintaining their regular work responsibilities and often when students were sent for a break, they would reconnect with their other work activities. This proved to have a negative impact on the team members physically and emotionally.

> The hardest thing was being alert for such a long time, for five weeks, the fatigue was extremely hard to deal with. (Digital Facilitator)

### 4.7.5 Cultivating Industry and Community Partners

Griffith University has significant established industry and community partner networks. The partners and community participants were brought into this project well before it started and were committed to ensuring this project was a success.

> The well-established connection with partners was an important part of this project and I think it was valuable for the interns to see how the Sprint team engaged with the partners and the mutual respect and support for the project. (Co-Facilitator)

A key to this success was the behind the scenes relationship building with the Griffith University Service Learning Partnership team members. The research team members were able to reflect on their ability to engage with the Community Partners by working collaboratively.

> Our relationships deepened and there was a greater understanding of what we do and it really improved our relationship with community partners. (Digital Facilitator)

In addition to the impact on the students, we also recognize that there was industry impact, which emphasized the importance of integrating industry and students in the learning experience. In their comments, industry and community partners reported positivity towards the projects that were created, a recognition of the thoughtful, intentional nature of the work, and expressed enthusiasm for working.

> The projects you have created are thought provoking, diligently created and cognizant of diversity. Their effectiveness and their efficacy will be judged over time. Dr. Ben Gauntlett, Australian Disability Discrimination Commissioner

Project partners shared with the research team that they enjoyed being part of "such rich discussion," and others mentioned they "found the student's questions helpful to hear and to reflect on their perspectives as students."

> It is always exciting to be a part of a project that thinks big. Joining students with the latest ideas that are happening right now in humanitarian efforts and environmental sustainability shows the big thinking and potential reach for this program. Liz Hills, Wild Mountains

Overall, all partners said they "really enjoyed participating in the launch days" and being able to come back at regular times throughout the Sprints to work with the students on "refining their project ideas."

### 4.7.6 Recommendations for Learners

For implications to be adopted by global and active learners, we provide the following list of recommendations collated directly from the students.

1. Workspace: Creating a good workspace—ideally with two computer monitors to keep up with all the chats and pages you will be working with, an area with limited background noise, will help you stay concentrated and motivated. Always have a back-up plan for what to do if your computer, attaching devices or internet stops working. Have an assigned workspace that has minimal distractions.
2. Interaction: Everyone is extremely friendly in the internship, so it's best to stay engaged and interact with the group. It's difficult online but by the end of the session it's great to have everyone discussing and brainstorming ideas, it moves the session along quicker!
   Start every day with an open mind, and don't be shy to speak up, because everyone's opinions are important, and great ideas come about from group discussions. Don't be afraid to voice your ideas, people will encourage your ideas and will make your thoughts feel welcome. Speak up and have your say don't sit alone in the session be involved and integrate with your fellow interns. Be confident, participate in the sessions, be open to hear others and speak up. It's a long time in front of the screen but it is worth it. Participate, be engaging and put your opinion forward. It's good to have your mic and camera on if you can as it helps make the experience more personal. Most importantly have fun with it! Ask questions, speak up and offer ideas as everyone is in the same position as you. Voice your questions if you are confused others might be thinking the same thing but afraid to speak up, no questions are silly. Engage with the content, don't be afraid to speak up and share your ideas. Don't be shy to speak up and share ideas because everyone is there to help. Be confident in your skills and knowledge that you can bring to the discussion, listen carefully and stay open to new perspectives.
3. Routine and breaks: Having a good routine is a good way to stay productive, taking ample breaks is essential. Take advantage of the breaks to move, have a coffee and water. Take regular breaks, stretch and move around when you can. It can be mentally fatiguing trying to stay focused in front of a computer for eight hours, so it is important to do what works for you to maintain your energy levels throughout the day. Do not stress, you will be able to manage the workload as the process is carefully structured and planned. Talking and interacting with other members is also key to success."
4. Impact: "I will continue to share our project with my entire workplace, family and friends. This project is so powerful!" "This project was overall quite stressful, but it provides a great opportunity to develop important work skills such as team building and flexibility." "I found the process of working collaboratively online to be a useful skill to have developed." "My impression of the sprint series started out as an assessment for my university degree but after listening and conducting a small amount of research, a desire to make a difference took over."

## 4.8 Future Directions: Improving and Extending the Model

The Griffith University Service Learning Unit Social Impact pilot innovative sprint internship series provided an immediate solution for 550 students requiring an internship as part of their undergraduate and Masters degree across faculties. The results indicate this is an acceptable solution to providing student interns with a practical experience while exercising global citizenship identity and creating social change while working collaboratively online. Other specific considerations for future iterations of the experience include:

1. The Day 1 launch were pinnacle in engaging the participants in the process. The 'lived experience' presentations from the industry experts provided compelling insights into the depth of the problems within the social issues targeted within this project.

2. The engagement by participants, industry and team members is an indication of the value credited to this project.
3. Feedback included that while the students were initially dazed and confused by the new opportunity, they were grateful they were able to participate. It is clear this pilot was a success, however, resourcing this is costly. The intensity of the virtual engagement from 9 am to 5 pm was grueling for both participants and the team.
4. A second iteration for five straight days is the next pilot. In this model interns and industry would dedicate a full week to the internship. From a facilitation perspective, the same intensity will apply, but this will test student agility by being online 9 am–5 pm, for five days. The same reflective practice and research methodology will be applied and this will give comparative data to the one day a week model that is the subject of this paper.
5. Importantly, the need to include self-care and support mechanisms is important in each iteration and this is not a component that can be missed if resourcing is limited. Given the sensitivity of the social impact issues and the triggers these cause, the recommendation is this is an imperative component to end the sessions each day.

## 4.9 Conclusion

The Service Learning Community Internship was an important way for students, during a pandemic and across many nations, to exercise global citizenship identity, civic agency, and social change in a remote setting. A unique component of the Service Learning Community Internship (SIP) course is the opportunity for student Interns to connect and work with a diverse range of stakeholders from key academics, industry experts, people with lived experiences, and other students from a range of academic disciplines within the one internship. The SIP internships also develop student employability skills in line with the top 10 future skills identified by the World Economic Forum Future learning outcomes. The World Economic Forum (2016) reports that workers will need 10 skills to thrive in 2020 and beyond: Complex problem-solving, critical thinking, creativity, people management, coordinating with others, emotional intelligence, judgement and decision-making, service orientation, negotiation and cognitive flexibility.

During the Social Impact Project Innovative Solution Design Sprints, interns were developing all of these skills while working on developing solutions to significant social issues. As a High impact Practice (HIP) (Kuh 2008), the Purpose WIL Social Impact Projects are active learning practices that promote deep learning and transformative student experiences that enhance academic learning and develop personal and professional identities through reciprocal links with our community partners. Student Interns participating in this project feel well prepared to be responsible graduates who are not only experts in their field but also are agents of change in our society. In addition, researchers have found that HIPs can be particularly transformative for students who are underserved, which is particularly important for Griffith, which is a large, public institution with dedicated support structures for traditionally marginalized students (e.g., the GUMURRII is a dedicated Student Support Unit for Aboriginal and Torres Strait Islander students) (Finley and McNair 2013). Thus, we hope that our experience in active learning and global citizenship can be an important example for other institutions who are seeking accessible, impactful experiences for their learners.

## Appendix/Definitions

**Authentic work**—used as a key term to describe the experience related to outputs and what differentiates this is that engagement with industry partners and evidence is published on a standalone website.

**Breath Zone**—The relief out of the Groan Zone, where teams pause on the design thinking before going to the implementation stage.

**Fourth Industrial Revolution**—This framework is used in the context of creating the work environment that aligns with the Fourth Industrial Revolution (Schwab 2017) being the contextual understanding of knowledge, universal design for employees, and interns and integrating the future skills required to work in the Fourth Industrial Revolution.

**Groan Zone**—The uncomfortable stage where the design needs to be reworked with input from partners and the facilitation team.

**High Impact Practice (HIP)**—This is an education model where students get a high impact within their education and learning and is a defining part of their education degree that they take well into their careers.

**Hybridized fourth space**: A model developed by Valencia-Forrester et al. (2019) preempting the work practices of the fourth industrial revolution.

**Innovative Sprint Codesign**—The stage of development within the sprint series where interns and project partners work together to design a plan to reach a solution.

**Purpose Work-Integrated Learning Model (Purpose WIL)**—this is the name of the model where the internship is designed around a particular purpose. In this pilot, the social impact purposes were mental health and wellbeing, digital inclusion, homelessness, empowering all abilities and environmental sustainability.

**Self care**—Digital wellbeing sessions hosted at the end of the Innovative Design Sprint Day designed to provide a self-check and self-help trigger if the sessions were overwhelming.

**Virtual space**—A teaching and learning space conducted online using in the case of this pilot, the Microsoft Teams platform.

**Wise Practice Model**—This is developed to facilitate wise practice in WIL. The models are designed to provide a baseline for the internship around a particular purpose.

**Social Impact Project (SIP)**—A project with impact on interns and project partners generated by collaborating in the internship on the key social issues of mental health and wellbeing, digital inclusion, homelessness, empowering all abilities and environmental sustainability.

**Service Learning**—Service Learning relies on a reciprocal relationship where students are able to engage in a professional experience while at the same time contributing to community needs. Student participate in an experience that goes beyond their discipline, that is pragmatic, meaningful, and conducive to their personal growth.

**University-led Purpose WIL** embodies wise practice in tertiary education by providing high impact Practice (HIP), grounded, industry-relevant learning outcomes and enhancing graduate employability. Students emerged from Purpose WIL internships with published evidence of their work and have had the transformative experience of actively engaging with work experiences within an advocacy and social change environment (Valencia-Forrester 2020).

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# 5 Women's Human Rights Teaching, Learning and Advocacy Resource: Integrating Global Citizenship Frameworks into Feminist Curricula

Jessica Pierson and Erica Higbie

**Abstract**

The 1995 World Conference on Women in Beijing was a turning point for the global women's movement. Over 17,000 participants attended, including 6,000 government delegates, 4,000 accredited NGO representatives, many international civil servants and about 4,000 media representatives. The outcome of the conference was the Beijing Declaration and the Platform for Action, a bold blueprint for action on issues affecting women from equality in education to curbing physical violence to emphasizing women's role in a thriving economy. The declaration was adopted unanimously by 189 countries. This agenda, according to UN Women, is considered "the most progressive blueprint ever for advancing women's rights" and "the key global policy document on gender equality". 2020 marked the 25th anniversary of the Beijing Declaration and Platform for Action (BPfA). Beijing+25 invited experimentation and creativity for new online, virtual learning. However, there was a need to bridge a wide divide between the knowledge base in academia with activism at the United Nations (UN). Recruited in April 2020 from a volunteer working group meant to speed up and scale up feminist movements and grass roots engagement in BPfA advocacy, 50 academics, researchers, civil society leaders, UN experts, students, activists, community organizers, and volunteers came together and spent six months working in teams to develop 42 curricula or lesson plans known as the Women's Human Rights Teaching, Learning and Advocacy Resource (WHR TLAR). The WHR TLAR is an open, accessible, and free resource for educators and activists composed of learning modules organized around six themes dealing with the most pressing challenges to women's human rights today. The modules follow a standard, easy-to-follow format that is designed to engage and educate learners while assisting instructors by adhering to academic standards. The following chapter will describe the creation of this resource, the insights gathered from this diverse (in terms of experience, geography, identity, and role) group of women, and the implications for future open educational initiatives to advance women's human rights.

**Keywords**

United Nations · Feminism · Remote learning · Learning communities · Human rights

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S. Stanlick and W. Szmodis (eds.), *Perspectives on Lifelong Learning and Global Citizenship*, Sustainable Development Goals Series, https://doi.org/10.1007/978-3-031-00974-7_5

## 5.1 Introduction

### 5.1.1 The Beijing Declaration and Platform for Action

The 1995 Fourth World Conference on Women in Beijing was a turning point for the global women's movement. The turnout was overwhelming and spoke to the rising importance of equality for women on a global stage. Over 17,000 participants attended, including 6,000 government delegates, 4,000 accredited NGO representatives, many international civil servants and about 4,000 media representatives (Beijing +25: NGO Participation 2019). A parallel NGO Forum took place near Beijing in Huairou, which gathered over 30,000 people. The outcome of the conference was the Beijing Declaration and the Platform for Action (BPfA) (United Nations 1995), a bold blueprint for action on issues affecting women from equality in education to curbing physical violence to emphasizing women's role in a thriving economy. The declaration was adopted unanimously by the 189 member states of the United Nations (UN). This agenda, according to UN Women, is considered "the most progressive blueprint ever for advancing women's rights" and "the key global policy document on gender equality" (The Beijing Platform for Action Turns 20 n.d.).

The Beijing Declaration reinforced women's rights activism on a global scale and at the time fostered incredible political will to collaborate on women's human rights in a multidimensional way. Since then, governments, civil society and the public have translated the BPfA's commitments into concrete changes in individual countries (UN Women 2020b). To monitor and evaluate progress, regular five-year country reviews are conducted to ensure fulfillment of the BPfA commitments and to promote sustained momentum. While continued efforts show progress, no country has yet achieved true gender equality. According to a 2020 report by the World Economic Forum, complete gender parity across the world is still about 100 years away (2019).

2020 marked the 25th anniversary of the Beijing Declaration and Platform for Action, or Beijing+25. At the time, political will was faltering and activists were seeing a backlash to the gains they had achieved (Lederer 2019). Their frustration over inaction on the BPfA and other UN commitments led many civil society leaders to embrace the renewal of a bottom-up/grassroots approach to help stop the continuation of this systemic neglect (Darmstadt et al. 2019). Civil society organizers and supporters at the UN saw Beijing+25 as an opportunity to move around the impasse by informing and engaging feminist global citizens.

### 5.1.2 New Approaches at the UN

New frameworks were emerging using virtual platforms for a global exchange of ideas at the UN as well. UN Women's Generation Equality Forums and Action Coalitions are examples of those new opportunities (Fioramonti and Kononykhina 2015). In addition, activists were challenged in innovative ways to work collaboratively and remotely due to both geographic and pandemic-related boundaries. Motivated by Sustainable Development Goal (SDG) 4, target 7 to ensure that all learners acquire knowledge of their human rights by 2030 (UN General Assembly 2015), initiatives to teach women's human rights by bringing academia and activism together at the UN were embraced. Improving the usefulness of the UN for feminist global citizens by developing their capacity to take advantage of existing UN tools like the BPfA and the SDGs could facilitate action and fuller implementation. A merging of academia and advocacy could better leverage UN-based and local advocates to advance women's rights (Lee 2019).

Other developments provided an opportunity to do similar informing and engaging utilizing virtual open access resources. In 2002, UNESCO produced a report acknowledging Open Education Resources and Open Course Content as a model for virtual sharing (UNESCO 2002). This,

followed by the 2007 Cape Town Declaration and 10th Anniversary talks in 2017, spurred a broad interest in open education as a tool for social justice (Lambert 2018). In 2020, the approach to Open Education Practice that held great potential for civil society engagement was virtual collaborative teaching and learning practices available for all (Lambert 2018).

## 5.2 Background

In March 2020, just prior to Beijing + 25, the COVID-19 pandemic fully arrived in the United States. All UN events were cancelled and the significance of global connectivity, inequality and governance were in stark relief as the pandemic spread around the globe (United Nations 2020). By April 2020, large groups of representatives from global women's organizations were meeting virtually to discuss opportunities for engaging not only those who would have attended the in-person events related to Beijing+25 but also a broader group of individuals than those who routinely participate at the UN (NGO CSW/New York n.d.). Education to connect and empower both educators and social movements was championed by many participants.

National NGOs were engaged in writing parallel reports on their country's progress and setbacks in implementing the Beijing Platform for Action. The *NGO Guidance for National Parallel Reports for the Twenty-Fifth Anniversary of the Fourth World Conference on Women and the Beijing Declaration and Platform for Action* (NGO CSW/New York 2019) provided a framework for examining a country's progress in achieving gender equality across the three main international human rights documents on women's rights: the BPfA, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and the SDGs. It stressed the importance of reviewing the BPfA together with CEDAW and the SDGs because they are complimentary (NGO CSW/New York 2019). The twelve critical areas of concern from the BPfA called for urgent action and laid out ways countries could make concrete change in areas from political participation and economic justice to health and education, gender-based violence and the environment (United Nations 1995). The SDGs are a set of seventeen goals that call for global partnership in eradicating poverty and creating a peaceful and sustainable planet by 2030 (UN General Assembly 2015). Unlike the BPfA and the SDGs, CEDAW is legally binding and requires countries to integrate the treaty into their national laws and to take proactive measure to ensure that women's rights are not violated (UN General Assembly 1979). The SDGs, in conjunction with CEDAW and the BPfA, provide a roadmap for the local and national realization of gender equality.

In preparation for national levels reviews of Beijing+25, UN Women created "six overarching dimensions" that highlight the alignment between the Beijing Platform for Action and the 2030 Agenda. The six thematic areas (UN Women 2019) are:

1. Inclusive development, shared prosperity, and decent work
2. Poverty eradication, social protection, and social services
3. Freedom from violence, stigma, and stereotypes
4. Participation, accountability, and gender-responsive institutions
5. Peaceful and inclusive societies
6. Environmental conservation, protection, and rehabilitation.

These six themes cluster the twelve critical areas of concern with the goals of the 2030 agenda.

In May 2020, the NGO Committee on the Status of Women, New York called for volunteers for a working group to get universities more involved in the Beijing+25 process (NGO CSW/NY Publications 2020). From this working group, two coordinators were identified to recruit academics, civil society leaders and UN experts to write a women's human rights curriculum organized around the six thematic clusters identified by UN Women (UN Women 2020a). The coordinators recruited six peer leaders, one for each of the thematic areas, who in turn brought

together teams with relevant expertise from diverse backgrounds to develop a curriculum that would enable teachers and interested organizations to select advocacy focused topics to engage students and learners in the six thematic areas related to women's human rights. Ultimately, fifty professors, doctors, researchers, NGO representatives, UN experts, students, activists, community organizers, and volunteers joined the effort and spent six months working in teams to develop forty-two curricula known as the Women's Human Rights Teaching, Learning and Advocacy Resource (WHR TLAR).

### 5.2.1 The Women's Human Rights Teaching, Learning, and Advocacy Resource (WHR TLAR)

The goal of the WHR TLAR is to catalyze discussions and activities across disciplines within universities and with associated community and government organizations, so that students and communities are more knowledgeable and better equipped to respond to women's rights issues at the local level. It is an open, accessible, and free resource for educators and activists that is composed of learning modules organized around the six themes that address the twelve critical areas of concern from the BPfA (United Nations 2014). The modules created for the WHR TLAR follow a standard, easy-to-navigate format that is designed to engage and educate learners while assisting instructors by providing teaching techniques and resources. Each module provides background on the issues and the history of women's human rights under international law and major UN conferences and commitments. They each consist of several subtopics that encompass the theme. Each subtopic dives deeper into the issues affecting women's rights and provides learning objectives, a myriad of resources, and teaching materials while tying each issue back to how it relates to international human rights law. The purpose of the lessons is to teach learners that issues facing them in their local contexts are global. Just as the modules were created by women from diverse backgrounds and constituencies, students learn that they are part of a worldwide community of advocates working for a more just world.

SDG 4.7 aims to ensure that all learners acquire the knowledge and skills needed to promote sustainable development including…human rights and gender equality (UN General Assembly 2015). In alignment with this goal, the WHR TLAR seeks to promote a collaborative approach to building collective learning tools for anyone working to ensure women's human rights. The curricula are housed online and continuously updated. Anyone can teach its modules which are designed to be used in the classroom or in grassroots advocacy and can be adapted to local contexts.

Grassroots movements are made up of concerned citizens who come together to push for change from the ground up. The impacts of educating women about their rights and the power of feminist grassroots initiatives have a well-documented history. The women's suffrage movement at the turn of the last century is a strong example of a grassroots movement that spread around the world. For many, the right to vote was a global goal. Activists collaborated across national borders, shared information and strategies, and created an international organization that still exists today (Marino 2020). The Suffragettes were a grassroots movement of global citizens.

## 5.3 Global Citizenship

In Martha Nussbaum's theory of cosmopolitan education, she argues that teaching people that they are first and foremost citizens of the world serve better the moral ideals of patriotism, namely justice and equality (Nussbaum 1994). By educating people into a primary allegiance to what she calls "the worldwide community of human beings", there could be only one cosmopolitanism, one "world citizenship", for there is only one "worldwide community of human beings" (Nussbaum 1994). Empowered by understanding, students of the WHR TLAR can

focus their knowledge on their local environment to address issues and concerns relevant to them. Upon completion of a WHR TLAR module, students will be able to:

- Define the issues relevant to the theme
- Know how to frame an issue (of their choice) as a human rights concern, based on a multi-disciplinary and intersectional approach
- Develop a set of demands for advocacy, that is anchored in a human rights framework and feminist principles
- Conduct research using UN and Civil Society Tools and databases
- Critically evaluate information, arguments, resources and stakeholder perspectives
- Better understand the history of global feminist activism and the recognition of women's rights as human rights.

As informed and engaged citizens, students can contribute to local action networks and apply their perspective to overlapping and self-perpetuating issues that keep women from enjoying their rights such as lack of access to education, economic disenfranchisement, restrictive laws, and social norms. The WHR TLAR prepares grassroots activists, students, and lifelong learners to advocate for women's human rights by providing them with the knowledge to position their advocacy within the context of globally accepted commitments and practices.

Knowing one's rights and understanding the UN and other global frameworks that support those rights builds resilience. This resilience comes from understanding precedent, finding already identified solutions, and having the confidence to speak to a better way of doing things (UN Women 2020c). It was important for the WHR TLAR to be grounded in the UN mechanisms surrounding women's human rights that already exist. Cross-cutting issues such as poverty, education and health can be viewed from a new perspective and advocated for with a purpose born of legitimacy and precedent. The sharing of this knowledge in informal spaces allows for the circumvention of established barriers. When small local advocacy networks can speak the language of larger formal human rights institutions, then the global citizenry is empowered.

In turn, bottom-up, rather than top down, movements can influence reform so that human rights concepts become more relevant, applicable, and enforced through informed global citizens. Grassroots movements such as #MeToo and #TimesUp have galvanized women around the world who are organizing, protesting, and demanding their rights (Adams 2018). Engaged global citizens built a movement to lend support and build empathy that ultimately began to change a pervasive tolerance for gender-based harassment and abuse.

Global citizens cannot exist in a vacuum. Global institutions cannot either. They must learn from and engage with each other for the maximum benefit of all. The UN is engaging in this work through UNESCO's Global Citizenship Education (GCED) program, which empowers learners to understand that their local issues are global issues. Guided by SDG target 4.7, "ensure all learners acquire knowledge and skills needed to promote sustainable development, (UN General Assembly 2015)" the GCED teaches students to assume active roles, both locally and globally, in building more peaceful, tolerant, inclusive and secure societies (UNESCO 2019). Additionally, UNESCO's Global Network of Learning Cities supports the achievement of SDG 4 by promoting lifelong-learning by fostering policy dialogue, partnerships, and peer learning across the world's cities (UNESCO n. d.). Lifelong learning has a vital role to play in empowering citizens to affect lasting change.

Individuals learn and share, and network. They act and advocate. When they do this in informed and impactful ways, change happens. When they connect with others, their efforts are magnified. The uprisings during the Arab Spring in 2011 are an example of that magnification (Fioramonti and Kononykhina 2015). When people are informed and educated about their rights, they are empowered to create change. Education promotes critical thinking, a culture of dialogue, and pathways to overcome discrimination (Croso n.d.). Grassroots education for advocacy is where global citizenship begins.

### 5.3.1 Grassroots Advocacy and Global Citizenship Education

Global citizenship education is an important framework and pedagogy that is being thought about more intentionally in teaching and learning (Blackmore 2016). Particularly with the targets of SDG 4 in mind to "ensure inclusive and equitable quality education and promote lifelong-learning opportunities for all" (UN General Assembly 2015), the WHR TLAR framers recognized the transformative capacity for global citizenship education of women. What they created with the WHR TLAR is an educational primer that merges the trend toward global citizenship education with the urgent need to support women's rights and education around the world. The WHR TLAR not only educates women and girls on their rights affirmed by international law but empowers them to be teachers and advocates for a better world.

The entire process of creating the WHR TLAR, which involved women from all over the world and from many different backgrounds coming together to share resources and perspectives, was in and of itself global citizenship. The ultimate example of this kind of global citizenship in action was the creation of the Universal Declaration of Human Rights (UDHR) (UN General Assembly 1948), which was created by representatives with different cultural backgrounds from all regions of the world. The UDHR is the embodiment of the idea that we belong to one global community and that an injustice anywhere is an injustice everywhere (Brown 2016). It calls for bottom-up activism for the enforcement of human rights laws from governments top-down (Brown 2016). With these same goals in mind, the WHR TLAR is intended to empower women to utilize the knowledge gained from the curricula to activate others in their local communities with the global aim of advancing women's rights.

## 5.4 Methodology

This study framed the methodological approach for understanding the perspectives of the WHR TLAR participants on activism, agency, and global citizenship. It endeavored to address the evolution of the resource and how its content was created through the lens of experts from a variety of backgrounds. Participant survey responses were analyzed to illuminate the impact of those perspectives on their work. Finally, the next steps are presented for building a community of global citizens around and using the WHR TLAR for the betterment of all humanity.

### 5.4.1 Informal, Anti-colonial Approaches to Global Citizenship Education

The Vygotskian perspective assumes that we learn in the presence of others who have a better knowledge of certain historical and cultural practices, or as he called them: "more knowledgeable-others" (Vygotsky et al. 1994). The WHR TLAR creation explored this theory through the power of near peers and mixed teams in creating a learning community where people can thrive and grow. The WHR TLAR was created by professionals, experts, community organizers, and academics in tandem with non-experts, students, and excited volunteers. They created a space for learning and sharing resources with the aim that the resulting curricula will fit in the contexts in which they are taught. This anti-colonial framework provides the opportunity for an equitable (and free!) education. It also opens the curriculum to be used outside of the classroom and by diverse constituencies. With a diversity of perspectives and provided resources on a given topic, the WHR TLAR informs global citizenship through education and activism.

### 5.4.2 Participants and Recruitment

Peer Leaders were established for each thematic area and they mobilized teams of contributors to work on developing lesson plans for relevant subtopics within each theme. Peer leaders and contributors were recruited to maximize diversity of ethical and cultural perspectives. Table 5.1 outlines the demographic information of the participants.

Ages ranged from 20 to 80 years. The contributors hailed from the United States, Canada, Cameroon, Pakistan, Mexico, Argentina, Vienna, India, Kyrgyzstan, South Africa, Australia, and Nigeria, to name a few. The contributors came from a wide variety of backgrounds and experiences. Some were experts in human rights either as professors of the subject, leaders in their NGOs or communities, or held degrees in human rights or a related field. Others were students, religious leaders, or professionals in fields other than social justice such as business, engineering, and medicine. This variety of perspective, expertise, and experience ensures a multidimensional collaborative framework for a feminist approach to teaching and learning in diverse contexts.

To create the resource, we embarked on a collective process to research, connect, and grow a network of scholars who could contribute to the work, critique its content, and share across cultures, contexts, and resources. In addition to the creation of the resource, we wanted to examine the process and product in ways that gave us insight into the most pressing themes that women around the world were identifying as the key drivers of development, as well as contextualizing it as an aspect of informal global citizenship education. To do that, we created the following questions:

1. What is the Women's Human Rights Teaching, Learning and Advocacy Resource's link to Global Citizenship?
2. What are the emergent themes of global citizenship that support the creation of a multidimensional and collaborative framework for a feminist approach to teaching and learning in diverse contexts?
3. How does the Women's Human Rights Teaching, Learning and Advocacy Resource integrate global citizenship frameworks into universally applicable feminist curricula for different contexts?

Our research consisted of six qualitative surveys sent to the six peer leaders of the WHR TLAR. These six women volunteered to be peer leaders for one of the six thematic modules that the WHR TLAR was divided into. Each theme covers approximately six hours of teaching time so that all six thematic modules together make up a 36-hour course. Modules are designed so they can be used independently or together.

The six modules and their guiding questions are as follows (Table 5.2).

The authors of this chapter both participated in a thematic group and managed the overall execution of the project. Interviews of peer leaders for this chapter were conducted to determine perspectives on the link between WHR TLAR and Global Citizenship, experiences leading a collaborative framework consisting of diverse participants creating a

**Table 5.1** Distribution of participants by geographic location and affiliation

| Region | N | Affiliations |
|---|---|---|
| Asia | 2 | NGO |
| Africa | 3 | Academia, NGO, UN |
| Australia | 1 | NGO |
| Europe | 4 | Academic, NGO |
| North America | 34 | Academia, Media, NGO, UN |
| South and Latin America | 6 | Academia, NGO |

**Table 5.2** Module themes and guiding questions

| Theme of module | Guiding questions |
|---|---|
| 1. Inclusive development, shared prosperity, and decent work | Why and how do inclusive development and decent work align with the concept of shared prosperity? How do women's roles in social and economic situations impact these issues? Why does this matter for women's and girl's rights? How do the contributions (or lack thereof) of women and girls contribute to the larger goals of shared prosperity? |
| 2. Poverty eradication, social protection, and social services | If the differences between men and women are not considered throughout the design, implementation and evaluation of a social protection intervention, there is a serious risk that the intervention will have the unintended effect of exacerbating inequalities. Thus, social insurance and social assistance programs must consider women's unequal burden of unpaid care work |
| 3. Freedom from violence, stigma, and stereotypes | Violence against women is defined legally in various documents internationally, nationally, and locally. The definitions tend to vary, but in essence, all address the right of women to live free from violence and such violence is recognized as a violation of human rights and fundamental freedoms |
| 4. Participation, accountability, and gender-responsive institutions | What are "gender-responsive" institutions and what role do they play in promoting gender equality and women's empowerment? How can institutions be responsive to gender issues and what impact does women's participation have on all dimensions of society? What role does accountability play in ensuring that institutions within society are responsive to gender considerations? |
| 5. Peaceful and inclusive societies | Why is armed conflict—and its resolution—such a male-dominated business, why are women's roles in conflict (both as perpetrators of violence and as peacemakers) relatively invisible? Why does that matter for women's rights? Why does that matter for peace? |
| 6. Environmental conservation, protection, and rehabilitation | If we truly wish to achieve the United Nations' Sustainable Development Goals (SDGs) and bring about a better world, we need multiple shifts in mind-set: from patriarchy to equality and equity, and from controlling nature to a mind-set of learning from nature how to sustain existence in cooperation with all life. As there is so much work that now needs to be accomplished to restore the natural environment, fully address the climate crisis, and transition to a sustainable economy, these shifts in mind-set could provide more than enough worthwhile jobs for everyone long into the future |

universally applicable feminist curricula, and vision for its application and impact in the future.

## 5.5 The Link Between Global Citizenship and the WHR TLAR

Using a grounded theory analysis (Strauss and Corbin 1997) of the peer leaders' responses to our survey, we worked through the data to understand common themes that emerged directly from the data itself. These themes ranged from interpersonal to individual dimensions. The following section will outline four main themes: intergroup dynamics, shared definitions of global citizenship, the conceptualization of activism, and challenging traditional student–teacher paradigms.

Each peer leader came to this project with different definitions of global citizenship, activism, and agency. Each peer leader worked with a group of volunteers of six to twelve women from diverse backgrounds to create their respective module's curricula. The people who participated in the groups ranged from educators, activists, and community leaders, to NGO

workers, students, scientists, and human rights practitioners.

The first thematic insight that came from the data was on intergroup dynamics and diversity. Peer leaders reported that working with their diverse groups on the creation of their module made for insightful and collaborative conversations. As one peer leader put it: "The diversity of our group was the highlight of our work…I was really empowered by the group's unique perspectives on our topic." There was no hierarchy amongst backgrounds or home countries within the teams. A professor's contributions were not given more weight than a student's, as is sometimes typical in academia. An educator and an engineer each had equal input, as did a Nigerian nun and a Canadian businesswoman. Some participants had UN and NGO backgrounds, but many did not. Indeed, even the professors who participated in the creation of the WHR TLAR were not only professors of human rights or related subjects, but of architecture, English, and psychology. These contributors coming together to work collaboratively to support a common goal is an act of global citizenship, and their resulting work is aimed to have both a local and global impact. The peer leaders agreed that including diverse voices in the creation of the WHR TLAR was crucial to building a purposeful and thoughtful feminist curriculum.

A second insight was that the peer leaders had a common understanding of the term Global Citizenship. Their descriptions included expressions such as "a global perspective", "transcending borders", "a shared humanity", "common good", "communities on a worldwide scale", and "world view". They similarly realized the way in which their thematic section fit into their concept of Global Citizenship. They viewed the content as empowering educators and presenting a global perspective that prioritizes diversity, empathy, and interconnectedness as aligning with global citizenship.

A third theme that was clear from the data was that of the peer leaders' commitment to scholar-activism. The peer leaders derived their definition of activism from their own evolved understanding or from external resources but arrived at the same general understanding. They spoke of working together to make the world a better place, intentional action, influencing change, promoting, and protecting human rights, and a connection between peace and acting for justice. Their greatest challenge came when applying what they perceived as activism to their thematic section. Most respondents struggled in some way. One felt that her thematic section could be better described as advocacy. One differentiated between advocacy and teaching and learning. Another response indicated a concern that their thematic section did not fully address activism.

Finally, a clear theme that emerged for the researchers was that of disrupting narratives of who holds knowledge and who "teaches". The peer leaders were all interested in bucking the typical hierarchy of teacher and student. "If we design it well, so it is easy-to-read and easy-to-follow, perhaps we offer the opportunity to flip the standard (the tired and oftentimes patriarchal) hierarchy of teacher and student [which] would help encourage use at the grassroots as well as in academia," said one peer leader who is a UN NGO representative. The peer leaders also hoped that the WHR TLAR would empower students to engage in activism in their local contexts. As one peer leader who identified as an educator, activist, member of a Civil Society Organization, and expert in the field of human rights and women's rights stated: "I think the role of the student should be one that embraces empowerment and uses knowledge to support and defend human rights and shared prosperity. What that looks like for students will greatly differ based on place, population, resources, etc."

## 5.6 The Current and Future Impact of the WHR TLAR

Well-informed global citizens contribute to the success of the United Nations, schools and universities, community organizations, businesses, and governments. The WHR TLAR is a gender equality and human rights tool whose purpose is the engagement and education of global citizens so that they understand the power of existing

political commitments and legally binding obligations in their local context. This understanding will allow them to build on existing knowledge, create transformative approaches, and accelerate change toward a more equitable world.

### 5.6.1 Recommendations

For those who might be interested in organizing their own open resource for learning and advocacy, the coordinators of the WHR TLAR have the following three recommendations:

1. To create a truly feminist curricula, or any feminist project for that matter, egos must be set aside. The creation of the WHR TLAR was a generally positive experience for the contributors because of the shared understanding that we were creating something bigger than ourselves whose purpose was to serve the greater good. Although one contributor might be an expert in each topic, they are still learning from the others in their group. The lack of hierarchy amongst the contributors resulted in a process that was truly collaborative.
2. It is recommended to agree on a set of principles, as we did with the six themes that organized our modules. We also created a lesson plan template to keep each module consistent. Working within these guidelines resulted in harmony across the six groups without the need for micromanagement.
3. From the outset, it is crucial to agree upon the intended use of the curricula or resources. It was clear from the beginning of the process that the WHR TLAR was to be a living resource that would be updated with time. The resource, or any given module or subtopic, was not to be owned by any one person. Contributors are given credit for their work on the module but consented to work with future contributors to keep the resource up to date. Women's rights education and advocacy are constantly changing, and it is important that the resource remain open and subject to change.
4. It is important the contributors to an open resource come from diverse backgrounds and constituencies and that they feel welcomed and valued in order to feel comfortable sharing their expertise and insights. The subtopics were created based on each contributor's expertise. Therefore, there are many further issues to explore, and we welcome further contributions to the living curricula. Creating a safe space for learning amongst the creators of the project will help produce a product that can be used in a similar manner amongst learners. True collaboration is the key to success.

### 5.6.2 What Is Next for the WHR TLAR?

The success of this resource will be evaluated in terms of reach and engagement. How widespread and diverse are its users? How many users are engaging with and adding to the curricula? Is the information reaching a new audience of global citizens? Already begun in the collaborative effort that created the WHR TLAR, is the next phase of development that includes building alliances through outreach for this project. This shared resource will reinforce the common ground and facilitate a standard framework and language around women's human rights amongst its contributors and users. Bringing the WHR TLAR to cultural innovators, businesses, local governments, youth groups, men's groups, mentoring groups, educational institutions, and global education networks has already begun.

Collaboration and adaptation are the next phases in the WHR TLAR engagement process. Outreach to global organizations, institutions of higher education, professional and business networks, and grassroots civil society networks are currently underway. A database of organizations of those currently working on human rights education and local arts and cultural connections with gender equality and human rights mission already includes over one-hundred and fifty opportunities. Focal points are being identified

and will help guide the utilization of the WHR TLAR as a digital teaching/learning process in its entirety or in bite-sized subtopics tailored to the needs of the global citizens engaging in the process. WHR TLAR organizers are anticipating adapting the curricula to suit grassroots organizations, global utilization through translation, modification for government programs, and more.

An academic group based within the NGO Committees on the Status of Women for contributors and for those utilizing the WHR TLAR is currently being established. This group will provide ongoing contributions, support, and feedback which will facilitate ongoing improvement to the content and a discovery process for a new and innovative way to use the curricula. This compendium of input from engaged global citizens, used to educate and facilitate advocacy and activism at the local, regional, and global levels will contribute to the achievement of women's human rights through an informed citizenry.

## 5.7 Conclusion

The peer leader survey results and analysis will contribute to a richer understanding of the opportunities for growth within communities and the introspective nature of teaching and learning in different spaces. The survey responses highlighted the benefits of diversity within groups including the opportunity to learn and assimilate new perspectives. The participants spoke proudly of a lack of hierarchy within their groups, including an aspiration for the blurring of lines between teachers and students. These insights will help guide how the WHR TLAR is rolled out and how it evolves.

The first phase of the WHR TLAR roll-out took place during the March 2021 UN 65$^{th}$ Commission on the Status of Women (CSW65), almost a year after the first organizational meetings of the WHR TLAR teams. An estimation of five-hundred participants were engaged in the CSW65 civil society events that highlighted the WHR TLAR. Two of the events, conducted by the themes' peer leaders and contributors, led participants through a module focused on teaching options and resources. Five other events used the WHR TLAR to lead thematic discussion during conversation circles. This exposure has resulted in several additional webinars to introduce the WHR TLAR to business associations and civil society organizations. It has also been mentioned in a teachers' journal and utilized for online and in-person university courses.

The future impact of the WHR TLAR will depend on how communities utilize and engage with the material. Global citizen education empowers the learner to have agency in translating what one has learned into their context. The traditionally well-separated boundary between teacher and student becomes blurred as communities are empowered to become both teachers and lifelong learners. Our intention was to create a flexible, adaptable resource that was sourced from many voices, and that individuals from around the globe could feel they could adapt and implement it within their contexts. It is a living resource that is meant to be constantly updated to adapt to the changing times and the needs of its learners. Just as the WHR TLAR was created through many different approaches and perspectives working toward the same goal, the aim of the WHR TLAR is to empower global citizens working each in their own settings for the betterment of all humanity.

The Women's Human Rights Teaching and Learning Advocacy Resource can be found online at https://whrtlar.wordpress.com/.

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# 6 A Feminist Socio-Ecological Framework for Transforming Early Learning Programs in Low- and Middle-Income Countries

Kelly Grace and Emily Anderson

**Abstract**

Early learning programs (ELPs) are gendered sites that can deepen oppressive beliefs and practices (Davies in Gender, equity and early childhood, 1–42, Schools Commission, Canberra 1988, Davies in Frogs and snails and feminist tales: preschool children and gender, Allen & Unwin, Sydney 1989; Blaise in Early Childhood Research Quarterly 20:85–108, 2005; Blaise in Playing it straight: uncovering gender discourses in the early childhood classroom. Routledge, 2012; Grace and Eng in International Journal of Early Childhood 51:93–107, 2019; McNaughton in Rethinking gender in early childhood education. SAGE, 2000; Walkerdine in Sex, power and pedagogy, Screen Education, 38(Spring):14–24, 1981, Walkerdine in Femininity as performance, Oxford Review of Education 15 (3):267–279, 1989, Walkerdine in Schoolgirl fictions, Verso, 1990). Despite increasing recognition of the importance of early childhood spaces in socializing gender norms, few programs systematically incorporate a gender lens, particularly outside of the Global North. Gender issues in early childhood are gaining attention as organizations contribute toward the Sustainable Development Goals (SDGs) in education, which highlights gender equality and early childhood education as critical areas of focus in poverty reduction (Plan International in Gender inequality and early childhood development: a review of the linkages, 2017a; Plan International in Synthesis report: Research into gender equality and early childhood development in eleven countries in Asia, 2017b; Save the Children in UNESCO. Strong foundations for gender equality in early childhood care and education—advocacy brief. Bangkok, Thailand, 2007). Approaches to gender in early learning programming lack a comprehensive theoretical or conceptual framework for developing gender-transformative ELPs that challenge inequitable power dynamics. Therefore, examinations of gender in these programs remain largely bereft of critical and comprehensive theoretical approaches. This creates a space in which to clarify feminist approaches that can address inequitable power dynamics that devalue and marginalize those impacted by ECPs. While largely conceptual, this

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S. Stanlick and W. Szmodis (eds.), *Perspectives on Lifelong Learning and Global Citizenship*, Sustainable Development Goals Series, https://doi.org/10.1007/978-3-031-00974-7_6

research uses policy document analysis to understand how international organizations conceptualize gender in ELPs, examine the extent to which post-structural feminist and socio-ecological frameworks are applied in these organizations and what is being produced or constructed as a result of policy that addresses both gender and early childhood programs. It also provides a guiding framework and potential solution for the application of holistic feminist approaches in ELPs.

**Keywords**

Early childhood education · Feminism · Early learning programs · UNESCO · Gender equality

## 6.1 Introduction

Gender issues in early childhood are gaining attention as organizations—civil society, non-governmental, and educational—contribute toward Sustainable Development Goals (SDGs) 4 (Quality Education) and 5 (Gender Equality), which highlight quality education. In our focus, early childhood education, gender equality is a critical variable to focus attention on, as more just and inclusive systems result in healthier communities and poverty reduction (Plan International 2017a; Save the Children 2011; UNESCO 2007). Despite the increasing recognition that early learning programs (ELPs) are gendered sites (i.e., color coding for gender spaces or dress code expectations) that construct and embed such oppressive beliefs and practices as rigid gender expectations for social-emotional growth and identity formation (Blaise 2005, 2012; Davies 2003; McNaughton 2000), few ELPs systematically adopt a gender lens, particularly outside of the Global North. Because of this, the incorporation of gender into the educational experience of ELPs in low- and middle-income countries (LMICs) lack a comprehensive theoretical or conceptual framework for developing gender-transformative ELPs that challenge inequitable power dynamics and are rooted in feminist concepts. The result is that ELP policy and programs either "reinvent the wheel" to interrogate inequitable gender policies and practices or remain at a superficial level of disaggregated gender data (i.e., male versus female) and call for gender equality. This chapter provides guidance for the examination and application of poststructural feminist concepts in ELPs by introducing and applying a feminist socio-ecological (FSE) framework to ELP policy documents. By testing the functionality of the FSE framework in ELP policy document analysis, we explore a practical tool for the holistic application of poststructural feminist concepts in ELPs and a potential solution to interrogating gender disparities in education.

Although feminist approaches to ELP policy and practice are rare, applications of those that do exist across contexts (e.g., geographical, urban/rural) highlight the potential for centering issues of power, discourse, and knowledge production as a means for transformational changes in gender socialization across actors in early childhood programs (see Smith et al. 2017). Feminist poststructural theory and pedagogy in early childhood education (ECE) have been applied in Western contexts (Blaise 2005; McNaughton 2000; Larremore 2016), with a focus on addressing the socialization of gender stereotypes, norms, and power dynamics (e.g., leadership roles) amongst early childhood actors. Programs incorporating a gender lens in early childhood education predominantly conceptualize gender and early childhood at the classroom and school levels (Warin and Adriany 2017). However, early childhood programs often undertake holistic approaches that engage families, communities, school management, organization staff, and policymakers. In some cases, gender might be a component of this comprehensive engagement, for example, by considering the role of parental influence on gender (Halpern and Perry-Jenkins 2016) or fathers' roles in parenting (van der Gaag et al. 2019). However, in many cases, programs apply socio-ecological approaches to child development, while largely ignoring gender, and particularly feminist approaches, to early childhood programming (Bornstein et al. 2012; Weiss 2017). As increasing attention is given to gender transformative approaches in education focusing on

power and value (Plan International 2017a) and as organizations seek to address gender inequality through holistic early childhood education programming, it is a timely endeavor to bridge feminist and socio-ecological frameworks in early learning programs with the opportunity to use a feminist gaze to interrogate and innovate early childhood programming.

While largely conceptual, this research uses policy document analysis to examine how international organizations conceptualize gender in ELPs, exploring the extent to which poststructural feminist and socio-ecological frameworks are applied in these organizations and what is being produced or constructed as a result of a policy that addresses both gender and early childhood programs. It also provides a guiding framework and potential solution for the application of holistic feminist approaches in ELPs. Rooted in policy analysis, this chapter collocates poststructural feminist concepts with the holistic multilevel approach of socio-ecological frameworks for gender transformative approaches to early learning, defined as 0 through 8 years old, policy, programming, and development. By collocating feminist poststructural theory (McNaughton 2000) and socio-ecological models (Bronfenbrenner 1977, 1994), this research moves the field and practitioners beyond normative understandings of gender in early childhood programs and focuses on critical feminist considerations of power, discourse and knowledge in the growing body of research on gender and ECE in international organization policy. The FSE framework proposed in this chapter can help guide organizations and educators away from potentially normative considerations of gender toward feminist poststructuralist interrogations of ELPs at each of the multiple levels of interaction among actors in the field.

### 6.1.1 Early Childhood Policy and Programs in International Education Development

Early childhood development programs are rapidly expanding around the world and early childhood development is a "multifaceted construct that refers to the developing child and the multi-layered context that influences the child's development" (Britto et al. 2013). Early childhood is defined as prenatal through the transition to primary school (up to age 8 or 9) and is identified as a critical time in brain development, as well as lifelong development and success (Britto et al. 2017). Related to child development domains, a holistic approach to early childhood development includes, but is not limited to, physical, cognitive, linguistic, socio-emotional, and ethical and spiritual development, and a sense of national or group identity (Anderson et al. 2003). We use a variety of terms to address the educational opportunities during this early developmental stage. For the purposes of this research, early learning programs include early childhood development (ECD), early childhood care and development (ECCD), early childhood care and education (ECCE), and early childhood education (ECE) and some early grades in primary programs including children up to age 8. These early childhood programs take a holistic approach to early childhood development, both at the individual and socio-ecological level, by addressing holistic child development and the environmental impacts of families, communities, and societal actors on child development.

Socio-ecological models illustrate the multi-layered nature of contexts that impact child development (Bronfenbrenner 1979; Chawla and Heft 2002; Robinson et al. 2008) and ELPs engage key actors in a child's environment with the intention of supporting child development. The interaction of child and environment is central in early childhood programming with a recognition of the powerful impacts of proximal environments on early learning (Bronfenbrenner 1979) with the potential of early childhood environments, such as a safe, nurturing, and stimulating home environment, to counter the detrimental developmental effects of poverty (Heckman 2006). Distal contexts, or environments, have a more indirect impact on child development through policy, systems, and sociocultural forces (Bornstein et al. 2012). The full development potential of a child is influenced by the interaction of the child and the environment (Rutter 2002). In response to a

holistic approach to child development and the impact of context on child development, these programs develop cross-sectoral approaches by incorporating Water, Sanitation and Hygiene (WASH), nutrition, maternal health, positive parenting, and other program components (Britto et al. 2017).

Despite the recognized benefits of early childhood programs and increasing global interest in providing early childhood development support, often these programs are hindered by implementation challenges such as limited human resources, inadequate funding, and a lack of coordination across sectors (Britto et al. 2014; Samman et al. 2016). Additionally, there are challenges with issues of equity, for example, urban and higher income children are more likely to access pre-primary programs (Neuman & Okeng'o 2019). This creates issues for centering gender as an important issue in ELPs that is compounded by the fact that in many countries, equal numbers of girls and boys are usually enrolled in early childhood programs (UNICEF 2021 April). However, claims of gender parity mask the complex marginalization related to intersectionality and the deeper issues related to quality in education (Aikman and Unterhalter 2005) and the disempowering gender socialization processes that occur through education (Longwe 1998).

### 6.1.2 Gender Socialization in Early Childhood Programming

By around 24 months, children begin to identify themselves as "girls" and "boys" (Kohlberg and Ullian 1974; Sandnabba and Ahlberg 1999) and may have rigid definitions of how girls and boys should behave by the age of 5 (Martin and Ruble 2004). Additionally, parents and teachers have been shown to hold gendered beliefs and expectations surrounding gender norms and roles in the early years (Grace and Eng 2019; Kane 2006; McNaughton 2000). It is not surprising that early childhood classrooms are sites of reproduction, contestation, and transformation of gender norms (Blaise 2005, 2012; McNaughton 2000), but that the gendered nature of early childhood is often overlooked (Larremore 2016). Given that "schools are patriarchal establishments which are grounded in the values and rules of patriarchal society" (Longwe 1998, p. 24), and that there is a propensity to overlook gender in early childhood, early childhood programs are likely impacting children, teachers, parents, communities, and education systems in ways that have not yet been explored.

Embedded in the gender socialization processes in early childhood settings are the building blocks of patriarchal power structures and organization which reinforce, police and elevate the status and value of heteronormative and binary conceptions of gender (Blaise 2012; Grace et al. 2020). Built into these power structures are processes that situate actors in ELPs as agents actively creating, reinforcing, and resisting these power structures. While early learning programs may highlight the importance of parent and community involvement, parent and community knowledge can be dismissed as insufficient, incorrect or non-existent exacerbating power disparities within ECE programs (De Carvalho 2000; Hughes and MacNaughton 1999, 2000). Compounding this issue is the feminization of the field of ECE, which includes three considerations: (1) Most ECE teachers are women (2) Mothers are more frequently involved in their child's education with this role seen as a "labour of love" (Reay 1998), masking the dominant discourse of parent involvement as a form of oppression (David et al. 1996) (3) ECE programs rely heavily on women as volunteers, volunteer teachers, and liaisons with the community with the potential to devalue and dismiss women's knowledge as parents, volunteers and even as educators. ECE programs may value the importance of a multi-level approach to child development by engaging parents, communities, policy makers, and government officials in ECE programming and implementation, however the consideration of the women engaged in these activities and the role this might play in gender socialization in ECE settings is limited.

Critical to understanding how these power structures marginalize and exclude key actors is also a consideration of the silences in power,

knowledge, discourse/language, and the social construction of gender in ELPs. In these programs, as well as other education programs, access to knowledge, whose knowledge is preferenced and marginalized, as well as who decides what constitutes knowledge, plays a key role in ECE policy discourse surrounding gender. An examination of these silences creates an opportunity to understand how these power structures are maintained through the exclusion of actors who might threaten, deconstruct or alter gender power dynamics in ELP classrooms, schools, programs, and the communities that ELPs serve. We assert that addressing gender in ELPS requires a critical feminist lens, and, in particular, a poststructural feminist approach to interrogate the taken for granted gender-related power structures in early childhood programs. We also assert that the multi-layered approach of ELPs requires a collocation of poststructural feminist theory with socio-ecological frameworks, which allows for a poststructural feminist analysis of ELP policy at multiple levels of environmental influences on child development. In this way, gender-related power dynamics and knowledge in early childhood policy language can be interrogated at the multiple socio-ecological layers that are a hallmark of ELPs. What follows is a brief consideration of the major tenets of poststructural feminist theory and socio-ecological systems theory, as well as the application of these theoretical frameworks to ELPs.

## 6.2 Theoretical Frameworks

### 6.2.1 Poststructural Feminism

Researchers in gender and ELPs have been applying a poststructural feminist framework to early childhood programs for decades. Poststructural feminism enables "educators to talk about how webs of power circulate(d) in and through multiple possible identities (subjectivities), knowledge and practices" (Smith et al. 2017) and positions children as complex agents with the capacity to construct, resist and reconstruct their understandings of gender based on competing possibilities in their social world (Davies 2003; Juma 2017; Walkerdine 1990). With a focus on power, including child agency in the early childhood arenas of learning, poststructural feminist scholars in early childhood education place the social construction of gender identities, knowledge, and discourse at the center of poststructural early childhood theory and practice. This research is rooted in the work of MacNaughton (2000), Blaise (2012) and Larremore (2016) who have situated poststructural feminism in early childhood education classrooms and programs. Their focus on the social construction of gender identities, with young children as agents of gendered power and knowledge, has important implications in examining the co-location of poststructural feminist frameworks with socio-ecological frameworks and models such as the Brofenbrenner (1977) ecological system model. While some organizations may incorporate components of poststructural feminism into programs, the power of dismantling power hierarchies and inequitable power dynamics lies in identifying and deconstructing these hierarchies and dynamics while re-imagining and re-constructing beliefs and behaviors to amplify the value and power of those who are marginalized.

### 6.2.2 Bronfenbrenner and Socio-Ecological Systems

There is a wide range of socio-ecological approaches to early childhood learning and development, all of which focus on the importance of context or environment in the development of a child and the role of social interactions in shaping learning through meaningful activity (Bronfenbrenner 1977; Rogoff 2003; Tudge 2008). With the acknowledgement of the range of socio-contextual perspectives, this research focuses on the ecological systems theory of Bronfenbrenner (1977) and socio-ecological frameworks derived from this work. We draw on the work of Bronfenbrenner (1977) due to the comprehensive nature of the approach, which examines the socio-ecology of young children's

learning and development, and which includes numerous settings which impact child development through direct contact, and which are mirrored comprehensive approaches to early childhood education programming by development organizations which seek to engage learning and development beyond the individual child (Britto et al. 2017).

Bronfenbrenner's (1977) model includes multiple layers of interaction from micro to macro, and chronological influences and therefore is helpful in considering the influence of policy discourse, program implementation, and community and parent engagement on the intended outcome of most early childhood programs: the holistic development of the child. Two core concepts underpin the ecological systems theory: (1) the study of human development must be studied in relation to the changing environments in which they are situated (2) environmental (physical, social, and or cultural) structures surrounding the individual are also interrelated (Bronfenbrenner 1986). The environment and the individual do not operate independently but instead "the systems are defined as mutually constituted and simultaneously comprising the individual and the socio-cultural situation of development" (Edwards et al. 2017). Representing this interconnectedness, the model includes 5 nested systems: the microsystem, mesosystem, exosystem, macrosystem, and chronosystem. The microsystem references those relationships in immediate contact with the developing child, including family, schools, and recreational spaces. The mesosystem serves as a mediator between the microsystem and the exosystem (social relationships such as friends, communities, and social services) and could be seen as the organizations that work in international education development developing programs to support child development. The macrosystem includes social and cultural belief systems and can encompass policy and governments as representations of those systems, and public–private support of ELPs. Finally, the chronosystem provides a lens which exemplifies the changes of all systems over time. Socio-ecological approaches are already used in some organizations to address issues of child development through the engagement of these multiple systems; however, these are rarely applied to issues of gender. We propose that the collocation of socio-ecological frameworks and poststructural feminist theory, here conceived as the feminist socio-ecological (FSE) framework, supports gender work in early childhood policy which moves beyond the individual and school level approach and can guide transformative shifts in gender beliefs and practices (Fig. 6.1).

This research tests the extent to which the poststructural feminist and socio-ecological frameworks are being implemented in ELPs in LMICs. Additionally, it seeks to identify the gaps and silences in these policy documents that can be addressed by the application of the FSE framework to impact early childhood programming in LMICs. In this way, this research seeks to both describe how components of poststructural feminist and socio-ecological frameworks are being used in early learning programs, while also identifying opportunities to amplify the voices of the marginalized and create holistic gender-transformative programming in early childhood through a feminist socio-ecological approach. This research answers the question (1) To what extent are organizations including poststructural and socio-ecological frameworks in their programming? (2) How does the application of a feminist socio-ecological framework support transformative gender analysis of early learning program policy documents?

## 6.3 Methodology

### 6.3.1 Policy Documents

This research pilots the proposed FSE framework to examine gender and early childhood program policy documents in international organizations in LMICs. Documents were identified through an internet search of the terms gender, early childhood, international, and LMICs. The document corpus was constructed from publicly available reports, white papers, and guidance focusing on early childhood programs applying either a

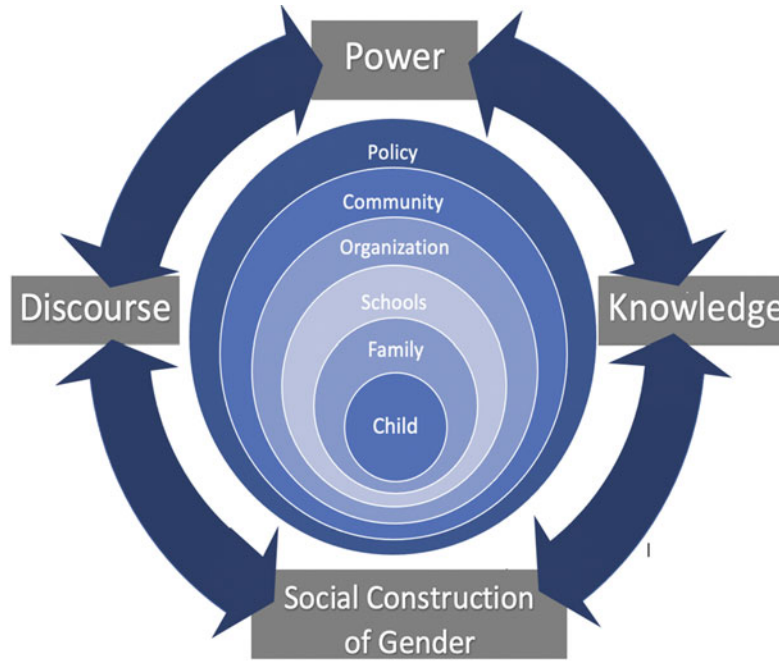


**Fig. 6.1** Conceptualization of the feminist socio-ecological framework

feminist poststructural framework (PSF), Bronfenbrenner ecological systems approach, or a socio-ecological lens within a gender programming framework. Policy documents were included if the organization conducted programming in more than one LMIC and conducted programming in either early childhood education (ECE), early childhood development (ECD), early childhood care and development (ECCD), and included gender, women's empowerment, or other feminist programming. Additionally, we examined documents related to gender equality in education that included early childhood education programs as programs targeted for gender mainstreaming. Policy documents were not required to explicitly state the use of these frameworks to be included but were required to use components of these frameworks in programs. We limited the corpus to policy documents published between 2007 and 2020. This time frame was chosen due to the increasing focus on early childhood education and gender in the last decade, with few policy documents related to gender and early childhood education available before 2007. This resulted in a total of 20 documents (Table 6.1).

### 6.3.2 Analysis

This research employed a document analysis to identify descriptive data related to the use of poststructural feminist and socio-ecological frameworks in international organizations implementing gender and early childhood programs. Initial coding of documents to answer research question one was done with deductive descriptive coding using key components representative of poststructural feminism concepts applied in ELPs (Blaise 2005; McNaughton 2000; Larremore 2016). This included the terms power, language, discourse, knowledge, agency, and gender socialization. Additionally, key components of common socio-ecological framework levels were coded. This included an analysis of the levels of child, family, school, community, organization, and policy. Deductive codes were also created around these topics (Richards 2015). These codes were then compiled and analyzed to provide the number of documents containing key words related to poststructural feminist and socio-ecological frameworks, as well as documents which contained both frameworks. A second round of inductive coding was undertaken to

**Table 6.1** Policy document analysis

| Publication year | Document title | Authoring institution |
|---|---|---|
| 2007 | Strong foundations for gender equality in early childhood care and education | UNESCO Bangkok |
| 2010 | Gender equality in and through education: INEE pocket guide to gender | Inter-Agency Network for Education in Emergencies (INEE) |
| 2010 | Building strong foundations: World Vision's focus on early childhood development and child well-being | World Vision |
| 2012 | Laying the Foundations: Early Childhood Care and Development | Save the Children |
| 2012 | Inequities in early childhood development: What the data say | UNICEF |
| 2013 | What matters most for early childhood development: A framework paper | World Bank |
| 2013 | Early Childhood Education and Development in Poor Villages of Indonesia: Strong foundations, later success | World Bank |
| 2013 | MenCare Fathers' Group Manual- Sri Lanka | World Vision, Promundo, MenCare |
| 2015 | A review of the literature- ECCE personnel in low-and-middle income countries | UNESCO |
| 2016 | Consultations on education with children and adults in ethnic minority communities in Oudomxay Province, Lao PDR | Plan International Laos |
| 2016 | Every child matters: Advances in early childhood development | UNICEF |
| 2017 | Gender-responsive pedagogy for early childhood education (GRP4ECE) | FAWE/VVOB |
| 2017 | Gender inequality and early childhood development: A review of the linkages | Plan International |
| 2017 | Synthesis Report: Research into gender equality and early childhood development in eleven countries in Asia | Plan International |
| 2017 | UNICEF's program guidance for early childhood development | UNICEF |
| 2018 | Gender toolkit: Integrating gender in programming for every child in South Asia | UNICEF |
| 2019 | Gender-responsive pedagogy in early childhood education: a toolkit for teachers and school leaders | FAWE/VVOB |
| 2019 | Male Engagement in Early Childhood Education: Case Study from Sri Lanka | Save the Children |
| 2019 | A world ready to learn: Prioritizing quality early childhood education | UNICEF |
| 2020 | Strategic guidelines to prioritize early childhood development in the Covid-19 response | UNICEF |

Document Corpus

move beyond descriptive analysis into analytical coding (Richards 2015). This phase of analysis applied the collocated and holistic FSE framework to the analytical coding process. Documents were open coded in the initial round of coding and with categories and themes developed according to Saldana (2016). Data were coded with the QDA software Dedoose.

## 6.4 Results

This research identifies the use of elements of poststructural feminist framework and socio-ecological framework in documents addressing early learning programs and applies this exploratory framework to policy document analysis to examine its potential efficacy. This section outlines the summary data addressing the extent to which the selected policy documents used the PSF and SEF, followed by the analytical findings of the application of the FSE framework to gender and ELP policy documents.

### 6.4.1 Summary Data

Figure 6.2 depicts the number of poststructural feminist concepts and number of socio-ecological framework levels of each document. All documents addressed at least two socio-ecological levels, while five documents did not address any concepts related to the PSF framework. These documents addressed gender, for example as disaggregated data, but did not specifically address poststructural feminist concepts. Only one policy document addressed all 6 PSF concepts and 3 documents addressed all 6 SEF levels. No documents addressed all 6 PSF concepts at all 6 SEF levels. Data points represented as a diamond indicate that two documents were identified at the same PSF concept number and SEF level number.

## 6.5 Analytical Findings

Analysis revealed major themes around the piloting of the FSE framework. Application of the concepts of poststructural feminism(s) across the socio-ecological levels indicated that the framework is useful in providing a holistic and extensive examination of issues of the social construction of gender, power, discourse, and knowledge in embedded socio-ecological models. findings also show that the FSE framework identifies multi-level and interactive silences and points toward its application to methodology and instruments for measuring concepts of gender in ELPs. Findings also reveal shortcomings in the FSE framework application that are addressed in the discussion section of this chapter.

## 6.6 Holistic Feminist Evaluation: Gaps and Onus

A primary finding in this analysis is that the use of the framework allows for a broad consideration of issues related to power, knowledge, language, and discourse and the social construction of gender across all levels of gender and ELPs. Application of this framework identified areas in which ELP policy documents attempted to create deeper shifts in beliefs and practices by calling for changes in power dynamics and patriarchal structures and forces. Some organizations engaged in a specifically feminist framework

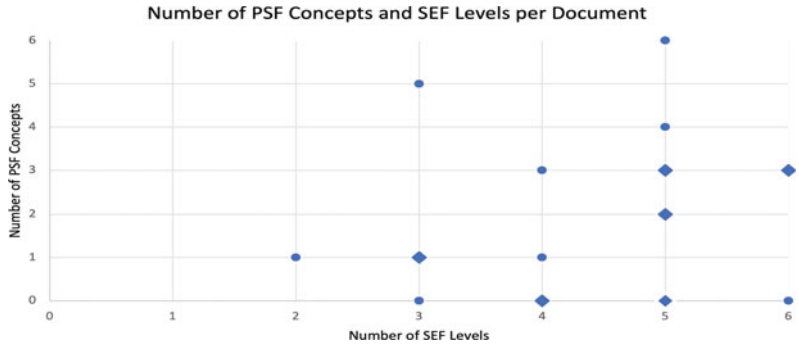


**Fig. 6.2** Frequency of representation of collocated poststructural feminist framework and socio-ecological framework in international organization policy documents. *Note* ◆ Indicates two documents coded at the same levels

with the overtly identified intention of changing power dynamics and social norms. Other policy documents remained siloed, often with the single aim of identifying and naming the social construction of gender as addressing gender. The FSE framework allowed for analysis of deeper levels of consideration of feminist constructs across socio-ecological levels, which led to a holistic identification of what concepts and whose voice was missing at the various levels. For example, few policy documents identified the potential of local knowledge or the power of knowledge to oppress those impacted by the program. Additionally, only two documents overtly identified language and discourse as means to reinforce and reproduce inequitable gender power dynamics. Some documents identified the devaluing of the profession of ELP educators, explicitly identifying value and low wages as a problem for teacher recruitment and retention. Facilitating ECCE classes is often seen as women's work and a natural extension of women's unpaid family duty to care for children. In many countries, this keeps wages for early childhood educators disrespectfully low. Low wages then become a barrier to recruiting and sustaining educators. UNESCO 2007, p. 9

This is in contrast to oppressive language couched in concepts of quality and retention, allowing for concepts of low pay and low value related to teaching in ELPs, to go uninterrogated from a gender perspective. While differing status and pay are cited as a reason for "low satisfaction and high turnover" (UNESCO 2015, p.42), this is developed in a "gender-less" space of the term teachers. This same document demands teacher compliance to high standards stating that "establishing standards and other training methods are meaningless if teachers do not comply with them" (UNESCO 2015, p. 35). The FSE framework, with a focus on language, discourse and power, highlights the disparate approach of a "gender-less" discourse around value and pay to the feminization of the field and the devaluing of professionals in ELPs.

ELP policy documents primarily addressing gender often remained at the school and family level when attempting to address feminist concepts. Some documents acknowledged community involvement, and few addressed organizations and their staff. Some documents also addressed policy, but the onus remained primarily on school staff, and especially on teachers and therefore women, and "parents", i.e., mothers and therefore women, to implement change. In this way, the FSE framework also identified actors who were held responsible for creating changes in gender in ELPs and those who were not. For example, many policy documents did not address poststructural feminist concepts within their own organization and few mentioned approaches for transformation of practices and beliefs related to policy makers, thereby circumventing the opportunity to address the potential to reproduce inequitable beliefs about gender through organizations and policy/policy makers themselves. As organizations were rarely called upon to address gender beliefs and practices, there is a missed opportunity to apply their own transformational tools to organization staff, who are often in contact with schools, families, and students. Overall, the FSE framework allowed for a holistic interpretation of the field of ELPs in terms of feminist policy and programming to better understand where the field of ELPs falls short of addressing changes in issues of power, knowledge, and discourse.

### 6.6.1 Interrogating Multi-level and Interactive Silences

The application of the feminist socio-ecological model identified the ways that policy documents silenced those impacted by ELPs. The silencing of child/parent/teacher/community knowledge was linked to the omission of teachers and mothers (i.e., women) impacted by a patriarchal structure. This was overshadowed by a call for men and fathers into the field, without ever indicating directly how this would directly shift power and oppressive dynamics within all levels of the socio-ecological framework. Most of the discussion of men and fathers was framed as addressing toxic masculinitie(s) and taking responsibilities for domestic duties that allow

women into the workforce and public sphere to gain power. While this is important, there was no discussion of the role of men in oppressive power dynamics across all socio-ecological levels nor a discussion on how this drives discourse around gender and ELPs. The integration of men into the ELP profession revolved around increasing the perception of the ELP field as valuable, in status and financially, for men. This conversation did not apply to female teachers already in the field, and elevated the status of men in ELPs, reproducing inequitable power dynamics for ELP professionals. Similarly, despite extensive conversations regarding teachers, few documents identified the predominantly female workforce and called for more access to training.

> Ministries of Education and teachers' unions should recognize the growing ECCD workforce as teachers and ensure that they can join and are represented by teachers unions. ECCD teachers and caregivers from both the formal and non-formal sectors should be equally entitled to accreditation, support and training. Save the Children (2012, p. 11)

Children were largely left out of the conversation regarding poststructural feminist concepts. A few policy documents highlighted children as agents in the social construction of gender, overtly naming children as agents in gender socialization. Statements such as "at the same time, it is crucial to understand that children have agency and power. They are not blank slates waiting to have the norms of any given culture inscribed on them" (FAWE & VVOB 2017, p. 7) are important in reconceptualizing the role of centering children in gender and feminist approaches. However, in most documents children were largely individuals to be acted upon and their understandings of gender were identified as being the results of adults passing on inequitable gender beliefs to them. There was no discussion of siblings and their role in gender socialization and the reproduction of patriarchal structure and forces, and only one mention of peers' role in schools. This highlighted a gap in policy documents regarding the inclusion of children across the levels of family, schools, and communities in the work of feminist interrogation of ELPs. This ties into the poststructural feminist assertion that children are rarely seen as agentic and are often viewed as innocent when it comes to gender socialization, reproduction, and power dynamics.

### 6.6.2 Emerging Methodologies and Instruments

An unexpected finding was the ability of the FSE framework to interrogate emerging methodologies related to gender and ELP monitoring and evaluation (M&E) and research. There are few documents highlighting feminist methodological approaches in ELPs. This, in and of itself, is problematic. However, this research found that the application of the FSE framework helped reveal gaps in methodologies and instruments. While methodologies focused on the social construction of gender as a guiding principle, there was a lack of measurement instruments to measure shifts in gender-related power dynamics at all levels of the framework, as well as a lack of interrogation of language, discourse, and knowledge with measurement instruments. Importantly, these instruments did not interrogate the interaction of all concepts of poststructural feminist framework at all levels of the socio-economic framework.

This is particularly challenging and important work when attempting to examine children's experiences of gender, and this is apparent in the lack of child-focused tools and methodological approaches. Importantly the FSE framework was able to identify a lack of child-friendly tools that center children as agents in reproduction or disruption of patriarchal forces by highlighting that most instruments relied on interviews with parents and teachers. While these methods are not inherently problematic when coupled with the finding of a lack of feminist interrogation at the organization level, this can point to the concerning potential of reproduction of bias through the interview process and the capacity of school and

organization staff to lead careful qualitative approaches to measuring gender in ELPs. Finally, there is a lack of feminist quantitative methodology and instruments. While some may argue that qualitative methodologies are best applied to feminist research, we argue for the potential benefits that carefully constructed feminist quantitative instruments could bring to ELPs. A single organization undertook a quantitative approach to the measurement of gender in ELPs.

## 6.7 Discussion

This research examined the extent to which poststructural feminist concepts and socio-ecological framework levels were collocated within policy documents of international organizations implementing ELPS. This research showed that policy documents addressed varying numbers of concepts and levels with none considering gender in ELPs at all concepts and levels. This work also applies a feminist socio-ecological model to policy document analysis to examine what is highlighted, interrogated and missing in gender policy in ELPs with the use of the framework. This included the ability of the FSE framework to broadly examine gaps and responsibility within ELPs, such as over-emphasis on the responsibility of teachers to shift inequitable gender power dynamics and a lack of emphasis on organization staff and policymakers to create these shifts within themselves and within ELPs. The FSE framework sheds light on multi-level and interactive silences, which might otherwise be viewed as isolated instances or leave these forces largely unexamined. Finally, findings revealed the potential to interrogate and develop the FSE framework further to ensure a more thorough examination of gender issues in ELPs.

### 6.7.1 Strengths of the FSE framework

The application of the FSE framework was particularly useful in highlighting the silences and gaps in the holistic application of gender and feminist concepts in ELPs. It also highlights an organization's strength in addressing transformative approaches to shifting power dynamics related to gender. With clear operationalization of the feminist concepts related to the FSE framework, policy document analysis could be easily applied. Additionally, this framework has the potential to be applied at the program level by addressing the gaps in policy and program in ELPs. In this way, the FSE framework can move beyond theory and policy into practice and application. The framework could be applied holistically to establish a baseline of integration of poststructural feminist concepts at all socio-ecological levels and could then be used to track changes in policy and program over time.

### 6.7.2 Weaknesses of the FSE framework

Application of the FSE framework showed weaknesses in specificity of actors identified in policy documents. For example, the framework failed to separate teachers from school management or administration when examining poststructural feminist concepts. It also failed to separate family actors such as mothers, fathers, and siblings. These are categories within the FSE framework that could be further identified and examined in future research, particularly at organizational, institutional or policy levels. Similarly, some poststructural feminist concepts need further operationalization to allow for the application of the framework. In particular, the concept of knowledge proved challenging to analyze within the policy documents. Analysis showed a lack of application of knowledge as a poststructural feminist concept and inherently linked to power, which is likely due to the under-conceptualization and operationalization of knowledge. This is particularly problematic in the field of education, in which knowledge is the aim of the entire field. For this reason, this concept could be further examined and conceptualized within the framework to allow for a more thorough analysis and to allow for the separation of the aims of education and the conversation around whose knowledge is valued and centered.

This conceptualization would require a more nuanced approach to analysis than undertaken here. Future research will establish this concept more thoroughly.

Interactions between poststructural feminist concepts should be further explored. This analysis was conceptualized as a pilot and preliminary application of the FSE framework. Deeper analysis of policy documents could be facilitated by considering not only the interaction of PSF concepts and SEF levels but also by interactions between each PSF at each level, for example the interaction of knowledge and power at each level. Such an analysis is beyond the scope of this research and would require more nuanced training and knowledge around the concepts of poststructural feminism for practitioners. This lends to the possibility that while the FSE framework might help organizations examine gaps, onus, and silences surrounding ELP actors and policy, the complexity of the PSF concepts could lead to an oversimplification and superficial consideration of important feminist concepts. This could also lead to the FSE framework being used to "check the boxes" of feminist work in ELPs.

This chapter introduces and applies a collocated poststructural feminist and socio-ecological framework in ELPs. Future work will use feminist critical discourse analysis to examine policy documents further and later with participants' lived experiences with policy. Future applications of the framework could include narrative and autoethnographic data from ECE practitioners, parents, and policy actors to uncover the ways in which gender informs engagement with policy and actors' sensemaking. To our knowledge, this is the first time that a collocated poststructural feminist and socio-ecological framework has been developed and applied to ELP policy. This approach presents the opportunity to bring more critical analysis to gender in ELPs and to provide a framework that can guide organizations and policymakers seeking to incorporate poststructural feminist approaches in ELPS. This is challenging work, and a guiding framework for transformational change is needed to move ELPs away from superficial changes in gender policy and practice and toward shifting power dynamics at an individual and structural level. This chapter provides a solution and guiding framework for organizations for the holistic application of feminist approaches in ELPs to tackle the issue of creating transformational change in gender inequities.

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# Exploring Social Cognitive Outcomes of a Multiphase Mentoring Program for Girls in Armenia

7

Marissa Hastings and Shoghik Mikayelyan

**Abstract**

The purpose of this study was to explore relationships between self-efficacy, interests, and choice goals for adolescent female students enrolled in a multi-phased mentoring program in Armenia. The marginalization of girls from resource-poor settings, especially in a patriarchal society such as Armenia, is significant in both the access and support networks required to obtain a college/university degree. These social and environmental obstacles can be examined through an understanding of the personal, behavioral, and environmental factors that relate to girls' aspirations, academic, specifically math and science, and career interests, and academic career goals. The current study analyzed these relationships through a framework derived from Social Cognitive Theory and Social Cognitive Career Theory. In addition, the importance of global citizenship is addressed, as the ways in which girls understand their roles in their local and global communities. Results indicated a strong correlation between academic interests and academic goals within the general population as well as subgroupings, providing insight into how programming addressing interests and goals could create positive outcomes. The research and conclusions drawn from this study have the ability to create a widespread impact on the knowledge of the effectiveness of a multi-phased mentoring program on female self-efficacy, the relationships between self-efficacy, interests, and choice goals, the connection to global citizenship, as well as working to achieve SDG 4: quality education, 5: gender equality, and 10: reduced inequalities. Implications and recommendations are discussed.

**Keywords**

Gender equality · SDG4 · SDG5 · SDG10 · Armenia · Women's empowerment · Mentorship · Youth

## 7.1 Introduction

Traditional forms of education for girls in Armenia are lacking in key developmental elements related to the personal, social, and environmental aspects of career development and social support. The lack of curriculum focused on soft skills such as teamwork, communication, and decision-making (i.e., social support) and the strong emphasis on theoretical education without

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S. Stanlick and W. Szmodis (eds.), *Perspectives on Lifelong Learning and Global Citizenship*, Sustainable Development Goals Series, https://doi.org/10.1007/978-3-031-00974-7_7

hands-on or practical application led to youth who emerge without the relevant skills required to achieve their career goals and meet workforce expectations (Allison et al. 2019). The last decade of educational reform in Armenia has shown an evolution of courses and curriculum that support equality in schools, educational attainment, and career readiness (Allison et al. 2019). However, the growth seen in education benchmarks for women is not mirrored post-education and within the labor force (USAID 2019). While USAID reported an alignment in male and female youth priorities toward financial security, rather than the traditional gender roles of women placing traditional matriarchal roles over positions in the formal labor force, issues related to environmental influences ingrained within communities and labor structures emerged as relevant variables influencing the lag of gender equality growth (Allison et al. 2019). Compounding these challenges are the expectations for girls in Armenia, especially in rural areas, that are laden with patriarchal stereotypes impacting career opportunities for young girls. Women and girls are limited by community leaders that lack progressive viewpoints or are unaware of the shift away from traditional goals or strong familial pressures shifting their daughters' goals toward culturally appropriated life paths, especially if the girls are from vulnerable backgrounds, such as from a low income family, making them less likely to receive access to education reform and resource rollout and more likely to dropout earlier in their education (Allison et al. 2019).

These factors, among other social and environmental constructs, cause girls to experience a restricted range of efficacy-building experiences, leading to constricted career interests and goals (Lent and Brown 1996). In the Armenian context, with little resources inside or outside the classroom to combat these limiting factors and form foundational skills, there exists an opportunity to provide a space to facilitate strong career and academic interests, goal setting, and the cultivation and support of self-efficacy. For youth within and beyond adolescence (Leahy 2017), formal learning may not reach the most vulnerable populations due to drop out rates and quality of educational experiences (Allison et al. 2019). The opportunity to explore informal learning experiences, such as a mentoring program focused on strengthening self-efficacy, has the potential to foster clear interests and motivated choice goals that could make significant strides within the vulnerable youth of Armenia, while at the same time contributing to higher attrition rates and student support in secondary and post-secondary education.

It is with these variables in mind that this study explores the relationship between self-efficacy and interests for adolescent female students in Armenia. Specifically, the current study explores these relationships for students enrolled in the Nor Luyce multi-phased mentoring program. In addition, the study will examine how these relationships correlate with students' choice goals for their future careers to answer the questions:

1. In what ways does self-efficacy correlate with student career interests? Do self-efficacy and career interests relate to student choice goals related to career aspirations?
2. How does self-efficacy correlate with student academic interests in science and mathematics? Do self-efficacy and academic interests relate to further academic goals such as higher education?
3. How can Nor Luyce act as a vessel to promote Sustainable Development Goal attainment and capitalize on the relationships explored between self-efficacy, career and academic interests, and goals. What opportunities does Nor Luyce have to affect change and improvement within those relationships?

Research related to mentoring programs has made significant strides in determining the most successful pathway to promote growth toward sustained positive outcomes. More specifically, a triadic approach to mentoring, one that emphasizes improving "social skills and emotional well-being, cognitive skills through dialogue and listening," and is facilitated through strong mentor/mentee relationships, is critical to the success of mentoring programs (Rhodes 2004, p. 35). Programs that emphasize these methods

allow the mentee to remain the focus of the program while promoting a sustained relationship with their mentor built on mutual kindness and attentiveness. Rhodes and DuBois (2008) also highlight the importance of a consistent prolonged relationship and a connection built on mutual understanding and reliability to ensure a beneficial experience for the participating mentor. Direct and specific construction of mentor/mentee relationships is integral to ensuring the creation of strong positive outcomes for adolescents within a mentoring program (Rhodes and DuBois 2008).

### 7.1.1 About Nor Luyce

As the name suggests, Nor Luyce, Armenian for "new light", strives to be a beacon for young girls from vulnerable backgrounds. The three phase mentoring program based in Gyumri, Armenia was created in 2009 after a local family visited an Armenian orphanage and noticed the lack of educational, financial, and social resources available to the children as well as the tendencies toward both complacent and regressive social norms and patriarchal views. From this visit, Nor Luyce was founded in an effort to create and provide educational, financial, and social resources for socially and financially vulnerable girls. During the last decade, Nor Luyce has cultivated a program that works to empower young girls in the community to become self-supporting, creative, strong, and thoughtful adults capable of reaching their desired personal and career goals. Each year, twenty-five 13–14-year old girls begin the first stage of the mentoring program. These mentees (i.e., participants in the program) come from one-parent households, two parent middle income households, two parent low income households, or no parent/caregiver local orphanages.

To begin, the three phased mentoring program provides mentors with initial training to ensure the best possible experience for both mentor and mentee. The pre-mentoring program allows the newly recruited volunteers to understand the expectations the title of mentor holds, their main role, best practices of a sustained successful relationship with a mentee, as well as helps them feel fully prepared to begin working with their mentee. The ongoing mentoring training allows mentors to receive continuous formal and informal support from trained staff members while continuing to cultivate their roles and gather information from their peers and from the staff on soft skills, trauma-specific responses, mentoring relationship ethics, and bond-building. Further, mentors continue to develop their skills to improve their ability to work with a mentee on strengthening self-efficacy and fostering clear academic and career interests and choice goals.

## 7.2 The Nor Luyce Program

The Nor Luyce Program comprises three phases: the Mentoring Phase, Skill Building Phase, and Higher Education Phase as shown in Table 7.1. The Mentoring Phase focuses on problem solving, emotional stability, the foundational construction of the mentee/mentor relationship, and creating the stepping stones for continued self-efficacy, goal setting, and interest acknowledgement and development. Personal growth is the cornerstone of the Mentoring Phase and continues to be fundamental in the next phase (i.e., Skill Building Phase) which emphasizes personal development in life, academic and professional skills, and expanding world views. During the higher education phase, Nor Luyce prepares the girls for life after the program through financial assistance and additional training on career or continued education opportunities. To give the mentees a look into how their goals may be realized in the future, successful Armenian women offer their time as guest speakers to narrate their own pathway to achievements and speak to how they overcame adversity. Throughout each of the phases Nor Luyce works to address the mentees' areas of opportunity and further reinforce their strengths so the mentees are able to pursue their desired paths and step into their roles as the future of Armenia.

To date, Nor Luyce has helped over 173 girls emerge into strong young women. Throughout

**Table 7.1** The Nor Luyce program

| Phase of the program | Meeting breakdown | Skill focuses |
|---|---|---|
| Mentoring phase (11 months) | 40 individual meetings<br>36 group meetings | – Acknowledging and managing fears<br>– Moving beyond harmful complexes<br>– Morphing dreams into attainable goals<br>– Conflict management<br>– Strengthening trust and self-esteem<br>– Fostering a sense of purpose and clear thoughts and the importance of an environment that encourages mutual growth |
| Skill building phase (11 months) | 30 group meetings | – Communication<br>– Teamwork<br>– Time management<br>– Leadership<br>– Technology usage<br>– Interviewing skills<br>– Scholarship and application knowledge<br>– Public speaking<br>– Presentation skills |
| Higher education phase (11 months) | 12 group meetings | – Creating a path for the mentees after graduation from the program and secondary education to future career or schooling opportunities<br>– Provide an opportunity for mentees to utilize all the skills learned in the program through carrying out volunteer work, giving presentations to their peers, partaking in different projects and becoming group leaders |

each phase, Nor Luyce focuses on improving self-efficacy in each mentee and provides them with the tools to build self-esteem and self-reliance to achieve their career, academic, and personal goals and become strong globally aware young women. Table 7.1 outlines the phases of the program and highlights the importance of both individual and group mentoring meetings and the important life skills such as communication, teamwork, conflict management, and self-esteem skills adolescents acquire while being a part of the program.

Built on previous findings in successful research to practice programming (Rhodes 2004; Rhodes and DuBois 2008), the Nor Luyce program strengthens self-efficacy and fosters strong interests and goals by creating consistent and extended relationships between mentor and mentee and putting mentee needs at the forefront of programming. This approach promotes the incorporation of integral aspects of successful mentoring programs to instill positive outcomes specifically for the Armenian context. Mentoring success is deemed as showing positive growth within success metrics corresponding to the goals of the specified program, thus Nor Luyce looks to self-efficacy, interest, and goal setting metrics. Rhodes (2004) notes that successful mentoring results "vary tremendously; [and results] are sometimes complex and subtle, and they may emerge over a relatively long period of time" (p. 50). Therefore, determining the relationships between self-efficacy, interests, and choice goals for future careers and aspirations within the Armenian context as part of this study will provide contextually relevant findings, through an exploration of current mentoring structures and processes, to support the field as it continues to grow and foster female youth mentoring success.

### 7.2.1 Introduction to Global Citizenship Connection

Youth mentoring success, especially within the context of this study's emphasis on self-efficacy,

interests, and choice goals, should be explored through a framework and philosophy that incorporates an assessment of perceptions and ideas related to future goals and ideals (Betz and Hackett 1981). Using such a lens allows for a conceptualization of what impact understanding the evolution of global competency, self-efficacy, career and academic interests, and choice goals may have within the Armenian context as well as within a broader application to the development of global citizens. Global citizenship competency metrics and ideas align strongly with what Nor Luyce strives to instil within their mentees. Stanlick (2021) discusses the opportunity to incorporate a global citizenship curriculum (e.g., Oxfam) in order to promote knowledge on "globalization and interdependence and sustainable development" (p. 49). This aligns with Nor Luyce's goal to expose the mentees to the mission of the UN and the changes it is seeking to bring. Through a passion for change that speaks to a broader audience, instilling an understanding of global interconnectedness and global opportunity within the program participants as they are exposed to the wider impact they and their program can have.

Efforts to incorporate global citizenship development and education are defined by Oxfam as "encouraging young people to develop the knowledge, skills, and values they need to engage with the world" (Oxfam GB 2021, p. 1) within Nor Luyce programming encourages the promotion of a holistic approach to self-efficacy, interests, and choice goals and helps participants understand the importance of all steps, small and big, toward the realization of gender equality and quality education locally and globally, strongly aligning with the United Nation's Sustainable Development Goals (SDG). The topics Nor Luyce covers are diverse, including the UN and the SDGs- which are espoused through Nor Luyce's consultative ECOSOC status, the highest status that allows organizations to participate in the work of the UN, (NGO Branch Department of Economic and Social Affairs 2018). In addition, issues related to discrimination, professions without prescribed or explicit gender roles, public skills, human rights, and exposure to customs and traditions in other cultures, allow and encourage the girls to gain a fundamental understanding related to the importance of educating themselves and others. Through the program, the mentees can conceptualize that, while their location impacts their daily lives, it does not constrain their voices from being heard. The opportunity to engage with the UN and other international and global entities provides the participants with the experience and understanding that they can make an impact within the UN, a prominent measure of global citizenship competency (Stanlick 2021). Furthermore, fostering strong, "critical thinking… co-operation, and conflict resolution skills" while encouraging self-esteem and identity growth are integral focuses both within Nor Luyce and achieving global citizenship competency (Stanlick 2021, p. 49). Global citizenship skill development plays an active role in the promotion of self-efficacy, creating a strong connection between global citizenship and Nor Luyce's mission and curriculum.

### 7.2.2 Alignment with Sustainable Development Goals and Global Citizenship

To foster an environment capable of producing globally aware advocates for gender equality and quality education, Nor Luyce emphasizes the importance of a foundation of strong self-efficacy, generally defined as how self-beliefs are able to affect outcomes and the outcome process (Bandura 1989; Gibbons and Shoffner 2004; Lent and Brown 1996) to ensure development and growth of self-respect, respect for others, academic and career interests. These efforts are directly related to achievable goals, community engagement, inclusivity, justice, effective communication, responsibility, and basic life and academic skills—paralleling aspects of the fundamentals of global citizenship education (GCED) and the concept of lifelong learning, "a process of deliberate learning that each person conducts throughout his or her lifetime" (Knapper and Cropley 2000, p. 1;

Oxfam GB 2021). Informal educational experiences, such as the ones provided by Nor Luyce, are the stepping stones to creating a pattern of lifelong learning (UNESCO Institute for Lifelong Learning 2019).

Not only does this exploration of Nor Luyce's multi-phased mentoring program note the connection to global citizenship and the potential to promote global citizenship development, but also the possibility to progress additional global goals focused on education, gender equality, and reducing inequalities as outlined in SDGs 4, 5, and 10. Because Nor Luyce has gained UN accreditation and is in consultative status with ECOSOC, the NGO has integrated global channels designed not only to gain continued knowledge about the international community's progress and innovation on mentoring in general and additional research on self-efficacy development and relationships with interests and goals, but also the opportunity to play an integral role in furthering the SDGs and subsequent targets through sharing the results of relationships between self-efficacy, interests, and choice goals and mentoring programming through an Armenian lens.

The SDGs provide critical solutions to global problems through global partnerships to create, "a shared blueprint for peace and prosperity for people and the planet, now and into the future" (United Nations Department of Economic and Social Affairs Sustainable Development, p. 1). This study's focus aligns with three sustainable development goals, SDG 4: Quality Education, SDG 5: Gender Equality, and SDG 10: Reduced Inequalities. Under those goals, the specific targets that our research and outcomes emphasize are as noted in Table 7.2: 4.5, 4.7, 5.5, 5.b, 5.1, and 10.2.

In order to progress toward achieving the targets outlined in Table 7.1, Nor Luyce also subscribes to the fundamental goal of providing girls from vulnerable backgrounds with informal learning experiences in order to empower each girl to lead a life of purpose, driven by aspirations and goals. Through the UN, Nor Luyce is

**Table 7.2** Sustainable development goal alignment

| SDG target | Nor Luyce connection |
|---|---|
| **4.5** By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples, and children in vulnerable situations | Nor Luyce focuses on empowering young girls to realize their potential in education, careers, and life to become self-sufficient and independent young women. Many of these girls are social orphans, come from difficult financial situations; some do not have a caregiver, and others lack self-advocacy skills to keep striving in a patriarchal society |
| **4.7** By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development | Education of mentees is key, especially related to sustainable living and women empowerment. The Nor Luyce curriculum addresses the importance of gender rights, and human rights in general, and has a strong appreciation for Armenian culture as one of their program-wide meetings focuses exclusively on indiginous culture. Due to the intense recent conflict in the area, peace and non-violence are topics of great importance |
| **5.5** To ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life | Nor Luyce promotes leadership and self-sufficiency in education, economic, and career development for adolescent females and strengthens their self-efficacy, career and academic interests, and goals to encourage participation in leadership opportunities within and beyond their communities |

(continued)

**Table 7.2** (continued)

| SDG target | Nor Luyce connection |
|---|---|
| **5.b** Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women | The Nor Luyce program held 132 h of computer classes from 2018 to 2019. Mentees gained the technology skillset to be successful in an evermore technological and global environment. Skills taught include Microsoft Word and PowerPoint, web navigation skills, internet safety, research paper resources, and zoom/online communication |
| **5.1** To end all forms of discrimination against all women and girls everywhere | Dispelling the patriarchal society prevalent in Armenia and fights against the discrimination women and girls face in their community is critical and plays an integral role in how Nor Luyce structures its programming |
| **10.2** To empower and promote the social, economic, and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status | Inclusion is a large part of Nor Luyce and its philosophy. It not only works on inclusion as a program, by focusing on uplifting girls and specifically those from vulnerable backgrounds, but also the girls are taught about recognizing inclusion and responding to bullying to foster a mindset of community |

*Source* United Nations Department of Economic and Social Affairs Sustainable Development, p. 1

connected with a network of organizations across the globe that are striving to achieve the SDGs that align with the NGO's mission to provide adolescent girls the means to become self-sufficient, healthy, globally aware young women who have set personal and career goals and who have created an action plan of how to achieve them. With Nor Luyce's partnerships as well as its strong connection to a foundation of global citizenship through GDED programming alignment, the research and conclusions drawn from this exploration of the effectiveness of a multi-phased mentoring program on female youth self-efficacy, the relationships between self-efficacy, interests, and choice goals have the ability to act as a stepping stone toward achieving sustainable development goals 4, 5 and 10.

### 7.2.3 Framing Global Citizenship and Self-efficacy, Interests, and Choice Goals

To construct a framework that suits Nor Luyce's focus on adolescent females enrolled in a multi-phased program in Armenia to explore and determine the effectiveness of a multi-phased mentoring program on female self-efficacy and the relationships between self-efficacy, interests, and choice goals, this study aligns with Social Cognitive (SCT) and Social Cognitive Career Theory (SCCT) (Bandura 1989; Lent et al. 1994). Through these frameworks, this study will hone in on self-efficacy, interests, and choice goals. As SCT and SCCT highlight, Nor Luyce initially focuses on learning about and determining the impact of environmental factors in order to acknowledge strengths, areas for growth, and a successful plan of action forward (Bandura 1986; Lent and Brown 1996). With that knowledge, Nor Luyce then moves to providing informal learning experiences through group and individual meetings to encourage the promotion of self-efficacy. As self-efficacy grows, the mentees are then encouraged to utilize those skills to strengthen their interests and to foster measurable and attainable goals. Thus, Nor Luyce's process expects to see shifts in interest and choice variables with strengthened self-efficacy that are parallel to shifts expected within SCCT (Lent and Brown 1996). Gaining knowledge on the relationships between self-efficacy, interests, and choice goals promote further validation of the frameworks and reasoning of SCT and SCCT.

## 7.3 Literature Review

### 7.3.1 Mentoring as a Construct

Rhodes and DuBois (2008) explain that a sustained positive outcome of mentoring programs is not always seen, necessitating the creation of programming that provides consistent support to both the mentor and mentee as well as requires a consistent relationship between the mentor and mentee for a prolonged period of time. This fosters the formation of strong bonds between the mentor and mentee, and thus the promotion of mentee growth. Mentoring "has also recently been identified as a mechanism that can potentially support marginalized individuals within organizations" thus pointing toward the possibility of positive outcomes for specific population groups (Roland 2008, p. 56). Orphaned girls and girls from resource-poor backgrounds are particularly vulnerable to social and psychological problems which creates an important space for informal learning experiences (Lata and Shukla 2012) to make an impact and provide a place for personal growth. To create the most successful and lasting improvement in a mentoring program, Reagan-Porras (2013) explains that, "the mentor mentee relationship should (a) last more than one year (b) be based on shared interests; (c) consist of regular consistent face-to-face meetings; (d) and be child centered in that youth should view the mentor as a trusted friend and not as an authority figure" (p. 210), aligning with Rhodes and DuBois's (2008) research and discussion on the importance of the creation of a consistent, sustained, and mentee focused mentor/mentee relationship. Creation of an individualized mentor relationship with those characteristics can positively impact "social-emotional, cognitive, and identity-related developmental processes" (Rhodes and DuBois 2008, p. 255). Working individually as well as incorporating a group aspect into mentoring programming provides adult guidance and the ability to target each mentee's needs as well as peer interaction and social growth (Herrera et al. 2002). Herrera et al. (2002) also shed light on the positive impact group mentoring can have on behavioral skills, peer and adult relationships, and academic performance that may be more difficult to achieve with purely individual meetings. Utilizing a group and one-on-one meeting approach creates individualized programming that also addresses and fosters social and relational growth.

### 7.3.2 Nor Luyce Mentoring Structure

Nor Luyce integrates the Reagan-Porras (2013) model focused on individualized relationships outlined above and integrates group meetings into the programming in order to highlight the behavioral, peer and adult relationship, and academic performance benefits of group mentoring outlined in Herrera et al's. (2002) research. The Nor Luyce program begins with a mentor–mentee relationship that lasts approximately 1 year. The mentor–mentee grouping is a mutual selection process to ensure initial trust and a solid relationship throughout the program. Because of the mentee-mentor mutual selection process and mentor training, the relationship created between the mentor and mentee is not one of strict authority but instead one of openness, kindness, and growth, removing barriers between the mentee and mentor and fading the stigma of an authority figure. The mentees individually meet with their mentors a minimum of 4 times a month for 11 months (approximately 44 meetings) during the Mentoring Phase. Group meetings are scheduled in advance and occur each week. To create a distinct pattern of consistency, individual meetings are carried out throughout the whole first phase while group meetings are continued throughout each phase of the program. Both group and individual meetings are scheduled to be conducted in person to secure the benefits of consistent face-to-face discussion, though due to COVID-19 this was not possible. However, regular programming was continued online and in person when possible. In person meetings were completely reinstated when restrictions were lifted on July 14, 2020, thus exhibiting that

Nor Luyce's mentoring program is continuing to align with the general suggested mentoring practices of consistency, longevity, and depth.

### 7.3.3 Social Cognitive Theory

Nor Luyce's informal learning experiences strive to foster the creation of a foundation of strong self-efficacy to support career and academic interests and develop aspirational and achievable goals. Social Cognitive Theory explains the pathway between interconnectedness and learning experiences that exist within self-efficacy expectations, interests, and choice goals. Social Cognitive Theory is a structure of triadic reciprocal causality that "explains psychosocial functioning," in which, "behavior, cognitive, and other personal factors and environmental events operate as interacting determinants that influence each other bidirectionally" (Wood and Bandura 1989, p. 361). To change unwanted behaviors or improve positive behaviors, Bandura (1999) notes three styles of possible information dispersion: personal networks that result in one being influenced by their social connections, gaining of knowledge through learning experiences, and strengthened perceived self-efficacy. Each of the information dispersion channels plays an integral role in creating positive improvements within self-efficacy, career and academic interests, and goal setting. Lim (2008) shows the impact of providing consistent global citizenship-focused learning experiences that resulted in improved perceived self-efficacy. Not only do learning experiences provide statistically significant results in academic motivation and commitment, but participants' self-efficacy showed improvement as well, affirming the importance of positively altering behaviors through learning experiences and improved self-efficacy (Lim 2008). His conclusions support the foundational knowledge and skills Social Cognitive Theory presents that align with the promotion of learning experiences within mentoring programming and the overarching application of a global citizenship framework to Social Cognitive Theory. Social Cognitive Theory highlights that while some aspects of life, such as the surrounding environment, are unable to be controlled or changed, development from that point is greatly affected by human agency and specifically self-efficacy (Bandura 1999). The idea that "people are agentic operators in their life course, not just onlooking hosts of brain mechanisms orchestrated by environmental events" is an important mindset that emphasizes how fundamental self-efficacy is in the model (Bandura 1999, p. 22). Self-efficacy development allows for the opportunity to overcome stress, anxieties, and depression, as well as become more successful in setting and adopting goals, more flexible and empowered in an environment, and "remain resilient to the demoralizing effects of adversity" (Bandura 1999, p. 28).

### 7.3.4 Social Cognitive Career Theory

Derived from the Social Cognitive Theory, Social Cognitive Career Theory utilizes the theory of triadic reciprocal causation as well but, "highlights three intricately linked variables through which individuals help to regulate their own career behavior: self-efficacy beliefs, outcome expectations, and personal goals" (Lent and Brown 1996, p. 312). Self-efficacy is the most central of the three and as Bandura's SCT emphasizes the importance of learning experiences, the surrounding environment, and social interactions as influential in the self-construction of self-efficacy and therefore, life outcomes (Gibbons and Shoffner 2004). The visual representation of Lent and Brown's framework in Fig. 7.1 exhibits the connections between learning experiences, self-efficacy, outcome expectations, interests, choice goals, and performance results as well as their connections to environmental influences and personal inputs. SCCT describes a pathway from personal inputs such as gender (i.e., person inputs) to self-efficacy and outcome expectations which are strengthened and modeled through learning experiences. Self-efficacy and outcome expectations then influence interests which move into choice goals, actions, and finally performance. (Lent and Brown 1996).

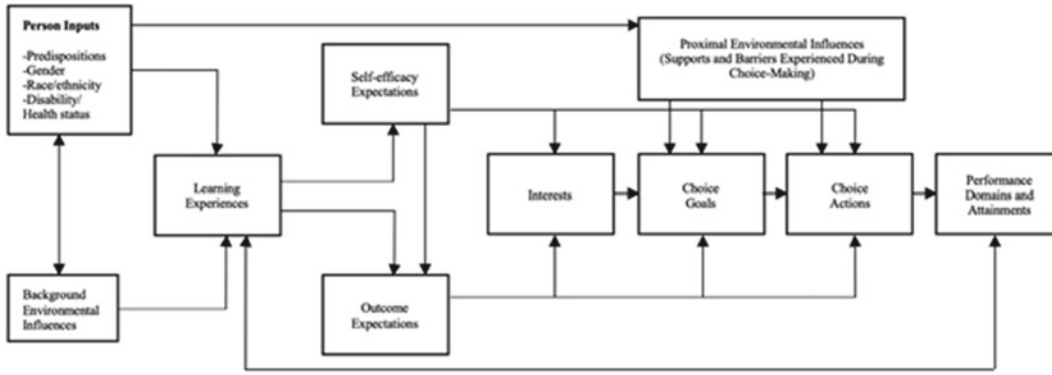


**Fig. 7.1** Social cognitive career theory (Lent et al. 1994)

SCCT is aligned with the overarching theme of global citizenship and global citizenship education as it is necessary for "education to be based on the actual life experience of the individual to accomplish its purpose or goals" (Dewey 1938). Dewey's thoughts and practices mirror SCCT, as it postulates that the connections between learning experiences, self-efficacy, interests, choice goals, etc. are fundamentally linear with a foundation of personal inputs, background environmental influences, and proximal environmental influences. Thus, gaining theoretical understanding of the relationships between self-efficacy, career and academic interests, and goal setting through SCCT provides a strong foundation to the creation of a framework exploring those relationships within Nor Luyce and the Armenian context.

### 7.3.5 Self-efficacy

Determining the relationship between self-efficacy, interests, and goal setting for female students enrolled in a multi-phased mentorship program in Armenia requires a firm grasp of the fundamentals of self-efficacy. Bandura (1989) explains that "self judgments of operative capabilities function as one set of proximal determinants of how people behave, their thought patterns, and the emotional reactions they experience in taxing situations," thus coming to the conclusion that the system of self-belief is fundamental to personal agency and decision making (p. 59). Self-efficacy is defined by Gibbons and Shoffner (2004) as one's belief in their ability to achieve a goal as well as their confidence during the process. Lent and Brown (1996) take another approach, defining self-efficacy as ever-changing and dynamic "self-beliefs that are linked to particular performance domains and activities such as different academic and work tasks" able to be modified and affect formation of interests, goals, and behaviors (p. 312). Each highlights the impact one's beliefs about themselves are able to have on an outcome. Pajares (1996) explains how "efficacy beliefs help determine how much effort people will expend on an activity, how long they will persevere when confronting obstacles, and how resilient they will prove in the face of adverse situations" (p. 544). While they all discuss the damaging effects of weak self-efficacy, collectively they shed light on the idea that those with low self-efficacy are more likely to experience depression, have lower expectations and goals, and higher stress and anxiety. In turn, this solidifies the importance of a self-efficacy focus as an integral part of ensuring positive outcomes within a mentoring program, as many of the Nor Luyce mentees come from vulnerable backgrounds that have greatly affected their emotional understanding, subjected them to strong adversity, or aided in the development of unhealthy coping mechanisms. While one cannot successfully complete complex tasks with strong self-efficacy and no ability, consistently

improving self-efficacy allows for the possibility to shape experiences and outcomes (Lent and Brown 1996). Self-efficacy is a cornerstone within SCT and SCCT when addressing the connections between learning experiences, interests, and choice goals.

### 7.3.6 Interests

Self-efficacy directly impacts interests. When people believe they can do something well and understand how to overcome the obstacles they may face, they are more likely to develop an interest in that particular area of career development or academic study (Lent and Brown 1996). The reverse relationship, restricted interests resulting from low self-efficacy, is also true. Lent and Brown (1996) explain that "many people experience narrowed career interests either because they have been exposed to a restricted range of efficacy-building experiences or because they have developed inaccurate occupational self-efficacy or outcome expectations" (p. 314). A possible source of self-efficacy restrictions or inaccuracy stems from gender stereotyping or discrimination. SCCT addresses gender stereotypes and how social learning experiences can help to develop strong self-efficacy in polarized sectors when there is a strong difference in societal gender roles (Betz and Hackett 1981; Lent and Brown 1996). Counteracting the intense stereotypes with pointed learning experiences provides a way to deviate the pressure environmental influences have on a person's self-efficacy and interests. With the introduction of a learning experience that alters self-efficacy in a positive progressive way, interests are then able to be developed with a less stereotypical and more clear mindset. This process is paramount in providing an educated and unbiased local and world viewpoint. Without grounded self-efficacy, it is difficult to develop strong academic or career interests, reiterating the importance of a positively evolving self-efficacy state when working to overcome social or environmental barriers to interest development. Secured self-efficacy and developed interests then act as a foundation for the creation of focused and achievable yet ambitious goals.

### 7.3.7 Choice Goals

A strong set of interests can encourage and lead to subsequent positive growth within goal setting, but interests are not the only variable affecting the creation of goals. SCCT explains how there may be environmental or social constraints to a pure relationship between interests and creation of goals as well as from direct effects from self-efficacy levels (Lent and Brown 1996). Lent and Brown (1996) explain that understanding a career path or specified goal will require encountering an uplifting, barrier-free, and easygoing environment is more likely to lead interests to expand into goals. While having a strong interest is the foundation, traversing an aggressive or difficult environment to achieve the goals related to the initial interest significantly stunts the formation of goals. Providing financial, social, emotional, and educational resources to combat potential obstacles while setting and achieving goals is paramount to seeing positive outcomes, creating a window of opportunity for a mentoring program to provide the resources and support needed. Ensuring the evolution of self-efficacy within programming is another integral resource to goal-setting growth, as self-efficacy and outcome expectations have the ability to directly influence choice goals. If a person believes a goal is attainable and will create a positive outcome, he or she is more likely to continue the activity and set the goal and work to achieve it (Lent and Brown 1996), thus leading to the conclusion that the pathway between self-efficacy, interests, and choice goals is not directly linear but incorporates self-efficacy within each step, emphasizing the importance of a self-efficacy focused programming.

### 7.3.8 The Nor Luyce Framework

Social Cognitive Theory and Social Cognitive Career Theory have previously been used for mentoring research and analysis. Lent and Brown (1996) suggest that Social Cognitive Career Theory "offers some useful implications for designing developmental, preventive, and remedial career interventions," thus providing the fundamentals of a framework that fits the Nor Luyce mentoring program (p. 319). For the purpose of the organization as a whole, the SCCT framework is modified to include previous skills as shown in Fig. 7.2. However, to address the research questions, this study will look specifically at the learning experiences, self-efficacy, interests, and choice goals sections of the modified framework as shown in Fig. 7.3.

Many of the girls in Nor Luyce deal with hardship and strive to overcome adversity in their environment, pointing to the value of providing a program to strengthen self-efficacy. Because of the core position of self-efficacy in SCT and SCCT, the Nor Luyce framework strongly aligns with both frameworks. As SCT and SCCT emphasize, Nor Luyce focuses on learning about, and determining how, participant environments have impacted them in order to create programming focused on individualized needs and initial levels of self-efficacy, interest development, and goal setting abilities. Following the path of SCCT, once environmental influences have been

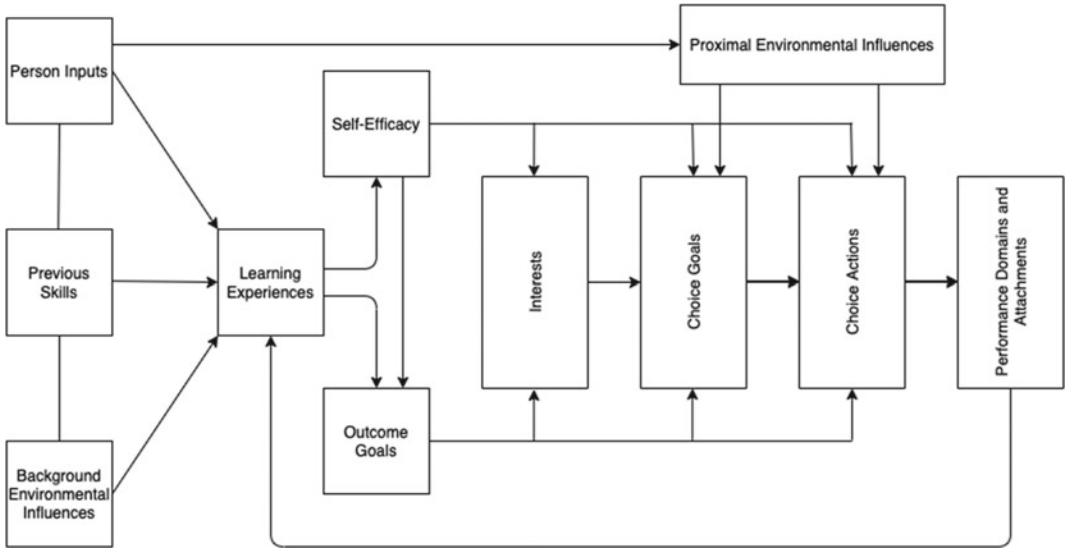


**Fig. 7.2** Overarching framework

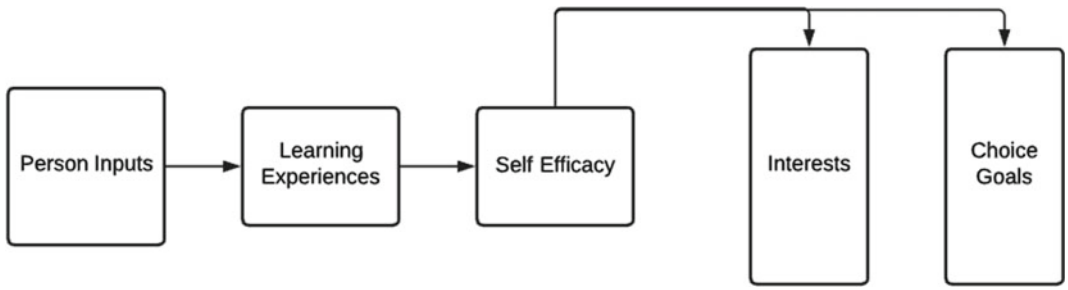


**Fig. 7.3** Adjusted framework with variables this study measures

taken into account, learning experiences begin. Nor Luyce provides informal learning experiences throughout the program in two forms: group and individual. SCT discusses multiple ways to diffuse information and adjust negative behaviors, (Bandura 1999) which Nor Luyce incorporates into their group and individual meetings. During the group and individual meetings, Nor Luyce combines the learning experience itself with opportunities for the mentees to gain new social and emotional knowledge in order to introduce building self-efficacy. The meetings are an environment where the mentees are influenced by positive role models and consistent self-efficacy strengthening activities and discussions are highlighted. This practice incorporates each one of Bandura's (1999) three styles of possible information dispersion: personal networks that result in social connection influence, learning experiences, and strengthened perceived self-efficacy to develop self-efficacy and form evolved career and academic interests and goals.

There is also a larger application of the community building Nor Luyce implements as "the problems we need to solve—economic, environmental, religious, and political—are global in their scope" (Nussbaum 2010 p. 79). Introducing the sense of community and interconnectedness into learning experiences provides the mentees with the opportunity to work on local problems that are applicable globally. Exposing the mentees to the alignment their Nor Luyce programming has with Sustainable Development Goal attainment and an overall more globalized world instills an understanding of how educating themselves and others have the potential to make a sustained impact within their environment. Informal educational experiences, such as the ones provided by Nor Luyce, are the stepping stones to creating lifelong learning. As each mentee's self-efficacy strengthens through the learning process, the girls are able to form stronger interests and more ambitious goals. Because women, especially in a strong patriarchal society such as Armenia, are faced with many stereotypes and narrow expectations, combating them is a pressing issue. Sklad et al. (2016) emphasize the importance of addressing these issues in developing a global citizenship program, as it is critical to promote the dismantling of stereotypes in order to promote true global citizenship opportunities.

The concepts and values of global citizenship not only apply globally but also locally with programs like Nor Luyce that provide girls with opportunities regardless of gender norms or stereotypes that may be prevalent in their environment. The program focuses on taking the mentee's previously strengthened self-efficacy and evolving it into expanded interests. Once interests are set in place, Nor Luyce provides the mentees with tools to formulate realistic yet ambitious goals, empowering them to exit the program with positive outcomes. This modified framework exhibits a pathway to empower young girls from orphanages or low income families through learning experiences to lead self-sufficient lives and impact the future by achieving their career and personal goals, improve their self-reliance, and emerge into strong young women.

## 7.4 Methodology

### 7.4.1 Participants

All participants are Armenian females, 13–14 years of age, participating in the Nor Luyce mentoring program. The girls come from one-parent households, orphanages, two-parent households with low socioeconomic status, or middle-class two-parent households. To explore the relationships between self-efficacy, interests, and choice goals within the program participants the girls were categorized into 2 groups: those that responded to the question "How do you feel for the future career steps" with "confident" and those who did not select "confident". This distinction was chosen to provide a relatively even distribution of participants. Of the 30 participants, 19 selected "confident" and 11 did not select "confident" (Table 7.3) providing a basis to look for connections between the two groupings and their responses to additional self-

**Table 7.3** Nor Luyce student participant by group (confident/not confident)

| Respondents | N | % |
|---|---|---|
| Confident | 19 | 63 |
| Not confident | 11 | 37 |

efficacy, academic and career interest, and goal-setting questions.

Measures

To explore the relationship between self-efficacy and interests, this study identified 32 questions from the Nor Luyce Pre-Evaluation and Pre-mentoring phase surveys conducted as an internal organizational assessment. These surveys are meant to be taken before entrance into the program or any exposure to informal learning experiences and then after the conclusion of the program to show areas of growth and improvement. The current study examined the results of participants entering the program for the first time. The pre-mentoring and pre-evaluation surveys included items to measure participants' overall self-efficacy, interests, and choice goals. The questions were reviewed for content validity by both a mentoring expert and a SCCT expert.

### 7.4.2 Self-efficacy

Twelve self-efficacy questions were analyzed to gain foundational understanding of how self-efficacy is expressed within the Nor Luyce participants and the initial levels of self-efficacy development. Each self-efficacy question required a yes/no response where yes was coded as 0 and no at 1. For example, questions included "do you believe you can overcome your weaknesses?" and "do you feel confident in yourself?". Cronbach's alpha for the scale of self-efficacy was 0.74 (Table 7.4). While the authors understand the low reliability, as this is the first scale of its kind in Armenia, we moved forward with the analysis as prescribed to gain further insight into self-efficacy in the Armenian context.

### 7.4.3 Interests

To determine academic interest levels nine questions focused on science and math from the TIMSS student questionnaire including the questions "I look forward to mathematics class" and "I enjoy learning science". The academic interest questions were coded on Likert scales

**Table 7.4** Self-efficacy metric responses

| Prompt | 0—positive response | 1—negative response |
|---|---|---|
| Do you feel as if you could make a new friend? | 26 | 4 |
| Do you feel as if you could connect on a deep level with someone? | 25 | 5 |
| Do you feel as if you could deal with a stressful situation? | 18 | 12 |
| Do you feel as if you can deal with your emotions well? | 17 | 13 |
| Do you feel as if you know yourself well? | 21 | 9 |
| Do you believe you can overcome your weaknesses? | 24 | 6 |
| Would you ask for help if you had a difficult problem? | 19 | 11 |
| Do you feel as if you can overcome your fears? | 18 | 12 |
| Do you feel as if you know how to deal with conflict? | 21 | 9 |
| Do you feel as if there are solutions to the problems you deal with? | 28 | 2 |
| Do you feel confident in yourself? | 17 | 13 |
| Do you feel as if you can reach your goals? | 29 | 1 |

**Table 7.5** Academic interest metric responses

| Question/Scale values | 1 agree a lot | 2 agree a little | 3 neutral | 4 disagree a little | 5 disagree a lot |
|---|---|---|---|---|---|
| I enjoy learning Mathematics | 1 | 9 | 8 | 8 | 4 |
| I look forward to mathematics class | 2 | 4 | 8 | 12 | 5 |
| I usually do well in mathematics | 2 | 8 | 15 | 2 | 3 |
| Mathematics is more difficult for me than for my classmates | 2 | 12 | 8 | 7 | 1 |
| Mathematics makes me nervous | 2 | 9 | 8 | 6 | 5 |
| I enjoy learning science | 3 | 9 | 9 | 6 | 3 |
| I look forward to learning science in school | 3 | 8 | 10 | 6 | 3 |
| I usually do well in Science | 4 | 4 | 11 | 8 | 3 |
| Science is more difficult for me than many of my classmates | 2 | 9 | 10 | 8 | 1 |

from 1, agree a lot, to 5, disagree a lot. The academic interest questions centered on science and math to align with the focus and broader application of the Trends in International Mathematics and Science Study, TIMSS (National Center for Education Statistics). Three questions were reverse coded to ensure positive and responses aligned for each question. Cronbach's alpha for academic interests was 0.72 (Table 7.5). As noted above, the authors recognize the low reliability for this scale, but chose to move forward with the analysis given the lack of understanding of interests for girls in Armenia.

To determine career interests the question "What would you like to have as a career?" was asked. The responses were coded into categories in which 1 indicated STEM, 2 indicated arts and humanities, 3 indicated technical or vocational, and 4 indicated other (Table 7.6).

**Table 7.6** Career interest metric response

| What would you like to have as a career? | Number of responses |
|---|---|
| (1) STEM | 3 |
| (2) Arts and Humanities | 9 |
| (3) Tvet | 5 |
| (4) Other | 13 |

### 7.4.4 Choice Goals

Four questions from the TIMSS student questionnaire including "It is important to do well in science" and "I think learning Mathematics will help me in my daily life" as well as an additional question "How far in your education do you expect to go?" analyze the mentees' current academic goals. All five questions are on a 1–5 scale. The questions drawn from the TIMSS questionnaire are assessed on a Likert scale with 1 indicating agree a lot and 5 indicating disagree a lot (Table 7.8). For the additional question "How far in your education do you expect to go?" 1 represents the highest degree, completion of a doctoral degree, and 5 represents completion of high school or below (Table 7.7). Cronbach's

**Table 7.7** Academic goals metric responses

| How far in your education do you expect to go? | Number of responses |
|---|---|
| (5) High school or below | 4 |
| (4) Finish associate's degree (2 Year college program) | 8 |
| (3) Finish bachelor's degree (4 year college program) | 8 |
| (2) Finish masters degree or professional degree (MD, DDS, lawyer, minister) | 9 |
| (1) Finish doctorate (Ph.D, Ed.D) | 1 |

**Table 7.8** Academic goals metric responses continued

| Question/Scale values | 1 agree a lot | 2 agree a little | 3 neutral | 4 disagree a little | 5 disagree a lot |
|---|---|---|---|---|---|
| I think learning science will help me in my daily life | 6 | 10 | 9 | 4 | 1 |
| I think learning Mathematics will help me in my daily life | 3 | 16 | 5 | 5 | 1 |
| It is important to do well in science | 4 | 12 | 9 | 3 | 2 |
| It is important to do well in mathematics | 4 | 12 | 9 | 3 | 2 |

**Table 7.9** Career goal metric response

| Do you know which field you are going to develop your career toward? | Number of responses |
|---|---|
| (1) Yes I Clearly know what profession I am going to choose | 12 |
| (2) Yes I have several options | 12 |
| (3) Not that much, but I have some ideas | 5 |
| (4) No | 1 |

alpha for academic goals was 0.7. As noted above, the authors recognize the low reliability for this scale, but chose to move forward with the analysis given the lack of understanding of choice goals for girls in Armenia.

To determine career goal-setting levels, the question "Do you know which field you are going to develop your career towards?" was asked. The responses were coded from 1 to 4 with 1 indicating "Yes I Clearly know what profession I am going to choose" and 4 indicating "No" (Table 7.9).

## 7.5 Data Analysis

A non-experimental exploratory correlational design will be used to analyze the secondary dataset to determine the relationships between self-efficacy, interests, and choice goals. Because this study attempts to determine the relationships between self-efficacy and interests and choice goals, utilization of bivariate correlation is appropriate. Additionally, linear regression will be used to explore the relationship further and will allow a conclusion to be drawn on the relationships between self-efficacy, interests, and choice goals.

### 7.5.1 Results

The data for both pre- and post-survey data were sorted and all participants completed all questions. To explore the relationships between self-efficacy, academic interests, career interests, academic goals, and career goals a scale was created for each variable. Whole population and subgroup T-tests were run to determine mean differences within the whole population as well as "confident" and "non confident" subgroups. The t-tests indicated statistical significance within the career goals variable while self-efficacy, academic interests, career interests, and academic goals were not statistically significant. The paired t-test results (Table 7.10) for all scales (self-efficacy, interests, and choice goals) and groupings (confident and non-confident) indicate that mentees who felt confident about their future career steps (confident subgroup) had slightly lower, and thus more positive academic interests, career interests, academic and career goal responses compared to mentees that felt non-confident about their future career steps (the only statistically significant relationship was seen in the career goals variable). Mentees that felt confident about their future career steps ("confident" subgroup) had slightly higher, and thus weaker

**Table 7.10** Descriptive statistics for Nor Luyce participants by confident/not-confident subgroups

| | | | | Total | | Confident | | Not-confident | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Subscale | α | Min | Max | Mean | SD | Mean | SD | Mean | SD | t-test |
| Self- efficacy | 0.742 | 0 | 1 | 3.23 | 2.46 | 3.37 | 2.29 | 3 | 2.82 | 0.39 |
| Academic interests | 0.726 | 1 | 5 | 3.03 | 0.57 | 3.01 | 0.68 | 3.04 | 0.32 | −0.10 |
| Career interests | – | 1 | 4 | 2.93 | 1.08 | 2.79 | 1.13 | 3.18 | 0.98 | −0.96 |
| Academic goals | 0.7 | 1 | 5 | 2.65 | 0.65 | 2.64 | 0.74 | 2.68 | 0.50 | −0.12 |
| Career goals | – | 1 | 4 | 1.83 | 0.83 | 1.58 | 0.61 | 2.27 | 1.01 | −2.36 |

self-efficacy compared to mentees that felt non-confident about their future career steps; however this observation was not statistically significant.

To further examine the relationship among the study variables for all research questions, Pearson correlation was computed among the scales for the total participants and then separately for confident and not-confident participants (Table 7.11). This allowed for an examination of the bi-directional relationships between the variables, with the correlation coefficient (r value) ranging from −0.63 to 0.25. The closer the r value is to 1 suggests a stronger relationship between the two variables (±). For example, academic goals within the general population as well as the confident population were significantly and positively correlated with academic interests, indicating that in the general population or within the confident subgroup, a higher academic goal response would likely mirror a higher academic interest response. Academic interests within the "non confident" population were significantly and negatively correlated with self-efficacy suggesting that stronger academic interests correlate with weaker self-efficacy. Though not significant, the general population and "confident" subgroup correlations were primarily positive and the "non confident" subgroup correlations were primarily negative.

To address each research question in depth, four regression analyses were run: self-efficacy predicting career interests, self-efficacy and career interests predicting career choice goals, self-efficacy predicting academic interests, and self-efficacy and academic interests predicting academic goals. The regression analysis of self-efficacy predicting career interests was positive, however not statistically significant for the whole group as well as the confident subgroup. The regression analysis of self-efficacy predicting career interests was negative, however not statistically significant for the non-confident subgroup, indicating that no statistically significant linear dependence of career interests on self-efficacy was seen within the population (Table 7.12).

The regression analysis coefficients of self-efficacy and career interests predicting career choice goals were positive, however not statistically significant for the whole group as well as the confident subgroup and non-confident subgroup, indicating that no statistically significant linear dependence of career goals on self-efficacy or career interests was seen within the population (Table 7.13).

The regression analysis coefficient of self-efficacy predicting academic interests was positive, however not statistically significant for the confident subgroup. The regression analysis of self-efficacy predicting academic interests was negative, however not statistically significant for the whole group, indicating no statistically significant linear dependence of academic interests on self-efficacy within the population as a whole or the confident subgroup. The regression analysis of self-efficacy predicting academic interests was negative and statistically significant for the non-confident subgroup, thus predicting that within the non-confident subgroup if self-efficacy increases by 1 on its scale, the academic interest metric is predicted to decrease by 0.628 (Table 7.14).

The regression analysis of self-efficacy and academic interests predicting academic goals

**Table 7.11** Correlation matrix of SCCT variables in research questions 1–2

| | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 1. Self Efficacy | - | | | | |
| | -0.02 | | | | |
| 2. Academic Interests | .18 | - | | | |
| | -.63* | | | | |
| | -.03 | .62* | | | |
| 3. Academic Goals | .08 | .67* | - | | |
| | -.28 | -.38 | | | |
| | .04 | .139 | .17 | | |
| 4. Career Interests | .12 | .11 | .29 | - | |
| | -.04 | .29 | -.19 | | |
| | .14 | .011 | .20 | .25 | |
| 5. Career Goals | .12 | -.19 | -.23 | .19 | - |
| | .25 | -.07 | -.28 | .25 | |

*Note* * $p < 0.05$ black parameters reports total, blue confident, orange not-confident

**Table 7.12** Regression analysis of self-efficacy predicting career interests for research question 1a: In what ways does self-efficacy correlate with student career interests?

| Career Interests | β | SE | t | *p* | 95% Conf. Interval | |
|---|---|---|---|---|---|---|
| Self-efficacy | 0.045 | 0.083 | 0.24 | 0.81 | -0.150 | 0.190 |
| | 0.117 | 0.119 | 0.49 | 0.63 | -0.194 | 0.309 |
| | -0.036 | 0.116 | -0.11 | 0.92 | -0.274 | 0.249 |

*Note* Black parameters report total population, blue confident, orange not confident

**Table 7.13** Regression analysis of variables predicting career goals for research question 1b: How do self-efficacy and career interests relationship relate to student choice goals related to career aspirations?

| Career Choice Goals | β | SE | t | *p* | 95% Conf. Interval | |
|---|---|---|---|---|---|---|
| Self-efficacy | 0.126 | 0.063 | 0.68 | 0.501 | -0.086 | 0.171 |
| | 0.097 | 0.065 | 0.04 | 0.698 | -0.112 | 0.164 |
| | 0.2545 | 0.118 | 0.77 | 0.464 | -0.181 | 0.362 |
| Career Interests | 0.249 | 0.143 | 1.35 | 0.188 | -0.0999 | 0.485 |
| | 0.1755 | 0.131 | 0.71 | 0.486 | -0.185 | 0.373 |
| | 0.2570 | 0.340 | 0.78 | 0.460 | -0.520 | 1.048 |

*Note* Black parameters report total population, blue confident, orange not confident

predicted a negative but statistically insignificant relationship between self-efficacy and academic goals for the whole group, confident and non-confident subgroups. The regression analysis of self-efficacy and academic interests predicting academic goals predicted a positive but statistically insignificant relationship between academic interests and academic goals for the non-confident subgroup, indicating that no statistically significant linear dependence of academic goals on self-efficacy was seen within the whole population and each subgroup and no

**Table 7.14** Regression analysis of self-efficacy predicting academic interests for research question 2a: In what ways does self-efficacy relate to student academic interests?

| Academic Interests | β | SE | t | *p* | 95% Conf. Interval | |
|---|---|---|---|---|---|---|
| Self-efficacy | -0.0181 | 0.044 | -0.10 | 0.924 | -0 | 0 |
| | 0.177 | 0.071 | 0.74 | 0.468 | -0.097 | 0.203 |
| | -0.628 | 0.029 | -2.42 | 0.039* | -.137 | -0.004 |

*Note* Black parameters report total population, blue confident, orange not confident, * $p < 0.05$

statistically significant linear dependence of academic goals on academic interests was seen within the non-confident subgroup. For the whole group and the confident subgroup, the regression analysis reported a statistically significant positive relationship between academic interests and academic goals, thus predicting that within the whole group, if academic interests increase by 1 on its scale and self-efficacy is fixed, the academic goals metric is predicted to increase by 0.621 and within the confident subgroup, if academic interests increase by 1 on its scale and self-efficacy is fixed, the academic goals metric is predicted to increase by 0.677 (Table 7.15).

**Table 7.15** Regression analysis of variables predicting academic goals for research question 2b: Do self-efficacy and academic interests relate to further academic goals such as higher education?

| Academic Choice Goals | β | SE | t | p | 95% Conf. Interval | |
|---|---|---|---|---|---|---|
| Self-efficacy | -0.027 | 0.040 | -0.18 | 0.859 | -0.089. | 0.0746 |
| | -0.044 | 0.060 | -0.23 | 0.819 | -0.142 | 0.114 |
| | -0.070 | 0.074 | -0.17 | 0.872 | -0.183 | 0.158 |
| Academic Interests | 0.621 | 0.171 | 4.12 | 0.000* | .355 | 1.060 |
| | 0.677 | 0.203 | 3.60 | 0.002* | -0.299 | 1.158 |
| | 0.340 | 0.656 | 0.51 | 0.441 | -0.981 | 2.045 |

*Note* Black parameters report total population, blue confident, orange not confident, * $p < 0.05$

## 7.6 Discussion

The purpose of this study was to explore the relationships between self-efficacy, interests, and goals, specifically answering the questions:

1. In what ways does self-efficacy correlate with student career interests? Do self-efficacy and career interests relate to student choice goals related to career aspirations?
2. How does self-efficacy relate with student academic interests in science and mathematics? Do self-efficacy and academic interests relate to further academic goals such as higher education?
3. How can Nor Luyce act as a vessel to promote Sustainable Development Goal Attainment and capitalize on the relationships explored between self-efficacy, career and academic interests, and goals. What opportunities does Nor Luyce have to affect change and improvement within those relationships?

### 7.6.1 Self-efficacy, Career Interests, Career Goals

Within the confident subgroup, mentees had more positive responses to career interests and goals within their respective scales compared to the non-confident subgroup. In addition, these mentees had lower self-efficacy responses compared to the non-confident subgroup; however, the t-tests did not indicate statistical significance within the self-efficacy and career interests variables, indicating that mentee subgroupings did not have a strong relationship to self-efficacy or career interests. However, they did indicate statistical significance within the career goals variable, pointing to the importance of non-confident and confident subgroupings within career goals and the importance of shifting mentees within the non-confident subgroup to the confident subgroup to potentially see more positive outcomes. To grow the mentee's confidence in future career paths, Nor Luyce programming currently includes college visits and meetings with professionals that allow the girls to gain maximum knowledge about their future career from multiple perspectives. Nor Luyce greatly encourages the mentees and provides them with the resources to network with other professionals, participate in professional internships and volunteer work to improve their skills, build on their assets, gain experience and learn from notorious specialists. To further foster confidence growth, Nor Luyce staff emphasizes the importance of providing a safe place for the mentees, keeping communication open with the girls for them to feel comfortable reaching out for advice, and providing positive and constructive criticism for the girls to focus on positive behavior changes and not feel overwhelming disappointment when they face obstacles in their career path. Providing the mentees with important tools and techniques such as forming SMART goals, writing personal statements and academic journals, preparing a resume, giving speeches, preparing presentations, and searching for jobs and scholarships allow them to feel independent and well-prepared in making choices, decisions, or changes in their career paths throughout the lifelong learning process. Providing the girls with scholarships that will allow them to focus on their studies instead of being worried about finding the necessary funding to cover their tuition fee, especially in the first two years of their studies when they are still in the transition phase, is imperative in alleviating financial barriers to career path confidence, and thus moving mentees out of the non-confident category to see more positive outcomes.

Pearson's correlation indicated all positive, though not statistically significant, correlations between self-efficacy, career interests, and career choice goals for the whole group and confident subgroup. Pearson's correlation indicated a negative correlation between career interests and self-efficacy for the non-confident subgroup, however it was also not statistically significant. The correlation tests indicated that there was not convincing evidence of either a positive or negative correlation between self-efficacy, career interest, and career goal responses within any

grouping. The regression analyses predicted a positive relationship between self-efficacy and career interests for the whole group and confident subgroup, a negative relationship between self-efficacy and career interests for the non-confident subgroup, and a positive relationship between self-efficacy and career interests and career goals for all groupings. However, the regression analyses did not produce statistically significant values, indicating that self-efficacy is not a strong predictor of career interests within this population, and self-efficacy and career interests are not strong predictors of career goals within this population and population subgroupings. The small sample size is a limitation to these conclusions. As more mentees complete the surveys as time passes and Nor Luyce expands, future research and data analysis should be conducted to explore the relationships between self-efficacy, career interests, and career choice goals further with a larger sample size.

### 7.6.2 Self-efficacy, Academic Interests, Academic Goals

T-tests indicated that there was little distinction between academic interest responses and academic goal responses within the confident and non-confident groups. The lack of significance within the t-tests focused on academic interest and academic goal variables indicate the subgroupings did not have a significant impact on variable responses. However, exploring the subgroups with a larger sample size may yield more informative results.

Pearson's correlation indicated a negative, statistically significant correlation between academic interests and self-efficacy in the non-confident subgroup signifying more positive academic interest responses related to lower self-efficacy responses within mentees who were not confident about their future career path. Pearson's correlation also indicated statistically significant positive relationships between academic goal responses and academic interest responses in the whole group and the confident subgroup signifying within the whole population and confident subgroup, if the mentee was confident about her future career path, a higher academic interest score would mirror a higher academic goal score.

Looking deeper into Pearson's correlation, because self-efficacy, academic interest, and academic goal relationships were negative within the non-confident group and were positive within the confident group, but only two were statistically significant, further exploration of the values associated with the non-confident and confident subgroups with a larger sample size would provide insight into if the relationship between self-efficacy, academic interests, and academic goals is consistently positive when looking at mentees that are confident in their career path and if the relationship between self-efficacy, academic interests, and academic goals is consistently negative when looking at mentees that are non-confident in their career path. Upon further study, if these correlations are significant, Nor Luyce would be able to look deeper into why mentees who are confident about their future career path have a positive relationship between self-efficacy, academic interests, and academic goals, why mentees who are not confident about their future career path have a negative relationship between self-efficacy, academic interests, and academic goals, and how the NGO can assess its current programming strategies to see if a focus on moving mentees out of the non-confident grouping could lead to more significant positive outcomes as discussed above in the previous regression analysis.

Regression analysis also predicted a negative, but insignificant relationship between self-efficacy and academic interests for the overall population and non-confident grouping, a positive, but insignificant relationship between self-efficacy and academic interests for the confident grouping, a negative, but insignificant, relationship between self-efficacy and academic goals for each grouping, a positive but insignificant relationship between academic interests and academic goals within the non-confident subgroup, and a positive significant relationship between

academic interests and academic goals for the whole group and confident subgroup, predicting that with strengthening of academic interests there is an increase in academic choice goals for the whole group and those who were confident in their future career path.

Looking deeper into the regression analysis, given academic interests significantly positively relate to academic choice goals for the general population and girls who are confident in their future career path, it is important to provide the girls with the means to reveal their academic interests. Nor Luyce programming encourages academic interest growth through various empirically valid tests and assessments, college visits, and revealing meetings with various professionals that allow the girls to be well-informed about various career paths and opportunities. Also, providing the girls with assistance in class preparation and homework motivates the girls to build on their interest toward school subjects. Given the statistical significance and that the academic interest and goal survey questions adapted from TIMSS focused on math science, Nor Luyce has the opportunity to play a key role in motivating girls to review and change their approach to the predominantly math and science-focused professions, to break the stereotypes of STEM being a "male" field, receive assistance in STEM subjects, listen to women success stories in STEM and envision their own, and visit STEM focused entities where they can see and participate in workshops, all to give the mentees the opportunity to assess their interest in STEM related fields without stereotypical societal pressures.

## 7.7 Conclusion

Findings from the current study suggest that within the mentee population, non-confident and confident career path feeling subgroupings are important within career goals scores. Within the whole group, stronger academic goal responses correlated with stronger academic interest responses and given an increase in the level of academic interests, level of academic goals is predicted to increase. Within the non-confident subgroup, stronger academic interests were correlated with weaker self-efficacy and given an increase in the level of self-efficacy, level of academic interest is predicted to decrease. Within the confident subgroup, stronger academic goal responses correlated with stronger academic interest responses and given an increase in the level of academic interests, level of academic goals is predicted to increase. The study points to the idea that a mentoring program utilizing informal learning experiences has the opportunity to create positive outcomes within the Armenian context by addressing interests and goals. A strong relationship between self-efficacy and career and academic interests and self-efficacy and career and academic goals was not seen, contrary to our expectations and prominent frameworks (SCT and SCCT), signifying that our sample size was too small to detect a positive or negative effect with significance. The small sample size of this study warrants further research and data analysis of a larger sample size to further examine the relationships between self-efficacy, career interests, academic interests, career goals, and academic goals within the Armenian context. As this is the first year mentees completed the evaluation surveys, additional exploration of self-efficacy, interests, and goals for each mentee throughout each phase of the program is integral to understanding how each phase of the informal learning experiences Nor Luyce offers affects self-efficacy, academic, and career interest, and academic and career goal growth. Resources and tools necessary for the growth of lifelong skills are currently provided to girls from the local community of Gyumri and from the nearest villages. However, there are a number of girls in border villages that need assistance and motivation to strengthen their self-efficacy, reveal their academic and career interests, and feel confident in their future academic and career paths as well. Therefore, Nor Luyce aims to recruit more girls from villages to provide them with an opportunity to feel empowered, confident in their future and strive for

changes. As Nor Luyce grows, it has the opportunity to raise awareness of the importance of mentoring in a collectivistic culture both locally and internationally. Incorporating additional mentees into the program will lead to a deeper understanding of how self-efficacy, interests, and choice goals interact to create positive outcomes.

Through providing informal learning experiences focused on women empowerment, Nor Luyce can work toward eliminating gender disparities and motivate young girls, with the help of mentors, to feel inspired to try new fields of career, continue their education, and confidently build their own career paths, aligning with UN sustainable development goals 4 quality education, 5 gender equality, and 10 reduced inequalities. As Nor Luyce continues to provide programming to promote growth within those SDG missions, a stronger global viewpoint is instilled within the mentees, leading them to emerge from the program ready to assume an active role in their local and global communities, embodying the fundamental values of global citizenship and lifelong learning (Oxfam GB 2021). With the knowledge from this study and future studies on the exploration of self-efficacy, interests, and choice goals, Nor Luyce has the opportunity to expand and evolve its own program as well as continue to educate itself and others throughout the local and international community on how mentoring is best able to address the pressing issues young girls from vulnerable backgrounds face and best able to empower the girls to lead self-sufficient lives and impact the future by achieving their future academic and career goals.

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# The Nexus of Global Citizenship and Community-Controlled Health

8

Emma Santini and Kevin Smith

**Abstract**

Focusing on education as a particularly vital aspect of community-engaged health, the utilization of GC values holds potential to inspire lifelong learning and advance a collective understanding of what can lead to greater overall well-being. The education component takes shape in numerous ways, raising questions of how we learn, what we learn, and why we learn. GC suggests that collaboration demands a mutual exchange of ideas and a willingness to actively listen. It is through an open-minded attitude that we see individuals holding the power to not only learn from but also teach others in a mutual fashion. In the context of public health, a doctor may come bearing the necessary scientific knowledge to educate a community on disease prevention, for example, while the community holds the responsibility of educating the doctor on the unique lifestyles, belief systems, or societal norms that may intersect with the disease. If this doctor intends to be a global citizen, they would prompt meaningful discourse to cultivate a deep connection with the community and ensure the community plays an active role in the initiative from start to finish. GC equips individuals with the knowledge and skills to do just that—share information cross-culturally and broaden perspectives on good health. Moreover, if done effectively, this leads to conscious and targeted health-based education which is essential for communities to remain self-reliant and provide themselves with proper care and resources in the long-term. Achieving an ideal balance of ideas in the public health space, though challenging at times, aids in the creation of a more formal science-based approach to education that is also tailored to complement the beliefs and customs of a given population. Ultimately this will help to promote a concept of health that garners widespread support from all stakeholders, while also advocating for the values of GC.

**Keywords**

Public health · Discourse · Cross-cultural communication · Wellbeing · Culturally-competent healthcare

## 8.1 Introduction

Many of the most impactful examples of global citizenship (GC) in action take the form of public health initiatives across the world aimed at

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S. Stanlick and W. Szmodis (eds.), *Perspectives on Lifelong Learning and Global Citizenship*, Sustainable Development Goals Series, https://doi.org/10.1007/978-3-031-00974-7_8

preventing disease, caring for the afflicted, and improving the health and well-being of entire populations. The very intent of advancing human well-being is a cornerstone of GC, channeled by those who dedicate themselves to solving the diverse health challenges faced by people, especially in resource-poor environments. This is underpinned by a defining principle of GC which emphasizes responsibility to the world beyond one's local community or country. By attempting to find connections rooted in a shared humanity, we are prompted to step out of our bubble of familiarity and instead help people from vastly different cultural backgrounds and nations (Israel 2018). Yet the concept of GC does not fall neatly into one description, as individuals inherently view and act upon it in contrasting ways. Common characteristics of interdependence and worldwide interconnectedness accompany the shared humanity notion that typically defines GC, with additional perspectives that limit its framing into one standard definition (Pashby et al. 2020). For the purposes of community-controlled health, GC education takes on a critical orientation, placing a stronger emphasis on social justice and substantive changes to the status quo (Andreotti et al. 2016). In this regard, education surrounding GC must support a community-controlled approach to healthcare, in which community members from all walks of life are empowered to collaboratively work with one another as well as with outside stakeholders to redress health inequities.

Whereas GC aligns with our deeper humanity and the universal feelings of almost anyone experiencing a health challenge—be it the common cold or a terminal illness—it must be acknowledged that each community is characterized by distinct beliefs, values, and customs which are reflected in its health systems. Navigating such diverse systems demands global citizens act with respect, cultural cognizance, and purpose—values which embody a GC mindset (Stoner et al. 2019). With these principles leading efforts to promote health systems, we are better placed to collectively realize true community-control, genuine local participatory action, and meaningful and effective efforts tailored to the respective setting and populations in need. For example, a community-based educational approach to addressing chronic illnesses in Pakistan would look quite different compared to another initiative in Vietnam or Indonesia. In fact, Pakistan is the setting of a key case study discussed later in the chapter. Not only are there geographic differences between these populations, but there also exist unique opportunities and networks that influence how to approach the public health issue at hand. Within a GC mindset comes an understanding of these differentiations, which in turn leads to effective educational practices that translate to mobilization at the grassroots level and strengthens public health efforts by giving voice to those directly affected by any changes that are supposed to occur. In general, the principles of GC are core to community-constructed health practices, a relationship that will be explored in the context of both large and small-scale health promotion efforts.

### 8.1.1 Global Public Health and the Sustainable Development Goals

Prior to looking at this topic at a micro level, it is essential to highlight the increasingly relevant role of international cooperation and multilateral efforts facilitated by the United Nations (UN). While this chapter primarily focuses on change at the grassroots level, the role of the UN in supporting collaboration between civil society and national governments across borders is not discounted. Uplifting the voices of individuals and organizations to be heard on an international stage has led to great opportunities for local actors to advocate for themselves and others. Requesting support for bottom-up endeavors and participating in the UN's mobilization toward sustainable progress is not only the embodiment of GC, but also a way forward for public health efforts to evolve in an age of rapid globalization.

Improving health at the community level necessitates individuals attaining a higher standard of living for themselves and others, and

efforts toward achieving this must be rooted in community development if they are to be sustainable. The UN articulates these aspects of development through the Sustainable Development Goals (SDGs), which are seventeen objectives seeking to facilitate a more sustainable future for all of humanity. The SDGs highlight the complexities of development and span civilization's most formidable challenges from poverty and hunger to climate change. The SDGs are inherently reliant on healthy, engaged communities, most prominently through SDG 3, which focuses on good health and well-being. SDG 3 aims to ensure healthy lives and promote well-being for all at all ages, and spans a wide range of unique public health challenges, from immunizations to epidemics (United Nations 2021). This objective intersects with all of the remaining SDG goals and targets, most notably SDG 4: quality education, SDG 1: no poverty, SDG10: reduced inequalities and SDG 17: partnerships for the goals, thereby underscoring the interdisciplinary and multi-level approaches required of successful development-focused activities. Target 4.7 of SDG 4 carries particular weight as it specifies global citizenship as a component of quality education and sustainable development. Moreover, as emphasized by the connections between each of these SDGs, the benefits of achieving one goal strengthen the chances of positive outcomes in other development areas. Each goal contributes to one another, and without promoting concepts like quality education or financial well-being, for example, it becomes substantially more difficult for public health initiatives to remain truly sustainable.

Focusing on education as a particularly vital aspect of community-controlled health, the realization of GC values holds potential to inspire lifelong learning and advance a collective understanding of what can lead to greater overall well-being. The education component of GC takes shape in numerous ways, raising questions about how we learn, what we learn, and why we learn. GC suggests that collaboration demands a mutual exchange of ideas and a willingness to actively listen (Schattle 2008). It is through open-minded attitudes that we see individuals holding the power to not only learn from but also teach others in a mutual fashion. In the context of SDG 3, a health professional may come bearing the necessary scientific knowledge to share with a community scientific based approaches to disease prevention, for example, while the community holds the knowledge capable of educating the health professional on the unique lifestyles, belief systems, or societal norms that may intersect with disease processes in the local context. If the health professional is operating from a foundation of global citizenship, they would prioritize meaningful discourse and the interactions necessary to cultivate a deep connection with the community and thereby ensure the community is in complete control and leading the initiative from start to finish. GC equips individuals with the knowledge and skills to do just that—share information cross-culturally and broaden perspectives on good health. When done effectively, such collaborative efforts lead to conscious and culturally strong health-based education which is essential for community self-determination and sustainable delivery of resources and health care over the longer term. In 2015, the UN Educational, Scientific, and Cultural Organization (UNESCO), held a World Education Forum which birthed the Icheon Declaration, emphasizing education both within and outside the classroom as "a catalyst for development and a health intervention in its own right." It codified a visible relationship between education and the chance to ameliorate some of the world's leading causes of death among children, setting an intention to harness the vast power of this relationship for more informed development outcomes (UNESCO 2016).

At times communities living in very disadvantaged circumstances will require unique support and resources to enable meaningful participation and control. In these circumstances, mainstream, evidence-based approaches must be tailored and adapted in consultation with the community to complement the customs of a given population, until such time as local de novo development is possible. In other words, communities must be included at every step of the process to lead a public-health approach that

generates a new and unique strategy for development. Ultimately this idea helps to promote a concept of health backed by mutually reinforcing education that garners widespread support from all stakeholders, while also resonating on a personal level for those who are directly affected (Armstrong et al. 2020).

### 8.1.2 GC in the Context of NCDs

To refine the immense scope of GC's application within the public-health field we will look specifically at non-communicable diseases (NCD), also known colloquially as "chronic diseases" that perfectly exemplify the devastating effects of global healthcare inequities. They are health conditions that typically last for a long duration and are the result of a combination of genetic, physiological, environmental, and behavioral factors. Among the most common NCDs are cardiovascular disease, cancer, chronic respiratory diseases, diabetes, and mental health conditions. The threat NCDs pose to populations across the world is immense, killing 41 million people each year equivalent to 71% of all deaths globally (World Health Organization 2021). This burden is disproportionately faced by low- and middle-income countries where more than three quarters of global NCD deaths occur (amounting to 32 million people annually). While many chronic conditions develop over time or manifest during adulthood, children are affected by (and at risk of) NCDs as well, with more than 2.1 billion children estimated to be affected by NCDs in 2017 (NCD Child n.d.). NCDs and injuries together contribute to roughly 50% of the mortality in children aged 5–14 years (World Health Organization 2020).

Children are constantly undergoing periods of rapid development and growth that profoundly shape health and quality of life throughout adulthood. The presence of an NCD during childhood, therefore, requires special attention to limit the risk of permanent and preventable morbidity and mortality. Children are also a uniquely vulnerable demographic in that they have little control over their own health. They often do not have the power or knowledge to advocate for their medical needs and require distinct consideration within the global NCD discourse (The NCD Alliance 2011). The UN Convention on the Rights of the Child (Article 6) reflects this concept and states "every child has the inherent right to life," noting parties must "ensure to the maximum extent possible the survival and development of the child" (United Nations General Assembly 1989, p. 3). Guided by these principles, it is imperative particular attention is paid to the circumstances of children living in resource-poor settings. These children not only deal with the already difficult prospect of living with an NCD, but also do so in an environment that exacerbates their health even further due social factors. Inequalities in the NCD realm manifest in a lack of potentially life-saving medical care, financial means, treatment options, or opportunities for positive lifestyle choices, such as an accessible nutrient-rich diet. While significant progress for child survival has been made in recent years, many achievements are a product of targeted efforts to curb mortality in children—specifically those under five years of age—by limiting the spread of infectious disease. Unfortunately, upward trends in global NCD burdens limit the effectiveness of such siloed approaches, and consequently, calls by civil society for a comprehensive approach that encompasses every aspect of health from birth to adulthood continue to escalate (NCD Child n.d.).

### 8.1.3 NGOs Putting GC Values into Practice

Australian-based NGO Caring and Living as Neighbours (CLAN) aims to address these challenges, striving for a future where children with chronic health conditions in resource-poor settings of the world will enjoy a quality of life on par with that of children in wealthier countries. CLAN's founder, Dr. Kate Armstrong, started the organization after learning about the extreme global healthcare inequities facing children living in Vietnam with congenital adrenal hyperplasia

(CAH), a group of inherited, genetic disorders that affect hormone production by the adrenal glands. In Australia, babies born with CAH enjoy affordable access to essential medication and quality healthcare, allowing them to live a happy and healthy life, while in 2004, children living with the exact same condition in Vietnam were facing death or severe disability. It quickly became clear that similar disparities existed across a variety of other chronic conditions and in many other countries throughout the world, motivating Armstrong to partner with like-minded doctors, hospitals, and volunteers to begin redressing this problem. To date, CLAN's work has spread to countries as far afield as Fiji, Indonesia, Pakistan, Philippines, Nigeria, Kenya, and Uganda, and they have looked beyond CAH to address inequities for a range of NCDs, including diabetes, autism, rheumatic heart disease, nephrotic syndrome, and osteogenesis imperfecta. CLAN works to effect sustainable change for children on a global scale, recognizing those living with NCDs, along with their families, will have a greater chance at redressing inequalities if they have the help of their neighbors, friends, and concerned global citizens.

CLAN subscribes to the belief that the only way to achieve sustainable solutions to the preventable morbidity and mortality associated with childhood NCDs in resource-poor communities is through collaborative, multi-sectoral efforts that promote a holistic approach to health. Partnerships with like-minded organizations, compassionate business leaders, and philanthropists are essential. It is necessary to also advocate for robust public policy and the active leadership of ministries of health and other government departments to determine the most appropriate ways to help children and their families in their local context and address the broader social and cultural determinants of health. That said, it is not just professionals and officials who can make a difference—CLAN asserts that by uniting people living with the same chronic health conditions around the world as one large "human family", huge economies of scale can be achieved. Families in rich and poor nations can come together, sharing experiences, resources, and a determined vision for a better life for their children and young people, harnessing their collective passion to empower great change (Armstrong et al. 2020).

Combating NCDs lies beyond the scope of traditional health practices alone, and requires a multi-faceted approach that employs GC values. CLAN recognizes this by committing to a system that employs a holistic view of health, including its implications on the body, mind, and spirit. This also means focusing on the socio-cultural determinants of health that are at the root of many health inequities and vary across the populations they work with (Marmot 2005). Moreover, CLAN and GC intersect in their rights-based, person-centered philosophy, which acknowledges the rights and responsibilities as outlined in the United Nations' Convention on the Rights of the Child and prioritizes the pivotal role children, young people, and families play in all activities (Armstrong et al. 2020). This informs the strategic framework for action utilized by CLAN, illustrating how organizations can actively incorporate GC principles to drive sustainable public health improvements (Fig. 8.1). The framework is an exemplary rights-based, community development model that has underpinned remarkable successes protecting and promoting the rights of children and young people living with NCDs in resource-poor countries. It focuses on collaborative action through five pillars, which facilitate a holistic range of initiatives core to achieving the highest quality of life possible for childhood NCD Communities (Caring & Living as Neighbours n.d.):

- Pillar one (affordable access to medication and medical equipment) emphasizes the essential, and even urgent, need for appropriate treatment for NCDs. It is an issue that families repeatedly express as one of their greatest concerns, given their childrens' lives are reliant on access.
- Pillar two (education, research, and advocacy) reflects community feedback that information is power. Families consistently request help with education, not just for the children and themselves, but also for health professionals,

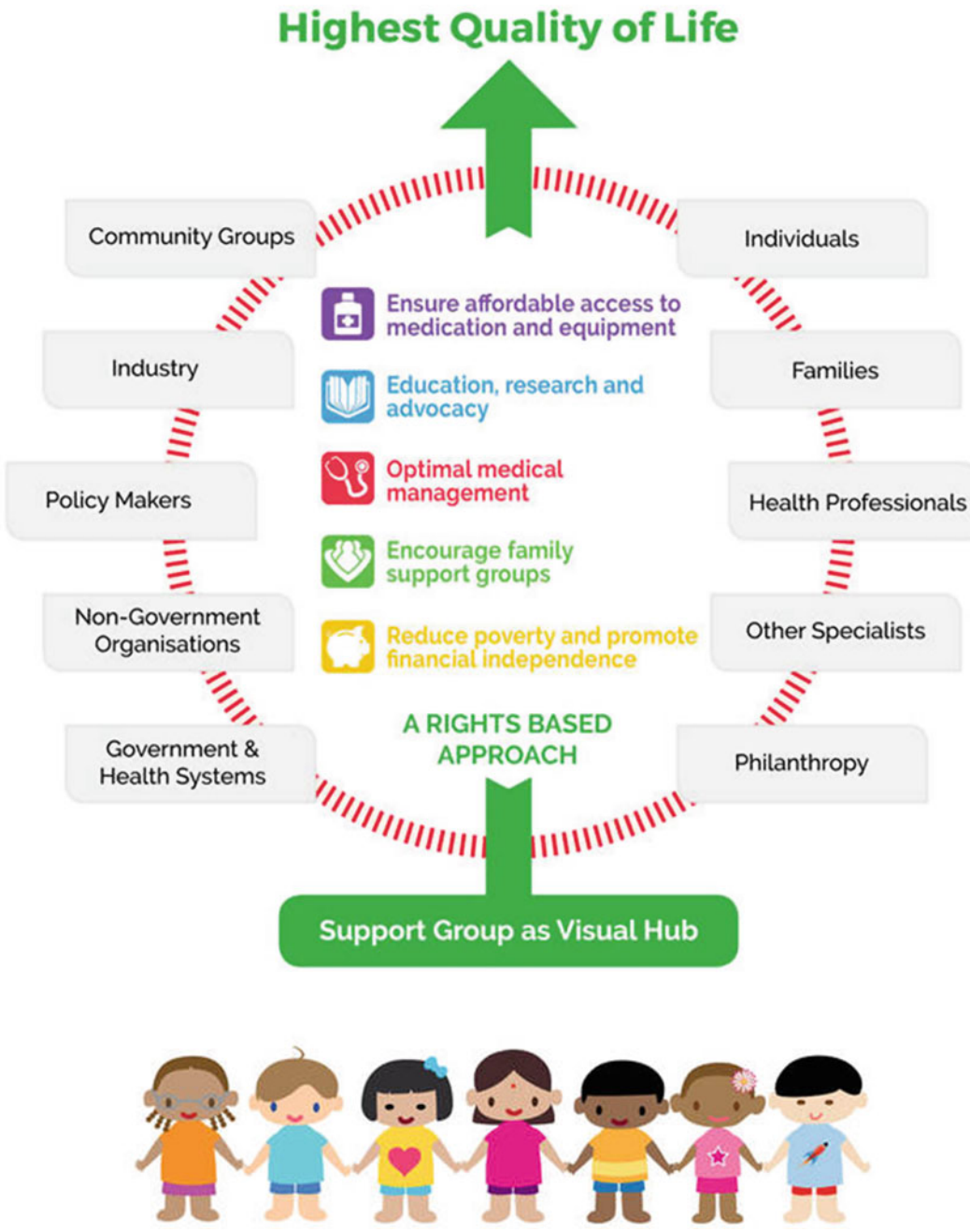


**Fig. 8.1** The Caring and Living as Neighbours Strategic Framework for Action, developed to facilitate change for children living with NCDs

policymakers, and broader national and international communities. Being equipped with the necessary knowledge to understand and ameliorate a child's health condition is critical for locally focused initiatives.

– Pillar three (optimization of medical management) facilitates equitable health outcomes and a shift toward prevention efforts. Reactionary efforts to the challenges facing children with chronic illnesses in resource-poor

settings are significant in the short run, but fusing this idea with a prevention strategy will help move toward a world where the problem no longer exists in the first place.
- Pillar four (encouragement of family support networks) has long been identified by CLAN as a mechanism to foster feelings of belonging, empowerment, and unity among individuals facing similar challenges. There is immense power in bringing families of children who are living with the same chronic health condition together as a "community" and working in partnership to reach high levels of collective success.
- Pillar five (reducing financial burdens on families that result in poverty) aims at helping people to become financially independent. Extreme financial stress can be a result of or worsen due to the medical expenses associated with NCDs and is frequently a major concern not just for parents but also children and young people who are, sadly, all too often acutely aware of the burden their condition places on the financial wellbeing of their family.

The Five Pillars and broader strategic framework put forth by CLAN represent how GC values can be put into action across a wide range of fields. Whether it be the open-mindedness and cultural competency to engage in community consultation and education, or the empathy and compassion required to facilitate support networks, a global citizen mindset is evident in every pillar, as demonstrated in Table 8.1. Additionally, over time, CLAN acknowledged the importance of ethical management and processes, which led to the addition of an internal pillar 6 that commits the organization to strong governance and accountability mechanisms. This

**Table 8.1** Martha Nussbaum's concentric circles

| | Examples of CLAN programming | Alignment with SDGs | GC characteristics |
|---|---|---|---|
| Pillar 1 | • Humanitarian aid<br>• Registration of drugs nationally<br>• Essential medicines on national insurance lists<br>• Greater inclusion on WHO essential medicines list for children | **SDGs 3 and 10**: Good health and wellbeing and reduced inequalities | **GC characteristics**: Health access, empathy, and concern for the livelihoods of others, collaboration among key stakeholders, leveraging valuable resources for the good of others |
| Pillar 2 | • Translation of educational material<br>• Delivery of training<br>• Education sessions for health care providers<br>• Completion and publication of health needs assessment | **SDG 4 and 8**: Quality education and peace, justice and strong institutions | **GC Characteristics**: Active listening, mutual learning, exchanging of ideas, advocating on the behalf of others, intellectual curiosity, quests for knowledge |
| Pillar 3 | • Genetic counselling education and training<br>• Training and education for early diagnoses<br>• Strengthened focus on patient and family-centered care | **SDG 3**: Good Health and Well-being | **GC Characteristics**: Health access, creative thinking, collaboration among key stakeholders, seeking systematic improvements, leveraging valuable resources for the good of others |

(continued)

**Table 8.1** (continued)

| | Examples of CLAN programming | Alignment with SDGs | GC characteristics |
|---|---|---|---|
| | • Training in psychological support | | |
| Pillar 4 | • Support of annual club meeting<br>• Establishing communication networks<br>• Connecting with groups internationally which share a similar purpose<br>• Sharing success stories to inspire | **SDGS 17 and 3**: Partnerships for the goals and quality education | **GC characteristics**: Active listening, empathy, open communication, fostering sense of community, empowering others, mutual understanding, companionship |
| Pillar 5 | • Encouraging children to attend school<br>• Advocating for affordable medication<br>• Facilitation of international supply chains to optimize pricing<br>• Systematic outpatient care | **SDGs 1, 8 and 10**: No poverty, decent work and economic growth and reduced inequality | **GC characteristics**: Collaboration among key stakeholders, persistent advocacy, mutual learning, leveraging valuable resources for the good of others, health access |

extends the reach of the Five Pillars to also span SDG 5 (gender equality), SDG 12 (responsible consumption and production), SDG 13 (Climate Action), and SDG 16 (peace, justice, and strong institutions). Examples of CLAN activities under pillar 6 include fundraising certification, multilateral engagement, and commitment to administrative measures like Special Consultative Status with the UN's Economic and Social Council (ECOSOC) and registration with and annual compliance reporting to the Australian Charities and Not-for-Profits Commission (ACNC). These internal principles of pillar 6, combined with outward-facing actions associated with the five original pillars should be considered in any public health endeavor and guide health professionals on how to best engage at a community level and in accordance with GC principles.

## 8.2 Literature Review

Taking a step back, the tenets of GC education find support in a strong body of literature that highlights the benefits of connecting with others on a global scale regardless of conventional class identifications according to nationality or geographical borders (Carter 2001). This concept can be referred to as a shared humanity, which prioritizes the fact that there is a certain degree of relatability to other people regardless of how different they may seem. Humans all share the same earth and are all capable of experiencing pain, joy, love, anger and so much more. Understanding these universal qualities is key in a public health context, as this is what fosters global citizens to act with a greater sense of awareness and concern regarding human

suffering taking place across the world. Scholars articulate a variety of benefits that arise through positioning themselves as a part of the broader international community, and how this expanded perspective can be refined into clear systems of thought. For instance, the strategic framework for action used by CLAN is a practical tool supporting the translation of knowledge to action. The framework methodizes GC principles and demonstrates a clear GC influence present in initiatives now established across a range of cultures and languages throughout the world.

Martha Nussbaum makes a compelling case for instilling a cosmopolitan lens within education practices. Cosmopolitanism is a concept that emphasizes community among all human beings, regardless of social and political affiliation. She lists several benefits associated with cosmopolitanism, starting with how a global, shared-humanity mindset helps us to understand our own local circumstances better. By failing to look beyond our borders, we begin to grow complacent in our own ways of life and neglect the vast differences that exist among every community. There is also a moral underpinning of cosmopolitanism put forth by Nussbaum, in which we have an imperative to work toward equity for countries who do not enjoy the same standards of living as individuals in high-income, developed locations. Without insight into the realities facing the rest of the world, it is likely that many of the most pressing global issues would go unnoticed. Cosmopolitanism encourages the cooperation required to tackle these issues, leading to strategies that transcend national boundaries. Cosmopolitanism and GC are inextricably linked, and together they promote an outlook that is conducive to advancing stronger, more unified solutions to development challenges (Nussbaum 1994).

Nussbaum's argument can then be synthesized to demonstrate clear connections between cosmopolitanism, GC, and public health practices. Derived from stoic philosophical thought, Nussbaum communicates the concept that every individual is surrounded by a series of concentric circles, each representing different levels of our identity. These circles are firstly drawn around the self and proceed to gradually expand (Fig. 8.2). The first circle corresponds to one's immediate family and is followed by extended family, neighbors or local groups, fellow city dwellers, fellow country citizens, and so on to eventually reach the largest circle of them all—humanity as a whole. According to philosopher Hierocles, it is our responsibility as citizens of the world to bring these circles toward the center, meaning that we bring all human beings into our "community of dialogue and concern" (Nussbaum 1994, p. 2). In doing so we should not forego our individual identities and distinct qualities, but rather embrace them as a product of our experiences, relationships, and environment. We are then tasked with extending the same affiliations of our smaller circles, to all of humanity, emphasizing global equity as a hallmark of cosmopolitanism.

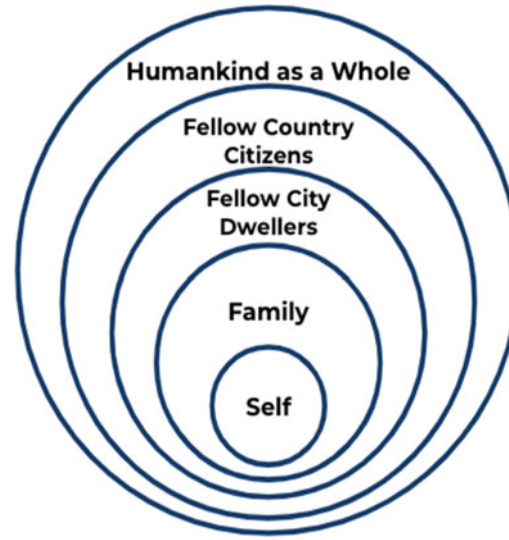


**Fig. 8.2** Martha Nussbaum's concentric circles

A practical application of the concentric circles concept can be observed in the well-known socio-ecological framework first proposed by Urie Bronfenbrenner in 1979 (Fig. 8.3). His model for studying human development looks beyond the immediate factors affecting an individual's health and considers a wider spectrum of interconnected environmental influences. This idea stemmed from critiques of prior laboratory

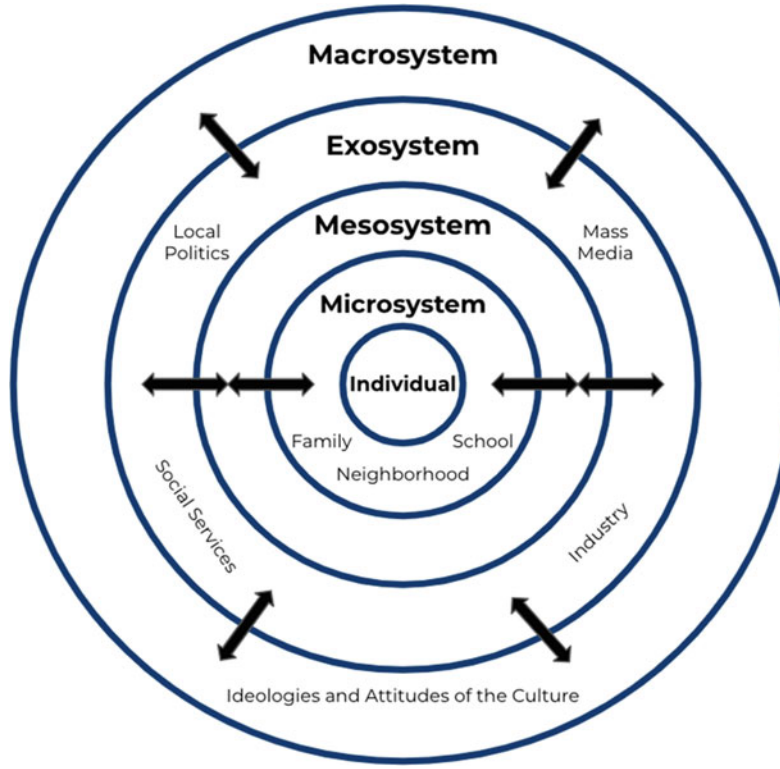


**Fig. 8.3** Bronfenbrenner's model of the socio-ecological framework

research on children that failed to account for the external impacts that come from wider functional systems present in the ecosystem (Bronfenbrenner 1981). In other words, Bronfenbrenner intended for this broadened structure to reflect the true nature of how health is manifested. While his original model has undergone numerous interpretations and adaptations, there still remain four core types of health determinants that not only guide us in illustrating a more comprehensive version of development, but also convey the levels at which we may intervene.

The levels comprising Bronfenbrenner's socio-ecological framework are termed the microsystem, mesosystem, exosystem, and macrosystem. Health is first determined by interactions between individual demographic factors (age, sex, race, etc.), genetic predisposition, immediate relationships, and personal behaviors which are found at the microsystem level. These are direct qualities associated with settings the individual has experienced, and they are typically easily identifiable. The mesosystem is where connections between elements of the microsystem are observed, emphasizing relationships between two or more settings the individual actively participates in. These interactions may occur between a person's given school, workplace, or neighborhood environment, for example. In simple terms, the mesosystem is essentially a system of microsystems. This level places greater focus on the individual's wide-ranging social network, moving away from pure bipartite relationships that characterize the microsystem. At the exosystem level are broader community-based influences that the individual may not directly interact with but still experience the effects of. This may be a parent's place of work or the activities of a local school board. Finally, the largest and most distant economic, political, and social environmental conditions affecting health exist at the macrosystem level. The macrosystem underscores the importance of cultural context surrounding a society's dominant beliefs, norms, and behavioral patterns. These elements of the

macrosystem are so expansive that they not only affect the individual but also everyone else in the given setting. This is why the macrosystem offers the greatest potential for large-scale intervention, as positive changes in this area will have a more far-reaching breadth of stakeholders. Moreover, prior levels of the framework are often contingent upon the state of the macrosystem, so when there are accomplishments at this level, the effects typically trickle down to an individual's micro- or mesosystem circumstances (Bronfenbrenner 1981).

In structure alone, there are distinct commonalities between Nussbaum's concentric circles and Bronfenbrenner's socio-ecological model. We see consistent themes of gradually looking beyond the individual to form a more comprehensive understanding of how a person's life is shaped by various forces. The concepts call for greater attention toward the outer circles that later encompass and exert effects on the self. This highlights the vast intricacies of human welfare and calls for rejecting the unidimensional practice of solely focusing on the immediate qualities of a person. Although Nussbaum specifically uses concentric circles to illustrate cosmopolitan thinking, Bronfenbrenner's framework is reminiscent of similar intentions, with both calling for broadened perspectives when seeking solutions. It may even be argued that Bronfenbrenner incidentally employed cosmopolitanism in creating the socio-ecological model. He diverges from Nussbaum, though, by specifically translating such principles into a practical approach toward understanding human development and its corresponding healthcare practices.

Tackling the burden of pediatric NCDs across the globe is motivated by cosmopolitan thinking, and on the quest for sustainable solutions it is beneficial to approach such efforts through the lens provided by Bronfenbrenner. CLAN's five pillars channel each element of the socio-ecological model, addressing the immediate needs of the child while also considering far-ranging societal and cultural health determinants. For instance, per pillar one, CLAN must start at the microsystem to identify what disease is afflicting the child and if there is an urgent need for medication, while also considering the capacity of the child's primary caretaker, health professionals, and local healthcare systems to provide the treatment needed by the child to survive and thrive. The pillars are not limited to just one system, however, and pillar one could even function at the macrosystem level, as the acquisition of affordable, consistent, and reliable access to medication often demands policy reform or advocacy toward pharmaceutical companies.

The versatility of CLAN's model reflects their commitment to fighting NCDs in a thoughtful and diligent manner that incorporates key theoretical foundations within the realm of GC. It is clear Nussbaum and Bronfenbrenner indirectly take into account and even encourage GC, providing the foundation for tangible, robust action. As CLAN navigates the diversity, contextual needs, and relevance of their work in community-controlled health, they are employing cosmopolitanism and the socioecological framework through the Five Pillars. These concepts align with their work to ensure a public health effort that is truly helping children with NCDs who require a multilevel approach to their medical needs. Working to eliminate such dire health issues has incredible potential to not only change individual lives but also the wellbeing of entire communities and populations, thereby contributing to sustainable development overall.

## 8.3 CLAN's Five Pillars in Practice: Congenital Adrenal Hyperplasia in Pakistan

In 2020, CLAN and the National Institute of Child Health (NICH) in Karachi, Pakistan piloted a program focused on access to essential medicine for rural children diagnosed with Congenital Adrenal Hyperplasia (CAH). CAH, a genetic adrenal disorder (approximately 1 in 15,000 births in the United States and Europe) caused by a deficiency of the 21-hydroxylase enzyme, affects the regulation of blood pressure, blood sugar, and sex characteristics (The Children's Hospital of Philadelphia [CHOP] 2016). The

prevalence of CAH outside of the United States, Europe, New Zealand, and Australia, is thought to be much higher than reported due to lack of screening and proper diagnosis. In general, CAH poses a grave problem to children and families as they must find ways to manage this chronic disease throughout their lives. In the case of Pakistan, tackling CAH has several unique challenges that are both economic and societal. Pakistan is a developing country with a Gross Domestic Product (GDP) that is only 1.3% the size of the United States' GDP and only around 20% the size of Australia's GDP (World Bank, World Development Indicators 2021). Approximately 34% of Pakistan's population lives in poverty, earning less than one US dollar a day (Khan et al. 2020). Many of the poorest people live in the rural parts of the country where children with NCDs like CAH struggle to receive the medical care that they need. It is most often the case that those who can get care have to travel long distances (Armstrong et al. 2020).

The need to build out community-based health systems, especially in rural areas, was the main rationale behind the CLAN/NICH pilot program. These areas were the most in need and the most likely to be helped by a program of this scope. Additionally, the insufficient spending on health care by the Pakistani government, also contributed to the program's creation. From 2000 to 2020 the Pakistani government spent an average of only 2.71% of its GDP on health care while during that same time period spent an average of 3.7% of its GDP on its military (World Bank, World Development Indicators 2021). This is where CLAN and NICH can help to fill the gaps in the system and provide for those with less resources, access to the essential medicines and services that they need.

As outlined earlier in this chapter, CLAN projects and programs are framed through their five pillars of the organization. Table 8.2 shows the program as it relates to CLAN's five pillars.

As outlined above, the CLAN/NICH program goal was to deliver essential medicines for the treatment of CAH to rural communities in need of local access. Fifty children and their families were identified for the initial 6-month program by the management at NICH based on their income and remote locations. Identified families made between 10,000 and 20,000 Pakistani Rupee (USD: $30.79 to $65.39; AUD: $39.85 to $84.62) a month and lived more than 20 km from NICH. One key insight from the demographics of the participants was that the mean age of participants was 8 years old. This highlights how CAH impacts young children and without CLAN's CAH program delivering their medication, many of these children would more than likely go months or even years without treatment. Secondly, the project had more female participants than male participants with 33 out of the 50 participants being female (66%). This higher rate of females in the program could be a result of female children showing more signs of the disease. For example, CAH may cause newborn girls to have male-like genitalia which would cause parents to seek out more information and treatment earlier to find out why this is happening to their female child. This is different for male children as they would have more amorphous symptoms like vomiting and dehydration.

The project was well received by families, with 100% of children in the project receiving medicine as well as uninterrupted follow-up and quality medical care during the COVID-19 pandemic. The program, as seen through interviews with children and their families, showed that participants were able to spend more time studying without the burden of long-distance travel and missed schooldays. Parents said that they had more time to work and earn additional income. Given that the average distance traveled by the participants was 466 km, by removing the travel burden, the program not only provided critical medicine and care, but also removed the physical and financial burden associated with travel. For example, one family stated that they would usually have to travel for 10 h each month to get from their village to NICH in order to get medicine for their child. The far distance between NICH and the families that they serve is one the main reasons that families have said that they stop seeking treatment or missed treatments in the past. This is why the partnership between

**Table 8.2** CLAN, SDGs, global citizenship in Pakistan

| | CLAN/NICH CAH program | Main SDGs/GC characteristics |
|---|---|---|
| Pillar 1: Access to medicine and affordable equipment | • Local access to medication<br>• Reduced cost of hydrocortisone tablets<br>• Increased compliance with the medical treatment<br>• Greater inclusion on WHO Essential Medicines List for Children | **SDGs 3 and 10**: Good health and wellbeing and reduced inequalities<br>**GC characteristics**: Health access, empathy, and concern for the livelihoods of others, collaboration among key stakeholders, leveraging valuable resources for the good of others |
| Pillar 2: Education, research, and advocacy | • Constant communication between families and doctors at NICH<br>• Conducted several interviews to see how parents felt about the program | **SDG 4**: Quality education<br>**GC characteristics**: Active listening, mutual learning, exchanging of ideas, advocating on the behalf of others, intellectual curiosity, quests for knowledge |
| Pillar 3: Optimisation of medical management | • Delivery of medication used to treat CAH directly to families<br>• Deliveries saved families from making long costly trips to NICH<br>• Families trust in the doctors treating their children increased | **SDG 3**: Good health and well-being<br>**GC characteristics**: Health access, creative thinking, collaboration among key stakeholders, seeking systematic improvements, leveraging valuable resources for the good of others |
| Pillar 4: Encourage support groups | • Frequent meeting between doctors and participant's parents<br>• Doctors gave out their personnel contact information to parents<br>• Success stories were shared to inspire the children and parents | **SDGS 17 and 3**: Partnerships for the goals and quality education<br>**GC characteristics**: Active listening, empathy, open communication, fostering sense of community, empowering others, mutual understanding, companionship |
| Pillar 5: Reduce financial burdens | • Reduced the cost of the hydrocortisone tablets<br>• Local production of hydrocortisone tablets increase availability<br>• Deliveries reduced the cost and time to get medications | **SDGs 1 and 10**: No poverty and reduced inequality<br>**GC characteristics**: Collaboration among key stakeholders, persistent advocacy, mutual learning, leveraging valuable resources for the good of others, health access |

CLAN and NICH was so vital as it gave these families the medicines that they needed directly without the need for a lengthy journey and allowed them to better take care of their children.

Throughout their partnership with NICH, CLAN has provided a model to invest in health care from the community level first. In 2020, local production of hydrocortisone tablets in Pakistan commenced at an extremely low cost (Pakistani Rupee 2.2 per tablet; USD: $0.014 per tablet; AUD: $0.018 per tablet) after years of advocacy, ensuring this life-saving medication was affordably available for all persons living with CAH in Pakistan. This achievement resulted from CLAN's work with the NICH, providing more than just medicine for children living with CAH at no additional cost. Overall, this program was successful in reducing the burden of traveling for parents, improving medication compliance, strengthening the medication persistence, and increased trust between providers and their patients.

## 8.4 Discussion and Next Steps

In order to build a community-controlled health care system that makes communities stronger and healthier, there will need to be some changes made to how these systems operate. Changing any system is difficult as they are usually designed to be inflexible and with most health care systems the complexity of the system makes it even more resistant to change (Todaro and Smith 2020). However, through a GC-inspired approach aligned with Nussbaum and Bronfenbrenner and CLAN's five pillars, there could be seismic changes in how healthcare is provided.

Health care access, empathy, open communication, and fostering a sense of community are just some of the reasons why the CLAN/NICH pilot project was a success. The project was built on the foundations of GC and focused on empowering others through a mutual understanding of shared goals. This foundation can be built upon and used to change how healthcare systems across the world function. The blocks on which these changes would be built include altering how care is delivered to patients, leveraging new technologies, increasing trust in the system, and conducting more research that seeks to empower those in the community. By investing in community-controlled health care, what we are really doing is making committees the main drivers of change.

One change that could have a significant impact on how healthcare is delivered to patients is a model in which the provider comes to the patient instead of the patient going to the provider. CLAN's pilot project in India showed that parents were better able to take care of their children with CAH when the medicines were delivered directly to their homes. Parents no longer needed to go on long journeys with their children and could better manage their child's condition at home. This approach can be expanded to several other NCDs that affect the most vulnerable all over the world. Imagine a Type-1 Diabetic living in a rural area not being fearful of running out of insulin because they know that a courier will bring their medicine directly to them. This would give patients more freedom to work, go to school, and live freer lives.

Another way to make the process of providers coming to patients more seamless is to leverage technologies that can better connect communities more efficiently. This means using technologies like telehealth and telemedicine, in which doctors can remotely see and treat patients through a communication device. This device could be a phone, laptop or even a tablet. If the device allows the medical practitioner access to the patient, then they can help them from anywhere. It would allow medical providers to help people in the most remote parts of the world and cut the costs significantly for the poorest people to get access to quality medical care. An important caveat to this suggestion is that there are many parts of the world that are stuck in the digital divide where they do not have access to the latest technologies or fast internet connections. These limitations would make utilizing telemedicine impossible for millions of people all over the world.

To create a more community-controlled health system, another aspect of the system that requires modification is how the community that is being served feels about those in the system. To put this in more practical terms, we ask: does the community trust or have faith in the information that they are getting from the healthcare professionals with whom they are interacting? During the pilot project with CLAN, NICH conducted several interviews with the parents of the participants in the program. One of the most significant findings from these interviews was that the parents' trust in NICH and the doctors there increased because of the medicines being delivered directly to them and the staff at NICH being in constant contact with them. They found it easier to trust what the doctors were telling them. Also, this increased trust made it more likely that parents would show up to follow-up visits and keep their children on the medical regime recommended by the doctors. Enhancing trust is a key component of GC, as trust creates a greater sense of community and enables mutual understanding between peoples.

With the success of the pilot project with the NICH, CLAN is planning to expand the project into a long-term three-year project. This long-term project would increase the number of children covered from 50 to around 300 and would continue to deliver vital medication by couriers directly to the families that need it. During this longer project CLAN would conduct a cost–benefit analysis (CBA) for the project to see how the cost of the project compares relative to the benefits for those who received treatment. Additionally, more data would need to be collected from future participants such as the parent's occupation, parent's years of schooling, days the participant attended formal school, height of the participant before and after their treatment regimen, and the weight of the participant. These additional variables would need to be collected so that researchers can better understand the effects that program is having on the participants. Also, it would allow parents to see how their child is doing while in the project and help to build trust with them and the broader community. The primary goal of this long-term project is to improve the health and wellbeing of children with CAH in Pakistan and to do this by leaning into community-controlled health.

## 8.5 Conclusion

Public health professionals serve multi-faceted roles as providers, caretakers, and educators. This chapter makes visible that role as an educator and highlights the potential for GC frameworks to influence public health praxis. CLAN's five pillars have demonstrated through their application in Pakistan and other nations across the globe that effective approaches to public health challenges, namely the burden of childhood NCDs in resource-poor locations, rest upon community-control. Allowing for communities to own, lead, and direct these efforts creates a solution that champions their rights at every step and strengthens the population to achieve a self-reliant future where the need for outside assistance no longer exists. This ensures that socio-cultural determinants of health, originally outlined by Bronfenbrenner, are accounted for accordingly to redress what leads to many of today's public health inequities. Therefore, cosmopolitan frameworks like CLAN's Five Pillars provide a window into how GC values can marry traditional public health agendas in vastly different settings to produce outcomes that are perfectly tailored to fit the community's needs. Based on the successes of CLAN, the world of public health benefits from GC education, as this imparts the mindset, values, and ideas to encourage a tangible approach to health that truly advances sustainable development.

As the topic of GC-inspired health practices evolves and adapts to new circumstances, what will remain a priority in any setting is the need for community control. Acting as global citizens means valuing and uplifting the voices of those who know their circumstances best, and in the case of public health it is the voices of those who professionals are acting on behalf of. This is not a simple idea to execute, however, and demands that a GC-focused education accompanies any work in the sustainable development sphere. Informed and conscientious efforts to incorporate GC into action frameworks are what will best target root problems and ultimately propel communities toward the highest possible standard of living. GC education in this context is lifesaving, and the benefits that have resulted from communities in control contribute to societies where good health is accessible, achievable, and equitable.

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# 9 Growing, Learning, Sharing, and Healing Together: Home Garden Networks as a Learning City and Movement to Global Citizenship and Life-Long Learning

Sothy Eng and Tricia Khun

**Abstract**

World hunger, food inequality and insecurity, the prevalence of health issues and disparities, and climate changes are a few major grand challenges impacting billions of people. Combating these issues requires not only global-focused solutions, but also local-oriented actions that can help promote individual family members to gain awareness, reflect on themselves and communities around them, and then take actions to help alleviate issues facing themselves and their local communities. This chapter uses a small community program, Home Garden Network (HGN), to argue for local action networks' roles in cultivating global-minded citizens to see the importance of food and food systems as a viable option to tackle global challenges in health, economic, and environment. HGN is a valuable place of life-long learning. It exposes families, children, and their networks to growing their own food, getting to know healthy options of food, enjoying the aesthetic beautiful of a home garden, and when it is done as a network or group, it helps further strengthen social capital in the community in terms of trust building, networking, sharing, reciprocity, and a norm of home gardening. It is these mindsets, experiences, and values that individual persons can keep on learning throughout each stage of their lives, imagining, reflecting, and taking actions to transform seeds to forest of resources and abundance where the world populations can breathe healthily, eat responsibly, and share empathetically.

**Keywords**

Home Garden Network · Global citizenship · Food systems · Social capital

## 9.1 Food Systems: Critical Issues

Food systems are cultural, political, economic, scientific, environmental, health-influenced, social, and personal (Rowat et al. 2019). It is also interdisciplinary, interconnected, cyclic, dynamic, and multi-dimensional in nature. However, it operates today as an industrialized and fragmented marketing machine that promotes a normative culture of unhealthy environments filled with processed, high sugar products and fast foods. Traditional food systems comprise several categories including: (1) production, (2) processing, (3) distribution and

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S. Stanlick and W. Szmodis (eds.), *Perspectives on Lifelong Learning and Global Citizenship*, Sustainable Development Goals Series, https://doi.org/10.1007/978-3-031-00974-7_9

transportation, (4) marketing, (5) consumption, and (6) waste recovery and management. Utilization of this system continues to present gaps in the relationship between people's health, food, and other necessary elements for living a quality life.

When food systems are driven and owned by industry, food becomes devalued, food and health are disconnected, community efforts go unrecognized, communities feel disenfranchised and marginalized, and people's holistic health and well-being are dangerously compromised because of it. According to the U.S. Department of Health's Healthy People 2030 goals, reducing household food insecurity and hunger is a key priority. It also mentions that food insecurity leads to negative health outcomes in adults and especially, in children's health and performance in school. They also suggest that providing people with more access and benefits to nutritional assistance programs and addressing unemployment may help. However, more needs to be done beyond these traditional and institutional settings.

World hunger, food inequality and insecurity, malnutrition, and the prevalence of health inequities and disparities are still pressing issues. The reality is that to achieve the reduction and eventually the elimination of world hunger for all, it is imperative to not only recognize the fact that food is both our problem and our solution, but also that it is important for everyday people to feel empowered that they are global citizens of this world, have a seat at the table, and that their small actions can make a difference.

This paper highlights the role and collective power that local action networks, through the Home Garden Network (HGN) program, have in directly empowering communities within food systems when policy changes and access alone fails. Reducing world food insecurity and hunger calls for the restructuring of food systems through a system thinking approach, heightened consciousness about the entirety of the food systems, and sustainable, innovative, and actionable solutions that start from the ground up. This grassroot approach through HGN encourages and empowers communities and youth with the message that they too have ownership of their food systems and have a global responsibility to participate and respond to change it. This approach highlights that life-long learning starts with a strong system of values that connects across diverse disciplines, efforts, and perspectives relevant to personal development, personal reflection, community-building, sharing, connection, and action on local and global scales.

This chapter integrates authors' personal reflections, anecdotal evidence, literature review, and HGN program activities and framework to help illustrate the role of gardening activities in cultivating future global citizens capable of imagining, reflecting, and acting on resolving food systems issues that are disastrous on health, economy, and environment.

## 9.2 Personal Reflections

### 9.2.1 The Jasmine Flower Garden

*The earliest memory I (second author) have was playing in the garden of my childhood home in Southern California. My Filipino grandmother on my mom's side would visit on the weekends and we picked jasmine flowers together. We pretended to cook the jasmine flowers in the kitchen of my playhouse in the garden. I still remember the sweet fragrance of the jasmine flowers, the sticky feeling of it on my hands, and my grandmother's warm smile and laugh. Years later, after talking with my dad, I discovered that my Cambodian Portuguese grandmother on my dad's side loved jasmine flowers too. My dad had planted jasmine flowers in our garden to remember, honor, and commemorate his mother's life and legacy.*

*Today, in our family home garden in Hawai'i, we continue growing jasmine flowers to remember both of my grandmothers as well as other loved ones who have passed away. The lingering fragrance of these jasmine flowers remind me of who I am and help me to stay connected to my family in Cambodia, Hawai'i, and the Philippines, to my cultural roots, happy childhood*

*memories, and to my younger self. My childhood home garden also gave me a space to learn, play, celebrate milestones, and spend time with my parents and family. It was the place where I celebrated many birthdays with friends, where I practiced walking for the first time, and where I explored new passions and interests as a child. I was lucky to grow up around healing spaces and to have grown that strong bond with my family in them. It made me aware of the importance of having a place to call home.*

*I believe it is important to have healing spaces similar to home gardens, especially for children to develop a sense of self, explore their passions, build closer relationships with their families, stay grounded, and have direct access to resilience and resources when times are tough. Through my research work with the Home Garden Network since 2018, I have witnessed and experienced firsthand the joys, resource sharing, and community formed as a result of such healing spaces. I have also found it most rewarding to have contributed research that creates space for people from different disciplines and backgrounds to sit down, get to know one another, and share a meal together.*

### 9.2.2 The Mekong River Garden

*Growing up in a home full of a colorful garden, along the Mekong River, approximately ten miles north of Phnom Penh, I (first author) remember the joy as well as the laziness in watering the plants every single day that my father tasked me to do as part of my daily routines. I did not fully understand why my father spent most of his time working on the garden- from constant cleaning to landscaping to replacing and adding new plants. I would see his joy in bringing home edible plants and flowers that he received from community members in the village and then spending his late afternoon transplanting them in a space in our home garden that he particularly designed.*

*As a middle school teacher and principal in the village in the early 1990s, he integrated gardens into the French and Khmer literature classes that he taught. He encouraged the students to bring certain plants that he was looking for (usually the decorative plants) from their homes or village community to the school and the students would receive an extra credit for those classes. I went to the school that he taught and I was also in his classes. I can still picture the greenery and colorful gardens in front of each classroom, along with my assigned watering schedule and my classmates. These experiences have instilled in me and the students a sense of sharing, responsibility, skills and knowledge of growing plants, and the aesthetic beauty of a home and school garden.*

*Later in life, I find my home either indoor or outdoor full of various edible plants, herbs, and flowers. When I began my appointment as Assistant Professor at the University of Hawaii at Manoa, I developed the Home Garden Network program (HGN) not realizing that my father's love for gardening may have influenced this creation until I started my reflection for this Chapter. From Cambodia to Hawaii, a home garden produces seeds, cultivates future plants, and potentially transforms them into a global garden, providing a local citizen a place to imagine, practice, and model the transformation of oneself into a global citizen where everyone is afforded with an opportunity to grow, learn, share, and heal together.*

## 9.3 The Home Garden Network Program

Upon a new morning sunrise on the island of ʻOahu, Hawaiʻi, the sun's alluring rays cast a golden glow. Flowers and plants within the raised beds and gardening pots awaken. Gardens bloom back to life. Participants of the Home Garden Network (HGN) program also awaken and simply bring with them their bare hands,

gardening tools, seeds, germinated plants, and concerns for their community and world.

This chapter argues that HGN serves as a framework to increase life-long learning and help cultivate future global citizens through gardening activities that are home-based, locally driven family engagement with a globally infused goal of addressing major challenges in health, economics, and environment. It is hoped that this empowers the formation and continued efforts of similar local action networks and inspires future discussions and research within food systems beyond the classroom setting.

In 2018 and 2019, the Home Garden Network (HGN) pilot program was launched in Hawaii and Cambodia, respectively. It was a community-based and engaged program hosted outside of the university that addressed families' needs and concerns in starting their home gardens. The program was created to reduce the major barriers to home gardening including: (1) lack of time, (2) resources, (3) knowledge and skills, (4) and inspiration. Through the program, participants spent several weeks (usually weekends) together to help with the planting and maintenance of three to five families' gardens at a time within the network. Participants also learned to germinate seeds, develop their awareness and appreciation for nutrition, and grow their own fruits, vegetables, and herbs. Over the years, the program has inspired and empowered participants to engage in life-long learning to improve their holistic health, lifestyles, nutritional diets, and family relationships through its place-based experiential learning and social networking approach. It has also been a place of celebrations and gatherings for birthdays and important life milestones as well as places to remember, reconcile, and connect with past memories, especially for immigrant and minority communities (Eng et al. 2019). The HGN program has added a series of free, online homeschooling lessons for children, their families, and networks to learn more about nutrition, germination methods, and the food systems while they are socially distancing themselves at home during the COVID-19 pandemic.

## 9.4 The HGN Framework: A Lens for Imagination and Transformation

Theoretical framework guiding HGN is based on social capital theory (Coleman 1988) with the idea that intangible resources resulted from a network of good relationships between people in a community create resources for, and empower each member within the network to achieve a certain goal—in this case to be able to develop an edible home garden. Social capital theory encompasses four main forms: social network, trust, reciprocity, and social norms. A network of families is developed through personal connections as this would help ensure trust among members of the network. As families take turns to help each other gardening at their homes, the program establishes reciprocity and a sense of obligation to help support one another. As families get together and reciprocate their support, family relationships between and within the network are strengthened that ultimately allows members to feel comfortable in growing, learning, sharing, and healing together in the process. As the program expands these locally based networks and connects them together, a norm of growing their own food, sharing their home-grown produce, becoming aware of nutritional health, and understanding green space and its aesthetic beauty all become important life-long values and skills that participants learn, take with them throughout their lives, and contribute back to the health of their communities (Fig. 9.1).

Networking and sharing are key values and skills that lead to life-long learning and sustainability in HGN.

HGN's emphasis on networking teaches and reminds local citizens the importance of collective actions and interdependence affording them the opportunity to question and negotiate the boundaries that have long been a barrier to health and wellbeing of individuals and societies. HGN's emphasis on collectively growing their own food teaches and reminds local citizens of individual responsibilities in securing their own home-grown food as well as in nurturing their


**Fig. 9.1** Home Garden Network's families in Kailua, Hawaii

own health in any circumstances especially during manmade or natural disasters such as the Covid-19 pandemic.

HGN's emphasis on sharing teaches and reminds local citizens the importance of civic engagement, caring, and supportive attitudes and behaviors for the wellbeing of their fellow local citizens. Sharing goes beyond just the home-grown food they harvested from their backyards to tips, tools, and stories that in the process allow everyone to heal. Sharing itself is individual responsibility one can do as a way to serve their fellow citizens as it allows for reciprocity and trust. Eng et al. (2019) mentioned the importance of sharing home-grown food, noting that "Thus, as an act of kindness, sharing produce with friends, neighbors, or colleagues allows one to engage in prosocial behavior as well as express personal joy to the recipients… sharing itself also creates an opportunity for others to share back because in some situations, people do not know how to initiate the sharing process or have difficulty doing so… sharing is a way to maintain the social norm of reciprocity (p. 349)."

Through this HGN framework, participants are enriched with a renewed sense of personal empowerment, healing, purpose, meaning, community, and resilience that enables them to make small differences in their communities' food systems. HGN program evaluation reflected intended outcomes including,

> I was so excited to meet diverse people with different experiences. As I got to know them, we built closer connections and friendships together. We talk, laugh, relate and we share stories and recipes, and we eat together;
> It opens the door for me to share what we have grown with our neighbors, as well as the people that we did the home gardening network with;
> Now I'm more cognizant of what I buy and what I eat… when I enjoy eating something, I save the seeds.

Another similar community program, FETCH, based in Honolulu, Hawaii, where families garden together as a group, shows a sense of community and healing as one parent noted,

> … coming here and engaging with other parents who do share your challenges and, you know, like, expressing them and being able to verbalize our challenges with someone who may be experiencing similar challenges is a way to destress... is a way to overcome. It's another yeah... instead of having to use substances. So, I definitely it's like tapping into your community for support. And this is definitely our community. Yes, FETCH is definitely our community, a supportive community (Eng and Szmodis 2021, p. 24).

Michelle Obama's award-winning book, *American Grown: The Story of the White House Kitchen Garden and Gardens Across America*, further helps accentuate the importance and benefits of a garden, observing that "One of the sounds heard most often in the Kitchen Garden is laughter. People smile, talk, and share stories. The pace of life slows as stems are clipped, plants are tied and weeds are pulled. Without anyone expecting it, our garden has become a community garden, connecting people from all different backgrounds, ages, and walks of life. We all share in its care and in its success (p. 86)." Through this system, life-long learning is born (Fig. 9.2).

This framework highlights the role and collective power that local action networks help to create life-long learning opportunities and offer local citizens the opportunity to practice and model a local, home-based garden. At the same time, they are able to imagine a global garden that they can continue to pass on and share these local garden practices and models to a larger community. It is through this process that one is becoming a global citizen and life-long learner as they practice, model, engage, reflect, and respond to both local and global food systems challenges that impact the health and well-being of local citizens, as well as economic and environmental

**Fig. 9.2** Home Garden Network's activities in Mililani family network

development of societies. The following section discusses food systems' impact on the three major global challenges to life-long learning—health, economic, and environment and the role in which HGN plays in addressing these challenges.

## 9.5 Food Systems Impact: Health

World hunger, food inequality and insecurity, malnutrition, and the prevalence of health inequities and disparities are still pressing issues. The fragility of the global food system is even more so heightened throughout climate variability and disasters such as the COVID-19 pandemic. According to the latest data from The State of Food Security and Nutrition in the World, about 690 million people went hungry in 2019 and 60 million more people will be in five years. It estimates that the COVID-19 pandemic will exacerbate the problem further, causing over 130 million more people into a state of chronic hunger.

The data also suggests that despite the world having committed to ending these problems by 2030, we are still far from achieving this objective and that more creative solutions need to be implemented that encourage more community-led and youth-driven participation, stronger communication, and lifelong education for all (FAO et al. 2020). One notable initiative to increase access to life-long learning is the UNESCO Global Network of Learning Cities (GNLC) which supports, improves, and promotes dialogue about life-long learning in the world's cities through peer learning, engagement, and partnership. GNLC supports all Sustainable Development Goals (SDGs) including SDG 4 ('Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all').

According to the U.S. Department of Health's Healthy People 2030 goals, one way to increase access to life-long learning is reducing household food insecurity and hunger. Food insecurity leads to negative health outcomes in adults and especially, in children's health and performance in and out of school. They also suggest that providing families with more access and benefits to nutritional assistance programs and addressing unemployment may help.

However, these are only immediate solutions and more needs to be done when federal and state health programs cannot directly meet families' needs. Establishing a healthy global food system for all begins with ensuring a healthy home food system within each family. Home gardens and local action networks such as the Home Garden Network (HGN) program increase the abundance of foods within a household that are both nutritious and accessible. The action of growing one's own produce improves holistic well-being (e.g. social, emotional, physical, spiritual, and cultural fulfillment and healing) through mindfulness, physical activity, and social cohesion (Eng et al. 2019, 2020).

Homegrown plants can even be used as herbal medicines (Lal 2020). There is also a significant relationship between home gardening, subjective happiness, and feeling a reason to live (Machida 2019). Similar programs such as the California-based non-profit organization, Valley Verde Garden Program, noted that their participants experienced perceived improvements in healthy eating, children's nutrition, cardiometabolic health, physical activity, stress reduction, and coping strategies (Palar et al. 2019).

Local action networks that provide nutrition and gardening education are critical to improving health especially within low-income households and communities that face persistent food insecurity challenges. Low-income households experience higher rates of diet-related non-communicable diseases, overweight, obesity, malnutrition, and micronutrient deficiencies as a result of food insecurity (Dizon 2021; Palar et al. 2019). Home gardens and gardening networks provide green spaces for children and families to play and engage in physical activity (Coisnon et al. 2019). It also has the potential to create pathways to better nutrition in low-income households throughout the world. In India and Bangladesh, home garden programs introduced vegetable diversity which led to significant reductions in nutritional deficiencies such as zinc

and increases in the average household intake of plant proteins (171%), iron (284%), and vitamins A (189%) and C (290%) (Dizon 2021).

## 9.6 Food Systems Impact: Environment

Home garden networks and similar local action networks contribute life-long learning about the environment. Firstly, they increase biodiversity conservation of plant species and wildlife ecosystems and carbon storage depending on the type of plants grown (Abdoellah 2020). They can also promote sustainable, environmentally friendly gardening practices. In the United States, gardens are often associated with aesthetic landscaping for real estate and property rather than environmental. Pesticide use is also higher in countries that dissociate the relationship between gardens and the environment. Home garden networks that have greater cohesion and trust provide participants with reliable gardening information which leads to increases in environmental consciousness and a reduction in pesticide use (Coisnon et al. 2019).

Other environmentally friendly gardening practices include composting where eggshells, coffee grounds, vegetable scraps, tea bags, etc. are recycled into the soil to help plants grow (Sofo 2020). The HGN program, in particular, focuses on strengthening its social cohesion and close networking between participants as a way to increase social capital and tangible resources (Eng et al. 2019).

Secondly, home garden networks offer supportive food environments for parents and children, especially those living within low-income communities and countries. In Uganda, gardening and food cultivation has historically been used as a form of punishment to discipline school children. This gives negative connotations about growing food and discourages young children from enjoying gardening and participating in the agricultural workforce altogether (Project DISC, 2010). Local action networks such as Slow Food Gardens Africa Project's Developing Innovations in School Curriculums (DISC) in Uganda have inspired a new generation of youth to love gardening again and to participate in food education, sovereignty, sustainability, and resilience movements throughout Africa (Mukiibi 2020).

The HGN programs in Hawaii and Cambodia have also leveraged the power of home gardening education to deepen food relationships among children, their parents, and networks through intergenerational, life-long learning. Several research studies have shown that family environments and most significantly, parents play important roles in positively impacting their children's eating behaviors, food preferences, and nutritional development. However, parents within low-income, minority communities may have limited access to nutritional knowledge and education to have positive influences on their children's food choices (Scaglioni et al. 2018).

Additionally, children's eating behaviors and food choices may be externally and negatively influenced by their surrounding built environments that feature fewer physical activity facilities, walkable and safe neighborhoods, and nutritious food outlets (Antonakos et al. 2020). Messages from social media, television, and online advertising that promote a high sugar, processed, and/or fast food diet similarly impact food choices (Scaglioni et al. 2018). For this reason, parents and children may benefit from participation within home gardening programs and local action food networks as it provides a safe, supportive, and motivating environment to learn and share nutritional knowledge and resources with other families.

## 9.7 Food Systems Impact: Economics

Lastly, the HGN program and similar local food action networks provide opportunities to learn about the economic value of food. The number of people facing severe food and nutritional insecurity is projected to increase to more than 265 million. According to the FAO, food security is defined as "a situation that exists when all people, at all times, have physical, social and economic access to sufficient, safe, and nutritious

food that meets their dietary needs and food preferences for an active and healthy lifestyle" (Abdoellah 2020, p. 801). There is an urgent need for more home gardens and urban agriculture (HGUA) networks to help with food production as a result of the COVID-19 pandemic. HGUAs already produce 15–20% of the global food supply and 42 million of them are in American households (Lal 2020). They have potential to increase local and global food production, food security, and provide additional income for low-income families in times of disaster (Coisnon et al. 2019).

Several studies have investigated the financial cost savings of homegrown foods in Australian households that ranged from USD $339 over a four-month summer season to USD $193 per year. However, more research still needs to be done to examine the relationship between financial cost savings and set-up costs for starting a home garden (Csortan 2020). Home garden networks also offer more sustainable alternatives, better diet quality, and an abundance of fresh fruits and vegetables (Palar et al. 2019). Participants from the Valley Verde Garden program reported that the outcomes of increased food security, affordability, and convenience of homegrown fruits and vegetables motivated them to continue maintaining their gardens. One participant commented, "*I eat about 30% more vegetables now, because before I would have to go and buy them at the store, but now I just have them here, and they're so fresh.*" Another participant mentioned that they no longer have to rely on the food pantry when finances were tight because all the produce they needed was in their garden (Palar et al. 2019).

Home garden networks also lessen the intimidation and financial barriers that come with the initial steps to starting a home garden as it encourages the recycling of materials and resources at the homegrowers' disposal. Homegrown plants can be germinated and cultivated in tires, egg cartons, and empty plastic containers. They can also be grown anywhere in or around the home (e.g. kitchen, balcony, terrace, backyard) which decreases the barrier to entry to start a home garden. Home growers do not need to buy the most expensive gardening tools on the market to grow a victory garden.

In his guide to converting home spaces into food gardens during the COVID-19 pandemic, Adriano Sofo shares his insights: "The terrace garden allowed me to save money. It would be better to start on a small scale and expand step by step. Mine is a practical example of urban permaculture and shows you what you could do in your own home spaces" (Sofo 2020).

## 9.8 Conclusions

Food systems are complex issues, and these complexities require not only global-focused solutions, but also local and personal actions that start with the grassroot level. Being a true global citizen within food systems today means one is aware of global issues, socially responsible, civically engaged, and isn't afraid to use the resources they have and know to continue learning despite life's setbacks and failures. The traditional business model applied to food systems processes is outdated and needs to change. Food systems is a massive topic and we need everyone to be present at the table. Small home garden networks and similar local action networks have the power to influence health, environmental outcomes, critical consciousness, and market trends through food citizenship and empowerment (Eng et al. 2020; Sofo 2020). They can also be places where young people find and grow their voices, purpose, and spark new ideas for the future of food systems. Most importantly, we cannot change food systems unless we start by empowering ourselves, recognize, and understand that we all are global citizens and life-long learners of this world and that our actions are never siloed.

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# A Civics of Interdependence: Advancing Global Solidarity Through Communities of Inquiry and Action

10

Samantha Brandauer, Erin Sabato, Nora Reynolds, and Eric Hartman

**Abstract**

Through collaboration with more than 20 higher education institutions and civil society organizations, the Community-based Global Learning Collaborative put together online, open-access teaching resources that advance such a civics of interdependence in May of 2020. Since that time, more than a dozen institutions of higher learning and community organizations have utilized the pages in educational environments with more than 300 students. The resources are intentionally open-access, comprising a growing collection of more than two dozen distinct learning modules. Together, they offer an invitation to learn together, in networked communities. The following chapter explores how that co-created, open-access learning opportunity came together—conceptually and operationally—as well as the learning outcomes and insights from a deep, multi-institutional, and multi-stakeholder partnership.

**Keywords**

Fair trade learning · Interdependence · Decolonial education · Remote learning · Open access

## 10.1 Introduction

Unreliable sight is dangerous. And we see poorly. Especially in the United States, we imagine independence where interdependence is the deeper truth. 2020 re-clarified interdependence of people and our ancestors through structural racism, of people and environment through wildfires, and of peoples and animals through COVID-19.

Embracing the truth of interdependence calls us toward a new kind of civic understanding. It begins from the foundational reality of interdependence as our human-ecological condition. It asks how we operate ethically within the communities and systems of which we are part and which support us. That question, rooted in Kimmerer's call "to see relationships, to seek the threads that connect the world, to join instead of divide" (Kimmerer 2013, p. 42) must also influence how we think about our capacities to know and to do.

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S. Stanlick and W. Szmodis (eds.), *Perspectives on Lifelong Learning and Global Citizenship*, Sustainable Development Goals Series, https://doi.org/10.1007/978-3-031-00974-7_10

The lens of interdependence concretizes the global through the specificity of the local. Rather than focusing attention on global governance structures that often seem far away and abstract, it invites learners to think from their own identities, experiences, and spaces of civic action and influence, drawing connections between those localized insights to then illuminate rooted understandings of global challenges, goals, and governance structures. It is a contribution to civic and global thinking aligned with Cameron's conception of "thick global citizenship" (2014) and Andreotti's approach to critical global citizenship (2014), both of which invite learners and civic actors to consider their identities, assumptions, and critical roles at home before imagining solutions for others elsewhere around the world.

Through collaboration with more than twenty higher education institutions and civil society organizations, *The Community-based Global Learning Collaborative put together online, open-access teaching resources that advance such a civics of interdependence* in May of 2020. (Hartman and Brandauer 2022). As a community of practice, the Collaborative supports educators and community organizers in efforts to advance ethical, critical, aspirationally decolonial community-based learning and research for more just, inclusive, sustainable communities. Since that time, more than a dozen institutions of higher learning and community organizations have utilized the pages in educational environments with more than 300 students. The resources are intentionally open-access, comprising a growing collection of more than two dozen distinct learning modules. Together, they comprise an invitation to learn together, in networked communities.

A civics of interdependence invites learning from the living knowledge of all individuals involved in a learning community: formally enrolled students from diverse positionalities, individuals formally recognized as educators, and community-based organizers, advocators, leaders, and informal educators. It prioritizes the voices of experiences and truth systems that have been systematically marginalized through hundreds of years of colonization. And while one key commitment of a civics of interdependence is an embrace of humility, it also recognizes the importance of civic action. A civics of interdependence is, therefore, grounded in understanding the diverse modes civic action can take against or in conjunction with the market and state forces intersecting with our lives. Just as it recognizes that living knowledge are located across the whole ecology of any learning environment, a civics of interdependence calls in all involved individuals (formal and informal educators, learners, and community collaborators) to take up the work of restructuring the world we inhabit to move it toward more justice, more inclusion, and more sustainability.

A civics of interdependence considers the pressing question of how lifelong learners acquire and continue to adapt the knowledge, skills, and attitudes necessary to promote "sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development (UN Sustainable Development Goal, target 4.7). The right question is not, do we owe national or global allegiances and obligations? It is instead: how are we interdependent, and what does that require of those of us who aspire to be ethical actors?

This question—and its inclusive "we"—operates across the pages of the toolkit, inviting learner thinking, experience, and contextualization in conversation with the exploration of key concepts such as locally rooted civic action to address local–global injustices, governance, civil society, cultural humility, power, structural analysis, historical thinking, sustainable development goals, ecological thinking, and participatory methods and partnership approaches that address longstanding epistemic injustices (Fricker 2007). By inviting learners into dialogue with key concepts, the pages collectively enact the insights of embracing student strengths and cultural wealth (Yosso 2005; Hartman et al. 2020) and recognizing community-based assets (Kretzman and McKnight 1993) and desires (Tuck 2009).

At its core, the toolkit is a set of prompts that invite learners to a conversation that socializes key concepts such as the SDGs, considers local instances of application, and encourages adaptation of the toolkit moving forward. It is through locally contextualized understanding that human rights and SDGs advance in a sustainable manner. The examples of toolkit usage below illustrate this, showing how different populations of users or learners, from community college students to graduate students and staff and faculty members at selective colleges, experience, apply, and contribute to the toolkit in different ways.

The chapter proceeds through a series of case studies written by four of us who steward centers, programs, partnerships, courses, and co-curricular learning environments that aim to advance deeper global, civic, and ethical understanding. Each case first describes the particular environments in which we utilized the toolkit, including critical questions such as institutional type and learner diversity, whether the toolkit comprised the entirety of the course or program or simply added to the total collection of materials, and other contextual information. Case studies then move forward to offer a reflection on the ways in which the specific environment(s) where we facilitated toolkit usage influenced the experience and perceived outcomes or "what worked". The variation across our case studies highlights our different educational contexts and roles, the toolkit utilizations and outcomes and some common themes and insights that emerged for all of us. We hope this variety of experiences will inspire readers across diverse settings to dive into the toolkit and adapt it to their own needs and aspirations.

The pages that follow offer reflective insights from the first uses of this set of online resources. The case studies also illustrate how the toolkit can be used across and adapts well to different contexts. The educational contexts reflected in the case studies are at College Unbound, Dickinson College, Gateway Community College, Haverford College, and Quinnipiac University. Table 10.1 offers a quick snapshot of these and other programs using the toolkit. Following the case study examples, we offer key insights and analysis and conclude with opportunities for the next steps. Though these specific cases are not included here, the toolkit was also utilized during the 2020–2021 academic year at the University of British Columbia, Cornell University, the University of Dayton, Elon University, Griffith University (Australia), the University of Massachusetts—Boston, the University of Ottawa, the University of Pennsylvania, Rollins College, Rosemont College, and Westmont College. Because it is open-access, known usages are difficult to track, but all of the above are confirmed.

## 10.2 Case Studies

### 10.2.1 Case #1: College Unbound *by Nora Pillard Reynolds*

College Unbound (CU), focuses on adult learners who have faced significant barriers to attending college. CU reports that 81% of learners are working at least 30 hours a week in addition to their coursework. CU coordinates courses, field studies, and in-depth project work to help students develop field-specific knowledge and skills that encourage deep learning. CU fills a unique niche in postsecondary education for returning adult learners with a bachelor's degree program designed around an innovative, personalized, interest/project-based curriculum model.

### 10.2.2 Spring 2021 Course

CVC 391 Special Topics in Global Citizenship: Global Solidarity and Local Actions: Interdependence and Social Change.

#### 10.2.2.1 Context

As an instructional faculty member, I taught "Global Solidarity and Local Actions: Interdependence and Social Change" (Reynolds 2021a) during the Spring 2021 semester. This was a new 16-week synchronous, online course that met one evening each week and filled the 3-credit global citizenship requirement for graduation.

**Table 10.1** Selected examples of global solidarity, local actions toolkit application

| Institution or program | Number of pages used | Required or elective, course, or other learning environment | Primary learners |
|---|---|---|---|
| College Unbound | 11 | Global citizenship course requirement | Working adults |
| Dickinson College | 12 | Informal professional community of practice | Staff and Faculty |
| Dickinson College Online Summer Course | 6 | Elective course | 18–23-year-old undergraduates |
| Dickinson-in—Washington, DC Semester Program | 12 | Informed program and curriculum development | 18–23-year-old undergraduates |
| Dickinson College/CET—High School Abroad | 12 | Informed program and curriculum development | High-schoolers |
| Dickinson College Globally Integrated Semester Workshops | 6 | Elective workshop opportunity | 18–23-year-old undergraduates |
| Gateway Community College (fall/spring) | 9 | Course required for some students | Primarily working adults |
| Haverford College Course | 12 | Elective course | 18–23-year-old undergraduates |
| Haverford College CPGC Summer Internship Orientation | 5–8 | Preparatory workshops required for funded summer interns | 18–23-year-old undergraduates |
| Quinnipiac University (fall/spring) | 9 | Required capstone course—students choose section | 18–23-year-old undergraduates |

The learning community included six students, me as the faculty of record, and two guest educators who each joined us at one point during the semester. The six students ranged from the late 20s to early 50s and all currently live in Providence, RI. All CU students identify real-world projects (CU projects) as a key part of their learning journey. A few examples from the Spring 2021 cohort include: (1) start a union at their place of employment, (2) publish a children's book about home ownership, or (3) secure grant funding for an afterschool STEM program.

#### 10.2.2.2 Toolkit Application

The toolkit served as the foundation for the course—all learning resources, readings, and videos came from the toolkit. Each week, we engaged with a new toolkit page, completed a journal prompt related to the toolkit page (most often the prompt on the page), then came together for a discussion of the topic.

As a group, we engaged with **11 toolkit pages** over the course of the semester, exploring: cultural humility, learner strengths and social change, civil society, sustainable development goals, global health, ethical partnerships, and participatory research. In this course, we focused heavily on the toolkit's multiple participatory research pages. All CU students have learning goals directly related to participatory action research and these pages enabled application to each student's CU project in their journal entries and class discussion.

We also invited two guest educators to join us for class discussions about the pages that they had contributed to the toolkit. For the week we engaged with the global health toolkit page, Jess Evert, MD, Executive Director of Child Family Health International, joined us as our guest educator. The week that we explored the Fair Trade Learning and ethical partnership toolkit pages, Bibi Al-Ebrahim, Education Director for Amizade, joined us as our guest educator.

#### 10.2.2.3 What Worked

In contrast to many traditional institutions of higher education, CU does not have a separate campus and learners are not residential students—they are living and working in their home communities. In this course, the students had lived and worked in Providence for extensive periods of time (many for their whole lives). Their deep connections to the place (in this case Providence, RI) were evident in class discussions as they quickly applied course themes and learning resources not only to their past and current roles and experiences in Providence, but also to their future plans for living, working, and contributing to their community in Providence.

CU offers different course modalities to ensure access for learners. This course was offered as a synchronous course in contrast to many asynchronous course options at CU. Although some learners expressed concerns about this modality early in the semester (from concerns about conflicts with work schedules to discomfort talking in discussions), during our end of semester reflection, the learning community overwhelmingly agreed that the synchronous discussions were important for their learning.

Because all CU learners come into the course with an identified real-world project, they were able to apply the topics, questions, and resources from the toolkit to their CU projects and current work settings right from the first week. Not only did learners apply the content to practice in their analysis and journal entries for the course, but they took resources from the toolkit pages into their own project and work settings for the application. For example, when we engaged with the toolkit page on the Sustainable Development Goals (SDGs), learners applied the SDGs to their CU project or work settings in the following ways:

(1) CU project starting an NGO in another country → incorporated the SDGs into the rationale and website for the organization,
(2) CU project/work setting to secure grant funding to scale an afterschool STEM program → created a table demonstrating how the STEM program addressed every SDG to share with potential funders, and
(3) Work setting at an elementary school → shared the SDG resources with the fourth-grade teacher for use in one of the fourth-grade units during this coming academic year.

### 10.2.3 Case #2—Haverford College

Haverford College is a leading liberal arts undergraduate college located outside Philadelphia that is known for its academic rigor, Honor Code, and beautiful arboretum campus. Of the 1,373 students, 98% live on campus and 99% of faculty hold the highest degree in their field.

### 10.2.4 Fall 2020 and Spring 2021 Course

ICPR H112 Global Solidarity and Local Actions: Interdependence, Social Change, and Haverford—*by Nora Pillard Reynolds.*

#### 10.2.4.1 Context

I was an instructor of record (visiting assistant professor) with two co-facilitators for "Global Solidarity and Local Actions: Interdependence, Social Change, and Haverford" (Reynolds 2021b) during the Fall 2020 and Spring 2021 semesters. The course was a new course that prioritized first and second-year students. Course co-facilitators were a recent Haverford alum, Ari Katz, and a current staff member in the Center for Peace and Global Citizenship, Stephanie Keene. The course was offered as a synchronous online course. In the Fall semester, we met once a week for 2 hours and in the Spring semester, we met twice a week for an hour and 20 min.

The Fall 2020 course had nine students and the Spring 2021 course had four students. During both semesters, nearly all learners were in their first year at Haverford College, were all 18–22 years old, were from various locations around the U.S. (one student was from China), and were full-time college students.

#### 10.2.4.2 Toolkit Application

The toolkit served as the foundation for the course—all learning resources, readings, and videos came from the toolkit. Each week, we engaged with a new toolkit page, completed a journal prompt related to the toolkit page (most often the prompt on the page), then came together for a discussion of the topic.

As a group, we engaged with 12 toolkit pages over the course of the semester, exploring: cultural humility, learner strengths and social change, civil society, participatory research and story-telling, global citizenship for local actions, structural racism, decarceration, and ethical partnerships. Since Haverford is located just outside of Philadelphia, both the toolkit pages on structural racism and decarceration focused specifically on how these issues apply in Philadelphia.

Nearly every week, we invited guest educators to join us to share their experiences and work related to the topic(s), questions, or theme we were exploring that week through the toolkit. This aligned with the goals of the Haverford College Center for Peace and Global Citizenship (CPGC), which includes advancing community-engaged learning, defined as, "community-led action, research, or learning experience that employs critically reflective practice to better understand positionality and social responsibility while developing and leveraging clear skills toward community-desired outcomes." Though the pandemic prevented in-person collaborations, through funding from the CPGC we compensated all guest educators, who provided deeper specificity and context in relation to the topics. Guest educators (organizations represented) included:

(1) Participatory research—Adam DePaul, Tribal Council member of the Lenape National of Pennsylvania,
(2) Positionality and storytelling—Sara Sinclair, Robert (Zuben) Ornelas, Dao X. Tran, Voice of Witness,
(3) Public art for social change—Shira Walinsky and Melissa Fogg, Mural Arts and Southeast by Southeast,
(4) Structural racism—Gene Demby, National Public Radio, (4) Decarceration—Saleem Holbrook, Abolitionist Law Center,
(5) Healing justice—Kempis "Ghani" Songster, Youth Art & Self Empowerment Project,
(6) Ethical partnerships—representatives from Lagim Tehi Tuma (faculty and students from Bryn Mawr College and program staff from Dalun, Ghana).

During the Spring semester, we also used the opportunity to invite other guest learners into our learning community when guest educators were there (other Haverford students, CPGC staff, College Unbound students, and even some friends/family members).

#### 10.2.4.3 What Worked

Three specific strengths of this course included: (1) co-facilitation, (2) prioritization of guest educators, and (3) explicit focus on engaging with Philadelphia-specific learning resources.

In pursuit of ethical engaged learning, we intentionally recognize multiple knowledge and experiences and co-facilitation is one way to do so. As co-facilitators, not only were our styles different, but our areas of experience are different (environmental justice and disability rights from the Haverford alum facilitator, decarceration and abolition from the staff facilitator, and nonprofit sector/program evaluation/water as a human right from me).

Another way that we worked to recognize multiple knowledge and experiences was prioritizing guest educators consistently throughout the semester. The learners expressed appreciation for hearing different perspectives and stories about ways to engage in social change work. We worked with learners to facilitate discussion and pose questions with our guest educators as a way to intentionally de-center the instructor(s) and practice facilitation skills.

The toolkit explores global issues and frameworks locally. Haverford students expressed the desire for those pages with an explicit focus on Philadelphia. Haverford students come to Haverford from all over the United States and

around the world to live on the Haverford College campus. As a result, they frequently have limited connection to Philadelphia as a place. Even during their time at Haverford, they live on campus and often have limited opportunities for direct and frequent engagement in Philadelphia. One student commented, "even after spending 4 years at Haverford, I did not know much about Philly. I got to learn about Philly through this course at least before graduating." The Philadelphia-specific toolkit pages enable facilitators to provide multiple entry points or pathways for Haverford students to connect more with Philadelphia and work underway in the area.

### 10.2.5 Summer 2020 Center for Peace and Global Citizenship (CPGC) Internship Orientation—

*by Eric Hartman.*

#### 10.2.5.1 Context

As Executive Director of the Haverford College CPGC, I oversee a small staff supporting a range of programs designed to advance students' critical inquiry and consequential civic engagement in local and global contexts. The CPGC mission is to, "advance peace, social justice, and global citizenship through research, education, and action." Each summer, the CPGC supports approximately 60 students in paid summer social justice internships packed inside an intentional preparatory and post-experience learning cycle. After the summer experience, students enroll in re-entry courses where they continue their intellectual journeys in relation to the internship topic, ranging from indigenous language advocacy in Mexico to advancing educational access in Philadelphia and many other topics in between. Students come from all majors at the College. Internships take place all around the world, through partnerships and are responsive to self-designed initiatives in which students demonstrate invitation from community partners in the application process.

#### 10.2.5.2 Toolkit Application

When the pandemic began, I coordinated with CPGC staff members and members of the Collaborative to develop a series of online, flipped classroom resources relevant to community engagement and local/global civic learning. We used eight of the toolkit pages as part of our summer 2020 preparatory programming before students' virtual internships. The eight pages were considered across four, one-and-a-half-hour meetings facilitated by CPGC staff, drawing on facilitation guides that I developed for each meeting.

#### 10.2.5.3 What Worked

Learners were strongly positive about the pages and the orientation process as a learning experience. One learner shared, "I honestly loved it. I learned so much, felt so engaged, and am so grateful that all of you worked so hard to put this together for us. The whole orientation was intellectually stimulating, motivating, and thought-provoking. I always left each session thinking more critically about social justice and global citizenship, and in new ways than before." Learners generally reported wanting more time with the pages and with one another. To the extent there were concerns, they came from more advanced students in relevant majors such as anthropology. Our target was an introduction meant to connect with a great breadth of students across majors, so we would expect and hope that the content is not the kind of content one might focus on during the third or fourth year in social science or humanities major.

#### 10.2.5.4 Moving Forward

As we reviewed the strongly positive summer 2020 evaluations, we made three adjustments that were intended to address the mismatch between the total potential scope of the toolkit and the amount of time available in co-curricular internship preparatory sessions. Learners specifically requested more space and time to connect and dialogue with one another during the consideration of the topics. To address this request we first cooperated with Dr. Reynolds to arrange for the course above to be offered as a credit-

bearing, semester experience. Our aim in that effort was to pilot a broad introduction to local–global civic understanding and action, rooted in our regional context. Second, for the summer 2021 internship preparation, we decreased the total number of required preparatory pages. As facilitators, we made certain to point toward additional resources and offer optional page discussions throughout the summer, while decreasing the total number of required pages during the preparatory week that kicks off the summer. Third, we have added pages connected to learning about specific community partner organizations. Summer 2021 evaluations indicate this worked well.

### 10.2.6 Case #3—Dickinson College by Samantha Brandauer

Dickinson is a nationally recognized liberal arts college chartered in 1783 in Carlisle, Pa. The highly selective college is home to 2,300 students from across the nation and around the world. In addition to global education at home and abroad, defining characteristics of a Dickinson education include a focus on sustainability and a commitment to civic action and learning all of which are integrated into the curriculum and the campus and exemplify the college's commitment to providing an education for the common good.

#### 10.2.6.1 Context

As Associate Provost and Executive Director of the Center for Global Study and Engagement (CGSE), I lead campus internationalization and global learning efforts, including Education Abroad and International Student and Scholar Services. Dickinson has a large global footprint with 18 *Dickinson in* programs in 14 countries and over 20 reciprocal international university partnerships. In order to support these programs, the CGSE has over 30 faculty and staff both in Carlisle, PA, and at many of our programs abroad.

Several Dickinson College faculty and staff have been involved with the toolkit throughout the process of its creation and implementation, including developing and facilitating the creation of individual pages. That deep engagement underpins our case study.

### 10.2.7 Summer 2020 Course

INTD 250 One Earth, Multiple Worlds: Engaging Global Solidarity and Sustainability with Student Action.

#### 10.2.7.1 Toolkit Application

This online summer course "One Earth, Multiple Worlds: Engaging Global Solidarity and Sustainability with Student Action" (Grazioli et al. 2020) was a quick and direct result of creating pages for the toolkit. I was one of the 6 instructors of record across 4 countries for and co-developed this course. For this course, we linked students to 6 pages and also added additional content, reading, and resources. The course is built around a series of 4 themes: interdependence and global citizenship, diversity and inclusion, sustainability and community engagement, and social activism. We wanted learners to develop skills, knowledge, and understanding that would help them mature into critical global citizens focused on creative solutions tied to their local contexts. To this end, the course employed a holistic approach to exploring the concept of solidarity and its intersection with various dimensions: ecological, social and cultural, international, and more. The course used toolkit content to explore interdependence and global thinking, global citizenship, local actions, and community-building, defining and applying sustainability, UN sustainable development goals and social change, and activism in Europe.

#### 10.2.7.2 What Worked

Before the course started, we asked students to record a video with this prompt "think of a wicked problem and describe something you are passionate about but that you think isn't quite working as it is and needs changing." The prompt helped students start to understand how tackling "wicked problems" (Rittel and Webber

1973) requires complex thinking and deep engagement. As a final project, students were asked to create a written narrative and then a video about the same wicked problem and community-based solutions. In these projects, students successfully managed to demonstrate a much deeper level of understanding of their own "wicked problem" than they had shown at the start of the course. As instructors, we witnessed students grappling with these complex ideas and saw clear progress and growth. This was apparent in the high-quality academic work generated and excellent final projects. A summary of student feedback about the course also demonstrates this:

- Course participants said they felt they had expanded their self-awareness by exploring the course topics and how they applied to their personal lives.
- They also said that the four modules helped them analyze and understand global issues in a comprehensive manner.

As instructors, we valued the ability to collaborate with each other in new ways and how our open attitudes, flexibility, and willingness to learn together created space in the course to talk about our own and students' lived experiences in real time with each other. Katie DeGuzman, Dean and Director of Education Abroad, summarized it well:

> I do feel like I have grown as an international educator from beginning to end of this project. [.....] This experience has brought me so much closer to colleagues in abroad locations and with campus-based colleagues as well. At this point, I feel it does not make sense to "go back" to what we were used to before, but rather it is worth pursuing new ways of collaborating and creating opportunities for students to be engaged globally.

The inclusion and equity content that was developed for this course was subsequently adapted and turned into the intercultural praxis pages of the toolkit which would be part of the Globally Integrated Semester workshops. This demonstrates how the toolkit is emergent and a tool for dialogue and reflection.

### 10.2.8 Dickinson in Washington, DC Semester Program

#### 10.2.8.1 Toolkit Application

In part to address the challenges of getting students abroad during the COVID pandemic, Dickinson partnered with CET Academic Programs in spring 2020 to develop a 15-week Washington, DC, program that would launch for the Spring 2021 term. Inspired by toolkit themes, the place-based program focuses on equity, global solidarity, sustainability, and interdependence at the local and global levels. It also weaves together Dickinson's pillars of equity and inclusion, civic engagement, global learning and sustainability, all through a liberal arts lens. The 9 program students took three courses:

- INTD 390. DC Seminar Course (1 credit core course).
- INTR 301. Internship Course: Bridging Theory and Practice (2-credit core course).
- ENGL 222/FMST 220: Media Policy and Regulation (1-credit elective course) rotates each semester, focuses on DC, and is taught by a Dickinson faculty member.

The program was built as an immersion program. Students grapple with complex issues like climate change, racism, inequality, public health, and leadership. Washington, DC, with its diverse communities and people as well as its history, serves as the students' local context for exploration. Through the internship and connected course students participate in, observe and reflect on how these issues play out in the workplace making them better prepared for their future careers. In the seminar portion of the program, students explore the city's historical roots, the influence of its many international communities, and the challenges urbanization poses to a growing city.

#### 10.2.8.2 What Worked

Based on feedback from all students, faculty, and staff involved, the program has been more successful than we could have imagined. Again, the overarching theme of interdependence and

structure of the program that helps students see and immerse themselves and be in dialogue with DC as a local context are meaningful for all involved and the three faculty teaching the courses collaborated on how to integrate this content across all of their courses. Students reported that they benefited from living in a diverse city and learning about the different communities in DC.

The toolkit framework also brought CET and Dickinson's approaches into conversation with one another. Andrea Custodi, Senior Director, Academic Affairs and Strategic Initiatives at CET Academic Programs, who taught the internship course says:

> For me, the way that we approached the Internship Seminar in the program—taking the CET emphasis on navigating the analytic frames of the personal, the professional, and the academic, and adding the Dickinsonian emphasis on sustainability, diversity and inclusion, social justice, and global–local interdependencies—offered a reaffirmation of the value of interdisciplinarity. [….] using these different analytic frames to make connections between things: how the most seemingly localized element of an internship placement traces out to the global, how power structures pervade and animate the most seemingly prosaic office relationships or city blocks, how larger systemic forces shape and determine the minutiae of how we live our lives, and most importantly for these young people—these brilliant, hopeful, energetic soon-to-be-leaders-and-changemakers—how this ability to navigate levels of analysis, and from them to makeconnections, discern causations, and game out consequences, gives them the wings and skills to go out into the world and be forces for good.

## 10.2.9 Spring 2021 Globally Integrated Semester (GIS) 4-Workshop Series

### 10.2.9.1 Toolkit Application

With the suspension of regular spring study abroad programs for spring 2021, the CGSE offered students the opportunity to participate in a global-learning, cohort experience. Sixty students took one of 21 globally integrated courses connected to a Dickinson abroad program location (Argentina, Brazil, Cameroon, China, Denmark, England, France, Italy, Iceland, Germany, or Spain) during their spring semester and could opt in to a globally themed, 4-part workshop series throughout the semester co-facilitated with faculty and staff in the Center for Global Study and Engagement (on-campus and abroad), the Center for Sustainability Education, the Center for Civic Learning and Action, and the Office of Equity and Inclusion.

These (non-credit bearing) workshops explored our interdependence and local–global connections and weaved together skills and concepts in global and intercultural learning, sustainability, diversity, equity, and inclusion, and civic learning and action. The four 1-h workshops were held in March and April 2021. Each workshop had an hour of online synchronous content as well as approximately 30 min of asynchronous pre/post work. We did not direct students to the toolkit for the workshops (although we shared pages as supplemental resources for more exploration) but adapted some of its content for workshop use. All the workshops' content, as well as blog reflections, were hosted on a WordPress blog site.

The goals of the workshops:

- Explore interdependence using three lenses of sustainability; diversity, equity, and inclusion; and civic engagement in a global context.
- Reflect on a global issue by examining two localities, one local (Carlisle) and one outside the USA (GIS destination).
- Articulate shifting perspectives through the application of connecting a global issue using sustainability, diversity/equity/inclusion, and civic engagement as lenses.

### 10.2.9.2 What Worked

It was a major, all hands-on deck undertaking to coordinate workshops across all of these centers and people. We had 3 cohorts across 4 workshops for a total of 12 workshops (each team did their workshop 3 times). We also employed a "train the trainer" model in which staff who were unfamiliar with the content sat in on workshops and by the end were helping co-facilitate new

content. Initially, travel was planned abroad for GIS semester participants in May, but all travel was canceled except for the Iceland course *Earth Science 250: Arctic Studies* which traveled to Iceland in August 2021.

Students were asked to write a reflective blog post after each workshop and after the final civic action workshop was asked to reflect on these prompts: How will your understanding of this issue affect your personal civic engagement plans? How do equity, sustainability, and interdependence frameworks influence your plans? What commitments can you make now, and what role do you see for yourself in the future? Example of a student reflection:

> An issue I am concerned about is water security. Water security is an issue throughout the world, especially in rural areas of Central and South America, but Mendoza, Argentina is especially vulnerable and they have been having a water crisis for over eleven years. [….]. In order to address a greater theme of water insecurity I believe it is important to "begin at home," as it were; having the drive to help is good and important but working within one's own community first to address a need is crucial before one can attempt to work outside of one's own community. Work within the society you participate in. Take water insecurity in the United States, for example (a wide area, but important): we do have it despite all of our advances, and it disproportionately affects low-income families of racial minorities in geographical areas that do not have local or state legislature that supports them. I think this frames the issue in a way that emphasizes sustainability in the terms we have previously defined, as well as diversity, equity, and inclusion and the global consciousness that comes with interdependence.

## 10.2.10 Moving Forward

Although we have had concrete applications of the toolkit at Dickinson, through the creation of new courses, workshops, and programs, what is most salient is how we have changed the way we interact with each other, are relearning our own roles as educators and administrators and have created a new community of practice toward institutional change. Through this interdependence lens that centers on global solidarity in local action and project-based, collaborative work, we have learned as much if not more than our students. We have not only reimagined who is a learner and who creates knowledge but also how we work better together at Dickinson across our siloed pillars of civic action and learning, sustainability education, global learning and diversity, equity, and inclusion.

Those of us who have worked deeply with the toolkit by co-creating content, collaborating on projects at Dickinson, and applying it across a variety of contexts articulate best what it has inspired us.

> My greatest take away was that these aspects [Global, DEI, Civic and Sustainability] are truly interdependent. It has changed the way I think in my own life, with my family and with my work. I have also discovered that I feel very empowered and rewarded when I can help students see this and make sense of it in their own lives.—Lindsey Lyons, Assistant Director in the Center for Sustainability Education.
>
> I feel that this work has been a logical, timely and important step forward in my own professional development, having contributed to, used in class and developed other workshop material from the toolkit. In the last year, I have seen how the themes and the format (online) have consistently overlapped with every facet of my professional life, from working with students, facilitating/presenting at workshops to deepening my understanding of certain issues.—Nedra Sandiford, Administrative Director for Dickinson-in-Spain.
>
> A shift has happened, particularly around the way I approach/think of students' learning in an international context and their ability to connect local and global. […] I myself can recognize how siloed I was/am as a professional who works in direct communication with colleagues on campus from a specific department and with students on site who have specific academic goals. Participation in this project has opened up new opportunities for collaborations and curriculum development, which I believe have already produced some interesting results.—Bruno Grazioli, Resident Director and Contributing Faculty Member Dickinson-in-Italy" Italian Studies.

There is no going back to the way we did things before. We have created a new community of practice at Dickinson and we will continue reimagining, learning together, and actively building toward more just, inclusive, sustainable communities.

### 10.2.11 Case Study #4—Gateway Community College *by Erin Sabato*

Gateway Community College is the largest of Connecticut's community colleges; serving the Greater New Haven region. The college awards associate degrees and certificates that transfer to 4-year universities along with offering career-track programs in a variety of professions. According to the Spring 2020 student profile, there were 6,148 learners enrolled in the college; 75% were enrolled as part-time students. The average learner age was approximately 26 years old and 87.6% had earned a high school degree at the time of enrollment.

### 10.2.12 Fall 2020 and Spring 2021 Course

HUM125 Introduction to Peace and Conflict Studies.

#### 10.2.12.1 Context

I have taught "HUM125: Introduction to Peace and Conflict Studies" (Sabato 2021a) as a part-time faculty member at Gateway Community College since Fall 2012. This course was taught in both Fall 2020 and Spring 2021. In Fall 2020, there were 21 learners enrolled in the course, and in Spring 2021 there were 30 learners enrolled in the course. Some learners were in their last semester at Gateway, while others had either just enrolled or recently restarted taking classes. Some learners were lifelong Connecticut residents, while others had recently arrived in Connecticut. Most were working at least part-time while also enrolled in the course, as well as taking additional courses. Both semesters were taught remotely utilizing the Blackboard Collaborate Ultra and the class was taught twice a week for 1 h and 20 min.

Introduction to Peace and Conflict Studies is a 3-credit course that fulfills the critical analysis/logical thinking general education requirement. The course is also a requirement for the Interdisciplinary Peace, Collaboration, and Conflict Certificate program. The learners enrolled in the course represent a variety of programs of study. Some learners have the goal of transferring to a 4-year institution after graduating from Gateway, others had previously attended other 4-year institutions but for a variety of reasons found themselves attending Gateway this semester or academic year, while others are seeking to complete an associate's degree.

#### 10.2.12.2 Toolkit Application

This was the first time that course was taught in the "live remote online" (LRON) modality; so I was concerned with shifting many of the in-class activities and classroom-based discussions to a fully online format. Luckily, as I was adapting this course, the toolkit had been developed and piloted and once I learned about how well many of the pages intersected with the course, I incorporated them into my syllabus.

The Introduction to Peace and Conflict Studies course serves as an introduction to the concepts of positive and negative peace, the principles for a culture of peace, roots of conflict, nonviolence, transitional and social justice, and conflict resolution. The course also aims to foster deep and critical reflection on one's role and responsibilities as a global citizen through examining the many layers of one's identity and positionality. Many of the themes included in the toolkit were previously embedded within the course (cultural humility, structural violence, interdependence, and global thinking), however, the additional resources, writing, and discussion prompts included in the toolkit added value and in many cases a deeper level of reflection than previous years. Additionally, knowing that learners across many institutions were utilizing the toolkit at the same time provided a sense of community and solidarity and I felt more compelled to incorporate toolkit pages into my teaching as part of this collective effort.

Throughout the semester, a number of pages from the toolkit were woven into the coursework. The pages utilized included cultural humility and power, interdependence and global thinking, how global citizenship is enacted, structural violence, the Sustainable Development Goals,

participatory methods, identity, positionality, and story-sharing.

The course began by asking learners to reflect on their own identities through an individual and group activity exploring personal definitions of "culture" and then reflecting on their own "culture" using the "cultural iceberg model" (Hall 1976) in place of the culture pie activity that is included within the toolkit. While this was a component of the course in previous semesters, the addition of components from the toolkit pages about cultural humility challenged learners to think in different ways. Learners were asked to reflect on and then design their own "cultural iceberg" individually in class and were then separated into small break-out groups to share their reflections with their peers. It was noticeable that most learners felt comfortable sharing with one another rather quickly, both in class and in written assignments.

One learner answered the question, "Who are you?" by writing about being part of a community that has strong ties to the Philippines or as the student referred to it, the "motherland," and another by stating that she comes from "one of the richest cultures in the world, Haiti, a small country in the Western Hemisphere, rich in history, trials and triumphs, food, music, religion, and unique traditions." Yet another learner started her reflection by stating that she is her "mother and father's adopted Bolivian daughter… a Latina who grew up Italian and Hungarian."

Others reflected on the family structure they grew up in, the specific neighborhoods they were raised in, connections they have (or don't) with siblings, parents, or their children, and the importance (or not) of the faith communities they were raised in, race, privilege, and gender identity. Many also reflected on their activism and roles within their communities. A self-described urban gardener that "tapped into the southern side" of their heritage and the "ancestral skills that were passed down through generations" described how they co-founded a neighborhood community garden and how that positioned their role within the community.

The next component of the course asked learners to specifically reflect on their roles within the community. The operational definition of global citizenship was introduced early on (Hartman et al. 2018) and the toolkit page about "Global Citizenship, Local Actions, and Community-building" as well, "Are you a Helper? An Advocate? An Organizer? A Rebel?" was also utilized. And by week four of the semester, learners were asked to reflect on a "wicked problem".

The "wicked problem" question was then incorporated into the final project of the course. For their final projects, learners were challenged to again select a "wicked problem" (it could either be one that was identified earlier in the semester or a new one) and create a hypothetical non-profit organization that serves to eradicate this problem. Learners were told they could also approach the topic from the perspective of developing an organization that works to uphold a specific human right or rights. As learners were reflecting on these "wicked problems" and potential "solutions", they were introduced to the concepts in the participatory methods toolkit page and asked to tie the questions around expertise into other course concepts such as positive peace, transitional and social justice, and nonviolent action. Additionally, by intentionally teaching about the UN Sustainable Development Goals in addition to the Universal Declaration of Human Rights, learners were able to think about their organizations in new ways that emphasized the actions outlined in the SDGs.

#### 10.2.12.3 What Worked

Creating a community within the classroom is foundational to the success of the class. As we approached this academic year, I knew that finding ways to build community, especially through an online modality, would be more important than ever. I intentionally included space within most classes to check in and gauge the pulse of the learners. I myself was more vulnerable in expressing the challenges we were all facing individually and collectively. I also expressed how at times the coursework seemed

secondary to what was occurring within our national and global communities. I gave space for all of that and I honored the time we had together. While I did this because I felt that it was the right and necessary thing to do, I felt that because of this, the learners in this class also connected and supported one another more. They challenged each other and also quickly found pockets of common ground. They connected as parents, artists, activists, future social workers, soon to be graduates, but also as curious thinkers, eager to make connections and learn from one another.

I am always very open with learners about how I want to ensure that the course content is relevant and applicable to their lives or future careers—or both. At times, case studies about a 1970s revolution in Nicaragua or genocide in Guatemala can seem far removed from greater New Haven, CT. And so when speaking about the methods of nonviolent action that have both failed and been successful in Nicaragua, I was sure to also share with them President Obama's eulogy for Congressman John Lewis. We discussed what that eulogy meant for our cities and communities, especially in such proximity to the November 2020 election. In another international application to the local context, we also learned about how a leading NGO in Guatemala is combining witness testimony and forensic anthropology in bringing peace and closure to the families that experienced the devastating violence of the 36-year conflict—and what that means for us as members of our own communities that may be witness to different forms of violence—both direct and in-direct.

So when it came time for the learners to create their final projects, it didn't surprise me that each of them took them in unique and somewhat personal directions. Most chose to develop organizations that worked on a very micro-level; many had stated that "wicked problems" related to climate change, food insecurity, and access to affordable housing were what kept them up at night. And most chose to "run" their organizations within our region and in fact, only a few chose to develop organizations in another state and even less in another country; those that chose to "develop" an organization outside of the United States chose to do so in their country of origin.

Although many of the case studies we discussed in class exposed learners to examples of complex structural issues outside of the United States, they were able to not only recognize the challenges that our city and state are facing but think through how to apply the course concepts to a local context as well. One learner chose to develop a project that advanced the work of her employer, a local community-based organization that serves the needs of individuals recently released from incarceration. She presented the project to colleagues as an idea she wanted to see applied and put into action.

### 10.2.13 Case Study #5—Quinnipiac University *by Erin Sabato*

Quinnipiac University is a private coeducational university located in Hamden, CT. There are approximately 7,000 undergraduate and 3,000 graduate students, including in the Schools of Law and Medicine. During the 2020–2021 academic year, there were 1% international students, 21% self-identified underrepresented minorities, representing 46 states and territories and 54 countries of residence. Approximately 24% of students were enrolled in the School of Health Sciences, which offers more than 20 different programs ranging from bachelor's, master's, and doctoral degrees, including several dual-degree programs.

### 10.2.14 Fall 2020 and Spring 2021 Course

QU420 Ethics in Global Engagement.

#### 10.2.14.1 Context

In fall 2020 and spring 2021, I taught "QU420: Ethics in Global Engagement" (Sabato 2021b), which is a section of a required capstone course that must be taken by all students prior to

graduation. Students can select the section of the capstone course. The course is only open to students enrolled in the School of Health Sciences, and they typically take it in their third or fourth year at the university, depending on their program of study. Students are typically enrolled in health science studies, occupational therapy, physical therapy, biomedical science, physician assistant, or athletic training programs.

Although I have been a full-time administrator at Quinnipiac University since 2008, I have been teaching as part-time faculty since 2011 and have taught QU420 since the spring semester 2019. In fall 2020, there were 15 learners enrolled in the class and in spring 2021, there were 14 learners enrolled in the class. Both semesters were taught in a hybrid fashion, utilizing Zoom for those not on the ground. In the fall, there was one learner that participated remotely and in the spring there were two remote learners. Otherwise, learners attended class in person, twice a week for 1 h and 15 min.

#### 10.2.14.2 Toolkit Application

There are overarching course goals for all learners enrolled in QU420. This integrative capstone aims to give learners the opportunity to reflect on how their undergraduate educational experience has helped to prepare them to achieve their personal and professional goals. It is centered on the integration of overall knowledge and skills gained at Quinnipiac through individual student-directed projects, and the creation of a signature work that integrates and applies their learning to a significant project. Each instructor, however, designs a course with a specific theme, and the course I teach focuses on the ethics of global engagement. It provides learners with an overview of the multitude of issues one must consider when engaging in community-based global initiatives by introducing learners to frameworks, theories, historical contexts, best practices, and other ethical considerations around the theme of global engagement. Through the incorporation of case studies and individual and group activities, the hope is that learners will gain a deeper understanding of the diverse perspectives on the concepts of ethics and global engagement. Learners also learn about the roles and responsibilities of governments, academic institutions, NGOs, healthcare professionals, educators, and members of the public sector in this area.

The first four weeks of the course intentionally center around grappling with and defining the concepts of identity, cultural humility, and global citizenship. The toolkit pages about cultural humility and power, identity, positionality, and story-sharing, global citizenship, local actions, and community-building, and participatory methods were integral to introducing the foundational learning and operational definitions that were threaded throughout the course. Later on, the pages about Fair Trade Learning were integrated as well as learners were challenged to apply the framework to organizations they were deeply engaged with both on- and off-campus as well as examine NGOs that sought to eradicate the "wicked problems" they researched for their final papers.

Learners were introduced to different case studies utilizing varied resources: articles, an entire podcast series, documentaries, and short videos. However, the consistent themes that were applied to all cases were cultural humility, global citizenship, and the FTL standards of community-driven goals, community expertise, and the protection of vulnerable populations. Throughout the semester learners were asked to apply these themes to cases about the deep and complex history of missionary work in Uganda and a legal case surrounding a US-based NGO working in post-conflict Liberia, while also applying them to prepared debates on orphanage tourism, short-term experiences in global health, and ethical photography and story-sharing. By introducing these topics and definitions early on in the semester, learners reflected deeply and more critically about each of the cases they were presented with—while also thinking about how these concepts will apply to their future careers as healthcare practitioners working primarily in the United States. For most learners, the introduction of these ethical challenges disrupted their frame of reference and forced them to think in new ways. While the majority of the cases that

were presented were based outside the borders of the United States, there was always discussion and a strong emphasis on how these concepts must be applied within their home context as well.

#### 10.2.14.3 What Worked

As the instructor, it was important to continually emphasize that global is not synonymous with international and that the ethical pitfalls must be taken into consideration when crossing any "border." Learners exhibited understanding in this area when choosing topics for their final presentations and formal research papers. Learners were asked to choose their research topics and then present it from a "global perspective." In both semesters, the overwhelming majority of students chose topics based in the United States. Understandably, many students wrote about topics related to COVID-19, but within a United States context.

A few examples from the Spring 2021 cohort include: (1) intervention strategies for mitigating burnout rates of first responders, (2) Black maternal mortality, (3) equitable vaccine distribution (4) access to mental health services on college campuses.

While some students did choose to focus on topics outside of the United States, it was interesting that students understood the definition of "global" in a much broader way than in past years and their project topics reflected that. Students were also able to reflect on the challenges faced within the United States as opposed to positioning the United States as the standard—something I have worked on unpacking and unraveling with students for many years.

## 10.3 Key Insights

Has the toolkit advanced the knowledge, skills, and attitudes necessary to promote "sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development (UN Sustainable Development Goal, target 4.7)? Our experiences and case studies illustrate that they do. We believe it has done so in considerable part due to the unique values, commitments, and practices of the Community-based Global Learning Collaborative. As a practical matter, that translates as recognizing knowledge where it lives, working to support accreditation and recognition of learning wherever it occurs, analyzing the interactions among global structures and local justice and injustice, and sharing resources and best practices. All together, these efforts aim to unleash learning systems that are responsive to and supportive of the justice, inclusion, and sustainability desires of students and the communities that we and they are among. Our key insights from the toolkit follow below.

***As an intentionally open-access, intentionally responsive resource that prompts individual and contextualized reflection on key terms, the toolkit is an invitation to conversation and learning together***. The examples throughout the text above demonstrate the ways in which the toolkit design draws learners in to share themselves and consider global challenges and civic action in their own communities. The toolkit also sparks other forms of community-building and connection, beyond the conversational communities formed within each cohort. For instance, because the toolkit was used as the foundation of the semester courses at both Haverford College and College Unbound, it served as an invitation to learners from either course/institution to visit the other to learn from different guest educators. So, for example, one College Unbound learner interested in starting a nonprofit in Liberia joined the Haverford course discussion when we had guest educators from Dalun, Ghana, discussing how to pursue ethical partnerships and engagement in another country. Prior to the discussion with our guest educators that week, all learners in the Haverford and College Unbound courses had engaged with the toolkit page about ethical partnerships so we were all able to draw from those learning resources in the discussion with the guest educators.

***The toolkit articulates and makes space for community-driven learning, action, and***

***reflection***. In the Haverford course, a dozen guest educators visited from applied community organizing and social action contexts, expanding upon themes from migrant inclusion to decarceration and much more. It is particularly easy to invite outside educators and share what students are reading and considering when the content is all open-access and references many of the same networks and issues that organizers are working with and addressing.

Toolkit usage also blurred the lines between campus and community. First, it recognized unique knowledge, skill sets, and social challenges present across campuses as campuses themselves work to become more equitable, inclusive, and sustainable. This occurs explicitly through the cultural humility and intercultural praxis pages. Learners are prompted to share their own understandings of identity, cultural humility, intercultural praxis, and approaches to social change. These can be challenging conversations, and research demonstrates that skilled facilitators are vital in advancing intercultural collaboration (Vande Berg et al. 2012).

Toolkit application also revealed the ways in which some institutional types are more profoundly composed of individuals deeply rooted in the local geography. At College Unbound and Gateway Community College, applied and proposed projects intersected with the SDGs locally, through the connected lives and experiences of learners who are deeply embedded in their home communities. In addition to the aforementioned project in the Gateway Community College case that allowed a learner enrolled in the course to design a project that she then presented back to colleagues, other examples include a learner that wrote a proposal for a new environmental action student group at the college, another that proposed a new community-based partnership among local churches, and another that motivated the learner to propose an organization that advances birth registration as a human right after learning that she did not receive birth registration when she was born.

***As an applied, adaptive, open-access resource base, the toolkit offers opportunities for faculty, staff, administrators, and partners to strengthen their own practices and work across an extraordinarily transdisciplinary space***. Several of the facilitators involved have learned through professional development workshops, institutes, and seminars, and collaboration with one another through and beyond the Community-based Global Learning Collaborative. Toolkit creation and ideation created a surge of cooperative efforts and activities. At Dickinson College, staff members who work with civic engagement, global engagement, equity and inclusion, and sustainability initiatives cooperated with faculty, students, and one another to strengthen the intersections between theory and practice, rooting discussions in place.

***Resources must be shared—and must be contextualized locally***. The Collaborative has long advocated for open-access resource-sharing. In a moment of the acute climate crisis, global health emergency, and increasing clarity on structural racism and systemic inequities, sharing knowledge resources related to the SDGs is an ethical imperative. Equally as imperative—these resources must have local relevance.

UNESCO Chairs in Community-based Research and Social Responsibility in Higher Education recently released a call for, "co-creation and sharing of knowledge… co-designed for and with the communities they serve—especially communities that have been historically marginalized or excluded from determining their own knowledge needs and provision" (UNESCO Chair 2021). One of the goals of the toolkit, exhibited in its application through the cases above, is to open space for individualized and localized reflections on strengths, assets, and desires—so that those resources inform understanding and application of global phenomena, trends, principles, and values. The ways in which the courses and programs above were implemented—ensuring dialogue with and among facilitators, learners, and off-campus partners—increase the likelihood of dialogic, generative knowledge informing localized understanding and supporting learners understanding of that relevance.

***Place matters***. That is a central insight of community-based learning and understanding—

and both a suggestion and invitation to analysis throughout the toolkit. The Philadelphia pages are the most comprehensive collection of locally rooted pages. Those pages allow students to see entry points and pathways into engagement with that region, and also offer opportunities for reflecting on what advocacy and organizing for justice, inclusion, and sustainability look like in other regions. Colleagues around the world—particularly in Bologna, Italy, and Toulouse, France, have also added some parallel pages from their contexts. We hope to facilitate the development of more such pages, locally rooted—and with connectivity to global movements to advance human and ecological flourishing.

## 10.4 Next Steps

As co-creators and independent facilitators, we continue to learn from one another regarding how best to apply and leverage these open-access resources. These collaborations, all of which aim to support our shared capacities to see interdependence and operate ethically from our locations within it, all took place since the beginning of the still-continuing COVID pandemic. Our collaborations started in isolation, and most of the courses and programs profiled here were delivered virtually. In a time of considerable ambiguity and upheaval, we have found the opportunities to learn, think, and enact global solidarity through local inquiry and actions to be hopeful, positive, and future-forward. While the toolkit has been developed within a higher education context, as our case studies demonstrate, it clearly aims to deepen connections between higher educational institutions to the local and global communities in which they are situated. As the toolkit blurs the boundaries between higher education and community, we encourage a growing comfort with complexity and a call to reimagine together.

By design, the toolkit is still emerging, and we continue to share it widely through invited talks, conference presentations, and workshops as a resource to invite educators, facilitators, and learners across contexts to engage it in ways that are meaningful to them. Usage continues to expand—across geographies, institutional types, and disciplines. We also continue to add new pages with recent additions on decolonial thinking and praxis, and intercultural praxis. ***The learning, the struggle, the justice work, and civic action—continue***.

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**Erin Sabato** is Director of Global Learning International Service and Learning at Quinnipiac University in Hamden, Connecticut, where she is responsible for overseeing short-term global learning programs across the university. Prior to this role, she was the director of programs with the Albert Schweitzer Institute, also at Quinnipiac University. She is also part-time faculty at both Quinnipiac University and Gateway Community College in New Haven, Connecticut. At Quinnipiac University she has taught multiple courses in the School of Health Sciences, School of Engineering, and School of Education. At Gateway Community College she teaches Introduction to Peace and Conflict Studies. Erin holds a Master of Arts in Media, Peace and Conflict Studies from the United Nations-mandated University for Peace in Ciudad Colón, Costa Rica. Erin has significant experience working alongside multiple sectors throughout Barbados, Costa Rica, Guatemala and Nicaragua; including ministries of health, education, NGOs, universities, and other community-based organizations.

**Nora Pillard Reynolds** approaches this work from her experiences as a non-profit practitioner, educator, and researcher. She served as Director of the Community-based Global Learning Collaborative (formerly the Globalsl network), a network of educational institutions and community organizations that advances ethical, critical and aspirationally de-colonial community-based global learning for more just, inclusive, and sustainable communities. The Collaborative is hosted in the Center for Peace and Global Citizenship at Haverford College. In this role, she led the Global Engagement Survey, which examines the outcomes of high impact programming, such as engaged learning and study abroad, on global learning competencies, as articulated by the Association of American Colleges and Universities. Following her graduation from Villanova University in 2002, Nora co-founded Water for Waslala, an NGO that worked for access to water and sanitation in rural Nicaragua. On April 1, 2016, Water for Waslala was acquired by WaterAid. During the startup phases of Water for Waslala, she also earned her MA in International Development at La Univerisidad Complutense de Madrid in 2004. From 2004–2006, Nora worked as a 1st grade teacher at Potter-Thomas Bilingual School in North Philadelphia through Teach for America while completing her MS in Elementary Education at St. Joseph's University. She returned to Villanova as the Assistant Director of the Center for Undergraduate Research and Fellowships before leaving to pursue her PhD in Urban Education at Temple University. In her research, Nora utilizes participatory methods to explore multiple perspectives in civic engagement and community campus partnerships. Her research findings have been published in the Michigan Journal of Community Service Learning (2014 and 2019), the International Service Learning: Engaging Host Communities (2015), the Handbook of Family, School, Community Relationships in Education (2019), and AAC&U's Diversity and Democracy (2019).

**Eric Hartman** has dedicated his career to improving the ways in which educational institutions contribute to just, inclusive, and sustainable communities. He serves as Executive Director of the Haverford College Center for Peace and Global Citizenship and writes a regular column on global issues and local opportunities for learning and action for *Generocity Philly*. His most recent peer-reviewed publication is "Coloniality-Decoloniality and Critical Global Citizenship: Identity, Belonging, and Education Abroad" in *Frontiers: The Interdisciplinary Journal of Study Abroad. Hartman is lead author of Community-Based Global Learning: The Theory and Practice of Ethical Engagement at Home and Abroad* (2018) and has written for several peer reviewed and popular publications including *The Stanford Social Innovation Review, International Educator, Tourism and Hospitality Research, and The Michigan Journal of Community Service-Learning*. Eric served as executive director of a community-driven global nonprofit organization, Amizade, and taught human rights, transdisciplinary research methods, and globalization in global studies programs at a number of institutions before arriving at Haverford College. With a Ph. D. in International Development from the University of Pittsburgh Graduate School of Public and International Affairs, Eric has worked in cross-cultural development practice and education in Bolivia, Ecuador, Ghana, Jamaica, Northern Ireland, Tanzania, and throughout the United States. He co-founded both The Community-based Global Learning Collaborative and the global engagement survey (GES), initiatives that advance ethical, critical, aspirationally decolonial community-based global learning.

# 11 Active Experimentation, Embodiment, and High-Impact Practices in GCE: Diving in and Letting Go

Sarah Stanlick and Whitney Szmodis

**Abstract**

Over the past decade, community-based global learning (CBGL) has been expedited by a confluence of factors: access to technology and information, increased legitimacy in educational spaces, and increased public consciousness of global grand challenges. Educators and students are calling for an increased attention to some of our most intractable global problems. Yet, the realization of high-quality, impactful, and ethical global community-based learning to address those challenges has happened on a spectrum. Taking a Freirean view, we affirm education is a space to practice a pedagogy of hope, both instilling a capacity and openness to lifelong learning, as well as an explicit awareness of one's identity in relation to the world and one's role in it. We must continue to imagine, refine, and create structures, experiences, and assessment to ensure that our learners, partners, and selves can grow their global-civic agency. Our focus for this chapter is on nurturing critical global citizenship and intentionality through a number of counternormative, liberating educational practices that engaged the cognitive, affective, and kinesthetic domains of learning. We start the chapter with a literature review of the domains of learning and their application for global citizenship education across its many facets, explore the concepts of embodiment and emphatic perspective-taking, and highlight vignettes that elaborate on how these concepts have shown up in our work. We conclude with a call to action for educators, administrators, and students to embrace these concepts and imagine ways to encourage their adoption and use in global citizenship education formal and informal.

**Keywords**

Embodiment · Critical global citizenship · Play · Empathic perspective-taking · Role-playing · Professional development · Adult learning · Post-secondary education

## 11.1 Introduction

When we started planning for this book, we had a number of intentions and hopes. First, we wanted to provide a space to highlight and legitimize some of the informal, experiential, and/or transformational global citizenship education currently in practice across contexts. Second, we wanted to reflect and recollect instances of times

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S. Stanlick and W. Szmodis (eds.), *Perspectives on Lifelong Learning and Global Citizenship*, Sustainable Development Goals Series, https://doi.org/10.1007/978-3-031-00974-7_11

where we were pushed outside of our comfort zones as educators and the many positive outcomes of that risk-taking. Finally, we hoped to provide resources, co-created and nurtured across scholar-practitioners, that inspire others to try on and invite in new ways of thinking and being. In this chapter, we intend for this space to allow us to process and share some of our own experiences and lessons learned along the way about letting go. In writing this chapter, we made a bricolage of speaker notes, students' reflections, diary entries, and artifacts from courses and experiences that inform how we understand how experimentation in the global citizenship (GC) space can be transformative—for both educator and learner—and how intentionally blurring those lines between educator/learner provides new pathways for civic agency and stepping into the moment.

Taking a Freirean view, we affirm education is a space to practice a pedagogy of hope, both instilling a capacity and openness to lifelong learning, as well as an explicit awareness of one's identity in relation to the world and one's role in it (Freire 1968). We must continue to imagine, refine, and create structures, experiences, and assessment to ensure that our learners, partners, and selves can cultivate their global-civic agency. How can we build capacity in our youth to vision a future together that is just, equitable, and sustainable and then ensure our actions, collaborations, and thinking live out those principles? Our focus for this chapter is on the nurturing of a pedagogical approach that allows for full participation and realization of agency in these community-based global collaborations. We highlight vignettes of counternormative, structured, immersive pedagogical approaches to operationalize the aspirational principles from decolonization to fair trade learning in global learning, as well as critical reflection on each of those vignettes. We close with a number of implications for teachers, learners, and administrators, and questions for consideration.

## 11.2 Background

### 11.2.1 GCE as a Multifaceted Experience

Global citizenship education (GCE) is an integrative topic that incorporates a number of theoretical lenses and practical applications. In terms of disciplinary connections, one could argue that GCE incorporates aspects of sustainability, social studies, history, political science, and philosophy (Shultz et al. 2011). In terms of practice, it can be operationalized globally or locally, in individual or collective ways, and consists of knowledge, skills, and attitudinal development (Oxfam 2006). Table 11.1 outlines the different domains, where GCE exists and how it manifests.

### 11.2.2 High-Impact Practices

Within global citizenship education, students have many different types of experiences that would fall into the category of high-impact educational experiences: project-based learning, service-learning, and identity development opportunities, to name a few (Kuh 2008; Kuh et al. 2013; Kilgo, Sheets, Pascarella, 2014). High-impact learning experiences, and specifically global citizenship education, involve many elements and variables that affect the quality of said experience: reflection opportunities, facilitation, and social–emotional development can all impact the intensity and transformative capacity of the experience (Fine 2017). For instance, study abroad, one of the many high-impact practices outlined by the Association of American Colleges and Universities (AAC&U), is an area of outside-the-classroom transformation because of the immersion, cultural engagement, and potential for critical reflection (Whitehead 2015). High-impact practices are predicated on the assumption that transformative learning is a

**Table 11.1** Global citizenship domains

| Domain | Attribute | Example |
|---|---|---|
| Local | Taking place in one's home community or current geographic location | Engaging with international populations at home. Practicing active citizenship as it relates to one's own backyard |
| Global | Taking place in the context of border crossing/outside of one's immediate or home community | Studying abroad, participating in international service. Connecting one's experience in active citizenship in contexts beyond their home borders |
| Individual (Internal) | Attitudes, behavior, and knowledge that is internal to the learner | Ability to understand and verbalize GC concepts and theory |
| Individual (External) | Engagement through displayed acts or intentions | Ability to act upon the held concepts and beliefs of global citizenship in a real-world capacity |
| Collective (External) | Engagement with the community toward larger collective goals | Project-based learning projects with external sponsors on issues of community importance |

goal of education, with whole-learner development and a shift in worldview as an aim of any educational experience (Mezirow 1993). In global citizenship education, we are not only providing knowledge acquisition to our students, but creating the conditions to develop confidence, agency, humility, and critical worldview (Davies and Pike 2010).

### 11.2.3 Global Citizenship as an Active Practice

It is important to note that global citizenship is an active practice that is conveyed in behavior and action as much as it is a theoretical framework for viewing the world (Thomson 2007). This manifests in a number of ways. For instance, active citizenship and co-creation have been shown to be an important dimension of the first-generation college student experience (Owen et al. 2019). This shared responsibility and leadership allow pathways for students from first-generation backgrounds to find their voice, confidence, and leadership through community engagement in meaningful ways. For students who are attending colleges closer to home, which we know to be an attribute of the first-generation college experience, they are even more committed to place-based leadership. By addressing those local–global connections, we can better support students in realizing their global citizenship in a multivariate and agentic way (Haney 2020).

At the same time, we see national and international experiences abroad, or farther away from home, as opportunities to engage with GCE in more disruptive or uncomfortable spaces. University-led or supported global experiential programs such as study abroad, immersive faculty-led trips, and other international opportunities allow for students to explore new environments and foster a comprehensive understanding of concepts, curriculum, and culture from a place-based orientation (Fine 2017; Stanlick 2015). These opportunities, coupled with deeply rooted local community engagement, provide a comprehensive experiential learning experience for students to fully explore and comprehend the essence of GCE.

### 11.2.4 Play, Embodiment, and Education

From environmental studies to the theatre to physics, embodiment is found to be an effective teaching and learning support (Clark 2006). Specifically, embodiment has documented efficacy as a critical reflection processor and cognitive aid (Danish et al. 2015). Embodiment is itself a contested topic, with many debating what the *body* entails in our physically, ecologically, and technologically evolving world. However,

the basic dictionary definition states that embodiment is the "representation or expression of something in a tangible or visible form" (Merriam-Webster 2022; Ziemke 2003). It can be a physical embodiment of acting out a concept or action physically or a social–emotional embodiment that is born of considering a particular situation or scenario. Embodied cognition is the theory that our internal cognitive world is shaped by our external structures and the whole body/organism (Wilson and Foglia 2011). In education, the role of embodiment has applications across the cognitive, affective, and psychomotor domains, as it blends motor skills, emotional responses, and cognitive information processing (Hyland 2019; Leimer 2017; Simpson 1971). As an example, psychology researchers have studied the concept of "listening to the body" as a way of addressing trauma with patients (Ekerholt and Bergland 2019) while preprofessional nursing students have used embodiment and role-playing in their education to advance clinical psychomotor skills and empathy (Rourke 2020; Benner 2000).

### 11.2.5 Empathic Perspective-Taking

Embodied and active learning can be spaces where learners can try on perspectives other than their own and develop an appreciation for other ways of being and knowing (Braun et al. 2005). This is seen especially in public health and provider education, as the personal and professional development of a caring orientation is of importance alongside the acquisition of medical knowledge (Viscardis et al. 2019). In social sciences and humanities, this type of empathy-building active learning can be seen in such examples as active historical inquiry, with students taking perspectives of underrepresented historical figures through role-playing (Perrotta 2018). A word of caution: emphatic perspective-taking experiences must be well-designed or it runs thedanger of reinforcing stereotypes of populations. In order to avoid this pitfall, educators and facilitators of perspective-takingexercises must plan carefully. Give ample room for reflection, processing, and discussion of learnings from the experiences in orderto ensure that students do not see information that confirms a bias and then such bias becomes affirmed or entrenched in their minds.Bay and MacFarlane (2011) examined critical reflection in the undergraduate classroom as a necessary tool for recognizing others'frame of reference, reconceptualizing identities, and making meaning of their own and clients' experiences. This is also areaffirmation of the role of facilitator and educator as a guide for these experiences and the essential role of careful design and intention in GCE reflection.

### 11.2.6 Students as Colleagues/Importance of Co-creation

Finally, we want to affirm the importance of co-creation and agentic facilitation of one's own learning. While we are talking about learners across ages and stages, there is much to be learned from post-secondary studies of student leadership and co-creative behavior. In the seminal book *Students as Colleagues*, Zlotkowski et al. (2006) contend that through service-learning, civic, and community engagement, students can gain important experience and identity shift towards responsibility and active citizenship. By co-creating experiences and student leadership through these active learning experiences, students develop civic agency, perspective on their own role in the world, and responsibility to their community and the world. They accomplish this through full participation—processes that involve students at every step of the experience in order to develop responsibility, engagement, and confidence in students to thrive in their own place and make meaning of their own identities as agents of change (Kennedy 2007).

## 11.3 Vignettes

In the next section, we will highlight some specific cases—from a wide variety of experiences and intentions—to investigate the role of play and experimentation in the global citizenship space. Bridging from our background research, the vignettes highlight some of the larger themes of transformation and growth, the power of embodiment and empathic perspective-taking, and the power of high-impact practices in the global citizenship space. From acting and "trying on" ideas and identities in Peru to role-playing in a professional conference for global educators, the following vignettes will highlight some lived examples of going outside of one's comfort zone—as educators and learners—and the power of co-creation and play in GCE.

### 11.3.1 Vignette #1: Role-Playing and Simulation for GSL Professional Development

At the 2019 Global Service-Learning summit hosted at Clemson University, scholar-practitioners from around the world gathered to share promising practices and develop professional and interpersonal skills for engagement. Alongside these identified professional goals, the space is also one where we can challenge norms and power structures, critically evaluate our work, and work together to imagine new partnerships and practices. It is a space of intense reflection that both challenges and nurtures. Oftentimes upon attending the conference for the first time, you will hear participants say something to the effect of "I found my people."

For that gathering, we had been accepted for a session entitled "Challenging, Decolonizing, and Reimagining Assessment for Global Community-based Learning." It was a lofty title and one that was aspirational from the start. We also proposed an active engagement session, but were uncertain about how we would do this with limited mid-semester bandwidth. We had the normal concerns "will people be engaged?", "will they be interested?", and, of course "will they regret having chosen our session?" People flew from around the world to attend, and we must appreciate that time and effort and make it worth it.

So, amidst those questions in our heads and a lot of stress and competing demands, we were up against a deadline to make a productive, interesting session to make good use of the time we had together. We started discussing what made sessions helpful, what we enjoyed, and how conference sessions could be more than a one-way transmission of knowledge, but a collaborative and active engagement around the questions that drive our work. Using the backwards design methodology (Wiggins and McTighe 2003), we envisioned a session that would allow us to meet our learning objectives:

- Challenge traditional understandings of assessment and impact.
- Understand and apply different tools through a framework of transformative reciprocity to assess learning and impact (among all stakeholders)
- Leave with rubrics, tools, and pathways for values-engaged assessment.

To accomplish these objectives, we created an immersive role-play that took place within our session. During our session, we designed an exercise in role-playing that provided only pieces of a larger scenario of public health and community engagement globally. The framing was a global health partnership where different roles of participants—volunteers, public health workers, company representatives, and CEOs—had different information about the task at hand. The purpose was to emulate the all-too-familiar scenario of communication breakdown in global volunteering or community-based engagement. Through the role-playing, participants made their best attempts at ethical decision-making with the information at hand. At different points, we introduced new information to separated tables, without revealing the full picture of the challenge, and eventually asked for teams to share

what decisions they had made in their context. Upon revealing the full set of details and information to the teams, we had hollers of "Hey! If we had known X we wouldn't have done Y" or "If you had let the tables talk to each other, we could have done a better job coming up with a solution." We then debriefed and walked through the problems of working in silos, the importance of clear communication, power structures (who has information and who does not), and deficit-based narratives that often stymie programs and initiatives in communities. The end result was both a frustrated room of participants, but also a real appreciation for the challenges of communication and collaboration in global engagement. In the share-out, we had feedback that the exercise was challenging, unique, and enjoyable, on top of providing a learning experience. Thus, the learning objectives of our session were met and our experiment proved us worthy of future use and refinement.

### 11.3.2 Vignette #2: Exploring Identity and Self Through Theatre Games in Peru

In early January 2018, a group of Global Citizenship Program (GCP) students from Lehigh University students were immersed in a 12-day cohort trip to Peru as part of the experiential components of their honors backpack program. The advisors for that trip—a faculty from the Latin American Studies program and the director of the GC program (a sociologist)— worked during the months prior to the trip to plan a series of high-impact, experiential learning opportunities to make the most of the trip while also exercising humility and a mindset of responsible tourism. We wanted to balance the enjoyment of cultural exchange and travel with critical inquiry and self-reflection. With that in mind, we planned a study abroad experience that, while short term, was impactful, multifaceted, and ethical.

During the trip, one specific experience of embodiment and play stands out as particularly transformative. We met with a local theater company that has national and international renown for their work on theater and social justice intersections. They use their medium to advocate for all types of socially just causes including women's rights, environmental justice, and memorializing those lost to political violence.

Noted as Peru's most significant, influential theatre collective, Grupo Cultural Yuyachkani was founded in 1971 in order to explore, create, and challenge collective social memory. The word "Yuyachkani" is from the indigenous Quechua meaning "I am thinking, I am remembering" (Hemispheric Institute 2017). The theater group has devoted itself to the collective exploration of embodied social memory, particularly in relation to questions of ethnicity, violence, and memory in Peru. They are still at the forefront of theatrical experimentation, political performance, and collective creation.

During our time with the troupe, which was a full-day workshop on creative play and identity development, students had the opportunity to work up close with one of the creative directors to create their own alter ego that could convey values, personal history, and identity to their peers through a performance. The students were prepared in a mindset for play and had comfort with each other in a safe zone to be able to try on new identities and hats. We started with theatre games: exercises that warm the body, shake loose the jet lag, and get everyone comfortable with "trying on" new ideas. The students responded to prompts such as "walk like a 40-year-old person" and "walk like you have purpose" with active, embodied responses that took another perspective. Following the warm-up games, the students worked to plan, costume, and prepare a short skit they would perform in-character. The purpose of this exercise was to challenge the students to portray a particular idea, persona, or story in a way that was effectively communicated to a wider audience. They were challenged to think creatively about what they valued and how to prioritize information and identity-sharing with their cohort-mates.

While students were initially a bit giggly and nervous, they threw themselves into the exercise

and created characters that ranged from the straight-laced to the absurd. Students portrayed alter egos that were deeply intertwined with their internal worlds or were complete departures from their classroom demeanor. Each of the 21 students took the prompt seriously, and despite nerves, rose to the occasion. Students reported in their post-experience reflections a feeling of increased confidence or pride in what they created, an empathy or reconsidering of life experiences beyond their own, and a feeling of closeness with their cohort-mates that was accomplished both by sharing a highly personal experience while also feeling safe to explore and the way that shared experience created a trust.

Short-term travel can be difficult to manage to make more than a tourist experience. On its face —or as read on the schedule to the casual observer—the weight of this experience and its connection to global citizenship education could be lost. However, the experience gave us—the students and the instructors—the ability to delve deeply into questions of time, identity, and humility. It allowed our trip leader, a Latin American Studies scholar, the opportunity to continue a relationship with a community partner with who he and his partner were already familiar, it was an opportunity to compensate a community partner fairly for their time and co-educative experience, and it provided to the students an experience that was both fun and formidable in its educational value.

### 11.3.3 Vignette #3: Nurturing Student-Led Reflective Circles

The Global Citizenship program at Lehigh University, a cohort-based experiential model for students across disciplines, offered unique, purposeful cultural immersion experiences, through an academic and experiential lens that promoted disruptive dialogue, challenged preconceived ideas, and sought to explore the world in a thoughtful and respectful way as global citizens. A hallmark of the program is the intersession trip, a 2-week immersive experience abroad. Much like the example in Peru, the GC trip to Cambodia featured a wide variety of learning opportunities, with the ultimate goal of engaging in immersive experiences that would lead to reflective discussion and insights.

Unique to the Cambodia GC experience was the introduction of student-led experiential learning and global citizenship engagement. Using the Freirean lens, and given our vast experience and comfortability in the country and the areas of travel, we decided to let go of the reins and provide students with the opportunity to plan, prepare, execute, and reflect on seven different experiences during the trip. Given the diversity of majors and areas of interests within the cohort, we chose government/politics, health, religion, education, human rights, business, and culture. Table 11.2 outlines the trip experiences along with the domains and attributes as described early in the chapter. The goal of these topics and the approved student-led experiences was to challenge students to undertake valuable experiential learning, through a global citizenship lens, while reflecting on the domain and GC attributes they experienced.

The planning took place during the months leading up to the trip, with students methodically researching, pricing, planning, and gaining approval for their experience. The traditional preparation class gave way to weekend workshops, spending hours exploring these opportunities and ensuring that the choices students made adhered to our GC framework and the goals and objectives of the program. While our ultimate goals and learning objectives were somewhat unknown, we found that students were not only genuinely invested in the research and experiences for their own interest, but began to prepare a rationale and explanation of their chosen experience for their fellow students. The foundation and framework of the trip were set firmly in the core principles of the program, but as we began to let go of the additional aspects of the trip, it also began to transform into a much deeper experience for the students. As the preparation continued, we challenged ourselves as teachers and facilitators to rethink our roles as well. What if we pushed rather than pulled? What if we

**Table 11.2** Student-led experiences

| Topic | Target SDG | Domain | GC attributes | Example |
|---|---|---|---|---|
| Government/politics | SDG 16: peace, justice, and strong institutions | Global, collective (External) | Witnessing the trial of Duch, the warden of Tuol Sleng Prison | Extraordinary chambers in the courts of Cambodia: Khmer Rouge Tribunal |
| Health | SDG 3: Good health and wellbeing | Global, collective (External) | Meeting with the director of TPO to discuss mental health stigmas in Cambodia | Transcultural Psychosocial Organization (TPO) |
| Religion | SDG 3: Good health and wellbeing | Global, internal (Individual) | Meditation session led by Buddhist monks | Buddhist monastery |
| Education | SDG 4: Quality Education | Global, collective (External) | Service and teaching experiences at a local NGO supporting government schools | Caring for Cambodia schools |
| Human rights | SDG 16: Peace, Justice, and Strong Institutions | Global, internal (Individual) | Visits to Tuol Sleng and Killing Fields (headset, individually paced tours) | Killing fields, Tuol Sleng Genocide Museum |
| Business | SDG 8: decent work and economic growth | Global, collective (External) | Met with a local restaurant business owner to discuss small business and entrepreneurship in an emerging economy | Meeting with local entrepreneur |
| Culture | SDG 2: zero hunger | Global, collective (External) | Guided tour of the Royal Palace | Royal palace |

embraced a Friesian experience that required us to step back from our typical roles? While our goal was to enable students to take ownership of the planning and execution of their experience in Cambodia, we quickly realized that there was a tremendous opportunity to do much more.

We ultimately decided to have the students not only research, plan, and execute their experience, but to lead a reflection circle at the end of the day. We expected that these discussions and reflections would happen sitting around a table in our shared space in a Socratic circle or seminar environment. In reality, that happened a few times. Sometimes they were systematic, with new knowledge and creative discourse flowing from the discussion. Other times they took place on a packed bus on the way back from Kulen Mountain with students having to raise their voices to be heard over the roar of the bus engine, knowing very well that if we didn't seize the opportunity to engage and reflect we would have half the group fast asleep by the time we got back to our final destination for the evening. Regardless of where they took place, the reflection circles became as important to the students as the experience itself. Discussion and dialogue—no matter the topic, place, or questions—became the core foundation of the trip. Students, seemingly effortlessly, co-constructed new knowledge in ways that we could never have taught. Given the same itinerary in a teacher/facilitator-led space, the outcomes would have been much different. I can say this with confidence, as I have led that type of trip many times before, and since, our trip to Cambodia. While the experiment was a success, I have yet to find another opportunity to engage and let go of the reins to that extreme.

Reflecting back and what it would take to recreate this type of experience, there are several things to keep in mind. As educators, we are purposeful and prescriptive in the content and

curriculum we present to our students. This type of experiential learning, however, requires the educator to prescribe a time and location, not a learning objective or outcome. From that perspective, the learning objective is ultimately for students to take ownership of their experiences, and invest in the learning of their peers. While exploring how much of the experience to hand over to students, letting go and allowing for co-creation is essential. It should also be incremental, introducing opportunities for ownership slowly. Once you let go too much it is difficult to rein it back in without conjuring up disappointment and strained relationships with students. Ultimately, through a clear framework that promotes linkages to learning and reflection, student-ownership models such as this are optimal for engaging GCE and learning experiences abroad.

### 11.3.4 Vignette #4: Conversation Circle with the UN

Co-creation, a theme seen throughout this volume in diverse spaces, contexts, and populations, is a critical aspect of embracing and promoting collective agency. In a multilateral space like the United Nations, this is seen most organically in civil society collaborations. Without the political posturing and covert (and overt) objectives of member states, civil society allows for UN-affiliated NGOs to speak to the global community on issues that impact us all. While the SDGs do this comprehensively, the Commission on the Status of Women does this with SDG 5: Gender Equality as the core focus.

At the 65th Commission on the Status of Women, women and women-identifying people from around the world came together virtually to discuss, vision, and advocate for women's rights. Throughout the convening, there was space provided for groups to come together in "Conversation Circles," technology-aided discussions that had a thematic focus from health to environment. On March 19th, 2021, over 150 people came together during CSW 65 to discuss a woman's right to education and its transformative potential.

Contemplating a Conversation Circle in a virtual space, we had several broad objectives. First, how do we leverage the virtual space to have deep, meaningful conversations? And how do we do that without prior trust-building and rapport? Harkening back to the lively conversations in our Global Citizenship classroom—and mirroring those that take place over coffee, in church centers, in women's groups, and in the basement of the community centers around the world—we wanted to recreate that environment to the best of our ability. From living through too many Zoom calls, strained or forced breakout rooms, or radio silence in large settings, we wanted something different—something that truly captured the voices, minds, and hearts of our group. Second, how do we understand and encapsulate the future of education in 90 min? Sure, we could focus on the classroom and curriculum and teaching strategies that could/should/might promote education for all… but as educators, we know that there should be a space for education in all aspects of life. We are all learners, and as Paolo Friere stated so eloquently, "teachers and students, co-intent on reality, are both subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of recreating that knowledge" (Freire 1971, p. 55–56).

It is in this spirit that we prompted the discussion: How do we rethink education to address the inequities and opportunities illuminated by the coronavirus pandemic? How do we imagine this more just future through education? To center our discussion, we highlighted the words of Sonya Renee Taylor, poet, activist, humanitarian, and founder of The Body is Not An Apology movement:

> We will not go back to normal. Normal never was. Our pre-corona existence was not normal other than we normalized greed, inequity, exhaustion, depletion, extraction, disconnection, confusion, rage, hoarding, hate, and lack. We should not long to return, my friends. We are being given the opportunity to stitch a new garment. One that fits all of humanity and nature (Taylor 2020).

And so we conversed. We talked about figures in the world that set an example for education and empowerment: From Greta Thunberg to Ruth Bader Ginsburg to Michelle Bachelet, we reflected on what we can learn about education from women in public life that teach us about the environment, justice, and human rights. What we collectively began to understand and promote was an agglomeration of activist voices that came together with a shared voice and a shared creative vision. When we advocate for social justice and gender equality, we are promoting the SDGs from a vantage point of shared responsibility, shared prosperity, and equity that lies at the core of what it means to be an active global citizen.

Our goal of co-creating a shared document with these aspects of our conversation circle came together in surprising ways. While we presented the idea of a blog post that would be shared on an NGOCSW resource page, we did not prescribe the outcomes or contributions of the people participating. Rather, we created shared spaces for people to think through and collaborate on potential content to include in our shared post. With such a large group, we wanted there to be smaller spaces that allowed for more engaged and collaborative discussion. Given the virtual platform, we were able to create breakout rooms that gave an example of a strong female leader and an SDG topic (e.g., Michelle Bachelet and human rights). We gave framing and guiding questions as suggestions and entry points into the conversation. To help support community norms with individuals who had not previously met, we provided an assistive framework for effective dialogue (Fig. 11.1).

Overall, the outcomes went above and beyond our expectations. Not only did participants engage, but also they responded with active voices, as advocates for social justice in a global space. We saw many common themes and topics that undoubtedly have local differences, but on a global stage like the UN have a united voice. Issues such as domestic violence, education, freedom, and decent work dominated our outcomes. While participants came from different experiences that led them to become advocates, at the very core of their calls to action came from a shared space and subscription to the ideals and ideas presented through the SDGs. It was within this space that we were able to explore, engage, and foster multilateral collaborations toward a unified voice and call to action.

## 11.4 Discussion

Upon reflecting on these vignettes, we have a few main themes and trends that emerged that help us to understand the importance of creating that time for play, embodiment, and experimentation. First, we have some evidence derived from the cases that show p**lay, embodiment, and active learning as a support for ethical decision-making in the global space.** In the case of the GSL summit session, we were leveraging role-playing to support decision-making and ethical reasoning. In the case of student ownership of experiential learning in Cambodia, active learning was a critical component in the embodiment and understanding of the significant place-based experiences (e.g., Killing Fields)

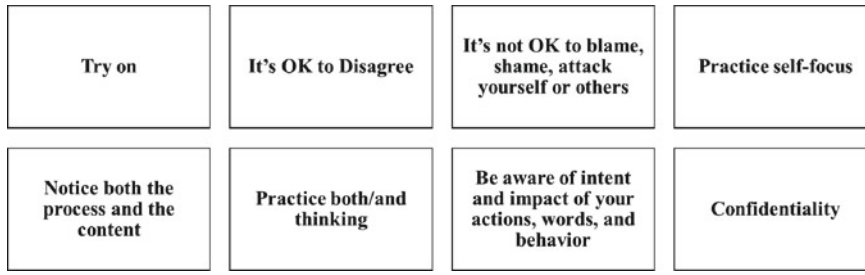


**Fig. 11.1** Guidelines for effective dialogue (Modified from the visions framework for effective dialogue, VISIONS 2021)

from both individual and internalized learning to very difficult and emotional discussions about genocide, recovery, resilience, and the scars that will never heal.

Second, we found that these vignettes highlighted the potential for this active learning to promote **learner agency and stepping in/up to one's global citizen identity.** This was also seen in all the vignettes to different degrees. A clear example is the experience from one student on a trip to Cambodia. Their student-led experience was with the Transcultural Psychosocial Organization (TPO), a progressive mental health agency in Phnom Penh. Mental health resources are scarce in Cambodia, especially outside of the urban areas (Somasundaram et al. 1999). After the experience at TPO, reflection, and dialogue, and upon return to the university, this student felt compelled to not only focus their attention on mental health advocacy in Cambodia, but return on their own to learn more and support the advocacy efforts of TPO. This student's GC identity was shaped by this experience, and they were able to not only find their sense of ethical activism and social justice advocacy, but were able to re-engage and foster a more collaborative and meaningful experience for themselves, while at the same time supporting the needs of the organization.

Finally, we can imagine the development of students and the ripple effects of their impact on the world across different vectors. By identifying how each of these activities might engage those different levels, we can then imagine how that development might impact the learner, society, and systems (Fig. 11.2). As we mentioned in the introduction, we understand educational initiatives to develop individuals as part of a greater

*Transformative Capacity Vectors for Global Citizenship Education*

| **Vector** | **Activity** | **Outcome** |
|---|---|---|
| Self (Individual) | Embodiment / Theatre Games<br><br>Student-led learning in Cambodia | • Empowerment<br>• Civic Agency<br>• Empathy<br>• Critical Reflection |
| Society | GSL Role Playing: Systems of | • Social Mobility |
| (Interpersonal) | ethical decision-making | • Ethical Decision-Making<br>• Equity and Addressing Past/Ongoing Injustice<br>• Thriving Communities |
| World (Systemic) | UN CSW Conversation Circles | • Transformative Leadership<br>• Engaged Citizenry<br>• Flourishing nation-states, communities, and ecosystems |

**Fig. 11.2** Transformative capacity vectors for global citizenship education

effort in social change toward justice and equity. Reflecting upon our vignettes, we imagined ways that such ripple effects could lead to outcomes in individual, interpersonal, and systemic domains.

### 11.4.1 Implications for Instructors

An important implication for educators is the concept of **scaffolding**. Much like the wooden structures that support construction and repair to physical structures, scaffolding in education provides similar support, repair, and regeneration to thought, action, and advocacy. Instructors who might be reticent about going too far outside of the curriculum or who are concerned about creating a co-creative expectation for students should consider seriously the implementation of such activities in their classroom. It is important to note in the vignettes above, student interaction made in explicit spaces requires a built trust over time to make it a safe environment for co-creation and experimentation. In the instance of the conversation circle, guidelines for effective dialogue were provided to help prepare and support the participants for engaging in conversation with respectful bounds and community norms. With the theater troupe, the students eased into their full performance through warm-ups, small test games, and a day of immersion. These experiences are also created with an established understanding of the participants. The instructor or facilitator should be familiar with the participant population, their understanding of power, privilege, and GCE, and should never push boundaries that are clearly defined and established within the learning community. Looking back at the Freirean approach, these opportunities are meant to build trust, foster dialogue, and engage a learning community. It is within this spirit and approach to education that these events are best fostered and ultimately have the most positive outcomes.

In addition, the opportunity to engage in dialogue and reciprocity of teaching and learning with students requires a certain humility and openness from the instructor. The adage that "those who cannot do, teach" is (in our opinion) not only outdated but wholeheartedly inaccurate. Teaching in an authentic GC space requires a solid foundation in context and context as well as teaching capacity. To be an educator requires content knowledge, but beyond that, there are essential qualities and capabilities that promote active learning and engaged global citizenship opportunities: planning for openness and flexibility; contingency plans for when initial plans do not work; more contingency plans for when plan B does not work. In each of the vignettes, we highlight instances where there was openness and transparency with the learners so they were aware that there was some level of experimentation or chance taking on the part of the instructor.

The choice to educate and promote active learning is at the core of the vignettes we outlined above. From an educator's perspective, it falls heavily on the importance of being open, embracing local/global interactions and the intricacies that come with that—while at the same time understanding that these experiences affect students in ways that cannot, and should not, be prescribed. Outcomes are, therefore, difficult to quantify and success is therefore difficult to measure. Yet, as described in the vignettes above, success is possible, and arguably more significant within these spaces.

### 11.4.2 Implications for Learners

For the GC learners who are reticent about the silly business of play, use this chapter as justification that play is an important and necessary part of our human experience. As Moliere so eloquently stated, "life is a tragedy to those who feel and a comedy to those who think." Granted, Moliere was perhaps referring to the seemingly juxtaposed attributes of emotion and rational thought, but there is something to be said for embracing the two as co-creators of knowledge and understanding. Perhaps play is a space that embraces the awkward and channels reflection. In all vignettes outlined above, there were times when comedy and brevity allowed for enhanced learning. During a reflection about genocide, a

student from Kazakhstan claimed that the Russians liberated many concentration camps in Germany before the Americans. Shocked and dismayed, the American students turned to their professors for clarification. Again shocked, the American students were confused and dismayed that they were confronting American mythology and their understanding of history. Yes, in fact, the Russian armies liberated many concentration camps in Germany. These types of revelations, seemingly confusing and frustrating, allow learners to reflect on what they were feeling, learning, and building at that time.

It is within these experiences, both as educators and learners, that we find solace in a unified understanding: it is OK to be uncool. This may seem like obvious advice, but sometimes our fear of looking silly or putting ourselves out there holds us back. In the vignettes above, it could have been easy to hang to the side and not engage in the theater games, or see the role-playing exercise as childish, or to be silenced by a heated debate on the end of World War II. However, so much of global citizenship education is modified and made better by the investment and engagement of its participants. Achieving a state of flow, and then having the reflective space post-experience to make sense of it, can be some of our most transformative opportunities.

### 11.4.3 Implications for Administrators

The role of administrators is complex: whether you are a school principal, a provost, or a community center director—you have a key role in helping to make space for the type of GCE explorations outlined above. Your students, faculty, staff, and communities challenge you to support the unconventional. Expect assessment/metrics, but be open to the spectrum of opportunities for what "success" looks like. Is it just about the number of event attendees? Is it about students rethinking their long-term plans or finding confidence in their voice? Providing a space for educators and students to convey the learning in the way that most appropriately and authentically captures the experience. We would argue, as veterans of higher education, that our goals are symbiotic. Our responsibility as advocates and educators is to keep people engaged in the values of global citizenship education. We would be remiss if we did not acknowledge the problematic nature of forcing knowledge and GCE into a competency-based set of checkboxes, we still find a great opportunity for growth and engagement through an administrative lens. As a last takeaway for administrators, much like educators, we encourage you to model the process. Take part where you can have opportunities to play or "try on" in scenarios with students, colleagues, and community. Lead by example and take away some of that anxiety or concern around being or doing "different."

### 11.4.4 Questions for Consideration

Beyond the discussion and implications for the reader, we also want to leave you with a few reflective questions for continued consideration. Having read this volume and the many stories from global citizenship educators, researchers, and scholar-practitioners, we ask you to consider the following:

- How might you incorporate a more explicit connection to global citizenship in your teaching or program management?
- How does global citizenship connect with your discipline or context?
- How can you invite more informal educational activities and connections into GC identity and action?
- What ways must we be viewing GCE and its implementation with a critical eye?
- In our pursuit of GCE, how must we as educators, community members, and scholar-practitioners check our privilege and how we are framing that identity development in relation to our communities?
- When thinking about high-impact practices connecting with GCE, how do we ensure ethical, transformatively reciprocal engagements that do not other or diminish communities?

## 11.5 Conclusion

Though sometimes scary and unpredictable, GC educators' willingness to experiment and encourage play, embodiment, and "trying on" can lead to deeper, more lasting connections for their learners. By putting the onus on the learners to co-create, you also teach and model a valuable lesson in resilience and agency, where students are put in the driver's seat of their own educational experience. The learning and the journey itself become an amalgamation, as educators are inherently invested in the outcomes of the learning experience for students. This is most evident in place-based experiential learning, as it is inherently related to disruptive or unknown dialogue and exchange of new ideas and experiences.

Lifelong learning and global citizenship are, therefore, natural partners in the amalgamation of teaching, learning, and sharing of information and resources. The journeys we embark on, whether it be in local or global contexts, or they are collective or individually focused, allow us to embrace our roles as active global citizens in the co-creation of transformative, impactful, and sustained transformative experiences.

As global citizenship education becomes a more regular part of informal and informal learning, we have an opportunity to create learning experiences that are dynamic, engaging, and prepare students to have the skills to thrive in an increasingly globalized world. While theatre games and role-playing might not be feasible in all situations, the characteristics of that type of experience—openness, willingness to "try on", immersion, and fun—can be imbued in any lesson or activity. Those elements help create bonds and belonging in student cohorts, make it ok to try and fail, and help build resilient learners who are open to new experiences and ideas. Thus, global citizenship education—in its many forms and across ages and stages—can be designed to transform the whole self, with an orientation towards developing skills, attitudes, and knowledge to thrive in an ever-changing world.

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