

THE WORLD IS MY CLASSROOM

International Learning and Canadian Higher Education

Edited by Joanne Benham Rennick and Michel Desjardins

In today's knowledge economy, much attention has been focused on international education, and universities are key to creating successful programs for students learning abroad. *The World Is My Classroom* presents diverse perspectives on these experiential learning programs and ways of promoting global education in Canadian classrooms. The contributors examine topics related to global citizenship and service learning, shedding light on current ethical debates and practical approaches.

The World Is My Classroom is the first book to examine pedagogical questions about the internationalization and globalization of higher education from an explicitly Canadian perspective. It features students' reflections on their transformative experiences in learn-abroad programs, as well as a foreword by Craig and Marc Kielburger, founders of Free The Children and Me to We. Combining practical knowledge, theoretical perspectives, and personal insight, the volume is essential reading for university faculty and administrators concerned with developing, enhancing, and refining their learn-abroad programs, as well as students considering enrolling in such programs.

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*International Learning and Canadian
Higher Education*

EDITED BY JOANNE BENHAM RENNICK
AND MICHEL DESJARDINS

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*For our students: you continually inspire us with your
enthusiasm, vision, and ingenuity in your efforts to
“be the change you want to see in the world.”*

—JBR and MD

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Foreword

Candy.

That's one way we can tell that a group of well-meaning people have come before us to "help" a community in the developing world: we're surrounded by children clamouring for candy.

It's understandable: kids love candy. North American kids are handed candy at restaurants, the barbershop, and even the doctor's office. So travellers often bring small candies to distribute to poor children as a gift – a treat they rarely or never receive.

But this introductory gesture represents a relationship of giving and receiving – of dependency on generosity instead of partnership among equals. The kids take the candy and run, and the visitor rarely learns a name or understands what the child really needs, which is almost never candy. The children see foreigners as givers of temporary happiness, instead of as friends and partners who want to know them and work hand-in-hand to improve their life.

On the other hand, when visitors from afar arrive with a handshake and a smile, introduced by a permanent local guide, and they stay a week or more to build a friendship and participate in a project that puts the community first, that connection can truly change the lives of everyone involved.

Many will ask: "Do these trips really help? Why not just send the money you'll spend travelling there directly to the projects?"

Sure, any organization will welcome the cheque. But Canadians want to travel, and they will. So we say, instead of tanning on a beach, give them the opportunity to experience something that, if done well, will lead to a lifetime of contributions beyond a one-time donation.

Marc, for example, was a page in the House of Commons, on track for a career in law or politics, when a Member of Parliament (for whom

Marc was fetching a glass of water) challenged him to spend a summer volunteering in Bangkok. After the first sleepless night listening to pigs being slaughtered in the streets, Marc packed his bags to fly home. But that day, after a crash course in administering HIV drugs to terminally ill patients at a Thai hospice, he cradled a stranger as he died.

Marc stayed another six months, met orphans who didn't know their own birthdays, watched countless more people die in his care, and returned home to switch his major to international development. Marc still eventually studied law, but his focus was on human rights and non-profit management, and his career path led to social enterprise and charity instead of big firms or corporations.

Craig, meanwhile, was a connoisseur of the newspaper's comics section until he read of the death of Iqbal Masih, a freed child slave in Pakistan, which sparked the creation of Free The Children. Craig first travelled to South Asia at age twelve with his friend and guide Alam Rahman, where he met in person children weaving carpets, recycling used syringes, and living in garbage dumps, their families struggling to survive financially, and activists fighting sweatshop owners, governments, and economics.

The people and communities we've met on our travels have been formative influences on our perspective, our choices, and our paths. They've gifted us with innumerable, invaluable life lessons that we want to pay forward to others. Our stories echo those of students you'll encounter in this book, in their own words and those of the teachers who are equally passionate about global, engaged learning. The contributors address the need to think carefully, responsibly, about that type of learning.

Our thinking took a particular path. We started bringing along friends and other Free The Children members informally, and it grew into organizing trips for thousands of people, ages eleven to eighty, to Kenya, Nicaragua, Ecuador, Thailand, India, and Mexico. The best part about starting so young is that we knew that we didn't have the answers. So we asked a lot of questions of those who came before us, especially in the local communities. With their wisdom and from our own mistakes we've learned a lot.

We've learned that the volunteer trip, on its own, is insufficient. Its true utility is its lasting impact: the sustainable improvement to the life of the community, and the lifelong commitment of the participant to building a better world.

Like the authors of this book, we, too, found that, for the community, projects work best when driven by their needs and led by their members and when continued beyond the tourist season by permanent local development teams. Participants from North America ideally add needed extra hands to an existing project, such as raising a wall for a school or caring for children who would otherwise not receive much attention, rather than partaking in a make-work project or taking the place of paid local workers. If it's done well, your trip could actually create local jobs – from cooks and tour guides to drivers and security.

For the participants, we've found it useful to include programming before the trip about the communities they'll visit, to establish a base of cultural understanding and sensitivity; during the trip to explore the deeper social, economic, and environmental issues at play; and afterward to facilitate follow-up action. Workshops and discussions with host community members on culture, trade, aid, and development promote a deeper, more genuine understanding of their experience.

The objective is an enduring impact on their future decision making about consumer choices, charitable actions, and in their professional life. We don't want every participant to switch majors to international development; on the contrary, ideally participants continue their career track in medicine, business, science, or other fields, and make decisions in those positions that reflect the values and realities they've learned through the program.

That is why we are writing the foreword for this book – we recognize that the perspective developed on these journeys can be life changing. If tomorrow's CEOs, politicians, engineers, and trades people know and understand global issues such as poverty and inequality, imagine how different their decisions will be. If tomorrow's parents pass their awareness and sensitivities about these issues on to their children, we raise a new generation committed to a better world.

We end most of our trips with an activity called "Into the Fire." Participants are given ten pieces of paper and asked to jot down, on each, one of the ten most important things in their lives: family, boyfriend, school, iPod, and so on. One by one, they throw one of the papers "into the fire," starting with the least important. The last piece of paper – what they have decided is most dear to them – is placed in an envelope with a note they write to themselves. The package is mailed to the participant several months later – a reminder of their values once they've returned to their everyday lives. Reading their self-addressed

letter, they recall the experience and their determination to make a difference. We've heard countless stories of changing jobs, changing majors, changing boyfriends. Changing lives.

Our most important lesson from fifteen years of leading overseas trips is that the trip is just the beginning – for both the volunteers and the community they visit. You'll find the same realization in this book, among university educators and students. They acknowledge the profound pedagogical value of international learning experiences, and insist on quality, reciprocity, and humility. Any time we interact with other cultures, and any time we endeavour to partner with people in communities that aren't our own, we must tread carefully and respectfully.

By sharing experiences, challenges, and successes, we can enhance the effects of volunteer-abroad programs on the students who participate and the communities they meet.

We sincerely hope that this book helps build a volunteer-abroad movement where the travellers bring, not candy, but friendship.

Craig and Marc Kielburger
Founders, Free The Children and Me to We

Acknowledgments

As with all labours of love, this book has been inspired and supported by many individuals, including our spouses and families, colleagues and students, and teachers whose dedication to learning have been constant reminders that education always deserves our full attention. We hope they all see some of themselves in the pages that follow.

We are thankful for a project grant from the Wabash Center for Teaching and Learning that allowed us to organize our two-year Good Global Citizenship Think Tank, which set the stage for this book. The funding enabled us to bring staff, faculty, and students together from across Canada for workshops to discuss the topic of global citizenship in relation to programming in higher education. *The World Is My Classroom* is a key outcome of those discussions. We are also grateful to Wilfrid Laurier University for its award of a Book Preparation Grant that has helped bring this manuscript to press.

Not all people who participated in these workshops prepared chapters for this book, but their ideas – as well as discussions with colleagues and feedback from others at academic presentations for the Canadian Association for International Development, the Canadian Society for Studies in Higher Education, and the International Society for the Study of Teaching and Learning – influenced the nature of this book. We are grateful to all of them.

The academic dean and vice-president of St Jerome's University in the University of Waterloo during those two years, Myroslaw Tataryn, could not have been more supportive of our project. So too were our student assistants, Nicholas Shrubsole and Cathleen DiFruscio, who not only participated actively in the discussions but also ensured that the workshops ran smoothly.

Students in fact breathed life into this project from the very start. We think in particular of the courage and openness of those who participated in the volunteer-abroad programs we independently managed, those who shared their stories during our workshops, and those who took up our challenge to contribute directly to the book.

The other contributors to this book also worked hard to revise and refine their arguments in light of comments by others and in the context of a series of deadlines. Writing is always challenging, and a collective writing project of this nature in particular requires patience and commitment. We consider ourselves fortunate to have developed a book with them.

We are delighted that Marc and Craig Kielburger share our concerns about many of the issues examined in the book and agreed to take time out of their busy schedules to prepare a Foreword. Their vision and dedication to global education continue to inspire Canadians.

The University of Toronto Press – in particular, its acquisitions editor Douglas Hildebrand, our copy editor Barry Norris, and managing editor Anne Laughlin – were invaluable. Press feedback, especially from the anonymous readers chosen to review the manuscript, enhanced the quality of the book. We are also grateful to the various journal editors who allowed us to reproduce material that has been previously published in part elsewhere.

PART I

Introduction

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1 Towards a Pedagogy of Good Global Citizenship

JOANNE BENHAM RENNICK AND
MICHEL DESJARDINS

I am not trying to “save the world.” I do, however, see it as my duty to leave the world a better place than when I entered it. This is me, stepping up, with hopes of being joined by others in my generation, so that together we can create a better future that we all want to be a part of. So often I feel restless, seeing the gap between my vision and the current reality, but for now, I am working hard to do what I can and creating a path that is the most suitable for me.

–Ruby Ku, alumna of the Beyond Borders program,
<http://www.ac4d.com/home/people/students-and-alumni/ruby-ku/>

1.1 Introduction

If you drill down to the core of this book you will find a concern for values, embedded in reflections on global learning programs that are offered to Canadian university and college students – particularly those who choose to participate in international service or volunteer programs. Before discussing the book’s contents, we would like to take you back to two components of its genesis: the questions that emerged for us when we managed international university service learning programs, and the workshops we organized in 2010 and 2011 with educators and students from across Canada to discuss “good global citizenship” and all its inherent complexities and tensions.

We are passionate about teaching. The emerging focus on “global” in Canadian post-secondary education, coupled with growing demand by students and faculty for opportunities to learn abroad, offers significant possibilities for bringing about positive change in the lives of Canadians and others around the world. That is to say, the issues addressed in this book matter, not only to those of us engaged in university life, but also

to individuals and communities throughout the world. The student who spends three months volunteering in an Ecuadorian orphanage – or takes a summer course in Prague, or does a four-month work internship for a multinational company in New Zealand, or volunteers in a multi-ethnic, multiracial women's shelter in Saskatoon as part of a credit course – will have her horizons expanded. So, too, one hopes, will the people she encounters. As educators we encourage and support these learning opportunities, and as editors we hope that this book can contribute to their improvement.

1.2 Managing International Service Learning Programs

The pedagogical challenges associated with these learning opportunities took on renewed urgency for the two of us in 2008–09 when we each assumed responsibilities for an international service learning program at our respective universities: Joanne with *Beyond Borders*, at St Jerome's University, federated with the University of Waterloo, and Michel with the Global Studies Experience in the Department of Global Studies at Wilfrid Laurier University. Both programs had numerous students who sang their praises, and both fell squarely within their university's renewed mission statements. As we would later discover, we each proceeded incrementally in roughly the same way to strengthen our programs.

What makes international service learning experiences so pedagogically challenging and exhilarating are their multiple vantage points. Students, teachers, and program recipients – or participants, Freire (1970) would insist – all have distinct responsibilities. One might ask, therefore, what it is about service learning that makes it such a valuable learning experience for students, and such a valuable pedagogical tool for educators as well, and also what is actually gained by the people with whom students come in contact abroad. All three of these constituencies – and there are more – are also implicated in everyday university teaching and learning, but when student learning extends outside the classroom, outside the country, into parts of the developing world, those realities are more acute.

In trying to ensure that our two programs were as pedagogically sound as possible and that their goals were clear and transparent, we independently sought advice from various quarters within our universities, including our students, then turned to the scholarship on teaching and learning for guidance. We found students highly supportive, though understandably nervous about taking up

international opportunities. Still, we are convinced that a far larger segment of the student body would take up the opportunity to learn abroad if increased financial and program supports were forthcoming. Senior administrators were also supportive, while also hoping, not surprisingly, that most of the work could get done without additional strain on their tight budgets. Some faculty members raised red flags – Are we not simply supporting forms of volun[teer]tourism? How can we assess quality when students learn outside the classroom? Do we have adequate resources to ensure that this sort of teaching is done well? – but the vast majority of our colleagues were enthusiastic. Few, however, had any experience with this form of teaching, and almost none had any familiarity with the accompanying pedagogical literature.

The relevant scholarship on teaching and learning is predominantly US-centred, and it is also not extensive. The turn to “global” is so recent, and learning abroad programs are increasing at such a rate, that the literature lacks a broad base and simply cannot keep up with the realities on the ground. Experts on teaching and learning, however, are certainly aware of these global extensions to teaching, and are highly supportive of them. The Canadian Society for Teaching and Learning in Higher Education, for example, identifies learning abroad experiences as those most likely to draw students to programs, keep them engaged in their learning, and leave them satisfied with their education after they graduate. The most influential US academic organization dedicated to teaching and learning, the American Association of Colleges and Universities, also strongly supports this form of pedagogy, for similar reasons. We were heartened to have our experiences as program managers confirmed in this way, and we were also motivated to contribute more Canadian content to the discussion.

When we turned from the scholarly literature to other international service learning program coordinators across Canada, we discovered something else: many people developed their program with minimal consultation. Study abroad programs have a long history in Canadian universities, and are often well supported. So, too, are co-op work and research programs, though the international connections here are less well established. But service or volunteer learning, both international and local (and both now have global concerns), is not as developed. There is also little communication between these Canadian learning abroad programs – at times even between those within the same institution. Instructional development officers on Canadian campuses meet regularly across the country, as do deans, presidents, and staff who run international offices. But the people who develop and run learning

abroad programs – and those who run local service programs that aim to encourage students to become more globally conscious – do not often or ever talk with one another.

In 2009 we came together and compared notes, then proceeded to seek funding to invite like-minded individuals from across Canada to join us in Waterloo to share their experiences and ideas. In a post-secondary context where “global” is now *de rigueur* and university presidents talk about educating good global citizens, we thought that here would be the place to start to reflect more deeply on what we do as teachers across this country.

1.3 The Good Global Citizenship Workshops

Funding from the Wabash Center for Teaching and Learning allowed us to establish a two-year, interdisciplinary workshop to examine the problems of pedagogy surrounding programming intended to develop good global citizens. Two dozen students, staff, and faculty members joined us from across Canada, twice in person (January 2010 and January 2011) and other times in virtual space, to share information, identify key challenges and successes, and consider what might be possible in the best of possible worlds.

Although most workshop participants were concerned primarily with international learning experiences, some faculty and staff were involved in programs whose students learn, both inside and outside the classroom, to develop increased sensitivity to global concerns, but they do so only domestically. This cross-fertilization of local and international, both focused on the global, turned out to be highly productive for our discussions. So, too, were the varied perspectives that came from conversations among a mix of students, staff, and faculty members. The contributions by students who had recently participated in international service learning programs were particularly instructive.

Our workshop objective was to move “towards a pedagogy dedicated to good global citizenship.” Our purported goal, though, immediately became an issue when, as a group, we challenged one another with the different meanings we ascribed to “global,” “citizenship,” and “good.” We also debated a variety of questions: Whose idea of good should we consider? Is there more harm than good in these initiatives? Who is on the receiving end of the so-called good? What is the difference between a “good” global citizen and a “bad” one? Our seemingly straightforward objective of moving “towards” anything was quickly made more

complex by our responsibility, specifically within the Canadian context, to examine the parameters of education that purports to be global.

We also pursued a general definition of “global citizenship.” Workshop participants suggested several possibilities and identified a number of tensions within the phrase itself, including questions about who was using it, whether or not it was tied to economic or political goals, and who really belongs to (or considers themselves members of) a global society. Our discussions turned to various ideas about good and bad forms of global citizenship, conversations that were naturally grounded in the individual and institutional values participants carried with them. One prominent theme was the appreciation that, by immersing themselves in a different culture, language, or region of the world, students might find new ways to embody knowledge and increase their capacity for understanding diverse human experiences.

Without ignoring the contentious nature of “global citizenship” and cognizant that the phrase is likely to convey very different meanings to many different people, group members ultimately concurred that the more general language of Oxfam’s definition was helpful for guiding our discussions about international learning opportunities in higher education: “Global Citizenship is about understanding the need to tackle injustice and inequality, and having the desire and ability to work actively to do so. It is about valuing the Earth as precious and unique, and safeguarding the future for those coming after us. Global Citizenship is a way of thinking and behaving. It is an outlook on life, a belief that we can make a difference” (Oxfam 2007).

This definition, too, is value laden. Values – and attempts to define them – always come with heavy cultural baggage. The critical task is to identify them and to recognize that one person’s deeply held values are not necessarily someone else’s.

Oxfam’s description is echoed by Michael Byers, Canada Research Chair in Global Politics and International Law at the University of British Columbia, who has argued in favour of a definition of global citizenship that promotes the empowerment of all people to be fully engaged in decisions and processes that affect their lives, while also enjoying a quality of life that ensures human dignity (2005). Christian liberation theologians, including Gustavo Gutierrez, Paolo Freire, and Enrique Dussel, have long argued in favour of a society that places human experiences above social and corporate demands. Paul Farmer, founder of Partners in Health, also insists that the “structural violence” identified by liberation theologians continues to exist, particularly

concerning issues of health care for the poor, and must be addressed through “good global citizenship” that gives agency and recognition to the world’s marginalized peoples (2004). Taken together, these ideas suggest a context of human solidarity, rather than one of political affinity, and are prominent themes in the chapters that make up this volume, even as they remain points of tension and ambiguity for educators and students alike.

In defining global citizenship, we counted ourselves among the wealthy elite able to obtain a higher education, act with our own agency, and impose ourselves both physically and psychologically in the international domain. Naturally, this raised for us the uneasy spectre of our potential to be counted among the oppressors – the “bad global citizens.” Indeed, in our individualistic and commodity-driven culture, there is a real risk that, as with current concerns about education in general, international learning experiences might develop into “trophy” courses where students get to take a trip, avoid much critical thinking, and have an exotic experience to talk about later.

As proponents of higher education keen to increase the quality of their programs, the directors, staff, and faculty in our workshops acknowledged the fine line between supporting narrow institutional goals and exploiting global partners. Although numerous types of international learning experiences are available, the more contentious involve global partnerships with vulnerable populations, rather than peer-to-peer or university exchanges within similar cultural milieux. This is what makes it so important to develop sound international service learning programs. Questions about how much good we are really doing with these programs caused all of us to squirm on more than one occasion.

At the same time, there was broad recognition among educators and students alike that, when done well, these experiences bring extraordinary perspective and understanding of ourselves and the Other. Program directors spoke passionately about how their own experiences abroad had been the impetus to raise awareness of global concerns and involve themselves in meaningful opportunities for student learning. Students described being motivated to reframe their careers in the context of “giving back” or “making a difference.” All around the room, participants referred to the continuing relationships that started with their time abroad and the lasting impact the experience had on them. Physically absent from our discussions, however, were the community

members with whom the students had lived and worked abroad; our dream workshop would include them.

Workshop participants also agreed that the institutions and individuals involved in these programs should do much more than simply provide an opportunity for students to learn abroad. We cannot emphasize enough that, without ongoing reflection and debate on the ethical implications of sending students abroad, we run the risk of establishing a new form of structural violence that disempowers, undermines, and rejects the agency of the very groups we are simultaneously claiming to “help” – not to mention giving the participants a simplistic, at times misguided, view of international development and cultural differences.

1.4 What Lies Ahead in the Book

We are acutely aware of the dearth of Canadian pedagogical models, best practices, and continuing opportunities for dialogue within and between institutions offering international learning programs. There are a number of US studies on internationalization and higher education (Bhandari and Laughlin 2009; Gürüz 2011 [2008]; Lewin 2009; Salmi 2009; Shaw, Sharma, and Takeuchi 2009; and Stearns 2008), and several on pedagogy, education research, and assessment (Alred, Byram, and Fleming 2006; Arcaro and Haskell 2009; Brewer and Cunningham 2009; Byram 2006; and Hellstén and Reid 2008). The significant differences between US and Canadian culture, however, as well as current ideas about internationalization and higher education, make exclusive reliance on these resources problematic for our purposes – particularly in the context of national identity and cultural ideas about “the common good.” What follows, then, is a discussion that speaks to Canadian culture, values, and concerns, in the voices of Canadians, including students, who are engaged in these activities. This book provides a balance between theory and practice while examining international learning programming and ideas about good global citizenship at different Canadian universities.

Because international experiences are developing on a variety of trajectories – including skills-specific opportunities (for example, in engineering or health care) and social justice initiatives – several different approaches, applied in a wide range of departments and programs, are being employed across Canada. Our hope is that this book will lay the foundation for greater collaboration within, between, and across

Canadian universities, and set a precedent for the need to include all stakeholders in the ensuing discussions.

The chapters in this book, which come out of the workshops on good global citizenship,¹ are diverse in the objectives they present for learning abroad experiences. In some cases, they offer complementary perspectives; in others, views are in competition. For example, the term global citizenship is used differently, and sometimes in creative tension, by different authors; most authors present culture shock as a problem requiring a solution, but then it is critically reframed in another chapter. Themes repeated throughout the book – such as those of global citizen, global education, service learning, and international education – are examined from a variety of theoretical perspectives. All of this sheds light on the debates in Canada about international learning experiences that should concern faculty members and administrators alike. Similarly, some chapters raise ethical concerns related to the effects of international service learning on host communities in the developing world; other chapters ignore such concerns and focus instead on student learning experiences or the economic advantages for Canadian society. Rather than allowing these differences to become the elephant in the room, we must acknowledge tensions and disagreements so we can continue to think about the various motives and intentions behind international learning experiences, and to develop the kinds of programming that most effectively serves our students and our institutional objectives, while ensuring justice for our global partners.

The bookends address context. In his conclusion to this volume, Michel Desjardins, Associate Dean, Research and Curriculum, and Professor of Religion and Culture in Wilfrid Laurier's Faculty of Arts, presents a frank reflection on learning abroad in the context of institutional mandates and objectives for internationalization. He also situates and reframes the various positions the authors present in this book. Joanne Benham Rennick, now a faculty member in the Contemporary Studies program at Wilfrid Laurier's Brantford campus, starts the book by examining the religious subtext to Canadian learning abroad programs, suggesting that in order to move forward we first ought to take a step or two back. She argues for the need to appreciate the religious contexts out of which many of Canadian programs developed and which still underpin much current programming if we hope to avoid repeating some of history's misguided attempts to "save," "help," and "civilize."

Nadya Ladouceur, Experiential Education Coordinator of the Leadership Studies Bachelor Program at Renaissance College in the

University of New Brunswick, and David Peacock, formerly the Engaged Learning coordinator at St Thomas More College, a liberal arts college federated with the University of Saskatchewan, both bring their ample experience preparing students for learning abroad to their case studies. They address the transformative learning aspects of these experiences, which also highlight the need for reflection, self-awareness, respect for the Other, and humility on the part of the student participants.

What is good about global citizenship? In a subsection on this topic, we pair two authors who come at this question from different perspectives. Sara Matthews, a member of Wilfrid Laurier's Department of Global Studies, has taught the pre-departure and reintegration courses associated with that department's international service learning program. She contributes philosophical reflections on cosmopolitanism and hospitality as elements of global citizenship and areas for consideration in program planning and student preparation. Norah McRae, Executive Director of Co-operative Education and Career Services at the University of Victoria, cites cultural intelligence as a model for measuring learning that happens abroad, and argues that such experiences could give a competitive advantage to students trying to break into a job market with limited openings.

In addition to ethical questions, the workshops, as we noted above, included numerous discussions about developing best practices that enhance sensitivity towards members of the students' host communities. Two pedagogical issues are at play here: one is the need to formulate the responsibilities of the institutions and programs that send students to learn through international experience; the other is the need to provide students with adequate training, resources, local preparation, and reflection to examine their experiences at a level that might change fundamentally how they understand their place in the world. It was generally agreed that students preparing for an internship in the developing world, for example, should have pre-departure training that includes meaningful opportunities for discussion, reflection, and engagement, both at home and while abroad. Ideally, they should do course work that examines ethical issues, social justice, development practice, the conditions and experiences of the poor and marginalized, and the social and political contexts behind these realities. Students should also have opportunities to participate in development programs in their own communities in Canada, to learn that conditions of injustice and inequality are everywhere.

Several chapters, placed in different subsections, propose models for thinking about why we provide these kinds of learning experiences