LEARNING RELATIONAL WAYS OF BEING: WHAT GLOBALLY ENGAGED SCHOLARS HAVE LEARNED ABOUT GLOBAL ENGAGEMENT AND SUSTAINABLE COMMUNITY DEVELOPMENT

by

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DEDICATION

To Lily, the best daughter I could ever imagine.

To Betsy, for the conversations that began this journey.

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TABLE OF CONTENTS

1. INTRODUCTION 1

Background 1
Dimensions of Engagement: Clarification of Terms 4
The Case for Global Engagement 9
Statement of Problem 13
Conceptual Framework 17
Statement of Purpose 18
Guiding Research Questions 19
Theoretical Framework 19
Social Learning Theory. 19
Experiential Learning Theory. 20
Critical Consciousness Theory. 21
Responsible Well-Being and Relational Accountability. 21
Limitations and Delimitations 25
Definitions 25
Assumptions 27
Significance of Study 27
Chapter Summary 28

2. LITERATURE REVIEW 29

Introduction 29
Criteria for Selection of Literature 30
Historical and Intellectual Developments 31
The Land Grant Legacy. 32
Pragmatism and the Nature of Knowledge. 33
The Truman Commission and Civic Purpose of Higher Education. 34
The Civil Rights Movement and Social Justice Movement 35
Campus Compact and National Service. 35
Engagement in International Settings 37
Institutional and Individual Motivators in Engagement 38
Conceptual Models of Faculty Engagement 38
Institutional Factors 40
Individual Characteristics 43
Research on Capacities of Global Engaged Scholars 45
Competency Studies 45
Interpersonal and Communication Skills 47
Facilitation Skills 49
Facilitation of Intercultural Learning and Exchange. 49
Facilitation of Reflection. 49

TABLE OF CONTENTS - CONTINUED

Facilitation of Transformation. 50
Beliefs of Engaged Scholars 52
Epistemology. 52
Beliefs about Educator's Role. 52
Beliefs about Service-learning. 53
Beliefs about Service. 53
Beliefs about Partnerships. 54
Beliefs about Social Change. 55
Assumptions about Development. 56
Faculty Learning and Global Engagement 59
Review of Methodologies in Engagement Studies 60
Gaps and Saturation Points 62
Summary of Literature and Overall Strengths and Weaknesses 64

3. METHODOLOGY 66

Introduction 66
Research Design and Approach 67
Study Participants and Context 68
Participants and Selection Criteria 68
Composite Profile of Participants. 69
Composite Sketch of Global Engagement of the Participants. 71
Context of Study 71
Instrumentation and Major Constructs 74
Data Collection Procedures 75
Data Analysis 75
Methods for Achieving Validation 80
Authenticity 80
Dependability 80
Trustworthiness and Credibility 81
Transferability 81
Subjectivity, Reflexivity, and Role of the Researcher 82
Chapter Summary 84

4. RESULTS AND RESEARCH FINDINGS 85

Introduction 85
Introduction to Analytical Approach and Themes 85
Relationships 86
What Engaged Scholars Bring to the Relationship 90
Background and Formative Experiences 90
Interpersonal and Intercultural Communication Skills 93

TABLE OF CONTENTS - CONTINUED

Specific Interpersonal and Intercultural Skills 94
Humility. 94
Curiosity and Openness. 95
Flexibility 96
Suspending Judgement and Being Present. 96
Empathy. 97
Culture-General and Culture-Specific Knowledge 98
Deep Knowledge of Place 100
Local. 100
Global. 103
Glocal and Systems Thinking. 105
Ontological, Epistemic, and Axiological Development 106
Putting People First 107
Believing in Shared Humanity or Shared Dignity 108
Perceiving the Community as Able 109
Respecting Various Sources of Knowledge 110
Committing to an Empowerment Process 111
Engaging in Experiential Reflective Learning 113
Global Engagement 114
Community-Driven 115
Ongoing, Cumulative, and Better Work 116
Shared Purpose 118
Global Engaged Learning 122
Unlearning 1: Frames of Reference 122
Unlearning 2: Role of Americans 123
Learning 1: What Makes an Impact 126
Learning 2: Change is in Relationships 127
Chapter Summary 129

5. CONCLUSIONS AND IMPLICATIONS 131

Introduction 131
Overview of Context and Purpose of Study 131
Summary of Methodology 132
Conclusions and Related Literature 133
Globally Engaged Scholars' Formation 134
Interpersonal and Intercultural Skills 135
Ontological, Epistemological, and Axiological Development 137
Centrality of Relationships 138
Global Engagement is Community-Driven 140
Global Engagement is Cumulative 141
Shared Purpose & Membership in a Global Community 141

TABLE OF CONTENTS - CONTINUED

Learning about Worldviews and Culture 143
Understanding Social Change 144
Theory of Change 146
Revising the Conceptual Framework 149
Limitations of the Study 150
Recommendations for Future Research 150
Implications for Practice 151
Chapter Summary and Final Thoughts 152

REFERENCES CITED 154

APPENDICES 171

APPENDIX A: Participation Consent Form 172
APPENDIX B: Interview Protocols 174
APPENDIX C: Table of Specifications 177

LIST OF TABLES

Table Page

1. Descriptors or Dimensions of Engagement 5
2. Cognitive, Behavioral, and Affective Aspects of Intercultural Competence..... 48
3. Strategies of Development-Oriented NGOs: Four Generations 57
4. Marullo & Edwards' Probing Questions and Related Social Justice Values..... 58
5. Summary of Empirical Research on Faculty Engagement 60
6. Year, Author, Topic and Publication of Articles on Faculty Engagement 62
7. Participant Demographics and Characteristics 70
8. List of Intercultural Competence Elements 136

LIST OF FIGURES

Figure Page

1. Faculty Roles and Engagement 8
2. Conceptual Model of Engagement for Sustainable Community Development 18
3. Conceptual Framework of Global Engagement for Sustainable Development 24
4. Map of Areas of Literature Reviewed 31
5. Interaction of Engaged Scholars, Relationships, and Global Engagement 78
6. A Grounded Theoretical Model of Change in Global Engagement 148

ABSTRACT

How does higher education contribute to finding workable and lasting solutions to complex social issues that face communities globally today? How does higher education contribute to global sustainable development goals? The scholarship of engagement encourages faculty, scholars, and students to work together with communities on solutions to relevant, pressing, and important social issues. The purpose of this grounded theory study was to understand the capacities of engaged scholars involved in global engagement and to explore a theoretical model of change used in global engagement in the setting of several rural and urban communities in Africa. The participants in the study were exemplar and experienced engaged scholars who have worked in engaged scholarship and global engagement with Western and other college students in Africa. The main findings of the study are that these engaged scholars employ specific relational and intercultural competencies to develop and maintain long-term, committed relationships with partners in local African communities. The scholars express orientations of relational axiology, ontology, and epistemology that include a focus on people, relationships, and community-driven processes. These orientations serve to develop approaches to global engagement that understand social change as located in the community and that contribute to developing a shared purpose and an understanding of and membership in a global community. A theoretical model of change is presented that may contribute to understandings of how to achieve global sustainable development goals.

INTRODUCTION

Background

> More than ever before, the world's survival rests on developing a different set of international protocols, ones driven by principles of sufficiency rather than accelerating development along the path of insatiable consumption of dwindling resources (McMichael, 2008, p. 4).

The newly crafted (2015) UN Sustainable Development Goals (SDGs) frame a new set of development goals as an equal challenge for all countries and peoples to achieve. Unlike their predecessors the Millennium Development Goals (2000-2015) which focused on the particular issues of the least developed nations, the SDGs are "intended to be universal in the sense of embodying a universally shared common global vision of progress towards a safe, just and sustainable space for all human beings to thrive on the planet" (Osborn, Cutter, & Ullah, 2015, p. 2). The seventeen goals acknowledge the role of the developed countries, not merely as donor countries but as active participants in the process, working to "transform their *own* societies and economies in a more sustainable direction as well as contributing strongly to the global effort to speed the achievement of sustainable development in developing countries" (emphasis added, p. 3).

Sustainable development is understood to be "development that meets the needs of the present without compromising the ability of the future generations to meet their own needs" (Brundtland, 1987, p. 16). In the international development field, this emphasis on sustainable development for all requires a paradigm shift from outside, largely Western, experts finding solutions for distant developing communities' problems

to researchers and community members from the global North and the global South collaborating on ways to solve our common problems together, each group being equally and reciprocally changed by the process and outcomes.

In the context of sustainable development for all, how does higher education contribute to resolving the world's complex, messy[1] problems of the 21st century? The key for many scholars and practitioners is the concept and practice of *engagement*. During the past twenty years, several significant developments in higher education have helped to clarify and differentiate engagement activities from traditional service or outreach activities and to integrate engagement within the three faculty roles of teaching, research, and service. First, the influential leader in education, Ernest L. Boyer, refocused attention on the public role of higher education by challenging the academy to become "a more vigorous partner in the search for answers to our most pressing social, civic, economic, and moral problems" and to "reaffirm its historical commitment to … the scholarship of engagement" (Boyer, 1996, p. 11). Boyer's work helped to re-conceptualize the service work of faculty as scholarly activity (Ward, 2003), which opens possibilities for community-engaged work and integration of faculty roles (Colbeck & Michael, 2006; Moore & Ward, 2010).

Then, in 2000, the Kellogg Commission on the Future of State and Land-Grant Universities recast the mission of public universities from research, teaching and service to one of learning, discovery, and engagement (Kellogg Commission, 2001). The

[1] In the sense of systems theorist Russell Ackoff (1999) who described the complex problems of the 21st century as "messes"—"complex dynamic systems of problems that interact and reinforce each other over time" such as poverty, climate change, social inequality, and environmental degradation (McNall, et al., 2015, p. 1).

Kellogg Commission (1996-2000) was formed to raise awareness about the need for educational reform in public institutions of higher education. The Commission focused on seven elements of higher education's covenant with society: access, excellence, participation in democratic processes, research for public needs, the connection between research and application of expertise to solve problems, accountability, and monitoring (Kellogg Commission, 2001). The third report (1999), *Returning to Our Roots: The Engaged Institution*, responded to a public perception of the public institution as out-of-touch with the current and future needs of society and concluded that "it is time to go beyond outreach and service to … engagement, … [which] refers to institutions that have redesigned their teaching, research, and extension and service functions to become even more sympathetically and productively involved with their communities" (p. 9). The Kellogg Commission's reports played a central role in an overall movement to reconceptualize the traditional outreach and service role of land-grant universities and colleges to one of engagement, with its implication of a two-way directionality or reciprocal relationship (Roper & Hirth, 2005; Weerts & Sandmann, 2008).

In 2004, at the Wingspread Conference on University Engagement in Milwaukee, Wisconsin, leaders in engagement "called the question:" they signaled an end to the debate *whether* engagement should be applied to the work of higher education, stating emphatically that engagement *is* "the best hope for the future of higher education" (Brukhardt, et al., 2004, p. ii). These scholars then challenged the university presidents and chancellors, provosts and deans to adopt six practices to institutionalize engagement:

1. Integrate engagement into the mission;
2. Forge new partnerships as the overarching framework for engagement;

3. Renew and redefine discovery and scholarship;
4. Integrate engagement into teaching and learning;
5. Recruit and support new champions; and
6. Create radical institutional change (Brukhardt, et al., 2004, p. iii).

The Wingspread conference participants concluded their report, describing the imperative for transforming institutions via engagement to "serve our students with deep learning, our faculty and staff with opportunities for integrated scholarship, and our communities with our creative and intellectual resources" (Brukhardt, et al., 2004, p. 18).

Finally, in 2006, the Carnegie Foundation for the Advancement of Teaching, created a new elective classification of "institution of community engagement" to recognize the community-focused work of higher education (Driscoll, 2008). Again, emphasizing a two-way partnership, the Carnegie Foundation defines community engagement as "the collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity" (Driscoll, 2008, p. 39). The scholarship of engagement, and the engaged scholars of the university, began to redefine the relationship between the university and the community and the role of higher education in addressing complex social issues in the world, focusing on collaborative knowledge-creation and sharing among university and community partners (Boyer, 1996; Plater, 2011; Weerts & Sandmann, 2008).

Dimensions of Engagement: Clarification of Terms

In the context of the higher education, the term *engagement* has become widely and variously used and contains several dimensions and connotations. Sandmann (2008)

refers to the explosion of terms as "definitional anarchy" (p. 91). Theoretical and scholarly work on engagement contains a variety of terms or concepts held within the general bracket of engagement. The two oldest journals publishing within this area: *Michigan Journal of Community Service-Learning* (1994) and *Journal of Higher Education Outreach and Engagement* (1996) contain the descriptors in Table 1.1 (below) on their website descriptions of their publishing topics.

Table 1.1 Descriptors or Dimensions of Engagement

	Michigan Journal of Community Service-Learning	*Journal of Higher Education Outreach and Engagement*
Descriptors or Dimensions of Engagement	Academic service-learning (sole topic 1994-2007)	Service-learning, public service, community service, outreach, extension
	Campus-community partnerships (since 2008)	Community-based research, community-based participatory research
	Faculty engaged scholarship (since 2008)	Engaged research, action research, public scholarship

Some of these terms can be found to be used interchangeably, or various terms are used to describe similar concepts. For example, in the biographical information of four prominent scholars of engagement in higher education, they list various terms for what they study, each with perhaps its own nuanced definition:

> *O'Meara*: Faculty community engagement
> *Sandmann*: Higher education community engagement; faculty engaged scholarship
> *Saltmarsh*: Civic engagement and higher education; community-integrated education; engaged pedagogies; collaborative, participatory epistemology; engaged research methods

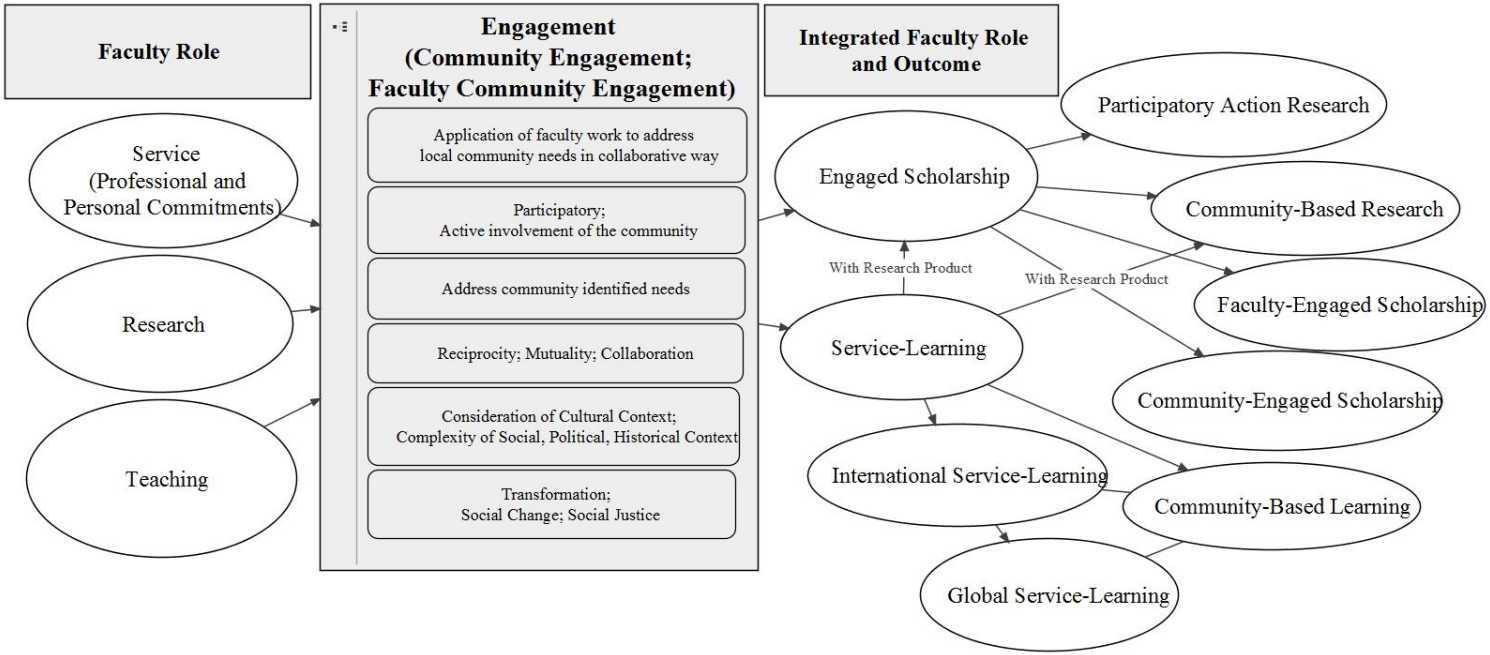
> *Giles, Jr.*: Community-based research; community engaged scholarship (O'Meara, et al., 2011, p. 83).

In a review of the literature on engagement from 1996-2006, Sandmann (2008) offers insight into the development of the current conceptualization of the engagement. She finds four stages of development, beginning with clarifying the underlying principles of engagement as the "bidirectional reciprocity" in university-community partnership, which differentiates engagement from traditional notions of service (p. 100). Then, in subsequent stages, Sandmann describes (1) the addition of research and teaching via service-learning and participatory research methods, (2) the development of scholarly expression of engagement, and finally (3) the institutionalization of scholarly engagement. Butin (2012) categorizes the various concepts and methods within a "community engagement field" that includes "a wide and conceptually interrelated practices and philosophies such as service learning, participatory action research, and civic engagement" (p. 1).

For the purposes of the present study, I present the following concept map (Figure 1.1 below) to clarify how engagement is applied to the three primary faculty roles and responsibilities of teaching, research, and service and the resulting relationships between, and sometimes integration of, roles. The figure illustrates how engagement within each faculty role results in faculty work (research, teaching and service) that directly responds to community-identified needs, involves the community within the work, takes into consideration the cultural, historical, and socio-political contexts of the situation, and contains the fundamental notions of reciprocity, mutual transformation, social change, or social justice. The figure also explicates how these roles may become more integrated as

a result of engagement. For example, personal or professional commitments (service) can be incorporated into teaching via a community service-learning project, or faculty research with a community organization can lead to faculty, students, and community members working together on a community-based participatory research project.

Figure 1.1 Faculty Roles and Engagement



The Case for Global Engagement

During the last decade, scholars and practitioners have explored the significance, breadth, and boundaries of the engagement within the university-community partnerships, looking at new directions of engaged scholarship (Peterson, 2009; Zlotkowski, 1998); faculty community engagement (O'Meara, Sandmann, Saltmarsh, & Giles, Jr., 2011; Wade & Demb, 2009); theory, pedagogy, and outcomes of community-based learning or service-learning (Clayton, Bringle, & Hatcher, 2013); and community-based participatory research as an orientation to research (Minkler & Wallerstein, 2008). Furthermore, in increasingly internationalized environments on college campuses, engagement is often extended beyond the local context to the global community through international scholarship, research, and service. In addition to including engagement in their missions, many universities and colleges have also incorporated global terminology into their mission statements in alignment with the processes of globalization, or the increased interaction between cultures and societies and the exchange of ideas, products, technology, and methods. In addition to this exchange, globalization provokes a greater sense of interconnectedness and interdependency between the communities of the world (Ennew & Greenaway, 2012).

As institutions have prioritized global objectives and partnerships through the process known as *internationalization* (Knight, 2006), more faculty, researchers, and students have crossed international and cultural borders to work with communities through service-learning programs and projects, applied or community-based research, and other forms of professional service that "engage professional or academic expertise in partnership with local expertise to address real-world issues" (O'Meara, 2008, p. 8).

This work can be seen in part as an extension of domestic engaged scholarship internationally; in part as an application of service-learning and community-based research to study abroad (Bringle & Hatcher, 2011); and in part as a continuation of higher education's collaboration with various governmental and intra-governmental partners, such as the U.S. Agency for International Development (USAID) and United Nation's agencies to work on global issues, typically via grant-funded projects or initiatives.

This overseas work brings higher education faculty and students into an increasingly crowded and diverse field of actors in international development, which includes individuals and public, private, religious, and secular organizations (Easterly, 2006; Escobar, 2012; McMichael, 2008). International development as a construct was born in the period of national and international restructuring after World War II, in the reconstruction of Europe and Asia; although its roots lie in the colonial era (McMichael, 2008). In the 1940s and 1950s, international institutions such as the International Monetary Fund, the World Bank, the World Trade Organization, and the United Nations were founded and developed.

Generally, during this period, global approaches to international economic development and political interactions were characterized by the Modernization Paradigm, the assumption that industrialization, economic growth, and political stability led to the modern, developed nation state (McMichael, 2008; Rogers, 1976). In many regions of the developing world, however, by prioritizing economic growth above all else, human rights and social equality suffered due to the emphasis on a stable leadership, often in the form of a military dictator (Rogers, 1976). By the mid-1970s, the

international development actions based on the Modernization Paradigm began to be scrutinized and critiqued for a lack of understanding of the true causes of underdevelopment (Escobar, 2012; Rogers, 1976) and for failing to address the structural and social changes needed for sustainable development (Korten, 1990).

Alternatives to the Modernization Paradigm have emerged that focus on human development as opposed to economic development and political control. The new approaches attempted deconstruct and replace the evolutionary notion of development, or that poverty is somehow an original state rather than as affected by human-influenced forces. However, the concept of evolutionary development can still be found as an underlying assumption of many current development efforts (Easterly, 2006; McMichael, 2008; Munk, 2013). While large scale development projects still exist, during the last 30 years or so, a paradigm shift has occurred to "focus on decentralized, rural, community level interventions with mechanisms for the so-called beneficiaries of development to participate in project design, implementation, and assessment" (Crabtree, 2008, p. 23). These alternative approaches include human development, participatory development, alternative development, women in development, sustainable development, and even post-development (Cornwell, 2011; Escobar, 2012; Rahnema, 1997; Sen, 1999). These approaches reflect changes in epistemology, in terms of who produces knowledge and where knowledge is produced, or as Robert Chambers (1997) advanced "putting the first last." These changes correspond to a similar demand for epistemological shifts in the academy with the engagement field (Hoy, Johnson, & Hackett, 2012; Saltmarsh, Hartley, & Clayton, 2009; Wilson, 2008).

Set in the current and historical context of colonialism, imperialism, and international development and aid, university-led international service-learning projects and international community-based research are a complex act of "global engagement, local politics, cultural significances, individual voices, structural inequalities, biases, and community needs" (Kahn, 2011, p. 113). As university-led engagement work expands and increases and more critical understandings of engagement and service emerge, many scholars have begun to address issues of how higher education should contribute to resolving social, economic, and structural issues of our global communities (Erasmus, 2011; Kahn, 2011; Peterson, 2009; Longo & Saltmarsh, 2011). These understandings come together in the construct of *global engagement* and understanding the nature, assumptions, processes, and other aspects of global engagement is the goal of the present study.

In engagement, there is a tension between working on social issues and working for social change (Cermak, et al., 2011; Johnson, 2014; Morton, 1995; Peterson, 2009; Simonelli, Earle, & Story, 2004). This tension can be seen as intensified in global settings, such as international service-learning, where underlying assumptions about community development are embedded in historical, social and economic contexts of colonialism, imperialism, and modernization paradigms of development. Several scholars have written that students involved in global engagement via service-learning activities should not expect to affect social change directly, rather they should seek to understand the historical, political, economic, and social conditions that have led to the need for social change (Longo and Saltmarsh, 2011; Pusch & Merrill, 2008). Furthermore, participants in global engagement should be prepared to critically analyze

how their service actions or research projects disrupt or reify the political, social, and economic structures of inequality (Crabtree, 2008; Kahn, 2011; Longo & Saltmarsh, 2011).

Statement of Problem

Internationalization efforts on campuses and globalization of engagement have brought about increased research and service activities across cultural and international borders. The goal of these research and service activities is to work toward the improvement of the lives and communities within which they are conducted (Bringle, Hatcher, & Jones, 2011). However, as many scholars have noted, the method and manner in which these activities are conducted can determine the effectiveness and relevance of the work on the lives of the community members and other participants (Erasmus, 2011; Kahn, 2011; Longo & Saltmarsh, 2011).

Despite efforts to the contrary, global engagement efforts can fall into top-down, expert-driven patterns of providing a service or solution to a (seemingly) needy or deficient community (Crabtree, 2008; Nieusma & Riley, 2010; Peterson, 2009). Often the underlying assumption of research and service is "that there is a void, a deficit, a need in the community (a community that is often considered poor and less educated), and that the agency (which is often considered richer and better educated) has the solutions to help the needy" (Peterson, 2009, p. 546). Other times, this deficit assumption is stated explicitly and acted upon. In addition to this assumption, some other challenges include time-constraints, communication difficulties, a focus on technical solutions to community problems, inattention to power differentials, and lack of cultural knowledge and/or

intercultural competence (Nieusma & Riley, 2010; Pusch & Merrill, 2008; Camacho, 2008; Kahn, 2011). These issues often result in projects or programs that unintentionally perpetuate social *injustice* (Grusky, 2000; Nieusma & Riley, 2010; Sharpe & Dear, 2013; Tilley-Lubbs, 2009). For example, in a case study analysis, Nieusma and Riley (2010) found that a technical approach to problem solving fell short of reaching lasting community social change because of its underlying assumption of project-based thinking.

In order to respond to these critiques and present means and methods to social change, several comprehensive models have been proposed as viable means to enact real social change or sustainable community development. These models have been developed based on field experience and empirical research (Hartman, Morris-Paris, & Blache-Cohen, 2014; Swords & Kiely, 2010), case studies (McNall, 2015); and auto-ethnography (Fear, et al., 2006). Alternative models for global engagement have been proposed that seek to approach problem-solving in holistic, communal, and systematic ways.

McNall, et al. (2015) suggest approaching problem-solving through *systemic engagement* or a *systemic approach to community change* rather than an isolated impact approach. Systemic engagement contains six key principles: systems thinking, collaborative inquiry, support for ongoing learning, emergent design, multiple strands of inquiry, and transdisciplinarity (McNall, et al., 2015). A similar comprehensive or systemic approach is *critical engagement*, or *critical systemic engagement*, presented as a non-linear, seven stage cognitive development model (Fear, et al., 2006), incorporating the work of Habermas, Freire, Sen, Mezirow, Kolb, Kitchner, Perry, Dewey, and Piaget among others. The seven stages are listed here:

> Stage I. Wholeness consciousness – Engagement with Others
> Stage II. Boundary judgment – Engagement with Issues of Collective Concern
> Stage III. Emancipation – Engagement with a Responsible Development Ethos
> Stage IV. Meta-learning – Engagement with the Process of Learning
> Stage V. Epistemic learning – Engagement with Epistemological Issues
> Stage VI. Epistemic development – Engagement with Intellectual and Moral Development
> Stage VII. Systemic competencies – Engagement with Systemic Development

While in the first encounter with this set of stages, it might seem "impenetrably theoretical and dense," but, with time and experience, it may assist in analyzing ongoing diverse relationships in engagement (Fear, et al., 2006, p. 234).

In another approach, Swords and Kiely (2010) re-conceptualize global engagement efforts in a *movement-building approach*, which addresses the institutionalization of engagement efforts on a campus, redefines the role of research in knowledge construction for community development, and situates any service-learning or community engagement work within a larger vision of sustainable community development. The common threads in these models are the emphasis on addressing complexity, collaborative inquiry, and learning to achieve social change. These complex models do require specific capacities, skills, and experience to use and implement.

Whereas the majority of empirical studies on community engagement and service-learning focuses on effects on student learning and development (Driscoll, 2000; Peterson, 2009; Swords & Kiely, 2010), community and faculty experience have also been explored (Cruz & Giles, 2000; Driscoll, 2000; Larsen, 2015). Much of the literature in community engagement focuses on faculty motivation for using these approaches to scholarship (Colbeck & Michael, 2006; Colbeck & Weaver, 2008; Hammond, 1994;

O'Meara, 2008); personal and professional characteristics of engaged faculty and scholars (Antonio, et al., 2000; Hammond, 1994; Vogelgesang, et al., 2010); and the environment that is conducive to and encouraging of faculty engaged scholarship (Abes, et al., 2002; Holland, 1997). Three faculty development studies used a scaled competency assessment developed by the Campus Community Partnerships for Health (CCPH) to measure pre- and post-intervention improvement of the abilities and knowledge of community-engaged scholarship (Blanchard, et al., 2012; Jameson, et al., 2012; Jordan, et al., 2012). Beyond these limited studies, much less is known about how the systemic engagement models are actualized or the competencies of engaged faculty needed to implement these models (McNall, et al., 2015; Tonkin, 2011). In two overviews of the research on engaged faculty, gaps in understanding have been noted in how best to prepare faculty for global engagement (Tonkin, 2011) and in knowledge of how "faculty member[s] acquire and use the capacity to conceptualize and implement service learning" (Chism, Palmer & Price, 2013, p. 198).

Educators, community partners, students, and other university and community stakeholders need to understand more about the dimensions and processes of global engagement and the requisite capacities of engaged scholars that result in strengthening the efforts toward positive social change or sustainable community development in global communities. For the purposes of the present study, I am interested in the combination of beliefs and attitudes; experiences and interactions; and knowledge, skills, and methods of engaged scholars that leads to sustained and effective global engagement. This knowledge will identify areas for faculty development and training on collaborative

inquiry methodologies, partnership development and relationship building, and other personal and epistemological attributes of engaged scholars and practitioners themselves.

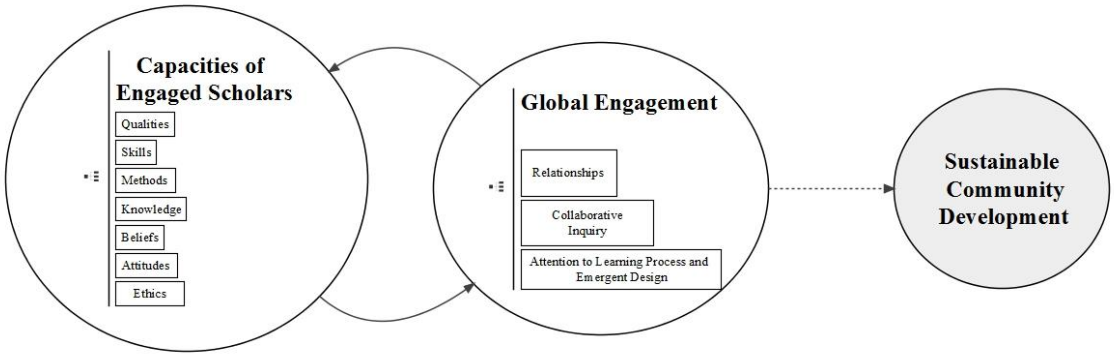
Conceptual Framework

A systemic approach to engagement is seen as essential to effect long-lasting social change (Fear, et al., 2006; McNall, et al., 2015). A systemic approach can be contrasted with an isolated impact approach, which seeks to implement a solution to a narrowly defined problem. Systemic engagement (McNall, et al., 2015) or critical engagement (Fear, et al., 2006) seeks to address issues by using systems thinking or holistic approaches; focus on community-centered concerns; collaborative inquiry, such as community-based participatory research or collective learning approach; create equitable and sustainable relationships and partnerships; focus on ongoing learning or meta-learning; engage in epistemic learning or perspectives; and take a comprehensive approach to complex issues. The people who engage in a systemic approach need specific capacities to handle this work (McNall, et al., 2015). I believe the work of global engagement hinges upon these capacities of engaged scholars to develop successful, long-term relationships and partnerships with the community in collaborative ways that promote emergent design and ongoing learning to achieve progress toward sustainable community development.

The Conceptual Model of Engagement for Sustainable Community Development (see Figure 1.2 below) illustrates the relationships between the people, their capacities, global engagement and highlighted components, and sustainable community

development. For the present study, I will focus on identifying the engaged scholar capacities that facilitate these three components of global engagement.

Figure 1.2 Conceptual Model of Engagement for Sustainable Community Development



Statement of Purpose

The purpose of the present study was to understand the capacities of engaged scholars involved with global engagement. The present study also sought to discover the theory of change in global engagement. Using grounded theory design, the study explored the nature of global engagement and the process by which global engagement contributes to sustainable community development in developing world communities. *Global engagement* is defined as a set of research, outreach, and service activities and actions that are long-term and ongoing, occur across cultural and/or national borders, and involve a mindset and skillset that promote shared meaning-making and power *with* (Rowlands, 1997) community members, students, and faculty.

Guiding Research Questions

RQ1: What are the capacities—qualities, skills, methods, knowledge, beliefs, attitudes, and ethics—of globally engaged scholars?

RQ2: How do these capacities relate to dimensions of global engagement?

RQ3: How do the dimensions contribute to a theory of change used in global engagement?

Theoretical Framework

The theoretical framework informs the conceptual model (Figure 1.2 above) regarding the major theories and constructs at work in global engagement. The theoretical underpinnings of the conceptual framework of the present study include elements from social learning theory and experiential education theory, critical consciousness theory, and relational accountability.

Social Learning Theory. The theoretical framework that undergirds the present study is generally located in social learning theory, where learning is seen as a process and product of participation and interaction in a social setting (Bandura, 1986; Fear, et al., 2006). More specifically, learning in community with others is seen as essential to the process and product of engagement, social change, and community development. Moreover, the construct of development or change, is viewed as "collective learning experience" including "learning about different understandings of improvement, as collective inquiry into what constitutes the good life and sensible ways of getting there" (Pieterse, 2010, p. 191). In conceptual framework of the present study, engaged scholars

are seen to develop capacities for global engagement by engaging with others—students, community members, and community leaders—in a social learning process.

Experiential Learning Theory. Social learning theory is also connected to experiential learning theory**.** Several 20th century educational philosophers and scholars, such as John Dewey, Kurt Lewin, Paulo Freire, and Carl Rogers, placed experience as central to the learning process, and their work contributed to the development of the experiential learning theory (Passarelli & Kolb, 2012). Saltmarsh (1996) traces the foundations of experiential learning to the philosophy of John Dewey, who wrote education "is not a means to living, but is identical with the operation of living a life" (Dewey, 1916, p. 353, as cited in Saltmarsh, p. 14). Also, Dewey defined education through experience and reflection on that experience:

> It is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience. The increment of meaning corresponds to the increased perception of the connections of the activities in which we are engaged (Dewey, 1916, p. 82-83, as cited in Saltmarsh, 2009, p. 15).

Experiential learning theory defines learning as "the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience" (Kolb, 1984, p. 41). The experiential learning cycle, compiled by Kolb (1984), begins with a concrete experience, which is then analyzed through observation and reflection on the experience. The reflection leads to a new understanding or new knowledge about the experience that can be tested in the world. The cycle then repeats with further reflection and learning. In the

conceptual framework of the present study, engaged scholars develop and strengthen their competence in global engagement through learning from experience.

Critical Consciousness Theory. Working for social justice and transformation is embedded in global engagement. Paulo Freire developed critical consciousness theory, or liberation theory, based on the philosophy of Marx, Engels, Mao, Buber, Fromm, and others. Conscientization is the process of learning to "perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (Freire, 1970, p. 17). Freire developed a framework for education for social change based on problem-posing education and the process of conscientization in *The Pedagogy of the Oppressed* (1970) and later writings. Problem-posing education repositions the teacher as a facilitator rather than a depositor of knowledge. Freire believed "education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers *and* students (Freire, 1970, p. 53, *italics in original*). Freire's ideas transform the way knowledge is viewed, who holds knowledge, and who makes knowledge. He writes, "Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other" (p. 53). In the conceptual framework of this study, engaged scholars partner with community members and students in ways that redefine who gets to produce knowledge.

Responsible Well-Being and Relational Accountability. Finally, global engagement necessitates solidarity and reciprocity. In the present study, two constructs help explicate achieving solidarity and reciprocity. The first, responsible well-being,

developed by international development theorist and practitioner, Robert Chambers, (1997) contains five essential concepts and principles: well-being, or the personal experience of good quality of life, and the objective of development; livelihood security, through which persons have access to adequate resources to meet their basic needs on a long-term basis; capabilities, which refers to the abilities of people that may be developed and are the means to well-being and livelihood security; equity, the principle that all considers rights, equality, and the poor and vulnerable first; and sustainability, "means that long-term perspectives should apply to all policies and actions, with sustainable well-being and sustainable livelihoods as objectives for present and future generations" (Chambers, 1997, p. 1748-1749).

To achieve responsible well-being, Chambers states "it is then especially individuals who are powerful and wealthy who have to change. To facilitate this change, Chambers urges the use of a "pedagogy of the non-oppressed," by which he means a method of training practitioners and scholars to develop attitudes and behaviors that allow them to perceive and act differently, including:

> "a) how to facilitate personal change and self-critical epistemological awareness;…
> b) how to enable those with power and wealth to think through and recognize the effects of their actions and non-actions;…
> c) how to enable those with more wealth and power to welcome having less" (1997, p. 1750-1751).

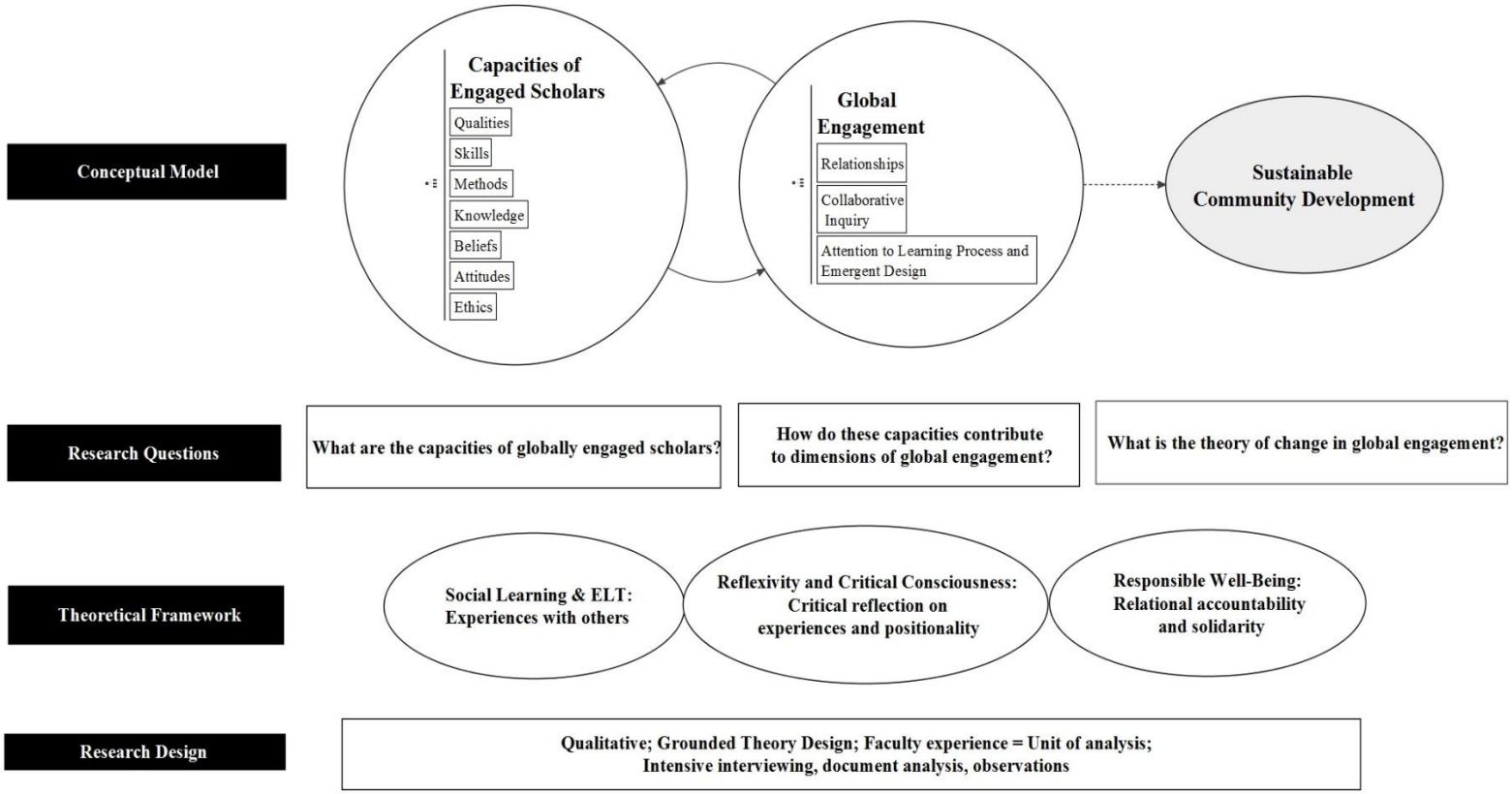
These attitudes and behaviors relate directly to reducing consumption in the developed world to contribute to sustainable development for all.

The second construct, relational accountability, comes from Indigenous research methodologist, Shawn Wilson (2008). Relational accountability includes respect,

reciprocity, and relevance, and is an essential part of the collaborative inquiry process. Respect is operationalized to include a deep understanding of culture and ethnorelativism. From the vantage point of ethnorelativism, value is placed on all means of sense making in the world, and one way is not privileged over another. Furthermore, attention must be paid to maintaining confidentiality, abiding by the community's wishes, keeping sacred what should be kept sacred, and creating space for community to review the data or findings, and allowing for their modification or input. Respect in this form requires "listening intently" as Steinhauer notes (in Wilson, 2008, p. 58).

In sum, engaged scholars are learning in community with others and through experiences especially with people different from themselves, critically reflecting on that learning and those experiences to come to a more critical understanding of the world. Throughout this process and because of this process, engaged scholars develop and operate from a stance of relational accountability and responsible well-being, which considers the well-being of all. Below in Figure 1.3 the conceptual framework of the present study is represented graphically.

Figure 1.3 Conceptual Framework of Global Engagement for Sustainable Development



Limitations and Delimitations

As a qualitative investigation, the present study is limited to the set of perceptions and ideas expressed by the selected study participants. The study is limited by my ability as a researcher to develop interview protocols and questions that elicit participation and insights of the study participants and by the willingness of the participants to share their insights into global engagement. Furthermore, in qualitative research, the results are limited to the experiences and contexts of the participants and are limited in transferability. The study participants were delimited to individuals with several years of experience with global engagement as defined through the literature. Furthermore, the study is delimited to global engagement from a U.S. based perspective in the context of American higher education. This perspective is aligned with the development of the notion of engagement from a particular cultural, social, and political stance, as compared to developments of and perspectives on engagement in other regions or countries (see Erasmus, 2011; Espenschied-Reilly & Iverson, 2014; Hatcher & Erasmus, 2008).

Definitions

The following definitions operationalize major terms in the present study.

1. *Engagement* signifies a range of faculty work that emphasizes a partnership with a community to apply professional and academic knowledge to community-identified needs and that can include various and integrated roles and outcomes: teaching (service-learning, community-engaged teaching); research (participatory action research PAR, community-based participatory research CBPR); and service/outreach (community

service, service-learning, activism, advocacy). *Global* signifies an interaction between two or more distinct groups of people: distinctions are cultural, geographic, linguistic, economic, historical, social, and may include crossing international borders.

2. *Engaged Scholar* signifies a faculty member who approaches his or her work as engagement and focuses on working with a community. Engaged scholars may present an integrated perspective to their teaching, research and service roles in their institution.

3. *Service-learning* refers to a teaching method and activity that combines course content, community-based service activities, and critical reflection to deeply engage with course material and real-world concerns. The emphasis is on community-identified issues and reciprocal or mutual benefit for all participants, students, faculty, and community members alike. *International service-learning* adds to service-learning elements of intercultural and global socio-political and historical understanding of community concerns.

a. *Global service-learning* versus *International service-learning.* The terms *international service-learning* and *global service-learning* are differentiated by some authors to refer to different mindsets toward the nature of the work. *Global* is seen to signify processes and structures that affect all people regardless of national borders; whereas *international* is seen to imply more separation of processes and structures between nations (Longo & Saltmarsh, 2011). For the purposes of the present study, both research on international service-learning and global service-learning will be included. However, *global service-learning* more aptly reflects the reciprocal and two-directional relationships of global engagement.

4. *Social Change* signifies structural and significant change to a community's political, economic, and social structures to lead to improved well-being for members.

5. *Theory of change* refers to the assumptions, goals, actions, processes, and outcomes believed to be central to improving the well-being of a community or achieving long-term community goals.

6. *Sustainable Community Development* signifies change in a community that significantly improves their well-being, contains elements that ensure the change is lasting, does not affect the ability of future generations to meet their needs nor does it negatively affect other members of the global community.

Assumptions

The present study contains several assumptions. First, it is assumed that global engagement contains the fundamental notion of two-directionality. Second, it is assumed that participants in the study have developed specific capacities that directly influence their success in global engagement and that they can articulate those capacities. Finally, it is assumed that global engagement plays a positive role in sustainable community development.

Significance of Study

Global community engagement and international service-learning are increasingly incorporated into many departments and disciplines in higher education. These projects and programs are usually conducted in marginalized or resource-poor communities around the world that have already had experience with international development in

various forms with various agendas, both visible and hidden. With the emphasis on reciprocity and community agency, global engagement may help to add to alternative models for international community development (Crabtree, 2008; Kiely & Swords, 2010). The present study explored global engagement to add to the general knowledge regarding achieving good change in communities around the world. This study hopes to also provide community organizations and community members the ability to make informed decisions when they are choosing to partner with universities.

Chapter Summary

The purpose of the present study was to understand capacities of engaged faculty involved in global engagement. While faculty motivations for involvement in engagement are fairly well documented in the extant literature, the knowledge, skills, and attitudes of faculty who are involved in global engagement are less explored. These knowledges, skills, and attitudes, however, contribute greatly to the success of the global engagement and partnerships in development communities worldwide and toward efforts of sustainable community development. The next chapter reviews the extant literature on faculty engagement, capacities, and research methods used in studies on faculty engagement.

LITERATURE REVIEW

Introduction

Global sustainable development goals require international and interdisciplinary collaboration based on inclusive methods of inquiry and problem-solving. The scholarship of engagement reframes inquiry and problem-solving as fundamentally two-directional, where all parties involved in the inquiry may be influenced by the social change. Global engagement, or engagement that involves collaborators across national, social-economic, and cultural borders, requires that roles of researcher and community member be re-defined as collaborators in inquiry, as compared to a researcher-client relationship. The purpose of the present study was to understand the capacities of engaged scholars involved with global engagement. The present study also sought to discover the theory or theories of change that inform global engagement.

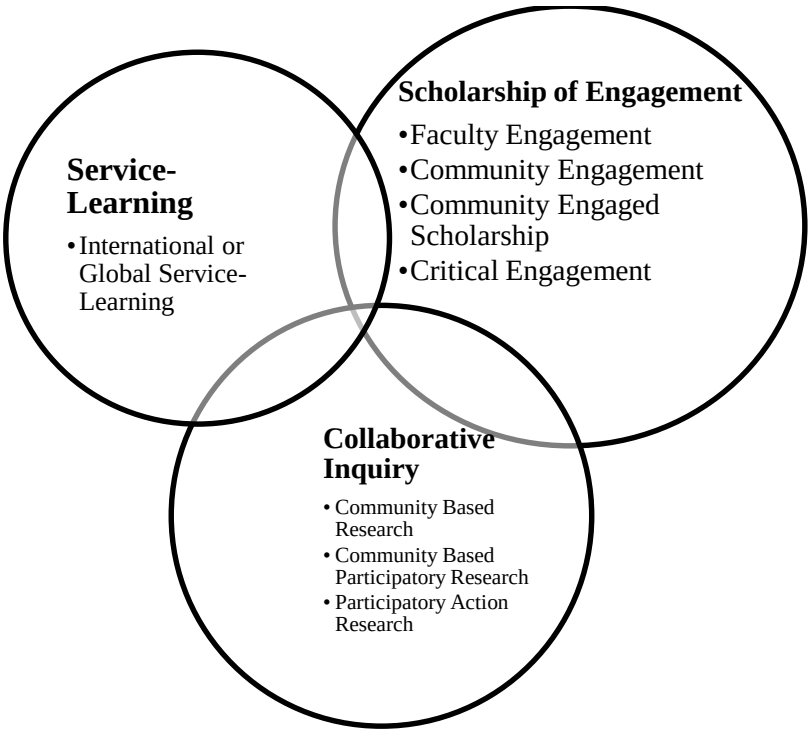
The purpose of the review of the literature is (1) to situate global engagement in the historical, political, and social context; (2) to understand what is known about global engagement and its components; and (3) what is known about engaged scholars. The literature review also serves to locate the present study within the empirical literature and to understand how the present study contributes to filling a gap in knowledge about global engagement (Ravitch & Riggan, 2012). In other words, the literature review seeks to answer the question: What do we need to know about how capacities of engaged scholars influence components of global engagement that, in turn, may contribute to sustainable community development? Finally, the review of the literature presents and evaluates the methodological approaches used to understand engaged scholars and global

engagement and how the method of the present study contributes to the methodological approaches taken to understand global engagement.

Criteria for Selection of Literature

The reviewed literature was selected from the research on engagement, which includes engaged scholarship, participatory research or collaborative inquiry, and service-learning with an emphasis on international or global service-learning. I focused the review on empirical studies of engaged scholars, faculty learning and development, community impact, partnerships, and process of collaborative inquiry. Two journals contain the significant amount of the empirical and theoretical research on the scholarship of engagement and service-learning: *Michigan Journal of Community Service Learning* (1994 – present) and the *Journal of Higher Education Outreach and Engagement* (1996 – present). Additionally, three volumes have recently been written to advance research on service-learning and community engagement in the Indiana University-Purdue University Indianapolis (IUPUI) Series on Service Learning Research: *Volume 1 – International Service Learning: Conceptual Frameworks and Assessment* (2011); *Research on Service Learning: Conceptual Frameworks and Assessment: Volume 2A Students and Faculty* (2013); and *Volume 2B Communities, Institutions, and Partnerships* (2013).

Figure 2.1 Map of Areas of Literature Reviewed



Historical and Intellectual Developments

The underlying principles of engaged scholarship and teaching (service-learning) in higher education in the United States are applied research and practical service for the community, education for a democratic citizenry, and education for the public good and for social change. These principles can be traced to several historical events and intellectual developments in the late 19th and 20th centuries, which provide the socio-political foundations for scholarship of engagement in particular: 1) the establishment of the land-grant universities, the Wisconsin Idea, and the legacy of these events; 2) the philosophies of progressive education and pragmatism; 3) the Truman Commission of 1946 and the renewed debate about the civic purpose of higher education; 4) the Civil

Rights Movement of the 1960s, the establishment of the Peace Corps (1961) and the War on Poverty (1964) and the social justice movement; and 5) Campus Compact, National Service and the institutionalization of civic engagement.

The Land Grant Legacy

Central to scholarship of engagement is the component of applied research, or applying the knowledge gained in a higher education setting to real problems of real people. The Morrill Acts of 1862 and 1890 and the Hatch Act (1887) contributed to States' efforts already underway to formalize and fund a connection between colleges and universities and the practical arts of agriculture, mining, mechanical engineering, and military (Thelin, 2004; Johnson, 1981/2007). The legacy of land-grant acts has greatly influenced American higher education in a number of ways: by focusing the university's business on scientific research and its application (Johnson, 1981/2007); by establishing the university's connection to the community through extension activities, especially in home economics, agriculture, and civic education (Thelin, 2004); and by solidifying the tripartite mission of universities as research, instruction, and service (Johnson, 1981/2007). These influences legitimized and even demanded strong university-community partnerships that characterize engagement.

Several modern reports illustrate how the land-grant legacy is marked as central to civic engagement and in contrast to a traditional academic paradigm. In the Wingspread Conference Statement (2004), *Calling the Question: Is Higher Education Ready to Commit to Community Engagement?*, the authors describe "service to society as a fulfillment of its democratic mission" as "core to the founding purpose of the land-grant

universities established by the Morrill Act of 1862" (Brukhardt, p. 7), although some higher education scholars view the purpose in more pragmatic terms of Western settlement (Thelin, 2004). Similarly, Ernest L. Boyer's pivotal essay, "Creating the New American College," refers to the land-grant acts as a "move toward practicality" (1994, p. 1). Both of these writings reference "The Wisconsin Idea," which also provides a historical foundation for engagement.

The model of higher education known as "The Wisconsin Idea" refers to a set of activities, a philosophy, and actions that the University of Wisconsin (Madison) engaged in under the leadership of John Bascom, Robert La Follette (later the governor of Wisconsin), and Charles Van Hise around the turn of the 20th century. Bascom and his protégé, Van Hise, encouraged the idea of service to the state, both in the training of civil servants and also in bringing scientific innovations to the community. In 1909, Lincoln Steffens observed in an article in *The American Reader* how the professors at UW Madison in the practical service to the community applied knowledge from the community back in the classroom, embracing a larger understanding of knowledge and ways of knowing that also characterizes engagement.

Pragmatism and the Nature of Knowledge

During the same time of the Wisconsin Idea, pragmatism emerged as an alternative paradigm of knowledge and knowing that supported the development of experiential learning theory and progressive education (Lui, 1995; Elias & Merriam, 1995). In the education sphere, pragmatism understands knowledge as "not discovered by penetrating into the objective essence of reality and representing it accurately" but

"created through conversation in which persons with interests and needs attempt to justify knowledge claims state in languages with particular norms and meanings" (Lui, 1995, p. 9). John Dewey, who some consider the intellectual founder of service-learning, based his educational philosophy on pragmatism and on the idea that "the individual engages in the world and brings meaning into existence" (Saltmarsh, 1996, p. 15). This conceptualization of knowledge also encourages experimentalism, which Dewey discussed in his work, *Experience and Education* (1938). The intellectual movements of progressive education, pragmatism, and experientialism form a foundation for the principles of service-learning and are taken up by two influential educators working in civic engagement and education for social change: Miles Horton and Paulo Freire.

The Civic Purpose of Higher Education

Throughout the history of American higher education, an ongoing debate about the purpose of higher education reveals a political tension between viewing higher education as *training* for increasingly specialized professions and seeing higher education as a means to the *development* of an informed and democratic citizenry (AACU, 2012). In the aftermath of World War II, public opinion on higher education in the United States swung to the side of developing citizens for participation in democracy and for global citizenship, influenced by the Truman Commission report and the Harvard Redbook (Freeland, 1992/2007). The Truman Commission Report (1947) had set out a list of national priorities for higher education including an explicit call for education for a "fuller realization of democracy," for "international understanding and cooperation," and for "the application of creative imagination and trained intelligence to the solution of

social problems and to the administration of public affairs" (p. 761). In addition, the Harvard Redbook influenced reforms of undergraduate curriculum toward producing "responsible human being[s] and citizen[s]" (Freeland, 2007, p. 603).

Civil Rights and Social Justice Movement

During the 1950s and 1960s, several landmark events occurred that shaped the nature of engagement on American campuses. The trend toward education for the public good and social change was further solidified by the Civil Rights Movement, student activism, and the establishment of the Peace Corps by President Kennedy in 1960 and of VISTA (Volunteers in Service to America) in 1965 by President Johnson. By the late 1960s, the term "service-learning" was first used to describe the method of incorporating service into a college curriculum (National Service-Learning Clearinghouse, 2008). Then in 1969, pioneers of service-learning held the first service-learning conference in Atlanta and recommended that colleges and universities incorporate service-learning into curricula and programs by offering credit, partnerships between government, universities, and private organizations offer opportunities for students to serve, and collaborative efforts between students, institutions, and organizations manage service-learning programs (National Service-Learning Clearinghouse, 2008).

Campus Compact and National Service

After the surge in student activism in the 1960s, historian Philip Altbach describes a decline in student civic engagement during the 1970s, 1980s and 1990s and an overall return to the viewpoint of higher education as a private benefit rather than a public good (1997/2007). Several studies on college students recorded declines in altruism, more

focus on economic gains, and a declining interest in civil responsibility (Astin, 1998; Boyer, 1994). In response to these trends, a group of 620 college and university presidents formed Campus Compact in 1985 with the mission of "promoting institutional goals to help students develop the values and skills of citizenship through community service" (Antonio, Astin, & Cress, 2000, p. 374). Campus Compact represents a national collegiate movement to institutionalize engagement and now records more than 1,100 member colleges and universities, which accounts for a quarter of higher education institutions in the U.S. (Campus Compact, 2012).

During the late 1980s and 1990s, the civic engagement movement and service-learning gained ground through increasing in private and public funding. In addition to Campus Compact, several foundations funded reports, meetings, and conferences on renewing the civic mission of higher education. The Kellogg Foundation provided support for the Wingspread conferences which produced the Principles of Good Practices of Service-Learning (1989) and the *Wingspread Declaration on Renewing the Civic Mission of the American Research University* (1999). The Kellogg Foundation also supported the production of *Returning to our Roots: Reports of the Kellogg Commission on the Future of State and Land-Grant Universities.* In 1990, the Carnegie Foundation for the Advancement of Teaching supported Boyer's *Scholarship Reconsidered*, which called for a "new paradigm of scholarship, one that not only promotes the scholarship of *discovering* knowledge, but also celebrates the scholarship of *integrating* knowledge, of *communicating* knowledge and of *applying* knowledge through professional service" (Boyer, 1994, p. 4, italics in original). The federal government created the Office of National Service (1990), the National and Community Service Act of 1990, Learn and

Service America, the National Service-Learning Clearinghouse, Americorps, and finally, the Corporation of National and Community Service.

Today, the institutionalization of engagement is seen on campuses across the United States in the form of centralized community engagement offices, service-learning embedded in graduation requirements and/or curricula, and engagement as a key component of institutional mission statements. Since 2006, engaged institutions may be formally recognized by the Carnegie Community Engagement Elective Classification. However, the debate between the private benefit and the public good of higher education continues to shape activities and priorities of higher education. This curricular tension can be seen in a division among practitioners of service-learning pedagogy—some approach service-learning as a practical means for engaging students in current disciplinary issues while performing valuable community service, and others view service-learning pedagogy as a means of developing citizens engaged in active and democratic social change (Mitchell, 2008).

Engagement in International Settings

Creating international opportunities for college students is a lasting trend among post-secondary institutions. The internationalization of higher education stems from concerns relating to three main perspectives. The first is pragmatic and economic—globalization demands a more complete understanding of the world, foreign languages, international relations, and diverse cultures and, in order to compete in the global economy, the United States must educate its youth to these ends (Knight, 2006). The second perspective recognizes the importance of international competencies in the 21st

century workplace but focuses on the student's acquisition of these skills for his or her own good, rather than for the national good. Students must have opportunities to gain intercultural and international competencies as part of their post-secondary education to apply to this new marketplace (Knight, 2006).

The final perspective focuses not on job skills but rather on civic responsibilities needed in an increasingly global landscape. This perspective describes a 21st century liberal education, in which learning outcomes include world-mindedness and the acquisition of intercultural competencies in order to encourage the development of global citizens (Annette, 2002; Banks, 2004; Bennett, 2008; Hartman & Kiely, 2014; Kehl & Morris, 2007/8; Longo & Saltmarsh, 2011; Noddings, 2005). Annette (2002) argues that, through international service-learning and engagement, "universities can play a key role in developing networks for a global civil society and global citizen action. This will enable students to develop both an understanding of globalization and an intercultural understanding of community development across national and regional boundaries" (p. 91). It is this third perspective that pertains to the area of global engagement. In the next section, I will describe the current state of understanding about individual and institutional factors that motivate engaged scholars.

Institutional and Individual Motivators in Engagement

Conceptual Models of Faculty Engagement

Several conceptual models that describe the faculty engagement have been advanced in the literature. Two of these concern factors in faculty motivation for engagement (Colbeck & Weaver, 2008; O'Meara, 2013), and the third describes the

relationships between institutional, professional, and personal dimensions of faculty engagement (Wade & Demb, 2009). Using a qualitative design and cross-case analysis of 12 faculty, Colbeck and Weaver (2008) analyzed engaged faculty motivations through the lens of motivation systems theory, which considers individual characteristics, goals, capability beliefs, context beliefs, and emotions as factors of how pervasive and integrated their public engagement. In comparison to more simplistic intrinsic/extrinsic motivation analyses, using a systems framework, they found a complex interaction between an interdisciplinary professional identity, multiple goals, and social support from departments and peers led to more pervasive and integrated public engagement. Capability beliefs are of particular interest to the present study. These beliefs are "evaluations of whether one has the skills to attain a goal" (Colbeck & Weaver, 2008, p. 11). These beliefs are associated with self-efficacy, which is developed by evaluations of prior experiences and outcomes (Bandura, 1986). In their study, Colbeck and Weaver (2008) found that faculty with strong capability beliefs and neutral or variable context beliefs were most motivated to continue their work in public scholarship.

In a synthesis of the research on faculty motivations for service learning and engagement, O'Meara (2013) proposed using Astin's (1993) Input-Environment-Output student learning model and theory of change to illustrate the interaction between the individual, institutional, and environmental characteristics that contribute to faculty motivation for engagement. This model considers the inputs, processes, and outcomes that can eventually contribute to additional motivational factors in faculty community engagement. The model shows the varied dimensions of how faculty are encouraged or

discouraged from engagement and the process by which outcomes from their work, including institutional recognition, may lead to further motivation.

Similarly, Wade and Demb (2009) present a comprehensive model of faculty engagement (FEM) based on a review of the empirical literature. Their model contains the institution dimensions, professional dimensions, and personal dimensions that interact to increase or decrease faculty engagement. All of these models show the complexity of the interactions between factors that may encourage or discourage faculty engagement behaviors. Of concern to the present study, faculty capacities for engagement are developed within these personal, professional, and institutional contexts, and the development of capacities is influenced by experiences that faculty have within these contexts. Below I elaborate on research regarding the institutional factors, and the individual and professional characteristics of engaged scholars, especially in the context of global engagement.

Institutional Factors

Global engagement is influenced by the environmental and institutions factors that affect both the level of faculty engagement and faculty research and/or travel abroad. Despite gaining traction in recent years, both the scholarship of engagement and international experiential education and/or research are often viewed as supplemental at best to the central mission of the institution. At one institution, Kiely (2012) found that global service learning was perceived by faculty as marginal to the core curriculum. The institutional characteristics such as the mission and vision (O'Meara, 2002; Bringle & Hatcher, 2002); infrastructure such as service-learning/community engagement offices

and/or international offices (Antonio, Astin, & Cress, 2000; Ward, 2002, 1998); funding and strategic budgeting processes (Holland, 2005; Ward, 1998) are associated with increased support for engagement, both domestic and international. Funding from grants and foundations can also serve to re-direct research and scholarship into a more engaged arena (Moore & Ward, 2008). Institutional processes of internationalization may lead to increased support for institutional, faculty and student activity across national borders as well (Altbach & Knight, 2007).

Both domestic or international community engagement and service may not fit into traditional promotion and tenure processes (Moore & Ward, 2008; McKay and Rozee, 2004). In a qualitative analysis of promotion and tenure documents, Moore and Ward (2008) found that faculty utilized four strategies to present their engaged work within their P&T dossiers: within the traditional definitions of faculty work: teaching, research, and service; as a means of integrating their roles; as essential to the public work of the university; and as a tool to educate readers on the scholarship of engagement. They recommend further research in the area of how faculty document their engaged work in the context of their institutions. Blanchard, et al. (2009) developed a set of competencies for engaged scholars based on the Kellogg Community Health Scholars Program largely to counter the expressed view that community-engaged scholarship does not fit into the promotion and tenure processes. Blanchard, et al.'s (2009) set of competencies will be discussed in more depth below, as will other research on this set of competencies.

Faculty reward systems are seen to influence decisions to conduct engaged scholarship (Bloomgarden & O'Meara, 2007; Colbeck & Michael, 2006). Colbeck

(2002) describes three main tools to evaluate faculty work—the workload surveys, annual reports, and faculty tenure dossiers—as structurally separating the teaching, research, and service functions. However, her detailed observations of English and physics faculty found significant overlap and integration of the roles (Colbeck, 2002). Colbeck recommends institutionalizing the integration of faculty work to increase accuracy of productivity and inspire more creative applications of each role (2002). Bloomgarden and O'Meara (2007) found that faculty at a highly engaged private college expressed three points of view on the connection between research, teaching and community engagement: integrated, "if only"—a desire for integration, and non-integrated views. Most of the faculty interviewed (*N*=29) expressed a desire for integrating their community engagement with teaching and research goals, but had not achieved that yet. However, many of the faculty expressed a belief that integration would assist them in all their faculty duties and help achieve life-work balance too.

Other influences on faculty engagement include discipline-specific objectives, socialization, and teaching goals (O'Meara, 2013). Several large quantitative studies have found that, whereas personal commitment greatly influences the individual choice of engaged scholarship, faculty in the service or care-giving fields, such as education, health professions, social work, and forestry/agriculture, are more likely to use engaged scholarship or service-learning methods (Abes, Jackson, & Jones, 2002; Antonio, Astin, & Cress, 2000; Astin, Vogelgesang, Misa, et al., 2006; Vogelgesang, Denson, & Jayakumar, 2010). In terms of pedagogy, many faculty who use service-learning or community-based research consider the role it plays in teaching and learning as one of the most compelling reasons to implement it. Hammond (1994) concluded that the

faculty in her study (*N*=130) who implemented service-learning were motivated by curricular concerns, such as "bring[ing] greater relevance to course materials" and "encourag[ing] self-directed learning" (p. 24). Similarly, O'Meara (2008) found faculty engagement in community service to be highly motivated (94%) by reasons of facilitating student learning and growth. In international engagement, numerous case studies and program evaluations can be found in the empirical literature investigating the student learning outcomes of international community engagement and service-learning, highlighting the teaching and learning focus, especially from a U.S. perspective (Tonkin, 2011).

Individual Characteristics

In addition to the models and studies above, other studies probe the individual and personal characteristics of faculty involved in engagement. In domestic settings, faculty who use community service-learning pedagogy have been found to be more like to be faculty with traditionally less representation and status in higher education: female, of lower tenure status, and of color (Antonio, Astin, & Cress, 2000). In the same study, these faculty were found to be committed to community service because of personal values—altruism and community- and service-orientations (Antonio, Astin & Cress, 2000). Antonio, Astin, and Cress's (2000) study used the large data set, the faculty study of the Higher Education Research Institute (HERI) which, while providing a broad overview of trends in engagement, lacks nuanced definitions within the larger category of engagement and outreach (O'Meara, 2013). The large datasets also do not differentiate between domestic and international engagement.

Research is just emerging on faculty experiences with international engagement and service-learning. In 2012, Kiely presented preliminary findings from a qualitative study on faculty motivations and experiences in global service-learning at the International Association of Research on Service Learning and Community Engagement (IARSLCE). He found that motivations for faculty use of global service-learning pedagogy were similar to domestic instances, including deep commitment to human rights, justice, dignity, equality and social change. He noted that personal experience in service abroad also influenced their choice. The institutional environment however may be less supportive, due to risk management rules and regulations. In her dissertation study on faculty in global service-learning, Arends (2014) also found that faculty emphasized the ability to effect change, both within students' perspectives and as a means of improving the well-being of communities, as essential to why they choose to do international service-learning.

In a quantitative dissertation investigation of physical therapy faculty who engaged in international service learning, Audette (2011) found older, more experienced faculty who had a professional viewpoint on teaching more likely to use ISL. This finding coincides with research on faculty who are likely to view the methods as a means of teaching the professional competencies (Hammond, 1994; Haq et al., 2000; Green, et al., 2011). In qualitative dissertation, Viers (2003) looked at the broader notion of faculty international engagement among seven faculty members. Among these faculty, he found international engagement inspired by experiences and the personal commitment that they brought with them to the faculty positions. Like Kiely (2012), Viers also found structural barriers to international engagement were perceived to be largely institutional.

Research on Capacities of Global Engaged Scholars

Personal commitments and prior experience have been observed as influencing faculty choice of international or global engagement, but exactly what skills, knowledge, beliefs, attitudes, and behaviors it takes to be a global educator are less understood (Tonkin, 2011). As Tonkin (2011) writes, "just because a faculty member has been a Peace Corps volunteer, traveled extensively in a country, or collaborated with international scholars does not necessarily provide the requisite knowledge to design an ISL course or program" (p. 210). In the following section, I will first review and contextualize three studies on competencies of community-engaged scholarship. Then, I will summarize the skills, knowledge, and beliefs that have been identified within the literature as important to the scholarship of engagement, both in teaching (service-learning) and research (community-based participatory research).

Competency Studies

In the mid-1990s, shifts in assessment in higher education began to emphasize looking at more direct measurements of student learning or demonstration of specific competencies (Voorhees, 2001). To date, research on competencies and competency-based learning is found most prevalently within the medical teaching fields, such as nursing and physician training, and human resource management research. However, assessing the acquisition of certain competencies has also been applied to faculty development programs (Blanchard, et al., 2009). As part of the large, multi-university program, the Community-Engaged Scholarship for Health Collaborative, participants adapted a set of ten "skills-based competencies" originally set forth by the Kellogg

Community Health Scholars Program, by adding one competency specific to writing articles on community-engaged scholarship (CES) for peer-reviewed journals and three referring directly to the review, promotion, and tenure process (Blanchard, et al., 2009, p. 52-53; Kellogg Health Scholars Program, "Competencies" ¶3). While the authors describe including a "more abstract set of attitudes and values for faculty pursuing CES," none of the fourteen competencies assessed directly refer to attitudes or values (Blanchard, et al., 2009, p. 50).

Three studies use the set of fourteen competencies as a starting point for measuring faculty development in CES. Blanchard, et al. (2012) asked faculty participants to self-assess their level for each of the competencies from none to advanced at the beginning of the two-year faculty development program, and then to repeat their self-assessment at the end. At the time of publication, one cohort had completed the second year and reported gains in competency. Jameson, et al. (2012) adapted the assessment instrument of the Blanchard study and another instrument developed by the University of Michigan team (unpublished) by adding several items and splitting some competencies into separate items. This study also used a pre-post-then design, which helps corrects for pre-intervention bias on the self-rating. Lastly, Jordan, et al. (2012) also used the set of competencies related to skills and knowledge of CES, as well as other tools such as self-reflection, to evaluate a faculty development program.

The goal of each of these studies was to evaluate development of individual growth in knowledge and skills around community engaged scholarship through their specific faculty development program. In these specific training contexts, the competencies identified and used for self-assessment are relevant to each individual

participant and can help measure individual change. However, beyond these contexts, the competencies need to be further operationalized. For example, competency four on Blanchard, et al. (2012) instrument is "Ability to work effectively in and with diverse communities" (p.113). The Likert scale was none to minimal, basic, intermediate, proficient, and advanced. It is unclear from the scale what specifically working effectively with diverse communities at a proficient or advanced level is. The Jordan, et al. (2012) instrument contained more specificity in the Likert scale for each item. For skills-based items, the scale was "0 = no skill; 1 = basic skills; 2 = intermediate skills; 3 = can communicate and teach effectively about practice; 4 = can effectively contribute to a practice domain; [and] 5 = can create broad practice innovations and disseminate them" (p. 91). These options help to clarify the differences between "intermediate" or "proficient," for example. In the present study, my goal is to identify the capacities—including qualities, knowledge, skills, beliefs, ethics, and attitudes—for successful global engagement and to describe qualitatively the advanced or proficient level attained by exemplars of engaged faculty. In the next section, I will describe some of the skills and beliefs identified in the literature on global engagement.

Interpersonal and Communication Skills

Community-based participatory research and partnerships with a community require advanced interpersonal skills, including careful use of language, clear communication, active listening skills, collaboration skills (negotiating, problem solving, and conflict resolution), willingness to work with diverse people, and cultural competency (Flicker, Senturia, & Wong, 2006; Minkler & Wallerstein, 2008; Strand et

al., 2003; Stoecker, 2008). In addition to interpersonal skills, managing group dynamics is crucial on international exchanges. Urraca, Ledoux, and Harris (2009) recommended training for faculty in leading and managing groups of students abroad.

For global engagement, intercultural competence is a crucial set of skills. In a model developed by Bennett (2008, p. 19-21) based on Deardorff's (2006) research, intercultural competence can be thought of in terms of the mindset, skillset, and heartset.

Table 2.1 Cognitive, Behavioral, and Affective Aspects of Intercultural Competence

Mindset: Cognitive Competencies	**Skillset: Behavioral Competencies**	**Heartset: Affective Competencies**
Culture-general knowledge	Ability to empathize	Curiosity
Culture-specific knowledge	Gather appropriate information	Initiative
Identity development patterns	Listen	Risk-taking
Cultural adaptation processes	Perceive accurately	Suspension of judgment
Cultural self-awareness	Adapt	Cognitive flexibility
	Initiate and maintain relationships	Tolerance of ambiguity
	Resolve conflict	Cultural humility
	Manage social interactions and anxiety	Resourcefulness

The development of these competencies is seen to occur over time, through interaction with others, and is dependent on the individual (Bennett, 2008; Deardorff, 2008). In addition to facilitating student development of these competencies, the faculty member must also be able to further his or her own development.

Facilitation Skills

Facilitation of Intercultural Learning and Exchange. During cross-cultural and international exchanges, faculty also need to be prepared to facilitate intercultural learning and exchange as well. Immersion alone is not found to have as large of an effect on intercultural development as intentional intervention (Lou & Bosley, 2012). A program that includes intentional intervention contains direct instruction around culture-general items, culture-specific items, and specific intercultural communication skills. In an immersion program, students are immersed in another culture but without direct instruction on intercultural development, such as traditional study abroad programs. These immersion-only students are found to make very little intercultural development growth, as measured by the Intercultural Development Inventory (Lou & Bosley, 2012; Paige & Vande Berg, 2012). Moreover, faculty themselves need highly developed intercultural competence in order to facilitate intercultural development in students (Lou & Bosley, 2012; Bennett, 2008).

Facilitation of Reflection. Facilitation is seen as an essential skill in leading a community-engaged activity (Howard, 1998; Zlotkowski, 1998) and of intercultural development (Lou & Bosley, 2012). During service-learning, both domestically and abroad, reflection, or critical reflection, is viewed as essential to the experiential learning process of service-learning (Whitney & Clayton, 2011). Reflection is embedded in the definition of both domestic and international service-learning. For example, Bringle and Hatcher (2011) definition of international service learning is:

> A *structured academic experience in another country* in which students *(a)* participate in an organized service activity that addresses identified community needs; *(b) learn from direct interaction and cross-cultural dialogue with others*; and (c) reflect on the *experience* in such a way as to gain further understanding of course content, a deeper understanding of *global and intercultural issues*, a broader appreciation of the *host country* and the discipline, and an enhanced sense of their own responsibilities as citizens, locally and *globally* (italics in original, p. 19).

In this definition, crucial learning outcomes are connected to reflection: understanding course content through the experience; understanding global and intercultural issues through the experience; understanding host country; and enhancing an understanding of global citizenship. This reflection needs to be purposeful, organized, and specific (Whitney & Clayton, 2011).

Organizing and facilitating these deep reflective activities falls upon the faculty member, yet faculty report struggles in incorporating reflection into international service-learning (Kiely, 2012). In their case study of an ISL trip to Bolivia, Urraca, Ledoux, and Harris (2009) describe intensive preparation for the faculty leaders in facilitating reflection, including attending several local and national faculty development workshops. In her mixed method ethnographic study of domestic community-based research, Giles (2014) finds a lack of quality in student written reflections. She notes that students reported that they were asked to do personal reflections but they felt that they had "not deepen[ed] their understanding of themselves" (p. 76), which indicated to the researcher that the reflection activity had failed.

Facilitation of Transformation. The idea and ideal of international service-learning and the engaged scholarship is the notion of change, and of perspective transformation (Couto, 2001; Kiely, 2004, 2005). In a qualitative longitudinal study of

ISL sojourners, Kiely (2004) identified three levels of perspective transformation that may occur among student participants in a well-integrated programs with a social justice pedagogy—*envisioning* (exploring previously unconsidered ways of living and working), *transforming forms* (changes in worldview), and the *chameleon complex: re/dis-integration* (trying to adjust to shifts in worldview upon entry). Understanding the form and type of transformation helps the faculty member program supportive elements, such as developing a framework for taking action upon returning home or a post-program course (Kiely, 2004). In her qualitative study of masters' level students in a teacher education program, Berger (2004) outlines three roles for transformational practitioners "helping students find and recognize their edge; being good company at the edge; and helping build firm ground in a new place" (p. 340). As Baker-Boosamra (2006) writes, "with proper guidance, student can learn to critically examine their own place in the world and their relationship to power, privilege and service" (p. 5).

However, the same dissonant experiences that can lead to transformation (Mezirow, 2000; Kiely, 2004, 2005), can also be "unpredictable and come with the risk of potentially disrupting rather than enhancing learning. Thus, the question arises, under what conditions do connecting with others and experiences of dissonance facilitate learning and under what conditions are they likely to interfere with it?" (Giles, 2014, p. 65). Program design and components are an essential factor in transformational learning (Kiely, 2015). Mixed evidence in terms of program design has been found to influence outcomes (Chism, Palmer, and Price, 2013). Regardless, it is faculty who have to be attentive of these factors.

Beliefs of Engaged Scholars

Epistemology. The way faculty understand knowledge and knowledge production greatly influences their choice to use engaged scholarship. Colbeck and Michael (2006) "conjecture that faculty members with solidarity epistemic approaches to academic work are more likely than those with objectivity epistemic approaches to have personal goals that involve students in their research and service in the community" (p. 22). They use the epistemic approaches, or political ways of knowing, of solidarity and objectivity as defined by McAfee (2000), and correspond to positivist and constructivist paradigms.

Beliefs about Educator's Role. Commonly used learning theories and methods in global engagement, such as experiential learning theory, problem-posing education, and education for critical consciousness, recast the role of faculty as one of mentor, facilitator, guide, and co-learner. The new role is in opposition to a traditional faculty role, or counter-normative, (Howard, 1998) and can be in opposition to ways the educator has been socialized into the academy. Passarelli and Kolb (2012) describe a set of beliefs that are necessary to be an experiential educator. They see the fundamental aspects of experiential learning as expressed by four propositions: 1) Educating is a relationship; 2) Educating is holistic; 3) Educating is learning-oriented; and 4) Educating is learner-centered (Passarelli & Kolb, 2012, pp. 149-150). Furthermore, Passarelli and Kolb (2012) elaborate a set of teaching roles that they observe as being enacted by an experiential educator as various times through the teaching and learning process to

accomplish different objectives. These four roles are coach, facilitator, evaluator, and subject expert.

Beliefs about Service-learning. A major critique of international service-learning and community engagement is the emphasis on student learning outcomes, competency development, and/or transformation presents a view of the world as a classroom or laboratory in which students apply classroom theory or "where the American student can learn values or skills that can be transferred to the United States and that student's adult life (Tonkin, 2011, p. 193). The "damaging effect" can be mediated by the notion of reciprocity (Tonkin, 2011; Saltmarsh & Longo, 2011), and also alternative constructions of the meaning of *service*.

Beliefs about Service. Similarly, Peterson (2009) argues that "traditional notions of 'serving' and 'helping' that are inherent to service learning and volunteering can threaten the success" of exchanges between university scholars and students and community members (p. 546). The notion of helping or serving belies an underlying assumption of a "deficit" or "void" that needs to be filled. As Peterson writes, "the paradigm is not meant to disempower but often it does" (2009, p. 546). A fundamental element of service-learning, both domestic and abroad, is the notion of doing *with* the community, not *to* or *for*, the community (Plater, 2011; Ward & Wolf-Wendel, 2000). Ward and Wolf-Wendel (2000) describe ways to help to shift the paradigm from one of charity-oriented to one of change-oriented, such as promoting activities that strengthen connections between students and the community, erase some boundaries between the university and the community by co-teaching classes, recognize issues of power, and

assess and evaluate community outcomes as well as student outcomes. These ideas encourage direct participation of the community in service-learning as partners enacting change rather than as recipients of service.

Furthermore, what constitutes service is problematized and restructured by community members in interaction with faculty and students. Particularly in Latin American communities, solidarity as service is valued more highly by the community participants than are "direct" services of tutoring, construction, or medical assistance. In her case study program assessment of an international service-learning project from the perspective of the community, Baker-Boosamra (2006) found that community participants in El Salvador wanted the students to bear witness and take their experiences home to work for social change. Solidarity more than other actions was the "practice of partnership, focused on collective social action, with the goal of positive social change as a result" (Baker-Boosamra, 2006, p. 6).

Beliefs about Partnerships. Reciprocal partnerships and ways of being are essential to service-learning and community engagement (Camacho, 2004; Crabtree, 2008; Erasmus, 2011; Jacoby, 2003; Porter & Monard, 2001). Jacoby (2003) describes

> service-learning [as standing] in contrast to the traditional, paternalistic, one-way approach to service, where one person or group has resources that they share with a person or group that they assume lacks resources. Reciprocity …eschews the traditional concept of volunteerism, which is based on the idea that a more competent person comes to the aid of a less competent person. (p. 4)

Erasmus (2011) further elaborates on the reciprocal or mutual learning that may occur in ISL projects. An exclusive emphasis on student learning can produce one-directionality in knowledge production. The challenge for ISL programs is to encourage

co-production of knowledge and co-creation of curriculum among students, faculty and community members alike (Camacho, 2004; Bringle & Hatcher, 2011; Erasmus, 2011). Furthermore, as Erasmus (2011) suggests, ISL programs that function in rural, isolated, developing world contexts must be scrutinized through lenses of power relations, history, and hegemony in order to accurately represent the transformation of the community.

Beliefs about Social Change. While the goal of many international community development efforts and organizations are to reduce poverty and increase quality of life in the community where they work by engaging social change, international service-learning experiences for university students may or may not emphasize social change as a key learning outcome. In a qualitative study, Cermak, et al., (2011) found that students returning from short-term international service trips (ISTs) largely valued service over activism and saw raising awareness as the primary means for social change. The students reported negative associations with activism and clear preferences for service or helping people. The authors note that "ISTs are creating a noteworthy ethic for social change but are failing to create understandings of how to enact this change" (p. 15). They conclude that "students wishing to make social change may feel they are caught between a service oriented identity that does not do enough and an activist identity that risks social stigma" (Cermak, et al., 2011, p. 16).

Should the action be local or global? Where is service action most meaningful? Peterson (2009) offers a critique of international service actions that may or may not make meaningful contributions to social change. As her students were told by a human rights worker in Tijuana when asked what they could do to help, "Stay home. Work on

ending your own country's racism, sexism, and imperialism. Globalization is the new imperialism. You help us by staying home and working with your own corporations and government" (p. 549). This tension between acting globally or locally was echoed by the Zapatistas in Chiapas, reported by both Simonelli, Earle, & Story (2004) and Johnson (2014), and is indicative of the community perspective on the nature of social justice and social change.

Assumptions about Development. An influential thinker in development theory, David Korten (1990) argues that voluntary organizations and people working for social change must articulate their theory of development. He writes, "the assistance agency that acts without a theory also runs the considerable risk of inadvertently strengthening the very forces responsible for the conditions of suffering and injustice that it seeks to alleviate through its aid" (Korten, 1990, p. 113). Randy Stoecker (2002) also argues this same point in the context of community-based research. In community-based research, he sees two underlying theories of social change at use, functionalist theory, which assumes that society strives for equilibrium and its members hold similar interests, and conflict theory, which assumes that society "develops through struggle between groups" and is naturally divided along ethnic, class, gender, and other lines (Stoecker, 2002, ¶ 3). Stoecker (2002) notes that organizations will follow one of the theories.

Korten (1990) presents a developmental schematic of non-governmental organizations working on change that considers the organization's beliefs about how social change is achieved, which includes factors such as the definition of the problem,

time frame, scope, actors, role, management and development perspective. The schematic is below in Table 2.2 (Korten, 1990, p. 117).

Table 2.2 Strategies of Development-Oriented NGOs: Four Generations

	Generation			
	First ***Relief and welfare***	**Second** ***Community development***	**Third** ***Sustainable systems development***	**Fourth** ***People's movements***
Problem Definition	Shortage	Local inertia	Institutional and Policy constraints	Inadequate mobilizing vision
Time Frame	Immediate	Project life	Ten to Twenty years	Indefinite future
Scope	Individual or family	Neighborhood or village	Region or nation	National or global
Chief Actors	NGO	NGO plus community	All relevant public and private institutions	Loosely defined networks of people & organizations
NGO role	Doer	Mobilizer	Catalyst	Activist/Educator
Management Orientation	Logistics Management	Project Management	Strategic Management	Coalescing and energizing self-managing networks
Development Education	Starving Children	Community Self-help	Constraining Policies and Institutions	Spaceship Earth*

**"Spaceship Earth" is Korten's term for a worldview which sees the Earth's resources to be finite and the "quality of life of its inhabitants depends on maintaining a proper balance" (1990, p. 68)*

Korten (1990) sees development efforts operating within a generation and growing into another generation, given changes in mission, activities, practices, and assumptions.

Similarly, in engaged scholarship, Marullo and Edwards (2000) challenge the notion that doing the "right thing for the wrong reasons" is acceptable if the action arguably will benefit the community. Instead, they argue that the underlying motivations

and assumptions of engaged work must be interrogated and aligned with correct values, because "charity work that is not guided by social justice values will reproduce unjust structures and fail in the long run to stem the tide of injustice" (p. 910). They pose six questions to be asked of community service work in order to align it with social justice values:

Table 2.3 Marullo & Edwards' Probing Questions and Related Social Justice Values

Questions	**Social Justice Values**
Does the community service work undertaken by the students in the service learning classes empower the recipients?	Belief in developing agency of community members; Focus on the community as actors in their own lives; sustainability of action
Are students required to examine whether and how their service work helps to address the root causes of the problem?	Critically examine root causes; align action to change structures that perpetuate inequality, poverty, injustice.
Does the service learning encourage students to see that the shortcomings of individuals in need are not the sole cause of the problems that the service-learning activities attempt to address?	Avoid individual blame; focus on structural and environmental causes; how we all have a role in perpetuating or impeding unequal structures.
Are the institutional operations of the university-community partnerships organized in such a way as to support and sustain the collaborative efforts of faculty, students, and community members?	Focus on relationships and long-term partnerships
Does the university-community collaboration build community, increase social capital, and enhance diversity?	Focus on relational accountability and responsible well-being
Do educational institutions operate their community partnership programs in accord with social justice principles? (pp. 901-908)	Avoid narrow focus on students learning outcomes, etc.

Faculty Learning and Global Engagement

Much of the research and practice on faculty development is informed by the theoretical frameworks on individual learning processes (Chism, Palmer, & Price, 2013). Research shows that faculty continue to learn and change throughout their careers (Lattuca, 2005; O'Meara, 2013). Several authors describe processes of faculty learning about engagement as *experiential*, acquired through experience and reflection on those experiences, *developmental*, and in some cases, *transformational*, becoming more critical and systemic in their approaches (Clayton, et al., 2013; Fear, et al., 2006; Harrison, et al., 2014; Swords & Kiely, 2010; Tilley-Lubbs, 2009). Tilley-Lubbs (2009) found that, through a process of reflection and *conscientização* inspired in part by critical reflections of her students, she was able to better align her engaged work with partnerships centered on a "thick" understanding of reciprocity with her values of social justice and equality. Prior to these experiences, she reported on unintentionally setting up top-down, charity-infused dynamics between the immigrant community members and the students in her class.

Following to some degree Korten's Generations of Voluntary Organizations (Table 2.2 above), Kiely (2007) describes a four stage or "lens" development model that presents faculty developing their understanding of service-learning within four domains over time: 1) pedagogy, 2) community-based research; 3) institutional structures, and 4) community development. As faculty move through these stages their understanding moves from weaker understanding to more robust. As cited earlier, Swords and Kiely (2010) further develop this line of thinking as developing a movement-building approach

to service-learning. They see the approach developing from relatively isolated service-learning courses focused on student learning outcomes to a movement-building approach that incorporates institutional organizational factors and community participation. They write, "a movement approach to institutional learning and change shifts the faculty focus from curricula, pedagogy, reflection, and student learning of disciplinary content to examining how the higher education institution supports and/or precludes meaningful campus-community partnerships" (Swords & Kiely, 2010, p. 158).

The literature reviewed above indicates that certain skills and beliefs of engaged scholars are important to global engagement. These skills and beliefs are developed within the institutional, professional, and personal contexts of engaged scholars. Additionally, these capabilities are developed over time and through experiences with global engagement. In the next section below, I will review the methods used in engagement studies.

Review of Methodologies in Engagement Studies

A mix of both qualitative and quantitative empirical studies have been conducted on faculty engagement. Table 2.4 below presents a summary of the topics, design, methodology and strengths and weaknesses, if any, of the most prevalent research. The majority of empirical studies on faculty engagement have investigated domestic engagement of faculty, and mostly through qualitative design. The few quantitative studies are widely cited in the literature, however, due to their broad look at the nature of faculty engagement on a national level (Antonio, Astin, & Cress, 2000; Harmond, 1994; Vogelgesang, Denson, & Jaykumar, 2010). Autoethnography has been used effectively

Table 2.4 Summary of Empirical Research on Faculty Engagement

Research Topic	Quantitative Design	Strengths/ Weaknesses	Qualitative Design	Strengths/ Weaknesses
Faculty motivations and individual characteristics	3 studies, large data set (HERI); 1 Survey design	Gives a larger picture of domestic use of engagement; generalized definition of engagement	In-depth interviews (12 faculty) to test theory; Qualitative interviews & reflective groups (ISL)	Limited focus on one theory; interesting use of reflection with analysis
Pedagogy/ Teaching and Learning	Survey design (ISL)	Inconclusive results regarding theoretical frame of teaching	3 case studies using interviews	In-depth look at a case
Faculty/ Community Concepts of Knowledge	--	--	Focus groups	Good evidence to support themes
Institutionalization of Community Engaged Scholarship	--	--	Case study of one university	Less analysis; more description of process; self reports on competencies
Faculty Roles	--	--	Discourse analysis; Multiple case study design	
Promotion/Tenure Processes	Quantitative/ Qualitative mixed design	Self-reports on teaching effectiveness	Portraiture methodology	Strong analysis of documents
Critical Engagement	--	--	Auto - ethnography; Group auto - ethnography	Strong analysis; Rich data
Faculty Exemplars	--	--	Discourse Analysis; Cross Case Analysis	Strong analysis of themes; Data saturation
Faculty Rewards	--	--	Discourse Analysis	
Faculty Learning	Mixed Methods (3)	Self-reports of competency development		

to understand processes and journeys toward more critical engagement and critical understandings of service-learning and reciprocity (Fear, et al., 2006; Tilley-Lubbs, 2009). Discourse analysis has also been used effectively to generate more nuanced understanding of how faculty describe their practice (O'Meara & Niehaus, 2009). Several case studies have offered insights into teaching and learning (Bacon, 2002; Bowen & Kiser, 2009; Pribbenow, 2005); faculty roles (Bloomgarden & O'Meara, 2007); institutionalization of engagement (Weerts & Sandmann, 2008); and exemplar practices of engagement (Bloomgarden, 2009). Grounded theory techniques of constant comparison, coding, and categorizing were used in one study with faculty nomination files for the national Thomas Ehrich Faculty Award for Service-Learning to uncover various types of motivations for engaged work (O'Meara, 2008).

For the purposes of the present study, I used constructivist grounded theory methodology with a broad selection of engaged scholars. I believe gathering rich data from engaged scholars across a diverse set of institutional contexts and experiences with global engagement provides detailed understanding of the capacities indicated in the sections above and allow more to emerge.

Gaps and Saturation Points

In 2000, Driscoll called for more research on faculty use of service-learning and community engagement, and since then at least 25 articles have been published on faculty motivations, characteristics, training and learning, and role integration. Table 2.5 (below) lists these articles by year, author, topic and publication. At this point, institutional,

environmental, and personal factors that motivate faculty to conduct engaged scholarship have been well-researched. Faculty studies regarding faculty learning and training indicate the need to continue to explore how faculty learn the counter-normative roles and rules of engagement to enhance faculty development (Harrison, 2014).

Table 2.5 Year, Author, Topic and Publication of Articles on Faculty Engagement

Year	Author	Topic	Publication
2002	Abes et al.	Motivation	MJSLCE
2002	Bacon	Learning	MJSLCE
2002	O'Meara	Faculty Evaluation	Review of Higher Education
2003	O'Meara	Faculty Evaluation	JHEOE
2003	Ward	Faculty & Institution	ASHE-ERIC Higher Education Report
2004	McKay & Rozee	Characteristics	MJSLCE
2005	Pribbenow	Pedagogy	MJSLCE
2006	Colbeck & Michael	Motivation	New Directions in T & L
2006	O'Meara & Jaegar	Training	JHEOE
2007	Bloomgarden & O'Meara	Role Integration	MJSLCE
2007	Banjeree & Hausafus	Motivation	MJSLCE
2007	Schnaubelt & Statham	Pedagogy	MJSLCE
2008	O'Meara	Motivation	JHEOE
2008	Colbeck & Weaver	Motivation	JHEOE
2009	O'Meara & Niehaus	Definitions	MJSLCE
2009	Wade & Demb	Definitions	MJSLCE
2009	Bowen & Kiser	Training	JHEOE
2009	Tilley-Lubbs	Training	MJSLCE
2009	Peterson	Pedagogy	MJSLCE
2010	Vogelgesang et al.	Definitions	Review of Higher Education
2010	Moore & Ward	Faculty Evaluation	MJSLCE
2012	Blanchard et al.	Training	JHEOE
2012	Jameson et al.	Training	MJSLCE
2012	Jordan et al.	Training	JHEOE
2014	Harrison et al.	Learning	MJSLCE

It is hoped that the present study adds to the faculty development literature by providing a closer look at capacities developed by exemplar faculty in global engagement.

Summary of Literature and Overall Strengths and Weaknesses

The review of the relevant literature above on faculty engagement, including community-engaged scholarship and critical engagement, service-learning focusing on international settings, and collaborative inquiry, including community-based research and participatory action research, helps to understand what is known about the relationships between capacities of engaged scholars and the pursuit of global engagement. First of all, the context for global engagement is within institutions of higher education and faculty work and reward. These environments may be encouraging of engaged scholarship and international work, or may be perceived to be discouraging. Second, the institutional environment and how integrated and balanced a faculty member may perceive his or her work to be can influence motivations to engage international communities. Finally, also seen as highly influential on motivations and choice of engaged scholarship are the faculty member's personal commitments, interests, and experiences.

While the extant research summarized above examines in depth several important push/pull factors for globally engaged scholarship and teaching and indicates several areas of skills, knowledge, and beliefs of faculty are needed, such as facilitation, interpersonal and intercultural skills, and beliefs about change, the present study explores the specific capacities—the ability or power to do, experience, or understand something—development of globally engaged scholars and how those capacities contribute to global engagement and learning, and ultimately, sustainable community

development. I hope this information on “how to” will contribute to the developing efforts of higher education toward responsible, respectful, and relevant global engagement.

METHODOLOGY

Introduction

Movements to internationalize campuses and curricula and efforts to develop integrated and engaged approaches to scholarship increase the likelihood of faculty work crossing borders. However, little is known about the capacities development of faculty who successfully conduct global engagement (McNall, et al., 2015; Tonkin, 2011). There is significant risk to the community and to the institution as well, when partnerships, service programs, projects, and research fail. As Johnson (2014) writes, "done as liberatory practice, it is coevolutionary, cocreated colearning. Done as oppressive practice, it is reifying, often humiliating, and disempowering" (p. 2). The purpose of the present study was to understand the capacities of exemplar engaged scholars as they work with communities toward sustainable community development. The study also sought to discover the theory of change that informs global engagement.

The present study used a grounded theory, qualitative design to explore the research problem and questions. Conducting research through a qualitative approach varies from the quantitative tradition in a several ways. First, qualitative research comes from a constructivist paradigm, which views reality and events as socially constructed as compared to a more objectivist or positivist paradigm, which views the nature of reality as objective and discoverable or knowable (Creswell, 1998, 2007). Qualitative research, then, investigates how a group of people make sense of the phenomenon in question, and sets out to describe this sense-making through rich description (Creswell, 2007; Merriam, 2002). In addition, the relationship between the researcher and the data differs. In

qualitative inquiry, the researcher is the "primary instrument for data collection and analysis" (Merriam, 2002, p. 19-20). In other words, the researcher uses semi-structured or open-ended interviewing, observation, fieldwork, and documents as primary methods for data gathering, and uses inductive examination of the data for patterns and meaning (Merriam, 2002). For the present study, a qualitative approach to design, data gathering, and analysis was needed to explore a process and interaction from the perspective of the individuals involved and through their experiences. The guiding research questions asked:

RQ1: What are the capacities—qualities, skills, methods, knowledge, beliefs, attitudes, and ethics—of globally engaged scholars?

RQ2: How do these capacities relate to dimensions of global engagement?

RQ3: How do the dimensions contribute to a theory of change used in global engagement?

In this section, I discuss the research design and approach, the study participants, the data collection strategies, the data analysis strategies, the data validation strategies, and the role of the researcher.

Research Design and Approach

The study used grounded theory design to develop an understanding of, or grounded theory about, how engaged scholars successfully conduct global engagement and what capacities they develop in conducting this work. Grounded theory research purports to develop explanations or theories of specific processes, actions, or interactions from inductive data gathered from the study participants (Charmaz, 2014; Creswell,

2013). Using a constant comparative method of exemplar individuals involved in global engagement, the present study provides rich description of specific capacities of these scholars that are essential to the work. Exemplar studies have proven useful to understand innovative practices of scholars (Boyte, 2004; Gumport, 2002; Moore & Ward, 2008; Stanton, Giles, & Cruz, 1999) and motivations and characteristics of engaged scholars (Bloomgarden, 2009; O'Meara, 2008).

Study Participants and Context

Participants and Selection Criteria

The population of this study are Western or Western-trained faculty and other scholar-practitioners who conduct engaged scholarship—research, teaching, and learning—in international communities. In order to understand the capacities developed over time, I was interested in learning from exemplar faculty and scholars who have worked in global engagement for several years. The sample of engaged scholars selected for the present study (N=11) had at least five years of experience with global engagement, meaning faculty work that emphasizes a partnership with a community to apply professional and academic knowledge to community-identified needs and that can include various and integrated roles: teaching (service-learning, community-engaged teaching); research (participatory action research PAR, community-based participatory research CBPR); and service/outreach (community service, service-learning, activism, advocacy). The sample was limited to participants who have worked within a common geographic location, Northern and Sub-Saharan Africa. The nature of global engagement is heavily influenced by the geo-political, economic, historical, and socio-cultural

environment in which it is conducted. For example, in Latin America, there is a pervasive emphasis on solidarity as an outcome of the scholarship or service (Baker-Boosamra, 2006; Simonelli, Earle, & Story, 2004; Mohammed, Loggins, & Floyd, 2014) that is less apparent in case study research of engagement from other regions, such as Asia and Africa.

The study participants were identified through the following process. First, I received recommendations from scholars who have presented workshops and trainings on global engagement at the International Association for Research on Service Learning and Community Engagement (IARSLCE); NAFSA: Association of International Education; and other professional meetings for recommendations of exemplar faculty who have been conducting global engagement fulfilling the criteria above. This pool of potential participants was then sent a preliminary survey via email (see Appendix A), which asked for brief demographic information, initial thoughts on the topic of the study, and a summary of their work. The initial survey, sent electronically, served to narrow the group of study participants and helped purposefully select participants who have extensive experience with global engagement. Furthermore, at this stage, other publically available documents such as CVs, syllabi, reading lists, program descriptions, and promotional materials, were examined. These respondents were also asked whether they were available for an interview and were willing to participate in the study.

Composite Profile of Participants. The participants in the present study were faculty, educators, and administrators who have significant experience with global engagement in developing world or under-resourced world regions, specifically in

communities in Africa. As seen in Table 3.1 below, the participants were from a variety of disciplines in the social sciences and hard sciences including education. Several have backgrounds in interdisciplinary fields and studies. Many of these scholars had early college or career experiences in international studies and research, spending significant time in countries and cultures other than their own. In addition, several were community development practitioners and community educators within their country of origin and brought those experiences to bear on international engagement.

Table 3.1 Participant Demographics and Characteristics

Engaged Scholar	**Gender**	**Role**	**Years of Engagement**	**Discipline Area**	**Origin Story**
1	F	Faculty	10+	Education	Educator and Development Specialist
2	M	Faculty/ Admin	10+	Multi-disciplinary	Community Educator
3	F	Faculty	10+	Multi-disciplinary	Development Specialist and Educator
4	F	Faculty/ Admin	10+	Social Sciences	International Educator and Administrator
5	M	Practitioner /Educator	10+	Social Sciences	Development Specialist
6	F	Faculty	10+	Hard Sciences	International Researcher
7	F	Admin	5-9	Education	Educator
8	F	Admin	10+	Education	Community Educator
9	M	Faculty	10+	Social Sciences	International Researcher
10	M	Faculty	10+	Multi-disciplinary	International Researcher
11	M	Faculty	10+	Multi-disciplinary	International Researcher

Composite Sketch of Global Engagement of the Participants. Overall, the global engagement work of the study participants furthered the work of local community-based organizations or local non-governmental organizations and were specific to the local context. The nature of the engaged work ranged from practical work, such as construction projects or repairs and trainings or workshops to gathering data on community health needs and research projects. The topics of the training programs included small business development, entrepreneurship, early child development, and nutrition. Some more technical projects involved improving village infrastructure and economic development. In addition, student participants worked and conducted research on specific topics on which local CBOs/NGOs requested assistance.

Context of Study

All research is conducted within complex contextual environments, with both distal factors and proximal, or interactive, factors to consider, and qualitative research in particular attempts to describe those contexts (Holstein & Gubrium, 2004). In this section, I describe the multi-layered contexts of the present study from the campuses of sending institutions in the U.S. to the positionality of the engaged scholars on those campuses and other locations to the rural and urban African communities of host institutions and organizations.

First, global engagement is framed in American higher education within the political, social, and intellectual debates on the role of liberal education in shaping global citizens and encouraging global learning, as described in Chapter 2 above. The work of the engaged scholars within the present study is situated in those debates and their beliefs

around how to form global citizens and engage in global learning. Collectively, the campus environments can be, on the one hand, supportive of their work as it expands international opportunities for students and as it increases the profile of the institution.

On the other hand, engaged scholarship and global engagement can also bring challenges of being viewed as less rigorous or peripheral to the core mission, as does working across disciplines and finding political or intellectual resistance to new ideas for engaged teaching and learning from colleagues on campus (Kiely, 2012; Ward, 2003). Several of the scholars in the present study described "capricious" decisions on the part of the institution that presented barriers to their work, which included limiting student participants in the programs leading to cancelations. Other challenges cited were struggling to create globally engaged courses that won the respect of colleagues on campus and working across disciplinary boundaries in "non-threatening" ways so colleagues on campus didn't perceive the work to be an intrusion on their "territory."

In addition to the counternormative teaching and learning practices of global engagement that may hold a precarious position within academia, the host community locations in non-traditional study abroad destinations form an essential element of the study context. The collective sites of global engagement in the present study are several rural and urban communities in seven African countries located mostly in southern Africa, but also in East Africa, West Africa, and Northern Africa. These sites and countries are very diverse, as is the continent, with distinct histories, languages, and social and cultural norms and values. As Dei (2010) writes,

> Africa is complex, nuanced, and heterogeneous. Such acknowledgement of difference is key to appreciating the many challenges that confront the continent. It brings to the fore the fact that a one-size solutions offered to

> Africa's problems woefully lacks a depth of knowledge about the complexities of modern-day Africa. To begin to understand, teach and learn about Africa, educators and students must understand Africa as more than a geographical space or territory. Africa is a place rich in culture and heritage, histories of struggles, successes, failures, and opportunities for moving ahead. (pp. xx-xxi)

While considering their diversity and heterogeneity, all of these countries share some commonalities that provide additional context. These countries were formerly colonized by Western European powers, and "over much of the continent there is also a shared history of colonial and imperial imposition of external ideas and knowledges" (Dei, 2000, p. 72). Former colonial languages are used in official capacities, such as in government and educational systems. Linguistically, however, there is incredible diversity, with many, many languages and dialects spoken in the communities and homes throughout the countries.

Culturally, there is also great diversity in norms, traditions, and beliefs, and yet, the majority of the indigenous cultures in Africa are collectivistic and value communalism, which, for those areas within the Bantu language family, is expressed in the concept of *ubuntu* (Kamwangamalu, 2014). *Ubuntu* forms the organizing philosophy for collectivism in Africa and emphasizes interdependence and the connection between people. In collectivistic cultures, the "interest of the individual is subordinate to that of the group" (Kamwangamalu, 2014, p. 228). This way of understanding the relationship of the individual to the group manifests itself in the following characteristics of African communalism: 1) communal solidarity; 2) traditions of mutuality; 3) collective responsibility; 4) gerontocracy; and 5) notions of spirituality (Dei, 2000). Collectivistic or communal cultures emphasize group harmony, which is enforced through strict roles,

duties, and obligations, and interdependence and compliance with the norms (Kim, et al., 1994). Comparatively, individualistic cultures such as western European and Euro-American, are based on liberalism, and principles are valued and enforced by regulations and laws. Independence, autonomy, uniqueness, assertiveness, and freedom of choice are fundamental aspects of individualistic cultures (Kim, et al., 1994).

Instrumentation and Major Constructs

In accordance with constructivist grounded theory design, I relied on open-ended intensive interviewing as the main source of data collection. I developed an instrument protocol with interview questions that corresponded to the major constructs of the study and the three guiding research questions, namely capacities of globally engaged scholars, the connection between these capacities and global engagement, the notion of change within global engagement (see Appendix C for the Table of Specifications). I began with background information that also served to develop rapport with the participants. I asked several open-ended questions to understand the development of capacities to engage globally and what those specific capacities are. After the first few interviews, I also refined my protocol to more adequately explore areas that initial participants raised (Charmaz, 2014). In addition to interviews, both by way of preparation and triangulation, I reviewed curriculum vitaes of the participants, web-based documents about the programs and projects they were involved with, and course syllabi and documents. These documents served my analysis by providing a bigger picture of the projects and programs, with background information and logistical details.

Data Collection Procedures

Open-ended, intensive interviews (Charmaz, 2014) were conducted with the study participants. Intensive interviewing is a "gently-guided, one sided conversation that explores research participants' perspectives on their personal experiences with the research topic" (Charmaz, 2014, p. 56). As mentioned above, I initially contacted potential participants via a web-based form with five preliminary questions relating to how long and where they have been working in global engagement and some initial thoughts on the topic of my study (see Appendix B Initial Questionnaire). I also asked if the respondent was available and willing to participate in the study. From the responses to this form, I then contacted each via email to set up an interview time. Selected participants were interviewed via telephone, Skype, and in person, when possible. The interview questions are listed in the Table of Specifications, Appendix B. The interviews were digitally recorded and transcribed. For document collection, the participants either sent me documents or links electronically or I searched for these documents on the web.

Data Analysis

Grounded theory method requires in-depth analysis of the data through the use of specific coding procedures, writing memos, and an iterative process of gathering and analyzing data, then gathering more data and analyzing through theoretical sampling, and so on (Charmaz, 2014; Creswell, 2007). Building on Strauss and Corbin's (1990) processes, Charmaz (2014) details a constructivist process for conducting grounded theory analysis. First, initial codes are constructed from the data and questions asked of

the data, through labeling and defining. Through a process of constant comparison, the data and their codes are compared to other instances to ensure consistent coding and connections between initial codes.

For the present study, I began the very first stage of preliminary or initial coding during the transcription process. While listening and typing the words of the participants, important points and connections began to emerge. I noted these thoughts using the comment function in MS Word and connected them to the specific instances within the data. After completing several transcripts, I printed them and began a process of initial coding and then moving to final coding, using eclectic coding style (Saldaña, 2013). I used the following questions to focus the coding process:

1. What are people doing? What are they trying to accomplish?
2. How do they do this? What specific means and/or strategies do they use?
3. How do members talk about, characterize, and understand what is going on?
4. What assumptions are they making?
5. What do I see going on here?
6. What surprised me? (track assumptions)
7. What intrigued me? (track positionality)
8. What disturbed me? (track tensions in your value, attitude, and belief systems)

(from Saldaña, 2013, p. 21)

I also referenced my conceptual framework during the coding process to keep in mind my research questions, conceptual model and theoretical model as I coded. I made several notes and adjustments to the conceptual framework during the data analysis process.

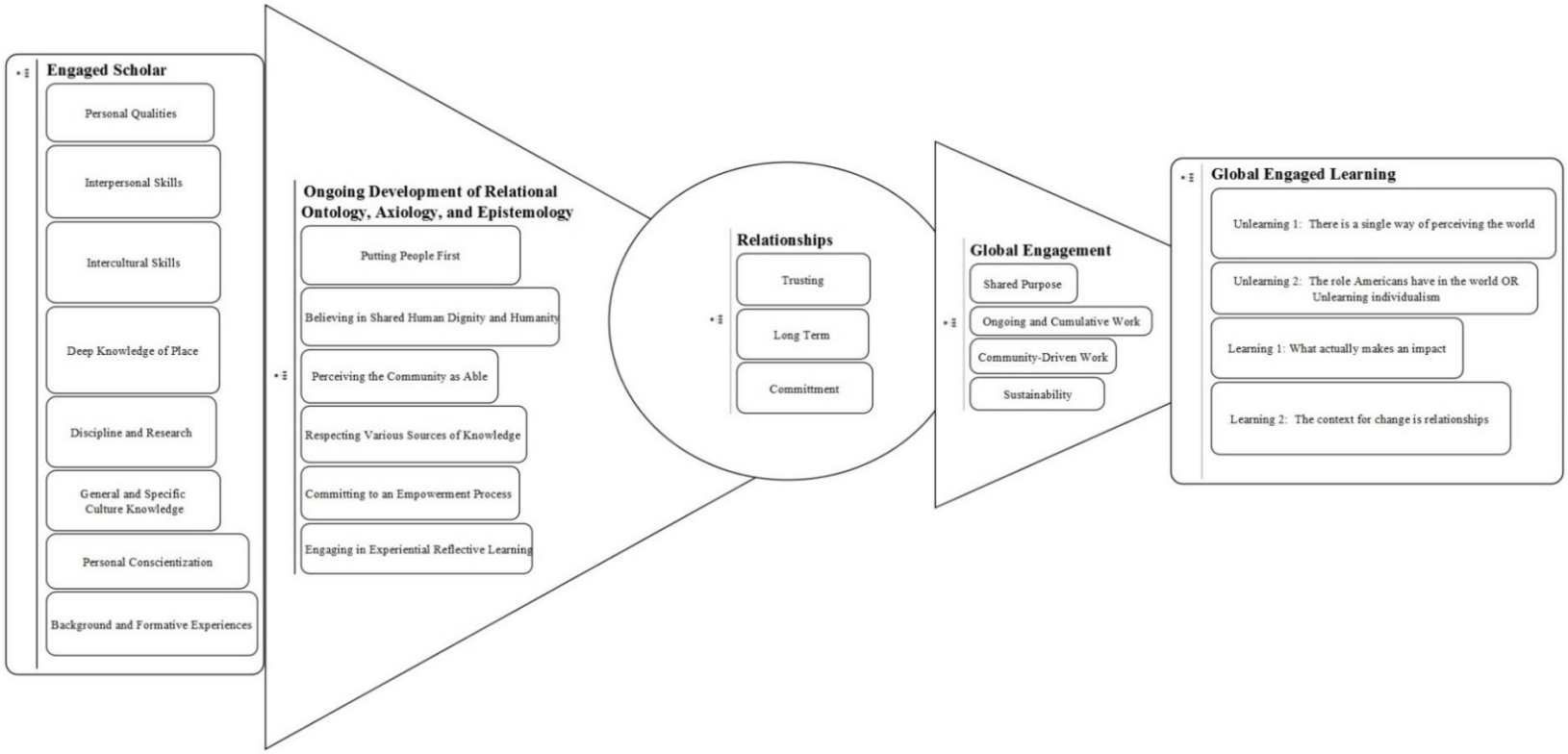
I wrote analytic memos on these emerging codes. These analytical memos served to focus my thoughts on what was emerging from the data and helped to connect codes and data together within emerging themes. The interpretation and analysis of grounded theory is done through the use of memo writing at every stage of the process. The researcher writes memos to begin interpreting the data and make sense of the data.

As Lempert (2007) writes, "Memos are uniquely complex research tools. They are both a methodological practice and a simultaneous exploration of processes in the social worlds of the research site. Memos are not intended to describe the social worlds of the researcher's data, instead, they *conceptualize* the data in narrative form" (*italics in original*, p. 245). From these initial efforts, several important ideas emerged which I was able to incorporate into the next several interviews, in a theoretical sampling process (Charmaz, 2014).

In constructivist grounded theory, subsequent stages in coding are called focused coding and axial coding, and are when the data are scrutinized for emergent relationships between categories and subcategories. After completing transcription, notes, initial coding processes, and memoing for all the transcripts, I began the process of focused coding and categorizing the data. For this stage, I typed the final codes of the data into a MS Word document, using the action language (gerunds) to describe the codes as much as possible (Charmaz, 2014). I then sorted this large list of codes into groups and categories, physically arranging overlapping codes and connected codes together. At this point, several categories began to emerge from these groupings. At this stage, grounded theorists recommend building or applying an initial analytical framework to describe the emergent relationships.

At this point in the data analysis process, I sketched a draft diagram of what I was beginning to see as the central story of the codes and categories (see Figure 3.1 below). Using this draft, I created an initial analytical framework with five main parts: the relationships; the engaged scholars; the developing epistemology and axiology; global engagement as outcome, and global learning as outcome. I then created nodes in NVivo

Figure 3.1 Interaction of Engaged Scholars, Relationships, and Global Engagement



with these main categories and several subcategories and uploaded the transcripts and other documents to re-code the data and organize the data within these categories. During the process of using NVivo to code the data, other categories and subcategories emerged as well. I updated my initial analytical framework several times during this process, refining the subcategories.

After these stages of coding occur, theoretical sampling may be used to hone in on emerging themes and categories (Charmaz, 2014). Theoretical sampling is guided by the data and analysis and allows the researcher to gather additional data through follow up interviews or new participants. Theoretical sampling can be beneficial to clarify categories, check "hunches" about categories, and "saturate the properties of a category" (Charmaz, 2014, p. 212). To engage in theoretical sampling and explore the emergent analysis further with the participants, I refined the analytical framework and sent it to the participants for feedback and confirmation. Figure 3.1 Interaction of Engaged Scholars, Relationships, and Global Engagement above contains the final version of the analytical framework.

Throughout the process of iteratively refining and revising the analytical framework within the data analysis, I believe the analysis began to reach a point of saturation, in terms of adequately explaining and exemplifying the categories and themes. New data served to confirm those categories rather than provide new theoretical insights (Charmaz, 2014). Furthermore, these codes and categories were confirmed by a pilot study of similar globally engaged scholars (Ulrich, 2014).

Methods for Achieving Validation

Authenticity

In the present study, several methods were used to achieve validation in the research design and results (Creswell, 2013). First, to address issues of authenticity, I obtained multiple sources of data and points of view about each engaged scholar's process and work. These different points of view were obtained from through interviews, document analysis, and research summaries. These varied sources of data allowed me as the researcher to check (mis)information about these cases and also helped me to triangulate the data. This triangulation included a deep understanding of the programs and projects as well as the background of each participant. I also used published research and presentations to gain this understanding as well as my own knowledge of global engagement.

Dependability

Dependability, or reliability, refers to the extent to which the study can be replicated with the same results (Merriam, 2002). In qualitative research, reliability has been described as consistency or that "given the data collected, the results make sense—they are consistent and dependable" (Merriam, 2002, p. 27). In the present study, an audit trail of the research process and data analysis process was recorded through writing research memos. An audit trail "describes in detail how the data were collected, how categories were derived, and how decisions were made throughout the inquiry. The audit trail is dependent upon the researcher keeping a research journal or recording memos throughout the conduct of the study" (Merriam, 2002, p. 27). The audit trail included

notes on several versions of the analytical framework, memos on the research process and methods, and memos on the development of codes and categories.

Trustworthiness and Credibility

Assuring credibility can involve using the technique of member checking and asking participants to review the data analysis for accuracy. The process of member checks was used with participants. Initial interpretations will be discussed with the participants to ensure accuracy (Merriam, 2002). Jones (2002) writes about one of her strategies to remain true to the stories of the participants she worked with in a grounded theory research study. She wrote and sent each participant "an essay that was intended to capture the initial findings of the study. As such each essay was grounded in what all the women in the study discussed, as well as their individual stories, experiences, and thought as they had expressed them to me" (p. 177). She asked for feedback on the essays and got "authentic verification" that she "had effectively navigated the difficult terrain of honoring both the common and the individual in telling their stories" (p. 177). In the present study, a similar method was used with the participants to ensure credibility and trustworthiness.

Transferability

Finally, transferability of the research findings to other settings can be determined through using "thick, rich description"—describing the phenomena, processes, setting and participants with enough detail to allow the readers to "transfer the findings to other settings" (Creswell, 2013, p. 252). In the present study, I use thick description and the participants' words to provide details on the findings.

Subjectivity, Reflexivity, and Role of the Researcher

As the researcher in a qualitative design, I am the primary instrument used to gather and analyze the data (Maxwell, 2013; Merriam, 2002). My own perspective, background, interests, and commitments influence the way I design the study, asks questions, analyze the data, and write the report. I believe that the way one approaches the world, problem-solving, relationships, and commitments is heavily influenced by experience and critical reflection on that experience. At this stage in my life, I view the purpose of inquiry and methodology through the lenses of conscientization, power and privilege, diversity of culture and experience, and equal participation in the process of community development.

I was introduced to critical reflection, conscientization, and co-learning via Paulo Freire, and his *Pedagogy of the Oppressed* (1970) that infused literacy instruction in adult education and ESL work with immigrants and migrants in the U.S. during the 1980s and 1990s. Through Paulo Freire's work and discussions in popular and adult education, I learned the value of becoming a co-learner with students, and to co-construct educational experiences with students in a teaching and learning environment.

I developed these practices and my own fledgling student-centered pedagogy while working with developmental writing students at a community college in New Mexico who were struggling to fit into an educational system that was not designed for them and that was not tolerant of what they brought to the educational table. From these students, incredible colleagues, and from my master's program, I learned to be able to

apply lens of cultural capital, white privilege, and unpacking the invisible knapsack (Bourdieu, 1990; McIntosh, 1989) to the knowledge production and inquiry process.

Relating to cultural capital and privilege is my third lens of diversity of culture and experience. Life and work experiences in other countries and regions—Korea, New Mexico, Mozambique—gave me an understanding of developing a deeper understanding of culture and the significance of different cultural perspectives. Bennett's Developmental Model of Intercultural Sensitivity provided a structure to my experiences in diverse places and the concept that intercultural growth and development could be achieved through greater understanding of how others live, breathe and interact in the world resonated with me (Bennett, 1993).

In a combination of my studies in intercultural communication, health communication, and public health at the University of New Mexico, I began to understand the concepts and practices of participatory development communication and community-based participatory research. I began to delve into the concepts of sustainable community development, strengths-based approaches, and the role of community in social change. I explored these topics more while working in Mozambique a second time during 2005-2008 as an education specialist on a project designed to reduce incidence of exploitative child labor. During this time, I learned a great deal about the nature of international development as funded by the major donor agencies, and how these projects/programs were proposed, designed, funded, implemented and evaluated. The approach of major donor governments often (if not, always) did not mesh well with community-centered development, one of the reasons why international

development efforts have long failed to significantly improve people's well-being (Easterly, 2006).

As a researcher, scholar, and practitioner of international community development, I am interested in the possibilities of the global engagement in education research to help inform the work that begins with the community and strives for social change that reflects the desired well-being of the community (Wilson, 2008; Chambers, 1997). I believe these methods require a counter-normative mindset, paradigm, or philosophy that not all researchers and practitioners inherently have. Without the mindset or paradigm, the methods are hollow and fail to achieve their goals and effect social change.

Chapter Summary

The present study used grounded theory design to understand the qualities, skills, methods, knowledge, beliefs, attitudes, and ethics of engaged scholars in global engagement. It offers rich details of specific capacities described by engaged scholars. The constant comparative method, initial and thematic coding, and theoretical sampling of constructivist grounded theory were used to explore the research questions.

RESULTS AND RESEARCH FINDINGS

Introduction

The purpose of this grounded theory study was to understand the capacities—the ability or power to do, experience, or understand something—development of globally engaged scholars and how those capacities contribute to global engagement and learning. The present study also sought to discover a theory of change in global engagement. The study was guided by the following research questions:

RQ1: What are the capacities—qualities, skills, methods, knowledge, beliefs, attitudes, and ethics—of globally engaged scholars?

RQ2: How do these capacities relate to dimensions of global engagement?

RQ3: How do the dimensions contribute to a theory of change used in global engagement?

Introduction to Analytical Approach and Themes

In conceptualizing this study, I centered the engaged scholar as the key actor within the phenomenon of global engagement. I believed that the engaged scholar was the primary force behind the success of program or project in terms of student learning outcomes and community development outcomes. After engaging in discussion with the study participants—exemplar, experienced globally engaged scholars—and analyzing the data, I came to the point of view that it is the relationship between the engaged scholar and host community members that is central to the process of global engagement outcomes and student learning outcomes within this type of globally engaged scholarship

and learning. I focused the data analysis on: What do engaged scholars bring to that relationship? What springs from the relationship?

As an overview, the engaged scholar's personal characteristics, background, and communication skills provide a foundation for a particular and on-going epistemological and ontological development that contributes to the formation of a trusting, long-term, committed relationship with the host community members. This relationship then provides means to ongoing global engagement outcomes and the potential for global engaged learning outcomes, both of which are also particular to this relationship-based engagement.

In the following section, I report the results of the data analysis, and describe each of these components and processes and their impact on and connection to each other. I begin with the central component, the relationship, then discuss the capacities and epistemological and ontological development of engaged scholars that supports the relationship, and last describe the potential outcomes of that relationship in terms of global engagement and student learning. Throughout the analysis, three counternarratives emerged that complicate the dominant culture perspective and offer a non-dominant culture perspective on the phenomenon at hand. These stories are embedded within this analysis and labeled *Counternarrative*.

Relationships

"Relationships, relationships, relationships." For the engaged scholars in the present study, the relationship with their global partners is the central feature of the work. All other outcomes hinge upon that relationship and interaction.

> My partnerships are based on relationships. It is relationships first…because I have an interest in making the world a better place for more people, and I don't think any one entity can do that in and of itself. I think silo-ing and compartmentalizing, and dividing and conquering and all of those things, has just perpetuated the status quo. But I can honestly say that the overwhelming majority of the times that I have been in some kind of a formal partnership, [it] has stemmed from some sort of pre-existing relationship or connections or whatever. So I do think that relationship, and that conversation, and that storytelling is what characterizes the partnerships that I have with people.

During the interview, the prompt I asked was "Tell me about your partnership with the community." This scholar, as do others in the study, reference the term "relationship" to characterize the partnership. This emphasis connotes a personal aspect of the relationship, that others too indicated. One scholar noted that she had known her community partner "half of [her] life at this point," having met the partner in graduate school. Others had met later community and university partners during research projects and grant work overseas. In most cases, the global engagement work with students and communities sprung from these established relationships. The long-term and personal nature of these relationships, for these scholars, had translated effectively into "find[ing] an organization that you work well with, someone you really feel like you can connect and trust. Someone who has similar values and similar priorities."

These scholars are also committed to doing work in the same locations with the same organization/community year after year. This long-term commitment "enable[s] the cohorts of students who came through to actually over time have some positive impact with the service, and …enable[s] us and those partners to learn to work together and support students in that kind of work," facilitating both an integrated service

approach (rather than an isolated service project approach) and capacity development within the partner organizations and employees to work with students.

Finally, long-term commitment and personal relationships allows trust between groups to develop over time.

> I think if you're going to have effective partnerships that are sustainable, that trust has to be there … And trust at every level. I think financial trust is the lowest bar. You have to assume that if you wire the money, it is not going to disappear. But it is more trust that people are going to do what they say that they are going to do.

With trust come many other important elements, such as the development of an iterative process of design and implementation, better communication, and openness for giving and receiving feedback (discussed more in depth below).

The global engagement and global learning processes and outcomes depend on these committed, trusting, and long-term relationships. These relationships survive transitions in work life, moving with the individual to other institutions. Deep, committed relationships within global engagement can also help to dismantle what Escobar (1995/2012) describes as the "development gaze" which objectifies, in this context, African community members as lacking, needy, resource-poor (p. 155). Within strong relationships, program participants, including faculty and students, can learn to see Africa and Africans from the perspective of the local community members themselves.

> These people that you are working with, they may be poor and they may be living in shacks, but they actually know quite a bit about their lives. And maybe your job is to understand how they understand their lives, rather than getting them to understand how you understand their lives.

Intentionally using a different gaze, one scholar recommends, "when you look for humanity in them, it is a different way, you don't tend to objectify them. Or 'otherize'

them." Referencing Prah (1997), Dei (2000) reinforces the importance of obtaining this grounded, local perspective and problematizing the outsider's view. He sees understanding Africans from their own point of view as a process of "decolonization [that] requires the indigenous/African peoples confront the 'insulting idea that others know and understand them better than they understand themselves'" (Dei, 2000, p. 84, citing Prah, 1997, p. 21).

While the common threads between them are the characteristics above, the faculty use different models of establishing and maintaining their global relationships. In the first model, a partnership and relationship formed between two or more faculty members at different institutions, one in the U.S. and one or more overseas. The overseas institution (or institutions) receives the U.S. students for service learning work in local communities for short-term programs, and its own students are doing domestic service-learning. Benefits of this model include peer-to-peer interaction between international and local students, and the faculty also appreciate that "work goes on after we leave in different ways." In addition, the relationship is based in a university setting which connects the work to a larger structure within the overseas community. Supporting this model, one faculty scholar remarked:

> I often think that a university from overseas were to come to, let's say to Bozeman, and were involved in community based work, and yet they didn't contact Montana State or Montana or any other institution of higher education, it would just be a bit odd.

The second observed model within this group of scholars builds from the first with a university to university collaboration, which then develops a series of long-term relationships with a larger network of local non-governmental organizations (NGOs) and

community-based organizations (CBOs) in a particular region or locale. Strong connections between faculty at both institutions are created, as well as with local leaders and employees of the NGOs and CBOs.

The third model represented within this group was a direct U.S. faculty connection with the leadership of an overseas community-based organization. The last model within this group is a faculty connection to a third party provider that has developed the strong ties with local NGOs and CBOs. The relationship is strongest between the third party provider leadership and the community leadership. Again, the common component within these four models is the emphasis on the relationship as central to the global engagement process.

What Engaged Scholars Bring to the Relationship

What do engaged scholars bring to these relationships that allows for the development of long-term, committed, and trusting relationships? In this section, I present results that describe the formative experiences that contribute to developing these types of relationships, interpersonal and intercultural communication skills, personal qualities, and knowledge areas that were described as essential by the engaged scholars.

Background and Formative Experiences

The engaged scholars in this study describe personal qualities and identities that underpin and facilitate their ability to create and maintain long-term and committed relationships in communities outside of their own. These qualities and identities developed from early experiences from “how you were raised” or familial or cultural

background to their own formative international experiences as students or early career scholars working in other countries and regions. One scholar cites his experience in a youth club and team sports and Catholic upbringing as contributing to the development of a people-centered approach and "a sense of service" and "social justice." Another notes, "I am deeply Type B, so that's part of it, your identity."

These qualities or orientations, while having developed at some point, become so part of the person, it may be difficult to pinpoint within what context they developed. When probed a little on how this scholar thought she may have "arrived at the point you are right now, in terms of this understanding," she replied:

> I am not sure I can give you a definitive answer. I mean, I grew up on a farm in [rural U.S.]. But, my parents, we had exchange students, and my parents encouraged us to read, and encouraged us to travel, so maybe it was part of that background. I did my graduate work [overseas], and so I studied abroad for 5 years. And I've done a lot of international work, but there are people who've done a lot of international work who don't get it, so [laughs] I can see what you mean.
>
> I think maybe a level of self-awareness, or maybe just general social awareness, or emotional. But yeah, I can't really say for sure, but yeah, I've definitely seen, as you said, both sides of that.

Throughout these conversations, it was acknowledged that some people have these qualities, while others may not.

> That personal investment and personal commitment that somebody has, …it seems to me…that they just come with that skillset really, to be able to listen and think about what they're doing, and how it is going to impact other people. It's a sensitivity that they just have as an individual, a sensitivity and a commitment to this kind of teaching.

Part of this identity or orientation or personal commitment may come from experiences they bring with them to higher education. Several scholars in the study identified a lifelong commitment and connection to community-based service work.

> When I look back now, I see now that I was involved with it without knowing what to call it. Because back home I have been a member and maybe leader of several grassroots organizations and the part that I loved about it was [that] once we came together social barriers disappeared, vocational barriers, it was just a group of women. It was just a group of women having a good time. It was then that I realized that I really, really liked that. So by the time I came to the [higher education institution] to learn about service learning, I already had a sort of background in that. And at home our life is structured around some sort of service, because we belong to these different groups and … there is always a service component built into the many groups that we belong to, these social groups.

Another scholar describes a similar connection to community before arriving in higher education and then also infers the position of engaged scholarship within the academy is located counter to what is normative.

> Because I think that my positionality in and of itself, that I never really felt like I belonged in higher education anyway, helped me maintain fidelity to that type of engaged scholarship that was important to me. I never was going to be a gold standard researcher anyway; I didn't even really know what that was until probably three years into graduate school. I always had a foot in the community, I was doing research in the community where I raised my kids. I guess because it is a part of who I am; it is just who I am.

The last expression of this scholar "it is a part of who I am; it is just who I am" underscores the integrated connection that these engaged scholars have with global engagement and the orientation they bring to the work.

In addition to personal backgrounds and identities, several scholars mentioned their formation in their disciplines as a contributing factor in the development of certain skills. For one, training in qualitative research methods gave her insight into working in conditions where the outcomes or results may emerge iteratively.

> I was a student of qualitative methods as a graduate student which … need to have folks who are more adaptable and open to flexibility as opposed to being able to download your data set. This is human work, and with human beings.

Another highlights his training in his discipline as providing the paradigmatic viewpoint of the interconnectedness between peoples, places, events, and ideas. For him, this more ecological or systems perspective also encourages transdisciplinary interactions. Formation and socialization during graduate school for some also encouraged them to do engaged scholarship or teaching, either from mentors or from community leaders or from their own experiences with service-learning.

Interpersonal and Intercultural Communication Skills

"If you don't have your people skills sorted out, nothing else is going to matter." Interpersonal and intercultural communication skills blend together in the descriptions of the skills necessary for global engagement. The scholars in this study highlight the ability to listen deeply and to listen "across cultural assumptions." Listening is mentioned again and again, and it is essential.

> As far as a skill set, I think what's really important to be successful and for …the partnerships to be sustainable is the ability to really listen…. There's a lot of excitement about project ideas in the beginning. But if that faculty member is not really able to hear what a community partner is looking for, and make sort of adjustments in their own thinking, then the partnership is not able to be effective. So really it's funny because it really comes down to that very small skill set on a very personal level.

As one scholar noted, working in a second language gave him the insight into "being present in the moment, actively listening, trying to figure out what the hell someone was saying before you just started speaking." This insight helped him develop a sense of iterative processes, that back-and-forth between diverse group members. As seen in these examples, the skill of listening is related to a series of other personal qualities and skills, that are identified as specific interpersonal and intercultural skills.

Specific Interpersonal and Intercultural Skills

The interpersonal and intercultural skills identified in this study as important to global engagement are a "great deal of humility," patience, curiosity, the ability to suspend judgement, openness, flexibility, and empathy. These qualities and skills facilitate the development of relationships in global contexts. These qualities, among others, are often associated with intercultural competency, and, unlike the more inherent qualities of identity or stance described above, are developed and strengthened over time. "It is not a matter of perfecting them as much as constantly working on those," notes one scholar. In the following section, I delve a little deeper into each of these personal qualities, as they are described by the engaged scholars in the present study.

Humility. Humility refers a stance in the world that puts others in front of oneself. A sense of humility is a "check that keeps you back a little bit" and contributes to establishing a foundation of mutuality between people with more power and less power. Humility allows the person to hear everyone's voice and allows for listening, and "not speaking first," and really "hear what the community partner is looking for." Almost all of the scholars specifically identified humility or being humble as very important to globally engaged work working in other cultures. "I am maybe too generous with things, or too humble in the way that this culture [U.S. culture] works, but internationally, it has allowed me to do the kind of things and have the kind of experiences that I've had." This scholar observed that the quality of humility may be viewed negatively within the U.S. from an individualistic perspective with an emphasis on property or copyright and the rights of the individual while, outside the U.S. and in collectivistic cultures based on

relationships, humility is highly regarded and valued. Being able to "code-switch" between these two cultural perspectives allows him to develop respectful relationships in other cultural communities.

Another dimension of humility within global engagement and service-learning activities is understanding and appreciating that the visiting scholars and students are guests in the host community, and will be working with

> people who have other activities, people who are doing you an honor coming to work with you. Because they [students] come with this frame, "ok, I am coming to help." It is as if the people do not have a choice. But always remember they have the choice to say "no." So, be humble.

This dimension of humility recognizes the autonomy of community members to make decisions about who they accept in their community and what type of activities they want to engage in. This scholar reiterated the importance of challenging the assumption that outside "help" is always a positive and reminded students to be honored to work with the community.

Curiosity and Openness. Curiosity, "where the intellectual journey begins," also implies an openness to new ideas or experiences, and "seeking to learn, seeking to understand what's going on." One scholar recalled developing a mantra while working with a group of students: "Engage your curiosity and manage your expectations." This was also her advice to a faculty member starting out in globally engaged scholarship. Curiosity, or seeking to find out what is *really* happening or what people *really* think, was apparent during one trip described where the group stopped their work for two weeks, extending their stay. "Once we realized that we were not getting anywhere we stopped work for two weeks and just tried to know the village. So once we knew the

village, we started from scratch, renegotiating our entry, renegotiating everything." Their curiosity, and openness to seeing the reality from others' points of view allow them to make critical adjustments to the project or program to be more equitable and ultimately more sustainable by paving the way for collaboration.

Flexibility. The above example also relates to another important characteristic, flexibility. In that case, they were flexible enough to change course and modify their plan. Flexibility is seen both in a more physical sense of "openness to be able to change whether that would be learning outcomes to structure of the program structure of the day, to what you want as the project outcome from it, all this kinds of work throws all of that up to potential change or question." But it is also seen as cognitive flexibility, or the openness to change in terms of taking on another point of view or frame of reference. This flexibility includes an ability to shift and learn within a discipline.

> I've worked with faculty, experts in indigenous women's literature, whose idea of indigeneity changes after they've spent time in [in another country]. Sure, they had travelled before in the world, but they had a very strong sense of how their previous experiences related to the [that country's] context, and the next thing you know it is just radically different.

This scholar observed a fundamental shift occur when the faculty program participant experienced a new way of perceiving indigeneity and shifted his or her previous conceptualization. Both types of flexibility enable globally engaged scholars to adapt to different ways of doing, thinking, and being and to fit in to the local context.

Suspending Judgement and Being Present. Relating to cognitive flexibility is the notions of suspending judgement and being present. These notions are expressed here: "Try to accept [Africa] for what it is. Not what it might be. Not even what [you] hope it

might be. But just try to accept it as it is." This scholar recommends that students, in this case, let go of previously held ideas of what will occur or could occur, and be present. Being present also is described here: "It is me kind of going with the flow and being open and present to what's around me," a way of being that this scholar sees as leading to new insights about how the world works.

Empathy. Empathy is defined as "the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another" (Merriam-Webster, 2015). In other words, "trying to be a little more open to putting myself in the shoes of who or what I would consider to be [different than me]." Again, empathy relates to being open to others, especially when they have different beliefs or cultures or perspectives than oneself. One scholar related using a heuristic of "try[ing] to see the humanity in every person…. Over the years, I've met some really not so pleasant people, …but even then I was trying to look at things that would allow me to develop some sort of empathy, not sympathy, empathy."

Furthermore, there is also cultural empathy, or really feeling how people feel within their cultural frame of reference. It is one thing to know about the other culture, intellectually; it is another to feel how their rhythms, interactions, and understandings work.

> I was doing a service-learning project that involved the business students, so there was a component of small business development/entrepreneurship and the project was definitely flailing at the end. And at one point this group we had been working with for a year—some of them I'd known for longer than that—one of them said to me, "Well, you know Mama [name], we would rather all fail than have just one of us succeed."

> And I remember hear that statement and I literally almost stopped breathing, and I went home and that sat with me, actually, forever. It was one of those life-changing moments that even though I had spent decades in group-oriented cultures. I taught about it; I knew what it meant. In some ways I actually understood it, but to hear it articulated that way, it was really like a lightbulb went on for me. I had actually only understood it intellectually.
>
> And so that's is an example, and the project ended up not being successful so there was failure, but there was this need to be really open to changing my mind about something. And that philosophy goes completely, diametrically opposed to what we teach in entrepreneurship and business about success and competition. So it was really a great learning experience for me, so …it took decades for me to actually get to the point of "Oh, I really don't get what it means to grow up in a culture that puts relationships in front of success."

As this scholar notes, understanding fundamental dimensions of culture like individualism and collectivism when you are not a member of that type of culture *intellectually* is on one level. To understand these kinds of fundamental cultural stances *empathetically* is on another level that may only come after years of experience.

These interpersonal and intercultural skills and qualities enable globally engaged scholars to make and maintain close relationships with culturally diverse partners. They are able to acknowledge and understand other worldviews, to experience shifts in perspective themselves, and to develop more mutual understandings of what is of concern to the community members. Without these skills, the level of engagement would remain largely superficial and ineffectual.

Culture-General and Culture-Specific Knowledge

As also seen in the previous story, formative immersive experiences in other countries and cultures formed a strong part of the development of these scholars' ability to form relationships across ethnic, linguistic, cultural, and socio-economic lines. All of

the scholars had significant work or study experiences in other countries and cultures, sometimes leading to the specific personal relationships within which they now locate their engaged work. Significant experience living and working in another culture also leads to the personal intercultural development, including "understanding themselves as a cultural being," which refers to the development of awareness that, first of all, culture exists and how culture shapes how one experiences the world. One participant describes the process of understanding the nature of culture, especially fundamental cultural dimension, such as individualism/collectivism thus:

> To move smoothly within these very diverse situations, it's like learning a language. You really do need develop basic skills and fluency in what it means to move around with people who are very different from you. Really taking to heart that there is a different way of looking at the world in terms of whether the individual is more important than the group or the group is more important than the individual.

This kind of understanding allows you to know how to behave and relate to, "move around with people who are very different from you."

One scholar related a story about a time one of the community members they were working with lost a child. Upon hearing the news, the American students felt sorry, but they did not know the culturally appropriate action or actions to take, and they began their work again. She stopped them, and reminded them of the context. She used her own cultural knowledge of communities in Africa to guide the students. She states, "And believe you me, when we stopped the work for that day and actually sent a delegation to condole with the man, it changed the way the village viewed us."

This story provides an illustration of the different understandings of collectivist or communal cultures and individualistic cultures on how human or social events are

experienced and managed. From an individualistic cultural perspective, death of a family member may be perceived as a private family experience. In contrast, collectivistic, communal cultures, in this case in Africa, where the emphasis is on "collective responsibility," Dei (2000) explains that "death, burial, and bereavement are community affairs" in the indigenous African epistemology (p. 75). Guided by their faculty leader, the Western students above were able to fit into the local context and behave accordingly. Specific knowledge of local cultural norms and customs is crucial to be accepted by the local community, and this discussion continues into the next section that describes the knowledge of place, in three levels: local, global, and how those two are connected, or glocal.

Deep Knowledge of Place

> I always come back to that place should matter, and everything about it. [If] the students leave with a thin understanding of place, I am not so sure that that is a measure of success, and we are not just having students consume the world.

Local. Several scholars discussed the preparation of themselves and students, studying the history, language, and culture of the region, and also reviewing various perspectives on community development. The context in which these relationships are built is extremely important from distal factors of local customs and cultures (mentioned above) to the structure of the community, how the community is located within the region, the pressures and issues of concern to the people there, even to who comprises the community.

> Who is community? Is it all of the community or only the women in the community? Where do the elders fit in? There are so many different pieces

> to what constitutes a community. And often things you can't see just walking in the door.

Understanding the dynamics of the community is just one aspect of understanding the local context.

Knowledge and awareness of the local context also included an understanding of proximal factors like historical interactions between the people and organizations of the community and outsiders, especially from the global North. In his location, one scholar perceived,

> there is a kind of skepticism, if not cynicism, and some resistance to offers of assistance from people from the North. So we also had to overcome a lot of those attitudes. And did so partially or largely by staying with them.
>
> Because a big complaint about overseas volunteers from the receiving end is that it's short, there's no follow up, and they get kinda left holding the ball. And a lot of them don't feel like they get much out of it. And they know that the experiences are really wonderful for the visitors but not great for the hosts.

The second part of the quote above also refers to the context in which the work of the global engagement occurs. Global engagement like global service learning programs typically bring student volunteers to a community for short time frame. How the diverse community members view this interaction is another important part of understanding the local context. Understanding the history of interactions between outsiders and community members helps to situate the work or project from the viewpoint of the village.

> After two weeks, we started looking around the village. Then we started to realize the nature of the projects that were being carried out in that village. Their nursery school was top class. Somebody had come from Sweden, and built this school, supplied everything. Then we realized that the hall, the community hall, was in total disuse. It wasn't even a year old, so that's

> when we found out [that] the village was used to it. If you want to come do your project, then come do it. Once your project is done, they don't care about it. Because they didn't ask you in the first place to come and do it. So there was that blasé attitude with projects.

The history of this African community with outsiders, often from the global North, doing projects, contextualized their current service work. The community was located near a popular tourist attraction, and there was a history of Westerners traveling to the tourist destination, seeing a "need" in the village, raising money, and doing a project on a return trip. In Africa, global engagement projects, service, or activities may be viewed as similar to or the same as this type of outsider D.I.Y.[2] development by local community members, or in relation to other international development organization actions.

Not only are the outsiders interacting with the community's previous experience with outsiders, but they may not be treated as insiders in other ways as well. For example, in Africa, the local indigenous culture may have specific ways of reprimanding members for inappropriate behavior. However, the community may not apply these sanctions to outsiders.

> In the people's culture, the thing that checks their culture, is that if you do a certain behavior, people can refuse to come to a child's wedding. And for us [Africans] that is enough sanction to tell us that you are behaving badly. So it is not that they are so good or perfect at helping their own people, it is because they know consequences of … not conform[ing] with the norms of the group. You have a price to pay. And an American student who comes and has time constraints, and has this … and then he does not have any consequences for any behavior.

Understanding norms and customs of the group, as well as what behavior may not be expected of an outsider, is developed over time, getting to know the community within

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[2] as termed by Nicholas Kristof (2010 Oct 20), D.I.Y. Foreign-Aid Revolution. *New York Times.* *http://www.nytimes.com/2010/10/24/magazine/24volunteerism-t.html?_r=0*

the long-term relationship. The norms and customs are very specific to the location. One scholar gave a hypothetical counterstory of a program that does not take into account thick understandings of place:

> You are a [insert any discipline here] professor and that is really your background and you are doing an international service learning program in Ghana or anywhere, and maybe you just pick it because you heard about a great provider who does a program there with your students, and they tell you about a great project there, and your students go. At the same time, it can also leave those students with very little deeper understanding of socio-cultural difference or deeper understanding of where they are. And in a way place begins to not matter, because it could have happened anywhere.

She goes on to note that this type of activity above is having "students consume the world" rather than gain a deep understanding of the particular issues and contexts of the local community. Another scholar describes developing a program considering that he "didn't want to do anything there that you could do in [home community]," reiterating that the program should reflect the uniqueness of the location.

Global. Next, this group of engaged scholars describe needing a fairly comprehensive understanding of "global flows and global patterns," including social, cultural, economic, political and historical forces and interactions on the global scale. This includes "some background and familiarity with the global political economy, and cultural and historical structures and how they affect different communities." These forces and interactions may include a historical understanding of colonialism and imperialism, and then may include consideration and analysis of structural issues of race, gender, class, and poverty and understanding oppressive systems.

> This comes back to what I've learned, a big part of this is these unequal power relationships, so when you are talking about engaged scholarship and

> academic community engagement, right there those terms you are talking about who's the academic and who's the community and what does educational privilege mean--that's something I always talk to my students about—and how does that correlate to class privilege and racial privilege? Gender privilege? I think looking at privilege in all of this is something important as well. Who has what and what do people have to offer and how do we value those things? If you come offering information, research, and scholarship, and resources, how is that valued differently than the kind of information and wisdom and experiences that often exists in the community? The reality of a lot of this engagement happens with very marginalized communities that struggling in some particular area, often economic, but other ways too, and those are things that need to be dealt with up front.

This examination often results in increasing personal conscientization for faculty and students and increasing their own understanding of their role within these structures.

Conscientization—or learning "perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (Freire, 1970, p. 17)—can directly result from seeing dissonant events or experiencing dissonance, in global service learning and engagement. From a memory during his formative years, one scholar describes how a flash of realization and insight into the oppressive elements of reality can occur as a result.

> We saw this family, and they had piles of gravel, and what you realize is that they had the bigger people breaking the bigger rocks into smaller pieces, and it was a gradation of smaller and smaller people down to the kids breaking rocks on smaller piles. And we thought it's kind of cute, kind of quaint, and I didn't think about it. Well, one night, we were driving from there, driving from the woods into town, and our headlights happen to catch in the dark without any light, the family or members of the family still sitting outside breaking rock. And I think, shit.

By "shit," he means that suddenly the larger oppressive system comes into focus, through the incongruence of how he previously understood the situation as "quaint" and what he is now seeing, the family working still working in the dark. The family may be so

beholden to another, through debt or other factors, that they are forced to work 20 hours a day to be able to pay that person. Or the work they are doing is worth so little or is compensated for so little that they have to continuously work; the balance between the effort and the reward or compensation is unequal and unjust. These kinds of insights can come from being knowledgeable about the larger systems or can inspire investigation of these systems.

Counternarrative 1. The process of conscientization is highly contextualized within positionality of the individual. One scholar who comes from a non-dominant culture group within the U.S. relates a non-dominant culture process of conscientization:

> So when I got into [my masters' program], and everybody was reading Freire and bell hooks—and it was all this mind-blowing theory about dominant culture and oppression and the colonized mind—I did not need to learn that in college. Because that was kind of my understanding of how the world worked anyway.

This counternarrative underscores that many goals and student learning objectives of global engagement activities are constructed within a dominant U.S. cultural perspective. In the example above, the scholar illustrates the need to grapple with non-dominant culture processes of understanding the world in considering diverse program participant outcomes. Below in *Counternarrative 3,* there is another illustration of non-dominant cultural group experience and is an important lesson to reach a critical understanding of how diverse students and faculty may experience global engagement.

<u>Glocal and Systems Thinking.</u> The relatively recent portmanteau, glocal, describes the final understanding of place identified by this group of scholars as central in global engagement. *Glocal* is an adjective describing phenomena "reflecting or

characterized by both local and global considerations" according to the Oxford Dictionary (2015, online). Several of the scholars discussed how they value seeing how local and global phenomena are interconnected. They actively look for the connections between the events and ideas, between the host community and sending community. They describe asking students to seek out examples of how events that affect people's lives in one location may be connected to other locations, and in what ways are experiences of those events similar or different. One example given asked students to consider migration within the southern Africa context and compare to the U.S. context, where the students could see the xenophobia clearly in southern Africa but less so in their own home context. The process of connecting these events and ideas and people together, some of the scholars relate building a new perception of identity and membership in "global communities." This result of this type of global engagement will be described more in depth in the outcomes section below.

Ontological, Epistemic, and Axiological Development

In the present study, the group of engaged scholars describe a process of ongoing and lifelong learning that shapes, in an iterative way, their ontological, epistemological, and axiological perspectives on how best to form relationships within which to enact a global engagement process. Elements that contribute to sculpting their relationships with others include 1) an emphasis on putting people first; 2) a belief in shared human dignity; 3) perceiving the community as able; 4) respecting the various sources of knowledge; 5) committing to an empowerment process; and 6) engaging in reflective experiential learning. They see engaging in the same reflective work that they ask their students to do

and, at times, including themselves in the same learning group as students, as an important way of developing these beliefs and values. In the following section, I describe each of these elements.

Putting People First

As was explained above, personal relationships between individuals are at the heart of this model of global engagement. For these engaged scholars, maintaining people at the center of the work leads to the components of successful engagement: community-driven ideas and solutions for real issues, buy-in, equity, consensus, capacity-development, and sustainability. In isolation from others,

> You can come up with all the good ideas in the world but if you don't have a good relationship with the people with whom you want to contribute your ideas they're going to sit on the shelf. They're just not going to be used or they'll be used inappropriately. There's plenty of research now that shows that. And to me it's become kind of a disease.

On the other hand, when people are placed in the center of the work, relevant and timely service or work can be done. In describing a process of collaboratively developing a program, one scholar relates how she found a curriculum and then worked with the women and girls of the local community to modify it to fit their contexts. She found the process to be a "needs assessment, and I did it really grounded in what the people want. …so by the end, we came up with a curriculum that was really [name of people] and by [name of people]."

Believing in Shared Humanity or Shared Dignity

Focusing on people requires the acknowledgment of the shared humanity or shared human dignity. For these scholars, shared humanity or dignity describes the inherent worth or honor that all people have.

> In quality community engagement, a couple of things happen. One, there is enough relationship that it is impossible to avoid the reminder of …the shared dignity of people.

The believe in shared dignity comes through the relationship for this scholar. Others see the belief as fundamental to avoid viewing the community members as "Other."

> When you look for humanity in them, it is a different way, you don't tend to objectify them. Or 'otherize' them.

Belief in the shared dignity of all humans is also expressed by this scholar as not "dehumanizing" people:

> Help is a human thing. So help is not a bad thing. But do not help by dehumanizing the person that you are helping. That is where help becomes problematic. People talk about vocabulary not using "help." I do not have a problem with that because I think all of us could use some help at one point or another. The problem is do not help by dehumanizing.

Dehumanizing, for this scholar, relates to a perception of the marginalized communities as unable and comes from an individual-blame perspective rather than seeing the system. It focuses on the deficits, so much that the 'helper' cannot see the qualities and assets that are there. In this sense, the help is filling a gap or hole in someone's life rather than creating something new in the relationship, which is a more generative sense of reciprocity (Dostilio, et al., 2012).

Perceiving the Community as Able

All of these scholars expressed taking an assets-based approach to working with a community. An assets approach purposefully reframes the dominant narrative of expert-client dependent relationship where the client is viewed as lacking something that the expert can provide or fill.

> I always focus on this assets approach. Look for what is there. And it is not only in America; one of the things I always tell people back home is that sometimes when you live in a city, you go back to the village and you tend to forget, and you start looking at people in the village, you start looking at them not from an assets approach, but from a deficit approach.

This scholar gave a powerful example of a deficit approach, in describing a situation where girls are brought from the village to be child-minders in the city. In these cases, some people might say that the girl has better food, "she is better off here, she's living, she is sleeping on a good bed, why is she just not content?" This scholar replies,

> I say, she just might not like the fact that you shut a gate when you leave your house. … So you are only seeing that she was deficient in all the one, two, three, four things that you've provided. You have not seen what you have taken away. Her freedom.

This example illustrates how approaching community development issues looking at what is lacking or missing from the lives of the community members, may overlook and potentially negate essential capital, strengths, and assets that they do have.

Furthermore, in community development, this approach looks for the strengths and assets of the community to build upon those, and therefore, may increase the possibility of a lasting community improvement. In a very practical way, focusing on the assets assists the community developer, because he or she has partners and allies in the community to do the work.

> Do not try to take on too much on yourself. Always realize that what you are doing might be bigger than yourself and there are always people, once you have the assets approach, who can do the work. I think one of the reasons why we fail is that we begin to believe that I am the only person who can do it. Deficit and difference when it becomes a focus of your help then it becomes an issue because you are not going to be able to use those assets that the people have to move the project forward.

This approach emphasizes the collective and collaborative nature of the work; if one person is driving the process, without them it will cease to be. Again, working in community with others underscores the importance of relationships in the global engagement process.

Respecting Various Sources of Knowledge

"Wisdom resides in lots of different places."

Focusing on shared humanity and taking an assets based approach also implies an ability to learn from counternormative sources, to see people in the community as valued knowledge holders, who can teach.

> I came to see everyone as an expert. That they all knew something I didn't know and that made them an expert in that thing. And the other thing that it did which is consistent with how I was raised, and in my own personal ethos, was that I viewed it as my responsibility to try to see humanity in every person in that way.

The ability to learn from a variety of sources and people is seen as essential to most of these processes. This perspective can also change the dynamic between the program participants:

> Sometimes just saying to a community that you are there to learn, that you are there in a mutual relationship, even those words just change the nature of the interaction. For me it is super important that it not be a one-way relationship, where it feels like the scholar or the students are coming to do something for the community. Because it is obviously so often the other way around.

Other scholars suggest there needs to be a "purposeful flipping of who's in a teacher role and who's in a learner role." Counternormative roles and relationships for students, professors, and community members help to balance the power and interactions, and ensure "equity in the process."

Committing to an Empowerment Process

These engaged scholars collectively describe a process of sharing power that contributes to an empowerment process, identifies "emergent leader[s]," and contributes to sustainability by "essentially grooming your own replacement." The process of sharing power also strengthens the programs and processes by obtaining diverse viewpoints which can lead to new conclusions and ways forward. Several stories were related that illustrate the commitment to the process of empowerment that these scholars have. A story of committing to empowerment processes are described here:

> And one thing that I really learned how to do was have more of a facilitator role or as you say, sharing the power role with the young people with whom I worked. So kind of taking off my maternal hat and taking off my teacher hat, and taking off whatever my job description was and … enhancing the capacity—that's a really good way to describe how I see sharing the power—is enhancing capacity. I am a big believer in reciprocity, so I worked a lot with people in middle schools, and high school, who felt a very low level of efficacy and agency, in decision-making, they felt like people just didn't see them or hear them. And so I worked in a couple of instances with young people being able to express their own positions on things in their own language without being corrected, and also able to identify issues on their own without me or people like me being, kind of polishing things up, and just kind of stepping back.

Sharing power and giving consideration to issues of equity can be a "challenging" and a

> much slower process that way…it could be done quickly and easily by a committee of three community leaders, but that is not necessarily going to be sustainable if it doesn't involve the community. Sometimes it does upset

> the power structures domestically and internally and sometimes that is a good thing if there have been people who have been marginalized that are brought into the conversation.

In addition to sustainability and equity, adhering to an empowerment process can provide better results when working together. One scholar recalled working together in an empowering relationship with the women of a village, when the women spoke up and corrected the program to be more inclusive of all the community members:

> We are not going to single anybody out and tell the person you are a problem or you do not know how to raise your own child. The women said that! I did not see that coming. So those are the kind of things when you work with people and you give them the power to be able to take decisions, then you'll get feedback like that. I was very grateful for that.

The respectful and inclusive way she had created the program with the women of the community led to them having a voice in decision-making processes on design and implementation.

Counternarrative 2. It is important to remember that empowerment processes are also embedded within the local context and culture, and foreign notions of what will help to empower communities or individuals within those communities must be interrogated through the cultural lens. A scholar in the present study critiqued the widely championed Western notion that rural African adolescent girls might be empowered via a simple process such as "you can give a goat to a girl and the goat is going to produce a baby and the girl will sell the baby and go to school." To which, her African friend responded, "Doesn't that girl have an uncle who is going to take the goat and sell it and use the money for himself?"

This example illustrates how an intervention or helping action must be examined within the local context. As she notes, "in a community or in a society, a girl [or anyone]

doesn't exist alone." The girl cannot be isolated from her social context. Furthermore, this example also problematizes offering a simple solution to a complex problem. Increasing rural African girls' participation in school is not a simple matter of removing one economic barrier, but rather it requires a complex set of cultural and social changes that are addressed by multiple social actors within the community.

Engaging in Experiential Reflective Learning

This group of engaged scholars either positioned themselves implicitly as learners with the students using collective pronouns to describe the experiences, or they saw their own learning process as one similar to the students' as developing through reflection and experiential learning. The reflective answers to interview questions demonstrated their examination of how they developed the understandings and qualities mentioned above in the analysis as a process of their own learning, as well as explicitly describing specific instances of experiential learning:

> I'd say professionally it has been really interesting, you know, because I have worked in international development since the early nineties, when I was doing graduate work. But I never worked long term closely with something like a NGO like this. And so I would read in a textbook about the problems that government corruption would cause for development, and the challenges and barriers, you know, so I've read about them and you know I am an economist, so what do we do, we do surveys, we do field work, we analyze the data and then we move on. So it has given me a much greater appreciation for living and working in the developing world, even though in some ways, I have been doing it for years, I haven't done it on an ongoing basis with one population to really see the challenges that they are facing on a day to day basis. And again, these are things that I knew, but I know it much more viscerally, after experiencing it with them. So professionally I think that's what I've learned, things that I've read and could explain essentially I know and can understand at a gut level.

The learning here again is described as visceral; it complements learning something intellectually, by adding depth and an affective quality.

In addition, the scholars encouraged themselves and other faculty to do the same critical work: "as faculty and staff we have to do the same kind of work in engaging, the same kind of transformative possibility and understanding and creating awareness that we are asking of students." And,

> Engage the process with full authenticity—what you ask your students to do, you do the same thing yourself. …Understand yourself as a cultural being, trouble yourself deeply with global inequities, sustainability issues, all these challenges we see when we look around the world. And ask yourself what about your life is interrelated with these things, and what that leads you to as an actor, civic or economic or what have you.
> Be a part of that journey with them...We are so far away from a world that recognizes the dignity of all people; it has to be ongoing.

Global Engagement

In this section, I describe how this type of global engagement is constructed as a result of these long-term, committed relationships, according to the scholars in the present study. When conducted in the context of these relationships that have been built through these relational competencies and ways of knowing, global engagement is seen to have the following characteristics: it is community-driven; it has ongoing, cumulative, and better work; it encourages the development of a shared purpose, which also includes the notion of creating a global community.

Community-Driven

Relationships ensure that the service work is community-driven and therefore, appropriate, useful, and perhaps capacity-building. For this scholar, community-driven encompasses the

> whole entire process of design—from the design of learning, design of any service project or anything like it, to evaluation, implementation, shared educator roles, participatory budgeting, shared clarity on where the funds go and why, evaluation and iterative reviews. [These] are all community-driven.

In addition to the elements of the engagement process, the community-driven aspect of global engagement also relates to understanding how the community understands development.

> So, what is community, what does that community consider development? What do the researchers or the scholars see as community and as development? And then sustainable? As we know, has all kinds of definitions. Does sustainable mean longevity? Does it mean it goes on beyond the formal engagement?
>
> There are a lot of potential ways to define sustainability and I think it is important to go through that list with the community. And decide which of those ways are going to be important for that particular project.

In addition, the models that contain a network of NGOs and CBOs or an ongoing relationship with one NGO or CBO inherently focuses on the work of those organizations, and in these instances, the global engagement is within their community-based work.

Ongoing, Cumulative, and Better Work

Long-term relationships add a continuity and coherence to the applied work and projects so that even with different groups of students, there is ongoing, cumulative, and better work.

> What I would do as we were starting the relationship, I would always tell the community that students would come and go, and therefore, we would look for what was the continuity between these different groups of students. So there could be a couple of things that would keep it coherent, and that continuity. One would be my presence, the fact that I was coming or the other faculty were coming year and again. Another would be working with a core group of community members so again establishing so who is the main or key players that we are coming back to. [Third] the continuity of the projects, so that students weren't doing the same thing every year but that we are building on what had been done previously. So that there was the sense that it was a bigger project that different students were having input, so we were never re-inventing the wheel and the community wasn't having to go over the same ground every year [and] it was moving forward. Of course we had to take responsibility for a lot of the orientations so students came into the project, knowing where we had been. There's the role of the history keepers, so that didn't all fall onto the community.

Establishing specific roles and expectations within the community and the students allowed for continuity and cohesion to the work despite different student groups year to year. The specific roles and expectations also adds structure to the relationship and strengthens it.

In addition, some scholars contextualized the service work within the ongoing work of the community-based organization or the university partners. "I know that the work goes on after we leave…And there are [local university] students within those communities, doing similar but also different work. That continues on. With or without us." Another scholar notes that, while a few exemplary student projects made a sizable

impact and were very important to the mission of the community organization, most of the student work or the change happening was much smaller and incremental.

> So in those cases, the students actually did something pretty important with some lasting impact, but most of it was not that way. But again what's the change? The change is, I think, these NGOs and the people they are trying to work with to some very modest degree are more enabled and more empowered to achieve what it is they are trying to achieve than they might have otherwise been. That would be my dream.
> But I couldn't say that we eliminated poverty, that we eliminated income inequality, that we eliminated air pollution. It is not at that level. We had an advisor…who always said and [it] resonated with me: You improve the world brick by brick. And actually I agree with that, these tiny little steps with each of us taking will, maybe, improve things.

The understanding of change and impact as incremental and ongoing is an important aspect of global engaged learning and global engagement, describe more below in the section on global engaged learning.

Most of these programs described in the present study are multidisciplinary or transdisciplinary, which is seen by the scholars as producing better work because a comprehensive look can be taken of the local situation.

> What we are able to work on is a little more systematic. You can address one issue—you can address something technical put in a new well or a new window—but if the educational system is poor, there's still going to be those challenges. It's helpful to be able to at least look at the big picture, even if you can't address everything. At least you have good awareness of the broader issues.

Another scholar describes this "big picture" in terms of the interconnectedness of global issues: "what we do is how the real world works, which is this concept of transdisciplinary, where you take multiple perspectives from multiple constituencies and you work on real world problems." Again, respectful relationships between diverse

groups of people provide the platform for looking at real world problems through various lenses.

Also, in terms of better work, the scholars identified the element of trust in the relationship as influential on receiving open feedback on what is working, and gives the opportunity to improve what is not working.

> And the staff there, they feel comfortable being honest with us. If we come in and say "we have this brilliant idea, it'd be great if we do that!" They'll still be very tactful and very polite, but they know us well enough by now that if they think it is a really bad idea, eventually we will figure that out. They may not be blunt and tell us directly but I know them well enough and they know us well enough that they'll say, "You know, that's a great idea but let's modify it and do it this way."

In this example, work is better because it is collaboratively improved upon, and if mistakes are made, they can be learned from. In the same program, each year they do informal assessments of the previous year's work. Through this, they learn what worked and what failed. Through the ongoing relationship and the honest and open feedback from the partners, they learn from their mistakes and don't repeat them.

Shared Purpose

In global engagement, there is an exchange occurring: People from other places are traveling to communities that by definition are not their own, and are bringing resources and capital to that community, perhaps in the form of technical assistance, financial assistance, and assistance with gaining knowledge through research or capacity-development. And then, the community is offering program participants and faculty the context in which to gain new or different understandings or perspectives on how the world works, new insights into cultural dimensions like collectivism, and finally, perhaps

the opportunity to create something new together across these perspectives: a shared purpose. To get to that point, however, takes overcoming pre-conceptions and expectations on both groups' part.

The scholars in this study describe the struggle of trying to understand that exchange:

> It's really easy with engaged scholarship where you are not necessary doing service or charity work or intervention, it is still really easy to have an 'us and them' mentality and really easy to believe that you are bringing something. And I think fighting against that is really important.

This scholar sees improvement in this area but from her perspective, we as a field are not quite there yet:

> Maybe as the field evolves and we are having these exchanges we will reach a stage where we begin to recognize that you are getting something out of the community and the community is getting something out of you.

Some "fight against this" by observing through the years what she has received from the community:

> And then the bringing something, I don't even know how you teach that, I have learned way more than I have taught in [the] community. Even after all these years, and I know I have done some things, but I still think, Wow, what I have been given is incredible.

After many years in the field, this scholar is able to perceive and value the knowledge and gifts she has received from material resource poor communities.

On the other hand, these scholars recognize the importance of not shifting the balance of the exchange all to the side of the community, and this refers back to concept of mutuality and exchange that occurs:

> And I think it's important to say that if you are coming into a community, if you are engaged with the community, it is not one way on their side either. In other words, you are coming together in some kind of partnership. So

> it's ok to come in with some ideas. In fact, it is essential to come with ideas, and resources and knowledge, you know all kinds of things to share.

Another scholar refers to this bringing of ideas as the "role for an outside perspective," again referring to the value of having multiple perspectives when seeking solutions.

Coming to a balanced understanding of the exchange once again is seen to occur through the relationship:

> The first one, I think it really important to realize that it is different sets of people coming together and creating a shared purpose to come together. Because it is not one big happy family. It is different people around the table or round the fire or whatever you are doing together. The shared purpose is really important.

In the present study, the scholars perceived this shared purpose between the Western university participants and university participants and community members in the developing world coming about in several ways. First, working with students and reaching student learning outcomes became part of the shared agenda or purpose:

> The good news at least in my experience is that the students do get that after a while, even if they come with different notions. And that was another benefit of sticking with the same partners year after year, is that they began to figure out how to help the students make those transitions, it wasn't just us having to do that, and the whole ethos of the program, so [for] students who came into the program, it was in the air. They would pick it up. And a lot of them came to see the value of that kind of attitude and approach and the potential for destruction of the ones that some of them came with and I must say that most of the partners came to love the students. They loved them and a lot of relationships were built that continue today.

Not only did the university and community partners develop a shared purpose of helping Western students perceive correctly (discussed further in the next section), but the partnerships also expanded the construction of a global community and connections between people, which again can be part of developing the shared purpose.

Second, shared purpose is developed by community partner input on the design of the learning objectives and community development outcomes. Here the scholar notes that the community partner help to develop the syllabus for the course:

> And then from spring break on we work on specific projects that are really identified and developed by the [community partner]. They help us set our syllabi for each year.

Other scholars mentioned roles of community members and leaders in teaching, assessment, and directing research projects.

Finally, as referenced briefly above, an important element of global engagement is the shared purpose of building a global community among members of diverse communities around the world. Mentioned above was the development of strong, lasting relationships between students and community organization leaders and employees. Several of the scholars emphasized the importance of host community members coming to the sending institution and participating in or leading activities with students or faculty. Another scholar mentioned that every year in her program she would have two or three repeat students from prior years. The students can take the course for credit twice and then some would audit the course a third time, acting that year more or less as a teacher's assistant. In sum, here are thoughts of one scholar in this study about the purpose of this type of global engagement:

> It is just that what this work absolutely includes is the development of relationships among people around the world.
> …
> Sometimes you see people lining up these sort of comparison charts: "if you just sent $6000 to blank, you could put in 7 wells." Those things don't make sense to me because that's not what we are doing. Sometimes we are involved in physical construction of infrastructure to the extent that those are sustainable and capacity development oriented projects, wonderful.

> But the larger picture has to do with the development of a global community, civil society, relationships, and norm-sharing.

Global Engaged Learning

In this section, I describe what student learning and understanding processes are seen to result from participating in global engagement as explained above. While not the explicit focus of this study, the faculty scholars, within their roles as educators, describe several important learning processes that may result from the participation in this type of global engagement that is based on relationships. Global engaged learning is presented as a process of unlearning and then learning new ways of understanding the world, understanding social change, and what makes an impact. These processes are described below. In some ways, student learning is also a proxy for what these faculty have also learned, with notable exceptions explained as well. It is important to note that these students were described as primarily from mainstream, middle-class, White backgrounds, with important exceptions explained below, and were mostly of traditional college age.

Unlearning 1: Frames of Reference

Perhaps the first thing that students learn in actively experiencing a new culture as part of a global engagement program is that what they have been told about the world up until that moment is not necessarily true. Students, maybe for the first time, are "are in a position to challenge [their] frame of reference. [They] are in a position of acknowledging that [they] even have a frame of reference." Students learn that, in terms of worldviews and fundamental dimensions of culture, across the globe there are very

different ways of perceiving how the world works. One scholar uses the analogy of glasses:

> [Imagine] that you are wearing a lens and each lens is a very different way of looking at the world. And if you have those lenses on, if they are contact lenses and you've been wearing them all your life, then it is a legitimate way of looking at the world. If you take off the glasses and put on a different pair, you are going to see really, really different things. We play with that image to help students to begin at least intellectually understand because that's where you can start.

Part of the transformative learning experience that can occur as an outcome of global engagement is "providing the space to be able to inhabit somebody else's perspective or position." As seen above in section 2 of this chapter, truly understanding another cultural paradigm through cultural empathy may take many years of experience; however, students can have the experience of realizing there are other paradigms out there.

> Because these are such strong cultural paradigms [individualism and collectivism], they are engrained in what we do. I often tell my students that these paradigm shifts are actually physically uncomfortable that when you get into a situation where you are really in different way of doing something it seems so odd that you have a visceral physical reaction to it. And you need to be prepared for that because it can feel threatening, and certainly you can rush to judgement, and these are all things that I myself have experienced.

Through the course of the global engagement process, students, and faculty, have the opportunity to challenge their own cultural perspectives by trying to see the world through other lenses.

<u>Unlearning 2: Role of Americans</u>

Another belief or perspective the students may unlearn has to do with their perception of the role that Americans have in the world. A career educator and development specialist in the study pointed out that, generally speaking, Americans'

perceptions of their place and role in the world come from a common narrative presented during formative years in public schooling, and this narrative needs to be challenged from a global perspective.

> Especially for Westerners, and even more so for Americans, about how we perceive ourselves and our role in the world. That the story that we are told from childhood from kindergarten about the place of citizens from the United States in global affairs. Who we are and that identity issue, I certainly grew up going to U.S. public schools and was well implicated in all of that.

This American story or narrative has roots in the rhetoric of American "exceptionalism," where there exists a belief that the U.S. is "both destined and entitled to play a distinct and positive role on the world stage" (Walt, 2011, p. 1). This belief is connected to the establishment of the country on democratic ideals, personal liberty, equality, and the somewhat skewed understanding of the history of the U.S. in the world, especially after World War II with the Marshall Plan to rebuild Europe, which worked well but also served to greatly benefit the U.S. economically (Walt, 2010). Since then, several "Marshall Plans" have been proposed with respect to Africa and to poverty (Easterly, 2006; Walt, 2010). This belief, that the role of the West or developed countries is to resolve the problems of the developing world,

> of course is one of the first things that you need to question if you are going to work internationally because that story is so one-sided and is told in ways that are not 100% true. But it is also really engrained in us. So that's huge—because part of our identity whether we have other identities or not, and definitely, for me had questioned, who am I as an American going abroad that came up really early on for me as I started traveling and working with communities.

Part of the role has to do with identity or "how we perceive ourselves," and positionality or "our role in the world" that "is one of the first things you need to question if you are going to work internationally."

Fundamental to dominant culture American identity and narratives about the way the world works is individualism. Within the cultural construct of individualism exists a "you can change the world mentality," and the notion of individuals "making a difference" can be part of a student's process of unlearning. As this scholar notes below, one of the challenges for a globally engaged educator may be helping students overcome that mentality.

> I think that sometimes American students are a little stubborn in their perceptions. I don't know if it is the type of student that involves in service learning, or [if] it is the individualism the students are fed that "you can change the world." And so getting the student to step out of that mindset that "you can change the world" … becomes very difficult. Because a "you can change the world" mentality leads young adults to believe that "I know it all" to a certain extent. So I think that is the biggest challenge.

Within a "you can change the world" mentality also is the cultural understanding of *what* contributes to positive change in the world.

Within mainstream American culture, there is an emphasis that a problem-solution orientation that places technical solutions or products at the crux of solving global issues, like poverty, hunger, access to water, or poor education systems. The scholar below describes the effect of a problem-solution orientation, often found in within training in disciplines on campus, on students' expectations of their experience within global engagement:

> I think they see [their training] as a way where they can actually carry out some good intentions, about the state of the world and use their technical skills. …They would come with a very well thought out idea of where they wanted to go and what they wanted to do and problems they wanted to solve and our attitude was you can't do that in ten weeks. [laughs] It's just not possible.

> Because the core of this work is relationships. You can come up with all the good ideas in the world but if you don't have a good relationship with the people with whom you want to contribute your ideas they're going to sit on the shelf. They're just not going to be used or they'll be used inappropriately. There's plenty of research now that shows that. And to me it's become kind of a disease. And we found ourselves really having to push back on that. And really have some long sit-downs and conversations with the students, they would be kind of crest fallen that they had this glorified idea of how they could come to Africa and offer some technologically appropriate solution to some terrible problem that people have. …
>
> And in my view a lot of this …thinking seems to have forgotten about the people at the other end. And it seems to totally or mostly omit the, in my view, that change comes through relationships. Trusting relationships.

As part of overcoming the problem-solution orientation, the students also have to unlearn their training "to be critical and make judgements. And they are well trained…. We had to help them unlearn that for the time being and let go of that." The emphasis in the above quote about the importance of people and relationships is discussed in the next section.

Learning 1: What Makes an Impact

Students are attracted to global service learning and engagement by hopes of helping and serving in areas that have been identified as needs. But as these scholars have suggested, the notion of help may need to be problematized and examined. As was reported in a section 2 of this chapter, one scholar enjoined the students to not "help by dehumanizing," in other words, by not taking into account the context and complexity and all the capital, skills, and assets that the community has.

> Why it is so difficult is the students want to be helpful. They see things that they think need to be fixed and they want to help fix them and there's nothing wrong with that but helping them learn that it takes a while. More time than they have or that they want to spend actually. To get into a

> situation where what you have will actually help fix something. I think they get very impatient.

Helping in this sense takes an extraordinary amount of time and learning, to, as he says above, "get into a situation where what you have will actually help fix something. Furthermore, the problems identified by students may not be a problem for the community member in that "the people who have it don't (a) view it as a problem, and (b) it's not on the top of their priority list to do anything about."

Learning 2: Change is in Relationships

As suggested above, this conceptualization of helping, of seeing problems, and of leaning on technical solutions for those problems, for these scholars in global engagement, is transformed by a process of listening and learning to be in relationship with others. One program emphasizes

> we all have something to learn by literally sitting in solidarity with people, so get down on the ground, get down on the mat, and just be in relationship, learn how to be in relationship, and not be in your urgent responder mode.

Furthermore, this listening includes understanding where the people of the community understanding their own lives, and letting go of your own understanding:

> And that these people that you are working with, they may be poor and they may be living in shacks but they actually know quite a bit about their lives. And maybe your job is to understand how they understand their lives, rather than getting them to understand how you understand their lives.

The work described above again has to do with seeing the value of learning from others. Also, it transforms the notion that the community is seen "simply as vessels, in which we pour charitable interventions" and "forget[ing] about people from the other end" of the intervention process.

Counternarrative 3: Black American Students in Africa. An important counternarrative came up in the stories of faculty describing students' experiences of engaging with African communities and what they learned. As I mentioned in the introduction to this section, the majority of the students traveling overseas in this sample were described to be from dominant American culture and predominantly White, traditional college-age students, oftentimes mostly female, which typically is found across study abroad and global service learning programs nationally. However, one of the scholars in the present study had recently moved institutions from a predominantly White institution to a HBCU institution. She continued her relationship with the same partner in Africa and returned with a group of students from the HBCU. Almost all of the students from prior trips had been White, with the exception of one student of color, as she recalled. This year, she states:

> it was really rewarding for me to have that experience with Black students. White students have sort of an awe and fascination about Africa; students of color, Black students, and they were all Black, had sort of a reverence and the idea of going back. It was less awe and fascination and that which is Other, and [more] going back to that which is of them.

The Black students did not see themselves as going somewhere exotic or different but instead going to a place of which they felt a part. Furthermore, the professor describes the general reference point of global service learning or global engagement (and certainly is throughout this study) that

> students learn about the global divide and how people [in other places] live every day, and what a challenge that can be more physically, financially, economically, than they have ever known. And there can be a little crying in those group reflections sessions when you have those and the students begin processing that.

This year, however, she notices a difference in how the Black students processed and engaged with the African community and the work they were doing.

> But it was really fascinating that immediately and really without much from me but Blacks students fundamentally understood assets in those communities, in a way that White students had to be pushed to see them.

When I asked why she thought they were able to see the assets within the communities so readily, she said, "For some, not all, those were safer communities than where they come from. So immediately I think they see it in a much more positive way."

> I mean I had some students from south side Chicago, I had a student from Baltimore, as we were returning, Baltimore is rioting, and that student is turning to me saying, "Do I go home? I don't know if I should go home."

Furthermore, the Black students immediately problematized the common narrative told about Africa: the poor communities, problems like hunger and illness, and so on.

> And also they were kind of angry that they had spent their whole lives being told that negative aspects about Africa. People live happy lives, people have happy communities, people eat, not everyone is starving. Communities are safe, I mean where we were, not everywhere you go across the continent.

She continues:

> And that is not the context, the typical narrative, about international service learning. It complicates it more, and I think more and more that is the work that needs to be done. Not every college student is middle class and White.

Chapter Summary

This chapter presented the results and findings from the data analysis focusing on what globally engaged scholars bring to the relationship with global engagement partners and what comes out of that relationship in terms of understandings about global engagement and global learning processes. The centrality of the relationship to the global

engagement work was emphasized and through the relationship the engaged scholars were able to realize positive and critical outcomes and understandings of globally engaged scholarship. The scholars identified several personal qualities, interpersonal and intercultural skills, and essential knowledge of culture and local and global understandings that contribute to the development of these long-term, committed global relationships. In addition to personal skills and qualities, these scholars explicated the ongoing development of relational ontology, axiology, and epistemologies through which they are able to work in relationship with relational communities of Africa.

The global engagement that occurs as a result of these relationships contains specific qualities of developing a shared purpose, engaging in ongoing and cumulative work with local community organizations and community members, and ensuring better sustainability by focusing on community-driven work. The nature of this global engagement helps students glimpse different frames of reference and different ways of knowing and challenges Western students' understanding of what makes an impact and the role of the U.S. in the world.

CONCLUSIONS AND IMPLICATIONS

Introduction

This grounded theory study explored the capacities of globally engaged scholars to develop, in cooperation with local partners, global engagement processes. The first chapter contextualized this study within global sustainable community development goals, scholarship on global engagement, and internationalization of higher education. It also presents the conceptual framework, the purpose, and the guiding research questions. Chapter two provided an analysis of the relevant literature on global engagement and capacities and competencies of engaged scholars. Chapter three presented the methodology of the present study, including data gathering, data analysis, and researcher positionality. Chapter four presented the results of the data analysis. In the present chapter, I provide an overview of the study and summarize the purpose and the methodology. Then, I present conclusions and relevant literature, describe an emerging grounded theoretical model, revisit the conceptual framework, discuss the limitations and practical implications of the study, and offer some recommendations for future research.

Overview of Context and Purpose of Study

Within the context of internationalization and engagement on campuses and within global sustainable development goals, the present study is situated in a quest or movement to engage students, faculty, and diverse communities more critically, to contextualize engagement within analyses of power, privilege, and structural inequalities,

and to develop more nuanced understandings of service, help, aid, and development within notions of global citizenship. It is to that dialogue I hope this study adds.

The purpose of this grounded theory study was to understand the development of capacities of globally engaged scholars and how those capacities contribute to global engagement and learning. The present study also sought to discover a theory of change in global engagement. The study was guided by the following research questions:

RQ1: What are the capacities—qualities, skills, methods, knowledge, beliefs, attitudes, and ethics—of globally engaged scholars?

RQ2: How do these capacities relate to dimensions of global engagement?

RQ3: How do the dimensions contribute to a theory of change used in global engagement?

In the following section, I summarize briefly the methods and data analysis procedures used.

Summary of Methodology

The present study used grounded theory design to understand the capacities of globally engaged scholars and explore the dimensions of global engagement that occurs as a product of long-term committed relationships. Grounded theory is a method of qualitative inquiry that focuses on iterative processes of data gathering and analysis, constantly comparing and relating instances within the data to others and writing analytic memos on initial thoughts and codes with the goal of generating theory or theoretical understandings of human interactions or processes (Charmaz, 2014).

Open-ended, intensive interviewing comprised the main source of data collection. The participants were identified by knowledgeable people, in a form of expert recommendation, in the field of global engagement and global service learning and through snowball sampling. The participants were engaged scholars who had worked in the field for more than five years; most had more than ten years of experience in the field. They all had experience working in Africa as well. While engaged scholars work in many parts of the world and also domestically, limiting the study to Africa helped locate the findings within a particular socio-political and cultural context. The common region or cultural location also served as a means of triangulation of the data.

The interviews were transcribed, and the transcripts were analyzed through a process of initial coding, axial coding, and theoretical sampling. I developed and refined an analytical framework after a process of initial coding of the data and writing analytic memos on codes. This framework began to tell the central story of the analysis, and was iteratively refined throughout the analysis, as the ways various components worked in relation to each other became more clear. In the last stage of analysis, I used NVivo to electronically organize and categorize the data into the established categories and themes, which then served to facilitate the writing of the results and findings section. In the next section, I explain the significance of the findings and the major conclusions of the study and related literature.

Conclusions and Related Literature

In this section, I summarize the major findings organized by research question and related these findings and conclusions to the relevant literature.

RQ1: What are the capacities—qualities, skills, methods, knowledge, beliefs, attitudes, and ethics—of globally engaged scholars?

Globally Engaged Scholars' Formation

Personal and professional backgrounds and formative international and intercultural experiences are the landscape on which these scholars ground their development as globally engaged scholars. Moments of personal conscientization and growth resulted from reflection on experiences, and early mentoring and modeling allowed them to see different ways of understanding the world. Some of these scholars referred to tensions regarding integrating globally engaged scholarship within the academy, but they continue the work because it is a part of them, or who they are.

Several studies have explored the characteristics and backgrounds of engaged scholars, especially in domestic settings. In a large quantitative study, faculty who use community service-learning pedagogy were more likely to be faculty with traditionally less representation and status in higher education: female, of lower tenure status, and of color (Antonio, Astin, & Cress, 2000). Similarly, Vogelgesang, Denson, and Jayakumar (2010) found that female faculty and Black and American Indian/Alaskan Native faculty were more likely "to use scholarship to address local community needs" and also found that these same groups were more likely to perceive institutional support for engaged scholarship (p. 457). Several studies have also found that personal commitments and personal values—altruism and community- and service-orientations—are significant factors in faculty use of engaged teaching and research (Antonio, Astin & Cress, 2000; O'Meara, 2013).

In my study, about half the faculty were female (6 women, 5 men), and several were faculty of color. Most explicitly expressed social justice orientations, and several were committed community activists. The findings regarding these engaged scholars' personal and professional background and extensive international and/or community development experience indicate that relevant intercultural experience is a crucial characteristic for a faculty member who is looking to engage with communities globally.

Interpersonal and Intercultural Skills

In addition to the personal qualities from formative experiences or backgrounds, the engaged scholars within this study identified specific capacities within interpersonal and intercultural skills. The development of these specific capacities was seen to be a life-long process, resulting from being open, and through reflection on experiences with diverse peoples in a variety of walks of life. The interpersonal/intercultural skills identified by these scholars correspond well with previous research on intercultural competence (Bennett, 2008; Deardorff, 2006, 2008). In a Delphi study with 23 top intercultural experts, Deardorff (2004) found 80-100% agreement on the following list (Table 5.1 below) of intercultural competence elements: The scholars in the present study explicitly referred to almost all of these twenty items, and implicitly referred to others, which both confirms the relevance of Deardorff's findings and establishes credibility and validity of the current research.

Table 5.1 List of Intercultural Competence Elements

Intercultural Competence Elements (listed in order of agreement)
Understanding others' worldviews
Cultural self-awareness and capacity for self-assessment
Adaptability—adjustment to new cultural environment
Skills to listen and observe
General openness toward intercultural learning and to people from other cultures
Ability to adapt to varying intercultural communication and learning styles
Flexibility
Skills to analyze, interpret, and relate
Tolerating and engaging ambiguity
Deep knowledge and understanding of culture (one's own and others')
Respect for other cultures
Cross-cultural empathy
Understanding the value of cultural diversity
Understanding the role and impact of cultural and the impact of situational, social, and historical contexts involved
Cognitive flexibility – the ability to switch frames from etic to emic and back again
Sociolinguistic competence (the awareness of relation between language and meaning in societal context)
Mindfulness
Withholding judgment
Curiosity and discovery
Learning through interaction
Ethnorelative view
Culture-specific knowledge/understanding of host culture's traditions

(Deardorff, 2008, p. 34).

In the present study, the engaged scholars not only identify these specific interpersonal and intercultural skills and behaviors, but they also elaborate how these skills and behaviors contribute to the development and continuation of global relationships and critical global engagement. For instance, they offer concrete examples of how the characteristics of humility and curiosity lead to stronger intercultural connections and relationships and better engaged work. These details and examples offer insight into the relationship between interpersonal and intercultural communication skills and the success of global engagement.

Ontological, Epistemological, and Axiological Development

In addition to the specific skills, the scholars demonstrated their capacities to develop their ontological, epistemological, and axiological assumptions in ways that increasingly trouble White Eurocentric/Western assumptions and paradigms and incorporate relational, and indigenous, ways of knowing, beliefs, and values (Chilisa, 2012; Wilson, 2008). The scholars explained taking people-centered action, recognizing the inherent worth or dignity of all people, viewing the community as able actors in their own lives, and valuing multiple sources of knowledge. In at least one program, they explicitly use tenets of indigenous research paradigm of respect, reciprocity, and relationships to guide their actions (Chilisa, 2012; Wilson, 2008). The results of this section indicate these Western and Western-trained academics are moving toward, or coming from a relational epistemology, viewing knowledge as

> something people develop as they have experiences with each other and the world around them. People improve on the ideas that have been developed and passed to them by others. They do so by further developing their own understandings and enlarging their perspectives. With enlarged perspectives, they create new meanings from their experience. (Thayer-Bacon, 2003, p. 9)

Furthermore, the emphasis on viewing the community as able, when historically, marginalized and material-resource poor communities are viewed as lacking, reflects a relational axiology that, in the African context, contains worldview of *ubuntu,* or the foundational belief that "I am because we are" (Chilisa, 2012). As Desmond Tutu writes,

> It is not "I think therefore I am." It says rather: "I am a human therefore I belong. I participate. I share." A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he [or] she belongs in a greater whole and is diminished when

> others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than they are. (Tutu, 1999, p. 33)

Aspects of a relational epistemology and axiology is both evident here in this section, and within the section below on developing a sense of the connected global community.

RQ2: How do these capacities relate to dimensions of global engagement?

Centrality of Relationships

The central finding of the present study was that personal, committed, long-term relationships are paramount to the model of global engagement and global learning that incorporates a critical understanding of the world. The group of scholars describe their capacities both in terms of skills and abilities and development of relational ways of being and knowing that creating conditions by which global engagement and global engaged learning can spring from these relationships. In the present study, in most cases, the relationships between faculty, community organizations or international collaborators arose first and later engaged scholarship or global engaged learning was built upon those relationships.

Relationships form an essential component of global indigenous epistemologies and ontologies (Archibald, 2008; Chilisa, 2012; Kovach, 2009; Tuck, 2009a; Wilson, 2008). The focus on relationships between people, ideas, nature, and land (local) within global indigenous paradigms emphasizes interconnections and relationality (Fear, et al., 2006; Tuck, 2009a; Wilson, 2008). In engagement research, partnerships and relationships have been identified as important unit of analysis (Bringle, Clayton, & Price, 2009; Cruz & Giles, 2000; Jacoby, 2003). Bringle, Clayton, and Price (2009)

advanced a model for analysis of partnerships with the acronym, SOFAR, which accounts for dyadic interactions between students, organizations, faculty, administrators, and residents or community members. For this model, they describe a "relationship continuum" that shows with increasing interactions that have qualities of "closeness, equity, and integrity" these relationships can be categorized as "partnerships" (p. 3). In contrast, for the scholars in the present study, the term "relationship" connoted the stronger qualities of closeness, equity, and integrity, and relationships ground and frame social change.

The personal relationship between the engaged scholar and the community partner also assists in overcoming the potential destructive conceptualization of the community as laboratory or community as extension of the classroom that may exist in some international programs, as is critiqued by Tonkin (2011) and Tiessen and Huish (2013). Tonkin (2011) notes that the idea that the "larger world exists as a kind of classroom where the American students can learn values or skills that can be transferred to the United States and that student's adult life" undermines the reciprocal purpose. Likewise, the community should not be a site of trying out various interventions or solutions in more project-based service learning programs.

This project-based type of service-program focuses on student learning outcomes, often technical skills, rather than community outcomes (Erasmus, 2011). In the current study, however, the faculty presented student learning outcomes that are contextualized within the relationships with the community partners. The student learning outcomes targeted in these programs were learning about social change, impact, and positionality in

the world, as well as understanding the larger connections between global communities. These learning outcomes are discussed more in depth below.

Global Engagement is Community-Driven

A well-known and widespread principle in community-based service learning and engagement is that the service or engagement work is based on community-identified needs (Bringle & Hatcher, 2011). The present study extends that principle in the following ways: Not only must the engagement be based on a community-identified need, but the nature of understanding the problem, the nature of the structures that create the conditions of the problem, and any solutions to the problem should be based in the local community's understanding of their world and should include their involvement at every stage, from identification to evaluation. For outsiders, coming to these understandings involve time to know the community, knowledge of the historical, social and political conditions in the community, and also the ability to culturally empathize with the community.

In contrast to prior definitions and research foci, the definition and research on global service learning puts the community-driven aspect of global engagement in the forefront (Hartman & Kiely, 2015). This definition begins: "global service learning is a community-driven service experience…" (Hartman & Kiely, 2015, p. 60). In contrast, another widespread definition of international service learning locates the student experience at the center, beginning "ISL is defined as a structured academic experience in another country in which (a) participate in an organized service activity that addresses identified community needs…" (Bringle & Hatcher, 2011, p. 19). In addition, Hartman,

Morris-Paris, and Blache-Cohen's (2014) framework, Fair Trade Learning, provides a platform for engaged scholars and communities to locate the power within the community and to provide a vehicle for understanding forms of reciprocity within community-driven engagement.

Global Engagement is Cumulative

In addition to community-driven engagement, the scholars in the present study referenced collaborative work that was on-going and cumulative, and small, incremental steps were taken year after year, learning from prior mistakes and experiences. This cumulative picture of global engagement aligns with a perspective on how change is enacted in the world. The long-term and cumulative approach to community development seen within the present study is described by Swords and Kiely (2010) as a "movement-building vision" that demonstrates "a willingness to commit to long-term community capacity building through relationship building with stakeholders, coursework, research, resources, technology, and ongoing networking" (p. 161). This model of service-learning and engagement is in contrast to service-learning that focuses on student learning outcomes to the subordination of community outcomes and is more reflective of the present study's findings.

Shared Purpose & Membership in a Global Community

For the scholars in the present study, developing a shared purpose with the community organizations and community members over time is a goal of global engagement. The shared purpose is defined as collaboratively and mutually working on shared projects, co-development and co-instruction of courses and learning environments

for students, and contributing together to "make the world a better place for more people." The shared purpose within this study is reflective of what Dostilio, et al. (2012) describe as an orientation to reciprocity, or "generativity:"

> As a function of the collaborative relationship, participants (who have or develop identities as co-creators) become and/or produce something new together that would not otherwise exist. This orientation may involve transformation of individual ways of knowing and being or of the systems of which the relationship is a part. The collaboration may extend beyond the initial focus as outcomes, as ways of knowing, and as systems of belonging evolve." (p. 20)

This conceptualization of reciprocity as generativity is informed by systems theory, ecological approaches, and indigenous worldviews (Dostilio, et al., 2012) and relates to several of the findings of the present study, including the notion of the larger purpose of critical global engagement as creating a global community.

As noted in Bennett (2008), "seeing ourselves as members of a world community, know that we share the future with others" is what author Pico Iyer referred to as developing a "global soul" (p. 13). This vision reflects the notion of sustainable community development that requires the active participation of all citizens to improve the well-being of all communities. The relationships that were formed between faculty, staff, and students and community members or community organizations may encourage the development of a sense of belonging to a larger global community and encourage reflection on how events, ideas and people are interconnected.

Part of membership in a global community is encapsulated in discussions of global citizenship (Hartman & Kiely, 2014; Noddings, 2005; Slimbach, 2010; Tiessen & Huish, 2013). However, these discussions are largely framed within the context of developing global citizens of students from the global North who travel overseas. To

date, these discussions have not explicitly taken into account the mutuality or two-directionality of the creation of a global community. A growing body of research describes the outcomes of global engagement from the perspectives of developing world communities and community organizations (Larsen, 2015; Reynolds, 2014).

Finally, to illustrate the development of an interconnected global community, Cornwell and Stoddard (2003) offer a metaphor of GPS, the "geoethics of citizenship," which is a "project of seeking understanding quite literally through the triangulation of different points of view" (p. 7). "Geocitizens," as they see it, "cannot be confident that they are on solid ground if they are taking their information from only one or even two perspectives. They need to seek points of view globally; hence, critical thinking becomes the project of triangulating the sources, clearly identify the contradictions and incommensurabilities, building a reconciled narrative to the extent possible" (p. 7). As seen from the perspective of the scholars in the present study, global engagement, with the centrality of balanced, equitable relationships and reciprocity, may offer diverse world citizens the ability to craft these global narratives.

Learning about Worldviews and Culture

As described by the faculty, students from the global North (and faculty) may experience a process of learning about worldviews and frames of reference that are distinct from their own. This process could begin with the realization that they have a frame of reference, that other ways of knowing and being exist in the world. Epistemological development of youths, and college students in particular, has been well-examined through various models, such as intellectual and ethical development model of

Perry, women's ways of knowing (Belenky, et al.), epistemological reflection of Baxter Magolda, and reflective judgment of King and Kirchner (all cited within Hofer & Pintrich, 1997). Global engagement provides the context by which students begin to engage in epistemic development, perhaps through the process of transformative learning (Kiely, 2005).

In addition, the process of learning to perceive cultural difference and learning to respond to those differences by progressing from an ethnocentric position to an increasingly ethnorelative position was put forth in the Developmental Model of Intercultural Sensitivity (Bennett, 1993). The dynamics of this model are useful when learning how to perceive cultural difference, especially the fundamental dimensions of culture: individualism/collectivism, power distance, uncertainty avoidance, and conceptualizations of and orientations to time (Hall, 1981; Hofstede, 2001). As is seen throughout the findings section and the context, the cultural understanding of individualism and collectivism was particularly important as program participants are operating from an individualistic cultural paradigm and are interacting with African communities that operate from a relational or collective cultural epistemology.

Understanding Social Change

The scholars in the present study describe students, and themselves, as first "unlearning" the dominant narratives on the American role in the world, which is connected to beliefs around American exceptionalism and uncontested beliefs that the goal of development or social change is to end up like the United States, or at least an idealized version of the United States, as a developed nation with a high standard of

living. These beliefs about development contain the notion that Western economic development is 'natural' development and emphasize technical advances and economic growth (Pieterse, 2010). Grande (2004) describes several elements of the "modernist worldview" or what she refers to as the "deep structures of the colonialist consciousness" (p. 69). Included among these is the deep belief of Euro-Americans in "progress as change and change as progress" (Grande, 2004, p. 69). For Grande (2004) and Chilisa (2012), overturning these beliefs is a process of de-colonization.

Furthermore, the global engagement process as described in the present study challenges faculty and students' beliefs about what makes an impact on people's lives. Many students in these programs had to be corrected to focus on the process, not the product, that they were not going to bring a technical solution that would solve some problem, that may or may not be seen as a problem by the people who have it. Instead, by working closely with the ongoing work of a community organization, the faculty and students begin to see how their actions and service fits into a larger process of social change (Simonelli, Earle, & Story, 2004; Ulrich, 2014). Students may add crucial social or intellectual capital that local organizations lack (and through program fees also provide economic capital), but their service actions become part of an ongoing process rather than an end in themselves.

RQ3: How do the dimensions contribute to a theory of change used in global engagement?

Theory of Change

One of the goals of the present study was to explore the theory of change underlying the model of global engagement presented by the engaged scholars. Theories of change are widely used in community development practices and other scenarios and are sometimes referred to as change models or logic models. A theory of change is an expression of how the community views change and contains a roadmap for the achievement of long-term community goals (Organizational Research Services, 2004). In order to explain this concept, I include here an example of a clearly written theory of change used in a domestic project, the Strong Healthy Communities Initiative, in Newark, New Jersey:

> To achieve better educational outcomes for children, policymakers and community leaders must address the environmental conditions that help or hinder learning. (Barnes & Schmitz, 2016, p. 34)

A theory of change may be a statement like this example, or a diagram, or model, with inputs, activities, outputs, assumptions, long-term and short-term goals.

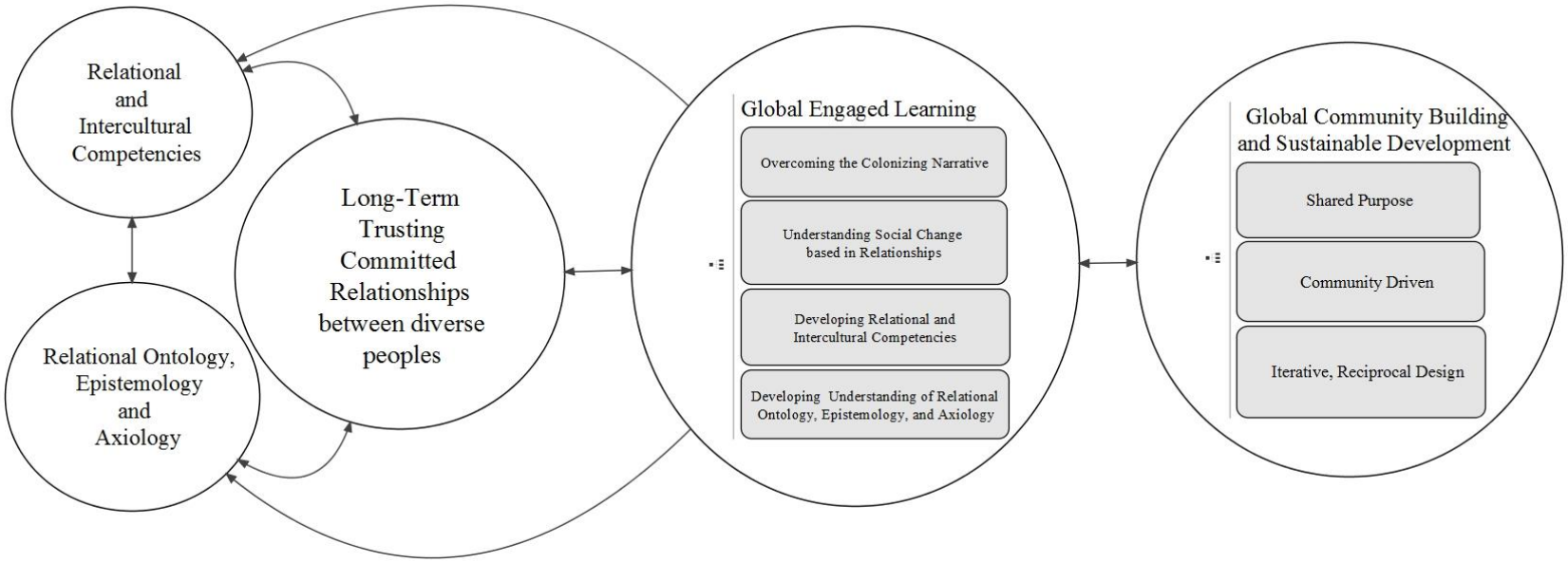
Tuck (2009b) emphasizes that a theory of change exists, at times implicitly, in all research and scholarship; theories of change are implicated in "the way in which a project unfolds, what we see as the start or end of a project, who is our audience, who is our 'us,' how we think things are known, and how others can or need to be convinced" (p. 413). She continues "a theory of change helps to operationalize the ethical stance of the project,

what is considered data, what constitutes evidence, how a finding is identified, and what is made public and kept private or sacred" (p. 413).

Results from the present study suggest an emerging, grounded theoretical model of change that includes the effects of relational and intercultural competencies of globally engaged scholars and their ongoing development and attention to relational axiology and relational epistemology on critical global engagement and global engaged learning (see Figure 5.1 below). Relational and intercultural competencies and relational ontology, epistemology, and axiology develop within long-term, committed relationships between, in this case, people in communities in Africa and faculty, and students, in the global North.

On the basis of these relationships, students and faculty, through learning from others, reflecting on experience, and challenging assumptions, have the opportunity to develop relational and intercultural competencies and relational ontology, epistemology, and axiology. The global engaged learning in this model reciprocally reflects the relationships between diverse peoples and includes overcoming a dominant or colonial narrative and understanding that social change is based in relationships. In this change model, the long-term goal of global engagement may be realized by forming a global community with a shared purpose that is grounded in the context of the local community and through which enhance global sustainable community development.

Figure 5.1 A Grounded Theoretical Model of Change in Global Engagement



Finally, the model steps away from an understanding of community development that results from an outside intervention or aid and reflects a step toward an African-centered development, which includes:

> the understandings of local peoples about the past, present, and the power of human and collective agencies to bring about change; the ability to control their own lives; and desire to set the course of their own development agenda and destiny. These elements are critical to the realization of genuinely African-centred development. (Dei, 2010, p. 74)

The model also reflects the mutual or reciprocal notion that in global sustainable community development all people can and should be changed by the process (Chambers, 1997), and that improving the well-being for all in an interconnected world require the participation of all.

Revising the Conceptual Framework

As I noted in the introduction to Chapter four, taking a (unexamined) stance embedded in framework of individualism, I focused on the individual competencies, skills, abilities, experiences, and identities of engaged scholars that pave the way for doing engaged scholarship and learning within diverse communities. Throughout the study, I began to learn that, while individual capacities and skills play an important role in global engagement, the development of a relational epistemology and axiology in relationship with diverse others, is an essential component. Also, in my initial framework, I included the component of sustainable community development as a potential outcome of global engagement. Within new considerations about the nature of sustainable community development and the centrality of relationships, I have revised the original conceptual framework and included it in Chapter one.

Limitations of the Study

The present study is limited to the specific context of the global engagement of this group of engaged scholars and to their particular set of perspectives and thoughts on the capacities of engaged scholars and the dimensions of global engagement. Research on and practice of global engagement is diverse; the present study explored one set of global engagement practices. The study is also limited by location: one, of global engagement located in Africa; and two, of engaged scholars coming from a Western or Western-trained perspective.

Recommendations for Future Research

Several topics for further inquiry arise from the present study. First, exploring the origin stories of global engagement partnerships and relationships could provide more insight into the interaction between the relationship between community and university produces various results in terms of practices, beliefs, and student learning outcomes. Second, further inquiry into relational epistemological and axiological development of globally engaged scholars may uncover the important influence of working with indigenous communities around the world in respectful, reciprocal, and responsible relationships within critical global engagement. Third, the present study was conducted with a focus on the faculty perspective; further research into various perspectives of community organizations, community members, and student participants would help extend the findings, especially in terms of membership in a developing global community.

Also, for comparison purposes, it may be interesting to look at other global engagement programs, including third-party providers, with similar goals and explore the faculty-community relationships for similar themes. Finally, further inquiry into if or how critical global engaged learning disrupts dominant culture American students' mindset or positionality and in what ways; and if or how critical global engaged learning disrupts non-dominant culture American students' mindset and in what ways. Also, exploring non-dominant culture students and faculty experience with conscientization and their process could flesh out the conscientization process from diverse perspectives.

Implications for Practice

The present qualitative study is particular to the sample of engaged scholars, and the results are not generalizable. However, certain lessons can be gleaned from these scholars' experiences with critical global engagement over decades of work:

1. Culture learning in the global North should be about relational, group-centered cultures and focus on the importance of understanding collectivistic cultures. As students from the U.S. travel to communities in developing countries, in the case of the present study, in Africa, generally speaking they are going to places with collectivistic cultures.
2. Focusing program development on personal relationships is a strength and also a weakness. On one hand, personal relationships may strengthen the critical global engagement of programs and result in incremental social change. On the other hand, it selects some communities/organizations to the exclusion of others who do not have a "personal relationship" with a faculty member or similar person. The

reverse of this is also true: when a faculty member doesn't have a personal connection overseas, are they excluded from global engagement program development? In this case, I recommend mentoring, networking, and the use of responsible third party providers who can establish connections and relationships with communities.

3. Scalability and institutional implications: Selection of communities/organizations by relationship is not scalable. This is one model of global engagement; there are others that to some extent may be more "scalable." There may be a place for project-based global service learning for instance, instead of relationship-based global engagement, with different outcomes in terms of community development and student learning.

Chapter Summary and Final Thoughts

This chapter presented the major conclusions based on the research findings and connected those conclusions by referencing relevant literature. It also contained an overview of the study and summarized the methods and data analysis process. In the design of the study, I set out to understand more completely how and with what skills, behaviors, attitudes, and knowledges globally engaged scholars conduct their work in rural and urban communities in Africa. I believe that higher education research has a responsibility to describe adequately what it takes to conduct responsible, respectful, and relevant global engagement activities, whether research or learning, in communities in other locations around the world. I also wondered if global engagement practices in higher education can contribute to the field of international development.

As has been explained in depth above, the major conclusions of this study underscore the importance of the personal and professional qualities of the globally engaged scholar to form, build, and maintain long-term relationships with diverse communities and stakeholders. The scholars in the study developed or strengthened stances and beliefs that reflect relational and indigenous ontologies, axiologies, and epistemologies. These qualities and beliefs serve to greatly enhance their engaged work within African communities, and in fact, are required elements (Chilisa, 2012; Wilson, 2008). Finally, the proposed theoretical model of change suggests a role for global engagement within the quest for sustainable community development. By especially highlighting changes that occur within all participants, not just those of the 'target' community, such as challenging assumptions about social change and developing a shared purpose within a global community, global engagement may serve as a means to strengthen efforts within sustainable community development.

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APPENDICES

APRENDIX A

PARTICIPANT CONSENT FORM

PARTICIPANT CONSENT FORM
FOR
PARTICIPATION IN HUMAN RESEARCH AT
MONTANA STATE UNIVERSITY

Project Title: Cross-Border Engagement, Sustainable Development, and Higher Education

Description: You are being asked to participate in a research study exploring the competencies of cross-border engaged scholars. The results of the study may help provide additional information for training and development of faculty and students as they conduct cross-border engaged work. You were identified as a potential participant in the study because of your scholarship and teaching practices, and/or your connection to cross-border engagement.

Procedures Involved: Participation is voluntary. If you agree to participate, you will be asked to participate in an interview, face-to-face or on the phone, lasting approximately 1 hour. You will be asked to complete a worksheet on positionality or submit a positionality statement. You may be asked to submit other documents connected to your work, such as a syllabus or reading list, if relevant.

Risks and Benefits: There are very few foreseen risks to the participants in this study. Identities of participants will be kept private and confidential. There are no direct benefits to you. However, it is hoped that the results of the study will assist in development of engaged scholarship and thereby benefit partnerships between communities and higher education.

Time Involvement: Your participation in this study will take place between October 2015 and January 2016. Your participation will consist of an interview, lasting approximately one (1) hour, and completion of two prompts, with estimated time to complete at one (1) hour or less.

Confidentiality: Your name and contact information will be stored separately from the digital interview recording. Your data will be known only through a pseudo name and will not be able to be connected to you. These data will be stored securely, and will be destroyed after one year.

Participant's Rights: Your participation is voluntary, and you may stop participating at any time with no penalty. This research has been reviewed by the Institutional Review Board at Montana State University. If you have any questions or concerns about this research project, you may contact Mary Ulrich, Department of Education, Montana State University, Bozeman, MT (Phone: 406-580-3171 and Email: ulrich@montana.edu). If you have any questions about the rights of human subjects, please contact the Chairman of the Institutional Review Board, Dr. Mark Quinn, 406-994-4707.

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AUTHORIZATION: I have read the above and understand the discomforts, inconvenience and risk of this study. I, _____ *(name of subject)*, agree to participate in this research. I understand that I may later refuse to participate and that I may withdraw from the study at any time. I have received a copy of this consent form for my own records.

Signed:
_____Date:_____

Investigator: _____ Date: _____

APPENDIX B

INTERVIEW PROTOCOLS

Initial Questionnaire

This questionnaire is formatted as a Google form and sent via email with the following introduction:

Dear _____,

I am writing to you to request your involvement in a qualitative dissertation research project on engaged scholars and engaged scholarship. I am a doctoral student at Montana State University in Adult and Higher Education. The purpose of my study is to understand the capacities of engaged scholars involved with global engagement. I am very interested in the application of global engagement practices and knowledge to international development and the role engagement may play in global sustainable development. At this stage in the research, global engagement is defined as research, outreach, and service activities and actions that are long-term and ongoing, occur across cultural and/or national borders, and involve a mindset and skillset that promote shared meaning-making and power *with* (Rowlands, 1997) community members, students, and faculty. I have attached my proposed conceptual framework, which illustrates the possible relationships between the major constructs of the study, the theoretical lens, the guiding research questions and the proposed research approach and data.

You have been identified as someone who has done this type of work and may be interested in participating in this study. If you are interested, I have sent a brief initial questionnaire in Google forms (link below). I plan on purposefully selecting several participants for an interview.

If you are unable to participate, but are interested in the results of my study, please let me know. I hope to complete my study in the Spring, and would like to share them with you.

1. How long have you been doing what you define as engaged scholarship?
    a. 1-4 years
    b. 5-9 years
    c. 10 or more years
2. Please provide a short summary of your work.
3. Who is involved in your work?
4. What are the objectives of your work?
5. In your experience, what are the primary competencies (skills, knowledge, attitudes, beliefs, behaviors) needed to successfully conduct global engagement activities and actions?

Interview Protocol – Global Engaged Scholar

Purpose of the Interview: The purpose is to understand more about the capacities of engaged scholars. The information provided is for research purposes only.

1. How did you get involved in global engagement?
2. How do you do your work?
3. What do you feel you bring to the work?
4. *(ask follow up questions to competencies listed in pre-interview survey)*
5. What advice would you give someone starting global engagement?
6. Tell me about your partnership with the community.
7. What research methods do you use and why?
8. What have you learned from your experiences with global engagement?
9. Tell me about how you conceptualize sustainable community development.

APPENDIX C

TABLE OF SPECIFICATIONS

Table of Specifications

Research Question	**Interview Question**
Background Questions	How did you get involved in global engagement?
What are the capacities—qualities, skills, methods, knowledge, beliefs, attitudes, and ethics—of engaged scholars?	In your opinion, what does it take to do globally engaged work? What does it take to be a successful globally engaged scholar? What do you feel you bring to the work? *(ask follow up questions to competencies listed in pre-interview survey)* What advice would you give someone starting global engagement?
How do these capacities contribute to the dimensions of global engagement?	Tell me about your partnership with the community. What have you learned from your experiences with global engagement?
How do the dimensions contribute to a theory of change used in global engagement?	Tell me about how you conceptualize sustainable community development.