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_faculty are invited to submit articles for the next issue of the Digest. Send us your thoughts and writings on global citizenship and equity. Share your best practices with your colleagues. Recommend one or two student papers for publication._
Introduction
Dr. Margaret Brigham
Dean of Institute for Global Citizenship and Equity

The Global Citizen Digest is a site for the college community to share and explore what it means to be a global citizen. Articles are welcomed that help inform our understanding of the following themes:

- Global knowledge
- Understanding the interconnectedness of our world
- Intercultural competence in relating to those from other cultures
- Cultural competence in relating to those from other cultures
- Engagement in local and global issues that impact humanity

In this issue, we focus on the themes of global learning and global experiences. I would like to ask you to reflect with me. Are you a person who requires truth before peace, or peace before truth? What are your feelings on truth and reconciliation? Is reconciliation possible only between individuals, or can it occur on behalf of a nation where most of the perpetrators are gone, but there are survivors who were children when the atrocities occurred? These are some of the issues confronting the Aboriginal Truth and Reconciliation Commission in Canada.

Chair of the Truth and Reconciliation Commission of Canada, The Honourable Justice Murray Sinclair, spoke recently at Centennial College's Engaging Hearts and Minds Conference. Justice Sinclair was born and raised in the Selkirk area north of Winnipeg, graduated from the Faculty of Law at the University of Manitoba, and is Manitoba's first Aboriginal judge serving in Provincial Court. His message is one of raising global consciousness about Canada's treatment of Aboriginal peoples. The talk, available for circulation from the Centennial College libraries, is on a 60 minute DVD. He makes an appeal to all of us to seek the path of healing and truth and “to give a damn”. Justice Sinclair is a speaker with passion and substance; he can also be viewed on YouTube.1

The Institute’s Team

Dr. Margaret Brigham

Margaret Brigham (Ojibway) is from Bkejwanong Territory aka. Walpole Island First Nation in southern Ontario. She is a former classroom teacher, First Nation school principal, sociology instructor and college administrator. Her Ph.D. is from the University of Arizona in Higher Education Administration and American Indian Policy Studies. She also has a Master of Education, and a Bachelor of Philosophy with an elementary teaching certificate. Margaret has taught graduate and undergraduate courses at the University of Toronto. Margaret is the Dean of the Institute.

“At global citizenship to me means that as long as someone is in harm’s way in the world, then none of us are safe. As unique individuals we do make up the whole. I think that is also the message of diversity and inclusion”

Dr. Eva Aboagye

Eva Aboagye was born in Ghana, and arrived in Canada in 1989. She has a masters and a doctoral degree from the University of Toronto in Higher Education Administration and Planning. Prior to that, Eva had obtained a Bachelors degree in Sociology and English from the University of Ghana and a United Nations sponsored Graduate Diploma in Population Studies from the University of Ghana.

She has held a number of management positions in postsecondary institutions including Assistant Registrar at the University of Ghana in Ghana. At Centennial College, her responsibilities have included positions as Research Officer, Manager of Strategic Institutional Planning and Performance, and Director of Policies, Pathways and Grants. She also taught as a part-time instructor in the Teacher of Adults program in the School of Continuing Education. She is currently the Senior Researcher in the Institute.

At the Institute, Eva’s responsibilities include the implementation and planning of the Scholars-at-Risk program, overseeing the production of Institute publications and facilitating the Philosopher’s Cafes.

“I see myself as belonging to two worlds. I consider myself as belonging to both the nation I was born in and my current adopted nation. For me global citizenship means understanding that the world cannot be compartmentalized. Regardless of where you live whether in a rich or poor country we all have an effect on the world in different ways. Being conscious of and acting on the effect we can have on the world makes us good global citizens.”

Aida Haroun

Aida Haroun was born in Cairo, Egypt to a multicultural family with Greek, Armenian and Turkish background. She was brought up speaking four languages (English, French, Arabic, Turkish and an understanding of Armenian).

She has a Bachelor of Arts degree in Sociology and Business Administration from York University. Aida spent extensive periods of time studying the French language abroad in France. Aida’s passion is travelling and learning the history and culture of countries around the world. She is very much committed, passionate and promotes issues associated with global citizenship, social justice, diversity and equity.

Aida joined Centennial College in 2003 as a Human Resources Consultant and is presently the Equity & Compliance Manager at the Institute for Global Citizenship & Equity Office. Prior to joining Centennial, she was employed with the Toronto District School Board for over 20 years as a Senior Human Resources Consultant and Labour Relations Officer. Some of Aida’s responsibilities as an Equity & Compliance Manager is the Self Identification Census, Outreach and Training for a Diverse Faculty Recruitment, Compliance with the AODA (Accessibility for Ontarians with Disabilities Act) in the areas of Customer Service and Facilities Audit, Outreach to underrepresented groups, promoting social justice issues, and celebrating and recognizing diverse cultures through the “Social Action Fund” and Co-ordinating the upcoming Conference “Engaging Hearts and Minds: Equity, Social Justice and Global Citizenship in Action.”

Global citizenship to Aida means an acceptance and understanding that we are all interconnected in this world no matter where we live, what cultural, religious or racial background we come from or what language we speak. As global citizens we must alleviate local and global inequality, respect the globe and all the people on it and do what’s best for the entire human race.

Nikesh N. Bhagat

Nikesh Bhagat grew up in a biracial family and thus far has spent his life in Canada. He has a Bachelor of Arts degree in Sociology from Ryerson University. Nikesh co-founded the Ryerson Sociology Students’ Union (RSSU) and led the union until he graduated in 2009, spending much of his effort advocating for increased student involvement as well as various social and educational efforts.

Nikesh excelled at research and statistics and was recruited by the Sociology Department as a Lab Assistant and Mentor to the Sociology students of an Advanced Research and Statistics course in his fourth year. He also held various Research Assistant and Technical Consultant positions throughout his years of study. While at university and beyond, Nikesh taught himself the ins and outs of SQL databases, SQL syntax, VB.NET, and how to build ASP.NET web projects. He has used these skills and his pre-existing knowledge of basic web development to digitise large research and archival projects at Ryerson, developing the front- and backend of online, publicly accessible data management systems.

At present, Nikesh is the newest hire at the Institute and holds the title of Research Analyst. His main responsibility is statistical data analysis, but also participates in equity plan development; conducts literature reviews and other forms of research.
Manjeet Kang

Manjeet Kang is a law graduate from India and earned her diploma in Human Resources Management from Centennial College. She is working towards evaluation of her law degree in Canada.

Manjeet is the Assistant to the Dean in the Institute for Global Citizenship and Equity. She joined the Institute as a student worker and later worked as a Research Assistant. Before coming to Canada she worked as Assistant Manager Legal and HR.

Manjeet’s research background started while she was in law school where she held the position of researcher during moot courts. She is working on a number of research projects including Systems Review, AODA standards, Aboriginal Fire Fighters and also contributes to the Global Citizen Digest.

Global Citizenship is like painting the globe in white with no boundaries to divide us in territories, ethnicity, faith and color. It is all about seeing each other as humans.

Amanda Sampson

Amanda Sampson is a Research Assistant at the Institute for Global Citizenship and Equity, and brings a unique blend of experiences to her role. After years of working in marketing and advertising design in print and broadcast media, Amanda pursued a post graduate certificate in Human Resources Management from Centennial, graduating with high honours this past June. Amanda also holds Bachelor degrees in Fine Arts and Education from York University.

Her key responsibilities include designing marketing and communication information for Institute initiatives, such as the recent Accessibility for Ontarians with Disabilities Act (AODA) Customer Service Guidelines, and assisting with the coordination of the upcoming conference “Engaging Hearts and Minds: Equity, Social Justice and Global Citizenship in Action”.

To Amanda, good global citizenship concerns being aware of and caring about those around us, both close to home as well as across the globe, and knowing that we are all capable of helping to make the world a better place. Every little bit counts!

Clement Jumbe

Clement Jumbe was born in Zimbabwe. He came to Canada in December 2005. He is a graduate of the University of Zimbabwe with a B.A. Honors degree in History and African Literature, a Graduate Diploma in Education and a Master of Education degree. He did not complete his PhD because he was forced to leave Zimbabwe for security reasons.

His career in education began as a class teacher. Later, he became a High School principal and District Education Officer. From District Education Officer, the Ministry of Education seconded him to the United Nations Children’s Fund (UNICEF) as Director of the HIV/AIDS and Life Skills Education program in Zimbabwe. He left UNICEF when the Commonwealth Education Fund appointed him as the national education coordinator. Prior to leaving Zimbabwe, he worked as a consultant for the City & Guilds of London (U.K).

Determined that he should complete his studies, he enrolled for the PhD degree program in Adult Education and Counseling Psychology at the Ontario Institute for Studies in Education of the University of Toronto in 2006. He became a resident Junior Fellow of Massey College where he was awarded the Scholar-at-Risk and the Saul Rae Fellowships to enable him to pursue his dream of completing his doctoral studies. He is excited about joining the Institute of Global Citizenship and Equity of Centennial College as visiting professor. It will be a wonderful opportunity for him to give back to the contribution that the scholars-at-risk program makes to displaced scholars throughout the world.

Clement is the latest Visiting Scholar to join the Scholars at Risk program at the Institute. In the past year, the Institute hosted Ms. Naba Saleem Hamid, an Iraqi scientist, educator, public speaker and activist advocating for women’s rights and peace, and Dr. Moain Sadeq from Gaza.
Centennial College is a leader in global citizenship and social justice education. The Institute for Global Citizenship and Equity is a natural evolution that will enable the College to more visibly embed global citizenship and equity in all its activities. The Institute will enhance the prominence the College has in this area. It will enable the College not only to embed global citizenship and equity (GCE), social justice and inclusion principles but also exhibit the College’s leadership in this area.

The Institute will provide a clustering of energy and resources on global citizenship and equity from which faculty, staff, students and the community can work together on new and ongoing projects that explore issues around global citizenship and equity (GCE) and social justice and inclusion. The Institute’s goal is to inspire in people the desire to use their education for the benefit of their local, national and global community.

The Institute will collaborate in activities with schools and departments to advance global citizenship, equity, social justice and systemic change working with schools to provide opportunities for students to be involved in social justice activities within their communities or globally.

The Institute’s purpose is to encourage the development of people who recognize the interdependence of all people and the need for all people to work toward universal social justice and equity.
Abstract:

This article examines development of the field of global citizenship education in postsecondary education in Canada. Analysis centers on the forces of globalization and internationalization as a catalyst for innovation. Plato’s Allegory of the Cave is invoked to explain the nature of transformative education and reflective practice. An emerging model of global citizenship is presented that consists of five components: theory, content, experiences, methodology, and assessment. Student outcomes are specified as: The graduate has reliably demonstrated the ability to act with a global mindset based on an application of values, ethics, identity, social justice perspective, intercultural skills, and sense of responsibility.

Introduction

Global citizenship education provides an opportunity for situational analysis into the dynamics of organizational development and change. This article explores reform, revitalization, and innovation. Research questions include: (1) what set the direction for change? (2) How was implementation executed in postsecondary education in Canada? and (3) What was the impact of such change? The case study narrative, based on documents and scholarship, gives meaning and definition to such questions as: What is global citizenship education? What are its components? Moreover, how do we define it for assessment purposes?

The Journal of Global Citizenship and Equity Education (JGCEE) is a peer-reviewed academic journal focused on the topic of global citizenship and equity. The Journal provides a place for academics and people doing research in the field to share their research and experiences through the provision of engaging and thought provoking discourses on a variety of topics. The topics include:

- social justice, human rights & equity
- identity
- culture
- gender
- critical democratic perspectives
- inclusive education
- indigenous knowledge
- youth engagement and empowerment
- globalization
- study abroad and international education

The Journal is international in scope and content. It encourages diverse approaches to the subject of global citizenship and equity. The journal will draw from articles on theory, research, practice and reflection.

We encourage interested authors to submit articles, book reviews, or dissertation abstracts for publication.

For more information about this journal please visit http://journals.sfu.ca/jgcee

"By three methods we may learn wisdom: First, by reflection, which is noblest; Second, by imitation, which is easiest; and third by experience, which is the bitterest." – Confucius, philosopher
Abstract

Over the period 2006-2010 I undertook a qualitative action research at our College that explored the possibility of legitimizing the use of students’ mother tongues (L1) in college classrooms as scaffolds to their acquisition of their second language, English (L2). There were three phases to this study. The focus of the research was to understand the impact of a multilingual pedagogical approach on the students’ learning experience, academic engagement and identity formation. Phase 1, was a survey of 90 English as a Second Language (ESL) students to determine their levels of understanding of our English-only curriculum delivery and student services. Phase 2, were interviews with three English for Academic Purposes (EAP) students. Phase 3, the major phase of the study, was conducted in collaboration with EAP teachers, Marg Fortin and Dara Cowper, whose expertise in structured bilingual pedagogy was a great asset. In Phase 3 there were five focus group sessions with 19 EAP students. On the basis of the findings of this study the paper argues that the creation of space for students’ mother tongues in college classrooms is an ethical imperative since their mother tongues are integral components of their identities; and all of their prior learning and life experiences are encoded in their mother tongues. Overall the findings highlighted bilingual students’ perceptions that their L1s constituted an important scaffold for their learning of English. Students’ comments also expressed their sense of the centrality of L1s to aspects of their identity.

Relationship Between L1 and L2


Cook (2007), in arguing for the promotion of multicompetence among second language users writes:

Internally, L2 users are different types of people with different cognitive processes and different knowledge of both languages. Language teaching is creating L2 users with mental and linguistic potentials that monolinguals lack. The goals should be to help them on the one hand to function as multilingual individuals in whatever capacity they choose in the diverse situations of L2 use outside the classroom, on the other to acquire the benefits of bilingualism in cognitive ability and language awareness. (p. 237)

Cook (2003) in an earlier work argues for an end to monolingual conceptions of the bilingual learner and makes a case for using the L1 in the classroom. He suggests that the L1 and L2 are interwoven in the L2 user’s mind in vocabulary, syntax, phonology and pragmatics. Because of this interweaving, he suggests that it makes sense to encourage L1 use within the classroom and view it as a resource for learning the L2 rather than an impediment. He suggests that learning a L2 is not just adding rooms to your house by building an extension at the back; it is the rebuilding of all internal walls (2001, p. 4). The attempt to separate and isolate the L2 from the L1 is doomed to failure since the two languages are connected in many ways. Cook summarizes his key point as follows: “since the first language and other language or languages are in the same mind, they must form a language super-system at some level rather than be completely isolated systems.” (Ibid. p. 2) He maintains that they are not “like watertight compartments” (Ibid. p. 6).

According to Cummins (2004b), there is consistent research support for the language interdependence hypothesis. He suggests that in learning a L2, students will transfer aspects of linguistic and conceptual knowledge from one language to another in input (reading, listening) and output (speaking, writing). Cummins suggests that depending on the sociolinguistic situation, five types of transfer are possible:

- Transfer of conceptual elements (e.g. understanding the concept of photosynthesis)
- Transfer of metacognitive and metalinguistic strategies (e.g. graphic organizers)
- Transfer of pragmatic aspects of language use (ability to use paralinguistic features such as gestures to aid communication)
- Transfer of specific linguistic elements (knowledge of the meaning of photo in photosynthesis)
- Transfer of phonological awareness— the knowledge that words are composed of distinct sounds.

Language and Identity

This study echoes Cummins’ interdependence hypothesis among our college students who are new learners of English and in the formative stages of forming an identity that includes being English speaking Canadian while maintaining their prior cultural and lingual identities.

Dailey-O’Cain and Liebscher (2009) look more closely at the problem of the optimal amount of codeswitching that should be used in class and by whom – teacher and/or student? Hence, according to them, the question becomes not if the L1 should be permitted but how much and by whom. In other words—what’s the optimal use? This study looked for our College students’ perceptions of their teachers’ pedagogy that created a structured space for their mother tongues in their EAP classroom and focused on student use of L1 not teacher use. Teachers Dara and Marg, are careful not to allow overuse of the L1 but rather create specific, structured opportunities during class for students to gather in L1
groups to clarify concepts and vocabulary in their mother tongues.

Butzkamm and Caldwell (2009) comment on the optimal and targeted use of the L1 in classroom pedagogy. On bilingual teaching techniques they say:

Until we start using them, we will continue to sell our students short. Yet we are not offering them as a universal panacea, since it will always remain a challenge to survive in the heat of some classrooms. But we do think they can change both the teachers’ and students’ lives for the better. The judicious and skilful use of bilingual activities empowers the student and doubles the teacher’s repertoire of techniques. (p. 243)

In exploring academic achievement and social identity among bilingual students Wong and Grant (2007) write:

We examine the ways in which societal discourses (e.g., relating to English-only instruction, cultural and linguistic deficits, etc.) affect the ways in which bilingual students in the United States form their social identities. Specifically, socially and historically determined structures within the wider society identify minority communities as subordinate to the dominant group and position students from these communities for academic failure. The ways in which literacy is conceptualized, researched, and promoted in classrooms plays a central role in both the identity formation and academic engagement of racial and linguistic minority students. An alternative model is presented that outlines how educational professionals working with ELL [English Language Learners] and bilingual students can transform schooling and make a difference in the academic achievement of their students. (p. 682)

Teaching for L1/L2 interdependence and transfer does not require that teachers speak the languages of their students. It does, however, require that teachers and administrators be willing to examine critically the implicit assumptions underlying curricula (Cummins 2004b). In other words, what image of the student are we constructing by our implicit or explicit language or literacy policy? Potowski (2007) in examining identity investment in a dual immersion school writes:

Forming and performing social and linguistic identities is at the heart of the development and maintenance of any language. It is generally agreed that when people feel that their language and cultures are valued, they will be more likely to claim themselves speakers of the language and members of the cultural group. On the contrary, when a language is stigmatized and the cultural inheritance is ridiculed, people will be less willing to be identified with it, whether they are heritage speakers or L2 learners. (p. 198).

Synthesized overview of data from Phase 3

The student interview transcripts (Bismilla, 2008) were coded and clustered in order to generate data for analysis. The first focus group acknowledged and validated the space for their mother tongues created by their teachers in their EAP classrooms. They further brought to life Cook’s (2003, 2007) super system of language interaction that exists in their brains as they described the activities that occur in their minds as their mother tongues scaffold English (Cummins 2007a, 2007b). By revealing the emotional needs that mother tongue fulfills for them in their academic and social lives the participants opened a window into the identity aspects (Cummins 2001) of language encoded prior learning. They articulated the academic perils of disallowing their mother tongues in class by articulating that if they cannot quickly clarify a concept in class by consulting a same language peer they risk losing the rest of the lesson.

The students in the second focus group echoed Group 1’s L1/L2 relationship comments but made an additional important observation that, while linguistically there may be similarities among the same mother tongue speakers, there are vast cultural differences among immigrants depending on where they lived geographically before coming to Canada. This is a useful caution for educators to respect individual differences regardless of seeming similarities among students.

The students in the third focus group continued as in previous groups to provide insights into the mental processes involved in L1/L2 interdependence, the sociocultural value of mother tongue and the centrality of the mother tongue to their identity. A powerful emotional piece related to identity was provided by the Bangladeshi students. As part of colonized India, Bangladeshis experienced English as the language of their colonizers. On this issue Cummins and Davison (2007) write:

When English is taught in former colonial contexts, the language carries complex baggage related to its historical role in establishing and reinforcing patterns of power relations both between colonizer and colonized and within the colonized population. In non-colonial contexts, access to English is also associated with social stratification both with respect to who gets access and the social advantages of access. (p. 3)

Pennycock (2007) in the same volume maintains that colonizers used the vernacular languages for instruction in schools in order to keep the populace docile. Education in the language of the colonizer would mean that the locals would not be willing to perform the much needed manual labour. This produced an image of English as a superior language. The educated class of Indians who already had power, learned and perfected English and some emerged as writers of English literature. Two of the Bangladeshi students displayed a visceral reaction to this multi-tiered class system based on power and language when they spoke passionately about “mother tongue day” in Bangladesh and about the people who sacrificed their lives in the struggle for independence from the British. Both of these students talked about their passion for preserving their mother tongues for their children with a sense of pride in that identity.

The majority (17 or 36%) of the ground codes in group 4 related to identity. The Japanese student who arrived in Canada via Saudi Arabia just a few months before the interview struggled with her third language, English. She was a nurse in Japan and is unemployed in Canada. Leki (2003) wrote about the travails of a foreign trained pediatrician Yang, who was re-training in the United States to become a nurse. While Yang’s clinical knowledge was intact, expressing that knowledge in English and accurately filling out the nursing care plan forms were the aspects of her academic program that posed seemingly insurmountable difficulties for her. The literacy needs of the students were not being met in the traditional accreditation based curriculum. This is still evident in many post-secondary programs and this group 4 Japanese student’s journey
to her desired pathway into a Canadian nursing program will be a long one. She is still struggling with English and says that she would “suffer” if her mother tongue is disallowed in class. The dilemma of course is that without a proper grasp of English, foreign trained clinical practitioners cannot perform life and death related health duties. The impact on the identities of all the participants in this group was evident. In addition to this particular student, there was a pediatrician, an engineer and a technologist in this group, all foreign trained and all unemployed in Canada. Hence the focus of this group was their professional identities as evidenced by the majority of the codes generated.

“Group” 5 had only one student who arrived for this interview in a December snow storm even though the college had been closed that morning because of the inclement weather. He regarded this as an important meeting. He was alone for the interview because the other times were not convenient for him and he requested this time slot. The 28 ground codes from his interview provided insights into all four major themes that emerged from all the focus groups. The issue of identity (nine or 32% of the comments) resonated for this professional engineer and university professor from China who was still unemployed after three years in Canada. But it was his passion for Mandarin that came through in his rich comments about the usefulness of his mother tongue. He made several comments relating to the value of his mother tongue in his life and about the ways in which his mother tongue scaffolds his learning of English. His differentiation between the ability to express “deep ideas” in his mother tongue compared to “skin deep” conversations in English was poignant. The critical pedagogy in his EAP classroom where he was allowed to discuss the benefits of bilingualism (Freire, 1970) contributed to his ability to look at his bilingualism through his unique comparative lens from his experience as a professor in China. Not only is his language the “carrier of his culture” (Reyes & Vallone, 2007) it is also the language of deep thought as opposed to the surface level expressions of conversational English. He expressed that this particular teacher was the first to ever allow Mandarin in class and that it made him feel confident because Mandarin allows him to know exact meanings while English is still confusing.

He said that while meaning may be lost in English, in Mandarin it is very clear.

Conclusions

The data provided by the college students opened a window into their perceptions about the impact of this pedagogical practice on their learning experiences, academic engagement and identity. Students were clear that barring the mother tongue in some of their other classrooms was perceived by them as the teachers’ right but that they felt that a part of their identities was being undervalued. Their highly engaged multilingual activities in seeking meanings of vocabulary and concepts by using mother tongue dictionaries and same language peers, pointed to academic engagement that represented academic survival for them at the college. There were also specific examples of interdependence between mother tongue and English in all of the interviews (Bismilla, 2008). Mother tongue and English, existing simultaneously in their brains, in their social and cultural norms and validated in their two EAP classrooms allowed them to be valued as holistic, multilingual, multi-ethnic and multicultural beings in a microcosm of Toronto society that is their college.

Several students made reference to the “super-highway” of languages in their brains. For example, in Group 1, one student referred to the “very fast bridge,” in his brain (lines 715 – 722, Bismilla, 2008); in Group 2, another explained that he “exchange(s) the idea in English” and another noted “when I create new ideas I think in my own language…but use English to talk about it” (ibid. lines 801 -810.). This is a concept that Vivian Cook (2001; 2003) labelled as a “super-system” and this metaphor easily captured for the students the process occurring in their brains and they were able to relate to this imagery.

In discussing the often frenetic activity in their brains during a class, especially a program specific class in which new words and concepts are constantly arriving into their brains as input and having to be processed in the brain in their L1s and quickly translated into L2 for output, the students demonstrated Cummins’ interdependence hypothesis (2004b). In every interview the students described the transfer of conceptual and linguistic elements proposed in the interdependence hypothesis. Cummins’ (2000) claim that L1 inclusion facilitates the learner’s identity investment and positive self image is echoed by the students interviewed. A powerful example is found in Group 2, (Bismilla, 2008, lines 1168-77) when a young Chinese student, supported by her equally passionate peers, vehemently expressed that L2 learners pay a lot of money to come to Canada to study. They know that they are here to study English and do not need to be subjected to “English-only” rules. They indicated that there are some learning situations when “you have to speak your own language.” Also, in Group 3, a young direct entry student from a high school in Korea profoundly stated that allowing students to use mother tongue in the classroom is important to facilitate understanding because “if students cannot understand…then there’s no point of learning,” (Ibid. L1017). This is also a statement about academic engagement. It points to the frustration of students who continue to sit in a class where their lack of understanding of concepts presented may lead to disengagement. Several students also talked about the difficulty that L2 students experience in understanding college processes, events, important notices, and signs which if explained by a same language peer provides operational clarity for them. Regarding other places in the college where being allowed to speak to someone in mother tongue would be useful, a Korean student in group 3 explained that if someone in Student Services or in the International Student Office were there from Korea they would understand cultural situations, like in his case, the interruption of educational pathways by the requirement for military service; as well, in counseling offices where it would be easier to express emotional issues in mother tongue.

These college students are adults with decades of prior learning encoded in their mother tongues. At present the college is not recognizing that prior learning by excluding their mother tongues from the classroom and college services. Freire (1998) in his book Pedagogy of Freedom encourages respect for the autonomy of the student:
Another kind of knowledge necessary to educational practice...is the knowledge that speaks of respect for the autonomy of the learner, whether the learner be child, youth, or adult. As an educator, I have to constantly remind myself of this knowledge because it is connected with the affirmation of respect for myself. This principle, once again, is a question of the ethical implications of being an unfinished being. Respect for the autonomy and dignity of every person is an ethical imperative and not a favor that we may or may not concede to each other. It is precisely because we are ethical beings that we can commit what can only be called a transgression by denying our essential ethical condition. The teacher who does not respect the student's curiosity in its diverse aesthetic, linguistic, and syntactical expressions; who uses irony to put down legitimate questioning...who is not respectfully present in the educational experience of the student, transgresses fundamental ethical principles of the human condition. (p.59)

Dara and Marg’s collaborative classrooms and inclusive pedagogy respect the whole identity of their students including their mother tongues. Recognizing a multilingual approach to pedagogy as an ethical imperative is transformative for both the teacher and the student in Freire’s paradigm. By being “respectfully present in the educational experience of the student” (Ibid.p. 59) these two teachers, according to their students, have enhanced their learning experiences, identity and academic engagement. In order to teach the whole student they recognize that there is a place for mother tongues in college classrooms. Bringing this multilingual pedagogy to the attention of the college through this research begins to fulfill my ethical imperative as an administrator and honours the voices of the students who participated in this research and informed the outcomes.

References


Bismilla, V. (2010) Creating Space for Students’ Mother Tongues in College Classrooms:


Scholar-at-Risk at Centennial College

By: Clement Jumbe

The Scholars at Risk Network (SAR) is an international network of universities and colleges that promotes academic freedom and human rights. The network provides sanctuary to scholars experiencing threats to their lives, liberty or academic career, or forced to leave their country because of such threats.

Separated from my family when I came to Canada as a refugee in 2006, the University of Toronto’s Scholars at Risk offered me a scholarship to continue with my studies. Massey College, the college that administers the Scholars at Risk program for the University of Toronto, provided me with a room where I could stay for three years and board. Isolated from my family with no connections in Canada, Massey gave me community and a sense of belonging to support me during my studies. During the three years that I lived at Massey College, I made contacts through the many speaking engagements that were arranged for me by the college. The Scholars-at-Risk program at Massey College made a huge impact on my life in Canada. Sadly, the time to leave Massey College came very quickly. With nowhere else to go, I began to worry that I might not be able to complete my PhD studies at the University of Toronto.

Centennial College, a partner of the worldwide Scholars-at-Risk networks responded to my desperate situation quickly. In October 2010, I received an e-mail from Dr. Eva Aboagye, Senior Researcher in the Institute for Global Citizenship and Equity that read:

“I have good news for you. The Academic Scholarship Team that reviews applicants for our Scholars at Risk program reviewed your responses to the questions posed and is quite happy both with your academic background and experiences as well as your clear understanding of the college context.”

Indeed, this was the most exciting news. When I arrived at Centennial College, I could only describe my welcome by all the six team members of the Institute for Global Citizenship and Equity in November last year as amazing and remarkable. The main focus of the Institute was to help me to adapt to the college environment as quickly as possible. I am enjoying meeting and talking to faculty, staff and students at the college. I am already experiencing the excellent environment that inspires the academic life of students, staff and faculty.

After discussion with Dr. Aboagye, I agreed to enroll for the Teacher/Trainer of Adults Certificate program. I acknowledged that my previous training and experience as teacher, headmaster and district education officer was in the formal school system. I recognized that the Institute was determined to see that I was fully equipped for a wider field of education. The Teacher/Trainer of Adults certificate program will prepare me for employment as an adult trainer in the work place or instructor in a college or university. The learner-centered strategies from the program will help me to understand how to engage and motivate learners.

Stanley Cameron, a senior instructor in the School of Advancement was assigned to help me to practice all the teaching skills that I learned from my course. I have learned how to teach classes with students of mixed learning styles. The experience has been most rewarding. Stanley Cameron believes that no student can be left behind if multiple intelligence strategies and appropriate learning styles are applied in the classroom. Teaching expertise matters a great deal. I have enjoyed the opportunity of using these teaching principles with different Psychology classes.

During my visit to the School of Business, I learned that there are plans for developing a new course for the management of nonprofit and non-governmental organizations (NGOs) at the College. I hope there will be an opportunity for me to get involved and contribute to that process. I will be willing to share my work experience from the United Nations Children’s Fund (UNICEF) and later the Commonwealth Education Fund as national coordinator in Zimbabwe. As national coordinator for UNICEF, I was responsible for designing the implementation of HIV/AIDS and Life Skills Education in all schools. The strategic plan for the UNICEF reproductive program was to raise national awareness for the fight against HIV/AIDS through the education and training sector.

The purpose of the Commonwealth Education Fund was to strengthen the capacity of low-income Commonwealth countries to ensure that the poorest and most disadvantaged children are able to enroll in and complete good quality primary education. My role as national coordinator was to provide technical support to three leading charities of the international NGO coalition: ActionAid, Oxfam and Save the Children that operated in Zimbabwe. I founded a network of coalitions of non-governmental organizations and key partners within the field of education and health care across countries of the Southern African sub-region to advocate for participation in the design and implementation of local and national education goals.

Current debate about the role of nonprofit organizations, international and foreign aid in developing countries is centered on the question of dependency and the creation of sustainable development for poor communities. Understanding how to address these questions will be important for effective and efficient management of NGOs. If the opportunity to be involved arises, I will be eager to know how courses designed for managing NGOs and nonprofit organizations hope to explore ways for dealing with these critical issues. I have expressed interest in sharing my personal experience with the School of Business about how NGOs and civil society organizations work in sub-Saharan Africa.

The Scholars at Risk program has supported me since my arrival in Canada in 2006. As I am coming close to completing my PhD, I am looking forward to the future with enormous anticipation and excitement. The Scholars at Risk network emphasizes the importance of helping those less fortunate than ourselves so I will strive to give back to others the knowledge that I have gained in my studies at the University of Toronto and Centennial College.
Study Abroad, Global Learning & Global Experiences

Global Experiences, Civic Engagement and Global Citizenship

By: Dr. Eva Aboagye

Introduction

With increasing globalization, social capital has become an important asset in human relations. According to Dekker and Uslaner (2001), social capital is really about how people interact with each other and how they become an important ingredient in the lives of people today. Some of the important aspects of social capital include understanding other cultures and being able to deal with people with different backgrounds. Experiencing the global community is one way that people can acquire the social capital needed in this globalized world. Community Colleges have been involved in providing some of those experiences to students, faculty, and staff. In past editions of the Digest, we had articles that ranged from faculty on volunteer programs to students participating in global citizenship expeditions. This edition of the Digest provides an opportunity for us to learn about the intentions and the impact of global experiences on people in our community.

There are many ways through which people can experience the world. Working, studying and travelling abroad are some of the avenues for experiencing other places. A number of people acquire global experiences through working on workplace projects with or for non-profit and non-governmental organizations, while others do so by volunteering with non-profit or non-governmental organizations. For students, this can be achieved through the internationalization of the curriculum, student exchanges, study abroad programs, international service learning and international internships. There is a general belief that higher education has a role in providing students with experiences that will make them global citizens and encourage social responsibility.

The Association of American Colleges and Universities has a project on global learning and social responsibility which is based on the assumption that “we live in an interdependent but unequal world and that higher education can help prepare students not only to thrive in such a world, but to remedy its inequities.” The Association describes how the focus of global learning has changed over the years. According to them in the past, “queries about global learning were usually forwarded to the campus study abroad office or to the department of international affairs. By focusing attention on student learning outcomes, in the subsequent years, we have seen a marked increase in efforts to design more comprehensive global learning strategies.” They listed a couple of ways in which different institutions have interpreted global learning including the following:

At Barry University, global learning “encompasses both everyday intercultural interaction on campus and the formal study of global cultures and issues across the curriculum.”

Chestnut Hill students focus on the “centrality of relationships in living and working for the common good and . . . understand the diverse world in which they live.”

At Northern Arizona University, global learning includes issues of environmental sustainability, diversity, and multicultural education. Northern Arizona “students learn about the interaction among diversity, environmental sustainability, and global engagement.”

The Association indicates that “more and more, institutions are defining global learning as a vehicle for integrating multiple disciplinary perspectives and weaving together existing commitments to explore diversity, build capacity for civic engagement, and prepare students to take responsibility for common global problems.”

Experiencing the World While Working

There are many opportunities for one to experience the world in the workplace. Many of these experiences are provided through workshops and seminars by people from other cultures. In addition, a lot of institutions these days are involved in international development projects. Through the Association of Canada Community Colleges for example, the Canadian International Development Agency funds the Canadian College Partnership Program (CCPP) which facilitates the participation of Canadian colleges and institutes in institutional cooperation projects with developing country partners.

There are also opportunities for staff and faculty in institutions where there are offshore programs and centres for people to take advantage to experience working in different environments.

Finally, people sometimes utilize leave periods to volunteer and travel and experience the world.

I’ve learned that you shouldn’t go through life with a catcher’s mitt on both hands. You need to be able to throw something back.

~ Maya Angelou, Poet

References:
Experiencing the World as a Student

Students can acquire global experiences in a number of ways. These global experiences include experiences through programs whose curriculum have been internationalized; student exchanges, study abroad programs, international service learning and international internships. Classroom global experiences include the internationalization of the curriculum and this takes many forms. Leblanc indicates that internationalization of curriculum is not a new concept in higher education and points out that institutions view the implementation of internationalizing the curriculum differently. He reports a number of ways that different institutions have viewed internationalization. These include:

- integrating cultural processes into an educational setting
- the connection between local and global. It includes diversity and intercultural communication
- the act of encouraging foreign students to enroll in their institution
- creating or increasing exchange programs
- providing the means necessary to allow faculty to teach and do research abroad to enable official, negotiated faculty exchanges
- simply introducing foreign language requirements into programs
- internationalization could be achieved by providing support for cultural clubs, language associations, invitations to foreign sporting teams, and by hosting cultural arts programs4

Study Abroad has been the popular way that students acquired global experiences in the past. A section of this edition of the Digest takes a detailed look at the area of study abroad.

At Centennial College, there are many ways one can experience the world as a student. The GNED 500 Global Citizenship from Social Analysis to Social Action provides every diploma student with the skills to understand the world around them. There are also within schools international exchange programs as well as internships to provide students with a study abroad opportunity. There are also opportunities within departments to obtain global experiences. Finally, the College has a Global Citizenship and Equity Learning Expeditions program that provides opportunities for students to work with partners in developing countries on different development projects.

Experiencing the World as a Tourist

Tourism is another way people experience the world around them. As a tourist one is able to experience the entire culture of different places. Ecotourism and Voluntourism are also becoming popular ways that people experience the world. People undertaking ecotourism are usually ecologically conscious and like to see some of the plants, animals and lifestyles of people in preserved locations.

Voluntourism involves travelling to an international location both to see and experience the place and also to participate in volunteer projects.

Volunteering

As part of this edition of the Digest is about global experiences, this section focuses on volunteering as one way of experiencing the global community. The section looks at the various ways people can volunteer, why volunteering is a great idea and also offers some resources for people interested in volunteering.

According to Imagine Canada (2006), “virtually all of Canada’s non-profit and voluntary organizations rely on volunteers to some degree and more than half (54%) rely solely on volunteers.

What is Volunteering

Volunteering involves giving your time and energy to support a particular cause or program or to benefit a community without receiving any payment for it. A volunteer therefore can be involved in a wide range of activities.

Why should you volunteer

There are a number of reasons why volunteering is important. Some of the reasons may be personal, professional, a need to give back to a community or a call for assistance in very specific situations. Sometimes it is to bring about social change or to develop friendships, and a sense of belonging. Volunteers help support people and communities in need.

You are not here merely to make a living. You are here in order to enable the world to live more amply, with greater vision, with a finer spirit of hope and achievement. You are here to enrich the world, and to impoverish yourself if you forget the errand.

- Woodrow Wilson, politician 1856 -1924
According to Volunteer BC, individuals (and groups) volunteer to:

- Experience personal growth, learning and satisfaction
- Pursue professional growth and development
- Create employment skills
- Expand his/her professional network
- Enjoy social interaction / meet new people
- Master a new language
- Learn about a new society, country or community
- Fulfill a sense of empathy / connection with a “cause”
- Be a part of positive change in their community
- Have fun
- Build personal empowerment and self-esteem
- Instill a value of giving and caring
- Complete education or work experience requirements

In a survey report by the Volunteer Centre of Ottawa-Carleton, one of the areas the report explored was the area of personal growth by volunteers. The report indicates that “Among the major rewards and incentives of volunteering appears to be the opportunity for personal growth. Discovering new skills and capabilities, learning more about yourself and other people or overcoming challenges were identified by the people”.

### Volunteer Resources

There are a number of avenues for volunteering that cannot be fully captured here. The sections that follows lists a few of the volunteer opportunities available here in Toronto for the information of people who may be interested in volunteering.

1. Canada World Youth (CWY)  
   www.canadaworldyouth.org
2. Canadian Crossroads International  
   www.bbnc.cciorg.ca
3. Canadian Feed the Children  
   www.canadianfeedthechildren.ca
4. Canadian Red Cross  
   www.redcross.ca
5. Canadian Executive Service Overseas  
   www.ceso-saco.com
7. DiverseCity – The Greater Toronto Leadership Project  
   www.diversecitytoronto.ca
8. Engineers without Borders  
   www.ewb.ca
9. Farm Radio International  
   www.farmradio.org
10. Free the Children  
    www.freethechildren.com
11. Frontiers Foundation  
    www.frontiersfoundation.ca
12. Grandmothers to Grandmothers  
    www.stephenlewisfoundation.org
13. Journalists for Human Rights  
    www.jhr.ca
    www.ocic.on.ca
15. Operation Eyesight Universal  
    www.operationeyesight.com
16. Oxfam  
    www.oxfam.ca
17. Plan Canada  
    www.plancanada.ca
18. Rooftops Canada  
    www.rooftops.ca
19. Street Kids International  
    www.streetkids.org
20. Transforming Faces Worldwide  
    www.transformingfaces.org
    www.unicef.ca
22. War Child Canada  
    www.warchild.ca
23. World Literacy of Canada  
    www.worldlit.ca
24. World University Service of Canada  
    www.wusc.ca
25. World Vision of Canada  
    www.worldvision.ca
26. Youth Challenge International  
    www.yci.org

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If our hopes of building a better and safer world are to become more than wishful thinking, we will need the engagement of volunteers more than ever.

~ Kofi Annan, Diplomat

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5Source: http://www.volunteerbc.bc.ca/Volunteers/WhyVol.html
Grundtvig’s Yippies
Sweden’s innovative folk high school creates space for global learners
By: Nico Koenig & Ashleigh Dalton

“The best way to learn about YIP would be to live it yourself”, Reinoud Meijer, the Program Coordinator for the International Youth Initiative Program (YIP) suggested to me over Skype. Within a week of that brief conversation across the Atlantic Ocean, I arrived in the small Swedish village of Ytterjärna to experience firsthand what Meijer was talking about. In Ytterjärna resided the centre of YIP, an innovative education model with an undaunted aim to change the world. My task of the trip: to uncover what appeared to be the creative blend of a gap-year program, social entrepreneurship training and global education.

Folk High Schools

YIP is based on the Scandinavian community college model called folk high schools. They emerged from the vision of Danish Bishop N. F. S. Grundtvig as a humanistic model of adult education that would counter what he saw as a problematic contemporary education system. Grundtvig referred to existing Scandinavian educational institutions of early nineteenth century as “schools for death”, claiming that they taught dead subjects, dead language and “deadened the students who were forced to endure them” (Davis, 1971, p. 27). In contrast to ‘standard’ post-secondary institutions like universities and colleges, folk high schools require no exams, offer no diplomas, and express an explicit commitment to dialogue and student-centred curriculum (Toivianen, 1995; Paulston, 1980). Instead, folk high schools are small post-secondary residential learning centres that emphasize creating a sense of community and captivating learners into engaging with civil society. The result of Grundtvig’s efforts and persistence for a ‘School for Life’ was the opening of the first folk high school in 1844 in Denmark.

Folk high schools are immensely popular in Scandinavia, attended by approximately one hundred thousand students each year (Bagley & Rust, 2009). Currently, more than three hundred folk high schools exist in Scandinavia, each with their own governing body and funding (ibid). Most notably, folk high schools do not charge participants tuition or costs that are not directly related to their living and material costs. Folk high schools are typically promoted to youth aged 18 to 25 years of age as a transitional year for personal development before focusing on a professional or academic career (Toivianen, 1995). Courses vary widely, focusing on such curriculum as the arts, outdoor leadership, religious studies and organic agriculture (“Folkehøgskole”, 2011). All folk high schools have a focus on advancing democratic and social participation (ibid).

Anthroposophical Beginning

Although Grundtvig’s folk high schools influenced adaptations in Sweden, it was Rudolph Steiner’s anthroposophy that eventually inspired the emergence of YIP. Anthroposophy, translated as human wisdom, has led to Waldorf education, as well as holistic practices in farming, medicine and business. Following a decade of meetings, conferences and conversations by Waldorf youth and educators, the initial concept for a post-secondary international service-training program was formed. While its formation is interlinked with the lives of its anthroposophically-educated organizing staff, YIP is committed to exploring multiple perspectives and forces that shape society including Steiner’s philosophy and its applications.

The core curriculum of YIP is based on social entrepreneurship principles, understanding current global issues, and as the name Youth Initiative Program implies, encouraging initiative amongst its participants. Each week, students or “yippies” as they affectionately call themselves, are immersed in a different field of focus taught by international experts and innovators in the field. Previous facilitators to YIP have included former presidential candidate of the Philippines Nicanor Perlas, and founding publisher of Utne Magazine Eric Utne. Weekly topics have ranged from the most recent trends in social media innovation, facilitation processes, sustainable building design and political economics to traditional practices of storytelling, portrait painting and theatre. Meijer likes to say that although YIP is a yearlong program, “it takes a lifetime to digest”.

Nico Koenig, M.Ed Adult Education and Community Development, works with civic education programs for youth and continues to explore innovative learning spaces, sustainable development, social media and food. He can be found cycling in Toronto and online at www.findthesky.com

Ashleigh Dalton is a graduate student in Adult Education and Community Development at the Ontario Institute for Studies in Education, University of Toronto. She works in research and policy around poverty reduction. Ashleigh’s interests include citizenship, community engagement and civic education.

Youth Initiative Program Opening 2010
Photography Credit: YIP / Mathias Bolt Lesniak

Photography Credit: YIP / Mathias Bolt Lesniak
YIP offers a full day intensive residential program for youth aged 18 to 25. Situated 55 kilometres south of Stockholm, Sweden, YIP sits on the expansive Järna Fjord which connects to the Baltic Sea. Since beginning in August 2008, YIP has graduated over 75 participants from 20 different countries. The 2010/11 semester will produce its third graduating class, with 40 participants from 18 countries, including three Canadians.

The Living Word

A critical focus of YIP, and folk high schools in general, is what Grundtvig termed the “Living Word”, the process of learning within the present moment. According to Lawson (2000), the Living Word describes the use of dialogue between the teacher and learner where the teachings remain alive within the teacher and are based in the learners’ reality and interests. The method of teaching is often centred on workshops that emphasize group work. This process allows teachers to support and guide students’ individual learning processes (Toivianen, 1995). Contrary to a lecture style of teaching, dialogue helps both the learner and teacher to name their current reality and come to common understandings, and encourages social transformation and equality (Freire, 1970). Bolivian participant Joaquin Zambrana explained the value of youth learning for themselves: “(YIP Staff) give tools, knowledge, things you can use to build what you want to build, but it is always up to you”.

A frequent practice of folk high schools is its focus on inner narrative. Bugge (1983) suggests Grundtvig aimed to “make people conscious of what they are”, “what they have to do”, and “what it all means” (Bugge, 1983, p. 19). Similarly, folk high school learners are often at a time of transition and are offered space to discover what is true to themselves and their place in society (Toivianen, 1995). In Scandinavia, not surprisingly, most applicants are recent public school graduates seeking to grow individually, socially and academically (“Folkehøgskole”, 2011). YIP puts a special emphasis on supporting each participant’s personal journey with an organizing staff specialized in counseling and autobiographical work. Moreover, the most recent research testifies that folk high school students report that their experience helped them to “dare to be themselves” (Knut & Solhaug, 2010, p.80) in a way that supports reflection, personal maturation, confidence building and self worth (ibid).

International Youth Initiative

Program

When I arrived into the YIP, I found the yippies picking apples, building fences and renovating walls. Their first month involved hands-on tasks that focused on community engagement and asset-based community development (ABCD). Led by urban researcher Kiara Nagel from the United States and designer of cooperative games for social change Edgard Gouveia Júnior from Brazil, yippies split into groups to make the dreams of the local residents a reality. Using the metaphorical “glass half full” approach of ABCD, yippies attempted to use the skills and knowledge held within themselves and the local community, rather than depending on outside financial support. For example, one resident of Ytterjärna wanted a public space for local sheep to graze. Discovering local community bureaucracy, finding resources, negotiating with neighbours and learning the methods of woodwork - the yippies were introduced to a microcosm of the process required for social change. Learning through engagement with local community issues and creating space for reflection with dynamic facilitators makes up what I would call YIP’s Living Word.

It is often noted by researchers of Grundtvig and folk high schools that learners do not manage to find their identity alone, but in relation to others (Knut & Solhaug, 2010). Residential schooling, that is, schools that have a live-in element for learners and teachers, provides an important contribution to learning about a sense of community. For example, there are certain social behaviours that most formal educational institutions do not or cannot teach. These include how to live independently, cook, share gratitude and problem solve within a group. YIP offers a residential style of learning where lessons on how to live together are often as important as the course work itself. Similar to the aim of other folk high schools, YIP students are guided to seek democratic solutions to residential challenges in ways that encourage tolerance and understanding. They are also required to work on the maintenance and upkeep of the residence, which could include cleaning, gardening and providing meals. In this sense, there is no separation between school and life. Democratic principles learned in a classroom have real implications for delegating chores, resolving conflicts and building consensus between residents. Although seemingly insignificant, even the act of deliberating which late-night movie to watch together was itself a practice in learning participatory democracy.

A unique feature of YIP is its one month international internship. After six months of studying weekly themes, organizing initiatives within Ytterjärna and researching individual projects, yippies travel abroad individually or in groups (without a supervisor) to work with a socially and environmentally sustainable project or organization anywhere in the world. Past internships have been to eco-villages in Nepal, a children’s school in Kenya and a media non-profit organization in USA. However, YIP internships differ from traditional international volunteer programs in its aim to deepen comprehension of global challenges and experience how others work towards solutions, rather than provide answers or cures. Following the completion of YIP, some yippie graduates return to their...
placements to help develop projects further. This year a group of seven yippies will travel to a Palestinian refugee camp in Lebanon to work with a youth centre which continues to be organized by a YIP alumni. I left a chilly and more beautiful Ytterjärna after a couple weeks feeling as I had almost become a real yippie. The early morning scramble to class, the late night conversations by the fire and the utmost joy in discovering myself lost reminded me of my summer camp days long gone. However, this program is not for careless children, but is determined to tackle the injustices of the world. Through its commitment to sustainability, dialogue, community building, and individual growth, while immersing in one’s relationship and obligations to others, YIP offers a model for adult education that could extend to global citizenship. Indeed, it may not be long until Grundtvig’s yippies show Canadians how to create the school for life for themselves. In fact, it already has begun.

For more information about The International Youth Initiative Program – visit www.yip.se

**Bibliography**


Spain: A Memorable Journey
By: Aida Haroun | Photographs by Dr. Claudette Mainzer

A native of Cairo, Egypt, a country that is so rich with 5,000 years of history, I have always been interested in travelling and learning about the history and cultures of other countries. In 2009 I set out to visit Spain for the second time in my life, and hopefully not the last. The cities on my itinerary included Madrid, Cordoba, Toledo, Seville, Cadiz, Granada and Valencia. I have always been fascinated with the history of Spain and of Andalusia in particular. Journeying to this part of the world a second time around, I could better understand what it was that drew me back.

Andalusia or in Arabic Al-Andalus, which embraces the Mediterranean Sea, the Straits of Gibraltar, and the Atlantic Ocean, is the largest and most populous region of southern Spain. By 711, the Arabs and Berbers had converted to Islam, the dominant religion of North Africa, and an army led by Tariq Ibn-Ziyd crossed the Straits of Gibraltar and defeated the Visigoth army and kingdom. These Muslim conquerors, who controlled most of the peninsula for seven centuries, came to be known as Moors. Thus began a period of history, which would shape Iberia differently than the rest of Europe, as the inhabitants adapted to a new religion, language, and culture that would evolve into a “Golden Age”.

The Moors left a lasting legacy for Spain and proved to the world that various religious faiths and races can live and prosper with one another. As Washington Irving (1983) wrote in his Tales of the Alhambra, “they were not invaders and usurpers but rediscoverers of the Greek reservoir of knowledge and helped sow the seed of the European Renaissance” (p. 83). They built great palaces, castles and public baths spread throughout the cities. Moresque halls and a half million inhabitants living in 113,000 houses. There were 700 mosques and 300 public baths spread throughout the city. The streets were paved and lit. The houses had marble balconies for summer and hot-air ducts under the mosaic floors for winter. They were adorned with gardens with

Moorish Spain had begun in 711 and lasted 800 years. It ended in 1492 when the merger of the kingdoms of Castile and Aragon (the marriage of Fernando of Aragon and Isabel of Castile, the so-called Catholic Monarchs), led to Spanish unity. They took Granada, the last Moorish kingdom in 1492, the same year that Christopher Columbus discovered the new world, and Jews and Muslims that did not convert to Catholicism were either killed or exiled. Thus ended an epoch of peaceful and prosperous co-existence of the three religious cultures often referred to as “Las Tres Culturas”. Like the great ancient civilizations that had preceded them, the Muslims of Al-Andalus also perished from the intellect that had made them great.

It was a great feeling to walk into the past and experience the tolerance, harmony, respect, peace and most of all the beautiful art and history exhibited by all three cultures which jointly contributed towards enlightening the rest of the world. One wonders if this Moorish empire had survived, how much more advanced our world would have been today.

Some of the cities and attractions visited

Cordoba

In 756 Cordoba became the most important city in Europe and the haven of enlightened thought to all Europeans. Medicine, mathematics, astronomy and one of the largest Muslim libraries in the world flourished there. Cordoba was also the centre of the Jewish world whose Moslem allies held high official posts. Both contributed equally in the cultivation of learning and philosophy and the arts and science.

Religious tolerance and artistic expression were a daily part of life. As stated by the historian James Burke (1985) in The Day the Universe Changed: A Personal View, regarding Cordoba in the 9th century:

“At a time when London was a tiny mud-hut village that could boast of a single street lamp, in Cordoba there were half a million inhabitants living in 113,000 houses. There were 700 mosques and 300 public baths spread throughout the city. The streets were paved and lit. The houses had marble balconies for summer and hot-air ducts under the mosaic floors for winter. They were adorned with gardens with
artificial fountains and orchards. Paper, a material still unknown to the west, was everywhere. There were bookshops and more than seventy libraries” (p. 38).

By the 11th century, the significance of Cordoba diminished from its state of grandeur. Cordoba rejoined Christendom when it was captured from the Moors by King Ferdinand III in 1236.

**Mesquita (mosque)**

The Mesquita (fig. 1) was founded by Abd-al-Rahman in 785 after he had purchased the site from the Christian Visigoths and replaced the existing church with the mosque. It was one of the first mosques to be built when Islam was only one century old. It became the second most important place of worship in the Muslim world after Mecca, and the most magnificent among more than 1,000 mosques in Cordoba. It once housed the Koran and relics of Muhammad.

The structure contains more than 850 columns made of granite, onyx, jasper and marble (fig. 2). The Mesquita has served as a cathedral since 1236, the same year Cordoba was captured. Initially it was left undisturbed, but a Gothic-style cathedral was built over the years in the very heart of the mosque (fig.3).

**Synagogue of Cordoba**

Two blocks from the Mesquita can be found one of Spain’s three remaining Jewish temples (the other two are in Toledo) to survive the expulsion and inquisition of the Jews in 1492. Built in 1350, the synagogue was subsequently turned into a hospital and later became a Catholic chapel in 1588.

As illustrated in the photo, the walls were once covered with white Mudejar reliefs, Hebrew inscriptions and later a cross was painted on the wall of the synagogue (fig.4).

**Statue of Maimonides**

Moses ben-Maimon, called Maimonides is regarded as the greatest Jewish philosopher and one of the greatest Torah scholars and physicians. He was born in Cordoba on Passover Eve, 1135 and died in Egypt on December 12, 1204. He was a rabbi, physician scholar, mathematician, astronomer and commentator on the art of medicine (fig. 5).

**Alcazar de los Reyes Cristianos (Fortress of the Christian Monarchs)**

Built in 1328 and located two blocks southwest of the Mesquita, this Mudejar-style palace with splendid gardens (fig. 6) was where Ferdinand and Isabella governed Castile in the 15th century as they prepared to reconquer Granada, and where Columbus came to meet with Isabella to discuss his plans for exploration.

**Madinat Al-Zahara (Mount of the Bride)**

The palace city not to be missed and only 13 kilometres northwest of Cordoba flourished from 936 to 1010 (fig. 7). It was rediscovered in the late 19th century as one of the most important archaeological complexes of Spain. It was the administrative and governmental headquarters for the Caliphates of Al-Andalus for most of the 10th century and became the symbol of independence from the Oriental Islamic Caliphates of Damascus and Egypt.
Seville

In 712, Seville came under a long period of Moorish rule. The city was originally under the control of Cordoba, but upon the fall of the Caliphate, it became an independent state under the rule of the Abbadids from 1023 to 1091. Seville became the most important city in Spain and flourished commercially and culturally during the 11th century.

In 1031 Al-Andalus split into dozens of self-governing city states, ruled by a much more hard-line fundamentalist Islamic regime, which competed with one another for territory and power. During the first 200-300 years of Moorish domination, the control of Seville changed hands several times resulting in many internal conflicts. The successive generations of Muslims from North Africa, who invaded and took control, were much more oppressive to Christians and Jews. There were constant confrontations between the Moorish reigns in Seville and the Spanish Kings at the beginning of the 13th century, which brought the 300 years of peace between the Christian kingdoms of the north and the Moors to an end. Provoked by Islamic militancy, the Christians decided to crusade against the Muslims and the reconquest began a crusade that lasted over 400 years.

In 1248, after a 15-month siege, Ferdinand III of Castile conquered Seville and ruled until his death in 1252. He was buried in the royal chapel, which visitors can visit. During the 12th century, Catholicism became the Spanish national religion, and one by one the Islamic cities of Al-Andalus fell under Christian rule. In the years, after the re-conquest, there was a great influx of Jewish immigrants who settled there. Seville possessed the second largest Jewish community after Toledo. The Jewish influence can be seen in the architecture of San Bartolom and Barrio de Santa Cruz. The latter was once a ghetto for Spanish Jews who were forced out of Spain in the 15th century. This area is the most picturesque part of the city with narrow winding streets, plazas and whitewashed houses.

The years of Moorish influence in Seville live on not only in the history and architecture but also in the music and dance of Flamenco that has deep historical roots in Gypsy, Indian, Greek, Roman, Persian and Jewish cultures. This lively music is extremely popular in the city of Seville. Flamenco (fig. 8) became a voice of protest of dissenting Christians, Muslims, Jews and other social outcasts who feared political and religious persecution because they did not fit into the new political order.

The Arab culture has played a vital role in shaping Europe through its music, art, architecture and philosophy.

Yet Al-Andalus is the only area in modern Europe where one can still touch the culture and history of the Islamic world.

The Giralda, a twelfth-century minaret was converted to a bell tower adjacent to the cathedral between the 14th and 16th centuries.
The Real Alcazar
Located north of the cathedral, the Real Alcazar built in 1364 by Pedro the Cruel, resembles a Moorish palace (fig. 10). This Christian king hired the best Moorish craftsmen, who used a mix of Muslim and Christian architectural designs known as the Mudejar style, to construct his royal palace. Subsequent generations of Catholic monarchs made additions and preserved the grandeur of Islamic art and architecture. Christians were determined to eradicate Islam, but could not bring themselves to destroy its magnificent art. At one time Ferdinand and Isabella lived in the Alcazar where they welcomed Columbus upon his return from the New World.

Granada

The city of Granada with its magnificent Alhambra fortress was the last Moorish capital of Al-Andalus to fall to the Christian monarchs, Ferdinand and Isabella in 1492. It was under the Nazari dynasty in 1238 that Granada experienced its Moorish splendor with the construction of the magnificent Alhambra fortress and palace surrounded by lush gardens and water so rare in the Islamic world. It was also under the last Nazari king, Mohammad XII that Granada was surrendered to the Spanish king. “Legend has it that as the defeated king gazed back at the city he burst into tears. His mother unimpressed snapped at him, you do well to weep like a woman over what you failed to defend as a man.

The Alhambra and the Generalife

Situated on a rocky hill that is difficult to access and protected by mountains, the last and greatest Moorish palace, the Alhambra (fig. 11), is a complex of palaces, gardens, pools and fountains built in the 14th century by the Moors. It became the residence of the Nazari kings. The elaborately carved stucco walls (fig 12), vividly coloured ceramic tiles, lovely fountains and reflecting pools of the Palacios Nazaries all symbolize the infinite glory of Allah. These features are identified in ornamental inscriptions as physical renderings of paradise taken from the Koran and Islamic poetry.

Generalife (fig. 13)
Built in the 13th century and located close to the Alhambra, the Generalife occupies the slopes of the Cerro del Sol (Hill of the Sun), from which there is a commanding view over the city and the valleys of the rivers Genil and Darro. Designed as a rural villa with decorative garden, fruit and vegetable patches, the Generalife provided sanctuary and an ideal peaceful place for the kings.

References


Citizenship Learning, Participatory Democracy and Micro-Financing – An Anti-Colonial, Micro-Credit Program: The Case of Grameen Bank’s Peer-Lending System in Bangladesh

By: Kazi Abdur Rouf

After independence in 1947, India, Pakistan and Bangladesh formed their own democratically elected governments that were in theory democratic although the validity of the democracy is controversial. Nevertheless, they have developed their own fiscal policy, plans and budgets. These governments have initiated many development programs like political and social systems, educational and financial structures, community organisations, women self-help groups, and different grassroots democratic structures like Panchayet Union Parishad (a system of local councilors). These countries now have developed their own trade and commerce. There are anti-colonial micro-level and macro-level schemes, policies, plans, and budgets that have enjoyed the freedom of independence from colonialism. For example, the Grameen Bank (GB) group-based, micro-lending program is a social business that has blended a social mission with economic values and has served 8.5 million marginalized families in Bangladesh.

Borrowers, through group chairs and centre chief are selected by rotation annually to ensure that everyone has an equal chance in leading GB groups and centres. Under this process all members of the centre gain a chance to be centre chief, group chair, and group secretary by rotation. This practice helps develop borrowers’ decision-making power in the family and in the community. These activities generate women leadership development opportunities in the community. It also develops their public space interactions in the community. Hence GB’s Consultative Loan Proposal, Leadership Development and Sixteen Slogans are several strategies that are addressed like a consultative loan proposal and approval mechanism. The selection of group chairs and centre chiefs, board of directors, loan collection installments from borrower locations; GB sixteen slogans built-in GB peer lending program are different processes and strategies that promote participatory development and democratic process among GB women borrowers. These micro-borrowers are able to transfer their Grameen knowledge, skills, practice and leadership attributes to civic leadership and engagement within a democratic, participatory community decision-making process. The ability to convert this knowledge base allows for fair and equitable citizenship identity, status and civic virtues and to create anti-colonial independent thinkers, spokesperson and the development of self-esteem among them. This citizenship learning knowledge also allows Grameen borrowers to get closer to power in society, able to share their voices in the community decision-making processes and get involved in participatory democracy and deliberative democratic process (Hashemi, Schuler & Riley, 1996; Goetz & Gupta, 1996; Mayoux, 2009; Kaufman in Fung & Wright, 2003; Rahman, 1999; Isserles, 2003; Omar, 2004; Mahmud, 2004; Kabeer 1983; Schugurensky 2000).

These grass roots, bottom-up women’s participatory democracy, deliberative democracy and citizenship education are very important because these skills facilitate equal power and improve one’s sense of political efficacy, democratic engagement and increase an individual’s sense of commonality (Fung & Wright 2003; Martin, 2006; Pipper & Bettina, 2008; Schugurensky, 2000; Barbara in Mansbridge, 1995; Smith, 2005; Gaventa, 2006). Without this socio-civic, political and cultural capital development, the sustainable development of lower-income people is volatile and they will then be deprived from public resources (Quadir, 2007; Hashemi, 1995; Goetz & Gupta, 1996; Hickey and Mohan, 2005; Holcombe, 1995; Rahman, 1999; Schugurensky, 2003). GB is well-known for its borrowers’ poverty-alleviation outcomes, which is a seductive concept in Bangladesh (Dichter and Harper, 2007; Khandaker, 1996; Mahmud, 2004; Mayoux, 2002). Here, poor women are better economic actors than civic actors/activists in Bangladesh (Kabeer 1983, Karim, 2001; Isserles, 2003; Matin, Suilaiman & Saleque, 2007; Selinger 2008; Omar 2004).

Grameen Bank now serves micro-credit to 8.3 million poor people through 130,000 rural landless associations in 70,370 villages in Bangladesh where 97 percent of its borrowers are women (Grameen Bank at a Glance 2010). GB operates nationwide through 2,185 branches. The repayment rate of 97 percent has been sustained since 1979 (Grameen Bank at a Glance 2010). Total loan disbursements have

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been $7.65 billion since inception of the program and of this amount, $5.00 billion has been repaid. Current borrower savings are $3.2 billion. To date, GB’s monthly loan disbursement is $88.00 million; 100 percent of loans are financed from borrowers’ deposits. Grameen Bank has taken up a special programme in 2002, for the beggars. Over 112,615 beggars have joined the program and have been provided micro loans without interest. 78% of the amount disbursed has already been paid off by them. 19,497 beggars have left begging and are making a living as door-to-door sales persons. Among them, 9,599 beggars have joined Grameen Bank groups as mainstream borrowers. Beggars’ members have voluntarily opened their personal savings accounts (Grameen Bank at a Glance 2010).

The researcher has studied the GB women borrowers’ private space and public space development in patriarchal Bangladesh. The primary data collected from them indicates that more than 80% of GB women borrowers lead decision making in the family. All women borrowers know how to sign their own signatures. More than 90% of women borrowers support their children’s education financially. All GB women borrowers live in pucca/semi-pucca buildings which was rare during the 1970s in rural Bangladesh. 91% of women participants reported that they work together with their family members to manage their day-day expenses; however, 80% of them reported that they manage their family incomes. The data indicates that GB women borrowers’ family decision making power has increased and they are aware of socio-economic issues.

Regarding their public space empowerment/development, the survey finds that 98% of GB women borrowers are engaging in community organizations. 94% of study participants do not face problems engaging in community activities. In the 2009 UpZilla Election, out of 481 seats, 114 Female Chairs were elected from GB women borrowers and families, which is 25% of the total seats. 46 UpZila Chairs (10% seats of the Upzilla Chairs) were elected from GB family members; 54 Upzilla Vice-Chairs (combined, 11% of the total seats) from GB borrowers families. There are 4,116 Union Parishad members (9% of the national total) elected from GB families in Union Parishad elections in 2003. The data indicates that the rate of women borrowers acting as formal leadership representatives is increasing. In spite of these developments one-fifth of GB women borrowers’ husbands control their loan money. However, it does not indicate that GB women borrowers are not getting benefits from their loans; rather loans are used together for family income and benefits.

The GB’s democratic loan proposal system, group chair and centre chief election processes and GB’s sixteen slogans (an integrated socio-economic and environmental messages) built into the institutions has had an impact on clients’ empowerment in developing their social capital and political capital in their lives. GB borrowers’ attendance at weekly centre meetings and the possibilities of citizenship learning and public space development, civic cultural development and addressing various issues such as elite corruption, injustice within society, the sharing of community resources, women’s equity rights development, political capital development in Bangladesh, the challenges of past micro-finance intuitions has lead to civic education and political and citizenship learning for their clients. These are all anti-colonial participatory democratic programs, policies, plans, strategies that drive Bangladesh to mass development and equitable justice to people of lower socio-economic status.

Grameen Bank had no plan for basic citizenry education among borrowers for their civic capital development (Wall Street Journal November 2001). However, borrowers’ understanding and role in groups and centres, through social networks, can resolve problems and barriers in federating people towards local representative councils and lead the community to improve their ability in community economic development. Citizenship education and community development goes hand in hand (Merrifield 2001). However, the direct involvement of the micro-finance institutions in civic education, mass democracy education and civic networking is still limited. Therefore, there needs to be a strong system of decision making and organization capable of making choices visible or transparent and to connect individual choices with the wider, collective consciousness in these institutions (Bently, 2005).

Bibliography


Global Learning & Global Citizenship Experience: Panama

By: Jin Li

Invited by the Governor of Kuna Yala, I had the opportunity to travel alongside Virginia Macchiavello, the Director of International Education, to Panama in July 2010. The purpose of the trip was a return visit to see the second largest group of indigenous peoples in Panama, and to explore possibilities of Centennial offering English language and skills training to local communities. Although I made assessments and conducted research prior to the trip, words cannot express how much I learned and experienced through actual on site visits.

Accompanied by two Kuna professors, Mr. Laurencio Montero and Mr. Charlie Chavez (picture 1) we traveled to the capital of the Panamanian indigenous territory of Kuna Yala after arrival in Panama City. This required a 3 hour drive on a rugged mountain road and a 1 hour boat ride on the ocean before we landed on a small island to meet with Mr. Uvaldino Morris, Director of Education of Kuna Yala and his team. (picture 2). Although this island was so small that it was named Needle Island, it was incredibly beautiful and looked just like a postcard (picture 3).

This particular island was just one of the more than 250 islands located off the northern coast of Panama’s Kuna Yala. 51 of these islands have inhabitants. Most are bilingual, speaking Spanish and indigenous Kuna. Historically, the Kuna were famed for rebellions and resistance against Spanish conquerors, French pirates, and Panamanian rulers. Today they face two very different major environmental and social challenges:

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As an Associate Director, Jin’s main responsibilities include overall market development, representing Centennial in established, developing and new markets. Jin has established numerous joint venture programs and partnerships with institutions, governments and industries in strategic China. Projects include corporate training, recruitment and offshore programming. Jin also leads the International Transfer Program (ITS).

Jin Li has established and organized 15 joint venture programs for Centennial with universities and colleges in China, and directs 2 in-China recruitment offices.

Jin has 6 years experience as an exchange professor and researcher in sociology in the US before working at Centennial and has been involved in the field of international education for more than 20 years.
1) Rising seas from global warming and the destruction of coral reefs is forcing thousands of indigenous Panamanians to leave their homes on Caribbean islands (picture 4).

2) Limited natural resources, such as fish and bananas, to sustain local communities (Picture 5).

After visiting 11 islands within 4 days, it was apparent that inadequate education prevented people from exploring and developing more business opportunities to improve their lives. There is only one convenience store on each island that provides basic supplies to island residences (picture 6). The “hotel” we stayed at in Isla Nargana (picture 7) only looked like paradise to outside visitors.

Although living conditions were simple, the people's hospitality and the diverse culture left me with unforgettable memories. An example of a local unique culture is the mola. Mola is originally the Kuna Indian word for blouse, but has developed to mean the elaborate embroidered panels that make up the front and back of a Kuna woman’s traditional dress. These are in fact colorful works of art constructed with unique methods (reverse appliqué) (picture 8). Another example is the traditional dances that students used to entertain and welcome us (picture 9). The eagerness and enthusiasm of students touched my heart deeply (picture 10).

On the last day on the islands the Kuna governor organized an official meeting for us on Isla Tigre. The Regional Education Director, the community leader, a professor of Kuna history, and English teachers from different islands attended this meeting (picture 11). All attendees exchanged their English teaching experiences and how important English was as a global business language and a way to open opportunities for Kuna people.
Virginia stated that Centennial would like to help Kuna communities design a strategic plan on setting up bilingual ECE centers (Kuna – English) which would open up more job opportunities, solar energy training, and other skills training programs.

Our Panama trip ended with a Kuna Yala conference in Panama City (picture 12). One of the topics in the conference was to enhance English education for young Kuna students, which perfectly matched the purpose of our trip. As ending notes, I should mention that we also visited the Canadian Embassy in Panama (picture 13). Centennial’s office in Panama City (picture 14) and met students at partner schools. Panama, as the third most developed country in Central America, has become a strategic international recruitment market for Centennial. Centennial has received 20 students from Panama in winter 2011 and has hosted both winter and summer English camps for Panamanian students.

This trip with Virginia (who was my mentor and translator during this trip), in a rich cultural environment, was deeply enriching to me personally and professionally.
Picture 10: A student exhibiting his work

Picture 11: A meeting organised by the Kuna Governor

Picture 12: Kuna Yala Conference

Picture 13: Canadian Embassy in Panama

Picture 14: Centennial College’s Office in Panama
Destination: Access & Equity, Study Abroad

By: Nikesh Bhagat

Introduction

In this article I am specifically interested in the topic of study abroad as an issue of access and equity – an important discourse as I attempt to exemplify below. I intend to discuss ‘study abroad’ generally and as defined by the Canadian Bureau of International Education (CBIE) in their report, “World of Learning: Canadian Post-Secondary Students and the Study Abroad Experience”. In this they define study abroad as, “[…] participation in any internationally based program or experience including exchange, clinical placement, field placement, internship, co-op placement, practicum or voluntary service/work placement offered by a post-secondary institution, of varying durations and places, and for which academic credit may or may not be granted” (Bond et al., 2009, p.9-10).

Even so, no matter how one defines ‘study abroad’ the demographics of participants are not as data rich as we might expect (Bond et al., 2009). Outside data that indicate overall rates of participation or rates of male/female participation, questions of race/ethnicity, disability, LGBTQ, and other such identity and minority group categories are consistently mute variables in Canada. As a consequence, conversations concerned with the barriers and obstacles to studying abroad as they interact with various demographic dimensions are seemingly limited (at least in the Canadian context). Without longitudinal data in Canada that is inclusive of all four designated groups in the Human Rights Code (not just one) and other minority groups, how are we to determine if our initiatives to open the study abroad experience to an increasingly diverse body of students are appropriate or effective? I believe it essential to recognize, speak to, and push the issue of access and equity as a crucial cornerstone for understanding study abroad, especially as it becomes an ever more popular pedagogical tool in post-secondary education.

In this spirit, the following will expound the urgent need for a responsible understanding of our study abroad participants and non-participants not just in terms of demographic data, but in terms of the barriers and obstacles that our students encounter and the related inequity that potentially presides. Namely, the following will attempt to piece together a profile of those who do (or do not) study abroad and the weight of such a discussion. In the end, I will discuss various barriers and obstacles encountered by students (according to the literature) and provide a list of possible ways to potentially increase participation among various underrepresented groups.

Piecing Together a Profile

In the Canadian context, a 2009 CBIE study notes the Association of Universities and Colleges of Canada (AUCC) as the main source of demographic information with regards to study abroad, yet also states that, “[n]o published data exist in the Canadian context to understand just how broad or limited study abroad participation is among various ethnic and other minority groups” (Bond, 2009). As previously noted, this is a troubling and unfortunate situation. What we do know, however, is that approximately 1.1% of Canadian, full-time, college students report having studied abroad (ACCC, 2010); relatively recent AUCC data indicates that in 2007 approximately 2.2% of Canadian, full-time, university students participated in studies abroad. The AUCC also indicates that, of those participants, approximately 61% were female. The disproportionate rate of female participation is consistent with participation rates among men and women going back decades, but there does not seem to be a widely agreed upon reason for the disproportionate representation (Bond et al., 2009). Some attribute it (at least in part) to the idea that studying abroad has historically been a means for women to increase their social/class status (Reilly & Senders, 2009). Likewise, others believe that a socio-historically constructed notion of study abroad as a feminine rather than a masculine activity is a possible explanation (Dessoff, 2006). Nevertheless, the aforementioned statistics is the extent of the data in terms of describing who is (or is not) studying abroad in Canada.

Much like the AUCC’s Internationalization Survey, the 2009 CBIE study, which administered its own survey to 1,237 university and college students, fails to make meaningful comparisons on the basis of other minority groups, socioeconomic status and participation. One beacon of hope, however, is at least some insight into Canadian students’ interest to study abroad as well as perceptions of likelihood across various racial categories. For instance, Bond et al. (2009) found that ‘racialised’ (as they put it) and Aboriginal students, when taken together, are more inclined to indicate studying abroad as a likely future endeavour and to indicate an interest in studying abroad if they could (p.53). Nevertheless, the same study illustrates an overwhelming discrepancy between those who express an interest or a likelihood of studying abroad and those who actually do. So, this does little to explain who ends up studying abroad and the demographics of these participants and vice versa. Indeed, as the authors explain, further research is required to shed light on access to and participation in study abroad programs among various minority groups.

On the other hand, the rate of American students studying abroad is slightly more detailed. Similar to Canadian findings, less than 3% of American students studied abroad in 2006/07; of these participants, 65% were female and 35% male. Unlike the data in Canada, however, there’s more. A NAFSA study reports that of those
students who studied abroad in 2006/07, 82% were white, 6.7% Asian, 6% Hispanic/Latino(a), and 3.8% Black, which exceeds overall university enrollment for whites and fails to meet enrolment rates for the other groups (with the exception of proportional representation within the ‘Asian’ category) (Bond, 2009). These findings are derived from the main source of demographic data in terms of study abroad in the United States, the Open Doors survey, which has just recently decided to collect disability related data.

Overall, “[…] the demographics of US study abroad students are not diverse,” (Mazon, 2009, p.143). It is unclear just how well this statement applies to the Canadian context, but it would be unjustified to dismiss the possibility that it does. What is clear is that Canada needs to catch up in terms of the way in which it tracks its students’ participation in study abroad programs and outlines its study abroad goals. “Canada seems to lack the broad goals and vision of those found in Europe and the US […] no broad framework or overarching vision is evident” (Bond et al., 2009, p.11). In the States, the Simon Study Abroad Foundation Act (a major bill) asserts a commitment to not only increasing the quality and range of study abroad programs, but also the diversity of those who participate (Bond et al., 2009, p.11). Nevertheless, quantitative and qualitative studies alike continually indicate that students with disabilities, racial and ethnic minority students, LGBTQ students, first generation students, students from lower socioeconomic backgrounds, and nontraditional students are largely underrepresented in study abroad programs for various reasons.

**The Weight of Such a Discussion**

Even at the outset of my research, it was clear that study abroad is often believed to be a valuable opportunity to foster global citizenship and to internationalize academic institutions. Suffice it to say, many also believe in the socio-economic, career-oriented benefits as well as the deep personal growth studying abroad can inspire. With this in mind - I quickly became interested in understanding who, exactly, is studying abroad (or not). Year-after-year the Association of Universities and Colleges of Canada (AUCC) and the Institute of International Education (IIE), in the United States, continue to observe the same prevailing theme of low participation rates despite extremely high levels of student interest or intent to study abroad. Another, less pervasive theme is the disproportionate rate of participation in study abroad programs (as compared to enrolment rates) among underrepresented groups, “[e]ven fewer students of color, lower socioeconomic status, or who are considered nontraditional students study abroad, making them vastly underrepresented in study abroad programs” (Scheer, 2009/10). As I continued my research, understanding the barriers and obstacles that influence a student’s decision to study abroad were presented as a concern similar to both aforementioned themes. In other words, researchers are becoming increasingly more interested in the factors that enable students inclined to study abroad to actually follow through and the barriers or obstacles that convince others to abandon their once held enthusiasms. Yet, what is the weight of such a discussion?

Study abroad is understood to be a learning and developmental opportunity for cognitive, emotional, and spiritual growth and transformation; it is understood to raise awareness and empathy for issues of inequity and diversity (locally and globally); it is increasingly pitched as a point of personal and institutional marketability and even as a valuable asset for national security and global competitiveness. Yet, marginal participation clashes against not just high levels of interest among students, but also against widespread support for and the desirability of study abroad (and its outcomes) among academic institutions, government, the private sector, and the general public as well. For instance, researchers found that of 17 Canadian employer participants, 16 offered a firm ‘yes’ to a question asking whether or not ‘students should be able to have a study abroad experience before they complete their post-secondary programs’. When employers were asked if they would hire a graduate with study abroad experience over a graduate without, more than 50% indicated that they would (Bond et al., 2009, p.25). While not a representative sample of Canadian employers, these are important insights into the attitudes of the private sector in this regard and speak to the value of these experiences as they relate to the labour market. Additionally, from a representative, national sample of the Canadian general public, approximately 90% of respondents agreed or strongly agreed that study abroad enhances students’ overall educational experience; approximately 80% agreed study abroad increases the job potential of graduates; approximately 80% agreed it increases Canada’s global competitiveness (Bond et al., 2009, p.27). Moreover, Reilly and Senders (2009) remind us that, “[…] study abroad has long been conducted in the service of cultural acquisition, and the increase of social capital […] and… produces a mobile social class, one that views the world as opportunity and resource […]” (p.243).

Study abroad experiences are believed to encourage a wide-range of beneficial outcomes for students (social, cultural, economic). In response to this recognition, a growing body of research reveals an imperative to level the study abroad playing field. This research describes a set of circumstances that favours an elite class of students with greater financial support and greater levels of social, cultural, and human capital (Stuber, 2009; Salisbury et al, 2008; Reilly & Senders, 2009). For example, a study conducted by researchers at the University of Iowa and North Carolina State University identifies the impact of socio-economic status on a student’s intent to study abroad (e.g. the lower the socio-economic status of the student, the lower her predisposition to study abroad) (Salisbury et al., 2008). To be sure and to perhaps state the obvious, more than one study finds financial resources or a lack thereof to be a top influential factor on a student’s belief of whether or not study abroad is a viable option (Scheer, 2009/10; Bond, 2009; Salisbury et al, 2008). More specifically, Stubber (2009) illustrates a situation that renders certain extra-curricular activities (including study abroad) more accessible to students with favourable social capital (e.g. sources of information, social networks, support from peers and family), cultural capital (linguistic competency, attitudes, behaviours, educational qualifications) and human capital (skills and abilities).

Some may be tempted to argue that this makes perfect, unproblematic sense, believing study abroad is an unnecessary expense and should be reserved as an add-on to a standard, post-secondary education for those with the ability and wherewithal – not the norm. This scenario is making increasingly less sense, however, especially within a society boasting a grave concern for access and equity. When considering
who the most likely participants of study abroad are (white, middle-class, females (Mazon, 2009; Salisbury et al., 2008)) and the potential value of these experiences, we should also consider the potential implications this may have for the gap between the haves and have-nots, dominants and subordinates, and historically underrepresented groups in general, “I find that those who have more valued social and cultural resources at the outset are better positioned to gain additional resources throughout their college careers, thereby reinforcing existing class hierarchies” (Stuber, 2009, p.878).

If you ask me, the literature overwhelmingly points to a situation where participation in these valuable global experiences and learning opportunities materializes as a luxury – an activity primarily available to the privileged class. The CBIE would agree and does in a report submitted to the House of Commons Standing Committee on Finance in 2010, “Clearly study abroad is not seen by Canadians as an elitist activity, but rather as one that by circumstance is available exclusively to the elite – a situation that needs to be rectified” (CBIE, 2010).

Historically, studying abroad has more often than not been an excursion reserved for the privileged class and desirable for its potential to increase socio-economic prosperity, worldliness, and one's ability to climb the class ladder. Today, the glitter and glisten of studying abroad maintains similar dimensions, becoming linked ever more closely with one's social, cultural, and human capital, “Study abroad, in other words, is an investment—for graduate school, for politics, for the business world. It is one of the few products that students can buy that seems to set them apart from the rest” (Reilly & Senders, 2009, p. 243).

In fact, if anything, it's even more desirable. It would not be difficult to make the case that in an ever shrinking world there is a considerable amount of pressure on organizations (and thus on students) to boast an efficacious global-mindedness, making studying abroad an extremely valuable experience with many advantageous outcomes (personal, socio-economic, academic, and etcetera):

Study abroad, integrated into a widespread narrative of class reproduction, is also viewed as an activity that produces social capital; students who travel abroad are in some sense “ahead” of those who stay behind; their resumes are more imposing, their testimony more moving, their experiences and education more applicable (Reilly & Senders, 2009, p.243).

Yet, it remains for the relatively few and relatively similar according to the literature (Mazon, 2009; Salisbury et al., 2008). Herein lies the weight of such a discussion. As I conceptualize it, this situation indicates two broad layers of inaccessibility and inequity. First, studying abroad is significantly less possible for those who do not have the financial support. For example, 69% of those responding to the Internationalization Survey conducted by the AUCC in 2006 indicate a lack of funds or financial support as the number one barrier to studying abroad. Second is a situation of disproportionate participation in study abroad among minority groups and nontraditional students (Dessoff, 2006). Each contains idiosyncratic (and at times overlapping) barriers and obstacles. To reiterate, we see a situation that privileges the relatively few, the relatively wealthy, and the relatively similar to take part in an experience that not only purports powerful economic, social, and personal benefits, but is being popularized as an emerging (perhaps ideological) norm. So, why is it important to level the playing field? My simple answer would be to avoid a situation that has the potential to widen social, cultural, and economic gaps between majority and minority groups; a situation that is in many ways counter-intuitive to the intrinsic value of these programs:

[…] if the intercultural understanding promoted through study abroad proves to be mostly between the more privileged sectors of different cultures, it may be little more than the understanding of one set of winners in the globalization game by another. Students’ impressions of how the world economy functions will remain highly distorted, and their ability to be effective agents in the cause of justice may be severely limited (Peterson, 1997, para.6).

As we see the outcomes of studying abroad become ever more sought after, appreciated, rewarded, and privileged we must make sure that those who have historically been ‘left-behind’ - - are not. Much like one of the main thrusts behind the democratization of higher education was to address the inequity of its privileging the privileged design, the inequity of study abroad has a great potential to develop with similar dimensions and should be addressed with urgency. Quoting the Lincoln Commission, Salisbury et al. (2008) suggest that the democratization of undergraduate study abroad is the next essential step in American higher education; if this is true, they assert, it is critical to understand the influencing factors of the decision making process when considering study abroad.

And so, I find a valuable utility in narrowing the scope of our target. It is simply not enough to frame low participation in study abroad as a general problem without strategically developing tactics that pinpoint and address specific and, most importantly, diverse cites of inaccessibility and inequity, “[…] initiatives to increase study abroad participation should broaden their focus beyond efforts to simply alleviate direct costs” (Salisbury et al., 2008, p.137). With this in mind, the aim of the following is to aid in this process through an overview of some of the financial, social and cultural, and institutional barriers and obstacles encountered by students as well as to present possible ways of addressing these issues.

**Barriers and Obstacles**

**Financial**

As previously mentioned, financing a study abroad experience is a significant and widespread obstacle for post-secondary students. In a CBIE Report a “[lack of funds or financial support was the most commonly cited barrier (69%) [to study abroad]” (Bond et al., 2009, p.15). One possible implication of this kind of finding is exemplified by Jenny M. Stuber (2009) in her study that explores how students navigate the ‘extra-curriculum’. Although her sample consisted of all white students, her results provide insight into the gap between upper-middle class and working class participation in study abroad or ‘off-campus study’. Of upper-middle class respondents, 73% took part in ‘January Term Off-Campus Study’ while only 21% of working class respondents indicated the same. She attributes her observations not just to a lack of financial resources, but also to the idea that working-class students question the utility of studying abroad (Stuber, 2009). Supporting this idea, Salisbury et al. (2009) explain that socioeconomic status, as a class-
based indicator, can overtly hinder even one’s aspirations to study abroad, “finances not only serve as a barrier, as suggested by previous research […] but lack of resources shapes student expectations about studying abroad” (p. 133).

The idea that a lack of financial support inhibits a student’s ability or intent to study abroad is perhaps common sense, but, as Brad Mazon (2009) explains, a lack of financial resources can indicate additional barriers (social and/or cultural) that also present obstacles, “[…] many low-income students do not receive the same information from their parents that other students do; these students miss out on the critical social and cultural capital that helps engender a greater awareness of international education opportunities” (p.143). Likewise, an AUCC report indicates that institutional funding for study abroad is sometimes not entirely tapped, indicating the presence of other barriers (cultural and social) that intersect with or operate outside of the financial context (AUCC, 2009).

Cultural & Social

The literature points to several cultural barriers. For example, Alan Dessoff (2006) believes that for first-generation students ‘getting into college and leaving their homes’ is alone a significant disorienting dilemma, which positions the idea of studying abroad in the periphery of their priorities. Furthermore, he recognizes that many first-generation students frame their post-secondary education in ‘pre-professional terms’ and are likely to view study abroad as ‘low-yield’ and even frivolous (Mazon, 2009; Dessoff, 2006).

Similarly, another possible obstacle materializes when financial barriers intersect with culturally-based dispositions. While it is widely recognized in the literature that financial support is a concern of many students, it is also sometimes believed to be a greater concern for racial minority students, “[a]t historically black colleges, study abroad is seen “more as a luxury than an enhancement in your education”” (Dessoff, 2006, p.24). And perhaps this rings true in a broader sense as well. Jeffrey G. Reitz (2010) from the University of Toronto writes in the FedCan Blog, “Visible minorities have the lowest household incomes and the highest poverty rates […],” drawing his data from the 2002 Statistics Canada Ethnic Diversity Survey, elucidating the idea that study abroad may be more likely perceived as a luxurious, unnecessary splurge for students and parents in these households as opposed to more affluent ones. Or more generally, as one study suggests, students from lower socioeconomic backgrounds enter post-secondary with cultural dispositions that limit the appeal of studying abroad, viewing it as not inherently ‘fun or enjoyable’, “[h]er lack of interest in study abroad reflects what some have characterized as a “working-class value”, namely, staying close to home and maintaining a sense of family solidarity” (Stuber, 2009, p.887).

Nevertheless, assuming minority students can and are willing to afford a study abroad experience, Susan Ladika (2009) brings to light additional barriers such as fears of racism (e.g. being unsure of how they will be treated overseas) and/or a lack of parental/familial support (e.g. believing study abroad to be silly or irresponsible). Ladika (2009) also reveals additional cultural barriers that continue to be identified. Academic fit, fear, perceived racism overseas, lack of knowledge of another language, lack of family support, and lack of institutional support and outreach are additional barriers that explain the low numbers of students of color who go overseas.

~ Jinous Kasravi

First-generation students, racial minority, and nontraditional students experience alike such as family commitments (e.g. to children, to immediate and extended family members) and, closely related, the inability to give-up a full- or part-time job. Furthermore, Ladika (2009) describes issues of safety or discrimination and even violence abroad as a grave concern of LGBTQ students as well. She goes on to describe that LGBTQ students are unsure of the degree to which they can just be themselves while studying abroad or of different ideas of appropriateness globally. These are strong barriers and sources of concern for LGBTQ students, according to Ladika.

Lastly, a few social barriers present themselves within the literature as well. For example, Salisbury et al. (2008) illustrate a strong connection between average parental education and the likelihood that a student intends to study abroad, indicating that the higher the average parental education the more likely the student will plan for a study abroad experience. The key reason for this seems to be that parents with more education are potentially more likely to be aware of the benefit studying abroad offers and therefore more likely to support, encourage, and guide their son or daughter to that end. This has obvious implications for first-generation students. More broadly, Stuber (2009) indicates that students from lower socioeconomic backgrounds have smaller social-networks – “[…] a finding consistent with the literature,” according to Stuber. The implication of this is a lack of social capital (e.g. fewer sources of information or a lack of support from peers and family), which has the potential to result not just in insufficient awareness of or an unfavourable attitude toward study abroad, but also in the added difficulty of turning one’s interest in studying abroad into a reality, “Students’ cultural orientations mean little unless they are reinforced by encouragement to become involved or information about how to do so […]” (Stuber, 2009, p.889-890).

Yet, returning to the study conducted by Salisbury et al. (2008), these authors demonstrate the significance of cultural and social capital despite socioeconomic status, “[f]or students from each [socioeconomic status] an increase from low to high social and cultural capital accumulated before college increases the probability of intent [to study abroad] by 21 percentage points” (p.137).

Administrative/Institutional

One large institutional barrier is a lack of placements. The CBIE notes that 56% of the students they surveyed indicated that it was likely they would go abroad, which to Bond et al. (2009) is a wake-up call, “If this entire group were to continue to move towards actual participation in study abroad, post-secondary mobility programs would be overwhelmed” (p.40). Dessoff (2006) takes it further as he explains that the lack of a centralized office in charge of study abroad programs can be a significant organizational obstacle for students and some institutions along with the cost endured by an office like this. Also,
the sometimes difficult task of recruiting faculty to chaperone study abroad trips is a real concern. Of course, he also notes the inability of some institutions to offer financial support to their students, further exemplifying the financial barrier students can experience and the ‘disconnect’ between the spirit of internationalization and the actual practice.

Administratively, navigating the application process can act as a barrier as well. Bond et al. (2009) tells us that students, “[…] must, in fact, negotiate the process and navigate the system largely on their own” (p.42). Stuber (2009) eludes to the unjustified barriers this presents to students who either do not possess the human capital to fully find their way through the process and whose social networks consist of peers with similar concerns. Bond et al. (2009) solidifies this concern through a focus group; while some participants championed the idea that navigating the application process is an important and necessary character-building step to the study abroad experience, others were of the opinion that, “[…] isolating the student from important support staff and services places the student at an unfair disadvantage – increasing the likelihood that it is only the exceptional, highly motivated students who are most likely to become study abroad participants” (p.42).

Lastly, another barrier that can be approached from an institutional perspective is highlighted by Ladika (2009), who reminds us that students with disabilities worry about real challenges when considering a study abroad experience, but they may not be as insurmountable as perceived. For example, students may be concerned about physical obstacles (such as the absence of ramps) in their host country; interpretive obstacles for those who rely on sign language; mobility issues for the blind. I would extrapolate upon this and add that if these barriers are unnecessarily exaggerated as the author suggests, it may stem from a lack of institutional support in the way study abroad is framed. In other words, the way in which institutions communicate and advertise study abroad opportunities may unintentionally exclude students with disabilities, which further exacerbates concern and/or a lack of interest while failing to communicate the plethora of accommodating services and opportunities that may be available as well as students who have overcome these kinds of obstacles in the past.

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In the end, financial barriers seem to be the overarching concern of many students even outside the context of race/ethnicity or other minority groups. For certain students, however, it is clear that the interplay between cultural and social dispositions as well as institutional/administrative limitations materialize as barriers to studying abroad more so than for others. Yet, by no means is this section an exhaustive account of the barriers and obstacles students face when deciding whether to study abroad. It does, however, illustrate a very important point. Institutions must recognize and address a myriad of sometimes idiosyncratic barriers with specifically targeted solutions if they are to encourage the kind of increased participation they seemingly hold in high esteem, “[w]ill study abroad continue to be perceived […] as something peripheral to their undergraduate experience, or will the effects of one’s socioeconomic background be overcome via proactive campus internationalization efforts that seek to engage a more diverse particular student demographic?” (Mazon, 2009, p.144).

Possible Solutions

While the most general issue seems to be low participation rates in study abroad programs despite high levels of interest, a general solution will not do. Though it is important to consider that part of the problem is a profound lack of resources to provide to all those interested in studying abroad an opportunity to do so (e.g. too few placements, chaperones, or funding options available to accommodate the demand), it would be erroneous and perhaps even careless, in my opinion, to assume that increasing participation rates will eventually balance the problem of diversity and equity (despite perhaps being a part of the solution). So, yes - increasing access in terms of financing as well as the capacity of these programs in terms of placements may be a necessary and important overarching strategy – but should not exhaust efforts. Barriers and obstacles can and do persist despite broad solutions. As illustrated above, it is extremely important to bring issues of equity and diversity to the forefront in order to understand the sometimes hidden circumstances that make studying abroad inaccessible for certain groups, especially as institutions begin to invest more heavily in study abroad programs. The non-exhaustive list below outlines possible ways of addressing the barriers and obstacles discussed above:

- Offer more financial support wherever and whenever possible
- Invite students and parents to information sessions on topics such as:
  - Fears of racism, discrimination, and/or violence
  - Historically accessible international campuses and/or services for students with disabilities
  - The value (personal, social, economic, etc) of study abroad for those concerned about its utility or justification
  - Sources of financial support
  - Target underrepresented groups through mailing lists that specifically reach these groups
- Be aware that ads influence the way students frame studying abroad (Who is featured in the ad? What are they doing?)
- Provide program-specific guidelines as to when it is most feasible for students to study abroad in order to address concerns about busy schedules
- Advertise and Promote support resources for students who require assistance navigating the application process (bring the application process to the students)
- Offer short-term study abroad opportunities, which has been a popular solution in the past for nontraditional students, students with commitments such as family or employment, and students from lower socioeconomic backgrounds
- Explore the possibility of work/study abroad programs for students concerned about finances
I will add as a final note that before any of these avenues can be walked successful, efficiently, and cost effectively – knowing one’s participants and non-participants (who they are, what they value, their concerns, sources of support, etcetera) is extremely important. In my opinion, whether it’s institutionally, locally, regionally, nationally, or globally, strengthening our concerted understanding of the demographics and the barriers and obstacles that students face when considering a study abroad experience is invaluable. It is an investment that can profoundly shape study abroad programs. Uncovering cites of inaccessibility and inequity as experienced by various groups will better equip us to develop more effective methods of addressing these issues with strategic acuity.

Final Word

When the degree of access to study abroad is dependent on the level of one’s socio-economic or cultural or human characteristics we observe a situation where inequity presides. I believe many would agree that pursuing study abroad should not be a luxury, but rather a viable option for the numerous and the diverse. Studying abroad is continually found to be an extremely valuable, multifaceted experience; one that increases one’s affinity to and appreciation for social justice, issues of equity, cultural understandings, linguistic competence, and the many other sought after characteristics and values of dedicated global citizens. Indeed, it is an experience almost unwaveringly coveted by our academies, governments, and workforces. For these reasons, study abroad should not be a luxurious splurge of the few, but the virtuous responsibility of the many. Namely, it is the responsibility of the many to increase and sustain access to study abroad opportunities as well as to take advantage of that access. Yes, the idealist in me believes that the face of study abroad should mirror that of the institution as a whole and, at the very least, we should hold that as our goal.

References


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“To get away from one’s working environment is, in a sense, to get away from one’s self; and this is often the chief advantage of travel and change.” – Charles Horton Cooley, sociologist
Your International IQ: People who go abroad are different!

People who live abroad are different than those who have not travelled. International employers recognize this and so do the expat families who make a living abroad. I remember being uneasy meeting diplomats when travelling to Lagos, Nigeria after taking my first flight and first excursion outside of my home province of New Brunswick, Canada. These diplomats alarmed me with their “we are different than thou” attitude. But, after a few encounters, I realized that they were different, their spouses were different, and even their children were different. Their unique skills set them apart from the average North American. I now identify these unique skills and traits with the term “International IQ”.

Your International IQ

Just imagine yourself in a few years looking for an international job, applying to study abroad, or selling your skills as an international intern. Below are four categories outlining how “international people” are different. These insights will help you understand what international recruiters are looking for and will help you learn how to join the ranks of those working and living abroad.

• Political, economic and geographic knowledge: Imagine a dinner conversation taking place around a table in a lush garden terrace at your home in Ouagadougou, the capital of Burkina Faso. Your seven guests are from France, Belgium, the US, and Burkina. The expatriate conversation is rich in world politics, economics, and geography. The conversation is lively and intellectual. Even if you are on a beach drinking beer in Thailand, you’ll find yourself engaged in worldly conversations with other travellers. You enjoy the dialogue, and you know these conversations are so much better than the typical North American conversation about weather, neighbours, or the costs of housing renovations. International people can converse intelligently about international news, world events, and multiple countries and their ethnicities. If you want to be an international person, start traveling and reading up on your world politics and geography. Your first test question: How many countries are there on Earth?

• Knowledge about the international aspects of your field: There is an international aspect to every field of work, to every area of study, to each and every field of interest. If you are going to go international, you have to have a good knowledge of the international aspects of your area of expertise. Know which organizations work internationally in your field, what the types of jobs are, and what aspects of your work have an international application. Knowing how your specialization is practiced in an international setting allows you to focus your education, job research, networking contacts, and your discussions with peers on landing the right job abroad for you. A bit of research will uncover the international aspects of your area of expertise: look for the umbrella organizations, the web sites, the trade magazines, and international conferences in your field. Your first challenge: Talk to people in your field who have worked abroad and find out what skills they have and how they broke into working internationally.

• Cross-cultural knowledge and skills: Do you know when to burp at a table or when to hold it in? Can you figure out how close to stand next to a stranger in an elevator or while holding a conversation at a cocktail party? Can you tell that someone is only being polite when they agree to your proposal but know that they will not follow through? International people have the cross-cultural skills and knowledge to be effective in another culture. They study the country’s belief systems, modes of behaviour, and attitudes before they arrive. International people are like cross-cultural detectives. If they are thrust into an unfamiliar culture or meet someone with an ethnicity they have never encountered before, internationally experienced people will be adept and skilful — they will quickly display the appropriate cross-cultural traits required to make any new relationship work. Their skills are portable and can be carried from country to country, place to place, and culture to culture. The ability to utter a few words in the local language is important to those living there. Your first assignment: Acquire these skills at home by seeking out people from other cultures, becoming active in cross-cultural groups, and learning a second or third language.

• Personal coping and adapting skills: Can you deal with change? Can you deal with having to eat soup each morning for breakfast as they do in some parts of India instead of sitting down to cereal? Can you sleep in a room with a humming fan, a stifling mosquito net, and the constant noise of goats and chickens just outside your bedroom window? How about being so overwhelmed with a continuous stream of well-meaning visitors so many that you fake the need for prayer time just to have two hours alone? These are just a few of the numerous cross-cultural challenges that require so many small adjustments that you may think at times that you are going mad. With practice and insight you can improve your personal coping and adapting skills to help you deal with culture shock. People who enjoy living and working overseas are adaptable and tend to embrace challenges. You will face changes in culture, friends, work, climate, and food. Therefore, having a sense of adventure, as well as humour, curiosity, and a great deal of patience, is invaluable. To prepare
yourself you can do volunteer work or participate in organizations that put you in contact with other cultures either in your home country or by visiting a country where the culture is radically different from your own. Your test question: Do you like change? Your ability to enjoy change may be the single biggest factor in assessing your suitability for working and living abroad.

**Overseas Effectiveness Skills**

This list of characteristics will help you assess your suitability for overseas work and assist you in preparing to live in a foreign environment. Self-knowledge is power in today’s job market. When you understand your skills and career objectives and have a professional self-assessment of your cross-cultural work skills you will be much more effective and focused when dealing with international recruiters.

- **General traits**: enjoyment of change, desire for challenge, having street smarts, sense of adventure, open mindedness, patience, and curiosity
- **Adaptation and coping skills**: emotional stability and ability to deal with personal stress, understanding of culture shock, receptivity, flexibility, humour, and self-knowledge
- **Intercultural communication skills**: tolerance, sensitivity, listening and observing skills, nonverbal communication skills, and second language speaking skills
- **Overseas work-effectiveness traits and skills**: independence and self-discipline, training experience, resourcefulness, versatility in work, persistence, organizational and people skills, leadership, energy, calm demeanour, project planning skills, writing skills, verbal communication skills, diligence and dedication, loyalty, diplomacy and tact, and philosophical commitment to your field of work

**A Last Word**

International recruiters are looking for people who are different: people with a high international I.Q. By carefully assessing your own international skills and traits against the cross-cultural blocks of skills described in this article, you can compile a strong skills inventory and convey these qualities to recruiters. Keep your international skills inventory in mind when applying as an overseas volunteer or intern, for international scholarships, and full time work overseas. If you can professionally explain that you have a high international I.Q., your next hot assignment abroad will be just a short flight away.

**Ride the Wave Of The New Global Economy**

In the new global economy, millions of cross-border relationships are taking place in all sectors of the economy. A new workforce is emerging to manage these relationships and its members have a new currency - a clearly definable set of “international work skills.” Are you preparing yourself for this new global reality?

If you want to participate in this new economy, you need to build cross-cultural experience now, while you’re still at college. By doing this, you will be prepared for the emerging job market. Whatever their background, most international employees start their careers in the same place: they study abroad, learn a foreign language, travel extensively, intern abroad, and take international courses. The lesson here is that you need to gain exposure to other cultures so that you can become proficient in dealing with people who have different perspectives from you.

Here are 24 Ways to Gain International Experience and Start Building your International Personality:

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<th>GO ABROAD WHILE STUDYING AT COLLEGE</th>
<th>GAIN INTERNATIONAL EXPERIENCE OUTSIDE THE COLLEGE ENVIRONMENT</th>
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<td>9 Short-term study abroad</td>
<td>17 Gap period to go international</td>
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<td>2 Read international news</td>
<td>10 Study a semester or more abroad</td>
<td>18 Volunteer abroad</td>
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<td>7 Join multi-ethnic student work team</td>
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<td>16 Participate in cross-cultural orientation programs</td>
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Global Learning & Equity Learning Expedition, 2011

By: Steven Jacobs, Erin Hahn, Rachel Larabee

In an effort to continue with Centennial Colleges’ commitment to creating global citizens, preparing people for the new world that awaits, and help students grow into leaders, the Department of International Education at Centennial College has sponsored sixteen students to participate in a Health Care & Education Promotion in the Dominican Republic Project, March 5-19, 2011. Students will be working primarily in North Coast of the Island, Puerto Plata, Cabarete and Rio San Juan. Successful candidates were required to demonstrate social responsibility within their community, as well as possess exceptional academic standards in their college program in order to be considered for this expedition. Interested students were also asked to submit a statement of intent and their resume as part of the screening process. Eligible students were then ‘short-listed’ and asked to come in for a face-to-face interview to discuss their interest in this project.

Students will spend two weeks in the Dominican Republic (DR) and work with not-for-profit organizations, such as Island Impact, Tres Mariposas Montessori Centre, the DREAM Project and POR AMOR Community Enhancement Initiatives. Prior to the trip, students have the task of designing interactive educational workshops to facilitate within Dominican communities as well as create educational material which will be left with these organizations for future use. Students will also attend a series of orientation sessions which focus on travel and trip information, team building exercises, expectations during the trip and their roles as ambassadors of Centennial College. During the two-week trip, students will provide post-operative care, patient assessments, participate in patient and family health teaching, and visit rural communities as part of a mobile health clinic. They will also provide educational workshops that are both related to their program of study at the college and are designed to meet educational and sustainable needs identified by Dominican communities. Students will also visit a public and private hospital to see the differences within these institutions and are enrolled in Spanish lessons prior and during their trip. Lastly, students will participate in local construction assistance projects along side Dominican community members, who have active roles in promoting and supporting education acquisition for their children.

Students will also be involved in debriefing and reflection sessions during the trip to help them articulate their experiences. A blog will also be created to allow students to post their thoughts and experiences to

Steven Jacobs: Steven Jacobs obtained his BScN (Honours) in 1995 from York University. He completed his Masters of Nursing from Athabasca University in 2008. He also has a Certificate in Centennial College’s Teacher of Adults (Honours) program. He completed a second Masters of Education from Central Michigan University in December 2010 and his Capstone project for this Masters examined the influence pre-semester workshops have on student confidence levels. He has been full-time at Centennial College for over five years, and during this time, taught in the Practical Nursing program, coordinated this program, and is currently Chair of Nursing at Morningside campus.

Erin Hahn: Erin is the co-founder of POR AMOR Community Enhancement Initiatives, a paediatric nurse at Centenary Hospital, and a clinical nursing instructor at Centennial College. She has also worked as a volunteer nurse and nurse educator in the Dominican Republic (DR), where she participated in health care consultation services and physical assessments, and helped nurses upgrade their clinical skills and implement new policies such as hospital-wide hand washing. In 2004, Erin received an award of recognition from Integración Juvenil in Puerto Plata, DR.

Since graduating from the Complementary Care Program at Centennial College in 2009, Erin has held aromatherapy workshops for youth and women in various community organizations across the GTA. She was the project guide for Centennial College’s School of Community and Health Studies Service Learning Experience to the Dominican Republic in 2011, which gave students international clinical experience. Erin was awarded Centennial College’s Alumnus of Distinction Award for the School of Community and Health Studies in 2010.

Rachel Larabee: Rachel Larabee (M.A. in Adult Education and Community Development) currently works as Project Guide for Centennial’s second annual “Teach to Learn” Global Citizenship and Equity Learning Expedition in the Dominican Republic. “Teach to Learn” is a project Rachel designed to aid students in learning to apply and exchange both knowledge learned in the classroom and of Self within Dominican community contexts through partnering with local NGOs operating to improve educational opportunities in rural areas of the North Coast. In 2004 she co-founded POR AMOR Community Enhancement Initiatives (www.poramor.ca), a registered Canadian Non-profit organization that began operating in the Dominican Republic with a focus on youth empowerment workshops in the arts, health and environmental conservation. Since 2007, POR AMOR began to also work with young adults in East Scarborough communities. Rachel is also project coordinator of Centennial’s first annual Aboriginal Upgrading Program, ‘Pimooteewin’ (aka “The Journey”) working to increase access of pathways to post-secondary education for First Nations, Metis and Inuit learners in the GTA.
friends and family back home. The sixteen students chosen were from Practical Nursing, Bridging, Paramedic, Occupational Therapist/Physiotherapist Assistant and Justice & Social Services, Business, Media and Design, Child and Youth Worker and Transportation & Social Service Worker programs. The sixteen students will be led by: Rachel Larabee, DR “Teach to Learn” Project Guide and also Coordinator for Pimooteewin Aboriginal Academic Upgrading Project at Centennial; John Harris Faculty of Business; Erin Hahn DR “Healthcare in the Dominican” Project Guide, Bonnie Jasper, Project Lead; & Steven Jacobs, Chair, Nursing.

The following are testimonials from students who travelled to the Dominican Republic last year as part of our Teach to Learn expedition:

**Aleks Nesterins**

“Our Workshops were based directly on our programs of student at Centennial—and we now know that we can help others using our unique knowledge, no matter what field we decided to become experts in. The experience was not only life changing, it was the best experience of my 21 year-long life .”

**Guillermo Flores-Escobar**

“Learning and teaching techniques are different from country to country... I was able to teach youth as well as adults, new techniques and the importance of preventative maintenance on vehicles. However, in teaching these individuals, each group sent me home with a new life experience and new techniques of adapting to different environments.”

**Brandi Berylene Reader**

“For me this was an important eye-opening experience. As an ECE student and more importantly a global citizen, I have come to realize that each and every school with Centennial College has its place on the global stage. We can all play an integral role in this ever-changing global community.

This trip fundamentally changed the way in which I view my world and the people in it in a very positive way. Now only did it reaffirm that I have chosen the correct academic path for myself at Centennial College, but it helped me to see endless possibilities in my field that did not occur to me prior to this trip.”

**Eunice Leung**

“During this trip, I really began to understand what sustainable development entails. Often we hear the term in classrooms and in the news, but having had the opportunity to visit the DR reinforced the value and benefits of creating sustainable partnerships. It’s great when people can go down there and provide help to people living is less-fortunate conditions, but what happens when those people leave? There must be a sustainable way for us to help the Dominicans (and others around the world) in such a way that allows them to effectively learn to help themselves.”

**Chris Macdonald**

“This International service learning project has changed my life. It has reoriented me to what is important in life, has motivated me to work harder in school and encouraged me to give back to communities locally and worldwide.”

“I learned many different social norms in the Dominican way of life, which helped me understand the history and structure of the culture. These concepts will contribute to make me a more culturally sensitive and adaptable global citizen.”

**Beth Lafay**

“The lessons I learned, both practical and theoretical, in the Dominican Republic were ones that I could never have learned staying on my own soil. It’s easy to say you know something, but when you get thrown directly in the lesson you have been challenged to take on, you learn more than you ever could have anticipated.”

“The most important thing I learned, pertinent to being a global citizen is that no matter how different cultures and customs may be, we really aren’t all that different. It’s a lot easier to find difference because you are looking with your eyes and judging. When we learn to use our investigative skills, our heart and minds in conjunction with each other you break down barriers you had before.”

“The focus on cultural exchange of this program was really important and helped ground me. It’s the idea of giving a little to get a little I thinking it’s important that we as North American don’t go into a foreign country with big egos thinking we do everything the right way. There are plenty of pertinent lessons we can learn from people all over the world.”
As I sit in front of my laptop staring out the window, the shimmering snow has freshly fallen; my mind wanders to nearly one year ago. One year ago, I traveled with a hodgepodge of ten other fortunate Centennial College students, support staff and administration who were granted, though we did not know at the time, a life altering opportunity for personal and intellectual growth. The unlikely group of us was brought together in order to take part in the First Annual Global Citizenship and Equity Learning Expedition in the Dominican Republic. We were to share workshops on our particular area of expertise, paint a hospital room and tour a free trade zone of the island. This all seemed very exciting, but not one of us could have braced ourselves for the undeniable change it brought about in each of us. As I think on our experience now, I can almost feel the warmth of the Dominican sun beating down on my freckled shoulders, almost smell the charcoal of the street grills and hear the sharp sound of motor bikes whizzing past me while I am too distracted by all the natural beauty to worry about their speed and proximity.

In the spirit of the Island, I begin to Google affordable vacations in warm island destinations, fawning over the gorgeous sunsets and imagining myself strolling along the beach, towel in hand. Then it happens. I suddenly recall the poverty and the despair that accompanies many of these islands and the faces of the children whose parents do not benefit from the employment that these resorts, boasting various stars, provide, and I recall (with a cringe) the stories of American businessmen travelling exclusively to Caribbean islands to take advantage of the cities that are rife with sex tourism. I nearly feel remorseful for my desire to get away from this Canadian climate and soak up sun, sand and salsa music. How is it that a destination so beautiful and so infamously associated with pleasure can bring out such feelings of regret and images of deficiency, one might ask?

It’s simple. A year ago now, I was there. I felt the Dominican sun beating down on my now pale shoulders, I took in the various unforgettable sights and sounds of a paradise that most of us only scratch the surface of, I dug a little deeper and discovered something that now makes it difficult for me, as a young citizen of this world to walk the fine line of conscientious global discovery and indulgent tourism at it’s worst. I discovered that paradise for a few of us can often create anguish for so many more of us.

Being a part of the inaugural Global Citizenship and Equity Learning Expedition in the Dominican Republic, February 2010, was an experience that not only changed my career plans, but also my entire perspective on a passion that I have long pursued of world travel. As an avid, but budget conscious globe trotter, I have always sought new and exciting ways to volunteer while traveling, attempting to give back a little to each of the many destinations that never cease to amaze me with how much they have to offer. However, the Dominican Republic and the experience that I, along with other Centennial College ambassadors, underwent while embarking on the foundational learning expedition to Cabarete, Dominican Republic, changed everything. It altered the way that I, as an individual world citizen, interpret everything around me—from the coffee I purchase in the morning to the linens I sleep on at night.

As I sit pondering the possibility of flying to some warm destination, I wonder if I could ever truly enjoy the amenities that a resort would have to offer now, knowing what most likely lies beyond the resort’s property lines. If the answer is no, then I can live with that. However, the question that seems to be more urgent now is, “How do I continue to uphold the values that I so passionately spoke about a year ago now and help to inspire the changes that I and fellow Centennial ambassadors hope for in the Caribbean?”

To further complicate this urgent question, what happens to the people who are barely getting by in these tropical paradise destinations as it is, with tourism being the oil to their economic engine, when traveler’s become more critical of their travel destinations and prevent giving back to the communities who have not benefited from the tourism and the great wealth that it has brought about. I, along with other Centennial ambassadors, hope for a more humanistic and ethical way of travelling, one that does not harm but helps.

Brandi Berylene Reader is a twenty-four year old second year student of Centennial College’s two-year diploma of Early Childhood Education. She has a passion for world travel and an interest in literacy and education programs in the developing world. Upon graduation from Centennial College in the spring, she will be attending Charles Sturt University in Burlington Ontario to pursue an honours bachelor of Early Childhood Studies.
accommodations—and how they fuel an already oppressive system. Is not traveling to the DR for vacation the solution? How else do we support the Dominican Economy and enjoy the well-deserved rest from our out of balance work and leisure time lifestyles that we in North America so often seek in the Caribbean if we boycott tourism to the DR as a whole?

Perhaps the answer can be found in the choices we make while abroad. For example, deciding to support smaller accommodations such as local surf camps or bed and breakfasts, which are trustworthy accommodations that are not resorts first and foremost. Further, these are the types of establishments that promote community values and development as well as environmental sustainability. But the question still remains, how to instill this kind of commitment and passion to act conscientiously in those who wish to travel to destinations such as the Dominican Republic. After all, it is not everyday that each of us is full of that special kind of human spirit that inspires one to spread the word of global responsibility.

Upon returning from our experience abroad, the group of eleven all carried with us a new and/ or renewed sense of global responsibility. We had witnessed first hand, the pitfalls of global irresponsibility and had enough motivation coursing through us to speak to whoever would listen about the harrowing stories that we’d encountered and the children who’d inspired us to continue down the path we’d started, even after departing from the island. This energy inspired spectacular things among the college such as lively debate surrounding the topics of eco-tourism and education standards on an international scale. Each one of us still fondly recalls our experience. But my fear is that now, that inspired feeling is fizzling out like a Victoria Day sparkler that you would prefer to continue writing your name with, but doesn’t afford you that option. I have seemingly lost just a little of my spark after perusing more websites of various star resorts—I am realizing that perhaps it is up to me to ignite that passion again in me, as if it were again in it’s infancy. Perhaps, it is up to each one of us, in our own way to keep that spirit of responsibility for fellow human beings alive. Maybe it’s up to us to encourage others to participate in the type of travel that Centennial College is encouraging in it’s staff, faculty and administration alike, the type that works with, not for or against, the human rights and well being of the local communities of people in the places we visit. This type of travel creates employment for locals but also supports and inspires the important knowledge and cultural exchanges that help us all become more informed and respectfully diverse global citizens.

As I come to this moment of revelation, legs crossed, in front of my glowing laptop, shoulders pale and driveway dusted in fresh snow, I unintentionally stumble upon a file I have saved on my laptop, titled ‘Inspiration’. I click on the file and it opens to reveal a photo that was taken in a Haitian Batey during my time in the Dominican Republic. As I look into the dark eyes of the child in the photo, that drive and motivation courses back through my veins and I am immediately made aware of the reason for feeling as invigorated and passionate as I did nearly a year ago when our plane made its’ final decent back into Pearson Airport.

I recall all the reasons for my yearning to speak to whomever would listen to the stories of the unheard heroes we encountered and my desire to share my experience and instill global responsibility in the hearts of every Canadian I knew about to embark on an island resort vacation.

This recollection reminds me it is my own global responsibility to continue to be inspired by past experiences and not to let them fizzle out. It is any global citizen’s responsibility to look beyond the resort. Once we’ve looked, then it’s our responsibility to make the decision of where to spend our hard earned dollars when traveling abroad; setting a strong and unwavering example for fellow globetrotters and citizens alike, to embody and inspire those values we all hold dear.

Now almost a full year since a group of unassuming Centennial Ambassadors embarked on a journey that would become farther reaching than any of us had imagined, it has become our responsibility to continue to walk the walk of the talk that we continue to talk since returning to the Centennial community. I believe true Global citizenship does not begin and end with a boarding pass, but is an aptitude to be practiced and perpetually shared.
Is Taking the Risk Worthwhile?

By: Linzy Rodrigues

As globalisation increases and racism reduces around the world, students travel to the western countries such as USA, UK, Australia and Canada for better quality of education, higher standard of living, better paying jobs and of course getting a permanent residence. What we students do not foresee are the sacrifices we make when we leave our home country and travel miles away to an unknown and strange country. Moreover, the risk involved in this huge step is only known to the person who actually takes this step. As goes the saying, “only he that has traveled the road knows where the holes are deep”.

One of the major reasons for students to travel to the western world isn’t only because we seek better education or better standards of living, but another reason would be getting prestige and being able to stand out in our home countries. It does feel good when we call our families or friends in our home country and say, “Canada is an amazing place, I am loving it”.

The best part of the whole travel and study plan is being able to experience the western education system and culture which is to a great extent different from the countries we come from. I was amazed when one of my professors said, “there will be an online quiz which will last for 30 minutes and you have to finish it in the allocated time”. The interaction between professors and students is amazing, especially through Blackboard and College website. Moreover, the total grade is distributed among various projects, assignments, presentations and exams. This gives students the opportunity to make up the marks in the areas they are not as good in. These are some of the examples of the education system here that I have never experienced. College life here is hectic and never keeps one idle. Therefore, we students have no time to feel home sick or bored which helps us overcome emotional difficulties and the stress of living alone. The goal was to come to this country to study and that’s all we are doing.

The most difficult part of leaving the home country and travelling miles away to a whole new experience is juggling between hectic schedules at college and managing other necessities such as cooking. Most of the students are new to the cooking field and find it extremely difficult to settle due to the handicap of not being able to cook. But this negative point has also been taken care of. Every kind of product is available in the department store. I was astonished when I saw all kinds of Asian, Middle Eastern, African etc. food varieties available at reasonable costs in the stores. This is the best part of imports and the welcoming nature of the country that has allowed various countries to provide their products here. Due to cultural differences, the fast food chains do not sell Vegetarian products (veg. burgers, salad) which is devastating for the vegetarian people here, but this is easily taken care of with readymade food that many other restaurants sell.

The experience of living alone and being able to manage the college studies, cooking and other household chores is a challenge and one that gets agitated at times, but this is all a part of the game. There is no clear guarantee of getting a job after the studies are done, but as Tim McMohan says – “risk taking is inherently failure-prone. Otherwise, it would be called sure-thing-taking”. Many have made it work for themselves, we could be one of those fortunate ones. There is nothing that one cannot achieve if you have the will power. The word ‘impossible’ is in the dictionary of fools and where there is a will, there is a way.

A major percentage of the youth aim on achieving high and it is great that countries such as Canada are welcoming international students with both arms. Obtaining a visa and study permit is not as difficult as one may think. The colleges here are very open to non-resident students as long as they excel in their grades. There is no system of getting an admission/job based on ascription. It is plainly on your achievements regardless of religion or nationality. The growing integration and openness is beneficial for the youth and will break the ice between the rich and middle class as more and more students excel from the lesser developed countries. Though this may take time as nothing happens very easily, it is progressing very rapidly. Hopefully within the next few years, leaving the home country for a better future will not be considered such a risk.

Linzy Savia Rodrigues: I was born and brought up in the Kingdom of Bahrain (Middle East) though I am an Indian. I did my graduation in Bahrain in Business administration and now I am pursuing a post graduate diploma in International Business Management in Centennial college. I would like to use this course to my advantage by understanding the culture and variations of the countries worldwide. It will give me an insight and help me become more culturally sensitive.

I have a keen interest in international business affairs and the trend of globalization. Moreover I aspire to be a part of an organization that deals in these matters, though I am much more focussed in being a part of a non-governmental organization which deals in public affairs.
Post-Secondary Systems Around the World: A Fact Sheet

Higher Education in Sri Lanka

By: Manjeet Kang

As a British colony, the Democratic Socialist Republic of Sri Lanka was known as the island of Ceylon. Also known as the Pearl of the Indian Ocean, Sri Lanka has a population of 21 million with highest literacy rate in South Asia. Sri Lanka is one such third world country that has the high literacy rate of 98 percent (female) and 97 percent (male).1

Higher education in Sri Lanka can be traced back to the establishment of Ceylon Medical College in 1870 and Ceylon University College in 1921. These Colleges were amalgamated within the University of Ceylon when it was established in 1942. Later, the University of Ceylon was renamed as the University of Sri Lanka.

There are currently 17 Universities in Sri Lanka. Other public higher education institutions are comprised of Open University and public postgraduate and specialized institutions. Polytechnic and technical institutions also form an integral part of the higher education system. There are also private institutions that offer higher education in Sri Lanka.

In general, the education in Sri Lanka is funded and overseen by the following agencies:

- Ministry of Higher Education: It deals with formulation of policies for the Higher Education Sector and allocation of public funds and other physical resources to Universities and Advanced Technological Institutes.
- National Education Commission: The main function of the Commission is to make recommendations to the President on the educational policies to respond to changing needs in society. It makes recommendations on a comprehensive National Education Policy, periodically reviewing and analyzing the National Education Policy in operation to recommend changes in such Policy.
- University Grants Commission: The apex body of the University System in Sri Lanka, it plans and coordinates university education along with maintaining academic standards. It regulates the admissions and administration in higher education institutes in Sri Lanka. It plays the main role in the allocation of funds to these institutes.
- Department of Examination: This department comes under the purview of the Ministry of Education. The department’s role is carrying out public examinations such as the General Certificate of Education Ordinary Level and Advanced Level and other state sector examinations.

In Sri Lanka, education is compulsory until grade 9 (age 14) and it is free in Government schools. Students must pass the General Certificate of Education (G.C.E) Ordinary Level in order to enter the collegiate level to study for another two years (grades 12-13). After successfully finishing these two years, students need to sit for the G.C.E Advanced Level which is a must for admission into State Universities. Education in State Universities is free but is limited as there is only a little percentage of successful students who sit for G.C.E. Advanced Level and even fewer who graduate. The enrolment in higher education institutes is very low and the quality of education is not as good. The higher education is free and funded by the Government but parents spend money on private tuitions. There are private institutes that operate in the tertiary education sector but are expensive as they provide newer facilities and technology. These institutes are accessible by the upper-middle class in Sri Lanka. Due to low success rate of G.C.E. Advanced Level examination, a large number of students go abroad for studies. According to World Bank, Sri Lanka suffers from a serious brain drain problem due to the highest rate of emigration of graduates.

According to World Bank, Sri Lanka’s tertiary enrolment rate was 11 percent in 2004. The bulk of tertiary education is in private sector and it is estimated that if the private institutions are included in the education statistics, the actual rate would be closer to 18 percent.2

### Enrolment in Tertiary Education 2006

<table>
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<th>Institutions</th>
<th>Enrolment</th>
</tr>
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<tr>
<td>Universities</td>
<td>96,082</td>
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<tr>
<td>Other Public Sector Institutes</td>
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<tr>
<td>Post graduate Institutes</td>
<td>2,492</td>
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<tr>
<td>Technical and Vocational</td>
<td>25,572</td>
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<tr>
<td>Professional – Law Accountancy etc</td>
<td>62,312</td>
</tr>
<tr>
<td>Other Private Sector Institutions</td>
<td>150,000</td>
</tr>
</tbody>
</table>

Source: Statistics of the University Grants Commission 2006

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1Youth (15-24)literacy rate, 2003-2007
2The Knowledge Economy and Education and Training in South Asia, World Bank, 2007
University of Colombo

The University of Colombo is the oldest University in Sri Lanka with a proud history of over 115 years. The University of Colombo has:

- 7 Faculties with 41 Academic Departments,
- a Campus,
- a School,
- 6 Institutes and
- Centres and Units

Other services offered by the University are library services, career guidance, and services for disabled students.

References

As you just heard I’m your Raconteur. Quite frankly I recently came to know what a raconteur is or does. As I understand it, I’m to recount, reflect, and recast some of the more salient aspects or themes from the conference.

I must say it’s a bit overwhelming (read frightening) to have to provide reflections on some very complex issues that were presented in a very rigorous manner at this conference. It’s doubly so, as I know that many of you will have very interesting and insightful reflections on what we have experienced—and I hope to draw on you to help create our collective reflections.

We’ve certainly been exposed to a plethora of notions, concepts, ideologies, and challenges. We’ve heard a number of speakers present thoughtful analysis of their work and while it has been certainly a lot of information, it has I think served to make us think, to give us pause to reflect, and hopefully question.

Alastair Pennycook, an academic currently based in Australia, has this habit of taking on conference themes. He often begins his keynote or plenary sessions by deconstructing the conference theme. So, I think I’ll start there with our conference theme: Engaging Hearts & Minds.

‘Engaging’ suggests involvement, interest, investment, mindfulness (something Roxanna, Sheila, and Susan talked about in their session). The need to engage participants, learners, citizens, community was a clear message I heard.

‘Hearts and Minds’. Now at first blush most of us can see the linkage between learning, engaging, and the mind. Learning happens in the mind—or so we think. Engaging hearts is an important notion. We know now, for example, that the heart starts beating before the brain is fully fashioned. The dominant theory is that the central nervous system is what controls the entire human being, with the brain as its centre. Yet we also know that the nervous system does not initiate the beat of the heart but that it is actually self-initiated—or as many believe as a result of a higher power. We also know that in situations when all connections to the brain are severed (as in a heart transplant), the heart continues to beat.

In fact, in many traditions the heart is viewed as the centre of our being. The heart can see. The heart can hear. The heart beats and can move us. This importance of and the need for spiritual engagement is also something I heard.

This spiritual connection was made right at the outset. Justice Sinclair highlighted the ‘four big questions’ in his talk last night:

- Where do we come from?
- Where are we going?
- Who am I?
- Why am I here?

I’d like you now to think about how you would begin to respond to these questions.

In a sense, I think you will agree that any serious and meaningful consideration of these questions would need to engage hearts and minds. The need for engaging the heart is what I heard.

We heard Shereen Razack problematize empathy and compassion through notions of accountability and intentions. She spoke of the ‘slippiness of empathy’ and of ‘stealing the pain of others’. She pointed to the need for centering the voices of those suffering through what I thought was a great example. Professor Razack asked us to visualize all those Hollywood movies where the camera focuses initially on the marginal other as they encounter pain and suffering and then pans to rest on the Western hero and his empathetic gaze.
I think this idea of centring the other also connects with Justice Sinclair’s notion of ‘standing by those that have been wronged’. Henry Giroux spoke of a similar need to in the case of our youth, when he implored us to teach youth how to govern rather than being governed. This tension between subject and object is something I heard.

A common theme that ran across many of the sessions for me was around power, privilege, and control. We heard how power defines knowledge and access, assigns privilege and status, and exerts through its institutions and normalizing practices control and authority.

I think the residential school system is a perfect example of how this can go horribly wrong. Now when we think about this as a historical fact, there is a tendency to think that we as a society have developed and learned from our past. That this sort of thing would never happen to us today, that we have set up better monitoring and intervention filters in our governance.

I think this kind of social control is still happening. Henry Giroux talked about this and how the market driven, profit oriented, machinery now defines democracy as commerce. The dominant paradigm is dictating what we buy, what we watch, when we watch it, who we fight. Are we not complicit in this fast capitalism to some extent? So the question is how are we resisting, challenging, or seeking alternatives? If we learned anything from Henry Giroux’s session it was that present systems—government, media, education—
can be the problem.

Clearly there is something wrong with the situation we are presently in. As educators I think this needs attention. I think we have a role.

Clearly, history is important. We need to read our history. We need to be familiar with the patterns. One thing that history has taught us is that social engineering doesn’t account for the soul. I think removing the sacred traditions from our practices has served to disengage our hearts.

I think we’ve been lulled into a state of unconsciousness. We have become docile and silent. There’s an Arabic proverb that says, ‘silence is a sign of contentment’. Justice Sinclair reminded us that we have been silent for far too long. We’ve bought into notions of progress, modernity, and excess, at the cost of our humanity. We’ve been so busy making a living that we’ve forgotten we’ve been gifted a life.

That there’s a need for action, for change, for an alternative reality, for transformation, is what I heard.

Ann Buller began this conference by drawing our attention to the role of the critical thinker. I think we need to embrace this fully. I think ideas can change hearts and minds. This is where we need to do our work. I’d like to end with a passage from someone who bravely championed this cause and embodied this spirit. In this passage from his “Representations of the Intellectual” (1994), Edward Said eloquently captured the work we as educators, academics, and intellectuals need to engage in:

“The central fact for me is, I think, that the intellectual is an individual endowed with a faculty for representing, embodying, articulating a message, a view, an attitude, philosophy or opinion to, as well as for, a public. And this role has an edge to it, and cannot be played without a sense of being someone whose place it is publicly to raise embarrassing questions, to confront orthodoxy and dogma (rather than to produce them), to be someone who cannot easily be co-opted by governments or corporations, and whose raison d’être is to represent all those people and issues that are routinely forgotten or swept under the rug”
Rev. Gretta Vosper's keynote speech, “Beyond Religion: What Were We Thinking?”

Dr. Sherene Razack giving her keynote speech

The audience listens intently during one of the breakout sessions on day two

The Toronto Ballroom on day two of the conference
Engaging Hearts and Minds Conference: A Behind the Scenes Recap

By: Amanda Sampson

It’s hard to come back down after all of the build-up to such a big event, I must say. For at least the last six months my work life revolved around seeing that the details of the Engaging Hearts and Minds Conference were all falling into place, and the constant hum of motivating stress was all-consuming. My manager and fellow coordinator, Aida Haroun and I began to act like a couple who completes each other’s sentences, and developed mind-reading abilities. We’d come in Monday mornings after what are supposed to be a couple of days away from the rat race, and instantly start in to what each of us had remembered to add to the “to do” list over the weekend. Brainstorming ideas for marketing, discussing who had registered online, and reporting on the bizarre dreams (a keynote speaker’s head flying over me as I ate dinner, for example) we had had, all took over in place of the usual “how was your weekend?” chats of pre-conference days.

It all began last summer, when Aida mentioned that she had been asked to organize the conference. The date, title and theme were set; all we needed to do was bring it all together. “Have you had any experience with planning anything like this?” she asked me. I thought about it, and came up with my wedding, which at the time I had teased my mother for being the CEO of the event. So I guess that didn’t count for much. There were a few small examples, but let’s just say we went into this process pretty green.

We hit the ground running, and quickly reviewed leftover files from a smaller previous event held by the Institute. We had a general list of things that would need to be done or booked, but it seemed that right up until the day before the conference, items were being added to the list. Phone calls, meetings, negotiations, and spreadsheet comparisons were made, and we soon had the Delta booked as our venue. That was the easy part. Audio visual services, staging, food, scheduling, keynote speakers, content of the conference and its presentations, registration services, costing, conference swag, marketing, and sponsorship all had to be looked after, and we soon discovered that the optimal order in which to handle them was not always our method.

Things nevertheless fell into place, and the process gained momentum. Once the conference website went live in January, a new challenge presented itself. It was thrilling to see people registering from all over the world. I received emails from registrants asking for letters of invitation to the conference, which I found out to be a necessary document for those applying for a travel visa to Canada. I even had a few phone calls from countries such as Kenya, Nepal, and South Africa, where people were asking for help in the visa application process. Wanting to ensure that I did not adversely affect someone’s ability to attend, I contacted Citizenship and Immigration Canada (CIC) for clarification as to the college’s responsibilities. It was a great feeling, being at the hub of all the communication regarding the conference and having the resources to aid people who wanted to join us for this worthwhile event.

One of the most interesting aspects of being so involved in the coordination of everything was the constant communication with people who would be attending or participating in the conference. Fielding email and phone questions regarding travel, hotel logistics, public transit, visas, schedules, presentations, and so many more allowed me to connect with people ahead of the event, so that it was fascinating to put names to faces once we could actually meet. I really enjoyed introducing myself to all the people whose names I could rhyme off from my many lists without ever having met, and it seemed they also enjoyed finally connecting with me in person.

Once the conference date was here, and things were ready to go, we realized we could start to relax and enjoy the fruits of our labour. The venue looked great, the keynote speeches really gave me something to think about, and I was amazed at the breadth of topics all related to the same area.

Well, the conference went off without a hitch, and I believe that Aida and I have graduated from our steep learning curve in the subject of large-scale event planning. The conference was a success, according to the positive feedback received from many. I have also made note of the many lessons learned for future projects.

We look forward to seeing you at next year’s conference!
The Institute for Global Citizenship & Equity Office - Centennial College - was one of the main sponsors for the National Consultation on Career Development and Workforce Learning (NATCON) 2011 Conference: Bridging Diversity and Inclusion into the Main Stream, presented by The Conference Board of Canada and held at Doubletree Hilton, Toronto from February 15 - 17, 2011.

The conference’s mission was to showcase ground-breaking research, facilitate multi-stakeholder dialogue and generate original insights that will inform public policy and organizational practices across the full range of economic and social issues that affect career development and workforce learning decisions in Canada. In her introduction of the keynote speaker, Michael R. Bloom, Vice-President, Organizational Effectiveness and Learning, The Conference Board of Canada, Dr. Margaret Brigham spoke about Centennial College and the Institute for Global Citizenship’s initiatives. Aida Haroun was also involved as a presenter at a round table discussion, which focused on sharing Centennial’s strategies for Diversity Outreach and the various processes used in hiring.
Philosopher’s Café

What is the Philosopher’s café?
The Philosopher’s Café is a space created where philosophical open-ended issues and topics receive attention. The purpose of the café is to help transform the world one conversation at a time. Most topics relate to our place in the world as Global Citizens. Beyond that we will rely on the tools of social analysis to explore a multiplicity of perspectives.

The Café is also a place where everyone is encouraged to speak and/or weigh in on issues that affect all of us. In order to do that we all have to commit to:
- Respecting each other by listening and hearing their story
- Hearing the other person’s perspective even if it is different from ours
- Be prepared to state our position and also to change our mind

Philosopher’s Café on
December 1, 2010

Developing a Global Mindset
How do we develop the mindset of a global citizen in ourselves and in others?
The group discussed ways in which people develop a global mindset and shared personal experiences.

Quotes
1. Global mindset combines an openness to and awareness of diversity across cultures and markets with a propensity and ability to synthesize across this diversity. Govindarajan and Gupta (2001) and Gupta and Govindarajan (2002)
2. Global mindset is characterized by eight components: curiosity and concern with context; acceptance of complexity; diversity consciousness; seeking opportunity; faith in organizational processes; focus on continuous improvement; extended time perspective; systems thinking. Srinivas (1995)
3. Transnationals are defined by their knowledge and appreciation of many cultures and ability to effectively conduct business internationally. Adler and Bartholomew (1992)
4. International mindset is a ‘willingness to learn’ and an ‘ability to adapt’. Estienne (1997)
5. Global mindset is the ability to conceptualize complex geopolitical and cultural forces as they impact on business. Tichy et al. (1992)

Philosopher’s Café on
February 1, 2011

Critical pedagogy
The topic for discussion was Critical Pedagogy. Critical pedagogy relies on the idea that teaching and learning happen within a social and political context. The Café discussed the different views about critical pedagogy taken from quotes found at http://mingo.info-science.uiowa.edu/~stevens/critped/otherdefs.htm

Critical pedagogy can be described as a teaching approach to help students question and challenge domination, injustice and the beliefs and practices that create inequities.

In his dialogue with Donald Macedo, republished from Harvard Educational Review, Vol. 65, No. 3 (Fall, 1995) in Breaking free: The transformative power of critical pedagogy, Freire (1999) asserts:
The role of an educator who is pedagogically and critically radical is to avoid being indifferent, a characteristic of the facilitator who promotes a laissez-faire education. The radical educator has to be an active presence in educational practice. But, educators should never allow their active and curious presence to transform the learners’ presence into a shadow of the educator’s presence. Nor can educators be a shadow of their learners. The educator who dares to teach has to stimulate learners to live a critically conscious presence in the pedagogical and historical process (p. 202).

The following is a list of terms that often serve as synonyms for “critical pedagogy”:
- pedagogy of critique and possibility
- pedagogy of student voice
- pedagogy of empowerment
- radical pedagogy
- pedagogy for radical democracy
- pedagogy of possibility
- transformative pedagogy

Quotations from Critical Educators
1. “Critical pedagogy considers how education can provide individuals with the tools to better themselves and strengthen democracy, to create a more egalitarian and just society, and thus to deploy education in a process of progressive social change.”
2. “Transformative pedagogy turns the lens on social realities. These are, in turn, critically analyzed by students through a process of collaborative dialogue. Using the cultural capital of the students, classrooms become a forum in which students are able to voice opinions which have been silenced within practices of traditional pedagogy. This process can be both validating and empowering as students come to learn that their actions can enable change either at the micro- and/or macro-level.”
3. “[Critical] pedagogy . . . signals how questions of audience, voice, power, and evaluation actively work to construct particular relations between teachers and students, institutions and society, and classrooms and communities. . . . Pedagogy in the critical sense illuminates the relationship among knowledge, authority, and power” (30).


4. “The primary preoccupation of critical pedagogy is with social injustice and how to transform inequitable, undemocratic, or oppressive institutions and social relations.”

Burbules, Nicholas C. and Rupert Berk

“According to Sullivan (1987:63) ‘a fundamental assumption of a critical pedagogy is that it is a broad educational venture which self-consciously challenges and seeks to transform the dominant values of our culture.’ Likewise, Leistyna & Woodrum (1996) assert that: ‘Critical pedagogy is primarily concerned with the kinds of educational theories and practices that encourage both students and teachers to develop an understanding of the interconnecting relationship among ideology, power, and culture... [that] challenges us to recognize, engage, and critique (so as to transform) any existing undemocratic social practices and institutional structures that produce and sustain inequalities and oppressive social identities and relations”’ (Leistyna & Woodrum, 1996:2-3).

Philosopher’s Café on April 4, 2011

Transformative Learning

The topic for discussion was Transformative Learning. The questions posed and discussed were:

1. What is Transformative Learning?
2. What is the role of educators in creating transformative learning experiences?
3. Examples of transformative learning experiences.

Discussing Transformative Learning at the Philosopher’s Café on April 4th.
Global Citizenship


The association of citizenship with the nation-state is under siege, as transnational and even global forms of citizenship begin to emerge. The nascent phenomenon of global citizenship in particular is characterized by three components: the global discourse on human rights; a global account of citizen responsibilities; and finally “global civil society.” This last component is meant to give a new global citizenship its “political” character, and for many represents the most likely vehicle for the emergence of a global, democratic citizen politics. This paper critically examines this liberal democratic view.


Renowned author/linguist, Noam Chomsky explores how the U.S. and other developed countries pursue economic growth at the expense of human development and social justice.


Author describes labour conditions in sweatshops and “sized companies.


Stephen Lewis shows why and how the international community is failing the UN Millennium Development Goals in areas such as education, health and cutting poverty in half. Lewis probes the appalling gap between vision and current reality while offering attainable solutions.


On Centennial College’s commitment to international education and world citizenship.

Identity


Discusses identity issues (e.g. the “us and them” paradigm), citizenship, consumer behaviour, the opportunities and inequalities of globalization.


Identities are no longer fixed through categories of class, race, ethnicity, gender, religion. These days we must come to terms with the more fluid complexities of living in a post-modern globalized world.

Business Opportunities & Consumer Responsibilities


This study offers a contribution to our understanding of the role of a global mindset in the successful internationalization of small and medium-sized companies.


Progress Campus Library.

Stuart points out that farmers, manufacturers, supermarkets, and consumers in North America and Europe discard between 30 and 50 percent of their food supplies—enough to feed all the world’s hungry three times over. Traveling from China to New York, from Pakistan to Japan, Stuart encounters grotesque examples of profligacy—but also inspiring innovations—to the global food crisis.


Author describes labour conditions in developing countries where clothing is made for the more affluent countries in the world.

Environment


All Campus Libraries.

Explores the indelible footprint that humans have left on this planet, and the catastrophic effects of environmental neglect and abuse, and calls for restorative action through a reshaping of human activity.


Introduction to environmental movements around the world.
Local – Global


Examines how Indigenous peoples in various contexts have thought about, and responded to, the pressures of globalization on their cultural, political, and geographical autonomy.


On feminism and its interpretation in an international context.

Philosopher’s Café
February 1, 2011

Critical Pedagogy

“‘critical pedagogy’--the educational movement, guided by passion and principle, to help students develop consciousness of freedom, recognize authoritarian tendencies, and connect knowledge to power and the ability to take constructive action.” from:


Selected Books:


Call Number: LB880.F73 P4313 2000
Campus: Progress

Critical pedagogy was heavily influenced by the works of Paulo Freire (1921 – 1997), teacher, philosopher, and activist who is widely regarded as one of the most influential educators of the 20th century. His seminal work argues that the ignorance and lethargy of the poor are the direct result of the whole economic, social and political domination. The book suggests that in some countries the oppressors use the system to maintain a ‘culture of silence’. Through the right kind of education, the book suggests, avoiding authoritarian teacher-pupil models and based on the actual experiences of students and on continual shared investigation, every human being, no matter how impoverished or illiterate, can develop a new awareness of self, and the right to be heard.


Call number: LC191.8.L29 F74 2005
Campus: Progress

Education for Critical Consciousness is the main statement of Freire’s revolutionary method of education. It takes the life situation of the learner as its starting point and the raising of consciousness and the overcoming of obstacles as its goals. For Freire, man’s striving for his own humanity requires the changing of structures which dehumanize both the oppressor and the oppressed, rather than therapy.


Call number: LC196 .F73713 1998
Campus: Progress

In this work the late Brazilian educator argues against “progressive” liberalism and its passive acceptance of a world where poverty and hunger coexist with affluence. The themes of Freire’s earlier writing are extended here into thoughtful explorations of ethics and democracy and the ways in which they may release a sense of agency in the long exploited and cruelly silenced. Moreover, he has new things to say about ideology and freedom in a world marked by a threatening ‘globalization’ and an unprecedented manipulation by media. “With Pedagogy of Freedom, Paulo Freire enriched the dialogical perspectives with a call for universal ethics that establishes a better foundation for education in the next century.” (Ramon Flecha, University of Barcelona, Spain)


Electronic book available through the Net Library database

This book explores and expands upon linkages between multicultural education and critical pedagogy, drawing on the shared goal of challenging oppressive social relationships. It contains essays written by some of the leading theorists of critical pedagogy: Peter McLaren, Joe Kincheloe, Shirley Steinberg and Donaldo Macedo as well as scholars of various racial and ethnic groups. The perspectives of those often left out of scholarly debate are well represented in this book. Those perspectives offer significant insights into the ways in which dominant ideologies and classroom practices have functioned to serve only one segment of the population. The connections between multicultural education and critical pedagogy are brought into clear focus and illustrate how different ways of teaching and learning can benefit all students instead of just a few.


Call number: LC196.5.U6 C68 2008
Campus: Progress

Controversies in the Classroom features the most important writing from the past 15 years of Radical Teacher magazine. This is a book for all teachers who are committed to creative pedagogy and social justice. This books contains essays on teaching about war, globalization, race, and sexuality.


Call number: LC196.5.U6 D57 2000
Campus: All

Dismantling White Privilege critically interrogates whiteness across contexts, from the experiential level to the different ways in which whiteness is deployed in contemporary cultural politics. The editors and contributors contend that “marking” whiteness is an important step in dismantling white privilege within the context of concerns for equity and social justice. Significant to this anthology is linking analyses of whiteness to the discourse of critical pedagogy, especially around constructing “pedagogies of whiteness.”


Electronic book available through the Net Library database

Peter McLaren is one of the foremost North American advocates of critical pedagogy as a strategy to transform educational practices as part of a project of social and cultural transformation. This book is a highly stimulating discussion of a politics of resistance for today by looking at issues of identity, representation, culture and schooling.


Call number: LC196 .H66 1994
Campus: Progress

In this collection of essays on teaching, feminist writer and English professor bell hooks shares insights, strategies, and
critical reflections on pedagogical practice, declaring that education today is failing students by refusing to acknowledge their particular histories. Criticizing the teaching establishment for employing an over-factualized knowledge to deny and suppress diversity, hooks accuses her teaching colleagues of using “the classroom to enact rituals of control that were about domination and the unjust exercise of power.” Far from a castigation of her field, however, Teaching to Transgress is full of hope and excitement for the possibility of education to liberate and include.


Call Number: LC196.5.U6 H66 2003
Campus: All

Hooks brings passion and an updated perspective from her Teaching to Transgress (1994) to this challenging look at the failings of educational institutions and how we can bring hope and renewal to teaching. For truly effective education, she advocates partnerships between students and teachers and the expansion of teaching beyond school settings to include community organizations and other more public arenas. Furthermore, noting the reluctance to discuss social injustices, hooks advocates teaching as an opportunity to confront racial and sexual biases, and to heighten consciousness of students across race, ethnicity, and sexual orientations. In a chapter on the attitudes of whites regarding racism, hooks demonstrates that true racial equality requires profound individual efforts to understand “the truth of our essential humanness.”

**Selected Periodicals:**


The International Journal of Critical Pedagogy is committed to publishing original articles that propose innovative understandings and applications of critical pedagogy. The journal covers a wide range of perspectives in areas such as: diversity, popular culture, media literacy, critical praxis and experimental methodologies. Published in Canada with an international scope, the International Journal of Critical Pedagogy publishes articles in English, French, Spanish, Portuguese, and Brazilian Portuguese.

The Review of Education, Pedagogy & Cultural Studies available in the Academic Search Premier database from 1997 to 12 months ago. This journal publishes critical essays that explore pedagogy and its relation to a wide variety of political, social, cultural and economic issues. It is particularly concerned with issues focusing on how pedagogy works within and across a variety of sites (not limited to formal spaces of education, but including popular culture, museums, film, and other cultural spaces) and how pedagogical practices emerge out of specific historical struggles, concrete projects, and particular relations of power. The journal is interdisciplinary, and addresses the relationship of race, class, age and gender to particular projects, struggles, and issues.

**History and Critical Pedagogies: Transforming Consciousness, Classrooms, and Communities (2008). Radical History Review, 2008(102).**

Available in the Academic Search Premier database.

This issue of Radical History Review focuses on the ways in which historically minded scholars and activists have used critical pedagogies to challenge unequal power relations in classrooms and communities. Building on the booming literature in radical and revolutionary pedagogies, a diverse group of scholar-teacher-activists explore how they or others, in the words of bell hooks, “teach to transgress.”

**Race Ethnicity & Education available in the Academic Search Premier database from 1999 to 12 months ago**

Race Ethnicity & Education (REE) is peer-reviewed journal on racism and race inequality in education. REE provides a focal point for international scholarship, research and debate. It publishes original and challenging research which explores the dynamics of race, racism and ethnicity in education policy, theory and practice. The journal has quickly established itself as essential reading for those working in this field and especially welcomes writing which addresses the interconnections between race, ethnicity and multiple forms of oppression including class, gender, sexuality and disability. All articles are independently refereed and the journal is supported by a distinguished international editorial panel.

**Radical Teacher**

Available in the Academic Search Premier database from 2003 to the present.

Radical Teacher is an independent peer reviewed magazine for educational workers at all levels and in every kind of institution. Dedicated to the theory & practice of teaching. The journal serves educators who are working for democratic process, peace, & justice, examining the root causes of inequality & promotes progressive social change. The journal focuses on critical teaching practice, the political economy of education, and institutional struggles.

**Selected Websites:**

**The Paulo and Nita Freire International Project for Critical Pedagogy (The Freire Project)**

[freireproject.org/](http://freireproject.org/)

Created by Joe Kincheloe and Shirley Steinburg,(McGill University) leading theorists in critical pedagogy, the Freire Project promotes the study of the history and development of critical pedagogy, as well as conducts research and encourages theorizing about the issues the field has traditionally addressed—the interrelationships of power, justice, oppression, and empowerment as they shape educational policy and practice.

The Project has initiated the International Journal of Critical Pedagogy (see above) which debuted in March 2008 as an online public-access journal.

**Critical Pedagogy on the Web**

[www.henryagiroux.com](http://www.henryagiroux.com)

Dr. Henry A. Giroux, professor of English and cultural studies at McMaster University, is one of the leading North American theorists of critical pedagogy. His website contains online articles, including many on critical pedagogy.

**Peter Mclaren: Critical Pedagogy, Paulo Freire, Marxist Humanism, Eco-socialism, Critical Social Theory and Education for Liberation**

[gseis.ucla.edu/faculty/pages/mclaren](http://gseis.ucla.edu/faculty/pages/mclaren)

Peter Mclaren, another leading theorist in the field, developed this website as a resource for students of critical pedagogy. Scroll down to the bottom of the page to access several online articles.
Philosopher’s Café Resource List
Transformative Learning
April 4, 2011, CCC Campus

At Centennial

Book:

Audiovisual material:

Selected Periodicals (Print)
Educause review. Boulder, CO: Educause [bimonthly]. (at Progress)
The national teaching & learning forum [bimonthly] (at Progress)

Selected Articles
(from electronic databases):

At Toronto Public Library

Book:

Available through ILL:
Selected Books:

At Canadore/Nipissing

At Loyalist College & Georgian College

At York, Toronto, McMaster, etc.

At OISE

At Ryerson, Wilfrid Laurier, Brock.

At OISE

At York, Ryerson, Toronto, etc.

At York, Ryerson, Toronto, etc.


At U of Ottawa

Websites:

University of Toronto, Ontario Institute for Studies in Education
http://tlc.oise.utoronto.ca

Concordia University, Centre for Teaching and Learning Services

Florida State University
http://www.fsu.edu/~adult-ed/jenny/learning.html#sldtrans

Transformative Learning Theory
http://www.fsu.edu/~adult-ed/jenny/learning.html#sldtrans

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The Future of Learning