INTERNATIONAL SERVICE-LEARNING: REEVALUATING THE INTENTION OF

MULTICULTURAL TEACHER EDUCATION

by

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(Under the Direction of Todd Dinkelman)

ABSTRACT

This study explores the integration of international service-learning practices with multicultural teacher education through an autoethnography of how a study abroad experience in Tanzania transformed the author's perspective on education. Findings from the autoethnography indicate that multicultural teacher education should stretch the characteristics for what constitutes a "good" multicultural teacher to include a world-oriented framework. The findings further suggest that integrating multicultural teacher education with international service-learning has the potential to support preservices teachers' development as global citizens.

INDEX WORDS: Service-learning, International service-learning, Multicultural education, Multicultural teacher education, Global citizenship

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CHAPTER 1

INTRODUCTION

At the dawn of the twenty-first century, teacher education programs are realizing more than ever the importance of preparing teachers for culturally diverse classrooms. The National Center for Education Statistics (2002) found that African American and Latino students were performing significantly lower than Caucasian students on writing, reading, and mathematic tests. In attempt to close the learning gap, teacher educators are revamping programmatic and institutional structures to prepare teachers with the tools necessary to offer classroom experiences that emphasize tolerance for others, embrace multiculturalism, target critical thinking skills, and foster democratic learning for diverse communities (Cochran-Smith, Davis, & Fries, 2004).

Zeichner, et al. (1998) asserts that teacher education programs need to be "living examples of multicultural education" in order for preservice teachers to understand how to put these learning methods into practice. Multicultural teacher education programs should acclimatize preservice teachers to the larger societal structures "that are not neutral but are based on relations of power and privilege" (p. 164). Teacher education programs with a multicultural focus encourage preservice teachers to reexamine their attitudes, beliefs, and the social context that inhibits student achievement in culturally diverse communities. When teacher educators model multicultural education in their courses, preservice teachers are provided with the tools necessary to act as change agents in the education system to facilitate culturally relevant teaching for everyone.

Zeichner et al. (1998) claim that field experiences in culturally diverse communities enable preservice teachers to learn more about students, families, and communities and gain intercultural competencies for engaging culturally different students in classroom learning. Grant and Sleeter (2003) define culturally different as "students whose cultural background – race, ethnicity, language, or social class – differs from that of the teacher" (p. 12). Potentially, field experiences with culturally diverse communities can help preservice teachers learn to value students' personal and cultural knowledge and develop ways to apply this knowledge to their teaching practices. In order for preservice teachers to have rich and meaningful learning experiences in culturally diverse communities, the program should have structured critical reflection that connects community action to their learning, a practice and philosophy known as service-learning (Wade, 2000).

Service-learning in the international context has the potential to expand college students' awareness of the "other" beyond the context of culturally diverse communities in the US. As students cross national borders, their privilege, identity, culture, and assumptions that come along with being a US citizen are exceedingly apparent. Students are confronted with degrees of dissonance never experienced before (Crabtree, 1998; Kiely, 2004; King, 2004). Research in student learning outcomes from international service-learning experiences show that students go through long-term perspective transformation as assumptions are reevaluated during service-learning activities and new assumptions acted upon after immersion back into American culture (Kiely, 2004).

In this study, I will explore the integration of international service-learning practices with multicultural teacher education through an autoethnography of how a study abroad experience in Tanzania from more than a year ago transformed my perspective on education. My interest to

research this area emerges from Kiely's (2004) call for "greater dialogue on the value of both domestic and international service-learning as sites for transformational learning" (p. 5). While many researchers and practitioners in multicultural teacher education have examined the outcomes of engaging students in domestic service-learning, my investigation of the literature did not reveal international service-learning as a current area of study. As a result of this conclusion, I have constructed the following research questions to inform my study. First, how did the experience of participating in a student-driven international service-learning program transform my views of education? Second, what are the theoretical and practical implications of applying international service-learning to multicultural teacher education for both enhancing and challenging the field?

In the next chapter, I will examine service-learning as a practice and philosophy, outline the literature on multicultural teacher education, discuss two case studies on short-term student learning outcomes from international service-learning programs, and explain the conceptual framework for the study. Chapter three will describe the international service-learning setting which took place in Msaranga, Tanzania during the summer of 2004, and explain how autoethnography serves as a useful methodology for engaging in a self-reflexive and reflective narrative of transformative experiences (Ellis & Bochner, 2000). Chapter four reveals the autoethnography about my experiences from the Tanzania program and its influence on my views of education. Finally, chapter five will discuss the findings from the autoethnography and elaborate on the theoretical and practical implications for applying international service-learning to multicultural teacher education.

Before I engage in this study further, I would like to provide a preliminary note to the reader. This study in a way can be understood as an approach for dealing with the personal and

emotional struggles I have faced since the Tanzania program. Writing about my perspective transformation and trying to understand how the experience itself has influenced me since Tanzania, in a sense, has been a therapeutic and reflective process. This has not only been an exploration into the possibilities for multicultural teacher education but into my own personal learning journey and how I have continued to carry my Tanzania experience in my heart and on my sleeve. I realize this is only one milestone in this learning process, but it is my hope that my learning journey can be used by teacher educators, practitioners, researchers, and students who are already engaged or plan to get involved in service-learning and international service-learning programs for the future.

CHAPTER 2

LITERATURE REVIEW

Service-Learning: Addressing the Philosophy and its Practices

Service-learning as a philosophy and practice provides students the opportunity to work in communities to cultivate mutually beneficial partnerships through action and reflection. While there are several models and approaches to service-learning practice, the agreed upon mission of service-learning is to interlink academic skills and community engagement. It is difficult to pinpoint a single definition for service-learning because so many approaches to its theory and practice exist in the field resulting in a wide range of learning outcomes for all involved. So as to provide a thorough description of service-learning philosophy and its practices, in this section I will review its definitions composed by theorists and practitioners in the field; discuss the differences between volunteerism, community service, and service-learning; and explain the implications of approaching service-learning from a pragmatist framework versus a critical pedagogy approach.

Definitions of Service-Learning

The roots of service-learning are grounded in the mission of the land grant movement of the 1860s that aimed to better serve and educate individuals by extending university resources to its local citizenry. A revival of this mission arose from the social movements of the 1960s and 1970s when some activists began to question the purpose of universities. These individuals deemed it necessary to reform the traditional classroom for academic learning to play an active role in addressing societal problems (Stanton, Giles, & Cruz, 1999, p. 2). Thus, service-learning

as a philosophy and practice was conceived. Stanton, one of service-learning's foremost

pioneers in the field, explains service-learning as "two complex concepts: community action, the

'service,' and efforts to learn from that action and connect what is learned to existing knowledge,

the 'learning'" (1999, p.2).

Eyler and Giles (1999) shed light on the hyphen connecting the concept "service" and

"learning." Eyler and Giles's (1999) definition of service-learning is similar to the fourth

approach shown in Sigmon's (1996) service and learning typology (Sigmon, 1996, as cited in

Eyler & Giles, 1999, Table 2.1). Positioning reflection at the core of service-learning practice,

Eyler and Giles (1999) consider service-learning to be a "balance between service to the

community and academic learning and that the hyphen in the phrase symbolizes the central role

of reflection in the process of learning through community experience (Eyler & Giles, 1999, p.

4). For Eyler and Giles (1999) reflection refers to intellectualizing the service-learning

experience through journals, presentations, research, and group reflection.

Price and Martello (1996), in their analysis of service-learning, define both its basic and

broader goals and its potential benefits for the campus, students, and community participants.

For these researchers, the primary goal of service-learning is idealistic: "an educated citizenry

actively and effectively engaged in solving the problems of local communities and the larger

society" (p. 17). At a broader level, service-learning promotes problem-solving and capacity

building so educated citizens can make decisions that increase the capacity of individuals and

their communities. In the academy, "goals are to be a responsible presence in the community, to

educate its students to be good citizens, and to help solve the pressing social problems of our

day." For students, the "goal is to engage in service to the community, and, by so doing, linking

theory and practice, to develop greater social awareness and civic skills." The community

organization's "goal is to enter into a mutually beneficial relationship with a college or

university, and, by so doing, to more effectively and efficiently fulfill their mission and purpose

in the community" (p. 15).

The definitions of service-learning provided above maintain reflection as the dominant

mode for cognitive learning; however, Kiely (2005) challenges practitioners and researchers to

explore the non-reflective forms of service-learning as a mode for not only cognitive learning,

but emotional, visceral, and affective as well. In a longitudinal study of the process of student

learning from a Nicaraguan service-learning program, Kiely (2005) found that personalizing and

connecting describe the transformative capacity of service-learning in a non-reflective approach.

He argues that when students develop relationships with Nicaraguans, they personalize the

hardships encountered by Nicaraguans in a visceral way. Furthermore, students respond

emotionally to the different types of dissonance they face during their experience. Some of their

emotions include "shame, guilt, anger, confusion, compassion, denial, and sadness (Kiely,

forthcoming, p. 15). Connecting describes the affective dimension of service-learning in which

students connect with Nicaraguans during service work and activities. Students learn to

"understand Nicaraguans' position and life situation through caring, supporting and listening to

community members (Kiely, forthcoming, p. 19). Therefore, in defining and practicing service-

learning, both reflective and non-reflective modes of learning should be addressed to better

understand the uniqueness of its transformative capacity.

From Volunteerism to Service-Learning

Pate (2002) created a model that explains the differences between passive forms of

student engagement, volunteerism and community service, to higher levels of student

engagement – service-learning (Table 2.2). Along the continuum of engagement in the

community, volunteerism and community service offer students opportunities to work in the community but not necessarily in partnership with the community. Such experiences have been criticized as lacking the capacity to provide students with meaningful learning experiences and can be harmful to the community (Illich, 1968). Volunteerism and community service afford little room for sustainability, reinforce the "expert/ client" relationship, and excludes space for teachable moments and reflection (Burns, 1998). While volunteerism and community service has its place in the world, it does not provide opportunity to create mutually beneficial relationships between students and community partners such as service-learning has the potential to (Jacoby, 1996).

Laying the Foundation(s) for Service-Learning

Deans (1999) essay on the implications of approaching service-learning pedagogy from Deweyan and Freirean philosophical frameworks provides a useful intellectual gateway to understanding the foundations of service-learning theory. Based on the comparison between the two intellectuals, the author raises the following question to inform his study: "How does service-learning in a Deweyan/pragmatic vein differ, in theory and practice, from service-learning in a Freirean/critical pedagogy vein" (p. 15)? In order to articulate the comparisons and contrasts between Dewey and Freire, the author describes their philosophical views on action-reflection and the individual/society relation.

Pragmatist philosopher and key figure in education whose ideas still inform academic research and practice to this day, John Dewey is seen by many service-learning practitioners and theorists as the archetype of service-learning theory. Deans (1999) asserts that by regarding Dewey as service-learning's founding father, service-learning supporters are able to legitimize the practice and research of service-learning in their academic pursuits. Deans (1999) suggests

the following reasons for why service-learning supporters remain partial to Dewey as the archetype of service-learning: 1) his work looks at the dialectical relationship between service and learning; and 2) his activist philosophy bore out of a time of social crisis similar to our own. Expanding upon his first suggestion, the author conveys Dewey's views of education as,

> "[A] form of growth through active experimentation and reflective thought…learning and knowing emerges from the situation, from the 'forked road of doubt,' and is realized through action. Knowledge is born of inquiry, a recursive relation to experience through which thought is intertwined with action - reflection in and on action - and proceeds from doubt, to the resolution of doubt, to the generation of new doubt. (Deans, 1999, p. 16-17)

Dewey proposes problem-solving opportunities involving action and reflection on social situations because "[t]he child is born with a natural desire to give out, to do, and that means to serve" (Dewey, 1964, as cited in Deans, 1999, p. 17).

Secondly, Dewey's philosophy of education involves a "radical interconnectedness of individual cognition and social context." Dewey projects the interaction between the individual and society in terms of democratic education. For Dewey, "the only way to prepare for social life is to engage in social life (Dewey, 1964, as cited in Deans, 1999, p. 18)." Dewey values individual freedom while at the same time connecting this freedom to the society as a whole. This view is conveyed when Dewey claims that "[a] society of free individuals in which all, through their own work, contribute to the liberation and enrichment of the lives of others, is the only environment in which any individuals can really grow normally to his full stature (Dewey, 1964, as cited in Deans, 1999, p.18)." Basing his social philosophy on pragmatist assumptions, the author notes that "Dewey is more invested in reform, in 'social reconstruction,' than in revolutionary change" (Deans, 1999, p. 19). Thus, Dewey believes that gradual educational reform within the context of a capitalist society will result in a more participatory democratic community (p. 19).

Although Dewey's work can not be denied as a significant contribution to the service-learning field, Deans (1999) encourages service-learning supporters to highlight other archetypes in education, one of those being Brazilian critical theorist Paulo Freire. Deans (1999) articulates how Dewey and Freire's philosophies in education are similar in that "they build their philosophies around core concepts of experience, growth, inquiry, communication, mediation, problem posing/solving, consciousness-raising, ethical social action, and transformation." (Deans, 1999, p. 19) However, while Dewey's thoughts on education were developed from a middle-class, white man's perspective on social issues in a capitalist society, Freire's views evolved in the context of a developing country in which corrupt governments and countries with imperialist pursuits exploited not only him, but most of his country's population. As a result of this significant difference between the two philosophers, Freire critiques oppressive political structures and draws attention to class conflict in his writings, thus propagating political opposition and revolutionary change; whereas Dewey values gradual reform without much focus on the role of power dynamics in society.

In *Pedagogy of the Oppressed*, Freire (1970) conceptualizes "the dynamics of political power and of the dialectical relationship between the word (language or text) and the world (cultural context)" (Deans, 1999, p. 15). Freire believed freedom from oppression would take a massive literacy campaign focused on educating marginalized populations about the oppressive structures in society through praxis, or action-reflection. Deans (1999) explains Freire's praxis as "a concurrent, recursive, ongoing process of action-reflection" (p. 20). For Freire (1970), "apart from inquiry, apart from praxis, men cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient continuing, hopeful inquiry men pursue in the world, with the world, and with each other" (as cited in Deans, 1999, p. 21).

Learning is about collaboratively engaging with social problems through meaningful experiences and critically reflecting upon those experiences for further action. For Freire, praxis will lead to *conscientization* thus indicating,

> [D]epth in the interpretation of problems; by the substitution of causal principles for magical explanations; by the testing of one's own finding and openness to revision…by refusing to transfer responsibility; by rejecting passive positions; by soundness of argumentation; by the practice of dialogue rather than polemics…by accepting what is valid in both old and new. (Freire, 1973, as cited in Deans, 1999, p. 21)

Freire's philosophy on education asserts that by engaging individuals in a critical dialogue and taking collective social action which challenges oppressive structures and the unequal distribution of resources in society will thus result in social transformation.

From analyzing Dewey and Freire's philosophical approaches to education, Deans (1999) suggests that when applied to an actual service-learning course, each approach results in different classroom practices and student learning outcomes. He bases this argument on his examination of two college writing courses, one using a Deweyan framework and the other a Freirean. The author asserts that the Deweyan approach influenced reflection to be on the "writing process" itself and "community needs"; whereas the Freirean approach causes students to critique the "broader social forces that create injustice." Deweyan and Freirean approaches to service-learning highly correlate to students' development as personally responsible citizens, participatory citizens, or social-justice oriented citizens (Westheimer & Kahne, 2002). Therefore, as educators prepare curricula with a service-learning focus, a close attention should be paid to the course rationale and methods.

The Problem with Multicultural Teacher Education

The field experience is usually the first time preservice teachers have the opportunity to apply methods for learning and teaching gathered from their teacher education courses to a

classroom setting (Zeichner, 1996). Researchers emphasize the importance of teacher education programs incorporating multicultural teaching practices into the curriculum so that teachers will be able to meet the needs of students from diverse communities (Gay, 2002; Ladson-Billings, 1994; Zeichner, Grant et al., 1998). Based on an examination of the state of multicultural teacher education in the twenty-first century, Cochran-Smith, Davis et al. (2004) contend that the field has seen its best and worst of times. The accomplishments in the field are highlighted by teacher professional organizations incorporating multicultural teacher education into its guidelines, the National Council for the Accreditation of Teacher Education (NCATE) including teaching for diversity in its guidelines, and teacher education programs revamping curricula to embrace learning and teaching methods for diversity and multicultural education. While all of these institutional changes are encouraging developments in preparing teachers for multicultural competencies, Cochran-Smith, Davies, et al. (2004) point out that the research, scholarship, and institutional changes for multicultural teacher education is still highly under funded. Furthermore, some teacher education programs view multicultural teacher education as "anti-White, anti-intellectual, and anti-capitalist," thus creating many challenges for multicultural supporters to overcome (p. 932).

One of the ways to help better prepare teachers for diverse communities underlined in Cochran-Davies, Davies, et al. (2004) study is to create more community-based experiences for preservice teachers. Wade's (2000) examination of linking preservice teachers with community-based experiences for diverse communities explores this topic further. Wade's (2000) inquiry into literature on service-learning for multicultural teacher competencies transpires from her concern with the findings from recent studies on multicultural teacher education that reveal a) the widening gap between white teachers and students of color; and b) the lack of interest white

teachers demonstrate in educating students from racial, ethnic, and socio-economic backgrounds different from their own. These concerns compelled Wade (2000) to look into the benefits and limitations of providing preservice teachers with field experiences and opportunities for immersion in diverse community settings, such as cultural centers and community organizations.

Wade (2000) points to the effective role of service-learning in affording "preservice teachers and community members exciting opportunities to work together on needs or goals important to the community." For the author, "learning is a social and community endeavor;" therefore coursework for preservice teachers should address their students' needs and interests by engaging in students' communities (p. 22). She further asserts that service-learning practice integrated with multicultural teacher education offers: 1) enhanced student outcomes in both K-12 and teacher education; 2) academic achievement and social/emotional growth; 3) preservice teachers' enhanced reflection skills; and 4) understanding the preservice teacher's role (Wade 2000).

Wade (2000) bases the first rationale on studies that have shown how quality service-learning programs which focus on reciprocity between preservice teachers and the community's youth provide meaningful learning experiences for both teacher education programs and K-12. The second rationale arises from the call for preservice teachers to provide service-learning activities for their students that cultivate not only academic skills, but social and emotional growth as well. The third rationale emanates the role of reflection in service-learning and how it facilitates preservice teachers to learn from experience, critically analyze their classroom pedagogy, and question their personal assumptions and prejudices. The fourth rationale explains how service-learning offers preservice teachers mentoring experience in the community which

helps them come to understand the many roles they play for students in not only the classroom but their students' communities and homes as well.

Wade (2000) claims that the benefits from integrating service-learning with multicultural teacher education are apparent. Preservice teachers gain a better understanding of diversity issues and how to meet culturally different student needs based on this new awareness. Some preservice teachers surpassed a basic awareness of the issues confronted by culturally different students and came to accept their student's diversity. Although preservice teachers felt overwhelmed and frustrated when faced with the poverty and inequalities their students faced on a daily basis, they viewed service-learning as a positive experience. As a result of service-learning in diverse communities, many preservice teachers reevaluated their personal assumptions and questioned how the larger societal context influences people's lives. However, Wade (2000) points out that the research also shows preservice teachers' stereotypes reinforced as "they held onto notions of certain cultures being deficient" (p. 25).

International Service-learning for Transformative Experiences

Grusky (2000) defines international service-learning as an,

Organized excursion taken by students (and often faculty or administrators) to different countries or different cultures where students and faculty live with local families and immerse themselves in a culture that is distinct from their own. Students work with local organizations to serve the community where they are staying, engage in a cultural exchange, and learn about a daily reality very different from their own. (p. 859)

International service-learning experiences provide the capacity for students to develop a sense of care and responsibility by working with individuals and organizations of a social, political, economic, and culturally different background (Monard-Weissman, 2003). Camacho (2004) and Simonelli, Earle et al. (2004) assert that international service-learning experiences that aim for true collaboration allow community partners to

decide the type and depth of service for students to provide. Experiences such as this provide the opportunity to break down the traditional hierarchy between the server and those served. As the following studies will show, international service-learning is transformative for not only students, but the faculty and community partners as well. The following two case studies elaborate on the short-term transformative learning outcomes students experience from international service-learning programs.

Crabtree (1998) conducted a case study that brought together the field of communication studies and social justice teaching and research to develop a model of mutual empowerment in cross-cultural participatory development and service-learning. She provides two examples of international service-learning projects, one in El Salvador and the other in Nicaragua, to illustrate the potential for this model. Before the author provides these examples, she explores the literature surrounding development communication, cross-cultural adjustment in an intercultural and international context, and service-learning to draw out suggestive connections between the three traditions that in turn lay a foundation for the mutual empowerment model.

In the development communication literature, the author notes a fundamental shift in its framework from modernization theory to participatory development for social justice. The former paradigm blames the deficiencies of an individual's human capital, (i.e., education, labor skills, and/or health) as a limiting factor for a country's economic growth and development. On the contrary, the latter analyzes the inequalities and injustices found within political, economic, and cultural structures and addresses the need for societal change. The author draws from the current literature on participatory development to outline its four specific goals: "(1) a redistribution of power and control to the people, (2) consciousness raising (3) self-reliance and sustainability, and (4) knowledge sharing. The author further highlights the interpersonal

component of participatory development which emphasizes the interaction between change

agents and participants to facilitate local grassroots movements. Where the "modernization"

paradigm situates poor people as the cause of economic inequalities, the "participation"

movement favors the local knowledge of disenfranchised groups and their ability to challenge

larger political, economic, and social forces (Crabtree, 1998).

The literature on intercultural experience and personal transformation in an international

context, as the author notes, has also witnessed a fundamental shift in its framework. Instead of

international education focusing merely on the experience of traveling to another country, the

author observes in the recent literature a more explicit dialogue toward social justice. The

proponents, who speak to the social justice paradigm, challenge universities to engage students

in community-based learning for the development of their global consciousness. They argue that

such experiences allow students to appreciate the richness of other cultures through interactions

with local communities while at the same time questioning political, economic, and social issues

at a local and global level (Crabtree, 1998). Researchers offer insight to the personal growth and

transformation students often undergo after facing the "shock" of interacting with other cultures

thus challenging them to question their own culture and self (Crabtree, 1998). However, the

author finds Harvey's (1979) analysis of the cross-cultural experience itself as a more

comprehensive understanding as to how students can develop a global awareness. For Harvey,

students must accept the culture and participate in its everyday activities to "learn and change"

(Harvey, 1979, as cited in Crabtree, 1998, p. 186). For the author, the insistence upon students

moving beyond contact in an intercultural context involves a call for social action. In response

to this, the author contends that "[t]he service-learning approach to intercultural experience

provides the academic framework for this type of cross-cultural participatory development" (Crabtree, 1998, p. 187).

In the service-learning literature, the author points to the potential learning outcomes researchers have suggested as a result of combining community service with academic study. Service-learning provides the framework for students to understand the connection of the individual to society and vice versa, gain a sense of civic responsibility, and act as decision-makers to promote the public good (Crabtree, 1998). While all of these outcomes are described as outcomes of a domestic experience, the author challenges service-learning practitioners and researchers to take cross-cultural participatory development and service-learning to the "global level." She asserts that "[a]t the dawn of the millennium, global citizenry – interdependence and mutual responsibility – should be *de rigueur* in service-learning pedagogy" (Crabtree, 1998, p. 187). The author emphasizes the importance of university collaboration with real world problems so that students can acquire deeper understandings of global issues: "Thus, education, as well as our own scholarship, should not just be about the *possession* of information, but about the *use* of knowledge" (Crabtree, 1998, p. 187). In the literature, the author observes that few projects have been implemented with a cross-cultural and international focus; therefore, students' learning outcomes from such experiences are difficult to measure. Yet, she finds that more service-learning programs are being implemented with a social justice grassroots design. Such programs are emphasizing mutual beneficial partnerships between institutions and communities to empower not only the students, but the communities involved as well.

As a result of Crabtree's (1998) analysis of the literature surrounding development communication, cross-cultural adjustment, and service-learning, the following common themes emerged: (1) *meaningful participation* for successful development, intercultural experience, and

service learning; (2) *communication skills* as a central component to participatory development, intercultural adjustment, and service-learning projects; (3) *empowerment* of all participants involved as the primary objective of each tradition; and (4) *social justice* as a growing emphasis in the three traditions to maximize the benefits for all participants (p. 188). Based on these common themes found within the three traditions, the author argues toward a model of mutual empowerment in cross-cultural participatory development and service learning. The model counters prior empowerment models which often demonstrate advantaged individuals empowering a disadvantaged group of people. Instead, the model emphasizes the "mutual" potential of empowerment "as a two-way process where the experience in and the people of a developing country also empower students to act as more responsible and globally-minded citizens at home" (Crabtree, 1998, p. 183).

Crabtree (1998) found in the data collected from the two projects that the community and students were indeed empowered by their participation in the service-learning projects. The author suggests that participants illustrated growth in (1) cultural knowledge (cognitive dimension), (2) strong levels of communicator motivation (affective dimension), and (3) the development of relational network integration (operational dimension). She further asserts that participants became concerned with (1) participatory collaboration, (2) global awareness, and (3) action for social justice.

Students began to reevaluate their assumptions of El Salvadorans and Nicaraguans after interacting with perspectives that differed from the biased stories they were used to hearing in the U.S. media. Such interactions changed their political views concerning U.S. relations with the two countries and also awakened their sense of responsibility to alleviate the problems caused by U.S. involvement in the countries. The author also comments on the emotional impact

the cross-cultural experience had on students. They wrestled with issues of morality and spirituality when comparing U.S. materialism to the rich culture of El Salvadorans and Nicaraguans. Students noticed the value these cultures placed on giving over receiving, something they argued did not occur in the U.S. very often. Furthermore, students collaborated with members of the community and were encouraged to value their differences instead of pity them. This process caused both parties to form a mutual respect for one another (Crabtree, 1998).

King (2004) suggests that the practice of service-learning operates along a continuum. At the far left of the continuum, the author coins service-learning as an act of charity. The practice of charitable service-learning looks something like the student acting as the expert to a community not capable of solving its own problems. The student takes on a paternalistic role and enters the situation with pity for their potential clients. Students view themselves as the privilege few who own the knowledge and ability to fix or mend the community's troubles. Furthermore, a student's privilege is reaffirmed when it is his or her time to leave. While the community is left to detrimental life concerns, the student is able to walk away from problems the community will continue to endure. On the contrary to this potentially exploitative nature of service-learning, the author examines the potential of service-learning to provide what Illich (1990) pits "true service." For "true service" to take form, "a mutual exchange of value occurs in which all participants may be viewed as equals, at least in the context of the specific interaction involved" (Illich, 1990, as cited in King, 2004, p. 124). Thus, students no longer view themselves as the expert in the situation. The students and community collaborate in their exchange of knowledge, ideas, and action.

According to the author two conditions must be present for a mutually beneficial partnership to occur. First of all, the intended service must be in response to needs addressed by the community, and secondly, the students must come to understand their benefits from engaging in the service. At this point in the service-learning experience, the role of critical reflection comes into play. Here students are able to evaluate themselves in the service experience and develop a broader awareness of power dynamics in the larger social context. Understandably so, the author shows concern toward whether students actually question their preconceived notions and prejudices during service-learning experiences: "how can service-learning, or any pedagogy for that matter, presume to induce critical reflection" (King, 2004, p.125)? For critical reflection to occur, the author suggests that an element of defamiliarization must be present in which students become immersed in a "circular interplay between the familiar and the strange" (Kerdeman, 1998, as cited in King, 2004, p. 125). Students are challenged to step out of their comfort shell and question situations that challenge their assumptions. Students begin to question what they once thought as comfortable and recognizable. Former comfort zones become strange and situations that were once strange become more comprehendible (King, 2004).

In order to better understand how and if service-learning can actually engage students in critical reflection, the author looks at two processes that he sees as interrelated. He uses Noddings' (1992) study of interpersonal relationships as a framework for understanding the potential impact of direct student collaboration with community members on a student's ability to engage in critical reflection. Nodding suggests that when a student reaches "engrossment," a cognitive state where students try to empathize with another person, they will feel "motivational displacement," an affective state where the student wants to provide assistance to the person in

need (Noddings, 1992, as cited in King, 2004, p. 125). For the author, an emphasis on interpersonal relationships allows students to interact with perceptions that differ from their prior understandings, "rather than simply ignore or discount them" (King, 2004, p. 125). Thus, critical reflection can be seen as a possible outcome of interpersonal relationships or direct collaboration.

In search for the potential interrelatedness between collaboration and critical reflection, the author sets out to explore the following question: "how might involving students directly in the process of cross-cultural collaboration promote defamiliarization and foster their ability to engage in critical reflection" (King, 2004, p. 126)? King (2004) investigates this question through case study of a group of university students who participated in a one week service-learning program in Tijuana, Mexico. Local community organizers engaged students in the construction of low-income housing during the day and in group activity and reflection during the evening. The evening activities provided students opportunities to discuss their experiences in the community and connect them to the bigger socio-political picture. The main objective of the service-learning program was to "help students become aware of what it means to be a global citizen, more conscious of their own privilege as Americans, and to develop a greater sense of being connected across borders" (King, 2004, p. 127).

In this study, the author found that collaboration occurred at institutional and inter-personal levels. U.S. and Mexico program advisors worked together as well as students and local community members. Through interactions with community members, students were able to break existing language barriers and make cross-cultural connections between the local community and their lives back at home. They also began to realize that differences between themselves and community members were not innate but created. As one student commented, "all those problems that we have aren't rooted in differences inside of us, they're things that

we've created somehow" (King, 2004, p.129). Students also gained a sense of understanding

toward the living conditions of the local community and sympathized with community members'

everyday situations (King, 2004).

Furthermore, defamiliarization materialized and students began to question their prior

notions of particular issues and were increasingly motivated to take some form of action. One

student claimed she had never been aware of all the issues that afflicted different societies until

this service-learning experience. In response to this new awareness, she articulated, "I should be

more concerned, become more educated and involved, because I never was before." Students

challenged the economic, political, and social structures that characterize the current world order.

Such matters at question were U.S. and personal lifestyle choices, U.S. privilege, policies of the

U.S. government, and the biased portrayal of developing countries in the media (King, 2004).

Based on the findings from this service-learning experience, the author makes an

argument for international service-learning as a mechanism for practicing critical pedagogy:

"When service-learning affords students opportunities to cross social, economic, and cultural

borders, and to form caring relationships across those borders, students are provided access to the

cognitive and affective resources through which critical reflection becomes possible" (King,

2004, p. 135). For the author, international service-learning experiences where students are

involved directly in community collaboration and dialogue thus providing opportunities of

defamiliarization and critical reflection are understood as transformative learning experiences or

"transformation" (Table 2.3). This practice differs from the "replication" practice that reflects

the charitable qualities of service-learning (King, 2004). Transformation also differs from

service-learning that engages students in partnerships with communities but does not lead to their

questioning of prior assumptions. Thus, the most noteworthy implication of this study is the

potential for transformative learning outcomes from service-learning experiences when the program enables students to cross borders and engage in direct collaboration with community members while at the same time challenging their prior assumptions of their self and society.

Crabtree (1998) and King's (2004) studies were useful in examining student learning outcomes from international service-learning experiences for two significant reasons. First of all research has focused primarily on examining programmatic and organizational models for international service-learning (Kiely, 2004). These two studies, however, push the field further by analyzing short-term student learning outcomes from participating in international service-learning programs. The other reason for providing these two studies was to identify a glaring piece missing from their research. While the authors were able to identify short-term student learning outcomes from their research, they did not examine how students continue to learn from their international service-learning experiences one year, two years, and several more years down the road. In this next section, I will provide my conceptual framework based on Kiely's (2004) research that expands on the findings of the previous studies by examining the long term outcomes of student learning from participation in an international service-learning program.

Conceptual Framework

Kiely's (2004) research on perspective transformation struck me as a profound and thorough investigation into the effects of international service-learning programs on student learning and action and thus is an appropriate conceptual framework to use for this study. I recall the first of many times I read his work in the student center at my university about two months after the Tanzania program. Tears streamed from my eyes as the author captured the feelings, emotions, and struggles related to building relationships with Tanzanians, learning about their lives, and then immersing oneself back into US society. I truly connect to the stories

from students in his research that related to the challenge of negotiating roles, confronting

dissonance, and trying to deal with the daily social problems in developing countries. I

discovered solace in that others dealt with the same issues which I also encountered and continue

to confront on a daily basis. Therefore, I find this framework to be very useful for explaining

how participating in an international service-learning program helped me to learn about learning

through my own perspective transformation.

As a result of leading an international service-learning program in Nicaragua, Kiely

(2004) examines the transformative impact international service-learning experiences have on

undergraduate students. He observes from student journals, final reflection papers, and alumni

reunions that "the international service-learning experience marks an important transformational

event in their lives, one that will forever shape their sense of self, lifestyle, connection to others,

view of global problems and purpose in life." (Kiely, 2004, p.1) Although international service-

learning provides students with a transformative learning experience, he reveals that

transformative learning can be problematic in the long-term as students struggle with immersion

back into American culture.

Kiely (2004) uses Mezirow's transformative learning theory as the conceptual framework

for this study. Mezirow (1978) found that women re-entering community colleges were re-

evaluating cultural norms and their role in society (Mezirow, 1978, as cited in Kiely, 2004).

Mezirow (1991) coined this learning as,

> "[P]erspective transformation," which means "the process of becoming critically
> aware of how and why our presuppositions have come to constrain the way we
> perceive, understand and feel about our world; of reformulating these assumptions
> to permit a more inclusive, discriminating, permeable and integrative perspective,
> and of making decisions or otherwise acting on these new understandings."
> (Mezirow, 1991, as cited in Kiely, p. 14)

Mezirow's transformative learning theory is different from traditional forms of learning which

"add knowledge without changing existing frames of reference." Instead, "transformational

learning occurs when individuals surface, evaluate and revise distortions in the sets of

[epistemic, psychic, and sociocultural] assumptions…through critical reflection and discourse."

(Kiely, 2004, p. 4) Perspective transformation that is epistemic in nature refers to service-

learning students reinterpreting the purpose, value, and role of knowledge in our society and how

knowledge is acquired. Perspective transformation that is psychological in nature refers to

students reassessing their personal beliefs and practices. Similar to Freire's *conscientization*,

perspective transformation that is sociocultural in nature refers to the development of a critical

consciousness toward society's oppressive structures and cultural norms which advantage the

dominant culture (Kiely, 2004).

Kiely (2004) supports studies suggesting that programs with a social justice orientation

will result in students' perspective transformation and thus fuel moral, political, and intellectual

change. However, he criticizes them for a) failing to evaluate student action after service-

learning experiences; b) ignoring the struggles students face from reinterpreting their

assumptions; and c) romanticizing about student's intent to act for social change after

participating in service-learning programs. Kiely's (2004) study expands on earlier studies by

examining the long term meaning of perspective transformation from participation in

international service-learning programs, how students come to terms with changed world-views,

and ways in which international service-learning influences students to take some form of social

action after their programs.

Kiely (2004) examines an international service-learning program offered at a small

community college in upstate New York offered to undergraduate students during their winter

session that he co-facilitated for 7 years. The program is located in Puerto Cabezas, Nicaragua,

an impoverished community with a population of individuals and groups with diverse

backgrounds, experiences, and belief systems. The author explains how students are placed in a

setting that on the surface appears to be peaceful and breath-taking, but in reality is inhabited by

people who struggle on a daily basis. Students interact with community members by organizing

and implementing health clinics, and learn about community needs through participatory

research, presentations, and discussions with leaders in the community. The international

service-learning program is designed to be social justice oriented with the underlying assumption

that "experiential dissonance combined with critical reflection and deeper connections with

community through service-learning activities will lead to profound changes in students' world-

view." The transformative dimension of the Nicaragua program is that "after participating in

service-learning in Nicaragua, students will work to transform lifestyles, relationships,

institutions and policies that perpetuate political oppression, economic disparities and persistent

global poverty" (Kiely, 2004, p. 8).

The findings from Kiely's (2004) study suggest that,

> "[S]tudy participants experienced at least one of six forms of perspective
> transformation as a result of their participation in the international service-
> learning program: [intellectual, moral, political, cultural, personal, and spiritual].
> *Emerging global consciousness* describes the ongoing and overall pattern of
> students' perspective transformation. Three categories helped integrate and give
> further meaning to the transformational learning pattern reflected in emerging
> global consciousness: 1) Envisioning, 2) Transforming Forms, and 3) Chameleon
> Complex (Table 2.4).

Kiely (2004) provides a comprehensive framework for understanding the evolving and

continuous learning journey that I have been experiencing as a result of my participation in the

Tanzania program. In order to fully grasp the theoretical and practical implications of my

personal journey, a more thorough and expounded description of Kiely's (2004) study findings

should be helpful here.

After students from the Nicaragua program participated in service-learning by setting up

health clinics and reflecting on their experiences, they sought to promote social change through

action and to solve societal problems upon their return to the U.S. The following journal entry

by one study participant upon her return to the U.S. illustrates the *envisioning* component of

emerging global consciousness. The student expressed that, "I have a great desire to partake in

community development that works to instill solidarity and self-confidence…I have many ideas

and questions about how to help the human race reach a place of equality, growth, stability and

justice. I think it's a bit of a big project." This one example, illustrating a study participant's

intention to act, surfaces repeatedly as students demonstrated feelings of hope and aspiration to

work toward solving problems both in the local and global context. Although this research

finding supports other studies on perspective transformation, Kiely (2004) argues that the

outcomes of international service-learning experiences carry "more complex and ambiguous

meaning as participants begin to negotiate personal, interpersonal, and institutional barriers

associated with their lives in the U.S" (Kiely, 2004, p.11).

Transforming forms describes the shifts in service-learners' world-view and how they

translate the envisioning component of global emerging consciousness, or the intent to act, into

different forms of action. Kiely (2004) discovered that study participants' perspective

transformation was "occurring within at least one or more of the following dimensions of their

frame of reference: intellectual, moral, political, cultural, personal, and spiritual." (Kiely, 2004,

p. 12, Table 2.5)   A more comprehensive look at the transforming forms will help the reader

conceptualize the process I used for examining my own perspective transformation.

The political dimension of transforming forms entails students going beyond passive forms of participation to developing an active sense of global responsibility toward addressing the "unequal distribution of power and resources" in the world. Students transcend the notion of taking action "not just as US citizens, but as global allies with Nicaraguans" (Kiely, 2004, p. 12). Furthermore, study participants revealed through their actions a proactive stance on confronting exploitative policies and institutions by changing their careers to raise awareness toward problems and hardships facing populations in developing countries. For example, one student changed her career from nursing to be the co-chair of the Green Party. This particular student remarked that "becoming a nurse as part of a larger institutional framework of education that served to reproduce an unjust health care system" was against her political beliefs as a result of her participation in the Nicaragua program (Kiely, 2004, p. 13).

Study participants experienced the intellectual dimension of transforming forms when they question the act of service itself and the potentially harmful outcomes of partaking in relief, charity, volunteerism, and technical assistance as ways of solving problems. Sustainable development becomes the vision for working toward solutions to community problems. In addition, students renegotiate the origin of knowledge and expertise. Instead of considering themselves as the expert in finding solutions to social problems, "they value community knowledge and expertise and the importance of context in understanding and addressing poverty" (Kiely, 2004, p.13). For instance, one study participant admitted that, "I did not come initially to figure out the government policies or how lack of public policy affects essential service from reaching the poor. I would need to be 'educated' in time by the people themselves" (Kiely, 2004, p.14).

Moral transformation occurred when study participants came to see poverty's "human face." As study participants worked alongside Nicaraguans, they became empathetic toward the struggles and hardships their new friends confronted on a daily basis. They no longer viewed Nicaraguans as a charity case in which relationships were based on passive giving. Instead, reciprocal relationships were built in which study participants were able to gain "knowledge, ability and resilience" and a sense of solidarity from working with Nicaraguans. One female study participant, as well as many others, expressed a moral connection of "sisterhood" with the Nicaraguan women they met. She articulated how this connection involved, "discovering a sisterhood kind of thing, you know their culture is so different, but…It was like finding a commonality and tapping into it" (Kiely, 2004, p.15).

Kiely (2004) notes that cultural transformation is a surprising finding in his study. As one might have thought otherwise, cultural transformation does not describe the recovery from culture shock as one adjusts to a new culture nor does it explain the ability to gain intercultural competency. The author suggests that, "the process of cultural transformation has more to do with recognizing one's 'privileged lifestyle' and questioning American cultural hegemony that supports consumerism, materialism, and individualism and the difficulties with actively resisting that." (16?) As a result of her cultural transformation, the following study participant felt the "need to challenge many Americans' general indifference to social problems outside the US and our arrogance in how we treat the rest of the world" (Kiely, 2004, p.16).

Study participants experience personal transformation as they "re-evaluate one's identity, lifestyle choices, daily habits, relationships, and career choice" (Kiely, 2004, p.16). Students took such strides as "giving away many of their personal belongings" and pursuing careers that help make a difference. Students remarked that service-learning experiences in Nicaragua

helped them to "see what you're really made of." Many felt more self-confident from their experiences in Nicaragua which helped them to overcome their insecurities. The Nicaragua program provided an avenue to self-discovery for students, a journey in which they would not have partaken had it not been for their engagement in the community that invoked them to face dissonance and re-evaluate themselves as individuals (Kiely, 2004).

Study participants also experienced spiritual transformation as a result of their experiences with the Nicaragua program. The author explains that "[f]irst-hand experiences with human suffering, poverty, and injustice often causes significant dissonance which leads participants' to reflect more deeply on their role in society and their ability to make a difference" (Kiely, 2004, pp.17-18). Study participants discovered different paths to spirituality. Some students searched for deeper meaning in their faith while others explored their inner-selves at a much more meaningful level. Students also tried to make sense of their experiences in Nicaragua and search for ways to filter this energy into something positive and beneficial for a greater purpose. The author coins this reaction to service-learning experiences as *searching for harmony* "in which students attempt to find balance and continue to channel in a positive way the intense and ongoing dissonance that shapes their emerging global consciousness after returning to the US." (Kiely, 2004, p.18)

Kiely (2004) discovered the *chameleon complex* as another thread interwoven throughout study participants' emerging global consciousness. He defines the chameleon complex as "the internal struggle between conforming to, and resisting dominant norms, rituals and practices in the US" (Kiely, 2004, p. 19). This is where international service-learning programs have the potential to be problematic for students. Without the proper guidance and support system upon return to the US, students discover difficulty communicating their shifts in

world-view to friends, family members, and colleagues. Often times, students get frustrated

when people in their lives ignore the importance of challenging social injustices and inequalities

in the world and further rebuke their interest to discuss such issues. The author notes that

students "feel compelled to hide their "true colors," and blend in as a defense mechanism so that

they will not be chastised for having 'radical views'… [thus] leav[ing] them frustrated like a

chameleon with a complex" (Kiely, 2004, p.19).

For me, transforming forms and the chameleon complex are both intriguing concepts to

investigate further since it adequately describes my current state of being since the Tanzania

program. Moreover, the ambiguousness and struggles I continue to confront ever since Tanzania

has inspired me to attempt this investigation into my learning journey. Thus, writing about my

perspective transformation and trying to understand how the experience itself has influenced me,

in a sense, serves as a therapeutic and reflective process and helps me deal with the chameleon

complex.

Table 2.1: A Service and Learning Typology

service-LEARNING	Learning goals primary; service outcomes secondary
SERVICE-learning	Service outcomes primary; learning goals secondary
service learning	Service and learning goals separate
SERVICE-LEARNING	Service and learning goals of equal weight; each enhances the other for all participants

Table 2.2: Distinctions between Volunteerism, Community Service, and Service-Learning

	Volunteerism	**Community Service**	**Service-Learning**
Definition	The engagement of students in activities where some service or good work is performed.	The engagement of students in activities where some service or good work is performed and where students learn how their service makes a difference in the lives of the service recipients.	The engagement of students in activities designed to address or meet a community need, where students learn how their service makes a difference in themselves and in the lives of the service recipients, and where learning is intentionally linked to academics.
Example	**Volunteer day at the river:** Students spend a day cleaning up litter and trash along the river.	**River Rendezvous:** Students spend time learning how to monitor water quality and the importance of this activity. They spend the day engaging in monitoring activities along the river.	**A Walk Through the Watershed:** Students spend time learning about the environment and watersheds. Students identify issues and needs related to watersheds. Students work collaboratively with community members on projects designed to educate the general public about watershed issues and needs and what can be done to protect the watersheds. Students reflect periodically on what they are learning in the content areas, about themselves, and their role in society.
Characteristics	--no reciprocity between those doing service and those being served --no reflection in process --service is the focus with motivation based on either civic duty, religious conviction, or altruism (concern for the welfare of others)	--little, if any, reciprocity between those doing service and those being served --little, if any, reflecting in process --service is the focus with motivation based on either civic duty, religious conviction, or altruism (concern for the welfare of others)	--intentional reciprocity between those doing service and those being served --formative and summative reflection critical to the process --learning and service are the foci with motivation based on addressing or meeting a community need

Table 2.3: A Continuum of Service-Learning

Replication Charity	Partnership	Transformation Defamiliarization
Privilege is operant but unacknowledged	Mutual decision-making and reciprocal benefits	Collaborative relationships encourage cross-identification
Action and communication are unilateral	New information assimilated into existing cognitive structures	New information disrupts existing structures
Power differences are widened and prejudice reinforced	Structured reflection, but challenging/structural issues remain unexamined	Critical reflection: self and society are called into question

Table 2.4: Emerging Global Consciousness

Emerging Global Consciousness	Characteristics
Envisioning	Imagining alternative possibilities for changing one's lifestyle. A willingness to ally with the poor and to challenge oppressive institutional policies, and social, economic, and political systems
Transforming forms	Ongoing and significant changes in the political, moral, intellectual, cultural, personal and spiritual aspects of students' world view
Chameleon Complex: Re/Dis-integration	Struggling to take action that reconciles and integrates profound shifts in one's worldview upon re-entry to the US

Table 2.5: Transforming Forms

Transforming Forms	Meaning of Transformation	Characteristics & Examples
Political	Expanded sense of social responsibility & citizenship that is both local & global	More active involvement to advocate on behalf of global poor, to raise consciousness on poverty and to change unjust institutions and policies that oppress global poor
Moral	Develop a relationship of mutual respect and care & sense of solidarity with Nicaraguans	Learning from daily struggle of Nicaraguans. See Nicaraguans as friends rather than recipients of health care. Looking for ways to build allies with people living in poverty
Intellectual	Question assumptions re: origin, nature & solutions to problems	Question relief model of service. Value local knowledge and see how contextual factors shape social problems
Cultural	Rethink dominant US cultural and social values, norms & rituals; Question US global hegemony	Resisting dominant US norms, (i.e., consumerism, materialism, and individualism); see and act on privilege, power and position relative to Nicaraguans in new way
Personal	Rethink previous self-concept lifestyle, relationships & career	Actively develop more individually and socially conscious lifestyle, relationships, career & educational choices
Spiritual	A movement toward deeper (un) conscious understanding of self, purpose, society & greater good	Searching for spiritual practices and organizations to connect with community of likeminded individuals and to help sustain ability to challenge systemic justice

CHAPTER 3

METHODS

<u>Program Setting</u>

Two and a half years ago in a sub-Saharan Africa course in geography that included both

undergraduate and graduate students; an undergraduate geography major stood in front of the

class and invited all of us to a meeting for the One Kid at a Time (OKAT) student organization.

This student, whose name I later learned to be Cory, presented some seriously thought-provoking

notions to the class. Cory set out a challenge to us. He called for us to step away from our desks

for a moment and do something outside the realms of the university campus. He asked us to

think about all of the hardships faced by sub-Saharan Africans on a daily basis as a result of

colonial legacies, consequences that were not a direct result of their actions, but the actions of

white men forcing them to live a life not of their own choosing. He urged us to lend a helping

hand to our brothers and sisters in this area of the world by addressing the detrimental

consequences of economic policies such as structural adjustment programs imposed by the IMF

and World Bank that continue to limit sub-Saharan countries' ability to self-allocate resources

toward addressing their social problems. All of the points he raised were issues, policies, and

concepts we discussed in this course, but Cory was putting a slight twist on all of this. He was

saying, instead of sitting around and talking about these issues, let us do something about it, let

us take action. Needless to say, he really got me thinking.

A week later, I showed up at the OKAT meeting and listened to other students discuss the

possibility of partnering with Honey Badger cultural center in Tanzania to improve the education

of adults in a rural village. They wanted to design and implement their own study abroad

program. The students' thirst and utmost desire to create a partnership with the cultural center

bore out of their frustration from a prior study abroad trip to Tanzania hosted by our university,

something I could empathize with. Similar to my experience studying abroad with a university

program in Oxford, England, these students did not receive the opportunity to engage in the

community and learn from local knowledge; instead they traveled to four star hotels where they

took classes from their university professors, spent one day of teaching English at a primary

school, and watched *ngoma*, or music and dance, by performers catering to the likes of American

tourists. On shopping trips to city and town markets, students walked by poverty, illness, and

corruption without addressing it head on.

While on one of these shopping trips to the city market, I learned about how Matthew, an

undergraduate student in comparative literature, ventured away from the university group in the

city market of Moshi located at the base of Mt. Kilamanjaro, and decided to follow a sign he saw

for a local cultural center located in the nearby village of Msaranga. At this center he met Mama

Grace, a local activist interested in revitalizing the *ngoma* of ethnic groups in Tanzania and

dedicated to addressing the problems facing her village. To raise awareness about the dwindling

of traditional cultural practices in the surrounding area as a result of past national pressures to

unite under one identity, Mama Grace organizes cultural events and brings speakers to the center

to educate local villagers about their history and culture. She also brings in donors from all over

the world to help fund and build schools and bridges in the village. This single visit by Matthew

blossomed into a relationship that built the foundation for OKAT and followed with a delegation

of students, including myself, to her village two summers later.

After listening to Cory, Matthew, and the other students' ideas about addressing problems with village leaders and community organizers of Msaranga and nearby townships, I felt a tingling feeling in the pit of my stomach. How could I have been a graduate student in social science education and never interacted with the notion of engaging with a community to address and solve problems? I recalled how frustrating it had been to perform my student teaching in an inner-city school afflicted by gangs, drugs, and violence with no preparation or support for dealing with these issues. What if I had been immersed in the community beforehand and had become familiarized and sensitized to some of the issues facing my students? And would this have been enough to challenge my assumptions about their lifestyle and culture? What does it mean to address problems that affect people globally in accordance with what's happening in our backyard? These questions swirled around in my head for several days until I decided to do something about exploring them further. I continued to participate in the OKAT meetings and efforts to raise awareness about issues in sub-Saharan Africa hoping to find answers to some of these questions.

Eventually following many sessions of discussing and brainstorming, Cory, Matthew, Karen, a recent graduate in genetics, and I decided to put our best foot forward to walk conscientiously and ardently towards making the Tanzania program a reality. We looked to Mama Grace as our key informer and stakeholder for advice on how to get started. As a result, she sent us a detailed letter describing several of her concerns about the community. One phrase that captured our attention was her desire to see us initiate sustainable programs rather than perpetuate the dismal trend of quick fixes for relief, a common occurrence in Msaranga. Mama Grace voiced this concern as such: "I have seen too many projects worth millions of shillings being started by well-wishers that go down the drain as soon as the donor goes back home, even

for a short period…I do not want you to waste your money on hurried projects." Several endeavors she pointed us toward included learning about the history and culture of Msaranga through interviews with community members, educating the community about HIV/AIDS, building homes and repairing local schools, starting a community education center, and organizing recreational activities for youth and adults in the community. We soon began to realize that OKAT would become more than working with Tanzanian youth, but all ages; thus the name of the organization became obsolete and would later be called Globally Aware and Active People (GAAP).

After corresponding with Mama Grace several times about the most efficient and meaningful way we could work in her cultural center and the village of Msaranga in a three week period of time, we decided to take her survey of concerns and problems as well as her advice for implementing programs in the village to the African studies department for guidance and support. But before we sat down and mulled over these ideas with faculty from African studies, Matthew introduced us to Dr. Richard Kiely, a faculty member he had seen giving a lecture on a practice called international service-learning. Richard spoke to us about ways to engage in the community in a mindful and constructive manner by using community development and participatory action research methods that summon mutually beneficial partnerships between the university and community. He encouraged us to use readings from these areas to inform how we conduct programs with Msaranga and encouraged us to use reflection as a way to pull meaning from our experiences. This all sounded pretty cool to us, so we took a leap of faith and asked if he'd consider facilitating our project in Tanzania. Low and behold, he said yes! So we invited Richard to meet with us and faculty members of the African studies department to lay out the design for this project.

At this meeting, the program director and a faculty member of the traditional study abroad trip in Tanzania agreed to let us to tag on to their drama and arts course to receive credit for the community-based learning approach we had in mind for our program in Tanzania. Even though this course code would not truly reflect the work we planned to do in Tanzania, it at least allowed us to receive credit toward graduation. Richard agreed to co-construct a syllabus with us and help design the course for the project. In addition, he would also assign our final grades for the course. But there was one significant variation to his role as professor; he negotiated the student-teacher relationship by giving us the ownership and responsibility of carrying out these projects. In fact, he didn't even go with us to Tanzania, but monitored our progress through emails.

In culmination of this meeting, we all agreed it would be best to focus on three or four well-developed programs that centered on education as a tool for community development which would be determined in more detail once we were immersed in Msaranga. As soon as we arrived in Tanzania and became familiarized with the leadership of the Msaranga community, Corey, Karen, Matthew and I, along with the village elders, devised and implemented the following educational programs that have been sustained through Mama Grace and other leaders in the community: a community education center, English tutoring sessions, women empowerment group meetings, and a soccer ball check-out system. We heard informative feedback on these programs at meetings with village leaders, non-profit organizations, and interested community individuals and groups. After listening to their feedback and readjusting our proposed programs, we set out to implement all of the projects with the community. Cory, Karen, Matthew, and I have maintained consistent communication with Msaranga since our trip and have sent more students to this village to build upon our initial programs.

In addition to these programs, we networked and connected to a prominent international volunteer organization with Msaranga to ensure a flow of volunteers for the continuation of the programs throughout the year. We also visited an AIDS clinic to learn more about how this deadly virus affects the Kilimanjaro region and to better understand local measures for combating its spread. While at this clinic, we administered to its staff several AIDS awareness videos with educational material directed by young directors in sub-Saharan Africa for dissemination to a wider audience. We also visited a non-profit organization that focuses on the prevention of female genital mutilation in the Kilimanjaro region to learn more about the extent of the harmful consequences of this practice, the measures taken to address and alleviate this problem, and how we can educate university students back in the US about its impact on women throughout the world. Several times during our stay in Msaranga, we learned *ngoma* from local performance groups, practiced Swahili with Mama Grace and local residents, and cooked traditional cuisine popular in the area. We also had the opportunity to prepare a day of service-learning in Msaranga for the university students participating in the traditional study abroad program.

Our initial purpose for engagement was to work with community organizations in addressing social issues; however, as we delved deeper into community efforts, serious political and social issues were brought to the forefront. Our purpose became social-justice oriented in nature as we began to challenge some of the local, national, and international social structures and constraints which hindered the quality of life for the citizens of Msaranga. Once Cory, Matthew, Karen, and I returned from our trip, we became highly involved with spreading awareness about our endeavors in Tanzania and sought to better understand how the experience itself had influenced us. The following are some of the activities and efforts we engaged in to

further build upon our experiences from Tanzania: a) participated in a series of in-depth reflections with Richard; b) created a report documenting our efforts in Tanzania for university administrators, faculty, and students; c) composed a letter we sent to the university president advocating for the institutionalization of service-learning on campus; d) offered presentations of our project at national and international academic conferences; and e) formed GAAP, a student organization, whose purpose is to offer an inclusive space for students to address local and global problems by collaborating with community partners to raise awareness and take social action through service-learning efforts. The next section will describe how I plan to engage with these experiences and learning outcomes from the Tanzania program.

I Am My Own Archive

With the intention to thoroughly and deeply explore my learning outcomes from the Tanzania program and connect how my perspective transformation continues to inform my views of education, I have chosen to use autoethnography as the method for undergoing this reflective and reflexive process (Ellis & Bochner, 2000). Autoethnography derives from symbolic interactionism, a theoretical perspective that is embedded in the constructionist epistemology which allows the researcher to examine how social actors construct their own meaningful realities. Symbolic interactionists analyze the symbols humans share and communicate within a particular culture or across cultures – for example language, rituals, and body movement – to interpret and make meaning from their "perceptions, feelings, and attitudes" (Crotty, 1998). For these researchers, as Crotty (1998) underlines, the world is full of "intersubjectivity, interaction, community, and communication, in and out of which we come to be persons and live as persons" (p.74). A central focus of symbolic interactionism is the ability for the researcher to see themselves as social objects, and empathize with social actors in the culture being studied.

Layering another possibility to the relationship between researcher and subject, autoethnography challenges the idea of the participant as the actor with whom the researcher tries to analyze and find meaning from their reality; instead authoethnography adds another dimension to this relationship in which the researcher is the participant.

Ellis and Bochner (2000) define autoethnography as "an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural" (p. 739). Autoethnographers relate social, cultural, historical and institutional structures to their personal experiences. As soon as authoethnographers begin to look at how these structures influence their lived experiences, "they look inward, exposing a vulnerable self that is moved by and may move through, refract, and resist cultural interpretations" (p.739) Thus, autoethnography is mostly written by researchers using the first person voice through various mediums such as poetry, novels, journals, and social science texts. In this approach to ethnographic research, bias is assumed, up front, and a subject to be studied in and of itself.

Various methods exist for conducting autoethnographic research, one of which is the personal narrative approach. Researchers who construct personal narratives about their academic and personal lives do so in order to gain a better understanding of "a self or some aspect of a life lived in a cultural text" (p. 742). Evocative narratives produced by the author are offered to the reader for them to interpret, feel, and search for meanings that surface and emerge in their own lives. In a sense, this approach to autoethnography knocks down the imaginary fourth wall. The performance does not end at the foot of the stage but involves the intelligence of the audience to shape and form it so experiences may become personal and explicable to them. The goal for generating an autoethnography via the personal narrative approach, as Ellis and Bochner (2000) suggest, is to "provoke readers to broaden their horizons, reflect critically on their own

experience, enter empathetically into worlds of experience different from their own, and actively engage in dialogue regarding the social and moral implications of the different perspectives and standpoints encountered" (p. 748).

When we partake in quantitative or qualitative research, questions of validity, reliability, and generalizability frequently arise. However, in autoethnography, these questions are not presented to us in black and white. The way autoethnographers judge validity in a personal narrative in Ellis and Bochner's (2000) words, is to ask whether it "evokes in readers a feeling that the experience described is lifelike, believable, and possible…[or] it helps readers communicate with others different from themselves, or offers a way to improve the lives of participants and readers or even your own" (p. 751). When we ask if the findings from a narrative are reliable, autoethnographers do not test them to see if we gain the same conclusion over and over again; instead they do "reliability checks" by presenting the narrative to others who had similar experiences or were involved in the author's experience as well. The author might ask other participants in the experience to review the narrative for insight into how the experience might have played out differently for the sake of clarity. In respect to generalizability, Ellis and Bochner (2000) consider both the particular and the typical as a necessary measure in a narrative. For them "[a] story's generalizability is constantly being tested by readers as they determine if it speaks to them about their experience or about the lives of others they know" or helps them gain empathy for those they may not know (p. 751).

Just as there are various methods for approaching autoethnography such as the one outlined above, several avenues exist for engaging in the process of recalling experiences as a means for constructing narratives. At this point, I will turn to Ellis's (1991) methodology for producing personal narratives, referred to as systematic sociological introspection, to explain my

approach for constructing vignettes of experiences from the Tanzania program and how these experiences influence my views on education. Ellis (1991) suggests that social scientists who have lived through a particular experience can use introspection to produce interpretive materials that speak to a lived experience. She defines introspection as,

> [A] social process as well as a psychological one. It is active thinking about one's thoughts and feelings; it emerges from social interaction; it occurs in response to bodily sensations, mental processes, and external stimuli as well as affecting these same processes. It is not just listening to one voice arising alone in one's head; usually, it consists of interacting voices, which are products of social forces and roles (pp. 28-29).

Introspection can be pursued by reviewing field notes, pictures, or journal entries written during the experience to help trigger emotional recall. For Ellis (1991), lived experiences helps us to "look into the processing of everyday emotional life…not as an internal state, but as an emotional process recognized internally and constructed externally" (p. 32) Thus, the act of self-introspection allows researchers to connect the personal to the cultural context and back to the personal again.

Before I began the arduous journey of writing an autoethnography, I looked at Kiely's six dimensions and asked how the political, moral, cultural, intellectual, personal, and spiritual resembled my experiences in Tanzania. Through the process of systematic sociological introspection, I looked at personal and group reflections from the trip, field notes, interview data, and pictures to conjure up memories, questions, and personal understandings that arose from the Tanzania program. Fortunately, Karen and I communicate on a regular basis, so I was able to ask her to cross check my description, analysis, and interpretation of different events from the Tanzania program. Karen's feedback allowed me to fill in the missing holes that were critical to providing a thick description of the physical and emotional experiences from the program.

Since Kiely's six dimensions are interrelated and the idea of categorizing my narrative would keep me from truly exploring my experiences, the reflections have not been broken into categories. I will leave the categorizing to another researcher who might be interested in investigating the validity of these dimensions further. Instead, the six dimensions are deeply interwoven throughout the narrative. While studies have looked at students' transformative learning from participating in international service-learning programs, I found that Kiely's (2004) study truly brought students' voices to the forefront. However, I am interested in how a student might explain their own perspective transformation from an international service-learning experience. I want to see the student as the researcher of their own learning. Kiely (2004) provides me with the framework to engage in such an investigation. It allowed me to participate in a self-reflexive and reflective process of how I learned about teaching. From what I have gathered in the service-learning and international service-learning fields, no other studies have engaged the student as the researcher of their learning outcomes.

CHAPTER 4

FINDINGS

My shift in views on education did not totally begin in Tanzania. During a student

teaching course for secondary social studies preservice teachers three years ago, a new professor

to the department, Todd Dinkelman, asked the class if we were teaching high school students

critical thinking skills. All of us looked at one another and could not even provide a definition of

what critical thinking meant. So after taking a census of the class, the answer was, "no, we are

not." I was embarrassed to look up from my desk. How could this be the last semester of my

teacher education program and I didn't know whether my students were gaining critical thinking

skills from their coursework?

Todd passed around a worksheet with fill in the blank questions about some particular

king from the days of yore and asked us if this was education and were students gaining valuable

knowledge from answering these questions. Then he wrote the word democracy on the board in

capital letters and asked the class the meaning of this concept. This query incited a thought-

provoking and heated debate concerning the politics, theory, and practice of democracy as

related to the world in general and education more specifically. In conclusion of our dialogue,

Todd in his inquisitive manner posed, "Or is this education?" In other words, were facts more

important to a student's education than helping them connect with bigger concepts like

democracy and citizenship?

The worksheet Todd passed out to the class looked very familiar. My supervising teacher

and I handed out these types of worksheets to students for completion after a lesson everyday. I

knew deep down that my students were not gaining a meaningful and challenging experience from regurgitating answers from a textbook. I felt like my student teaching experience was a failure, and worst, I had failed my students. If I was unable to critically think about social studies education, then how could I expect my students to do the same about history and geography? I felt the best way to explore some of the methods, practices, and purposes for education that Todd addressed in this course were to enroll as a graduate student in the department. Todd's graduate course helped me dig deeper into the purpose of education, different approaches to teaching, and how teachers learn to teach. Yuri Wellington's graduate course in culturally responsive pedagogy allowed me to explore teaching practices that values and integrate students' knowledge, culture, and identity into the curriculum-making process. My international service-learning experience allowed me to examine these questions and concepts of education in a practical setting. In the next part of this chapter, I will describe, analyze, and interpret critical events from my experiences in Tanzania as well as events that transpired as a result of these experiences. The six forms of perspective transformation - intellectual, moral, political, cultural, personal, and spiritual - have been addressed and interwoven throughout the narrative. My views on education emerge from these vignettes, sometimes leading to critical questions about practices and methods for the classroom and other times addressing newly formed values and beliefs about the purpose of education.

Climbing Mountains as Both a Metaphor and a Reality

Our group of four went to the Amani Home for street kids to connect with community organizers close to Msaranga. We were very impressed with what two social workers from the local area and Valerie, a young graduate from Duke University who founded the home, were able to build with such few resources. There was a garden full of fruits and vegetables grown by

the kids, a kitchen where children took turns preparing each other's meals, a small classroom, and a sleeping area. For ten kids or so, this place would perhaps be a decent home in which to grow and develop into young adults. But there were more than sixty kids with not enough beds to rest their dreary heads at the end of the day and not enough money for all of them to receive a formal education. While the children had three wonderful adults acting as their parents and role models, how can any set of parents care for this many children? Their creative minds were starving for attention. Cory and I noticed this when as soon as we walked through the gate of the home, 15 kids approached our vehicle and asked us in Swahili to watch their newest tricks. We saw back handsprings, flips, kids showing off their English ABCs, and numerous other acts that most 6-12 year olds love to perform.

Their smiles, joy, and innocence astounded me. Some had to leave their homes at a very young age because of too many mouths to feed. So many of these children had lost their mother and father to AIDS, or worse had contracted AIDS from their parents, a disease that ate away at their bodies but not their love for life. This left me to reflect upon why people go to places such as Tanzania to try and fix these problems when everyone seems so complacent with their hardships. This is one of the many threads of the Tanzanian quilt that weaves a similar pattern throughout the fabric. You see the smiles, you hear the singing, and you join the dancing, but every quilt has a story that illustrates a truth we can't look past. If you look closely you see the quilt is actually thread bare. Between the stitches you see sadness. When you listen to their stories, you hear their innocence quickly fading. These street kids have witnessed and been the victims of atrocities that make me flinch on the outside and want to curl up and cry with agony on the inside. Still worse, I only heard the boys' side of the story. Where were the girls at this home for street kids? While the boys are left out on the street, one can only imagine where

neglected girls must go. I later learned that often times they are sold to wealthier families as servants. Through conversations with local community organizers, I discovered the sexual abuses these girls face are disgusting and unjustifiable. The thought of this made my chest tighten and stomach turn.

We came to Amani offering several pairs of shoes, clothes, books and school supplies that we collected from the US before we left for Tanzania. While Valerie was appreciative of our contribution, she quickly drifted from our conversation to put a band aid on one child's knee, hugged another crying child that got hit in a scuffle, and called for everyone to start getting ready for their beds. For most of the kids, the bed was a cold floor. While we were visiting the home, a film crew from Duke University was filming a documentary of a fundraiser for the street kids at the home. Some of the older street kids along with Valerie and a couple of adults from the village decided to trek Mount Kilimanjaro to raise money for a bigger home. The film crew would later show the documentary to people back in the US to get funding for Amani. She looked at us with exhaustion and confided in us her skepticism of whether she could make the climb up the mountain in a couple of days. But as soon she told us this, she shook off her nerves and began to give us an overview of the home, discussed its vision and mission, and gave us a few brochures to take back with us to the US in hopes to get more support for the home. I knew Valerie would make it up that mountain. For the little time we spent at Amani, I saw how she managed to take care of these kids with a motherly touch and empathize with their worries. The children were bright-eyed and ready to take on the world, and perhaps through Valerie and her staff's great work, these kids will have the opportunity to live a fruitful life. A mountain would present no challenge for her.

On our return to Honey Badger, I discussed with Karen my experience at the Amani home. We talked about Valerie with a sense of awe and wonderment. Here a young woman the same as age as us moved to Moshi two years before we met her with the dream to help kids living on the street with no place to go. Valerie is slowly but surely fulfilling this dream everyday. Karen and I then began to reflect on our own lives and how we could contribute to society like Valerie. Our trip to Tanzania would only last for one month. Eventually we would go back home and resort to our same routines. These street kids would be in the past for us. All of the people we met and organizations we connected with would continue their work as engines for change, but we would be gone in the blink of an eye. Karen and I vowed not to let this happen. No matter what it took, we would bring these people back home with us in spirit and they would continue to influence our lives with every passing minute.

During my student teaching experience, I taught world history for students who failed the course before and needed to retake it. Ironically enough, the tracking code for this course was "encore;" in other words, students would view the world history "performance" over again. For open house at the high school, only two sets of parents out of 120 students enrolled in the course came to the school. I figured this meant the parents did not care about their child's education. Every day was a struggle for me as several of the students grew more and more disengaged from their school work. When students performed poorly, I just assumed they did not care. When parents did not return calls to the school when their child's academic behavior was at question, I assumed they were not invested in their child's education. It never crossed my mind that most of the parents worked day and night jobs to make ends meet or that many of these parents had poor experiences with public school education and refused to step foot in a classroom again. I was unaware that several of my students had babies at home to support or worked night jobs to

contribute to their family's earnings. I did not learn about most of the students and their parents' situations until it was too late. I was finished with my student teaching, and most of the students had fallen so deep into the cracks that it would take serious effort to help them resurface.

Now I can reflect on the situation and realize the importance of establishing a network between teachers and their students' communities and families. At the Amani Home, the social workers and Valerie expended special effort to acquire comprehensive information about each child's family situation in order to cater to their unique needs, and if the situation was feasible, place the children with families in the community or in the care of their actual parents. Visiting Amani allowed me to see a real world example of how local and global community resources can be utilized to improve children's' lives. If preservice teachers engaged in similar experiences, perhaps they could learn how to mobilize a community's resources to improve and inform the education of their students. They should be prepared to establish a dialogue with parents and students that address problems in the community which could potentially hinder student learning experiences. In other words, such a network enables teachers to mend the cracks before students have the chance to fall.

Superiority Complexes, Airplanes, and Coming to Terms with a New Vision

It makes me angry at myself for all the times I swore up and down that the American dream was not a delusion; in my naïve mind, anyone could find their way to a comfortable way of living, even people of the "third world." But when the economy works against you and governments all over the world factor you in as a mere statistic, you simply become a number. I think of my great, great aunts and uncles who perished in the Holocaust with numbers on their arms. In the US, our government continues to view people suffering abroad as numbers. Well, I do not want to see people in poverty and victims of violence as a number anymore. What good

can come of this? We need to hear their stories; we have to understand their hardships. Not until

these stories become our reality too, can we start to see that "theirs" and "ours" doesn't exist. As

people in other parts of the world cry in anguish that affects me too. In fact, it disseminates to all

of us. However, the US media and culture keeps most of us from witnessing it or understanding

how it hurts us as well. What is more, as I began to talk with residents of Msaranga and listen to

their stories; I realized that their hardships were not so far off from what people living in poverty

in the US deal with everyday. Violence, hunger, isolation from society…you name it, it's here in

the US, too. I just had never realized it to this extent before. I began to wonder why I was trying

to make a difference in Tanzania. Why was I not doing this kind of work in Georgia? The

answer is that I could do this work in Georgia, but then I would not have been immersed in the

culture, lifestyle, and hardships of impoverished communities like I was in Tanzania. If my

service-learning experience had taken place in the projects of Athens, GA, at the end of the day, I

would have returned to my normal routine in a more privileged environment. I probably would

not have made the same global connections which allowed me to realize how difficult people

have it all over the world and how my actions carry the potential to influence their hardships and

every so often their prosperity.

   After thinking long and hard about the kind of poverty I saw in Tanzania, I started to

reflect on the causes behind the three planes hitting the Pentagon and the Twin Towers on

September 11, 2001. So much of the jargon I recall pitched to the world endorsed the US as a

superpower that could not be broken by terrorists jealous of what the US had become as a nation,

a powerhouse, and a community that could not be destroyed. I would be lying if I did not admit

to falling for the rally cry: *Go to the stores, keep on buying, and don't stop what you're doing*

because of a few corrupt cronies in turbans who want to take over the world. We'll get them

back whatever it takes. It's a war on terrorism, and we will be safe again. Let's take the cronies down. We'll "smoke them out of their foxholes if we have to." We'll build the towers back even taller, just to show that we're not going to let terrorists scare us. Capitalism is the answer to all of our problems, and either you're with us or you're not.

I wanted the US to bomb every single terrorist country out there. I remember feeling like my safety had been invaded as I slept in my comfortable bed in Athens, Georgia. Little did I know the ghastly impact of the symbols, rhetoric, and capitalist ideology publicized by the US media and enforced by the government on other people in the world. It was not until a conversation I had one afternoon with Jacob, the business manager of the Honey Badger cultural center, did I come to realize the destructive power of the US government's actions as a result of 9/11 not only in countries where US troops are fighting, but in all countries whose land and people feel the pressure of US rage.

Jacob: "Tanzanians are seeing tough times. It was much easier a few years ago."

Ashley: Why do Tanzanians feel this way?"

Jacob: "Some blame Mr. Bush and the war in Iraq. There is not as much money from tourism. The US is not assisting Tanzania as much. Bush throws the money into the water...We get assistance from other countries, but when we don't receive help from other countries it becomes a problem. And because of the war we are not receiving funding. For example, we expect $10,000 from a certain country, but we will only get $1,000. The war also causes problems with tourism. People complain of Bush for this reason. We see the US as a strong parent. The war has hurt many nations. In Tanzania there has been much inflation because of the war. The currency has gotten weaker."

After 9/11, all I ever felt was the psychological and emotional impact of the Towers falling and the US going to war. I am not saying that my feelings were not real or had no significance. Most of my friends and family shared a similar sentiment during this time. But we were still able to attend school, work at our jobs, eat good food, and spend money on wants and needs like we did any other day. However, Jacob felt the true hardships of what 9/11 meant. Jacob's job was based on the tourist trade, and when the US goes to war that means the US Department imparts high-level travel alerts for US citizens to stay at home. *Don't go see other places in the world, enjoy all of the tourist attractions the US has to offer. Vacation at home. Spend money at home. Help the US economy.* Jacob's village was several miles away from Honey Badger so he was unable to go home in the evening. He was content if he was able to see his family at least once a week. Even though the job at Honey Badger paid far less than his last job, which was cut because of the weakening tourist economy, he felt lucky to have any job while tourism was sliding. Just like my father, he felt it was his duty to put his children through school so that they could live a fruitful life.

Jacob's insinuation to the US acting as a parent to Tanzania prompts further reflection regarding US foreign policy. This is an issue that can be discussed and debated into circles, but in reality, the US is a country very rich in ideas and resources. The US harbors a long history of providing economic assistance to war-torn countries and those plagued by natural disasters. Yet most of the time, the US uses its economic power to exploit developing countries in favor of expanded control over governments and raw resources. Instead, one option might be to mobilize our resources to help build communities by investing in local knowledge to keep the interests of those living in the communities at the forefront. I think the US should reevaluate our

perpetuated "parent/child" dualism and respect other nations and their people as colleagues instead of subordinates.

A couple of months after the Tanzania program, Karen, Matthew, my boyfriend Jason, and I engaged in a conversation about the rebuilding of the World Trade Center. I mentioned to the group an article I read in the newspaper that discussed how the WTC would be rebuilt to stand as the tallest building in the world. Karen, Matthew, and I were flabbergasted. The conversation between the three of us went something like this: "Why would the architects of this building want to support this egotistical, superior, and capitalist ideology? If the US wants to keep people from bombing the country, then they need to reevaluate its place in the world. People need to start asking why the towers got bombed. How is it that the US economy is hurting people so badly that groups have formed to fight back?" We reflected on the poverty we saw in Tanzania and the people we met on our journey who were concerned with the imperialist role of the US. My boyfriend saw things quite differently from us. He believed the US should build the WTC as tall as it wanted to, because after all, we were a superpower and shouldn't try to hide it. Naturally Karen, Matthew, and I debated with my Jason about this for what seemed like hours. I personally grew very frustrated because I didn't know how to relate with my boyfriend about these new ideas I had about the world. I found this to be a recurring problem, not only with Jason, but most of my friends and family as well. Whenever I would attempt to counter capitalist ideology and the "American way" in conversation, my opinions would be completely dismissed. Usually, I was alone in these arguments and would end up just dropping the issue.

Education is Political Indeed

During our interview with Jacob, we asked him if he knew of any community organizers who were involved with providing youth leadership activities in the area. Jacob swore he knew just the person. He wanted us to meet Mr. Basel, the teacher he heralded as an organizer and educator in his own village, a teacher that gave people of his community hope in their lives and more specifically the lives of their children. Jacob told us that he could arrange a visit for us to his village so that we could meet with Mr. Basel and learn more about his work.

After we concluded our interview, we remained in touch with Jacob about appointing a date and time for us to visit his village. He told us that he had spoken with Mr. Basel and the village councilors about our visit to the village and described the excitement of the community for our arrival. However, much to our dismay, this visit would never happen. As customary, we showed our weekly schedule to Mama Grace and went over our proposed activities, including the visit to Jacob's village. At lunch time following the discussion about our schedule, Jacob approached us and gave a letter apologizing for causing trouble at Honey Badger by inviting us to his village to meet Mr. Basel, his family, and the rest of his community. Without consulting with us first, Mama Grace had spoken to Jacob after hearing of our forthcoming visit to his village and told him that we would not be able to go. We thought this was a sign of Mama Grace trying to have control over our expeditions and the people we wanted to come into contact with. My heart began to beat very fast, and I felt my insides turning and twisting in so many different directions. We had promised this man that we would visit his village and meet Mr. Basel. I was angry, disappointed, embarrassed, and most of all sorry for lifting Jacob's spirits at the thought of us visiting his village. And even sorrier for the possible repercussions Jacob might face when he tells the village councilors that we would not be coming.

Frustrated and angry at Mama Grace, we approached her to discuss the situation. Mama Grace patiently explained to us that the cancellation of our plans to Jacob's village was not a matter of control over our activities; instead, it was out of concern for the rest of the staff at Honey Badger. "OKAT members, you must understand that all of my staff members want you to visit their village. After Jacob told a few staff members about your planned visit, they began to ask me why you all were going to his village and not theirs. Vincent wants you to come to his home; Anna wants you to visit her family. This is not for a meal and a round of drinks. They want you to set up schools and build medical clinics in their villages. I can not have my staff getting upset with one another. It's not good business. You must understand this, my friends." We had not thought of our actions in this light before. We didn't understand the powerful meaning behind our visit to Jacob's village. Later we heard that the news of our cancelled trip did not reach the village members because Jacob could not contact them. We learned that all of the parents of the children he taught awaited our arrival at the school from early in the morning until 6:00 at night. I was taken aback with the significance of our presence in Tanzania and how careful we had to be in our decisions from that point forward.

After all of this happened, I was truly confronted with my role in Msaranga for the first time. I had not realized before that so many people saw us as more than just students. They saw us as people who could help make changes in their communities. I had never viewed our role in Tanzania as a political one. I did not recognize that the work we were doing in Msaranga helped the community so much that others wanted us to come do the same in their villages. We had a real responsibility in Msaranga, a responsibility I had never experienced before. This went beyond turning in a paper on time or studying for a test. We were students from the US

developing our global citizenship skills to make a difference with community partners thousands
of miles from home.

Even though we were unable to make it out to Jacob's village, we were able to bring Mr.
Basel to the cultural center for an interview. We were interested in learning more about his
model for education as something to perhaps follow in Msaranga with the community education
center project. We learned in this interview that Mr. Basel was a man who found ways to send
young adults in his community to secondary school, even when the education system made it
difficult for poor families to afford it. He spent all of his time trying to improve the
infrastructure of the school, finding ways to buy lesson books for his students, and improving the
curriculum from which students were taught. But when we asked him questions concerning his
accomplishments in the village and how we could do the same in Msaranga, Mr. Basel seemed
unable to comprehend what we were asking him. We had to take the time to explain that we saw
him as our role model and an expert in Tanzanian education. But for Mr. Basel, whenever
westerners came to his village, they were there to tell him how to run things *not* to learn from
him.

After the interview was over, Karen, Matthew, Cory and I made similar observations that
many of the Tanzanians we met had grown accustomed to westerners coming into their
communities and telling them what to do rather than trying to learn from them. Later on, we
asked Mama Grace about this issue and she confirmed our speculation. She told us that most
mzungus, *foreigners*, come to her village and never consider the traditions and knowledge of the
local people as something to respect and uphold. Upset by this, I asked Mama Grace how we
could help locals empower themselves and their communities. She said that it would take a very
long time, because this was a new concept for most of them. But she told us that if we continue

to work with them as partners and not as the expert, then slowly they'll see their intelligence matters and that they have just as much to offer if not more then we do to their communities.

One of the problematic colonial legacies I noticed firsthand while in Tanzania was the dependency issue. This was very frustrating for me. Many people we met immediately believed we had the money and answers to solve their problems. It was unsettling to be seen as the person with all of the answers. We traveled to Tanzania to learn from its inhabitants about their culture and lifestyle. We also went there to form mutually beneficial partnerships with the "Mama Graces" and other philanthropists of the region to address problems *with* its people not *for* them. But we could not deny what the color of our skin meant in this part of the world. To most people we met along the way, we represented the US, a country full of anything you could ever want in life.

The Power of Sisterhood

During our stay in Tanzania, my friendship with Karen grew very strong. Everyday we found ourselves up close and personal with many of the severe problems women in Tanzania must deal with, mostly as a result of cultural traditions, taboos, and the effects of urbanization. While Matthew and Cory focused on the youth soccer program in the village, Karen and I took the time to explore some of the women's issues more deeply. We relied on each other for emotional support as many of the stories we heard were appalling and troublesome. We often tried to imagine ourselves in the position of many of the women we met and continuously asked ourselves how one goes on with life when faced with such obstacles. Our exploration provided us with an intricately illustrated portrait of the status of women in contemporary times. Even though so many of these women had been pushed down by society, they continued to find ways to survive and try to change oppressive systems. But one of the hardest battles women have to

fight is getting men to buy into our reality and to start respecting our ideas for bettering our

communities. From discussions Karen and I had at meetings with women in Msaranga, with

social workers at the Women Against AIDS in Kilimanjaro Clinic also known as Kiwakkuki, and

with the director of the Network Against Female Genital Mutilation (NAFGM) office, we were

able to gain a rather extensive sketch of problems women face not only in the region but all over

the world.

Meetings with Women in Msaranga

Through discussions with Mama Grace and interviews with women in Msaranga,

concerns were expressed about the role of women in the community and their desire to improve

the village. Women in this particular village seemed to voice concerns about local health,

education, financial independency, and care for their children and elderly more so than many of

the men we met in the area. Men share these concerns as well, but women in the village were

more vocal in expressing their concerns to us. Since there was not a group offering the kind of

forum for women to share their ideas about these issues already in place, Mama Grace

encouraged us to organize a meeting for them at the cultural center. Though one of the political

leaders in the village was female, Mama Grace felt that women needed a more formal voice in

the decision-making process. It was our hope that once women took the time to discuss,

research, and address some of their concerns in the village, they would become empowered to

start taking action.

The meeting was advertised at discussions with village leaders, during announcements at

church services, and through one-on-one conversations with women in the village. Matthew,

Cory, Karen, and I sat down with Mama Grace to set an agenda for the meeting. We used an

hand out from Richard that provided us with tools on how to set up meetings with different

groups in the community. When attempting to gather baseline conditions and assets of a community, the article emphasizes the importance of asking very few questions because "it is better to *observe*, *listen*, and *learn*!" With that in mind, we came up with broad questions that dealt with healthcare, education, local politics, and then left it open to other questions and concerns that might arise organically from discussion. Mama Grace translated the questions for us and we asked a friend of ours to be an interpreter for the meeting. Karen and I met with some of the women from the village later that afternoon. We welcomed the seven women who arrived to the cultural center and thanked them for not only coming to teach us more about their community but to also address their urgent concerns for the village. The women seemed weary at first of our intentions. Karen and I heard skepticism in their voices as to why we called the meeting. *Did we want to give them money to do a project that would go to pieces once she and I left Msaranga?* We had to take the time to explain that our role was not to tell the women what to do, but to listen to their concerns and ideas about improving the village. Once the women came to understand our role in this meeting, the discussion amongst one another began to flow. All of the women shared similar views about their role in the village. They had to work all day at the market or in the fields so that they could provide for their families. By the time they get home, they are too tired to cook and clean and care for their husbands, children and neighbors; but of course, they do it any way.

After the women had this "venting" session, they all looked at each other and started to laugh. I recall one woman voicing, "Oh, the problems of our village are many, education is poor, our men drink, widowed women are not provided for, and we must work all day to make no money!" In reaction to her distress, several of the other women articulated their concerns for the lack of access to clean water, no health care, and no secondary school in the village. Karen and I

asked how they deal with these problems everyday. Again, they all laughed, "We just do, we must. Who else will do this work for us?" At this point, they began to envision how things could become better. They discussed ideas about starting a small business together to support widowed women in the village. After Karen and I told them about our endeavors with starting a community education center, they expressed interest in building it with us and taking classes with the teachers. The women possessed a critical awareness about the root of their hardships and demonstrated the capacity and willingness to secure a better future for their children and grandchildren. At the end of our gathering, the women agreed with one another to continue meeting in order to join efforts for actively addressing problems in the community. But they were worried about where to gather next. Karen and I offered the community education center as a place to continue meeting. The women thought this was a good suggestion and went ahead to set a date for their next gathering.

For the next meeting, Karen and I left the agenda to the women's own choosing. After a couple of hours of brainstorming and talking about ideas, one of the women handed Karen and I a letter expressing their thanks for bringing them together and told us that our work with them was *sio kawaida* or not normal. Nobody, especially a foreigner, had ever taken the time to listen to their ideas and provide them with the opportunity to make a difference in the community. They knew we would be leaving soon, but they committed to each other that even without our presence these meetings would continue. At the end of the meeting every single one of us started to cry as one woman linked her hands together to illustrate our bond with one another, a bond that goes beyond cultural and political borders. Then we hugged, held hands, and linked arms to demonstrate our interconnectedness and global sisterhood. Upon our return to the US, we received news from Mama Grace that the women empowerment meetings continued with over

thirty women attending. To know that a small network of motivated women reached to so many others and that I was a part of this movement significantly empowered me. I never knew that my actions could have such an integral impact on a community. Just by helping people to see their human capacity for improving their community, I was able to see my personal human capacity for doing this kind of work as well.

Kiwakkuki

In the lobby of Kiwakkuki, we were immediately recognized by one of the female social workers as the two US students who had called earlier to schedule a visit. Karen and I wanted to learn more about the clinic and to distribute AIDS educational videos filmed by young directors from several African countries. The woman approached Karen and I with an outreached hand, and as she took my hand into hers, she went to introduce herself, "Welcome to our clinic, my name is Mary and I am living with HIV. I like to get this out in the open because you must understand that in this country HIV/AIDS is a taboo. People all around you live with it, but you never hear them talking about it. In fact, an estimated fifty percent of the people in the Kilimanjaro region are living with it. Here at the clinic, we test people for the virus, teach them how to care for themselves, and educate how to prevent contracting HIV/AIDS by abstinence or the use of condoms for those who want to have sex. We also discourage the practice of extramarital affairs," and then Mary told us candidly, "You see, this is how I contracted the disease. My deceased husband slept around on me and brought the virus home to me. This is a problem that many women have been facing. We live and work in the villages, while our men find work in the cities where they fool around on us," and with much audacity she added, "We must bring a stop to this."

I didn't even know how to respond to her honesty; but could only follow her into the clinical area where I saw nurses distributing medication to men, women, and children. Mary told us that many children become orphaned at a young age and carry the burden of living with AIDS themselves. I couldn't imagine being brought into a world when death was right around the corner. As we were being whisked around the clinic, I was trying to capture all of the images around me: young men and women close to my age waiting to get tested with nervousness in their eyes, needles, IVs, medicines, stethoscopes, drawings from sick children on the walls, nurses scurrying around the place, and death hovering over our heads. I wanted to bolt as fast as I could from the clinic. It was all overwhelming for me to handle. Karen handled the experience with more composure than I. She chatted with the nurses, smiled at those staring at us, shared information about the AIDS videos with social workers, while I walked around in shock. We had been in Tanzania for three weeks at this point, and had not been confronted with AIDS before this visit. But we actually saw it all around us; the virus was just really good at hiding its deadly face. I wanted to run to the top of Kilimanjaro and scream at the world for letting people die like this. But what can any of us do about it? At the end of the tour, I asked the social worker what Karen and I could do to help fight this virus. She looked at me firmly and said, "Educate. Educate people here and back in the US about how big of a problem AIDS has become here in Tanzania. That is what you can do." And then she smiled at us, thanked us for sharing the videos with her, and walked us to the door.

Network Against Female Genital Mutilation (NAFGM)

We walked quickly into the NAFGM office unsure of what we were about to learn. Karen informed the receptionist of our arrival as we both sat down to wait for our call into the director's office. As I sat there, I noticed a glass case with rusted knives of different sizes. I

could only imagine what these must have been used for. I gestured toward Karen to look at the case; her eyes grew big and I'm sure mine were of equal size. Before either of us could ask the receptionist about the instruments behind the glass, the director escorted us into her office and began to introduce herself and the purpose of NAFGM.

The director told us that female genital mutilation (FGM) was still very common in the Kilimanjaro area. It is referred to by various ethnic groups in the region as female circumcision. The customs and traditions for the practice vary among cultures and ethnic groups. A few reasons for the practice include initiation to adulthood, consideration as a complete woman, male's control of sexuality and reproductive organs, and belief that a circumcised vagina promotes cleanliness. The age at which circumcision is practiced differs among various ethnic groups, but it is usually performed between the ages of four and ten. The practice is performed by female circumcisers usually without anesthesia and by using dirty knives which often spread HIV. The director told us that several victims die of AIDS as a result of FGM, but the family will usually blame it on malaria to conceal the real cause of death.

Before going on any further, the director pulled out a plastic model of the vagina and placed it on the table. She set out to demonstrate the different types of FGM confirmed by the World Health Organization. First she showed us what a normal vagina looks like and then proceeded to illustrate what happens to the vagina when circumcised. The first type of circumcision is the removal of all or part of the clitoris. The second type removes the clitoris and all, or part of the labia minora and the third type removes the clitoris, labia minora, and cuts the labia majora which is then usually sown up with thorns. This is performed to control a woman's desire to have sex and to ensure that she will remain faithful to her husband. When the husband wants to have sex with his wife he unstitches the vagina for intercourse and then sews it

back afterwards. This procedure often causes bleeding, severe infections, and creates difficulty

with sexual intercourse and child birth. By this point, I was ready to fall on the floor, hold my

knees to my chest, and cry for the pain these victims must go through!

After showing us this demonstration, the director informed us of the news that the

Tanzanian government in 1998 made it an offense to perform FGM on girls from ages 0-18.

While this was a major leap forward in that no other law had ever been passed before this to

protect women from FGM, the age limit is an example of the weakness and shortcomings of the

Sexual Offense Act of 1998. NAFGM has taken the role to make sure the local government

enforces the law, but the director finds it difficult to encourage officials to do this for all women

since the act only protects youth under the age of 18 therefore providing zero protection for

women over 18. NAFGM has found that some ethnic groups, especially the Masai, are

mutilating women that are already married. To counter the effects of the age limit, NAFGM

volunteers connect with religious leaders to sensitize them to the problems of FGM and then

work with the leaders to replace these harmful customs with more humane ones. The director

also finds problems with local bureaucracy for seeing the law through. For example, the law

enforcement has to create lengthy reports for each incident of FGM which takes a very long time

to process, so frequently they will not proceed to prosecute. Several cases have not been

prosecuted because often times women do not feel empowered enough to speak out against the

offenders.

In order to raise awareness about the harmful impact of FGM, the organization has

developed mechanisms to educate children about the causes and effects of the practice. NAFGM

believes that FGM is against children's rights so the organization goes into schools to educate

about the implications of FGM. Children are encouraged to tell their parents that they do not

want to be mutilated. NAFGM will train teachers to handle various situations that may occur due to NAFGM initiative, for example, if the parents really want to mutilate their child the NAFGM representative is trained to talk them out of it.

Women's role in the practice of FGM reveals yet another complicated layer to its perpetuation. Many women have never thought of practicing this right of passage differently and just see circumcision as a way of life. As mentioned before, female circumcisers perform FGM, often unaware of the long term physical and psychological implications for their patients. Female circumcisers maintain a certain amount of respect within their communities and face socioeconomic repercussions for handing over their tools to NAFGM volunteers. In response to this, NAFGM will train the circumcisers as midwives so that they can still maintain their esteemed role in their communities without engaging in this harmful practice.

Karen and I followed the director and two of the volunteers out of the office much slower than when we walked in. Every step I took felt like my knees would give out beneath me. Karen grabbed my hand and squeezed it tight reassuring me that she was feeling just as angry, horrified, and confused. As we loaded into the jeep for a short ride to where our ride for Msaranga awaited us, one of the volunteers told us with much frankness that she was a victim of female genital mutilation herself. Then the most bizarre thing happened. The looks on our faces after hearing her say that must have tickled this woman and the others so much that they started laughing. The director told us that she was mutilated as well. After the description she had just provided us about FGM, I couldn't imagine what it must have been like to go through this. These were women who had to face their memories and they did this with both humor and a burning passion to change an oppressive practice embedded in many cultures.

Once Karen and I were dropped off at our ride, we promised in a similar tone as our conversation after the Amani Home to raise awareness about some of these issues women were facing all over the world at the university. In fact, as soon as we got back to the US, we researched more about women and FGM, AIDS, poverty, and so on. Karen and I came to the conclusion that we needed to have a panel discussion at the university to educate students about these issues facing women not only in Athens but the rest of the globe. We collaborated with other student organizations to invite panelists from the university and local community who could speak to these issues. In addition, the panelists offered students ways we could fight against injustices toward women. I truly started to feel like I could connect my experience in Tanzania to my actions back at home in a meaningful way.

What's Missing in Multicultural Education?

A few months after we got back from Tanzania, Matthew and I decided to attend the National Association for Multicultural Education (NAME) annual conference in Kansas City, Missouri to discuss our conceptual framework for international service-learning based on the Tanzania program. It was our hope to hear feedback on our framework from participants at the conference who were experts in multicultural education. From our group reflections with our professor Richard Kiely, we found that a significant learning outcome of the Tanzania program was our interpretation of what it meant to be a US citizen. We no longer felt it was important to view ourselves simply as US citizens, and we began to explore what it means to be global citizens. By crossing political, social, economic, and cultural borders and challenging international, national, and local institutions, we found ourselves challenging US capitalist ideologies, hegemony, identities, power, and privilege.

Matthew and I couldn't wait to explore our experiences more with researchers and practitioners in multicultural education. We were sure these concepts would be examined at the conference because multicultural education is a field that seeks to foster diversity and cultivate multicultural learning in kindergarten through higher education. As soon as Matthew and I registered at the conference center, we read over hundreds of sessions to find the ones that dealt with our interests. It took us thirty minutes to skim the entire pamphlet and by the end we had circled only two sessions of which touched on international education and intercultural competency. Not exactly what we were interested in, but it was getting warmer. Matthew and I looked at each other slightly bewildered and frustrated. Almost every session dealt with issues of race, ethnicity, and culture for African Americans in particular; some highlighted how females learn; a few examined sexuality and ageism; a couple looked at the Holocaust; but not one session addressed some of the ideas Matthew and I had hoped to examine at the conference. Based on my observations from the conference, I started to question the multicultural education movement and directions it has taken for the future.

Searching for Harmony through Social Action

What is the purpose of education if we can not apply what we learn to address society's problems? Furthermore, how can we call ourselves educators unless we are able to help students cultivate their awareness of civic issues and increase their capacity to challenge institutions and systems that hinder the community-building process while at the same time creating action-oriented networks that improve their communities? In most of my university courses, I never examined my place in the world, and how my experiences connect and interact with the bigger picture. I have written too many papers that have examined issues of the past with no connection to the present and future. Now these papers sit in a filing box in my closet. The courses with my

professors Todd and Yuri instigated my exploration toward a more comprehensive understanding of education. The international service-learning program in Tanzania helped me to apply concepts and ideas learned in the classroom and recognize my capacity, social capital, and potential to address problems with a community. Teacher education programs need to develop its curriculum and instruction to provide an environment that will cultivate preservice teacher's global citizenship skills and their ability to model this in the classroom.

Even though, I may now have a clearer picture of hardships, poverty, violence, and social injustices facing people at home and in other parts of the world, I can not stop there. I feel that it is now my duty to educate people about social injustices and how we as global citizens can work together to address them. It is not just by reading and talking but by acting as well. Because many of our actions have consequences, whether positive or negative, it is up to us as citizens of the world to be socially responsible for the decisions we make on a day-to-day basis. I'm not trying to seem righteous, but it has become increasingly difficult for me to sit around and watch the resources of our schools, colleges, and universities go to wast\e. We have to move away from the ivory tower metaphor and embrace local knowledge, share ideas and distribute our resources to those who will benefit the most.

Whether problems exist five thousand miles away or right next door, we can all work towards creating a more harmonious world. As I reflect on my experiences in Tanzania and how they have informed my views on education, I often think of the words spoken by Dr. Mosha, a Tanzanian philosopher and professor I met during the program. He told me that it benefits everyone in the long run to live in harmony. Educating each other about who we are and how we interconnect is the only way to reach that place.

CHAPTER 5

DISCUSSION

Kiely (forthcoming), in general, and Keene and Colligan (2004), in reference to the field

of anthropology, challenge service-learning researchers and practitioners to explore the

theoretical underpinnings of service-learning as it applies to their field of study. In the process

of writing the autoethography about my experience participating in the Tanzania service-learning

program and its influence on my view of education, I discovered interesting links between my

perspective transformation and what constitutes a "good" multicultural teacher. This finding has

encouraged me to explore the possible relationship between multicultural teacher education and

international service-learning. Since the reader has gained insight to the transformative

dimensions of international service-learning from one student's learning outcomes as examined

in the autoethnography, now I can speak to the second question for this study. What are the

theoretical and practical implications of applying international service-learning to multicultural

teacher education for both enhancing and challenging the field? By examining myself as a case

study, I have narrowed down five characteristics identified by researchers in multicultural

education which closely align with my reevaluated views of education as influenced by the

Tanzania service-learning experience.

1) *Designing a Curriculum Relevant to Students of Diverse Communities*

Multicultural teachers find ways to design and implement a curriculum that cater to the

interests of students from different, racial, cultural, socio-economic, ethnic, and religious

backgrounds. Students' knowledge, skills, ideas, and experiences from their homes and

communities are used as resources for teaching and learning. The strengths students bring to the classroom turn into the building blocks from which further learning and experiences develop. Teachers hold high expectations for every student and see it as their responsibility that every student succeeds (Grant & Sleeter, 1998; Ladson-Billings, 1994; Zeichner, Grant et al., 1998).

The Tanzania service-learning program allowed me to directly collaborate with individuals, community organizations, schools, and different ethnic groups in the Kilimanjaro region. I learned the importance of valuing and upholding local knowledge and putting stakeholders at the forefront in critical decisions for community improvements. This principle was empowering both to the community stakeholders – women, men, children, teachers, local activists – and to me. From this experience, I learned how to use somatic and oral communication to understand communities' hardships and dreams. While communication was an integral component to relationship-building, it was not the most vital aspect of my learning experience. Beyond talking with individuals in these communities, I learned how to take action with them as well. Through work with different stakeholders, I learned to mobilize local resources, ideas, skills, and experiences to help stakeholders fulfill their vision for a better way of life. I felt a strong sense of responsibility to make these projects sustainable through community action. As one can see the learning outcomes from my experience in Tanzania are comparable to what is expected of multicultural teachers. We value local knowledge and use it as the foundation for designing and implementing programmatic structures. Furthermore, we have a strong sense of responsibility to see people succeed.

2) *Building a Network with School, Home, and Community*

Multicultural teachers get involved in the communities of their students, become acquainted with parents, and familiarize themselves with communities' expectations for their

children. Home-school interactions allow parents, teachers, and students to work together in

creating a successful learning environment for all students. Teachers' involvement in the

community enables them to gather community resources and ideas to integrate into the

curriculum. Parents are invited to take an active role in their child's education by attending

events at the school; but as Grant and Sleeter (1998) point out, "[i]t has to be a two-way street:

teachers who expect parents to come into the school need to be willing to spend time in the

parents' community also" (p.18).

From my experience at the Amani Home, I was able to see a real world example of how

local and global community resources can be utilized to improve children's' lives. I realized the

importance of creating networks to address community concerns and aspirations. This

experience also taught me how to become a part of developing these networks, which motivated

me to work with faculty, students, and community partners at the university to form GAAP. As I

mentioned in an earlier chapter, this student organization works with local and global

communities to raise awareness about social problems and to research ways to address them.

Though I am not in a school teaching as of yet, the Tanzania experience has provided me with

the necessary tools for engaging in the communities of my prospective students.

3) *Negotiating power and privilege*

Zeichner, Grant et al. (1998) dispel the myth that schools are places of equal opportunity

for all students. They point out the fallacies of this rhetoric often found in educational policies

by asserting that:

> [T]he contexts of classroom, school, local community, and society are constantly
> negotiated within preexisting and unequal relations of power and privilege. Race,
> ethnicity, gender, and social class are closely related to the distribution of power
> and privilege in these various contexts. In schools, these unequal power relations
> are manifested in some groups and students being favored more than some others
> – often in subtle and unintentional ways (p. 166)

Multicultural teachers are aware of the socio-political context in which schools are situated and incorporate culturally relevant practices into the classroom and schooling system to privilege all students and not just a chosen few. Teachers also seek to share power and privilege in their classrooms by "engaging in collaborative, cooperative, and partnership teaching and learning" (Grant & Sleeter, 1998, p. 169).

My experience in Tanzania challenged me to reexamine prior assumptions about power and privilege in both a local and global context. I recognized the harmful impact of US hegemony and capitalist ideology on communities all over the world. Furthermore, I discovered the power and privilege I carry with me as an individual living in the US. With this new awareness, I learned to renegotiate my own power and privilege in interactions with individuals and community organizations. I practiced this by privileging local knowledge to address social problems and by challenging oppressive systems that distribute unequal relations of power.

4) *Reexamining Identities*

Zeichner, Grant et al. (1998) express that "[e]very person has multiple identities that are formed through a unique and complex intersection of race, ethnicity, social class, gender, language, religion, sexual orientation, and ability" (p. 168). Multicultural teachers are aware of the multiple identities they embody as individuals of a multicultural society. By understanding their identities, teachers can then examine their attitudes, beliefs, and perceptions of identities different from their own (Zeichner, Grant et al., 1998).

It took crossing national borders for me to realize that the borders meant much more than traveling to another county. While in Tanzania, I became conscious for the first time about the political, economic, and social identities that epitomize my persona. Questions were raised of what it meant to be from the US and the cultural baggage that came along with this role. Once

familiarized with this new awareness of my multiple identities, I was able to reevaluate prior

assumptions about the identities of people from the Kilimanjaro region in a local, regional, and

global context. As we began to work together on various projects, I learned their stories and how

they conceptualize their place in the world. I no longer viewed the people I met in Tanzania as

the "other" but started to see how we interconnect in the world. Again I reflect back to some

powerful words spoken by Dr. Mosha in a toast he gave during our visit to his house. He said

that it was a beautiful occasion for so many different people to gather in one room. While we

carry so many identities with us, we all share our human identity and with that we can all

connect.

5) *Commitment to promote greater social justice in schooling and society*

For teachers to challenge the status quo of educational institutions and society, then they

must act as change agents "who can impact power relationships through curriculum, instructional

practices, and individual and collective action toward more just personal and structural

relationships in schools, districts, and communities" (Zeichner, Grant et al.1998). Multicultural

teachers are civically engaged in the community and prepare their students to be active citizens

in their communities as well.

Through my experiences in Tanzania, I was able to see myself as more than just a

student, but a change agent. I had never realized that thoughtful action could play such a

significant role in improving the lives of so many at home and in communities all over the world.

I learned that my personal actions had a global impact, which made me question what it meant to

be a US citizen. In conversations with Karen, Matthew, Corey, and my professor, Richard, I

began to explore what it meant to be a global citizen. While Zeichner, Grant et al. (1998)

emphasize the importance of teachers preparing students to be active citizens in their own

communities, I think multicultural teachers and teacher educators need to explore how to prepare students to become engaged in the global community.

After comparing my learning outcomes from the Tanzania experience to the five characteristics of "good" multicultural teachers as identified by researchers in the field, I found that the researchers perceived multicultural society in a nation-oriented focus. In other words, the researchers' characteristics for multicultural teachers fit within the US context. In my learning outcomes I referred to these characteristics in a world-oriented perspective. For the researchers, multicultural teachers provide learning environments for students that connect with the pursuits of the local community. Furthermore, multicultural teachers are aware of their power, privilege, and identity within the local (and by this I mean US) context, instead of a global context. I argue that teachers need to take into consideration that not all students are from local communities. Many of their students will have moved to the US to escape war, persecution, and poverty. Their experiences may differ from students born in the US.

I suggest that researchers should stretch the characteristics for what constitutes a "good" multicultural teacher to include a world-oriented framework. In the twenty-first century, globalization, current US foreign policy, and the influx of Hispanic immigrants are examples of the many issues teachers will have to confront in the classroom. Preservice teachers need to be able to understand how these issues will play into their classroom practices when working with students of diverse communities in a local and global context. Multicultural teacher educators should start exploring ways to help preservice teachers' see themselves as global citizens (Banks, 2003; Chang, 2003).

This study supports Kiely and Hartman's (2004) inquiry into the impact of international service-learning on students' understanding of global citizenship. This study also supports the

argument that multicultural education should teach students how to engage as global citizens (Banks, 2003; Chang, 2003). Based on the findings from my personal narrative, I discovered that integrating multicultural teacher education with international service-learning has the potential to support preservices teachers' development as global citizens. Furthermore, international service-learning can provide preservice teachers with the necessary tools for designing curriculum and teaching practices that help their students understand how local action interconnects with global affairs.

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