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Towards Soulful and Sustainable Service: The Role of Ethics in Global Service-Learning Programs within Faith-Based Tertiary Institutions

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**TOWARDS SOULFUL AND SUSTAINABLE SERVICE:
THE ROLE OF ETHICS IN GLOBAL SERVICE LEARNING PROGRAMS
WITHIN U.S. FAITH-BASED TERTIARY INSTITUTIONS**

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PIM 75

A Capstone Paper submitted in partial fulfillment of the requirements for a Master of
International Education at SIT Graduate Institute in Brattleboro, Vermont, USA

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Adviser: Sora Friedman, Ph.D

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Date: May 2017

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Go to the people, live among them, learn from them, love them. Start with what they know and build on what they have. But of the best leaders, when their task is done, the people will remark, "we have done it ourselves!"

Lao Tsu

This well-known quote has been a compass to me as I have sought to learn how to live and work from this paradigm over the years. My role has and will continue to be centered on supporting people to grow in their own capacities as strong and effective leaders who affect change both in their own communities and throughout the world. My utmost desire is to assist others in finding their God given niche, discovering where they may best use their gifts to benefit the world around them.

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ABSTRACT

This research evaluates the practices of specified faith-based institutions within the field of undergraduate global service learning through the lens of each of the major themes in the Fair Trade Learning framework. These themes include equal partnership, mutual learning, cooperative and positive social change, economic equity, transparency, and sustainability. Initial survey outcomes present an overall picture of where these particular universities are at in regards to balancing student and community outcomes. Interview outcomes provide a more in-depth perspective of how mutual benefit for student participants and host communities is being considered within the global service-learning programs these programs facilitate.

Some of the key learning from this study includes the idea that if young people are seeking to pursue opportunities of service in transformational social change throughout the world, they must first “learn how to serve”. When this process is undertaken effectively, it is possible for students to slowly earn the trust to walk alongside community members in solidarity towards pursuing soulful and sustainable community transformation together. An examination of five specific tertiary global service-learning programs through the utilization of the Fair Trade Learning Framework has assisted in contributing to the overall knowledge base in regards to faith-based institution involvement in ethical service-learning programs focused on mutual benefit for both student participants and host communities. This research also provides examples of best practices for other institutions to emulate as they pursue the design and implementation of global service-learning programs of their own.

Introduction

Global service learning (GSL) has become a hot topic in the last few years both at the higher education level and as a subset in the burgeoning voluntourism industry. In its best iteration, it is a collaborative endeavor between higher education institutions and international community partners that seek to address real social problems and issues with the intention of bringing about transformation in the lives of all parties involved. At its heart, effective global service learning is about students coming alongside local communities in humility to “support and strengthen a community driven process of change” (Slimbach, 2009, p. 23) for the purpose of furthering the common good.

One of the positive impacts of global service learning for host communities is that often more volunteers enable the service-learning partner organizations to take on new projects that would have remained “on the back burner” (Sandy & Holland, 2006, p. 35). College students can also benefit host organizations by contributing specific skills and by bringing added energy, enthusiasm and new ideas (Tryon & Stoecker, 2008). For instance, in projects that involve at-risk youth, college students have the potential to serve as role models, raising educational outcomes and ambitions in lives of the youth and instilling in them a stronger motivation to pursue a future involving higher education. As one community partner shares, “it is great to have the college students come because then these kids will think about going to college. It shows that college is possible” (Sandy & Holland, 2006, p. 35). Another benefit which service learning is able to offer partner organizations is the opportunity to connect with other community organizations through the initial partnership with the college or university. “A study by Vernon and Foster (2002) found that ‘service learning and volunteer programs are conduits for building

social capital in a community.’ The partners expressed strong benefits from being convened by the academic institution as a source for enhancing community networks and relationships” (Sandy & Holland, 2006, pg. 36). However, there have also been many criticisms over the years in regards to how GSL can easily do more harm than good in the communities where students are supposedly coming alongside to serve.

One of the strongest of these comes from an essay written by Ivan Illich entitled “To Hell with Good Intentions” (1968). Illich focuses on the inherent dangers of paternalism when U.S. volunteers seek to unconsciously impose their way of life onto communities from other countries that hold vastly different cultural ideologies and social realities. When speaking of the typical volunteer, he explained:

By definition, you cannot help being ultimately vacationing salesmen for the middle-class "American Way of Life," since that is really the only life you know. A group like this could not have developed unless a mood in the United States had supported it - the belief that any true American must share God's blessings with his poorer fellow men. The idea that every American has something to give, and at all times can and should give it, explains why it occurred to students that they could help Mexican peasants "develop" by spending a few months in their villages (p.3).

These remarks convey the idea that the communities volunteers are seeking to serve may not all need or want their aid because the two groups are on such unequal playing fields-educationally, financially and linguistically. And, further, that it is indeed

unfair to assume that the sales pitch for the “American way of life” should be accepted and embraced as a tremendous gift of benevolence.

Further according to Daniella Papi, Deputy Director of the Skoll Centre for Social Entrepreneurship and co-founder of LearningService, “people often say, ‘doing something is better than doing nothing’. But it isn't. Not when that something is often wasteful at best, and at worst causing a lot of harm” (2013, para. 26). Papi goes on to say that higher education professionals need to “encourage young people to move from serving, to learning how to serve. It's a small change in vocabulary, but it can have a big impact on our futures” (2013, para. 27).

As higher education in itself is becoming commodified and sold to students as a product to be consumed and utilized for one's own benefit, so too, global learning has often become a product sold to student customers. Often, participation in global service learning is marketed to students as a way to add value to their resume, while in the process allowing them the ability to travel and “do good” in the world. Because of this factor, for many institutions and third party providers offering global service learning programs, the priority and focus of the service-learning program is put on the consumer (student) and his/her need to travel to an exotic country and “serve” rather than actual needs of the host community being met.

In the midst of these many criticisms, strong efforts are being made by professionals in the field concerned with the question of how to responsibly and ethically grow partnerships between educational institutions and communities (“Global Learning, Cooperative Development, & Community-University Partnership”, 2016). A hub for research exists on a website entitled globalsl.org. The site emerged from a book writing

project (chapter in a book entitled *Crossing Boundaries: Tension and Transformation in International Service Learning*) initiated by Eric Hartman, Richard Kiely, Christopher Boettcher, and Jessica Friedrichs (“People”, n.d.). The web platform allows for ongoing sharing, building, questioning and learning to support careful and conscientious community-university partnerships seeking to promote a more just and sustainable world.

It includes:

- A global service-learning wiki that pulls together peer-reviewed research, as well as books, chapters, dissertations, and reports relevant to community-university partnership, pedagogy, and student and community outcomes
- A tools and syllabi wiki that compiles resources relevant for program development, reflective exercises, community partnership, and course development featuring community-university partnerships
- Web resources relevant to community-driven development, justice, human rights, and critically reflective experiential education
- A blog to foster, invite, and share discussion relevant to community-university partnership, community-driven development, fair trade learning, and global service learning.

(“Global Learning, Cooperative Development, & Community-University Partnership”, 2016, para. 2)

On a personal level, one of the key ideas that has resonated with me since I had the opportunity to analyze the internationalization efforts of my alma mater, Wheaton College, is of the need for effective mobility programs to emphasize “how” students

engage cross-culturally, not just “that” they engage cross-culturally. As I endeavor to become more involved in the realm of global service learning, I realize that this “how” must be addressed very intentionally as I have seen first-hand how easy it can become for the benefit of the student’s participation in the experience to far outweigh the benefit of the host community in which the student is seeking to serve.

During my time working for various local non-profit organizations, I consistently struggled with the balance of time being spent developing opportunities for volunteers to serve in the community, and energy and effort given out to the leadership development of community residents themselves. The longer that I was involved in this work, the more that I began to see the assets of the community that could be built upon. Indigenous leaders began to be identified, nurtured in that leadership, and then unleashed to serve and come alongside their own community to bring about enduring transformative change.

In the last year and a half through my involvement in the Masters of International Education program at SIT, I have gained more effective tools to assist me in supporting transformative social change in the world through student based cross-cultural experiential learning, leadership development, and mentoring within the context of faith based higher education and community development. I have received greater clarity as to the specific realm of student mobility I would like to support in my future professional endeavors, that of local and global service learning. More specifically, I would like to be able to direct a highly immersive local or global academic service-learning program where I am able to both design and implement the program details and logistics, as well as walk alongside students throughout their learning process. This study has enabled me to grow in my own understanding of best practices that faith based institutions are already

utilizing in the global service-learning realm. The hope is that this will enable me to better design global service-learning program that are both effective and ethical in the benefits they are able to provide in the lives of students and host communities.

Lastly, as I have watched students from marginalized communities rise up to become strong leaders within their own communities, I am confident that providing opportunities for them to become engaged in the greater world through global service learning will enable them to become effective bridge builders across cultures. This is the great circle of mutual benefit that I am passionate about being involved in. Now more than ever, our world is in need of globally minded citizens seeking to be these cultural bridge builders that bring people together to address societal issues in peaceful and impactful ways.

For this Independent Practitioner Inquiry Capstone (IPIC) project, the following question will be considered: How are faith-based universities addressing the issue of ethics in the facilitation of global service learning, as it relates to mutual benefit for both the student participant and host community involved? Five colleges and universities within the Council for Christian Colleges and Universities chose to participate in this research. The Council for Christian Colleges and Universities (CCCU) is “ a higher education association of 180 Christian institutions around the world. The 115 member campuses in North America are all regionally accredited, comprehensive colleges and universities with curricula rooted in the arts and sciences. In addition, 65 affiliate campuses from 20 countries are part of the CCCU.” (“About the CCCU”, n.d., para.1). Each of these institutions share in common the mission of advancing “the cause of Christ-

centered higher education and to help our institutions transform lives by faithfully relating scholarship and service to biblical truth” (“About the CCCU”, n.d., para. 2).

Conceptual Framework and Context

This project utilizes the Fair Trade Learning Framework as a foundation for the development and focus of the research questions integrated within the project. This particular framework originated as a response to the need for institutions facilitating service learning and community engagement programs to go beyond an “ethos of reciprocity” to a practical utilization of “on the ground strategies that are more likely to produce mutuality” (Crabtree, 2008, p. 26). A partnership between Amizade, a U.S. third party provider of global service learning programs and a small community organization in rural Jamaica, was the foundation upon which this framework was initialized. Specific principles for the framework emerged from a community articulated vision of what equitable partnerships should embody (Hartman, 2015).

The main concept behind the Fair Trade Learning framework is that “student learning and community goals must reinforce and inform one another...and that either is undermined by the absence of the other” (“Fair Trade Learning”, 2014, para. 4). Further, this framework prescribes that “universities must take aggressive steps to create conditions of co-planning, co-management, co-direction, and co-design, because they often do unreflectively hold the larger share of power in global partnerships, particularly when partnering in marginalized communities” (“Fair Trade Learning”, 2014, para. 5).

The research in this project evaluates specific university practices within the field of global service learning by focusing on each of the following themes in the Fair Trade

Learning framework: economic equity, equal partnership, mutual learning, cooperative and positive social change, sustainability and transparency.

Literature Review

At the outset of this review, a brief history of the overall field of service learning will be shared to provide context, as well a working definition of global service learning identified. After this, obstacles to ethical global service learning within the field as a whole will be highlighted. A discussion of how faith-based institutions seek to provide a unique contribution in the field of global service learning with their emphasis on soulfulness, solidarity and emphasis on the common good will also be explored. Lastly, a synopsis of specific literature having to do with how practitioners are seeking to address and move beyond these particular challenges to maximize the benefits possible for both host communities and student participants involved will be provided.

History and Definition of Global Service Learning

Within the United States, service learning emerged as an academic discipline in the 1960's as a response to the social unrest of this particular period. Service learning was utilized to assist students in engaging with the community to support the amelioration of both local and global problems... and compelled universities to become more responsive and relevant to the world outside its institutional walls (Cope, 2002). International Service Learning, as it was first termed by the International Partnership for Service-Learning in 1982, was founded upon both U.S. service learning and the traditional forms of study abroad. Bringle and Hatcher (2011) define international service learning as

a structured academic experience in another country in which students (a) participate in an organized service activity that addresses identified community needs; (b) learn from direct interaction and cross-cultural dialogue with others; [and] (c) reflect on the experiences in such a way as to gain further understanding of course content, a deep understanding of global and intercultural issues, a broader appreciation of the host country and the discipline, and an enhanced sense of their own responsibilities as citizens locally and globally (2011, p. 19).

While this definition emphasizes the idea that international service learning takes place in another country, the more inclusive term of global service learning enables service learning with global frameworks and outcomes to take place both at home or abroad. As Longo and Saltmarsh (2011) advocate, “service learning in an increasingly internationally connected domestic environment has the potential to connect the local to the global, and a global framing for this type of local experience, along with service learning outside the home country, generates learning that is global” (p.71).

In this way, global service learning can take place in an international or domestic setting, or as a connected learning experience in both locations. This study will employ the wider definition of global service learning for the purpose of expanding the range for engaging students in meaningful global learning experiences. As Whitehead (2015) conveys, “wherever it takes place, global service learning requires deep, grounded knowledge of community cultures along with respect for the knowledge and experiences of community members” (para. 11).

The University of Georgia (2009) maintains that an essential ingredient to include in the definition of GSL is the “collaboration with local people or groups within the

culture to create actions based on the issue, implementing the collaboratively created plan for addressing the issue and engaging with community partners to evaluate and adjust the plan to better suit local needs” (p. 7). It is this specific ingredient that this particular study will be focusing on as it attempts to evaluate the ethical nature of identified global service learning programs within faith based higher education institutions.

Challenges

As was noted in the introduction, there have been many criticisms of global service learning in regards to whether it brings more harm than good in the communities in which it is supposed to benefit.

The current literature within the international education field related to ethics in the global service learning suggests that global-service learning has become a marketable commodity. For example, “in 2007, there were 4.7 million people involved in “voluntourism” (global service learning falls under this wider umbrella) with an estimated 150 million dollars of profit being made by organizations supporting these efforts. In just five years (2012), the global youth travel industry was currently valued at US \$173 Billion!” (Hartman, 2012, p.157). Because of this factor, the priority and focus of the service-learning program is often put on the consumer (student) and his/her need to travel to an exotic country and “serve” rather than actual needs of the host community being met.

An emphasis on student growth rather than host community development has come into play in the university sector as well, as global service learning initially emerged out of the study abroad realm. Slimbach quotes Humphrey Tonkin (2010),

president emeritus of the University of Hartford in Connecticut, as he describes the disconnect between service-learning and community development:

International service learning emerged as an expansion of study abroad in the direction of community service, rather than an expansion of community service in the direction of study abroad. This perception is reinforced by the painfully widespread view in many study abroad circles that the study abroad enterprise exists to serve an American purpose, namely, the liberal education of the student passing through it. It is but one step from this belief to the damaging notion that the larger world exists as a kind of classroom where the American student can learn values or skills that can be transferred to the United States and that student's adult life. To see the world in this way is to lose all sense of reciprocity, an issue central to service learning... At best, study abroad programs are expected to do no harm to the communities in which they are located: rarely is the question raised as to how they can actually do good (p. 193).

This type of challenge has been echoed by staff members involved in Stanford's Cape Town service-learning initiative as they continue to contend "with the rather entitled, self-referential goal orientation students bring with them, which is focused on how the program and its community engagement activities can best serve the students' academic and personal interests" (McMillan & Stanton, 2014, p.73).

Another obstacle to effective and ethical global service learning is the charity orientation that many institutions and students come into the host community with. This type of orientation looks at a situation in a "what can I do for you" type of mentality.

Students are sent out to the field to meet a need or fix a perceived problem. This assumes that students are experts in particular areas, which is more than likely not the case.

Although these service projects allow students to feel like they made a difference, many times the activities are just attending to the symptoms of inequity rather than addressing the roots of that inequity in the community as Slimbach notes below.

In this type of orientation, the recipients remain the receivers, and the givers are happy to remain givers. Helping projects for students to be involved in (often over the summer) consist of things like teaching English, becoming short-term caregivers for orphans, operating food pantries, running summer camps and the like. While the situation in the community might improve temporarily from the involvement of the students, once these givers leave, the community will most likely return to its “needy” place in society shortly thereafter (n.d., para. 1).

Even worse than a community going back to the way that it was after a short period of enrichment, is that often the community is left with unintended harm from the involvement of the volunteers. One of the most well known ways this has been identified is the realm of orphan volunteering.

One example of this in recent years has occurred on a wide scale in Cambodia. While the number of actual orphans in this particular country has gone down, the numbers of orphanages has risen. UNICEF estimates that “three out of every four children in Cambodian orphanages have one or more living parents and that the number of orphanages has risen with the rise of voluntourism” (Papi, 2013, para. 22).

An organization called Friends International has identified orphanages that have essentially paid parents to give their children away or rent their children for a short stay.

These children are then used to allow volunteers to “hug an orphan” while on vacation, and as a by-product, donate to the organization. In fact, according to Daniela Papi, a long-time resident of Siem Reap and founder of an organization focusing on youth education in rural Cambodia,

orphanages that keep kids in squalor can attract far more funding, and the best way to keep [foreign] donations rolling in is to keep the children at a substandard level, so that any volunteer or donor showing up will see with their own eyes how critical it is to donate to the orphanage. A portion of these funds may be put into caring for the children, while large percentages could easily be pocketed for personal profit with few the wiser (Pitrelli, 2012, para.30).

In all this, UNICEF remains concerned about the emotional effects these children experience from continuous exposure to short-term volunteers. In her blog, “Good Intentions are Not Enough”, Sandra Schimmelpfennig shares about the harmful effects of these “hug-an-orphan experiences”. She says that although volunteers feel that interacting with orphans is a great way to give back, it can have harmful effects. She states that “at these orphanage most volunteers seek to build emotional bonds with the children so they can feel they made a difference. Though well intended, this leads to a never-ending round of abandonment” (Pitrelli, 2012, para. 20).

This is just one example of the many unintended consequences that can arise when students and volunteers engage in global service-learning projects that are not organized with an ethical framework in mind. The idea that “doing something is better than doing nothing” (Papi, 2013, para. 26) is extremely flawed when “that something is often wasteful at best, and at worst causes a lot of harm” (Papi, 2013, para. 26). Papi is

adamant that global service learning programs must move young people from serving, to learning how to serve. “Like the legal intern delivering coffee and learning what it takes to be a good lawyer, their most significant impact in the role is not achieved in a short time, but rather in avoiding being too much of a distraction in the short-term and learning how to have a real impact in the long run” (Papi, 2013, para. 27).

Soulfulness in Global Service Learning

According to Gustafson and Daniels (2016), the mission statements of faith-based institutions are often interconnected with service and community engagement. For the purposes of this research study, the focus is on faith-based institutions within the Protestant Evangelical faith traditions. Within these traditions, the idea of serving and loving one’s neighbor stems from its Abrahamic roots in Judaism, that of loving God and loving neighbor, which is emphasized throughout all of both Old and New Testament scripture. Therefore, it stands to reason that many faith-based institutions, motivated by this value of loving neighbor, have the potential to be “effective in their work of serving local communities and preserving a global good precisely because of their faith-informed and motivated missions” (Gustafson and Daniels, 2016, p. 1).

However, for true effectiveness to be reached, the “how” of service must intentionally be investigated. A cautiousness must prevail in the implementation of service and support of one’s local and global neighbor, with a strong lens applied for how mutual and reciprocal benefit for both student and host community can be accomplished.

As Slimbach points out, many times it is difficult for faith-based students and service-learning practitioners

to reconcile the apparent contradiction between what the Bible teaches and what developmental wisdom tells us. Whereas the Bible consistently enjoins a “doing for” ethic in meeting the needs of persons and families (Psalm 82:3-4; I John 3:17; Titus 2:14;), the global development and community organizing literature consistently highlights the vulnerability of charity responses to various disabling effects as a result of the “law of unintended consequences” (n.d., para. 4).

Slimbach goes on to state that any participatory role that students seek to have in these contexts must be “rooted in a basic trust in the ability of people...to improve their [own] lives. Only then are we [global service learners] in a position to discover how our skills and knowledge might be utilized in side-by-side solidarity with our community hosts” (2010, pg. 23).

Therefore, the pursuit of soulfulness in global service learning has to do with pursuing opportunities in solidarity with community members, a solidarity that “supports a vision of community life where social, spiritual, environmental, and economic factors produce a life system that is socially bearable, economically equitable, and environmentally viable, as well as spiritually satisfying” (Slimbach, 2010, p. 198). It is rooted in the belief that any “healthy society depends on fundamental purposes and ultimate meanings-to turn members outward and promote the common good” (Slimbach, 2010, p. 198). Solidarity with the world within the Protestant faith tradition is founded in the example of the Incarnation of Jesus, an “act of crossing over into the human realm in

all of its frailties” (Meyers, T., 2010, pg. 219). It implies that like “Christ, the believer must have an active presence in the face of human need that expresses both inner transformation and a desire to make very explicit the attempt to be a disciple and to follow the model of Christ’s active intervention in the world” (Meyers, T., 2010, p. 222).

In conclusion, faith-based global service-learning programs have the opportunity to assist a rising generation of Christian internationalists, to intellectually and experientially prepare themselves for vocations dedicated to the interests of others. “Their capacity to see shalomic potential, rather than hopeless degradation” in the increasingly complex and expanding marginalized communities around the world can “enable them to catalyze new forms of advocacy and actions in fields as diverse as global health, environmental policy, church leadership, and public administration” (Slimbach, R., 2010, p.202).

Towards Ethical Global Service Learning

In the midst of the plethora of potential obstacles to effective global service learning, strong efforts are being made by professionals in the field concerned with the question of how to responsibly and ethically grow partnerships between educational institutions and communities. (“Global Learning, Cooperative Development, & Community-University Partnership”, 2016). These leaders in the field are seeking to answer the questions of whether it is possible for “outsiders to enter communities in a non-paternalistic mode, and to make positive contributions, without fostering dependency and other unintended consequences?” and if so...then “what type of student holds the greatest potential for contributing to community betterment?” (Slimbach, 2017, pg. 138). As was highlighted in the introduction, the globalsl.org website, is one tool created by a

group of global community engagement professionals to allow for ongoing sharing, building, questioning and learning which supports careful and conscientious community-university partnerships seeking to promote a more just and sustainable world. It is an online-platform that seeks to amass “evidence-based tools and peer-reviewed research to advance best practices in global learning, cooperative development, and community-university partnership” (“Global Learning, Cooperative Development, & Community-University Partnership”, 2016, para. 1).

Further, the Fair Trade Learning framework was developed to assess outcomes for all stakeholders involved with the intention to prioritize

reciprocity in relationships through cooperative, cross-cultural participation in learning, service, and civil society efforts. It focuses on the goals of economic equity, equal partnership, mutual learning, cooperative and positive social change, transparency, and sustainability. Fair Trade Learning explicitly engages the global civil society role of educational exchange in fostering a more just, equitable, and sustainable world.” (“Fair Trade Learning”, 2014, para. 3).

Many of the above elements are also highlighted in the International Partnership for Service Learning’s Principles of Good Practice. These principles convey that the best-designed and executed service-learning programs ensure:

- There is reciprocity between the community served and the university or college, and their relationship is built on mutual respect.
- The learning is rigorous, sound, and appropriate to the academic level of the students.

- The service is truly useful to the community. Experience has shown that the agency or community is best qualified to define what is useful.
- The time and quality of the service must be sufficient to offset the agency time spent in planning, supervising, and evaluating the program; otherwise the institution and student are exploiting the people they intend to assist.
- There is a clear connection between the studies and the service. The studies may focus on the general culture of those served or in relating subject matter and the service experience. Either pattern is effective.
- Students are encouraged to develop and demonstrate leadership skills, using their own initiative when appropriate, bearing in mind that they should listen to the community and be responsive to its values and needs.
- Opportunity for personal reflection on the meaning of the experience in relationship to the student's values and life decisions is built into the program in a structured way.
- Support services are provided. Students and the community are prepared for their service in which they will serve. Provision is made for their health care if it should be needed, and students are advised on issues of safety. Ongoing advising services are available (“Principles of Good Practice”, n.d.).

In regards to research available pertaining to ethics in global service learning within faith based institutions, Richard Slimbach, professor of Global Studies at Azusa Pacific University and founder of Global Learning Term, seems to be leading the charge

in this area. He has published many articles and a book entitled “Becoming World Wise: a Guide to Global Learning” which offers both theoretical and practical approaches to pursuing soulful and sustainable study and service abroad.

Slimbach provides a comprehensive chart for administrators to utilize as they seek to design and implement effective and ethical global service learning opportunities in which their students can participate. This chart clearly outlines differences between programs that skew towards a charity based orientation and programs that emphasize characteristics that promote more sustainable development.

Charity <i>Service Providing</i>	Development <i>Capacity Building</i>
Focus on <i>student growth</i>	Focus on <i>community growth</i>
Change from the <i>top down</i> or <i>outside in</i> (external agencies)	Change from the <i>bottom up</i> (internal associations)
Power comes from <i>credentials</i>	Power comes from <i>relationships</i>
Community as <i>needs and deficiencies</i>	Community as <i>assets and abilities</i>
Focus on <i>individuals</i>	Focus on <i>community</i>
Residents viewed as <i>clients and beneficiaries</i>	Residents viewed as <i>citizens and partners</i>
Problems framed in terms of dysfunctional <i>persons or cultures</i>	Problems framed in terms of broken <i>systems</i>
Volunteers respond to <i>symptoms</i> (“hacking at branches”)	Volunteers respond to <i>root issues</i> (“striking at root”)
Mindset of <i>planning</i> and ‘<i>doing for</i>’	Mindset of <i>participating</i> and ‘<i>doing with</i>’
Interventions emphasize <i>projects</i>	Interventions emphasize <i>people</i>
Services improve conditions: “feed a man a fish”	Services strengthen community capacity: “teach a man to fish”
Assessment based on <i>inputs</i> (service)	Assessment based on <i>impacts</i> (change)
Entry point	Ending point

Table 1: Charity vs. Development

(Slimbach, n.d. para. 5).

Lastly, it is important to realize that “all design decisions carry a trajectory: they intervene in the lives of students and communities toward one set of outcomes, and away from others” (Slimbach, n.d. para. 13). For instance, a full semester program that incorporates pre-field training, family stays, voluntary service placements, community-based language learning, and participatory research experiences will likely produce very different outcomes from a three-week program where students have only minimal involvement in the daily life of the host community.

Research Methodology

The research for this paper utilized both quantitative and qualitative methods. The initial research study was meant to focus on colleges and institutions within the Christian College Consortium. Out of the thirteen colleges within the Consortium, three of them chose to participate in the study. Since the project required at least five colleges participation, the study selection had to be widened to include colleges and institutions within the Council for Christian Colleges and Universities. From this, two universities elected to participate, which enabled the study group to be expanded to a total of five participant institutions.

Qualified administrators of five global service learning programs within the specified Christian colleges and universities were asked to complete an initial quantitative survey. Administrators ranged from Deans of overall global and experiential learning departments to Assistant Directors of local service-learning programs.

Three of the colleges gave permission for their names and programs to be shared within the study and are as follows:

- Human Needs and Global Resources, Wheaton College
- China Multi-Directional Exchange, Northwest University
- Center for Cross-Cultural Engagement, Malone University

The two other participating colleges asked to remain anonymous, and will be entitled College A and College B. College A's programs focus exclusively on local serving-learning opportunities within communities that surround its campus. College B's programs are all short-term non-credit service opportunities that take place through the university's department of mobilization.

Elements from Slimbach's "Program Design for the Common Good" were incorporated into the specific quantitative tool (Appendix A) utilized for this research project. "Program Design for the Common Good" (Appendix C) is a thoughtful planning rubric that integrates principles from the Fair Trade Learning framework for considering dimensions of programs that affect students, communities, and the public good. The survey provides an overall picture of where these particular universities are at in regards to balancing student and community outcomes. Each question has a focus on a specific area- economic equity, equal partnership, mutual learning, cooperative and positive social change, sustainability, or transparency. The administrators were asked to rate how well the specified program(s) they oversee satisfy the stated criteria by choosing: high, medium, low, or absent.

Phone interviews with these same administrators were conducted which provided an in-depth perspective for how this mutual benefit is being considered within the global

service-learning programs they facilitate. Participating administrators either chose to identify one specific global service-learning program to evaluate according to this framework (Appendix B), or offered feedback in regards to the service-learning programs offered as a whole within their particular institution.

Lastly, an informal interview was conducted with Dr. Richard Slimbach in the process of this research project. Slimbach has not only contributed in meaningful ways in the research realm of global service learning (as is seen from the many citations in this project), but has also designed and currently oversees Azusa Pacific University's Global Learning Term (GLT), a "self-directed, full-immersion learning experience that integrates community-based residence, study, service, and research within different "majority world" contexts" ("Global Learning Term, n.d., para. 2). The purpose of this interview was to obtain feedback from him in regards to what might still be missing in the overall research project after reading through an initial draft. He also shared valuable insights from GLT partner organizations in regards to how student participants have made significant and positive contributions within host communities.

Presentation of Data

Data collected from participant institutions responses to surveys and interview questions is presented below. Information was organized around six different themes connected with the balance of student and host community outcomes according to the Fair Trade Learning Framework. The six themes evaluated were the following: equal partnership, mutual learning, cooperative and positive social change, economic equity, sustainability, and transparency.

Equal Partnership

The concept of equal partnership conveys the idea that stakeholders, including several and diverse community members, agree on long-term mutuality of goals and aspirations in terms of community impact and student learning. It can also include the idea that community members have leadership roles in designing, implementing and overseeing the specified service-learning project throughout its duration.

Equal Partnership	High	Medium	Low	Absent
1. Stakeholders, including several and diverse community members, agree on long-term mutuality of goals and aspirations	75%	25%		
2. Community members have clear teaching and leadership roles as well as clear roles in driving research direction, process, and publication, with fair authorship rights		100%		
3. In terms of community impact, reasons for the partnership are understood and embraced by multiple and diverse stakeholders.	75%	25%		
4. In terms of student learning, reasons for the partnership are understood and embraced by multiple and diverse stakeholders.	75%	25%		
5. Stakeholders know whom to communicate with about what, through what channels, at all times	75%	25%		

Table 2: Equal Partnership-Questions 1-5

The results from this portion of the survey suggest the participating higher education institutions perceive that there is clear communication, joint ownership and collaboration in regards to the goals and processes involved in the GSL projects. However, there doesn't seem to be as much clarity in regards to the particular leadership roles that community members themselves hold in the projects being facilitated.

To identify how equal partnership is being pursued in the GSL programs being facilitated, participating institutions were asked in the interviews how student and community outcomes complement each other and are prioritized within each of the programs being evaluated. At Wheaton, the selection of the internship placement sites occurs in consultation with the partner organizations in the host communities. The interns' majors are taken into consideration as well as the particular focus of the partner

organization's involvement in the community. Many of the intern placements have a focus on community health, agricultural sustainability, and educational enrichment. After the student has been placed and becomes situated in the service-learning site, a field course independent study is developed out of ongoing conversations with the partner organization and the student. Some of the student course assignments during the field practicum are directed towards eliciting perspectives from host families, organizations, and other community leaders in the community to encourage mutual learning. Lastly, at the end of each student's field practicum, the HNGR office solicits feedback from the host organization about the specific student's involvement and impact in the community, so that the partnership can be improved upon and continues to be productive and beneficial for all parties involved.

Malone University relies on the partner organization to assess how a service learning initiative could add value to particular current issues within the community. Trips are not planned unless a need is identified that the students are able to meet. Often, the particular degree that students are pursuing is taken into consideration, as in the case of nursing students assisting in a community run hospital partnership in Guatemala. Malone's Director of Cross Cultural Engagement conveys that development of trust and ongoing dialogue is one of the most important elements in establishing equal partnerships between partner organizations and higher education institutions. There must be flexibility and leeway for both partners to evaluate what type of student involvement is most beneficial and helpful in supporting the host organization's goals and ongoing work on the ground.

Northwest has a unique and ongoing partnership with an international preparatory school in the Shandong province in China. Students majoring in Education from Northwest are given the opportunity to learn from teaching experts at this acclaimed research institution, while at the same time contributing as student teachers to the ongoing learning of Chinese high school students enrolled at the school. Because of the large number of Chinese immigrant students living in Washington State, this experience gives them an edge when they are seeking employment within the education field around the Washington area. Further, the Chinese students at the international school are given the opportunity to interact with American students as a preparation for their own abroad experiences at Northwest in the near future.

College A works with the International Mission Board to determine partnerships with local organizations. They establish contact with a long-term national or American staff member who is familiar with the needs in the community and who then connects them to a group of locals involved in a specific project. For example, within a specific village in China, community residents worked with long-term workers to come up with a sanitation plan. As they developed a process for building latrines, the students were then able to partner with them in the implementation. Sometimes, the work is purposely not finished by the time the students leave, so that the village residents continue to take ownership of the completion of project.

Because the nature of the community service learning is at the local level, College B staff members are able to meet face to face with community leaders and organizations to initiate and sustain ongoing partnerships between the school and the community. At the beginning of any partnership College B pursues, realistic expectations are

communicated to the partnership organization for how students will be able to come alongside and be involved in community projects. Further, College B staff members and community partners participate in monthly partnership advisory committee meetings together once a month. This enables all stakeholders to discuss what is going well and what needs improving within the service-learning projects. It also provides a consistent format for all parties to gather and address specific challenges together, and to measure how community and students are equally benefitting through the projects. Although student outcomes may be necessary as one motivation for College B faculty to consider pursuing a service learning aspect in their specified course, priority is given to how student involvement can be a true benefit to the community.

Mutual Learning

The concept of mutual learning conveys that there is deliberate design involved in project planning and implementation that encourages intercultural learning as both student participants and community partners interact with one another. This includes preparation that enables student participants to “acquire a working knowledge of local language with appropriate body language and etiquette, global political economy, the host country’s political history, current events, group customs and household patterns, ethnographic skills, service ethics, and research methods.” (“Fair Trade Learning, 2014, para. 26). It also suggests that there are learning opportunities for members from the receiving communities and scholarships available for multidirectional exchange.

Mutual Learning	High	Medium	Low	Absent
6. Students' same-age-peers from the community have financially underwritten opportunities to participate in programming (accredited)		50%	25%	25%
7. For all interested community members and students, there is carefully selected text and facilitated discussion support learning about responsible engagement, cross-cultural cooperation, and growth in global community before, during, and after community-campus engagements.	25%	50%	25%	
8. The program places learners in living situations (like local families) where they can cultivate empathetic bonds with host nationals of the majority ethno-class.	75%		25%	
9. The field support system includes "mentor-advisors" drawn from the host community (e.g. host family heads, service supervisors, language coaches, and research guides)	75%	25%		

Table 3: Mutual Learning-Questions 6-9

In the area of mutual learning, the survey results convey that there is not as much planning involved to include measures for students from the host community to participate in equivalent service learning programming. What this could mean is that scholarship money is not specifically set aside with the overall GSL budget to provide for students in host communities to participate in a service-learning experience of their own, potentially in the U.S. or in another country or part of the country in which they reside. However, the results do point to the idea that mutual learning is taking place in a more informal manner, namely through the time spent together in the home stays and in other relationship building opportunities. Mentor advisors seem to be utilized within the community, as a way of passing knowledge from the host "expert" to the student learners. In the interview, participants were asked how students were being prepared ahead of time to enter the host community with a learner-servant mindset. This kind of mindset is focused on such things as "empathy, initiative, flexibility, humility, sincerity, gentleness, and seeking justice" ("Global Studies Major, n.d., para. 3). The assumption is that when students enter into cultural contexts with this type of mindset, there are more

opportunities for both students and host communities to engage in mutual learning from one another.

Some of the ways that the HNGR programs seeks to facilitate this type of mindset with their student participants is through their involvement in a series of courses which take place before their internship placement. Students take a total of 16 hours of core courses focusing on poverty, justice and transformation, biculturalism, field research methods and intercultural orientation, and either economic growth and development, third world politics or social change. There are also opportunities for students to “practice” what they are learning before they go overseas through involvement in weekly tutoring sessions with local immigrant families seeking to learn English and acculturate in the United States.

At Malone, the learner-servant mindset is communicated from the outset as service learning opportunities are advertised, utilizing terminology in the marketing phase that convey ideas of humility and an appropriate understanding of the role the students will play in supporting the overall mission of the partner organization. During the orientation phase, the use of reflective questions, addressing of student expectations and interviews of individual students all contribute to encouraging the posture and mindset students need to have as servant-learners. Lastly, a two-credit course is required for all participating students, designed to assist students in growing in cultural competency and intelligence, and providing a standard base level of knowledge upon which to build.

Although the service-learning trip that Northwest offers for its education students is only two weeks in length, the preparation involves a full year process with student

participation in a one credit, 30-hour course. Students read a book about interpreting Chinese culture within the academic context that enables them to prepare effective lessons plans for Chinese students. They also have the opportunity to learn skills that incorporate such things as how to communicate with their host families (basic words and phrases), how to use chopsticks, giving toasts in Chinese etc....

College A provides 75 hours of small and large group pre-departure training for all project teams involved in global service-learning experiences. An emphasis is placed on teaching students how to be mindful and respectful of cultural differences as students interact with community members in the varied locations. Much effort is given to creating processes that are effective to ensure (as much as possible) that the students are indeed helping and not doing harm, as well as being good representatives within their host communities.

At College B, orientations are given for all students involved in service learning courses each semester. Some of the items of focus in these orientations have to do with logistics, safety, and the pedagogy of service learning itself. However, a good portion of the time (both before and during the service-learning experience) is spent helping students understand the concept of structural inequalities and historical marginalization that has taken place within the specified communities of service. The hope is that students would learn to see that many times “challenges” in communities have less to do with individual negative choices, but rather tend to have their roots in structural inequalities (i.e. seeing how public policy can have a negative impact on specific communities).

While none of the participating institutions have scholarships available for host community participants to utilize, Northwest shared that many of the Chinese students at the international school pursue abroad experiences at Northwest with the specified multidirectional exchange that is set up between the two schools. It is also assumed that the Chinese students gain new skills and knowledge in the classroom from the learning they receive from the Northwest student teachers involved in the service-learning program.

Cooperative and Positive Social Change

Cooperative and positive social change suggests that there should be community voice and direction involved at every step in the global service-learning process. In other words, “community-based efforts should be community driven... and community engagement, learning, program design, and budgeting should all include significant community direction, feedback, and opportunities for iterative improvements” (Hartman, 2013, para.8). It also includes the concepts that vulnerable populations are protected and relevant training for all individuals involved in the partnership is provided (Hartman, 2015).

Cooperative and Positive Social Change	High	Medium	Low	Absent
10. Vulnerable populations, such as children, are clearly protected through appropriate safeguards and relevant training for all individuals involved in the partnership.	75%	25%		
11. Recruitment and any other outreach materials serve an educative function, shaping expectations for ethical engagement	75%	25%		
12. Programs move beyond the classroom in arranging relevant content, contexts, and pedagogical process for investigating significant local problems—ill health, failing schools, human rights abuses, etc.—related to students’ major fields.	100%			
13. Programs seeks breadth from depth by embedding learners in local social structures (e.g. host families, service organizations, universities) where they burst the foreigner “bubble” and create a basic social support structure with host nationals.	100%			
14. Programs offer pre- or-in-field training that equips learners with the basis conceptual and experiential ‘tools’ to optimize field learning. The program expects students to acquire a working knowledge of local language with appropriate body language and etiquette, global political economy, the host country’s political history, current events, group customs and household patterns, ethnographic skills, service ethics, and research methods.	75%	25%		

Table 4: Cooperative and Positive Social Change-Questions 10-14

On the part of the higher education institutions, the sense of cooperative and positive change taking place in the GSL projects is quite positive, with most of the survey results being in the high category. In fact, the two questions receiving 100 percent responses in the high range focus on ideas of students being involved in coming alongside host communities to address pertinent local issues taking place, and that students are being prepared adequately with the tools needed to provide a positive contribution.

Part of how cooperative and positive social change is pursued within GSL has to do with the extent that the host community determines how the students may assist in local community development projects. In the interviews, this sense of host involvement and discretion in the how and where students could be involved was evaluated.

For intern placement in Wheaton's HNGR program, the partner organization and HNGR staff members consult together to determine the best fit between the student's educational major and skills with the issues seeking to be addressed in the community. For example, a student pursuing a major in environmental studies might be placed with a partner organization focused on a community project pertaining to water testing.

Some of the ways that Malone students have been able to contribute to this particular aspect of ethical global service learning has been to help expand the partner organization's outreach efforts in specific areas. For instance, if a partner organization is facilitating ongoing English classes within the community, the service-learning group from Malone can be utilized as a point of attraction by facilitating a youth group American food night and thereby enable increased community interest.

Through the partnership that exists between Northwest (NW) and the International School in China, the teacher coordinator in China will decide which classes to assign the Northwest teachers. He will also work in close conjunction with a NW staff member to determine other enrichment activities for students to be involved in that contribute to the overall school's goals. An example of this would be for NW students to organize a study abroad question and answer workshop for the Chinese students in the school who are considering study abroad in the near future.

Partner organizations connected with College A complete a form to convey the type of involvement that would be helpful for students to be involved in. If the assistance needed has to do with health care, College A will gather a group of nursing students to participate. Matching ministry opportunities with gifts and passions could also look like

music faculty leading music students to perform in various public venues in Japan or behavioral science students doing ethnography in a village in the Middle East.

At College B, partner organizations also share how they desire specific assistance, and from this feedback, the College B staff members will work with faculty to determine a course/class that would be most beneficial to assist in this. At the current time, students in website development courses are assisting local community organizations with the creation or updating of their organization's website. This is a mutually beneficial opportunity which helps current students learn how to work with real clients and enables non-profit organizations to save money on costly website development.

From the informal interview conducted with Richard Slimbach, partner organizations that have collaborated with the Global Learning Term (GLT) facilitated by Azusa Pacific University have expressed that some of the most significant contributions GLT students have made during their time within the host community have not necessarily occurred around the service work the students have been involved with, but more through the participatory research they have sought to facilitate with partner organizations and community members.

The role of being "information gatherers" for partner organizations while they are on site has been seen as the most valuable way students have contributed within the specific host community placements. In collaboration with consistent, online mentoring from a faculty advisor, students in Global Learning Term have been able to complete organizational profiles as well as designed evaluation systems for partner organizations, which have proved invaluable to host partners who have very little time to develop tools such as these which assist in promoting overall program effectiveness.

Economic Equity

Economic equity refers to the concept that global service-learning programs aim to maximize the economic benefits to local residents and community organizations. This could look like utilizing host families for lodging, patronizing local eateries and vendors, taking public transportation, and hiring local guides and national staff for excursions and class lectures.

Economic Equity	High	Medium	Low	Absent
15. Economic impact of the partnership is deliberately distributed among multiple stakeholders (such as community organization buildings where classroom space is secured, local restaurants that host students and community partners, and/or host families).	50%	50%		
16. Programs maximizes the economic benefits to local residents by having housing, food, transportation, and touring needs provided through indigenous sources (e.g. host families, local eateries and vendors, public forms of transportation, local guides and national staff)	75%	25%		

Table 5: Economic Equity-Questions 15-16

As the survey results convey, all of the participants believe that the global service-learning programs they facilitate, promote economic equity within the host communities they are involved. The interviews were able to shed some light into what specific means are being employed by participant institutions and host organizations to prioritize this, namely through the utilization of home stays or locally-run hostels.

Wheaton College's Human Needs and Global Resources (HNGR) program exclusively depends on home stays for both food and lodging. Its partner organizations will usually determine the cost with the host families ahead of time, and then the students will pay the families directly on a weekly or monthly basis. At Malone University, because of the changing nature of service-learning locations and programs, staff members work with the local contact to assist in determining whether it is most feasible to stay in

home stays, youth hostels or inexpensive hotels. In Northwest University's two-week service-learning programs, students live in home stays the majority of the time. However, because of the type of multidirectional exchange partnership they share with the international school in China, the home stays are unpaid. Host families see it as a way to "pay it forward" as they know that their son or daughter will need to be hosted when they attend Northwest for their own abroad experiences in the future. At College A, students stay in locally run hostels, which enable students to live at relatively the same economic level that residents do. In this way, the student participants are contributing to the local economy, while not becoming a burden to the community residents who may not have the resources to accommodate them. And lastly, because College B's service-learning programs take place at the local level, home stays are not utilized because students live on campus and travel back and forth to the community service sites.

In regards to other areas of economic equity, because of the longer term nature (six month field practicum) of the service learning program, Wheaton provides a stipend in the amount of \$1,000 to the partner organization to cover costs of ongoing advising and support that national staff provide to students during their sojourn in the community. Malone works intentionally with each program partner to determine an appropriate budget that covers student and specific project expenses. Although they did not provide specific examples of how this is put into practice, Malone staff members are careful not to create unhealthy economic dependencies between the institution and partner organizations, so that the institution does not come to be seen as a major funding source.

Sustainability

Placing a priority on sustainability refers to the concept that both global service learning administrators and partner organizations dialogue about the balance of environmental impacts and program benefits. “Together, partnership leaders must consider strategies for impact mediation, including supporting local environmental initiatives and/or opportunities for participants to travel to and from their program site “carbon neutral” (e.g. purchasing “passes” or “green tags”)” (Hartman, 2013, para. 11). The concept of sustainability also needs to take into account how the global service learning project will continue on when the students take leave of the location, as well as a plan and specified goals for longer term institution-community partnership which supports “native capability over a continuous period of time” (Hartman, 2013, para.11).

Sustainability	High	Medium	Low	Absent
17. The program “gives back” to the community by involving students as service-learners, interns, and researchers in locally accountable organizations. Students learn from, contribute skills or knowledge to, and otherwise support “native capability” through community improvement actions over a continuous period of time	75%	25%		
18. The program provides opportunities for participants to travel to and from their program site “carbon neutral” (e.g. by purchasing “passes” or “green tags”)		25%		75%
19. Stakeholders understand the nature of partnership commitments, including whether the partnership is ongoing or time-bound and under what conditions or processes it might end	75%	25%		

Table 6: Sustainability-Questions 17-19

The principle of sustainability seems to be thought of by the participating institutions mainly in conjunction to whether the project is going to be able to continue on when the students leave, as well as whether the project is actively contributing towards supporting host community empowerment and capability to address the local issues surrounding them.

Only one of the participating service-learning programs at the current time employs flight surcharges to offset the carbon emissions of airline flights. This might be something for global service learning programs to take into consideration as airplane travel currently accounts for “about 13 percent of total transportation-sector emissions of carbon dioxide” and that “a single trip from Toronto to Tokyo, for instance, produces over one ton of carbon dioxide *per passenger*”(Slimbach, 2010, p. 90).

The Dean of the Center for Global and Experiential Learning at Wheaton College shared that while HNGR interns do need to have access to adequate potable water and food sources, for the most part, the program encourages students to adjust to local norms. This may mean that they live with a “middle” income family, rather than a family living in a slum. However, the norm in this specific instance, may involve cold bucket showers and no access to air conditioning. This adjustment on the part of the students adheres to the value of environmental sustainability that the HNGR program seeks to prioritize. In regards to the overall sustainability of the projects interns are involved in, results of the independent studies are always sent back to the organization once the project is completed, so that the organization will be able to use these results to further expand and strengthen their work in the community.

In preparation for student involvement in Malone service-learning programs, concepts of simplicity in lifestyle are discussed as it relates to the standard of living in the specific countries where the students are involved. Helping students to be cognizant of how they come across to individuals in other countries is also a focus of the preparatory time. Once again, for Malone, this starts with the marketing of the program, so that students know what they are getting into, culture shock is minimized, and respect and

honor for the particular culture's standards is conveyed through students' actions. Malone also seeks to have its students tie into longer-term projects the organization is involved with to support project sustainability. As well, there is ongoing evaluation and assessment between the institution and host organizations to determine where partnership is still beneficial for both sides. One of the most important ways these service-learning teams support the continuance of community projects is through long-term relationship building. The students seek to not only be an initial encouragement to the national workers while they are on-site, but to continue in these relationships (albeit long distance), so that the long term staff members feel valued and motivated as they experience the support of others around the world on a consistent basis.

As a way of not causing an undue burden on the volunteer host families involved, Northwest student participants do not spend the entire two-week period living with them. As well, they eat all of their meals at the school site. The international school at Northwest is meant to be a long-term partnership. The international school is set up to host students on an ongoing basis, and Northwest seeks to receive new Chinese students from the international school on their campuses each semester.

In all College A global service-learning orientations, priority is given towards assisting students in setting low expectations for things such as accommodations, transportation and water usage while they are abroad. For example, they are informed that they may not be showering every day and if they do get to, it may be with cold water and from a bucket. Further, College A staff members and partner organizations seek to instill a sense of local ownership in projects by making sure that students are seen by

community residents as coming alongside, rather than “running the show”. The previous example of the latrine building in rural China exemplifies this.

One of the longest standing partnerships College B has is with a community based adult education center, which has endured for over 16 years. Each semester, new students are involved in assisting with center activities and programs. However, College B is confident that in spite of this long standing partnership, that the education center would still be able to continue with its programs if College B had to step down from involvement, and that the partner organization is on good footing to recruit from other volunteer pools as needed.

Transparency

Transparency is necessary within global service learning that seeks to be ethical, especially in respect to economic relationships and transactions. “Students and hosts should be aware of how program funds are spent and why. Decision-making regarding program fund expenditures should be transparent. Lines of authority should be clear. Transparency should extend throughout GSL relationships, from the university to and through any providers and to the community.” (Hartman, 2013, para. 10).

Transparency	High	Medium	Low	Absent
20. All stakeholders have access to information regarding financial commitments and disbursements that support the partnership, along with opportunities to openly and critically discuss those commitments with the other stakeholders	50%	25%	25%	

Table 7: Transparency: Question 20

From the one question in the survey pertaining to transparency, it would seem that although there is transparency involved in the financial arrangements between the higher education institutions and host organizations, that this is an area that could potentially

receive a little more emphasis and priority. However, the answers from the interviews provide a little more clarity in regards to how transparency is maintained.

As was noted previously, Malone University emphasizes the need to develop strong, trusting and long-term relationships with its partner organizations. This trust enables a greater openness for discussions centered on how funds are being dispersed and utilized within the partnership. The budget for each service-learning trip is collaboratively determined by the Director of Cross Cultural Engagement at Malone and a partner organization staff partner. If greater transparency were needed at some point in the process, the hope would be that the strength of the relationships built would enable this issue to be resolved fairly easily.

Northwest maintains that there is sufficient transparency within the partnership they share with the International School in China. The Director of the program states that two thirds of the expenses go towards airfare, food and hotel. As was mentioned, most of the time, the students are housed with host families who do not charge the students for their stay since the partnership is built on a multidirectional exchange policy. The remaining one third of the expenses go towards the school's ongoing operating expenses.

In each partnership that College A becomes involved in, the host organization will complete and submit a budget to the College A staff members. Then, in order to receive reimbursement, the organizations will submit receipts with invoices for expenses such as hostels, public transportation and food. Further, trip leaders are given an advance for incidental expenditures that the group incurs, and are responsible for turning in an expense report as well as any extra funding not utilized upon conclusion of the trip.

Analysis of Data

“Under what conditions might global learning be sufficiently transformative, both for student-participants and for community-based organizations, to make a modest contribution to the common good?” (Slimbach, 2017, p.136). This research has sought to provide a glimpse into how the above question is being answered through the efforts of U.S. faith based higher education institutions involved in facilitating global service learning programs.

Slimbach conveys, “if we are to balance the benefits of world learning, we [need to] begin with some *vision* of an ultimate collective good” (Slimbach, 2017, p. 136). The Fair Trade Learning framework seeks to provide this vision and to serve as a base upon which to begin building ethical and effective global service learning programs that make an authentic contribution to the common good.

The key to this seems to be in the extent to which an institution allows the design of its programs to be intentionally influenced by these specific ethical principles. Some institutions may place heavy emphasis one or two of the principles, while others seek to utilize them all, but with less intensity. For instance, from the data collected, Wheaton College seems to prioritize the principle of economic equity. This is evidenced by its complete reliance on home stays and in providing an equitable stipend to the partner organization to cover the costs of extra student support and mentoring over the six-month sojourn. The program also has a very well developed arrangement of equal partnership, in that the host organization works closely with the student intern to determine a suitable service placement and independent study according to the student’s major of study that will provide benefit to ongoing projects taking place in the community. And, further,

because of the longer duration of the student internship, along with the other factors of its specific program design, it would make sense that there would be a greater potential for student contributions within the community to affect more long term cooperative and positive social change.

In juxtaposition to this, Northwest University places a much deeper emphasis on the principle of mutual learning in its partnership with the international school in China. In this case, both Northwest student teachers and the Chinese students have opportunities to participate in intercultural learning and multidirectional exchange both in China and in the United States.

It should be noted that because College B's programs are all local in nature, the ability to facilitate equal partnerships because of easier access to consistent communication and collaboration between the institution and the partner organization is a definite strength to be built upon and nurtured. It also facilitates potential ongoing student involvement in the community after the formal service learning semester is completed, which enables deeper relationship building to take place and longer-term community development goals to be met.

As was noted previously, only one of the institutions has implemented measures which take into consideration the environmental impact its programs have on the sustainability of the planet, in the sense that they do not participate in charging their students for carbon offsets according to the amount of CO₂ that is released in the air for one passenger's round trip travel. As climate change continues to become a major issue for communities around the world, the international education field as a whole needs to begin considering how to "balance the moral good of broadening our cultural horizons

and enjoying the planet's resources against the intrinsic rights of ecosystems and their associated life forms" (Slimbach, 2010, p. 90).

The latrine project that College A participated in with a rural community in China provides a wonderful example of the concept of project sustainability and equal partnership. From the outset of the project, the host community was involved in the design of the sanitation plan taking place. They developed the specific process, and the students then came alongside to partner with them in the implementation of the plan. The fact that the project was purposely left partially unfinished when the students left, enabled the residents to continue to take ownership for the completion of the project.

The participation of Malone staff members in ongoing evaluation and assessment with its partner institutions to determine how the partnership is still beneficial for both sides is an example of one practical way that equal partnership and thereby mutual benefit can be measured and prioritized.

Conclusions

This research study sought to explore the question of how faith-based universities are addressing the issue of ethics in the facilitation of global service learning, as it relates to mutual benefit for both the student participant and host community involved. As seen in the data above, one of the weaknesses of the study was the lack of information received in regards to the theme of transparency. Data was collected that conveyed how budgets were utilized and basic information shared between the partner organizations and universities. However, there was not as much information received which clarified how decision making regarding fund expenditures were being made, and how lines of authority were established in that decision making. A possible recommendation for these

and other global service-learning programs would be to prioritize open and critical discussions of financial commitments and disbursements with all stakeholders on a consistent basis.

The data also suggests that one of the strengths in the programs evaluated was the emphasis participating universities placed on providing substantial intercultural training for the students ahead of their time abroad or in the local community. Wheaton College prepares its students with 16 units of pre-requisite courses such as poverty, justice and transformation, biculturalism, field research methods and intercultural orientation, and either economic growth and development, third world politics or social change. Malone requires a two-credit course for all participating students, which supports students' growth in cultural competency and intelligence, and provides a standard base level of knowledge in these areas. In its orientation programs, College B seeks to challenge students to grow in their understandings of the concepts of structural inequalities and historical marginalization that may have taken place within the specified communities of service. Simonelli et al. (2004) argue that for long-term sustainable partnership development work to take place we need an "understanding [of] how the community or neighborhood fits into the larger power environment or political landscape" (p.55). The other institutions offer extensive orientation and training opportunities that prepare students with specific skills they will utilize while on the field, and assist students in developing a learning-servant mindset. This mindset when utilized effectively has the opportunity to encourage mutual learning between student participants and host communities because of its emphasis on developing students' skills in listening, empathy, and humility among others. Through all of this, authentic and sustainable community

development has the opportunity to “grow in degrees as a result of trust relationships, expertise, and hard, sustained work” (Slimbach, 2017, p. 128).

If we want to truly assist our young people in pursuing opportunities to participate in transformational social change, they must first learn how to serve. “Learning service, that is, understanding the different possible meanings of the word so that one can learn and reflect on how to truly be of service to community members, is challenging and requires an intentional curriculum that engages students in community relationships and critical reflection” (McMillan & Stanton, 2014, p. 64). They must attain such tools as humility, respect for differences, keen listening and observation skills, and a growing perception of the complexity of social issues. These and other essential ingredients enable an “outsider” to grow in competence and character, slowly earning the trust to walk alongside community members in solidarity towards pursuing soulful and sustainable community transformation together. Community engagement is truly an art form. Yet, when undertaken well, it enables

education and empowerment to flow in two directions: from world learners to local residents and from local residents to world learners. Community members are regarded as “first among equals” in the development process and local households and grassroots organizations give real-world relevance to students’ academic study. They also allow students to measure their character and competence against the realities of a wider social and cultural reality. When global learners are in right relationship with community stakeholders, both parties are positioned to be both givers and receivers (Slimbach, 2017, p. 149).

Along with preparing students effectively, it is of utmost importance for global service-learning programs to seek practical ways to promote the ethical principles that underlie the Fair Trade Learning framework. While it might not be feasible for organizations to prioritize each of these principles in equal measure, the opportunity for programs to be more heavily influenced by one or more of these depending on what is realistic and manageable, contributes in a unique way to a more effective balancing of student and community outcomes.

Lastly, as was mentioned in the interview with Slimbach, the organizational profiles and evaluation systems that GLT student participants have been able to design during their learning term abroad have been of great benefit to host organizations. These tools enable the organizations to 1) have a new set of eyes looking at what the organization is doing which provides insight into blind spots and weaknesses and 2) gain access to a practical evaluative system that can be put to use to enhance effectiveness in program goals. Therefore, the concept of global research as the service_students are involved with during the their sojourn in the host community, provides an interesting and innovative method for faith based institutions to consider in the ongoing design process of their global service-learning programs.

Suggestions for Future Research

This research project specifically examined the concept of mutual benefit for student participants and host communities from the perspective of specific faith based higher education institutions. To gain a fuller sense of whether this mutual benefit is truly taking place, it would be necessary to interview partner organizations and community members and hear their point of view on this also.

In this regard, possible research questions on how to evaluate this in the future might ask partner organizations:

- What positive contributions have student participants been able to provide in the context of current community development projects, without fostering dependency and other unintended consequences?
- What types of ways could student participants best contribute to your organization's efforts in addressing community and social issues?
- What type of student holds the greatest potential for contributing to community development?
- How do your partnerships contribute to equal partnership, economic equity, cooperative and positive social change, sustainability and transparency?

Lastly, further research could also include a larger sub-set of faith-based institutions including those from Jewish, Muslim and other religious backgrounds within the United States, since this research was based on only five institutions exclusively from Protestant Evangelical traditions. Research could identify both similarities and differences in the ways they seek to engage their students in ethical global-service learning and community engagement work.

Whatever takes place in the realm of research and experiential learning within the dynamic area of global service learning in the future, this researcher's hope would be that it would continue to draw each of its participants closer together in a greater depth of understanding that we are all "caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. I can never

be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be...This is the inter-related structure of reality” (King, M.L., 1968, para. 11). It is my strong belief that the human race is one family that needs each of its members to contribute its unique strengths towards the betterment of the whole.

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Appendices

Appendix A: Survey

Quantitative surveys have been given to administrators of specified undergraduate global service learning programs. This survey is a compilation of questions from Richard Slimbach’s article “Program Design for the Common Good” and the Fair Trade Learning Framework’s questions for Partnership Stakeholders.

Instructions: The following questions suggest a framework for global learning that serves the common good—that is, balances student and community outcomes. Each question has a focus on a specific area- economic equity, equal partnership, mutual learning, cooperative and positive social change, transparency, or sustainability. Please evaluate current global service learning programs in which you provide a supervisory role. As each component is discussed, rate how well that program satisfies the stated criteria: high, medium, low, or absent.

Equal Partnership

1. Stakeholders, including several and diverse community members, agree on long-term mutuality of goals and aspirations
2. Community members have clear teaching and leadership roles as well as clear roles in driving research direction, process, and publication, with fair authorship rights.
3. In terms of community impact, reasons for the partnership are understood and embraced by multiple and diverse stakeholders.
4. In terms of student learning, reasons for the partnership understood and embraced by multiple and diverse stakeholders.
5. Stakeholders know whom to communicate with about what, through what channels, at all times

Mutual Learning

6. Students’ same-age-peers from the community have financially underwritten opportunities to participate in programming (in an accredited way)
7. For all interested community members and students, there is carefully selected text and facilitated discussion support learning about responsible engagement, cross-cultural cooperation, and growth in global community before, during, and after community-campus engagements.
8. The program places learners in living situations (like local families) where they can cultivate empathetic bonds with host nationals of the majority ethno-class.
9. The field support system includes “mentor-advisors” drawn from the host community (e.g. host family heads, service supervisors, language coaches, and research guides).

Cooperative and Positive Social Change

10. Vulnerable populations, such as children, are clearly protected through appropriate safeguards and relevant training for all individuals involved in the partnership.
11. Recruitment and any other outreach materials serve an educative function, shaping expectations for ethical engagement
12. Programs move beyond the classroom in arranging relevant content, contexts, and pedagogical process for investigating significant local problems—ill health, failing schools, human rights abuses, etc.—related to students’ major fields.
13. Programs seeks breadth from depth by embedding learners in local social structures (e.g. host families, service organizations, universities) where they burst the foreigner “bubble” and create a basic social support structure with host nationals.
14. Programs offer pre- or-in-field training that equips learners with the basis conceptual and experiential ‘tools’ to optimize field learning. The program expects students to acquire a working knowledge of local language with appropriate body language and etiquette, global political economy, the host country’s political history, current events, group customs and household patterns, ethnographic skills, service ethics, and research methods.

Economic Equity

15. Economic impact of the partnership is deliberately distributed among multiple stakeholders (such as community organization buildings where classroom space is secured, local restaurants that host students and community partners, and/or host families working with overnight programs)
16. Programs maximizes the economic benefits to local residents by having housing, food, transportation, and touring needs provided through indigenous sources (e.g. host families, local eateries and vendors, public forms of transportation, local guides and national staff)

Sustainability

17. The program “gives back” to the community by involving students as service-learners, interns, and researchers in locally accountable organizations. Students learn from, contribute skills or knowledge to, and otherwise support “native capability” through community improvement actions over a continuous period of time
18. The program provides opportunities for participants to travel to and from their program site “carbon neutral” (e.g. by purchasing “passes” or “green tags”)
19. Stakeholders understand the nature of partnership commitments, including whether the partnership is ongoing or time-bound and under what conditions/processes it might end

Transparency

20. All stakeholders have access to information regarding financial commitments and disbursements that support the partnership, along with opportunities to openly and critically discuss those commitments with the other stakeholders

Appendix B: Interview Data

Qualitative interviews of administrators of undergraduate global service learning programs within the five selected colleges and universities. Questions focus on goals of economic equity, equal partnership, mutual learning, cooperative and positive social change, transparency, and sustainability:

- Name of Participant:
- Title:
- Length of time in current position:
- Length of time in
- Global Service Learning Programs:
- What is the average length of student participants' involvement in the institution's service learning programs?
- How are students being prepared ahead of time to enter host community with a learner-servant mindset? (**mutual learning**)
- How do student and community outcomes complement each other and how are they prioritized within program? (**mutual learning and equal partnership**)
- Describe type of partnerships universities have developed with locally managed, grassroots organizations. (**equal partnership**)
- To what extent, does the host community determine how students may assist in local community development projects? (**cooperative and positive social change**)
- How are specified global service learning programs promoting economic equity? (e.g. students living in home stays and paying host families directly, patronizing locally owned businesses). (**economic equity**)
- How is sustainability prioritized within specified global service learning programs? (e.g. flight surcharge to offset carbon emissions, participants adjusting level of water and power consumption toward local standard) (**sustainability**)
- What is the plan for continuance of project when students leave? (**sustainability**)

Appendix C: Program Design for the Common Good

Program Feature	High	Med.	Low	Absent
1. <i>Primary purpose.</i> The program instills an ethical vision of human flourishing that encompasses personal decisions about where to live, how to live and learn, whom to befriend, why to learn language, what to eat and buy, and where to volunteer and conduct research.				
2. <i>Destination.</i> The program inserts learners into community settings—domestic and international—that significantly contrast “home” in terms of language, cultural patterns, racial character, and economic conditions.				
3. <i>Duration.</i> Assuming a high degree of social and cultural immersion (see below), the program is long enough for learners to (a) acquire basic language and culture skills, (b) build sustaining relationships with local residents, (c) unsettle some core assumptions and values of their home culture, and (d) begin internalizing new perspectives.				
4. <i>Size of group.</i> The program guards against creating a separate and self-sustaining social structure (mobile ghetto) by distributing group members within the local community (e.g. limiting each host family and service placement to only one student).				
5. <i>Diversity of group.</i> The program attracts a diverse student population (gender, race, social class, and academic major) to enable contrasting interpretations of common field experience.				
6. <i>Learner preparation:</i> The program offers pre- or-in-field training that equips learners with the basis conceptual and experiential ‘tools’ to optimize field learning. The program expects students to acquire a working knowledge of global political economy, the host country’s political history, current events, group customs and household patterns, ethnographic skills, service ethics, and research methods.				
7. <i>“Footprint” reduction.</i> The program provides opportunities for participants to travel to and from their program site “carbon neutral” (e.g. by purchasing “passes” or “green tags”).				
8. <i>Local sourcing.</i> The program maximizes the economic benefits to local residents by having housing, food, transportation, and touring needs provided through indigenous sources (e.g. host families, local eateries and vendors, public forms of transportation, local guides and national staff).				
9. <i>Housing.</i> The program places learners in living situations (like local families) where they can cultivate empathetic bonds with host nationals of the majority ethno-class, and reduce water and power consumption toward the local standard.				

<p>10. <i>Language learning.</i> The program equips learners to communicate in and outside the classroom in the local language with appropriate body language and etiquette.</p>				
<p>11. <i>Community immersion.</i> The program seeks breadth from depth by embedding learners in local social structures (e.g. host families, service organizations, universities) where they burst the foreigner “bubble” and create a basic social support structure with host nationals.</p>				
<p>12. <i>Content, contexts & process.</i> The program moves beyond the classroom in arranging relevant content, contexts, and pedagogical process for investigating significant local problems—ill health, failing schools, human rights abuses, etc.—related to students’ major fields.</p>				
<p>13. <i>Instruction & mentoring.</i> The program provides the necessary external facilitation and supervision to keep students focused, active, and reflective in their learning. The field support system includes “mentor-advisors” drawn from the host community (e.g. host family heads, service supervisors, language coaches, and research guides).</p>				
<p>14. <i>Self-direction.</i> The program encourages learners to experiment, improvise, and actively build up knowledge by adopting new social roles (e.g. guests of local families, volunteers in grassroots organizations), and sharing responsibility for deciding <i>where</i> they will learn and serve, <i>with whom</i>, and <i>how</i> (selection of academic materials and methods).</p>				
<p>15. <i>Organization building.</i> The program “gives back” to the community by involving students as service-learners, interns, and researchers in locally accountable organizations. Students learn from, contribute skills or knowledge to, and otherwise support “native capability” through community improvement actions over a continuous period of time.</p>				
<p>16. <i>Sociocultural & disciplinary analysis.</i> The program creates spaces for students to systematically process (make sense of) their primary experiences in two areas: (a) <i>sociocultural differences</i> (home culture-host culture contrasts in habits, values, institutions, and systems), and (b) <i>discipline-specific issues</i> (i.e. how and why various social, economic, political, and environmental problems manifest).</p>				
<p>17. <i>Return & response.</i> The program facilitates a return process whereby learners disengage from their former mental state and lifestyle in order to explore new possible selves as a basis for reconstructing alternative responses to the world beyond, both on campus and in the local community.</p>				