LOOKING WITHIN WHILE WORKING ABROAD: EXPERIENCES FROM AN IHP TRUSTEES FELLOW IN THE FIELD

Caitlyn Clark
SIT Graduate Institute

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LOOKING WITHIN WHILE WORKING ABROAD:
EXPERIENCES FROM AN IHP TRUSTEES FELLOW IN THE FIELD

Caitlyn Clark
PIM 73

Training Course-Linked Capstone: *Training and Design for Experiential Learning, Training for Social Action, Training of Trainers*

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

May 22, 2017

Advisor: Ryland White
LOOKING WITHIN WHILE WORKING ABROAD

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ABSTRACT

International travel has the potential to be a life-changing and transformative experience. Those who travel, work, or study abroad are likely to learn about themselves and their place within the greater global community. Studying abroad, in particular, can foster this by introducing new experiences, creating opportunities for meaningful self-reflection, and encouraging the application of new ideas, whereby students develop a sense of agency and capacity for change. Study abroad practitioners have the responsibility to aid in this process of discovery, by supporting students’ emotional and physical well-being while encouraging them to embrace discomfort and disruptive experiences. For educators committed to experiential learning, we must engage in the process, as well – applying theories to our practice, reflecting on the outcome, and making necessary adaptations. The purpose of this capstone is to reflect on my journey as a study abroad practitioner, deepening my practice in experiential learning and social justice pedagogy. I offer personal reflections, training designs, strategies for facilitation, and lessons from the field during my time as a Trustees Fellow for The International Honors Program (IHP). My previous experiences in training, travel, and education will also be discussed, as they have shaped my philosophical approach to social justice pedagogy. Situating these experiences within theoretical foundations from coursework at SIT Graduate Institute will illustrate the interplay between theory and practice. This project aims to make a contribution to other practitioners implementing social justice frameworks within the field of study abroad education.
Terminology

The School for International Training (SIT)
Reflective Practitioner Phase (RPP)
The International Honors Program (IHP)
IHP Climate Change: The Politics of Food, Water, and Energy
Power, Privilege, and Positionality (PPP)

IHP Participants

Participants

The participants I worked with on IHP Climate Change were undergraduate college students attending institutions in the United States, primarily in their Junior year; some students were Sophomores and Seniors. They came from different U.S. states, with a majority on the East and West coasts. Most of these students identified as White/Caucasian and female. Their majors ranged from Environmental Science and Environmental Studies to Economics and International Politics. Very few majors were completely unrelated to the content of the program.

The Traveling Team

Trustees Fellow – The Trustees Fellow is a staff member who travels with students on their IHP study abroad program. The Fellow is primarily responsible for the safety and well-being of students while they are abroad. The Fellow is also responsible for designing and facilitating Community Building sessions to foster a sense of inclusivity and support. The Fellow works with students as a community and individually as a First Responder, mentor, and academic support, among other roles.

Traveling Faculty – The Traveling Faculty is a professor who travels with the students throughout the entire semester. The Traveling Faculty teaches two of the four courses. For the IHP Climate Change program, those courses are *The Political Economy of...*
Climate Change and Research Methods. The other courses, Science and Policy of Climate Change and Comparative Issues in Food, Water and Energy are taught by in-country staff. The Fellow collaborates with the Traveling Faculty on debriefs and academic syntheses, and assists in other areas of academics, as well.

The In-Country Team

Launch Coordinator – The Launch Coordinator is responsible for the program content during the Launch, the two weeks at the start of the semester. For the IHP Climate Change program, the Launch is in San Francisco, CA. The Launch Coordinator organizes guest lectures, site visits, food, housing, and travel for students and staff.

Country Coordinator – The Country Coordinator is responsible for every aspect of the student and staff experience in the foreign country, from finding homestays for students and housing for staff, to organizing site visits and hiring guest lecturers. For IHP Climate Change, there was a Country Coordinator for each of these three countries: Vietnam, Morocco, and Bolivia.

Support Staff

Program Director (PD) – The Program Director is the academic director and also oversees student behavior. The Fellow may coordinate with the PD on aspects of the program during Launch, mid-semester check-ins, and during the Final Retreat. On IHP Climate Change, the PD and Fellow collaborate on Re-Entry sessions for students.
INTRODUCTION

“I am not free while any woman is unfree, even when her shackles are very different from my own.”
Audre Lorde

In the summer of 2006 I traveled to Cuba without a license to challenge the travel ban and economic blockade imposed by the U.S. government almost 50 years prior. I went with 100 people, the majority being from the United States, but also with activists from Canada, Mexico, Denmark, and Sweden who were allowed to visit Cuba with their passports, but who chose to travel in solidarity with us. While in Cuba, we visited community farms, urban gardens, museums, schools, hospitals where all citizens (and foreigners) could go for free care, and a university of medicine where students attend at no cost so long as they go back to their countries to work in underserved communities. By returning to the United States and sharing these stories, “caravanistas” were challenging the “information blockade,” as well.

I traveled with people from different backgrounds and life experiences, becoming exposed to the anti-racism, anti-colonialism work they were involved with in their communities. I was politicized by not only the United States foreign policy in Latin America, but also on social identity, positionality, and privilege. I was challenged to examine my cultural background, Whiteness, education, and socio-economic status, and the ways in which these identities shaped how I moved through the world. I recall having a conversation with a close friend, a young man from New York City who was from a Dominican background. He was talking about his upbringing and how hard his parents, immigrants to the United States, had worked to provide for

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1 I choose to capitalize White as I am referring to the socio-historical project of classification based on skin color in order to create and maintain the system of White supremacy in the United States (Guess, 2006). To me, “white” is a descriptive term for color; this doesn’t fully explain the complexities within and, as a result of, the term White (and Black).
him. He looked at me and said, “But you wouldn’t know what I’m talking about. Your family isn’t working class.” I felt taken aback and responded, “My parents are working class” – because, in my naïve mind, they were – they had jobs, they worked. When asked what my father did, I answered that he was the dean of a university and immediately realized my blunder. This would not be the first mistake I’d make on my journey in anti-oppression work, but it was a moment that has always stayed with me. My friends were patient and the experience of living and traveling alongside them for that month forever changed me.

The Cuba Caravan was my first trip abroad and the experience expanded my worldview in many ways. It opened my eyes to people, cultures, language, and a political system different from my own. Beyond this, it inspired me to look within: at myself and my socialization and complacency in systems of oppression, at my government and a lineage of policies that have created injustices both domestically and abroad, at my own community and the opportunities to address social issues at home. It inspired me to continue traveling, but to do so with a purpose: to educate myself, to challenge myself to be as intentional a traveler as possible, to seek out opportunities for meaningful, ethical engagement and reciprocity. It made me want to be different in the world. This is what I value in travel – this potential for change, within oneself and as applied to one’s society. This propensity for change is what has motivated me personally and professionally while working in the field of study abroad education.

This capstone paper is a training Course-Linked Capstone (CLC) related to the courses *Training Design for Experiential Learning* (TDEL) and *Training for Social Action* (TSA). It also draws on content from the advanced training course *Training of Trainers: Ethics and Intercultural Training Design* (TOT). I aim to connect theoretical foundations from SIT coursework with a deep reflective analysis of the training design and facilitation work I did
through my role as the Trustees Fellow for the study abroad program *IHP Climate Change: The Politics of Food, Water, and Energy*. Through my capstone, I will draw from my experiences in the field to illuminate opportunities and challenges in applying a social justice approach to the field of study abroad education, specifically in the role as the Trustees Fellow. This paper will combine storytelling, self-reflection and analysis with the intersection of theoretical frameworks to track my journey. I will also draw from anonymous responses to a survey I distributed among students with whom I worked for three semesters (Appendix A).

The first section of this paper will contextualize this work by describing my previous experiences in training and relevant coursework at SIT. From there, I will explore my philosophical approach to training and education, as applied to my work with IHP. The second section will introduce two workshops I co-designed and co-facilitated to illustrate how I integrated skills, tools, theories from TDEL, TSA, and TOT. The third section will analyze my growth as a trainer and my deepening competencies in training design, facilitation, ethics, and social justice pedagogy. The final section will conclude with personal reflections on what I have learned as a social justice practitioner and offer insights for others in this field.

Throughout this paper, I reflect on my growth as a trainer, practitioner, and educator, applying social justice and anti-oppression approaches to work with students. When I refer to myself as a “trainer,” it is through an analysis of designing and facilitating trainings as it relates to competencies from the training courses TDEL, TSA, and TOT. I use the term “educator,” in a broader sense, to encapsulate my work with students in varied ways, through non-traditional, non-formal, popular education methods. I refer to myself as a “practitioner” throughout the reflective analysis of this capstone project as it offers insights for other practitioners in the field of social justice education and training.
I. BACKGROUND

“I am saying that a journey is called that because you cannot know what you will discover on the journey, what you will do, what you will find, or what you find will do to you.”

James Baldwin

My Journey to SIT

I was born to parents deeply involved in social justice, after being politicized in the anti-war, civil rights, and feminist movements of the 1960s and ‘70s. My mom brought me to anti-war rallies, political teach-ins, and conflict resolution trainings. My dad taught me about classism and racism through his work with underserved youth in Camden, New Jersey. Both parents instilled in me social justice values which helped to shape the activist who emerged in me during high school and college. They both worked in higher education, and though I initially didn’t see myself following in their footsteps, I found myself in a series of education jobs once I graduated from college. I joined the AmeriCorps program City Year after graduation and started working in Philadelphia public high schools. This contextualized the socio-economic issues my parents had exposed me to.

City Year focused on professional development, personal growth, and the ethos that people can transform the injustices of society through engaged community service. There was a major emphasis on group dynamics and community building, as we were placed on diverse teams to work in public schools around the city. We were trained on social issues related to education, local politics, racism, and classism. For my second year I worked as a Service Leader, where I designed and facilitated trainings for AmeriCorps members. It was in this role that I first discovered a passion for training and started to hone my skills.

After AmeriCorps, I worked as an instructor for an elementary school during the year and for their Freedom School program during the summer. This program was modeled on the
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“Freedom Schools” of the 1960s, which were alternative, free schools for African Americans, mostly operating in the South. The Freedom Schools today are still modeled on social, political, economic equality for students of color and the curriculum reflects this, using African symbolism and books which feature protagonists who look like them. This is where I really started to explore social justice education.

When I heard about SIT, I wasn’t surprised to feel immediately, and with no hesitation, that this was the school for me. It was as if my personal convictions, academic interests, and previous professional experiences were converging and everything seemed to coalesce. I was drawn to both the experiential learning approach to education and the foundation in social justice pedagogy. The Sustainable Development program: *Community Development and Social Action* seemed to be the perfect fit for me.

**SIT Graduate Institute Coursework**

I will situate this reflective project within my coursework in the Sustainable Development department at SIT Graduate Institute, with particular linkages to the courses I took in training during the 2013-2014 academic year. I found that the educational pedagogy of IHP was deeply rooted in theories from my SIT coursework. Taking a historical materialist approach to examining global issues and challenging dominant narratives about development is part of a process that started during my time on campus. On the IHP program, I often referred back to readings and discussions from my Sustainable Development courses when grappling with everything I was seeing and learning in the field. This helped me to articulate such complexities with students and to collaborate with the Traveling Faculty in guiding questions and facilitating discussions.
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The SIT training courses have been invaluable to my development as a practitioner and deepened my theoretical grounding in transformative and applied education. The TDEL course expanded my knowledge of different educational frameworks and theories, challenging previously held beliefs on knowledge and learning. In TDEL, I developed more skills in training, put into practice during our final assignment when I co-designed and co-facilitated a three hour training on Self-Care. I’ve often used activities with students in the field that Professor Ryland White or my peers had facilitated in class. TDEL also deepened my understanding of cross-cultural training, intentionally considering how people learn and communicate differently across cultural planes. Beyond this, I began to understand how trainers are culturally situated through their social identities, and the ethical considerations which need to be present in this work.

TDEL drew upon theories of experiential education, like David Kolb’s model of experiential learning (as cited in Brooks-Harris & Stock-Ward, 1999). In this cycle, participants go through four learning stages: Concrete Experience (CE), Reflective Observation (RO), Abstract Conceptualization (AC), and Active Experimentation (AE) (1999, p. 9).

![Figure 1: Kolb’s Learning theory and learning styles (2015)](image)
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Although I was familiar with the theory of experiential learning from AmeriCorps, TDEL helped me understand how each stage accommodates for different learning styles and supports specific goals in the learning process.

One of the most important takeaways from training classes was exploring the kind of learner I am. Through a learning styles assessment in TDEL, adapted from Bernice McCarthy’s (2013) 4MAT System Model, I found out that I am a Dynamic Learner (which falls within the Accommodating phase of Kolb’s experiential learning cycle). This means that I learn best through personal involvement and applying what I’m seeing to real life, by feeling and doing. I also tend to prefer aspects of the Imaginative Learning Style (within the Diverging quadrant), which means learning by feeling and watching. This made sense to me, as I often prefer to listen to and talk with others, brainstorm, and reflect. This confirmed for me that I gravitate toward the questions “Why?” and “What If?” more so than “What?” and “How?” Professor White provided us with numerous examples of preferred learning or training approaches for each style. It was helpful to refer back to this model when designing trainings for IHP students to ensure that I was adapting for all learners. It exposed gaps in my design based on my preferred facilitation styles and illuminated possible areas for growth for me as a trainer.

In TSA, I learned how to be intentional in approaching any activity or interaction, not only in preparation for formal workshops. Ideas like “listening to understand” and “listening for change” transformed the way I thought about communication and relationships. I learned the concept of “applied” oral testimony: where the goal is not just to listen, record, and interpret in an academic fashion, but to go further and amplify voices for change, and to recognize power imbalances which determine whose testimonies are heard and whose voices are silenced (Slim & Thompson, 1994, p. 2). The idea of “principle based action” showed me that resistance can
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happen in many ways. It was important for me, as a social justice educator, to reflect on my own personal discernment and how I can apply this to every aspect of my life, not just in my work. This helped me to identify the varied iterations of “training for action,” which can take on forms like storytelling, listening, and relationship building.

I did not take TOT while at SIT, however I have drawn upon the readings and theories for my work with IHP. When designing trainings and workshops for IHP students, I referred to *Teaching for Diversity and Social Justice* (Adams, Bell, Griffin, 2007) for anti-oppression activities and strategies for facilitation. TOT resources have been an invaluable source of information for developing my philosophical approach to training. Looking to Freire and bell hooks deepened my practice in transformative education, particularly their concepts of “pedagogy of freedom” and “engaged pedagogy.” These thinkers offered alternatives to the traditional form of education, “the banking system,” which was Freire’s term for describing the process of information being deposited into the student’s brain by the teacher, with no reciprocity or co-creation of knowledge (2000, Ch. 2). I saw that my role in the process of learning is not separate from my participants, that we are co-creating knowledge and that I am also learning from the experience. I better understood that there is no teaching without learning (Freire, 2000, Ch. 2); and that we as educators are in a process of our own self-actualization (hooks, 1994, Ch. 1).

*Popular and Non-Formal Education* helped me to name the political differences in approaches to education: Conservative, Liberal, and Transformational (Arnold, Burke, et al, 1991, p. 23). The “Conservative” approach refers to the traditional education. A “Liberal” approach to learning is aimed at “self-directed individuals seeking growth” over collectivity. The goal is for personal growth rather than political transformation, remaining neutral in analyses of
power. The “Transformational” approach is the kind of education promoted by Freire and hooks, among many others, which focuses on oppressed people and their allies. It seeks to “change power relations and transform socio-economic systems” (p. 23).

*Popular and Non-Formal Education* also expanded my understanding of experiential learning by presenting a different take on Kolb’s cycle – The spiral model:

![Figure 2: The Spiral Model (Educating for a Change, 1991)](image)

Like Kolb’s experiential learning cycle, this model also begins the learning process with experience, but the last stage is the application of skills and knowledge for further action. Rather than continuing in the same cycle, this model ends with what is assumed to be a new cycle of learning. I appreciated this notion that the stages do not continue recycling, but actually create new knowledge and experiences which lead to different cycles of learning. It is as Freire suggested: “The world is in the making; the world isn’t fixed (as a permanent and unchangeable reality) but is continuously being (re)configured and (re)constructed” (as cited in Freire, Teaching, and Learning, 1996, p. 27). This concept, and many others from my coursework at SIT, helped prepare me for my work with IHP.
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My Reflective Practitioner Phase

The International Honors Program

The International Honors Program in Comparative Studies is a study abroad program which brings undergraduate university students to three foreign countries, exploring a critical global issue with a comparative perspective. Currently, there are seven IHP programs, including Climate Change: The Politics of Food, Water, and Energy. They are as follows: Cities in the 21st Century: People, Planning, and Politics; Health and Community: Globalization, Culture, and Care; Human Rights: Foundations, Challenges, and Advocacy; New African Diasporas: Transnational Communities, Cultures, and Economies; Rethinking Food Security: People, Agriculture, and Politics; and Social Entrepreneurship: Innovation, Technology, Design, and Social Change. IHP programs run for fall and spring semesters within the academic year. By starting in the United States, students first examine the global issue in their home country or, for international students, the country in which they attend college. They then compare and contrast the issue in distinct socio-cultural, political, and economic contexts as they travel to three countries on different continents around the world.

IHP was established in 1959 with critical pedagogy and experiential learning frameworks. In 2010, the program merged with World Learning, a non-profit organization, and their SIT Study Abroad. IHP now has its home base in Brattleboro, Vermont with other SIT programs. Though some elements of IHP changed with the partnership, the conceptual frameworks around social justice pedagogy remain unchanged and continue to attract students and staff. What makes IHP unique is that the programs take an interdisciplinary approach to the analysis of a critical global issue and integrate experiential learning with coursework. The semester culminates in a comparative research project on a topic of the student’s choosing. On
each program, learning happens through a variety of sources such as academic classes, lectures, field trips, reflective assignments, and homestays. Program Directors and their Country Coordinators set up field visits and guest lectures with community members from varied walks of life. Examples include labor organizers, activists, government employees, and farmers. Students are also encouraged to look to their host families as sources of information, as experts in their lived experience. In this way, the Western concept of “expert” being strictly an academic or a professional is critically examined. Sources of knowledge reflect the Freirean idea that “authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication” (Freire, 1993, p. 253).

There is an emphasis on the collective experiential learning process, which encourages collaboration over competition. Students go through the experiential learning cycle: “experiencing, observing, reflecting, processing and analyzing, and experiencing again…together” (Stahelin, 2016). The students, along with the Traveling Team, make up what’s known as the Learning Community. Much of the reflection and processing happens within community activities and simply from the act of traveling, living, and learning alongside one another. The concept builds on the Freirean pedagogy that “learning is co-constructed through social interactions” (Souto, 2010, p 11). Community building sessions are built into the IHP schedule to ensure that there are spaces to foster this Learning Community.

**IHP Climate Change**

**IHP Climate Change: The Politics of Food, Water, and Energy** was established as a program in the Fall of 2013. Its mission is: “To study the social impacts of climate change through the political economy of food, water, and energy in some of the world’s most productive and vulnerable landscapes” (SIT Study Abroad, 2017). Christian Parenti, the program’s founder
and former director, explained his vision by stating: “Because anthropogenic climate is a multi-faceted environmental, political, and economic crisis, IHP Climate examines all these aspects of the problem and their re-enforcing interconnections” (IHP Climate Change Training Handbook, 2015). The program starts in San Francisco, California, then students travel to Vietnam, Morocco, and Bolivia. Topics that are explored include food production, water use and distribution, land rights, and renewable energy systems like hydropower dams and solar energy companies. Students learn to apply race, gender, and class frameworks of analyses to these themes.

While this program is undoubtedly about learning climate change, students are taught to engage in a process of unlearning. They unlearn dominant narratives, like “humans are destroying the planet” – which creates a false dichotomy of nature vs. humanity. There is also a process of unlearning narratives related to power and oppression. In a blog from San Francisco, students described it in this way:

It means (un) learning climate change in order to (re) learn climate justice. Well, what is climate justice, then? Climate justice means actively critiquing and recognizing produced science, political influences, and the disproportionate effects of environmental degradation and destruction on specific populations. (Fall 2016)

Students see how social identities and power imbalances have been socially and historically constructed to maintain systems of oppression at deeply rooted structural and cultural levels. This can be challenging for some students, devastating for others. They start to realize that through the process of examining a critical global issue, they must commit to an exploration of how power has been used and abused throughout history. Students may experience cognitive dissonance throughout the semester, as they start to view the world through new eyes.
This also has the potential to be uplifting and transformative. As students explore how power imbalances are socially constructed, they realize that they can also be changed and disrupted. This way of “unlearning” relates deeply to critical pedagogy at the heart of IHP, which posits that emancipation from oppression occurs through an awakening of the critical consciousness, or conscientização, to borrow the Portuguese term popularized by Paulo Freire (1968), and first introduced by Frantz Fanon (1952) in French: conscientiser.

**The Trustees Fellow**

I worked for IHP Climate Change as the Trustees Fellow for three semesters in 2015 and 2016. I worked first on the Spring 2015 semester, with 21 IHP students and one Traveling Faculty. I returned for the Spring 2016 semester, traveling this time with 31 students and a new Traveling Faculty. We quickly fell into a collaborative relationship and as a result, I felt more valued as an educator and more invested in the program. I returned as the Trustees Fellow for a third semester (Fall 2016), traveling with 24 students and the same professor.

The Trustees Fellow travels with students as a source of support and also contributes to other aspects of the program. According to the Fellows Manual (2016-2017), major responsibilities include:

1. Facilitate the physical safety and well-being of students on program;
2. Engender a sense of belonging, community and reciprocal responsibility amongst the students;
3. Organizational, logistic coordination and administrative reporting;
4. Collaborate with program staff and in-country coordinators to deliver the program;
5. Support and enhance the academic content of the program. (p. 8)

Because so much of our work is about making connections with students, building relationships, and fostering a supportive community, the Trustees Fellow is uniquely positioned to support and encourage social justice frameworks. Through my work over the course of three
semesters I’ve been able to reflect on my strengths and weaknesses, which has allowed me to try out different approaches grounded in social justice pedagogy and adapted them as necessary.

**My Philosophical Approach to Training**

The philosophical approach I’ve developed and applied to my work with IHP students is grounded in theoretical foundations from my SIT coursework as they intersect with practice in the field. This approach draws on conceptual frameworks related to social justice and anti-oppression pedagogies, including social identity development, critical pedagogy, feminist pedagogy, and experiential learning. The underlying focus is on raising consciousness for the transformation of self and society. My approach is based on reflective practice in the field, through which I applied principles, learned from success and failures, and re-adapted new approaches. The recommendations I make are not prescriptive approaches, rather they need to be re-created and adjusted as they are implemented in different contexts, across time and space, and with new groups of participants. The following list outlines five core principles of my approach to social justice education:

1. *Encourage collaboration over competition* – In my training work, I’ve sought to emphasize the importance of collective learning. I have discovered that this can be realized in both training design – the activities I choose – and in facilitation – the language that I use, the way I frame purpose and objectives, and the questions I pose throughout. It is important to me to continually challenge dominant narratives in society that promote competition. Part of my personal ethos as a feminist is in decreasing competition between women.

2. *Foster emergent learning and participant-driven training* – I want my trainings to be informed by those who are in the room. In this way, the objectives of the training should
fit the needs of the participants and their lived experiences should be honored as valid sources of knowledge. This approach is grounded in feminist pedagogy. Becoming more empathetic and intentional in this framework has also helped me to better identify and encourage emergent learning in informal, non-training spaces.

3. Hold “brave spaces,” while recognizing positionality and privilege within those spaces –

In my training work, it is important to me that I co-create a space with participants where everyone feels comfortable sharing openly and honestly. In order to support participants, I must acknowledge the differences of experiences in that space. I am committed to making sure that those who are privileged are not gaining knowledge at the expense of the well-being of marginalized participants.

4. Education should be critical, empowering, and transformative – Paulo Freire’s critical pedagogical frameworks have shaped my approach to education. I want my trainings to help participants move beyond feelings of frustration or guilt and find their capacity to enact change.

5. Investigate and seek to dismantle systems of oppression – I have come to see that the purpose of training and education is to be in service to a greater good, for oneself and for society. Social Justice education should “enable people to develop the critical analytical tools necessary to understand oppression and their own socialization within oppressive systems, and to develop a sense of agency and capacity to interrupt and change oppressive patterns and behaviors in themselves and in the institutions and communities of which they are a part” (Bell, 2007, p. 2).

These core principles guided my approach to the way I designed trainings and activities, facilitated discussions, and how I interacted with students on individual bases. This approach
was shaped through a continual process of reflective practice in the field, as I will describe in the following sections.

II. TRAINING DESIGN AND FACILITATION ON IHP

“The training is not only about knowing more, but behaving and being different in the world”
Rolf P. Lynton and Udai Pareek

In this section, I’ll explore two workshops that I co-designed and co-facilitated for IHP students: 1.) An anti-oppression workshop called “Power, Privilege, and Positionality,” designed and facilitated with the Traveling Faculty during the program Launch; 2.) A Re-entry workshop designed and facilitated with the Traveling Faculty and the Program Director during the Retreat at the end of the semester. In the following sections, I will describe the context of these workshops and explore the intersection of TDEL, TSA, and TOT competencies as they informed the decisions I made as a trainer and provided insights for me as a practitioner and as a learner in my own right.

Power, Privilege, Positionality

Context

The field of study abroad is growing within United States Higher Education, yet still remains exclusive, cost-prohibitive, and disproportionately white. The most recent data from the Institute of International Education’s Open Doors report indicates that between 2014 and 2015, U.S. students studying abroad for credit increased by 2.9% from 304,467 to 313,415 students. That’s still only 1.5% of the total population of U.S. undergraduate college students. Despite a recent increase of diversity in study abroad participation, minority students are still greatly underrepresented. (NAFSA, 2014-2015).
As the table above shows, white students dominate both Postsecondary campuses, as well as the field of study abroad education. African American or Black and Hispanic/Latino American students study abroad at around half the rate that they are participating in higher education.

Based on three semesters working with students on the IHP Climate Change program, these statistics reflect reality. The students I worked with were predominantly White. (They were also predominantly female and middle-to-upper class.) These demographics may relate to the program content and overall trend in women in studying abroad, but they also highlight disparities in access to money and resources for such opportunities. IHP programs are the most expensive of all SIT Study Abroad programs and, as a result, are cost-prohibitive for many students. According to the SIT Study Abroad website (2017), tuition for the IHP Climate Change program for the 2017 school year is $19,000.

The type of travel that IHP students do is relational to identity and positionality; it is necessary to explore these relationships both within the group and within the communities where they go to live and study. IHP programs have always included a session called “Travel &

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2 The cost for airfare to bring the IHP student to three different continents and back to the United States is $4,000. Room and board in four locations is $4,500. SIT Study Abroad awards over $1.5 million in scholarships and grants, but this is across hundreds of programs. Students can also use financial aid from their home colleges and universities if those sending schools recognize the program. (SIT Study Abroad, 2017).
Privilege,” facilitated during the program Launch, where participants begin to think about their identity as an American (or international student attending a U.S. college) studying abroad as a student, researcher, and tourist. They learn that the field of study abroad, though growing, is still inaccessible to most students in the U.S. and that travel in general is a highly privileged act. This workshop is one of the first opportunities for the group to start thinking about the ethics of travel and privilege within the field of study abroad. It introduces IHP core values, such as confronting privilege and dismantling systems of oppression.

During my first semester in Spring 2015, I facilitated this session with an IHP Program Manager. When the new IHP Climate Change Program Director, Traveling Faculty, and I began to talk about the Spring 2016 Launch, it was clear that we wanted to expand on the “Travel & Privilege” session. We wanted to design a longer, dynamic workshop that would expand on the important content material, honor participants’ prior knowledge and lived experiences, and support different learning styles to engage all learners. The Traveling Faculty and I created a two-part workshop and called it “Power, Privilege, and Positionality” (Appendix B). The first session (two hours) delved into social identity and introduced concepts related to systems of oppression. The second session (one and a half hours) addressed the ethics of traveling and studying abroad. We facilitated this workshop during the first week of the Launch, in San Francisco.

**Training Design**

When designing this workshop with the Traveling Faculty, the concept *positionality* emerged in our conversations and ultimately became a major theme. We framed it in this way:
Social identities are that – social, socially constructed… Your identity will be read differently based on where you are, the cultural context. This will happen again and again during the semester, as you move through different spaces. This means that our social identities are also about our positionality. By positionality we mean that gender, class, race, and other aspects of our identity are markers of relational positions rather than essential qualities. While these identities are socially constructed, there are real effects, privileges or disadvantages, based on your membership in a social group. This is the relationship between power, privilege, and your positionality. (PPP, 2016)

After facilitating the workshop a few times, it became clear that positionality was a new concept to many students and one that was helpful in framing the conversations around social identities and the ways they change as we move through the world. In feedback from students, some commented on this, saying, “The concept of ‘positionality’ was new to me when I started IHP, and it is now something I think about all the time,” and “The term positionality was hugely important; being able to talk about white privilege using that language specifically was huge and something that is rarely done at my home university.” From positionality we moved into intersectionality, crediting Kimberlé Crenshaw, the scholar who coined the term in the late 1980s to describe experiences of Black women who experience both sexism and racism.

As a practitioner, using positionality to describe the relational qualities of social identities further deepened my practice in the context of social identity development by understanding the “differences in the ways that learners may incorporate, resist, or redefine specific manifestations of social oppression (racism and sexism, for example) in the context of his or her own (racial or gendered) identity development” (Adams, Bell, et al, 2007, p. 17). It also helped me understand that within my role as the Fellow, students perceive me in relation to their social identity and their lived experiences. In a way, it took pressure off of me in my desire to have everyone like me; it helped me better understand our interactions. As Freire (2000) says, “The perception the
student has of my teaching is not exclusively the result of how I act but also of how the student understands my action” (p. 90).

**Needs assessment**

I drew from TDEL competencies and resources in approaching the design process of this workshop. Rather than using a formal needs assessment, the Traveling Faculty and I generally applied three strategies from Brooks-Harris and Stock-Ward (1999, p. 48-53). We made a *needs prediction* to structure our goals and objectives for the workshop, also basing them on the program content and pedagogy. Knowing that students were coming in with varied levels of politicization and exposure to anti-oppression frameworks, our intention was to have everyone familiarized with topics we would be exploring in more depth throughout the semester.

The Traveling Faculty and I, as co-facilitators, also *assessed participant needs within the workshop*, by moving around the room while students were participating in activities or discussions to get a sense of what was coming up for them during the workshop. With this data, we were able to redirect group conversations around topics we felt needed to be discussed or could spend more time on a concept that participants weren’t understanding. For example, when we facilitated an activity called Step-In (Appendix C) with a predominantly White group of students, racial differences weren’t named in the debrief conversations afterward. It indicated to us, as facilitators, that we needed to probe further and pose the questions, “What are some differences in the group? What are some challenges that may arise from these differences?” In my role as the Trustees Fellow, it helped me see that future community building sessions should be geared toward learning how to talk about race – specifically Whiteness and White privilege. We also *customized learning to the needs of the group*, making adaptions to the training design as we went along or making changes when we facilitated it for the next semester. While I believe
formal needs-assessments can allow the trainer to better match the needs of the participants to the design and facilitation, I also see the value of informal needs assessments in allowing the training to be informed by those who are in the room in real time.

**Designing for different learning styles**

Because we utilized more informal needs assessments, the Traveling Faculty and I designed that workshop in a way that would bring together a variety of activities and approaches to satisfy different learning and communication styles – a “something for everyone” strategy. We planned activities that would have participants moving around the room before or after a segment where they had been sitting and talking. We had a mix of small group work, full group discussion, presenting concepts and facts, and individual reflection.

We designed activities to accommodate Common Sense Learners like completing a Social Identity Pie (Appendix D) or working in groups. To accommodate Imaginative Learners, we incorporated visuals like a TED Talk video and hand-outs. When talking about oppression, I used a graphic from The Anti-Oppression Resource and Training Alliance (AORTA), called The Iceberg of Oppression and an affiliated chart on Systems of Oppression (Appendix E). The drawing of an iceberg shows that oppression happens at different levels: individual, institutional, and cultural. The graphic is useful for understanding how actions at the individual level tend to be more visible, yet it is the institutional and cultural systems below the surface which support them. For Analytic Learners, the interactive nature of this workshop may have proved challenging. However, there were sections where facilitators presented information to the group in a more traditional sense. We engaged Dynamic Learners by offering real-world examples and scenarios. Because we collaborated and co-facilitated the workshop twice, the Traveling Faculty
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and I were able to reflect on the Spring 2016 sessions and adapt the design for the Fall 2016 semester.

Facilitation

Co-facilitation

Facilitating the workshop with my Traveling Team colleague was a great way to begin conversations that we both wanted to continue throughout the semester. I found that it was effective to co-facilitate with the Traveling Faculty because we already had a professional and personal relationship. As IHP co-workers, we had similar viewpoints on the material, shared objectives for what we wanted the students to come away from the workshop knowing, and an investment in the process – knowing that the conversations would continue and deepen throughout the semester.

Working as co-facilitators, we divided up the workshop so that each person took the lead on different sections. As Eitington (2001) says, “if one trainer is more comfortable with a given subject or topic, he/she should obviously handle that area” (p. 515). We divided up parts based on our experience and style as facilitators. While one facilitated a conversation or activity, the other kept track of time and handled materials, such as passing out papers or changing slides on the PowerPoint.

Having two trainers was incredibly helpful for running such a long workshop that covers a range of serious and sometimes personal topics. It is also useful when working with a large group of participants because we were able to divide them into two smaller groups. For example, to debrief the Step-In activity, each facilitator sat with a group of participants and facilitated a discussion. Because this activity can trigger emotions for participants, it was helpful to process in smaller groups before coming back together to debrief in the full group.
Looking Within While Working Abroad

*Best Practices*

*Setting the tone and building rapport*

The nature of the Trustees Fellow role is to build trust and rapport with students, so that students feel comfortable going to them with concerns. Fellows begin building these relationships about a month before the program starts, when they conduct phone conversations with each student. Because so much of this role is about making connections with students, building relationships, and fostering a supportive community, the Trustees Fellow is uniquely positioned to support and encourage social justice frameworks. As a result, having the Fellow co-facilitate the PPP workshop is effective in establishing a tone of trust and building rapport with participants (the students).

The Traveling Faculty and I spent sufficient time at the beginning of the PPP workshop to set the tone and introduce our intentions for the workshop, explaining:

> This session is a chance to reflect on who you are – within this group, in the world, and who you are as a group moving through different cultural contexts. Everyone comes in with their unique lived experience, maybe prior training in these topics, or questions they may have. We are not experts; this is not a workshop to make anyone an expert on these subjects. It is an opportunity to start conversations that will continue throughout the semester. Every other IHP student is beginning their semester with similar workshops, because topics of power and identity are essential to the principles and politics of IHP. (Clark, PPP, 2016)

On the first semester facilitating the PPP workshop, we did not formalize or present norms to participants. After taking an anti-oppression training with other IHP staff, led by AORTA, we decided to establish our own norms. We framed this by saying:

> Some of the conversations we will be having may be difficult because they relate to challenging topics and very personal lived experiences. So, having norms will help us navigate those conversations in respectful and supportive ways. These are norms that we, as facilitators, have identified as ones that will be useful for the space we want to hold in this workshop. You will all be creating your own norms as a Learning Community later today. (Clark, PPP, 2016)
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Adapting from Norms used by AORTA, we introduced the following:

1. Take Space, Make Space.
2. Speak from your own experience and take other people’s experience seriously.
3. Actively listen and probe for understanding.
4. Discomfort can be an important path to learning and growth.
5. It’s okay to make mistakes and to acknowledge them.
6. Building trust and community takes time.

We spent time explaining what we meant by each statement and checked for understanding. At first, I felt conflicted with bringing our own norms to the workshop, wondering if that meant the space would be less participant-driven and co-created. However, when the AORTA facilitators had done this, it helped me – as a participant – to understand their intentions for the workshop. There were norms that I hadn’t thought of before and by reading the list, I felt more comfortable in approaching topics that I knew would be sensitive or challenging. The AORTA facilitators also opened the space for us to contribute our own norms to the list, to push back on theirs, or to ask for clarification.

When we presented our norms to students in the PPP workshop, we asked for contributions, as well. The students did not add more norms to the list or change any that we had presented, but it’s likely that they may not have felt comfortable yet because this was one of the first sessions as a group. Regardless, I believe that including participants in this process, whether they contribute or not, allows them to feel more ownership over the content and, as a result, feel more invested in the workshop. As bell hooks says, “making the classroom a democratic setting where everyone feels a responsibility to contribute is a central goal of transformative pedagogy” (hooks, 1994, p. 39). Based on feedback from students, this was successful in many ways. One student said, “The Trustees Fellow laid the groundwork for an intentional community on day one. Caitlyn helped create a communicative dynamic within the group so that discussions around anti-oppression could take place.” Another remarked that the most effective part of the PPP
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workshop was: “the establishment of a tone of openness and trust between the members of the group from the very beginning.”

**Use of space**

Drawing from TOT coursework, I found that the use of space is very important in workshop design because it can make a statement about power relations. Because “social justice education is also about developing democratic purpose” (Arnold, Burke, et al. 1991, p. 115), it was important for my co-facilitator and me to have the sessions begin and end with everyone sitting in a circle. She and I positioned ourselves near the front of the room to easily access the laptop and chart paper, but sat within the circle so that everyone held equal space.

We also used the entire room to shift bodies and participants’ energy. As Arnold, Burke, et al. say in democratic facilitation, “Use different activities to get participants to move their bodies and chairs and to use as many parts of the room as possible” (1991, p. 118). Participants moved from sitting in chairs in a circle, to forming small groups, to moving around the room during a “Music Mingle” activity, to standing in a circle for the Step-In activity. We also offered alternative ways of movement to accommodate for differently abled participants. Using space in these ways physically created a shared, comfortable, interactive learning environment to match the one we wanted to foster conceptually.

**Creating an effective learning environment**

What we hoped to do with this workshop was to set the foundation for a supportive learning culture and to prepare the group for conversations that would continue throughout the semester. To do this, the Traveling Faculty and I established Guiding Principles that we introduced to students during the PPP and continued to bring into different spaces throughout the semester. In the training design process, we kept coming back to three major themes that we
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wanted to pay close attention to: *Intentionality*, *Holding Contradictions*, and *Solidarity*. We introduced the Guiding Principles and explained them in this way:

1. *Intentionality* – “Bringing awareness to our words and actions in order to be fully present and engaged in this important work. For example, as facilitators we want to be intentional about who is sharing and how often in this workshop so that we can hear as many voices as possible. Let’s all bring intention to this.”

2. *Holding Contradictions* – “On this study abroad program, you will hold contradictions as individuals and as a group in particular ways. What we are interested in is how you approach this, how you grapple with the discrepancies and challenges. For example, we are studying anthropogenic climate change as a result of the increased burning of fossil fuels and at the same time, we are burning an exorbitant amount of fossil fuels to fly around the world. How can we learn to actively hold that contradiction and take full advantage of this opportunity to engage with this global issue? How can we transform guilt from inaction to meaningful action?”

3. *Solidarity* – “Solidarity is about providing support to oppressed groups so that they can change the conditions of their suffering. As an example, we talk about being in solidarity with others, rather than giving charity and aid, because we believe that this is more transformative. It requires listening, empathy, humility, and the desire to change systems of oppression. How can we be in solidarity with one another and with those who we meet on this program?”

Throughout each semester, these principles emerged in my community building sessions and helped students to structure their community contract (a list of norms that they create as a
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group to guide their interactions for the semester). We referred to the principles during academic
debriefs, synthesis sessions, and informal conversations. One student found that “Setting the
framework for holding contradictions” was what they found most useful from the PPP workshop
because, “It was important to get it out on the table that we were a bunch of elite college students
traveling around the world in a CO2-emitting plane to study climate change.” A few students on
the Spring 2016 semester even hilariously developed an open hand gesture, which they used
during class or at site visits to represent “holding contradictions,” when they were exposed to
something they were struggling to reconcile.

Re-entry

Context

My first introduction to the concept of “re-entry” came from a TDEL class, when two
International Education students facilitated a training on reverse culture shock. In the training, I
reflected on my own experiences of re-entering my home life and community after traveling and
working abroad. This was the first time that I could put my finger on what I had felt and I
realized that this “reverse culture shock” is a phenomenon that is experienced by everyone who
returns home from abroad, to varying degrees. When I was working as the Fellow on my first
semester, Spring 2015, I remembered this training and decided to design a mini re-entry session.
The following year, the new Program Director planned to have two re-entry sessions during the
Final Retreat, which he would co-facilitate with me. He also moved the students’ final academic
presentations up by a week, so that the Final Retreat would be a time for only reflecting,
debriefing, and planning for the future – components for re-entry.
Training Design

For the Spring and Fall 2016 semesters, I collaborated with the Traveling Faculty and the Program Director on two re-entry sessions (one and a half to two hours each) which took place during the Final Retreat, at a hotel in the Amazon region of Bolivia. We designed the workshop to 1. Introduce concepts of re-entry and reverse culture shock; 2. stress the idea of re-entry as transformative, not regressive; 3. include a session to be facilitated by the Traveling Faculty and myself that would allow students a time for personal reflection and appreciations.

Facilitation

Co-facilitation of participant-led spaces

In the Spring 2016 semester, two of our students shared an article with me that they had read on the completion of a National Outdoor Leadership School (NOLS) program. Titled “Briefing for Entry Into A More Harsh Environment” by Morgan Hite (1989-1991) (Appendix F), the essay begins by saying, “People always talk about what you can’t take home with you after a NOLS course. You can’t take home the backpack… You can’t take home the mountains…” and then goes on to talk about the real takeaways, the lessons learned, from a transformative experience. Hite (1989-1991) lists 11 lessons, calling them “mental hygiene,” skills for taking care of our minds.

I made copies of the article and asked the students to present it to the full group. I made “Re-entry Booklets” (Appendix G) for this semester and I included a section called: “What you can’t take home.” In our re-entry session, students talked in small groups about what they would miss from the semester, what they couldn’t bring home with them. This allowed the opportunity to reflect on some of their favorite moments from the semester. Another section of the booklet was called “What you can take home” and listed the numbers 1-11. Each small group was
assigned a number to re-write one of the skills from the essay. We then went around the room having each group sharing what they had written. It was extremely powerful to have students share a resource with the group and then facilitate a collaborative exercise in co-created reflection.

Inspired by this, I tried a new approach for fostering a more participant-led space on the next semester. Most Fellows organize students into “Country Teams” based on the foreign countries the program travels to. The teams are usually responsible for creating a presentation for the rest of the group to prepare them for upcoming travel to that country and for writing a blog about the experiences in-country. We had a Vietnam Country Team, Morocco Country Team, and Bolivia Country Team. That fall, I organized a “San Francisco Country Team,” tasked with supporting the program during the Launch and facilitating a re-entry session at the Retreat.

The students wanted to start their session with a guided visualization and they suggested that the Traveling Faculty should lead it, since she often did these in her classes. However, I encouraged the students to design and facilitate their own visualization. One student led this for the group, taking us on a mental journey throughout the entire semester, bringing in key moments, details, and inside jokes that neither the Traveling Faculty nor I could have come up with. It was incredibly powerful how personal it was.

After this, the team facilitated small group discussions and a full group share-out where students could talk about their hopes, fears, and concerns for re-entry. In the full group discussion, the student-facilitators asked “What do we want our community to look like post-trip? How do we want to interact with each other?” It was important for the group to brainstorm strategies for keeping in touch that would work for them. They decided to continue the tradition of having a student point person each day, called the Person of the Day (P.O.D.). The students
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continued this tradition post-semester with updates through their GroupMe chat on what that
day’s P.O.D was up to. By creating a participant-driven space, new perspectives and strategies
were presented that the staff and I would not have considered. It was a truly collaborative and co-
created space where participants were responsible for each other’s learning, including the
facilitators. This not only benefitted the Learning Community, it also provided an invaluable
learning moment for me, as a practitioner, in sharing power. It allowed me to see, first-hand, the
benefits of holding a co-created and participant-driven space.

**Best Practices**

**Education as critical, empowering, and transformative**

To introduce concepts of re-entry and reverse culture shock, I facilitated similar activities
to what I had done the year before. I talked about the process of re-entry and how it will look
different for everyone. I presented the “reverse culture shock scale,” something that I had done
with students in 2015. The scale ends with the “Reintegration/Adaptation Stage,” explaining that
we want to find balance between our IHP experiences and our lives back home. After reflecting
on ideas of engaged pedagogy (hooks, 1994) and critical pedagogy (Freire, 2000) it became clear
to me that balance is not the ultimate goal for social justice educators. When I facilitated the
reverse culture shock scale again, in 2016, I added this caveat: “What we want is to find
balance… but to do this in a transformative way that fosters our self-growth and new learnings.
We shouldn’t expect to return unchanged, and for that reason, things should change” (Clark,
Reentry, 2016).

The Program Director introduced a list of “Top Ten Immediate Reentry Challenges” to
facilitate a critical dialogue around how to approach re-entry. The list was developed by Dr.
Bruce La Brack (2015), from The University of the Pacific, based on interviews with students
who had studied abroad. The list is as follows: “1. Boredom, 2. ‘No One Wants to Hear,’ 3. You Can’t Explain, 4. Reverse Homesickness, 5. Relationships Have Changed, 6. People See ‘Wrong’ Changes, 7. People Misunderstand, 8. Feelings of Alienation, 9. Inability to Apply New Knowledge and Skills, 10. Loss/Compartmentalization of Experience.” This list presented just some of the many psychological, social, and cultural aspects of re-entry that many students hadn’t thought about before and it generated fruitful discussions with our students. There was one section in particular the PD hoped that students would look at critically. Under “Feelings of Alienation,” La Brack says,

> When real daily life is less enjoyable or more demanding than you remembered, it is natural to feel some alienation, see faults in the society you never noticed before. Some even become quite critical of everyone and everything for a time. This is no different than when you first left home. Mental comparisons are fine, but keep them to yourself until you regain both your cultural balance and a balanced perspective [emphasis added]. (2015, p. 2)

One student raised concerns with this point, saying that based on everything she had seen this semester, she didn’t know how she could return to society and “business as usual” without being critical. Bingo! As a practitioner, this was an important reminder for me in my philosophical approach to education – that it should be critical, empowering, and transformative. While I didn’t want students to return home feeling frustrated and hopeless, if they did I hoped they would move beyond these feelings and feel galvanized toward change.

**Collectivity and hope**

It is important for Trustees Fellows, and other social justice educators, to continue emphasizing collaboration and the power of the collective experience, even at the end of the
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semester. As students prepare for their return home, back to family, their college campus, groups of friends, it is helpful for them to see that they have developed a strong, support network of peers from IHP. Upon re-entry, students find that, “It is very difficult to convey this kind of experience to people who do not have similar frames of reference or travel backgrounds, no matter how sympathetic they are as listeners” (La Brack, 2015, p. 2). Designing activities that give students the space to reflect on what they’ve learned from each other is one way to help with this process. Reminding students that even though they’d go through reverse culture shock in differing and varied ways, they were all going to undergo a similar experience and could reach out to the community for support.

For a closing ceremony, the Traveling Faculty led the group in a Metta meditation session, having us focus on sending loving kindness to one another, to the people we had met on our travels, and to ourselves. We then had students write affirmation messages to one another on sheets of paper, one for each person. Finally, we led students on a silent walk through the hotel grounds and into a new space, where we had set up an altar with objects from each person and artifacts collected throughout the semester. We then facilitated a circle sharing where each person reflected on the following prompt: “What Self do I want to cultivate and bring into both the wonderful and the difficult experiences to come? How will I do this?” We had placed beads in the circle and everyone took turns coming to the center, choosing a bead, and saying what they wanted their bead to symbolize or remind them of in the future. It was a sacred space of collective reflection and sharing and provided a time for closure on the semester.

It was beneficial to have two sessions dedicated to re-entry this semester because it allowed us the time and space to properly address this important process. Devoting significant time to “reverse culture shock” and talking through what to expect gave students permission to
return changed. One student said, “I would probably have been harder on myself returning if we hadn’t done this session.” Dedicating the second session to reflection and affirmations allowed us the time to create a sacred space. One student said that the best part was that it was “emotionally cathartic.”

From designing re-entry workshops, I have realized the responsibility that educators have to help students find a sense of closure at the end of a transformative experience. Beyond this it is also important to instill a sense of optimism towards enacting change moving forward. As an activist, I’ve often faced the dilemma of how to stay hopeful. Working with students as the Trustees Fellow, this has felt even more challenging because I have seen students through intense experiences. Reflecting on the principles of transformational education helped me prepare for facilitating re-entry sessions and also in thinking about my own philosophy as a social justice practitioner. I returned to Educating for Change (1991) and the message that this type of education should seek “to be critical of the arrangements for inequality in society or in their organizations so they can work for change – yet do so without extinguishing their optimism” (Arnold, Burke, et al., p. 152). During the Final Retreat, I shared an article with students by Jim Shultz (2014) that I had read in my Policy Advocacy class at SIT. Shultz responds to friends who have become disillusioned in the climate justice movement and, as a result, unsure how to take action. He says,

Our truest strength does not come from any guarantee of outcome. It comes from the power of acting on our deepest convictions, of forming real community and acting together, and from knowing that what is truly possible never reveals itself until we take the risk to see it. (2014, p. 2)
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To take this idea one step further, on IHP we often connect hope to privilege. What we find on our program is that those who do not lose hope are those who cannot afford to, those most impacted by injustices. One poignant reminder from Eric Holt Giménez (2015), a guest lecturer in San Francisco, was this: “If you align yourself with people who can’t give up, you won’t be able to either.” This is one of the most important lessons we can leave with students, especially as they transition out of the program and prepare for their re-entry, as students, professionals, activists, and advocates.

III. ANALYSIS OF COMPETENCIES

“We are works in progress, that’s what keeps us moving.”

Ryland White

Lessons from the Field

I’ve identified three opportunities from the field that provided me with insight for further grounding in my philosophical approach to social justice education. In this section, I reflect on successes, challenges, and missed opportunities. One is a personal reflection on honoring emergent learning in the field. The second is a lesson in fostering “brave spaces.” The third is an analysis on the facilitation of an activity called Life Maps.

Emergent Learning

A lesson in emergent learning came from an experience in the field during my first IHP semester. I was traveling with a small group of students for a rural weekend expedition in Vietnam. We booked a room in a “homestay” in one of the northern villages of Sa Pa. It seemed like an interesting opportunity for cultural immersion to contrast the students’ homestay experiences with middle class Vietnamese families in the south. Immediately, we felt uncomfortable with our participation in a form of tourism that seemed to exploit the ethnic
minority H’Mong people. We were dropped off by our driver and told to walk along a dirt road, down into a valley, to find the guest house. Along the way, we were swarmed by women in traditional H’Mong clothing asking questions and trying to sell us bracelets and purses. They followed us on an hour-long walk down into the village, cycling through a well-rehearsed set of questions, “What is your name?” “Where are you from?” “Are you married?” “Now you buy this from me?” Most of us engaged at first, trying to have conversations with the women and being genuinely interested in their colorful clothing, the adorable babies wrapped up on their backs, and the beautiful handicrafts. Before too long, each of us started to feel frustrated, annoyed, and uncomfortable with the situation. Some handled this by walking away from the women, others purchased small items but soon found that this made the other women insist that their items should be bought, too. I also felt uncomfortable, but in retrospect, I probably overlooked these feelings because they are frustrations I’ve felt many times as a tourist and a backpacker abroad.

Once we were in the van heading back to Hanoi, students expressed their disappointment over the weekend, especially the one who had organized the entire trip. Stepping in as the Fellow and thinking that I needed to protect the students from these feelings, I tried to refocus their frustrations on the parts of the weekend we had enjoyed. What I came to realize is that my students were raising important points about the ethics of travel. It was understandable and acceptable that we would feel conflicted with our roles as tourists and consumers within this system. On IHP, we want our students to question the type of traveler they are, to move through the world with curiosity and intention. These are questions that I’ve personally struggled with, especially after being at SIT and in the Sustainable Development department. Not only would it have been helpful for me as a facilitator to create a space where students could voice these concerns, it would have been beneficial for me as a participant to engage in these topics, too.
Rather than recognizing the emergent learning that was taking place, I subconsciously asserted my own agenda and was more concerned with what I thought my role as the Fellow should be. From this experience, I learned how important it is for me to be grounded in a philosophical approach that will inform my interactions with and responses to students. As a facilitator of experiential education, grounded in feminist pedagogy, I should consciously utilize participants’ personal experience as valid and vital to the learning process. (Warren & Rheingold, 1993, p. 119). If I am rooted in social justice education, then I must recognize systems of oppression, my implication within those systems, and utilize education as means to transform them. Most importantly, I could have helped the students develop their own sense of agency, how to move beyond feelings of frustration or guilt, to feel empowered as an intercultural traveler/student/tourist. By becoming more grounded in these principles, it is easier to “seize conflicts as opportunities for learning,” rather than trying to avoid or shield students from discomfort. (Bell, 2007, p. 23). Though I had believed this before, I needed a real-life example to fully understand how these opportunities present themselves in the field.

**Brave Spaces**

During an anti-racism training that I participated in between my first and second IHP semesters, I was introduced to the idea of a “brave space.” This concept pushes back on a more familiar term, “safe space,” in order to help participants see the importance of having difficult conversations that push us beyond our comfort zone. While the Fellow always wants their students to feel safe, both physically and emotionally, many times safety is conflated with comfort. Hooks (1994) similarly takes issue with “safe” spaces in the classroom saying, “The experience of professors who educate for critical consciousness indicates that many students, especially students of color, may not feel at all ‘safe’ in what appears to be a neutral setting” (p.
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39. In a brave space, comfort is not the goal. Rather, education grounded in social justice and anti-oppression should be uncomfortable. I expressed this to students in the following way:

Being brave means being vulnerable, being authentic. It means taking risks to speak our truth, even if our thought or opinion isn’t fully developed, even if it may reveal our own oppressive socialization. It also means being open to others bravely sharing their truth, even if that involves holding us accountable or pushing back on something we’ve said… this work is messy, it’s challenging, it’s definitely uncomfortable. To engage in these conversations, we need to be brave and to encourage others to be brave, too. (Clark, Community Building, 2016)

An adaption I’ve made to my philosophical approach has been to be more intentional in recognizing the positionality and privilege of my participants, namely in the spaces I hold. This is based on lessons I’ve learned from my students. One student from Spring 2016 said, “Hearing my classmates talk about their own experiences with oppression was eye-opening.” Another student stated, “Understanding the differences in how individuals within the group experienced travel was very humbling and difficult but ultimately made me reevaluate my privileges and helped me build new empathy and motivation to work towards justice.” Yet another said, “I think any time we were open and honest about things that are difficult to talk about, we grew together… In the hard uncomfortable moments of speaking up, we found ways to move forward.”

While many students pushed themselves to be vulnerable in these spaces and grew from the experience, I came to realize that the extent to which one is willing to be vulnerable and place trust in others depends on many factors related to their social identity, lived experiences, and past trauma. In an effort to create spaces where everyone felt invested in the process of sharing openly and “bravely,” I inadvertently overlooked this. When asked what was least helpful from a PPP workshop, one IHP student said,
Honesty…nothing. If anything I think some members needed more of it (and perhaps some members needed less reminding, particularly POC). I am white and definitely wanted to be having these conversations, but I imagine that for some POC members it must have been difficult/upsetting to have to watch us struggle through material that was their lived experience. (Spring 2016)

This was incredibly valuable feedback to receive as a trainer, but challenging to hear as the Trustees Fellow, responsible for the well-being of that group of students. I learned the difficult lesson that no space can ever be equally safe or brave for all participants.

An editorial by a transgender student at Stanford explains how brave spaces can actually be traumatizing and oppressive for marginalized people. She says that they create a false ‘dialogue’ by formalizing interactions within an educational setting, becoming a one-sided stream of narratives, trauma, critical theory and lived experiences going from the marginalized to the not-marginalized, a ‘brave’ space for privileged people to challenge their preconceptions – and a miserable space for the marginalized people forced to do that labor of education. (Zheng, 2015)

While facilitators of these organized spaces request that all of their participants share openly and bravely, Zheng says, “Every single space in which we exist as trans people, indigenous people, Black and brown peoples, disabled people, women and femmes, queer people and/or working class people is a ‘brave space’” (2015). By fabricating a “brave” space for my participants, I was overlooking the everyday spaces in which some of them have no choice but to be otherwise.

*Life Maps*

Life Maps is an activity I’ve done with IHP students at the beginning of each semester to help the group get to know one another and honor the experiences that they are coming into the
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program with. Each participant is asked to create a visual representation of their life and share with the rest of the group. The facilitator can give different prompts and facilitate the sharing in various ways. I’ve framed this activity using a term that the Senior Director said when talking to IHP students on my first program. She described the program to students as a series of “disruptions” that would challenge them, provoke them to reexamine what they thought they knew, and ultimately transform them. As a demonstration, I created a drawing of a “Life Map” as a road that winded throughout my life and then drew the moments that had disrupted this path, teaching me something or leading me in a new direction. I asked my students to create and explain their Life Map in this way, sharing the disruptions – the “Ah ha” or “Oh shit” moments, as one group came to call them.

Grounded in social justice pedagogy, Life Maps is a tool for building skills in listening and storytelling, through an examination of how we experience things differently based on our social identity and positionality within society. By sharing our stories, we form a collective framework where new knowledge and information is created. The interaction between experience and reflection, “reflective experience,” is credited to John Dewey (as cited by Adams, 2007). However, legitimization of personal experience as a valid source of knowledge is grounded in feminist pedagogy, and has been practiced by many communities long before being attributed to Dewey and Kolb (Warren & Rheingold, p. 125). At the heart of this is the potential to build empathy in order to be in solidarity with others.

On my second semester, I experienced resistance by students to the Life Maps activity. It was the first week in the first foreign country, Vietnam, and some students of color in the group had already experienced micro-aggressions within the group and through their interactions with Vietnamese people. I had already planned to facilitate the Life Maps activity and I thought that it
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would be a good way for members of our Learning Community to build empathy for one another. I also hoped that it would raise awareness within the group that certain members were having different experiences based on their social identities, or the ways in which those identities were being perceived in that particular cultural context.

I began the Life Maps activity, starting off by sharing mine. In doing this, I got very emotional at one point. I didn’t mind, as I had always felt that it was important for me to be authentic in my feelings in front of the students; believing, as bell hooks (1994) says, “that empowerment [of educators] cannot happen if we refuse to be vulnerable while encouraging students to take risks” (p. 21). I was often vocal about facing my own struggles as a White woman in anti-racism work, the contradictions that I held daily as a climate justice activist. I always told students that I was learning right along with them and from them. Later, students shared with me their appreciation that I had allowed myself to be vulnerable with them in that space. But in retrospect, I wonder if I unintentionally set a tone for the Life Maps activity that students needed to share difficult, emotional events, and that everyone should feel comfortable being vulnerable with the entire group. Verbally, I had framed the exercise in a very different way, however my nonverbal cues may have put added pressure on the participants.

During the process of creating their own Life maps, some members of the group became emotional. The activity seemed to trigger them and they were hesitant to share their Life Map. I overheard some of the White students making comments that their life experiences were going to seem trivial – as if it were a competition. Because we were short on time, students were only asked to share in small groups rather than to everyone, but I didn’t pressure anyone to share who didn’t feel comfortable in doing so. Afterwards, some students asked if we would be able to reorganize the groups at a different time so that they could share with others. The students who
had gotten upset during the activity said that they would not participate. To honor their responses, I said that I wouldn’t make it mandatory to share Life Maps in the future and I asked students to self-organize if they wanted to continue the activity at a later time. Because not everyone wanted to participate, they decided not to.

My original goal for having everyone share their story with the community had not been met and I was disappointed, especially because it had been well-received by students during the previous semester. Those students had chosen to share their stories in an open and vulnerable way. There were significantly less students that semester which may have made them feel more comfortable sharing in a full group. There was less diversity in terms of race/ethnicity and class. In general, there was much less tension within the group that semester.

When talking recently with another Trustees Fellow, I realized that I had missed a valuable opportunity in how I facilitated the Life Maps activity. In framing the activity with her students, this Fellow introduced it as a practice in destigmatizing challenges that people face, i.e. hardships, trauma, mental illness. She told students,

We all suffer under oppressive systems in some way, and many negative things that happen to us in life are related to those systems of oppression. We are often taught and conditioned to believe that we should be ashamed or embarrassed about the ways in which we experience this oppression. We are also made to feel that we should actively hide our emotions or perceive displays of emotion as signs of weakness rather than strength, compassion, and connectedness with ourselves and with the world. These systems of oppression and the oppressors benefit from our silence on these issues. In that way, sharing our life stories is a radical act of love for each other and love for ourselves.

(J. Robinson, personal communication, February 28, 2017)
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She explained the activity to students a few days before facilitating it, allowing anyone to approach her if they had concerns. In this way, students understood why she was asking them to share openly and to put trust in their community members. In hindsight, I think that had I taken a more transformational approach to this activity, students would have felt comfortable sharing authentically. The way in which I framed the activity could have better supported marginalized students. I believe that I also missed an opportunity to address the students who felt that their Life Maps were going to seem “trivial.” This could have led to rich conversations around identifying and then moving beyond guilt that stems from race and class privilege.

My Growth as a Trainer

Drawing from my coursework in TDEL, I have seen significant growth related to training design and facilitation. I see this growth connected to competencies from SIT: Knowledge, Attitudinal, Skills, and Awareness (KASA). In this section, I will analyze my growth as it related to these competencies and identify opportunities for continued growth.

Training Design

I’ve recognized movement in my attitudinal competencies related to the purpose of and motivation for training. I realize that I used to gravitate towards a “liberal” approach to training rather than a “transformational” one. I always enjoyed participating in and facilitating activities to promote self-reflection for the purpose of personal growth. Reflecting back as a City Year Service Leader, I realize now that I struggled with applying a power analysis to my work managing a diverse team of corps members. The way in which I designed activities and facilitated discussions spoke more to appreciating differences (differences of backgrounds and life experiences, learning styles, and ways of communication) while, more or less, ignoring race, class, and gender frameworks of analysis in intergroup dynamics. At this point, I can’t imagine
approaching the process of training design without considering the political approach, my identity, and the identities of my participants. I see room for growth in the area of skills-based training, as I believe this to be particularly important for transformational education. Designing trainings to develop skills and tools will help participants feel empowered to enact change. As I said before, I gravitate toward the “Why?” and “What if?” of training design, so it will be beneficial for my growth as a trainer to address the “What?” and “How?”

Facilitation

I’ve also learned to identify my areas of comfort when it comes to facilitation, based on my preferred learner styles. I prefer relationship building and the facilitation of small groups over giving lectures and being the center of attention. I also prefer to design my own curriculum, which I was fortunate enough to do within my role as the Fellow. When facilitating, I tend to be more flexible and “go with the flow,” depending on what participants are experiencing and responding to in the moment. What I noticed in the PPP workshop is that my co-facilitator had a similar style. This allowed us to collaborate well and work off of each other during the sessions. However, our similarities exposed some gaps in facilitation, so I drew upon other trainer styles, namely that I paid more attention to keeping us on time and referring to the outline to make sure we both knew what was coming next. I also did this when facilitating a third time, this time with the current Fellow, because she was less familiar with the workshop. It was helpful for me to go beyond my comfort level and utilize aspects of facilitation that I tend to overlook, like structure, details, and efficiency.

I challenged myself to design and facilitate the Power, Privilege, and Positionality workshop because it was content that I felt was missing from the program Launch. Though I believed these to be important concepts and extremely necessary conversations, I didn’t
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Personally feel knowledgeable or comfortable facilitating such a workshop. I learned a great deal from the experience, especially from co-facilitating with the Traveling Faculty. She has over ten years of experience in education, teaching, tutoring, and leading students on programs abroad. In facilitating group conversations during the PPP, she could listen to numerous comments and synthesize them in a way that deepened the conversation and also helped move the conversation further. I tried to develop my own skills in facilitating discussions. It helped to go through the workshop design many times so that I knew the general ideas that we were hoping to get at. When someone else was speaking, I tried to listen intently or jot down notes. As I became more grounded in the training content and felt more confidence as a facilitator, I saw these skills deepen.

IV. Conclusion

“We learned early that our devotion to learning, to a life of the mind, was a counter-hegemonic act, a fundamental way to resist every strategy of white racist colonization.”

Bell hooks

Personal Reflections

Throughout my work with IHP, I found myself learning right along with the students, expanding my knowledge of climate change, the underlying factors that exacerbate and are exacerbated by it, and the role of environmental and social justice in addressing this global crisis. This program seeks to provide students with a transformative, empowering experience whereby they learn how to decolonize their minds as learners. They are constantly asked to challenge their own cultural assumptions and biases, as well as to unlearn deep-rooted narratives about the world around them. It was impossible for this to not to have an equally significant effect on me, too – as a learner, traveler, and educator.
I also learned immensely from the students. It became clear to me that this is essential, especially if one believes in education as a practice of freedom. For bell hooks, “Engaged pedagogy does not seek simply to empower students. Any classroom that employs a holistic model of learning will also be a place where teachers grow, and are empowered by the process” (1994, p. 21). The process of self-actualization was incredibly important for my professional development as a practitioner, as well as personally, in understanding how I move through the world. This is what travel can do, for students and staff alike. Moving through the world and reflecting on experiences with self-awareness and intentionality fosters the propensity for change within and without. I also learned how change can happen in small ways, through relationship building, listening, authenticity, radical love, and self-care.

**Future Development**

I’m sure by now it’s apparent that this capstone has served as a tool for deep self-reflection. It has allowed me the opportunity to process experiences in the field that have significantly shaped and redefined who I am in the world. Through this, I’ve also gained invaluable insight into my strengths and weaknesses as a trainer. I hope to remain in this field, continuing to incorporate anti-oppression frameworks within the fields of education, study abroad, and/or sustainable development. My increased awareness of social identity and positionality will help me in not only professional endeavors, but also in volunteer opportunities and personal relationships. Reflecting back to Professor White’s TSA class three years ago, I recall an assignment on Changeviews:

I truly believe that social change permeates one’s thoughts, the choices we make, the paths we take – to our core. That every lesson and experience is part of a deeper learning
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about human existence and how interconnected we are. I believe this realization has the power to give our lives meaning. (Clark, 3/13/14)

I see that my viewpoint hasn’t changed, it has only deepened. The social justice values I’ve always held and the application of these principles to training will continue to shape the work that I do. More so than ever before, I believe that for work to be meaningful to me, it must be critical and engaged. It has to go beyond simply being self-transformative. So now, “What next?” How will I allow this to impact the work that I do, to nurture my relationships, to inspire to take action? One way is by sharing what I’ve learned with other practitioners.

Lessons for the Field

It is my hope that many of the opportunities and challenges I’ve reflected on in this capstone can offer practical guidance for other Trustees Fellows in the field. As intentional as we may hope to be in this role, we often find ourselves redirected. The Fellow wears many hats, meaning that we are handing multiple issues at any given time. As a result, the priorities and commitments are constantly changing and continuously being redefined. There were many times in the field where balancing the needs of so many people prevented me from being the grounded and intentional educator I wanted to be; I sometimes found it difficult to reconcile my commitment as a social justice educator with the responsibilities of the Fellow, though they do not seem to be at odds with one another.

I’ve learned that the best I could do was to be honest with my students and honest with myself. If I missed an opportunity, I tried to learn from it and apply a different approach the next time. I found colleagues to confide in and learn from. I allowed myself to learn, change, and grow through my students – and made it a point to tell them this often. Ultimately, I learned to let go of some of my expectations for each group of students, to release the pressure that I am the
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one who will make or break their experience. One of the most salient pieces of advice I received was from the Fellows Manual (2016-2017) which said, “Do not give yourself too much credit or blame for the form the group takes” (p. 23). Part of this work is having faith that we are planting seeds but may not see the fruits of our labor. As the Fellow, I’ve been lucky enough to witness countless moments where I can track change in students’ behavior, self-awareness, and empathy. But those of us who work on these types of programs often do not get to see the ways in which students apply newly learned knowledge and skills, increased awareness, or shifts in attitudes into future action. This lesson in acceptance is crucial for our sustained work as social justice practitioners.

Thinking back to my TDEL training on self-care, I’ve found that I have deepened my appreciation for this concept and see it in a new way, as a radical practice. As Audre Lorde said, “Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare” (1988). Prioritizing our own physical, mental, emotional, spiritual needs is something we all must re-learn how to do. This is especially true for women and even more so for women of color, who are conditioned to serve the role of caregivers in this society, for the family and for the community. It also highlights an urgent issue for those engaged in social justice work. As social justice educators, we are committed to serious work in transforming systems of oppression, work that is about undoing centuries of crimes against humanity. Before we can hope to take care of others, we must be intentional about our own care and love.

For Fellows tasked with the physical and emotional well-being of 20-30 individuals, self-care is an extremely important practice for us. This is one of the most common sentiments expressed by Fellows in the field. We created an informal chat group to serve as a space for sharing best practices, activities, and advice while working on IHP programs. But what emerged
throughout all of it is that Fellows need support, time for themselves and their self-care practices, space to process their own feelings and reactions to crises in the field. This cannot be stressed enough. For self-care to be radical and transformative, we need to be open and honest in expressing what we are going through, in order to destigmatize the very natural physical and emotional responses to stress and trauma.

As I write this, knowing that my work as a Trustees Fellow is over, I find myself settling into a place of acceptance and gratitude. I certainly made mistakes, but it is through a process of continual reflection that I was able to transform those missed opportunities into sources of rich learning for myself. It is my hope that many of the experiences and challenges I have reflected on and the resources I have included will offer practical guidance for other Trustees Fellows. It is also my intention that this capstone can be applied more broadly to other practitioners implementing social justice frameworks in the field of study abroad education.
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APPENDIX A: IHP Climate Change Student Survey

IHP Climate Change Student Survey

1. On which IHP Climate Change semester did you participate?

2. What factors led you to choose this particular study abroad program? *Long answer text*

3. How was the program theme (the politics of climate change) framed during the Launch? Did this meet or challenge your expectations of what the program would be about? *Long answer text*

4. Was “climate justice” a concept or theme that was present on your semester
   - Yes
   - No
   - Not sure

5. Were you familiar with “climate justice” as a concept before IHP?
   - Yes
   - No
   - Not sure

6. Were you surprised to find topics related to social justice present in a program on climate change (i.e. race, gender, class frameworks of analysis, power, social identity, environmental/climate justice)? Why or why not? *Long answer text*

7. How important was social justice/climate justice to you before IHP? (1-5)

8. How important was social justice/climate justice to you after IHP? (1-5)

9. What were major moments of growth for you during your IHP semester (related to personal, intellectual, political, or ethical growth)? *Long answer text*

10. What were major moments of growth for the group during your IHP semester (related to personal, intellectual, political, or ethical growth)? *Long answer text*
11. How would you describe the “Travel & Privilege” session (Anna Gail and Caitlyn, Spring 2015)? Check all that apply.
__ I found it useful in framing the ethics of travel on a study abroad program.
__ I did not find it useful in framing the ethics of travel on a study abroad program.
__ I learned many new concepts and terminology.
__ I learned some new concepts and terminology.
__ I learned nothing new.
__ N/A
__ Other...

12. How would you describe the “Power, Privilege and Positionality” session (Priya and Caitlyn, Spring 2016 & Fall 2016)? Check all that apply.
__ I found the sessions useful and referred back to content later in the semester.
__ I did not find the sessions useful and did not think about them at other points in the semester.
__ I learned many new concepts and terminology.
__ I learned some new concepts and terminology.
__ I learned nothing new.
__ N/A
__ Other...

13. What did you find most useful in either the “Travel & Privilege” or the “PPP” sessions (and please specify which session you are referring to)? Long answer text

14. What did you find least useful in either the “Travel & Privilege” or the “PPP” sessions (and please specify which session you are referring to)? Long answer text

15. How would you describe the “Re-Entry” sessions? Check all that apply.
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__ I found the sessions useful in preparing to return home.
__ I did not find the sessions useful.
__ I learned new tips and strategies for “Re-Entry.”
__ I learned nothing.
__ N/A
__ Other...

16. What did you find most useful in the “Re-Entry” sessions? *Long answer text*

17. What did you find least useful in the “Re-Entry” sessions? *Long answer text*

18. In your experience, what was the role of the Trustees Fellow? Check all that apply.
__ To facilitate the physical safety and well-being of students on the program.
__ To foster a sense of belonging, community, and reciprocal responsibility among the students.
__ To provide organizational, logistic coordination and administrative reporting.
__ To collaborate with program staff and in-country coordinators to deliver the program.
__ To support and enhance the academic content of the program.
__ Other...

19. Did the Trustees Fellow support or encourage an anti-oppression framework? Please explain why or why not. *Long answer text*

20. What have you been doing since your IHP semester? *Long answer text*

21. On which areas of your life did your IHP semester have an impact or effect? Check all that apply.
__ Your coursework or assignments
__ Courses you selected
__ Participation in extracurricular activities
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__ Personal relationships
__ Personal growth
__ Professional goals or jobs
__ No impact or effect
__ Other...

22. Please choose one or two answers from the previous question to elaborate on. Long answer text

23. What type of professional work or further education are you interested in pursuing? Long answer text
Session I
[1.5 hours]

[5 MIN] OPEN THE SPACE

*Goal: To make sure everyone is present, physically and mentally.*

*Have participants silently arrange themselves in a circle, in alphabetical order from first name. Go around and have everyone say their name and preferred gender pronouns.*

[1 MIN] AGENDA
- Open the Space
- Introduction and Community Norms
- Social Identity Activity
- Music Mingle
- Levels of Oppression
  -- 10 MIN Break—
- Step In
- Debrief
- Closing

[10 MIN] INTRODUCTION

*Goal: To set the tone and frame the workshop*

(2 MIN) Framing

This session is a chance to reflect on who you are – within this group, in the world, and who you are as a group moving through different cultural contexts. Who you are travels with you and can be read differently depending on where you are. It is important to think about our social identity and positionality in the world. By doing so, we can bring intention to our actions.

Everyone comes to this from a different place based on our unique experiences and perspectives. Maybe you’ve had prior training in these topics, maybe they’re completely new to you. Maybe you already have questions. We are not experts; this is not a workshop to make anyone an expert on these subjects. It is an opportunity to start conversations that will continue throughout the semester. Every other IHP student is beginning their semester with similar workshops, because topics of power and identity are essential to the principles and politics of IHP.

Some of the conversations we will be having may be difficult because they relate to challenging topics and very personal lived experiences. So having norms will help us navigate those conversations in respectful and supportive ways. These are norms that we, as facilitators, have identified as ones that will be useful for the space we want to hold in this workshop. You will all be creating your own norms as a Learning Community later today.
COMMUNITY NORMS

Frame Norms and discuss intention to create a “brave space” or “liberated space” rather than a “safe space”

Who is familiar with the term “safe space?”

While we want everyone to feel safe both physically and emotionally in this workshop, as well as for the entire semester, we are aiming for a space where everyone feels supported in being brave. Being brave means being vulnerable, being authentic. It means taking risks to speak our truth, even if our thought or opinion isn’t fully developed, even if it may reveal our own biases or oppressive socialization. It also means being open to others bravely sharing their truth, even if that involves holding us accountable or pushing back on something we’ve said. Too often, we equate safety with comfort. But this work is messy, it’s challenging, it’s definitely uncomfortable. To engage in these conversations, we need to be brave and encourage others to be brave, too. Only in this way will we all learn and grow.

[SLIDE]
Norms:
- Take Space, Make Space*
- Speak from your own experience and take other people’s experience seriously
- Actively listen and probe for understanding
- Discomfort can be an important path to learning and growth
- It’s okay to make mistakes and to acknowledge them
- Building trust and community takes time

Ask for questions, clarification, or for anything to be added

*Introduce 1st Guiding Principle: Intentionality

Intentionality is one of our guiding principles in this program. What we mean by intentionality is bringing awareness to our words and actions in order to be fully present and engaged in this important work. For example, as facilitators we want to be intentional about who is sharing and how often in this workshop so that we can hear as many voices as possible. Let’s all bring intention to this. “Take space” if you are someone who typically doesn’t share much, “Make space” if you have already contributed in order to give others a chance.

Write “Intentionality” on sheet of paper

[20 MIN] GROUP WORK

Have participants form groups of 4 with the people around them, make sure they have something to write on. Participants will spend 10 minutes answering the first question.

[SLIDE] (5 MIN)
- What do the words “Power,” “Privilege,” and “Positionality” mean to you? And how does it relate to what’s going on on your college campus and in your community?
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(5 MIN)
Based on what you’ve been talking about in your group, come up with a list of categories of social identities, see how many you can come up with, and don’t worry about what’s right or wrong.
(race, gender, class, religion, age, able-bodied, nation, language, culture, sexuality, education, etc.)

(7 MIN)
Have participants shift their chairs so that they are back to a circle, facing a dry-erase board or chart paper. Facilitator solicits responses from each group to create a list of Social Identity Categories and writes them on one side. Facilitator then asks for volunteers to choose a Social Identity to expand into Social Groups on the other side of the paper. Do this for 2 or 3 Social Identities.

[15 MIN] PERSONAL IDENTITY PIE

Pass out Personal Identity Pie Handouts. Ask participants to create an identity pie by dividing the blank circle into different sections, with each section representing one of their social group memberships.

Indicate greater significance or awareness of each social group by the size of the segment you allot to it. There’s no wrong way to do this and these won’t be shared with anyone else.

[10 MIN] MUSIC MINGLE

Facilitator plays music while participants move around the room. When the music stops, participants pair off to answer a question.

If you are able to, move around the room to the music, when the music stops find a partner and answer the question read aloud. You’ll have 2 minutes for each question, each person has 1 minute to answer.

Questions for partner sharing:
- Did anything surprise you when doing this exercise? If so, what?
- Was there an identity that you were more aware of or an identity that you left off, and why?
- Which identities do you take for granted and not think about as often?

Come back into the circle, sitting in chairs

Full Group Discussion:
- Are there any responses to creating an Identity Pie, something you talked about in one of your partner exchanges, comments?
LOOKING WITHIN WHILE WORKING ABROAD

Social identities are that – social, socially constructed. In a way, they are fluid, they can change. Your identity will be read differently based on where you are, the cultural context. This will happen again and again during the semester, as you move through different spaces. This means that our social identities are also about our Positionality. By positionality we mean that gender, class, race, sexual orientation, ethnicity, and other aspects of our identity are markers of relational positions rather than essential qualities. While these identities are socially constructed, there are real effects, privileges or disadvantages, based on your membership in a social group. This is the relationship between power, privilege, and your positionality.

[20 MIN] LEVELS OF OPPRESSION

(6 MIN) Levels of Oppression Worksheet
[SLIDE] Definition of SYSTEMS OF OPPRESSION: systems that operate on individual, institutional, and cultural levels through conscious and unconscious actions and beliefs to exploit individuals or groups based on membership or perceived membership in social groups.

We want to explore what it looks like when these systems influence and affect our day-to-day interactions, as well as inform organizational operations, practices, policies…

Pass out worksheet
Here is a chart that shows 5 examples of Systems of Oppression: Ableism, Capitalism/Classism, Patriarchy/Sexism, Gender Binary/Transphobia, White Supremacy and Racism, and examples of how these systems play out at different levels: Individual, Institutional, Cultural
Take a few minutes to look through this, put a star next to anything that stands out to you, surprises you, moves you, something you have a question about or a response to

(10 MIN) Iceberg Worksheet
The metaphor of the iceberg is used to represent these different levels of oppression.
Often in our lives the individual acts that support oppression are what are most visible. They can be downplayed as just the acts of one individual without examining what underlying values are at play that allows those actions to happen in the first place. We forget about the bigger part of the iceberg that is underwater, holding up that individual piece.

Full Group Questions
- What are your reactions to this? Have you seen this image used before?
- Does anyone want to share what they put a star next to on the Levels of Oppression chart?

(2 MIN) PRIVILEGE
It’s important to keep this in mind when we think about privilege. People often look at privilege individually rather than systemically. While individual experiences are important, we have to try to understand privilege in terms of systems and social patterns.
For example, the danger of reducing racism to only hostile, discriminatory acts means that we overlook or downplay the historical and hegemonic system of white supremacy. A white person saying, “I’m not racist” misses the point that that person still benefits from skin privilege within a system of racism and white supremacy.
[SLIDE] Definition of PRIVILEGE: a set of unearned benefits given to people who fit into a specific social group. Society grants privilege to people because of certain aspects of their identity (McIntosh, 1988). Aspects of a person’s identity can include race, class, gender, sexual orientation, language, geographical location, ability, and religion, to name a few.

Privileged people are more likely to be in positions of power – for example, they’re more likely to dominate politics, be economically well-off, have influence over the media, and hold executive positions in companies.

[SLIDE] Privilege doesn’t mean that you didn’t work hard… but rather that you face less barriers due to your social identity (one or more aspects of your social identity).

You can be privileged and still have a difficult life… this is what we call Intersectionality.

(2 MIN) INTERSECTIONALITY
Of course, we know that people have multiple identities, memberships in different social groups, as your personal identity pies indicate. We experience the aspects of our identities collectively and simultaneously, not individually.

[SLIDE] Definition of INTERSECTIONALITY: The interconnected nature of social categorizations such as race, class and gender identity, as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination and disadvantage.

And EXAMPLES

-- 10 MIN BREAK --

[45 MIN] ACTIVITY: STEP IN

(5 Min) Full Group Reflection
Come back together as a full group, sitting in a circle

- What are the lessons as individuals or as a group that we can take from this exercise?
  Give a minute to think about, then ask for 3 responses (depending on time)

Introduce 2nd Guiding Principle: Solidarity
By raising our awareness of the differences and commonalities within our community, we build the capacity for empathy.

Write “Solidarity” on sheet of paper
LOOKING WITHIN WHILE WORKING ABROAD

[SLIDE] “Solidarity is about providing concrete support to an oppressed group so that they can more easily use their own power to change the conditions of their lives.”

Molly McClure, Catalyst Project and Causa Justa

For example, we talk about being in solidarity with others, rather than giving charity and aid, because we believe that this is more transformative. It requires listening, empathy, humility, and the desire to change systems of oppression.

Just as we talked about social identities and systems of power being socially constructed, this means we can also change them… by changing the way we relate to one another. Both through small acts and in bigger ways too. “Power can be critiqued and contested”

How can we be in solidarity with one another and with those who we meet on this program?

Session II
[2 hours]

[5 MIN] ICEBREAKER
- In a sentence or phrase: What is one takeaway from the morning’s session?

[5 MIN] INTRODUCTION

Introduce 3rd Guiding Principle: Holding Contradictions

As we move into talking about these concepts in the context of travel, we want to introduce our third guiding principle - Holding Contradictions

Write “Holding Contradictions” on piece of chart paper

On this study abroad program, you will hold contradictions as individuals and as a group in particular ways. What we are interested in is how you approach this, how you grapple with the discrepancies and challenges. We want you to engage with them, discuss them. For example, we are studying anthropogenic climate change as a result of the increased burning of fossil fuels and at the same time, we are burning an exorbitant amount of fossil fuels to fly around the world. How can we learn to actively hold that contradiction and take full advantage of this opportunity to engage with this global issue? How can we transform guilt from inaction to meaningful action?

[SLIDE] Holding Contradictions
- Because identities are complex & intersectional, we have both privileges and disadvantages
- This can be productive -- who we are is how we hold those contradictions, and our willingness to acknowledge them
- Contradictions might be ethical, social, environmental, personal…
LOOKING WITHIN WHILE WORKING ABROAD

Now, to start thinking about this in context, we’ll start talking about travel….

[35 MIN] BEING A LOCAL

(3 MIN) Pair Share
- “A place where I’m a local is _______ because _____________________”
- How would you characterize the relationship between locals and tourists where you are from?

Keep these ideas in mind as we watch this TED Talk…

(17 MIN) TED Talk: Don’t ask me where I’m from, ask me where I’m a local
https://www.youtube.com/watch?v=LYCKzpXEW6E

(10 MIN) Debrief Groups of 4

[SLIDE]
- What are some of the daily, monthly, annual rituals you associate with your social identities? They can be personal or rituals that are shared by many

[SLIDE]
- What are the relationships in your life that are most important to the identities on your pie chart?

(10 MIN) Debrief Group of 8

Stand up, find another group of 4 to join, so there will be 8 of you in total

[SLIDE]
- Are there restrictions, or things that you can’t do, places you can’t go, access you don’t have, challenges you face based on how you identify that people with different identities don’t experience? These could be because of rules, policies, dangers, or not feeling included

-- 10 MIN BREAK --

[20-25 MIN] TRAVEL & PRIVILEGE

Start with participants sitting in chairs

(5 MIN) Physical Barometer
- How many people do you know who have studied abroad?
  o Remain seated if the answer is No, stand if you know 1-5 people, and stand with your hands up if you know more than 5
- What percentage of students in the US do you think study abroad?
LOOKING WITHIN WHILE WORKING ABROAD

- Remain seated if you think 1-2%, stand if you think 5-10%, and stand with your hands up if you think 10-15%.
- How important is tourism to the economies of the places we visit?
  - Remain seated if you think it is a minor factor, stand if you think it is somewhat important, and stand with your hands up if you think it is a major source of revenue.
- To what extent is tourism damaging the environment in the places we go or more broadly?
  - Remain seated if you think its effects are relatively minor, stand if you think they are significant, and stand with your hands up if you think it is a major cause of environmental degradation.

Some facts we are about to show you will help put study abroad in perspective...

(10 MIN)  Study Abroad Facts
Show facts on slides, volunteers read each one, one at a time, leave time for participants to take in the information

- Did you find anything surprising, interesting, disturbing, or relevant to our group?
- What makes that surprising/interesting/disturbing to you?
- Why do you think that is so?

(5-10 MIN)  Full Group Discussion
So, given what we’ve just been talking about, what will solidarity mean for us as a group of student travelers?

*Bring up charity/guilt vs solidarity*

[30-35 MIN]  IHP CONTEXT: SCENARIOS

For this next part, we will talk through some situations that have happened on the IHP Climate Change program. Each group will have one scenario to read and discuss. Then you will present the scenario to the full group and facilitate a discussion. Don’t worry about figuring out “solutions” to the situations, rather focus on what is happening in this situation given what we have been talking about today. Keep in mind our guiding principles of Intentionality, Solidarity, Holding Contradictions, these are approaches to attaining what we stand for, what we’ve been discussing today.

Trainer note: If pertinent, talk about the difference between Cultural Relativism and Cultural Imperialism, problematizing both ends of the spectrum. Ultimately, there is no right way to approach any of these scenarios. Many times throughout the semester, students and staff will have to grapple with situations like these that challenge their personal beliefs and worldviews, as well as values that IHP holds. It will be a constant process of self-reflection and discussion.

*Have participants break into four groups*
LOOKING WITHIN WHILE WORKING ABROAD

(5 MIN) Each group has one scenario to read and discuss
(20 MIN) Each group will share what they talked about and facilitate full group discussion
(5 min per scenario)

Scenarios:

1. Your host organization is putting on a cultural holiday event and you find some of the customs to be sexist. For example, the holiday is to honor women, but people seem to be focusing only on women’s roles as mothers and wives. Furthermore, women seem to be doing all the cooking and cleaning.

2. In your homestay it feels like you are getting preferential treatment over your homestay partner because of differences in your social identities, and both of you notice it. For example you get more eye contact and get deferred to as the authority. Your homestay partner wants to avoid confrontation so they just avoid interactions with the family.

3. Homosexuality is illegal in the host country you are in, though you believe it is a human right and this law invalidates the identities of members of this learning community.

4. The first week we are in a new country and walking through a market, some students joke about how weird things are and how a local cuisine smells “bad.”

(5-10 MIN) Full Group Discussion

On this program, we believe that because power is historically and socially constructed, it can be critiqued and contested. Can students (you) disrupt the historical, social, and political power imbalances that exist between you and many of the people we will meet? If so how?

Back up questions:

- How can the space that we’ve created here be a starting point for the rest of the semester?
- What things can we draw from when creating our community contract later today?
- Any last thoughts, things people want to share, knowing there will be opportunities throughout our journey will also be many opportunities to continue this conversation?

CLOSING: Pass the Pulse

Have participants stand in a circle, facilitators say any closing thoughts. Everyone holds hands and one person passes a pulse around the circle.
APPENDIX C: Step-In Activity

Framing: This is an exercise in self and community awareness. By sharing our experiences with each other, we increase our understanding of what each of us is working with every day which can inform our understanding of systemic privilege, power, and various forms of oppression. Just as it’s important to be cognizant of your own identities, so too is it important to be aware of how Social Identities manifest in different ways within this group, how they have contributed to different lived experiences.

(20 MIN)
Facilitator will read statements and participants will silently step into the circle if the statement is true for them. Note: it is participant’s decision whether to step in or not and each person’s interpretation of the question. At the end, open it up to the group and anyone can pose their own statement.

STEP IN PROMPTS:

“Step into the circle if…

- This is your first time in San Francisco.
- You grew up in the United States.
- You were born in a country other than the United States.
- English is your first language.
- English is not your primary or first language.
- If you commonly see people of your race or ethnicity represented in positive roles in the media.
- If you commonly see people of your race or ethnicity represented in negative roles in the media.
- If you commonly see people of your gender in positive roles in the media.
- If you commonly see people of your gender in negative roles in the media.
- If you or your immediate family, ever received medicaid, welfare, or food stamps.
- You have ever been the target of bullying or harassment because of:
  - your race/ethnicity
  - your religion
  - your gender
  - your disability
  - your class
  - your sexual orientation
  - the way you talk
  - your political beliefs
- You have ever been afraid while walking at night because of your gender and/or sexuality.
- You have ever been afraid of being a target of violence because of your religion.
- You have been harassed by the police because of your race, religion, gender, disability, nationality, class, or sexual orientation.
LOOKING WITHIN WHILE WORKING ABROAD

- If you or your immediate family own stocks, property, or have access to inherited money or assets
- A chronic health issue has limited your opportunities.
- One or both of your parents have completed college.
- When you ask to see “the person in charge,” odds are you will face a person of your sex. The higher-up in the organization the person is, the surer you can be.
- You have been on family vacations outside of the U.S.
- If you have felt pressure to represent the communities that aspects of your identity represent.
- You identify as a person of color.
- You identify as white.
- You identify as multiracial or mixed race.
- You identify as American.
- You have ever felt discriminated against.
- You are proud of one or more aspects of your social identity.

Now we’ll do a few more based on statements from you. Anyone is free to present a statement to the group. Make sure the statement you say is true for yourself.

DEBRIEF:
Immediately following the activity:
Everyone go around and say a one word response. Facilitator will then count of 1-2 to form two groups and give instructions for discussion.

(20 MIN) Two Group Discussion
Debrief questions printed on separate sheets of paper. Put sheets of paper in the middle of the circle to guide discussion. Let the participants decide which questions to answer or they are free to pose their own. Facilitator can model this by choosing one question to start off the discussion.

- How did it feel to step into the circle?
- How did it feel not to step in when others did?
- Does this make you rethink assumptions you may have previously made about people in this group?
- What did you learn about your own privileges and disadvantages?
- What are some of the differences in this group?
- What are some challenges that might arise from these differences?
APPENDIX D: Social Identity Pie Handout

Social Identity Pie

Write down all of your social identities (i.e. your race, gender, sexual orientation, religion, etc)

_________________________________________________________________________________________________________
_________________________________________________________________________________________________________
_________________________________________________________________________________________________________
_________________________________________________________________________________________________________

Using the circle below, create a pie chart that shows your social identities, with the size of each segment relating to how aware you are of each identity and how important it is to you on a daily basis.

*Trainer Note: Personal Identity Pie can involve an additional step where participants indicate whether their Social Identity Groups are Targeted (T) or Advantaged (A).*
### Appendix E: Levels of Oppression

#### LEVELS & TYPES OF OPPRESSION

**INDIVIDUAL**

<table>
<thead>
<tr>
<th><strong>Ableism</strong></th>
<th>• Using words like “crazy,” “stupid,” “lame,” “gimp,” that equate disability with brokenness.</th>
<th>• Not looking people with disabilities in the eye when passing them on the sidewalk, talking to them, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Capitalism/Classism</strong></td>
<td>• An individual believing that poor and low income people don’t want to eat healthy.</td>
<td>• Talking to a poor or low income person as though they are less intelligent.</td>
</tr>
<tr>
<td><strong>Gender Binary/Transphobia</strong></td>
<td>• Parent gender policing their child: “boys don’t cry,” “girls don’t cry.”</td>
<td>• Individual refusing to call a trans or genderqueer person by the pronoun they have said they use</td>
</tr>
<tr>
<td><strong>Patriarchy/Sexism</strong></td>
<td>• A feminine person feeling afraid of wearing feminine clothes, or showing skin, in order to gain respect or avoid harassment at work.</td>
<td>• Using words like “bitch,” “girls,” “pussy,” in a way that equates femininity with weakness or wrongness.</td>
</tr>
<tr>
<td><strong>White Supremacy and Racism</strong></td>
<td>• Someone crossing the street or locking their doors when a Black man is walking towards them.</td>
<td>• Acting defensive and interpreting it as personal attack when a Person of Color points out racism as it is happening.</td>
</tr>
</tbody>
</table>
## INSTITUTIONAL

### Ableism
- People with disabilities have higher rates of unemployment, poverty, and homelessness.
- The deinstitutionalization of the mental health system has led to the incarceration (rather than care of) people with experiences labeled as mental illness.

### Capitalism/Classism
- Studies have found that wealthy districts have three times as many supermarkets as poor ones do, and that urban residents pay between 3-37% more than suburbanites buying at supermarkets.
- In most of the US, schools are funded by property taxes, resulting in poor and low income youth attending schools that receive much as little as 50% of the funding per pupil as schools in wealthy districts.

### Gender Binary/Transphobia
- Nationally, trans people are three times more likely to experience police violence.
- Bathrooms are gender segregated in most buildings, forcing trans and gender non-conforming people to have to choose which one to use, putting them at risk for harassment, violence, and assault.

### Patriarchy/Sexism
- Masculine voices dominating in meetings, in terms of time, volume, higher esteem.
- Women and trans people often do unrecognized, undervalued work: taking notes at meetings, recognizing and appreciating people’s work, taking care of co-workers, childcare, clean up, etc.

### White Supremacy and Racism
- Black men and boys are incarcerated at 6 times the rate of white men and boys in the U.S.
- Instructing sales personnel to follow People of Color to make sure they don’t steal.
## CULTURAL

<table>
<thead>
<tr>
<th>Group</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ableism</td>
<td>• Cultural stories that associate disability with sad, scary, undesirable.</td>
</tr>
<tr>
<td></td>
<td>• Cultural values that place people with disabilities as less valuable, important.</td>
</tr>
<tr>
<td>Capitalism/Classism</td>
<td>• Cultural narrative that people who have access to money deserve to have it and have earned it, and those who don’t haven’t worked hard enough, don’t want it, it’s their fault, etc.</td>
</tr>
<tr>
<td></td>
<td>• The value/belief that plants, animals, land, water, humans, are resources to be exploited and used for amassing profit, rather than things to be tended to, stewarded, and cared for.</td>
</tr>
<tr>
<td>Gender Binary/Transphobia</td>
<td>• The myth of the gender binary: that there is one (girl/ boy, woman/man), as well as the cultural commitment to upholding one.</td>
</tr>
<tr>
<td></td>
<td>• The cultural myth that gender and physical anatomy are one and the same.</td>
</tr>
<tr>
<td>Patriarchy/Sexism</td>
<td>• Cultural stories that center misogyny (hatred of women), and devalue things that are feminized or feminine in our culture.</td>
</tr>
<tr>
<td></td>
<td>• Cultural stories that portray men as more competent, “natural” leaders, emotionally stunted, invulnerable, easy to anger, and more deserving of power.</td>
</tr>
<tr>
<td>White Supremacy/Racism</td>
<td>• The cultural narrative that white folks are safer, less violent, and better citizens (prominently communicated through mainstream media).</td>
</tr>
<tr>
<td></td>
<td>• Cultural and historical narratives that associate white European cultures with “civilization,” “order,” and “advancement” and people of color cultures with “primitive,” “backwards,” and “chaos/violence.”</td>
</tr>
</tbody>
</table>
APPENDIX F: Briefing for Entry Into a More Harsh Environment

Briefing for Entry Into A More Harsh Environment

By Morgan Hite

People always talk about what you can't take home with you after a NOLS course. You can't take home the backpack, or at least it has no place in your daily life. You can't take home the rations, and if you did, your friends wouldn't eat them. You can't take home the mountains. We seem to have to get rid of all of our connections to this place and our experiences here. It's frustrating and can be depressing.

This essay is about what you can take home. What you can take home, and what, if you work at it, can be more important than any of those things you have to leave behind.

Let's look at what we've really been doing out here. We've been organized. We lived out of backpacks the whole time, and mostly we knew where everything was. We've been thorough: we counted every contour line on the map and put every little bit of trash in a bag. We've been prepared: at this moment, every one of us knows where his or her rain gear is. We've taken care of ourselves. We've been in touch with basic survival tasks. We've taken chances with other people, entrusted them with our lives and seen no reason not to grow close to them. We've persevered and put our minds to things that never seemed to end. We've learned to use new tools and new techniques. We've taken care of the things we have with us. We've lived simply.

These are the things you can really take home. Together they comprise the set I call "mental hygiene," as if we needed to take care of our minds the way we take care of our bodies. Here they are again, one by one.

1. **Organization.** The mountains are harsh, so you need to be organized. But that other world is much more complex, and even harsher in ways that aren't always as tangible as cold, wind and rain. Being organized can help you weather its storms.

2. **Thoroughness.** Here it is easy to see the consequences of leaving things only half done. That other world has so many interruptions, distractions and stimuli that it is easy to leave things half done, until you find yourself buried under a pile of on-going projects with no direction.

3. **Preparedness.** Out here you've only had to be prepared for every eventuality of weather; but in that other world you have to be prepared for every eventuality - period. There are no rules, shit happens, and only the prepared are not caught off balance.

4. **Take care of yourself,** and do it even more aggressively than you do it out here. The environmental hazards are even greater: crowding, noise, schedules. Take time to be alone and think. Never underestimate the healing power of being near beauty, be it a flower, music, a person, or just dinner well-prepared.
5. **Stay in touch with basics.** Continue to cook your own food and consciously select the place where you sleep at night. Take care of your own minor injuries and those of your friends. Learn about how the complex vehicles and tools you use work. The other world is far more distracting and seeks to draw you away from the basics.

6. **Keep taking risks with people.** Your own aliveness is measured by the aliveness of your relationships with others. There are so many more people to choose from in that other world, and yet somehow we get less close. Remember that the dangers are still present; any time that you get in a car with someone you are entrusting that person with your life. Any reasons that seem to crop up not to get close examine very carefully.

7. **Remember you can let go and do without seemingly critical things.** Here it has only been hot showers, forks and a roof overhead. But anything can be done without; eventually for us all it is a person that we have to do without, and then especially it is important to remember that having to do without does not rule out joy.

8. **Persevere at difficult things.** It may not be as concrete as a mountain or as immediately rewarding as cinnamon rolls, but the world is given to those who persevere. Often you will receive no support for your perseverance because everyone else is too busy being confused.

9. **Continue to learn** to use new tools and techniques. Whether it is a computer or an ice cream maker, you know now that simply because you haven't seen it before doesn't mean you can't soon be a pro. Remember that the only truly old people are the ones who've stopped learning.

10. **Take care of things.** In that other world it's easy to replace anything that wears out or breaks, and the seemingly endless supply suggests that individual objects have little value. Be what the philosopher Wendell Berry calls "a true materialist." Build things of quality, mend what you have and throw away as little as possible.

11. **Live simply.** There is no substitute for sanity.

These eleven things are the skills you've really learned out here, and they will serve you in good stead in any environment in the world. They are habits to live by. If anyone asks what your course was like, you can tell them. "We were organized, thorough and prepared. We took care of ourselves in basic ways. We entrusted people with our lives, learned to do without and persevered at difficult things. We learned to use new tools and we took care of what we had with us. We lived simply." And if they are perceptive, they will say, "You don't need the mountains to do that."

*Europa Canyon*  
*Bridger Wilderness, Wyoming*  
*August 1989*

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APPENDIX G: Re-entry Booklet

(original formatting in landscape orientation)

IHP Climate Change:
The Politics of Food, Water and Energy
Fall 2016

Re-Entry Booklet
Re-Entry

“The process of returning home after spending time abroad. It is a powerful experience that has the potential to allow for personal growth, to provide mobility for social action and civic engagement, to enhance skills for your professional life, and lastly the ability to further your knowledge about the world and your place in it.”


_Briefing for Entry Into a More Harsh Environment_

What you can’t take home:
LOOKING WITHIN WHILE WORKING ABROAD

*Let's look at what we've really been doing out here...*

What you can take home:

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.
Re-Entry Action Plan

Re-entry isn’t about simply re-adjusting to being back home after you’ve had a transformative experience abroad. It’s also about re-launching yourself into your next global adventure or creating a global life at home. How can we integrate experiences abroad with life back home?

REINTEGRATING academically
I plan to do the following in order to actively integrate my new knowledge, interests, and skills into my college experience:

➢ __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

➢ __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

INCORPORATING the IHP experience into career development
I plan to do the following to incorporate my new skills and interests into cover letters, resumes, interviews, and job searches:

➢ __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

➢ __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

CONNECTING climate change to civic engagement or social action
I plan to do the following in order to contribute to positive social change or continued involvement in my community:

➢ __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

➢ __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________
LOOKING WITHIN WHILE WORKING ABROAD

TAKING care of myself mentally and physically after the program
I plan to do the following in order to continue Self-Care back home:

➢ _______________________________________________________________________
   __________________________
   ______________________________________________________
   _____________________________________________________
   _______________________________________________________

➢ _______________________________________________________________________
   __________________________
   ______________________________________________________
   _____________________________________________________
   _______________________________________________________

Elevator Pitch:

What do you want to carry with you?
What have you learned about yourself?
What have you learned from this group, from this experience?
In moments of struggle and growth, what will you draw on for strength?

IHP Voices
(quotes collected from students and staff)
APPENDIX H: Anti-Oppression Resources

Resources compiled by IHP Students and Staff

ANTI-OPPRESSION

Websites/Resources
Southern Poverty Law Center: https://www.splcenter.org/
American Civil Liberties Union: https://www.aclu.org/
American-Arab Anti-Discrimination Committee: adc.org
Council on American-Islamic Relations: cair.com
American Jewish Committee: ajc.org
Anti-Defamation League: adl.org
Asian American Legal Defense and Education Fund: aaldef.org
Sikh American League Defense and Education Fund: saldef.org
Latina Lista: http://latinalista.com
National Council of La Raza: ncir.org
TeleSur: http://www.telesurte.net/
The Anti-Oppression Network: https://theantioppressionnetwork.wordpress.com/allyship/
Anti-Oppression Resource Training Alliance (AORTA) Resources: http://aorta.coop/resources
Center for Community Change: communitychange.org
Center for New Community: newcomm.org
National Disability Rights Network: nadas.org
National Network for Immigrant and Refugee Rights: nnir.org
Facing History and Ourselves: facinghistory.org
The Working Group’s Not In Our Town: pbs.org/not
Federal Bureau of Investigation – Hate Crimes: fbi.gov/about-us/investigate/civilrights/hate_crimes
EdChange: edchange.org
NAACP: naacp.org
LOOKING WITHIN WHILE WORKING ABROAD

Articles/Essays
Five Faces of Oppression, Iris Young. The article was originally a chapter in Oppression, Privilege, & Resistance edited by Lisa Heldke and Peg O’Connor (published by McGraw Hill in Boston, 2004).
Ten Ways to Fight Hate: A Community Response Guide

TRAVEL AND PRIVILEGE

Articles/Essays
A Small Place, Jamaica Kincaid
View from the Veranda: Understanding today’s colonial student, Anthony Ogden (2007)
American power under challenge, Noam Chomsky: https://www.guernicamag.com/noam-chomsky-american-power-under-challenge/
Imperial Eyes, Mary Louise Pratt
Travel as a Political Act, Rick Steves
The Helping Prison, Ram Dass

Videos
Chimamanda, A. (July 2009) TED Talk: The danger of a single story
https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story
Selasi, T. (2014, October). TED Talk: Don’t ask me where I’m from, ask where I’m a local.
https://www.ted.com/talks/taiye_selasi_don_t_ask_where_i_m_from_ask_where_i_m_a_local

Resources
Form submitted to Duke University administration to protect undocumented students:
https://docs.google.com/forms/d/e/1FAIpQLScUxuSimQkIufU5wYQjdqCLbtijFDRRUy
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http://www.theworldisaterribleplace.com/ohcrap/
https://docs.google.com/document/d/17Rj40_i39gTuo4hMNnhToL0_NnJnzjn3Tx90nPfE/preview

RACISM AND WHITE SUPREMACY

Websites/Resources
Privilege and Allyship pamphlet: https://new.oberlin.edu/dotAsset/2012201.pdf
Conspire for Change: http://www.conspireforchange.org/?page_id=4
Dissent: https://www.dissentmagazine.org/tag/hot-bothered
Showing Up for Racial Justice: http://www.showingupforracialjustice.org/
Colorlines: http://www.colorlines.com
Buzzfeed Privilege Check-list: https://www.buzzfeed.com/regajha/how-privileged-are-you?utm_term=.to4DJm7rK#.chdWPdlAV

Articles/Essays
Dear White America, George Yancy - http://opinionator.blogs.nytimes.com/2015/12/24/dear-white-america/?_r=0
The Matter of Black Lives, Jelani Cobb:
http://www.newyorker.com/magazine/2016/03/14/where-is-black-lives-matter-headed
Letter From Birmingham Jail, Martin Luther King:
https://web.cn.edu/kwheeler/documents/Letter_Birmingham_Jail.pdf
White Privilege: Unpacking the Invisible Knapsack, Peggy McIntosh:
https://www.deanza.edu/faculty/lewisjulie/White%20Priviledge%20Unpacking%20the%20Invisible%20Knapsack.pdf
White privilege and male privilege: A personal account of coming to see correspondences through work in women’s studies, Peggy McIntosh
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Jon Greenberg’s Curriculum for White Americans to Educate Themselves on Race and Racism: http://citizenshipandsocialjustice.com/2015/07/10/curriculum-for-white-americans-to-educate-themselves-on-race-and-racism/

White Debt, Eula Biss: http://www.nytimes.com/2015/12/06/magazine/white-debt.html

How it feels when white people shame your culture’s food — then make it trendy: https://www.washingtonpost.com/posteverything/wp/2015/08/31/childhood-friends-called-my-food-chinese-grossness-how-did-it-become-americas-hottest-food-trend/?tid=sm_tw

Accomplices Not Allies: Abolish the Ally Industrial Complex:
https://www.washingtonpost.com/posteverything/wp/2015/08/06/this-is-what-white-people-can-do-to-support-blacklivesmatter/?utm_term=.9af4a2cae0e0


From Slavery to Mass Incarceration: Rethinking the Race Question, Loic Wacquant
https://newleftreview.org/II/13/loic-wacquant-from-slavery-to-mass-incarceration

Levels of Racism: A theoretical framework and a gardener’s tale, Jones, C. P. (2000)

Position Paper: The Basis of Black Power, Student Nonviolent Coordinating Committee (SNCC)
http://www2.iath.virginia.edu/sixties/HTML_docs/Resources/Primary/Manifestos/SNCC_black_power.html

The challenge for anti-racists looking for solutions in Trump’s America
http://www.vox.com/identities/2016/11/15/13595508/racism-trump-research-study

Buzzfeed: How to be a better ally: https://www.buzzfeed.com/anotherround/how-to-be-a-better-ally-an-open-letter-to-white-folks?utm_term=.xtJ18y6Xg#.utq0bGmLp

Videos
#RaceAnd: https://www.raceforward.org/videos/RaceAnd
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Anne Braden: Southern Patriot: https://vimeo.com/40479556
Paris is Burning: https://www.youtube.com/watch?v=78TAbjx43rk
Reverse Racism: https://www.youtube.com/watch?v=dw_mRaiHb-M
John Oliver “Starbucks’ Race Together”: https://www.youtube.com/watch?v=0eUp5Y6eQew

Poetry
Who Am I? Angela Davis
Teaching My Mother How to Give Birth, Warsan Shire
Zong! M. NourbeSe Philip

Books
Between the World and Me, Ta-Nehisi Coates
Beloved, Toni Morrison.
Are Prisons Obsolete? Angela Davis
The Wretched of the Earth, Frantz Fanon
African Psycho, Alain Mabanckou
Gorilla, My Love, Toni Cade Bambara
The New Jim Crow, Michelle Alexander
Citizen, Claudia Rankine
Americanah, Chimamanda Ngozi Adichie
The Autobiography of Malcolm X, Malcolm X
Women, Race and Class, Angela Davis
The Invisible Man, Ralph Ellison
At America’s Gates, Erika Lee
Impossible Subjects: Illegal Aliens and the Making of Modern America, Mae M. Ngai
Lift Every Voice: The NAACP and the Making of the Civil Rights Movement, Patricia Sullivan
The Master’s Tools Will Never Dismantle the Master’s House, Audre Lorde
Push, Sapphire
The Truth About Stories, Thomas King
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LGBTQ

Websites/Resources
National Gay and Lesbian Task Force: thetaskforce.org
The Trevor Project: http://www.thetrevorproject.org/
PFLAG Family and Ally organization: https://www.pflag.org/
Gay, Lesbian, and Straight Education Network: glsen.org
Resource guide for Allyship:
https://www.glsen.org/sites/default/files/GLSEN%20Safe%20Space%20Kit%202016_0.pdf