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Critical Pedagogy and Peace Education in International Service-Learning: A Curriculum Exploring Race, Positionality, Power, and Privilege

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CHAPTER I
INTRODUCTION

Statement of the Problem

Experiential education has defined my personal identity and fundamentally influenced my career and educational trajectory. As a first-generation Latina, I approached my college career with a vitality to engage in opportunities outside of my comfort zone. This passion for change and challenge led me to study abroad in Austria, Italy and México, and to work in France teaching English in elementary schools for a year after graduation. The transformative nature of international programming is one I strongly value because such spaces have allowed for personal journeys of exploration, self-discovery, and empowerment in my life, which ultimately shaped me into the person that I am today. My thirst for experiential education was driven by my passion for engaging with multicultural populations, which enabled me to see the world through alternate lenses and gain cross-cultural competency. The intrigue of exploring unchartered territory and developing new friendships became a platform to redefine my understanding of the world around me. My international experiences prompted me to constantly challenge my viewpoints, which resulted in a deep critical analysis of the values, factors, and influences that have and continue to shape me. This passion transpired into an active pursuit and actualization of global citizenship within my educational and professional endeavors.

A significant turning point in my journey of self-exploration occurred during my time studying in México, where my host family graciously embraced me with open arms, extended their home to me, and allowed me to become a cherished part of their family and community. Through community gatherings and elder storytelling, the strong emphasis on family became undeniable. Their strong affinity towards community was central to their existence and defined

their humanity. Through my time spent amongst this community, I developed an understanding of the interconnectedness of humanity through a shared desire for basic needs (food, shelter, and safety), connection, and love. This wisdom inspired me to seek further connections with underrepresented communities to understand their needs and desires, and utilize my agency to help mobilize my available resources to contribute toward their upward mobility. This realization is what led me to work in Guatemala.

Combining my passion for experiential education and community action, I utilized the extensive wealth of knowledge I had acquired from my journeys of self-discovery, and applied it to mentoring and supporting youth groups performing service-learning work in rural Guatemala. The goal of service-learning is to work alongside a community to accomplish a shared goal, while also reflecting on one's experience to gain a deeper understanding of one's self. This concept fueled my passion and empowered my will. Such programming primarily takes place in third-world countries, offering service-learning projects such as teaching English and/or building infrastructure in local communities. In addition to service-learning, students often partake in cultural excursions as a means to connect with the local community through historical and cultural contexts. An integral component of service-learning is providing a facilitated space for self and group reflection. Within this space, participants are able to critique and analyze their experiences and surroundings through critical analysis. The abundance of personal growth and development of youth leadership skills that *can* occur during international service-learning is unparalleled. Unfortunately, the development of youth leadership skills did *not* occur during my time in Guatemala due to the fact that the program's curriculum model was not complimentary to the goals and visions of international service-learning.

Without a strong infrastructure, students lacked a framework to facilitate their understanding of the systemic issues driving poverty in this local community, and stripped students of an opportunity to meaningfully engage with this population by understanding the structural barriers that contributed to their oppressive state. Further, with this lack of awareness of their host community's historically ingrained oppression, participants were unable to critically contrast their privileged positionality as first-world citizens entering a third-world space. Consequently, many students boarded their return flight home with photos of ancient ruins and beautiful landscapes, but with little to no awareness of the cultural, historical, and economic factors that have contributed to Guatemala's current oppressive state; therefore, missing a crucial opportunity to critically engage with the local population. An international-service-learning program is a significant platform for participants to undergo significant experiential educational experiences. As such, by investing the time to meaningfully engage with local populations' community cultural wealth can provide for a platform of understanding, which can allow for solidarity to transpire. Yosso (2005) defines community cultural wealth as being "conceptualized within the lens of critical race theory to shift the lens away from a deficit view of Communities of Color as places full of cultural poverty disadvantages, and instead focuses on and learns from the array of cultural knowledge, skills, abilities, and contacts possessed by socially marginalized groups that often go unrecognized and unacknowledged" (p.71). Thus, creating an intentional space for students to engage with their own cultural wealth before entering host spaces and interacting with a foreign population's cultural wealth can be a powerful tool to not only develop self-awareness, but to work in tandem with these communities. Furthermore, participants indisputably engage with their host community's cultural wealth through programming, which typically includes an exploration of culture through excursions and interactive activities relative

to the host culture. For example, in Guatemala our excursions included: Mayan basket weaving, touring Mayan ancient ruins with local indigenous guides, astrological reading using the Mayan calendar, recreating a Mayan traditional wedding, and a discussion of the political state of the country from war veterans and guerilla members. While excursion activities gave students the opportunity to engage with a local population's community cultural wealth, these activities should have been paired with a curriculum geared toward critical analysis to manifest critical engagement and understanding, rather than one-dimensional sightseeing.

With a strong curriculum geared toward human rights, these participants could have transformed their experience from being one of sightseeing to a critically engaging opportunity exuberant with personal development, critical analysis, growth, and connection. Recognizing the limitations of the absence of leadership and intentionality behind the curriculum delivered during my international service-learning experience is what ignited my desire to develop a curriculum where participants have the opportunity to exercise critical analysis, critically engage and connect with the local population, and critically reflect on their identities through workshops exploring how race, power, and privilege have influenced their positionalities as first-world citizens entering developing states. The goal of my curriculum is for participants to become more conscious of their positionalities and use this newfound knowledge to inform intentional engagement with host communities. Thus, my research seeks to develop an effective youth leadership curriculum to achieve these means developed through using principles of Freirean critical pedagogy and peace education.

Purpose of the Project

My project seeks to develop an effective youth leadership curriculum for a short-term international service-learning program. The intended audience is students 18-22 years in age, either at the high school senior level or undergraduate level. This curriculum will be structured into three parts: 1) pre-trip orientation workshops, 2) during trip self and group guided reflection prompts, and 3) a post-trip agenda. The curriculum will be developed for a two-week program and will heavily focus on the pre-orientation workshops, which will act as the foundation for topics of race, power, privilege, and positionality to be introduced prior to entering the international arena.

My goal is for this curriculum to be used in for-profit business models who market international community service programming for high school aged students, and also for undergraduate programs, who offer short-term immersion programming for college credit and/or community service. The hybrid audience is an important goal for my curriculum given that for many students, these programs are their first exposure to international education and service-learning. Furthermore, within the for-profit business models, international service-learning programs are expensive, ranging from $2,000 up to $10,000 for a two-three week immersion trip, including airfare. Thus, appealing to a majority of students who come from affluent backgrounds, whose privilege has allowed them the opportunity to participate in these programs. For these students, it could be especially beneficial to engage with an intentionally mindful curriculum developed around the goals of peace education, to understand the complexities of privilege. Overall, this curriculum has the ability to bring about immense growth and possibility for students and international communities. If developed effectively, this curriculum has the ability to impact positive change on a global scale. Therefore, the bulk of my curriculum will

focus on pre-trip orientation workshop content, which will set the tone for the program and will naturally permeate and resonate throughout the program itself.

There will be five pre-trip orientation workshops that will be facilitated using Paulo Freire's critical pedagogy, exploring praxis, the banking method, and the value of problem-posing education, and will act as the model to develop critical analysis and understanding of positionality around entering a third-world country as a first-world citizen. The neocolonial implications of this reality are crucial concepts, which must be explored prior to embarking on international service-learning programs. To facilitate this learning, I will develop objective workshops exploring topics of: race, power, privilege, and positionality through the lens of American immigration. These workshops will engage with the preceding topics by learning how the history of American immigration has institutionalized the oppression of non-native groups; which in turn has allowed for dominant xenophobic, hegemonic, and nativist forces to maintain power and privilege on the base of whiteness in the United States. Students will engage in critical analysis through an exploration of their own immigration stories as a way to build perspective and reflection around their positionality; in addition to participating in collective storytelling and learning through the experiences of their peers. The remaining workshops will continue to identify key thematic elements underlying race, power, and privilege through discussions of: colonialism, whiteness, white privilege, and the white savior complex to prompt reflection, which will ultimately result in the development of critical consciousness. Using this acquired critical consciousness, students will be mindfully aware of how their positionalities can impact and influence their interactions with host communities.

Next, the during trip self and group guided reflection prompts will give students an opportunity to critically engage with their trip experiences by connecting how their experiences

further enhance and/or challenge their learning from the pre-orientation. Lastly, the post-trip agenda is the final component to this curriculum, which is intended to be a welcome back meeting, taking place two weeks after students' arrival back to the U.S. The post-trip meeting will be a chance for students to revisit individual and group goals, assess whether these goals were met, and act as a space for students to exercise their agency in deciding how and if they'd like to stay connected to their service-learning experience.

Theoretical Framework

My project will rely heavily on using Freire's critical pedagogy to drive concepts of peace education. Critical pedagogy was introduced by Paulo Freire in *Pedagogy of the Oppressed*, where he powerfully asserted "that liberation is a praxis: the action and reflection of men upon the world in order to transform it" (p. 70, 1970). Critical pedagogy contends that it enables the learner to become aware of the forces that have contributed to their development and mindset and helped shaped their being and consciousness (Giroux, 2011). Giroux (2011) states that "it helps set the conditions for producing a new life, a new set of arrangements where power has been, at least in tendency, transferred to those who literally make the social world by transforming nature and themselves" (p.22). Critical pedagogy is fundamentally grounded in my curriculum model because it gives participants the ability to unravel the factors that have unconsciously and consciously contributed to their identity formations, which contribute to the liberation of a person through an understanding of their own power through identifying structural entities of power. Within critical pedagogy, my curriculum will explore the thematic elements of: praxis, the banking method, and problem-posing education.

"At the core of Freire's critical pedagogy is the concept of praxis, the process by which

teachers and students commit to education that leads to action and reflection on that action. This process has five stages: 1. Identify a problem; 2. Analyze the problem.3. Create a plan of action to address the problem; 4. Implement the plan of action; and 5. Analyze and evaluate the action" (Kincheloe and Steinberg, 2008, p. 34-35). Praxis is the conceptual process through which students will develop reflection and critical analysis. Using the steps of praxis, the problem my curriculum intends to solve is the neoliberal implication that a group of predominantly white privileged students entering service-learning spaces perpetuates. Using praxis, an acknowledgement of this reality and the implications this reality can impose will be addressed, which will increase awareness of participants before entering their host communities. By developing awareness, students will then be able to exercise their agency by deciding *how* to appropriately interact with their host communities. According to Straubharr (2015) "from a Freirean perspective, there is a great deal of personal transformation that must be undergone by socially privileged individuals who decide to join in progressive work towards radical social action alongside marginalized groups or peoples" (p. 228). My curriculum seeks to be the catalyst to begin this transformative process.

Alongside praxis, the banking method and problem-posing education are significant topics within critical pedagogy that will be explored. The banking method and problem-posing education are pedagogical styles defined by Paulo Freire. Freire (1970) explains the banking method by saying that "education becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits that the students patiently receive, memorize, and repeat" (p. 72). The banking method is a traditional didactic method commonly practiced in American schooling, which discourages critical engagement with learning. To combat this lack of

independent thinking within the banking method pedagogical style, Freire developed problem-posing education, which allows students and teachers to work together in the learning process. Kincheloe & Steinberg (2008) describe problem-posing education as "the education for freedom and emphasizes that teachers must see themselves in a partnership with their students. As part of this relationship, the teachers must see themselves as teacher-student, ready to accept that their students possess knowledge and solutions they can share with the teacher" (p.34). Since critical pedagogy is the basis of my curriculum, I've incorporated activities for students to identify the value of problem-posing education versus traditional didactic banking education through a reflection of their experiences in American schooling. Critical pedagogy has the ability to meaningfully engage learners through an authentic focus on the individual and collective experiences of a group. Since international service-learning is a form of experiential education, it is imperative that the pedagogical model used for my curriculum be relevant to the experience of each person and be guided through self-reflection and one's own engagement with the ways in which they choose to see the world around them. Critical pedagogy offers students the opportunity to critically engage with the world through one's own personal lens, rather than being taught what to see and how to see it; this is why critical pedagogy is fundamental to my curriculum. While critical pedagogy will be used as the theoretical framework for my curriculum, the goal of my curriculum is for students to acquire critical consciousness as a means to develop mindful engagement with their host communities through an understanding of their positionalities. In order to accomplish this goal, I will use macro and micro practices.

On a macro level, I will first develop thematic workshops exploring themes of race, power, and privilege, where students will receive historical narratives and contextualization around how these concepts have contributed to the exploitation and oppression of immigrant

populations throughout American history. To guide these workshops, I will introduce American immigration legislature to show the history of oppressed immigrant populations, which will allow for students to comparatively engage with the similarities and differences among these groups to understand the totality of immigrant experiences within the United States. Further, these experiences will reflect past and present narratives testifying to the permeation of the oppression of minority groups in present day.

On a micro level, students will be asked to explore their personal narratives through their immigration stories. This individual self-exploration has the ability to significantly contribute to an understanding of personal narrative as a means to begin to understand one's self. Through mindful contemplation and reflection, critical pedagogy will allow for consciousness to arise through awareness building. Lastly, as a result of the macro and microanalyses through Critical pedagogy, students will have a grasp on their viewpoints, perspectives, and biases before entering the international arena. Critical pedagogy will be my curriculum's guiding framework, while peace education is the ultimate goal.

Peace education is defined as "the transmission of knowledge about requirements of, the obstacles to, and possibilities for achieving and maintaining peace; training in skills for interpreting the knowledge; and the development of reflective and participatory capacities for applying the knowledge to overcome problems and achieve possibilities" (Reardon, 2000, p. 399). Components of peace education will resonate throughout the pre-orientation workshops and will continue through the during trip reflections. The during trip reflections will serve as a perpetual exploration of self and positionality through self and group prompts, which will encourage students to question what they know and ultimately, experience empowerment by discovering truth and meaning for themselves.

Educating for peace includes developing a multicultural understanding, awareness, and agency toward peace building on a collaborative, global scale. International service-learning can promote peace education by working together with communities to achieve human rights. Before doing so, it is important to develop an understanding around the global disparities and structural barriers of privilege and oppression, relative to both the host and visiting party. Using this understanding of limitations and privileges, both communities can work together toward establishing mutual goals. Specific to international service-learning, these goals could be things like building an irrigation system that will help a small farming town harvest food year-round or finding a sustainable way to teach English in elementary schools with the goal of increasing foreign language acquisition and cross-cultural competency. Working in tandem is crucial in order to combat the neocolonial and white savior complex often perpetuated by service-learning. In totality, my curriculum seeks to use critical pedagogy to develop critical analysis and mindfulness around one's identity and positionality in order to combat neocolonialism and promote peace education in international service-learning.

Significance of the Project

There is great significance to developing my curriculum. By utilizing international developing areas as spaces for transformative learning, it is vital to consider the implications the presence of American students creates. As mentioned prior, there are neocolonial implications that explicitly and implicitly arise when first-world citizens enter third-world countries to complete community service work. Evidence will show that the majority of students that can afford participating in such programs are predominantly white, upper class females, which furthers the neocolonial argument. Therefore, it is imperative to explore the undertones such

presence may bring about. There is much research that illuminates and supports the validity of this argument. Pluim and Jorgenson (2012) contend that "a critical analysis of youth volunteer programs is necessary to underline the perceived benefits versus the actuality of colonial undertones present" (p. 212). While often disguised in altruistic claims and openness and tolerance to difference, "youth volunteer programs more often than not, reinforce relations of superiority and inferiority between the youth and the citizens with whom they engage abroad" (Pluim and Jorgenson, 2012, p. 213). Because dominance happens in indirect and direct ways, creating a curriculum to develop mindfulness and consciousness around identifying the manifestation and projection of dominance could create significant headway to altering the neocolonial implications such programs may have.

In addition, research shows that "youth volunteer groups are often comprised of middle or upper class youth who have value systems that reflect their societal positioning" (Pluim and Jorgenson, 2012, p. 218). In researching study-abroad programs, Zemach-Bersin (2007) found that "students of color and lower socioeconomic status were drastically underrepresented" (p. 2). Moffat (2006) confirms this trend, stating that "diversity encompasses a scant 10–15% of the demographic; the overwhelming majority of students in the program are White and female" (p. 217). This homogenous demographic raises concern around the perpetuation of neocolonialism, privilege, and dominance into already oppressed communities. Pluim and Jorgenson (2012) continue:

> Behind benevolent appropriation such as 'helping' is often a failure to critically reflect on one's position relative to the rest of the world and complicity in increasing global disparity. The colonial implications of the centre rationalizing its activities in the peripheries through the perceived benefits of its citizens speak volumes on how these programmers continue to exist as a predominantly one-way exchange of people, ideas and benefits. (p. 218)

Therefore, neocolonial implications are strongly present through the majority white affluent participants, which go on to perpetuate oppressive sentiments in third-world communities. This research supports the need for my curriculum to tackle this one-exchange of people to create mutuality and cross-cultural understanding toward achieving mutually beneficial outcomes.

Holistically, I intend to create an effective leadership development curriculum, and have it applied toward leading future student groups through international service programming. My hope is that with this framework 1) students will be able to deeply connect to their experiential experience by acquiring self-awareness, agency, and empowerment to effectively work alongside local international communities to bring about meaningful change, and 2) students will gain tools to become responsible global citizens committed to the betterment of humanity and a just, peaceful, and humane world.

Definition of Terms

Throughout my thesis project there will be emphasis on certain terminology. Given the many benefits associated with experiential education, I've decided to use the international arena to facilitate critical pedagogy and ultimately, teach peace education. Experiential education is a philosophy based on purposeful engagement with students through direct experience and intentional reflection meant to increase knowledge, develop skills, and increase learners' capacity to contribute to communities. The goals of experiential education align with those of international service-learning given their affinity toward working alongside communities to create meaningful, substantial change.

As stated in my introduction, I will be using principles of critical pedagogy to construct the development of my curriculum to inspire critical thinking and to promote the acquisition of

critical consciousness. Critical consciousness is the ability to perceive oppression in social, political, and economic contexts and to take action to combat this oppression. My research shows how international service-learning can perpetuate neocolonialism through a remnant of hegemonic, nationalistic forces entering third-world spaces. These hegemonic forces take form in white, privileged participants who are otherwise unaware of the power and domination their presence may exude. This power can speak to nationalistic, nativist, racist, and/or xenophobic narratives that are historically ingrained in host third-world countries' histories as part of their experiences with colonialism. While the power and privilege associated with predominantly white, affluent participation in service-learning is often not addressed, my curriculum seeks to name this concept by giving students the critical tools and awareness to better understand and inform their positionalities before entering host communities, through critical pedagogy and peace education. The hope is that with knowledge and understanding of these conceptual frameworks, students will begin their libratory processes by experiencing transformation by understanding their societal positioning on both a national and international scale and use this power to engage with responsible global citizenship, human rights, and peace building initiatives.

CHAPTER II
REVIEW OF THE LITERATURE

Introduction

Three prominent themes emerged as the foundation of my literature review, those being: 1) exploring the benefits and limitations associated with international service learning, 2) using critical pedagogy as the primary pedagogical model for my curriculum, and 3) identifying peace education as the ultimate goal of my curriculum. It was important to identify the benefits of international programming (*in this context interchangeably referred to as experiential education and/or international exchange*) and the transformative impacts such experiences can bestow among youth participants. Questions raised by this research included: How does international exchange (IE) contribute to personal growth? What kinds of skills are acquired as a result of IE? Why should youth participate in IE? In conjunction, I considered the curriculum that is traditionally facilitated within these international exchange spaces and further questioned how the lack of intentional curriculum contributes to limitations of service learning? Given the reality of first-world students entering third-world environments to perform service work, is implicit awareness of the colonial undertones present through this dynamic commonly acknowledged? Are issues of race, power, and privilege addressed in this space? If not, why is it important to address these topics? What are the challenges with addressing these topics?

In order to address these topics, I considered what kind of curriculum could be created to address these topics? What key elements must be present to make this curriculum successful? Why is peace education a viable goal? Why is critical pedagogy a useful tool in guiding peace education? How can reflection be a significant contributor to learning within experiential spaces? What is the value of developing a more intentional curriculum geared around unpacking race,

power, and privilege for service-learning participants? Within the application of an effective

curriculum, I further considered the value of exploring identity. Why would it be important to

critically engage with one's own positionality before entering international spaces to complete

service work? What is the value and impact of this self-exploration within an individual and

globalized context? Why is it important to explore race, power, and privilege as a means to

understand one's self? Why is white privilege a relevant discussion? How can awareness around

privilege impact participants within international service-learning? How can this awareness

impact host communities? What is the meaning of all of this? Why should we care?

My literature review highlights the aforementioned themes, promoting peace education as

the primary model driving my critical pedagogy-driven curriculum in order to maximize the

benefits students can receive through their participation in international service-learning.

Review of the Literature

Benefits and Limitations of International Service-Learning

Benefits of International Service-Learning

International service-learning has become a powerful platform for youth to experience

transformation through the acquisition of leadership development and civic engagement. The

rationale behind such programs is their ability to promote peace building, global citizenship,

cross-cultural competency, and developing positive international relations abroad (Simile, 1995).

A typical program ranges anywhere from two weeks to three months in length, is geared toward

an upper class demographic, and runs during spring break and/or summer vacations making the

timing accessible to high school and undergraduate students. Jorgenson and Pluim (2012)

describe international service-learning programs as "tending to involve varying components of

adventure, community service, group dynamics and individual growth. They incorporate hands-on work in literacy, teaching, health or basic clinical tasks, or physical labor such as building schools, digging wells or constructing bridges" (p. 27). Through its international setting, participants are removed from the comfort of their home countries and are able to immerse themselves into new communities with differing modes of thought, challenging their points of view. Research shows that participation in international education is impactful because we learn by doing (Thorpe, 2007). This learning from experience is commonly referred to as experiential education. When students are exposed to non-traditional forms of education, namely non-didactic classroom-based learning by going out into the world and learning through experience, the magnitude of learning can be exponential.

Within international service programming, there are many advantages to the type of learning that is occurring experientially. Since we learn best from experience, being exposed to a foreign setting where problem solving, cross-cultural understanding, communication, and emotional intelligence are key factors in our successful integration within these spaces, much learning can occur. Davies (2006) claims that "lifelong, experiential, in-depth, autonomous and transformational learning are among the most powerful forms of learning, exposing participants to complex issues that are difficult to teach in a regular classroom or surroundings" (p. 27). This claim speaks to the valuable nature of non-didactic educational settings where students are exposed to cross-cultural interaction with populations of varying backgrounds, perspectives, and viewpoints. A central area of experiential learning becomes gaining an awareness of successful cross-cultural exchange. "Cross-cultural or intercultural education exposes students to different ways of thinking and being in the world and fosters their abilities to better understand international issues, to think through multiple perspectives and to build relationships with people

from different backgrounds" (Pluim and Jorgenson, 2012, p. 27). According to Merriam et al. (2007), "when an experience cannot accommodate into a prior mental/life structure, the transformative learning experience begins, altering the way that individuals see themselves and the world in which they live" (p. 27). While cross-cultural exposure is a major competency that develops as a result of international service learning, there are a myriad of additional benefits associated with this type of learning.

Champion (1999) has narrowed the benefits of service-learning for youth into four key areas: "an increase of self-esteem; a sense of empowerment by participating in community service where they are needed, valued, and respected; improved citizenship as a result of active engagement in community life; and a heightening the student's desire to learn through their experience" (p. 17-18). Research by Weah, Simmons, & Hall (2000) found that youth choose to participate in these programs due to their commitment to better these communities through service. Moreover, AFS (1993 et al.) list consistent learning outcomes associated with international exchange to include: "increased self-confidence, a greater self-awareness, communication and leadership skills, an awareness and appreciation of different cultures, an interest in learning about another culture, a foreign language, adaptability to new environments, empathy, an understanding of the world as one community, and a greater interest in one's own home culture and community involvement" (p. 15). The learning outcomes of international exchange equip students with fundamental skills and empowerment to create change in their surrounding communities. One arena to utilize these developing leadership skills is in service-learning.

Adept with leadership skills, service learning provides a platform for youth to experientially engage in community projects and human rights initiatives. This is why

international service learning programs commonly incorporate leadership-oriented language within their marketing and branding, to encourage students to become responsible global citizens by working alongside international communities. Again, the capacity these programs possess to bring about transformative change and learning within youth participants is uncanny; however, the reality of what normative service learning programs are accomplishing abroad is equivocal. While the benefits of such programs are tremendous, so are the limitations and negative implications associated with international service learning, including the perpetuation of neo-colonialism through predominately white privileged participants.

Limitations of International Service-Learning

By utilizing international developing areas as spaces for transformative learning, it is vital to consider the implications of the presence of American students. As mentioned prior, there are neocolonial implications that explicitly and implicitly arise when first-world citizens enter third-world countries to complete community service work. Evidence will show that the majority of students that can afford participating in such programs are predominantly white, upper class females, which furthers the neocolonial argument. Jorgenson and Pluim (2012) contend that "there are obvious structural barriers to participating in youth volunteer abroad programs, namely because these programs are often comprised of middle or upper class youth who have value systems that reflect their societal positioning" (p.30). While programs offer scholarship and fundraising opportunities to applicants, the reality is that even with this support, low-income students are still unable to participate due to the overall time and capital required (Jorgenson and Pluim, 2012). Additionally, participants who are typically chosen for these programs reflect a homogenous demographic of predominantly white, upper class students. In researching study-

abroad programs, Zemach-Bersin (2007) found that both students of color and of lower economic status were drastically underrepresented. Moffat (2006) confirms this trend, stating that "diversity encompasses a scant 10–15% of the ... demographic; the overwhelming majority of students in the program are White and female" (p. 30). Considering the homogenous white population that predominantly participates in service-learning, it is imperative to address the neo-colonial sentiments that arise as a result of this dynamic.

Ngo (2015) corroborates the need to address neocolonialism by stating that "while international volunteering placements have the capacity to instill generosity and giving in the individual, if youth-sending organizations do not address issues of power and privilege such as classism, racism, and sexism, then volunteers who come with good intentions of charity are simply repeating cycles of imperialism and colonialism on local communities" (p. 56). Ultimately, without an exploration of privilege and positionality, students can end up doing more harm than good. It is the responsibility of sending organizations to educate students of the reality their societal, privileged positionalities can reflect in host communities. Without this education, the benevolent intentions of participants who go abroad with the purpose of wanting to help third-world communities become compromised. Thus, addressing race, power, privilege, and positionality are important concepts for students to critically engage with before going abroad in order to understand the neoliberal implications a predominantly white American group can perpetuate and ultimately, can raise awareness around this reality to create mindful exchange and understanding.

To unpack power and privilege, it is absolutely necessary to critically engage with the concept of whiteness in order to raise participants' consciousness. One prominent researcher, Peggy McIntosh describes the process of unpacking white privilege by starting by identifying an

understanding that privilege is a systemic barrier intended to empower certain groups (1998). This empowerment can come in the form of promoting dominance through an intersectionality of categories. These categories include: "sex, gender, orientation, class, physical and/or mental ability, etc." (McIntosh, 1998, p. 14). Many of the aforementioned categories have the ability to exert power and dominance when entering third-world spaces due to economic, racial, sexual orientation, religious, and/or political privilege (Lewis, 2006). Furthermore, not only is dominant global positioning as first-world citizens entering developing communities responsible for promoting neocolonialism, but is a lack of collaboration with host communities to work toward mutually agreed upon outcomes. Jorgenson and Pluim (2012) write that:

> While these programmes tend to promise much in the way of global ethics and global citizenship in youth participants, they often neglect to seriously interrogate the one-way movement of people from the centre to the periphery and valorize the knowledge and perspectives of the host communities. These programmes, especially those not geared toward social justice and facilitating youth through the struggles and aftermath of experiential and transformative education, have the potential to perpetuate the same neo-colonial practices they seek to overcome. (p. 25)

To address this, a space for introspection regarding participants' personal experiences with race, power, and privilege can create understanding and consciousness around their positionalities before entering third-world spaces and thus, can equip students with the ability to understand the implication of their own actions and biases. This baseline of understanding through reflection of self and privilege is fundamental to beginning the journey toward developing more mindful and critically aware participation in service-learning abroad.

To further support my recommendation to increase self awareness and critical consciousness of youth volunteers participating in service-learning programming, Ngo (2013) states that the rise of volunteering as tourism aimed at young volunteers means that "organizations engage in a selection process with lowered required criteria as they try to reach a

higher number of volunteers; this can also imply the recruitment of more inexperienced and

ignorant participants" (p. 58). In response to Ngo's preceding quote, one important consideration

is that for-profit service-learning models are driven by profit. The inexperienced and ignorant

description of volunteer students should be the responsibility of these businesses to use their

programs to educate and build awareness of students entering these communities with a goal of

cultivating competence and cross-cultural understanding. It is this very assumption and lack of

accountability that these for-profit businesses demonstrate that is driving the need for

participants to undergo a successful pre-trip curriculum with the aim of bringing about

consciousness and awareness to combat the ignorance many students exhibit in these spaces.

Namely, if the majority of participants in service-learning are white, the ignorance exhibited is a

strong contributor to the perpetuation of classism and racism and ultimately perpetuates the

white savior complex. Cornett (2010) writes that "the white saviour complex is this idea that it is

the role of the white outsider to 'lift' the poor and oppressed in developing countries seems

universal in the Western world and its thinking" (p. 384). Straubharr (2015) posits that

discussions around privilege and neocolonialism in relation to international education are

nonexistent. This claim corroborates the necessitation of my goal to develop a curriculum with

the capacity to bring about critical consciousness and awareness around participants' societal

positionalities through addressing their privilege. Straubharr (2015) states that "a direct

refutation of the power dynamics inherent in the status quo requires serious mental gymnastics –

it requires problematizing the social structures we have been raised in and in which we've come

to function socially" (p. 389). This direct approach is intended to address the perpetuation of

neo-colonial principles including how race, power, privilege contribute to a white savior

complex and as a solution, use my curriculum to explicitly raise critical consciousness as a means to develop awareness and mindfulness before entering international host communities. It is important to recognize the significant potential impact international service-learning programs can have on young people's lives. If developed effectively, this curriculum has the ability to impact positive change for both students and participating host communities. There is an immense amount of untapped learning potential within these spaces. Consistent with existing literature, Grusky et al. (2000) have found that "the overall outcomes for volunteers have the potential to contain many teachable moments, and have benefits that include language enhancement, transformative learning, building contacts between individuals and communities, developing cross-cultural understanding and working across difference" (p. 56). The transformational benefits associated with international service-learning for youth cannot be denied and their desire to serve and change society cannot be dismissed (Ngo, 2015). Sending organizations have the ability to create transformational opportunities for students to engage with cross-cultural learning through facilitating an exploration of positionality for participants before going abroad (Ngo, 2015). My goal is to achieve the pedagogical space where experience meets study, critical analysis, and reflection (Grusky, 2000). The means to accomplishing this end is through the utilization of critical pedagogy to guide a peace education-based curriculum.

Critical Pedagogy as the Primary Pedagogical Model

In *Pedagogy of the Oppressed*, Freire powerfully asserts that "liberation is a praxis: the action and reflection of men upon the world in order to transform it" (Freire, 1970, p.2). This framework is known as critical pedagogy. Critical pedagogy contends, "it helps the learner become aware of the forces that have hitherto ruled their lives and especially shaped their

consciousness. It helps set the conditions for producing a new life, a new set of arrangements where power has been, at least in tendency, transferred to those who literally make the social world by transforming nature and themselves" (Freire, 1970, p.2). This framework creates a platform for participants to experience a sense of awakening through developing understanding and meaning by reflecting on past experiences. Straubharr (2015) posits that "Freire first identifies where such individuals are coming from in their upbringing, drawing a clear line between those who are benefited by structural social inequalities and those who are the victims thereof, calling them (respectively) the oppressor and the oppressed" (p. 381). To Freire (1970), since the socially privileged group has the power and dominance, they must bring about change and transformation. Since oppressors have the power to influence and transform, it is the responsibility of sending organizations to educate their students in order to shift the oppressor/oppressed binary toward one of common understanding, respect, and peace in a global context.

According to Straubhaar (2015) "from a Freirean perspective, there is a great deal of personal transformation that must be undergone by socially privileged individuals who decide to join in progressive work towards radical social action alongside marginalized groups or peoples" (p. 381). Therefore, using critical pedagogy as the foundation for raising critical consciousness around the perpetuation of neocolonialism American participation in service-learning can create a space for transformation and empowerment.

Critical consciousness describes the process by which oppressors (socially privileged) and oppressed (socially marginalized) populations engage with their societal positioning in order to enhance their conditions (Watts et al, 2001). For Freire, critical consciousness "refers to the process in which men, not as recipients, but as knowing subjects, achieve a deepening awareness

both of the socio-cultural reality which shapes their lives and of their capacity to transform that reality" (1970, p. 27). In order to raise critical consciousness, it is essential to highlight a variety of topics that must be addressed in order to create this awareness building. "Theories and definitions of critical consciousness typically describe some combination of critical social analysis, collective social identity, political self-efficacy, and actions aimed at advancing social justice" (Watts et al., 2011, p. 48). Using critical pedagogy as the lens through which to introduce critical consciousness, a critical social analysis of both participants and host communities will be present within the curriculum through opportunities for self-reflective practices. These self-reflective practices will address what Freire (1970) referred to as the socio-cultural reality, which shapes our lives. One significant way to address one's socio-cultural reality is through an exploration of societal positioning as it relates to race, power, and privilege. Using principles of critical pedagogy and critical consciousness to drive the pedagogical underpinning of my curriculum, I will explore the use of peace education as the model through which to raise awareness and mindful engagement with host communities.

Peace Education as the Curriculum Goal

"Colonialism continues today in both subversive and explicit ways that ensure continued dominance by powerful entities" (Loomba, 1998, p. 28). One of the ways in which colonialism persists is through international service learning programming. In thinking more critically about the impacts of such programs, we cannot deny the historical colonial undertones present. Jorgenson and Pluim (2010) claim that "while often disguised in altruistic claims and openness and tolerance to difference, youth volunteer programs more often than not, reinforce relations of superiority and inferiority between the youth and the citizens with whom they engage abroad. A

critical analysis of youth volunteer programs is necessary to underline the perceived benefits versus the actuality of colonial undertones present" (p. 30). In order to explore the associated neocolonial undertones, there needs to be more intentional curriculum geared toward addressing the reality of this binary; this binary being one between naming the oppressor and the oppressed in a neocolonial modern-day context. As such, international service-learning models require more intense and critical orientations and post-trip curricula engaging in the entirety of experiential learning and not just allowing for a learning by doing approach, but rather an approach where participants are equipped with the critical tools to analyze and engage with their positionalities to inform their experiences abroad (Kraft & Sakofs, 1985). Pluim and Jorgenson (2012) write:

> Such models stress the importance of preparation and debrief, and given the colonial orientation of youth volunteering abroad discussed above, such preparation would imply a critical theoretical framework. To truly develop a transformative experience, adequate preparation and debrief should prevent a reliance on stereotypes and a fostering of ethnocentric 'saviour' mentality to shape an understanding of global inequities. Although these processes are usually subtle and unbeknownst to the participants of the programme, they are nonetheless prevalent. (p. 33)

Because of the unintended consequences international service-learning presents, it is critical to develop a curriculum specifically catered to address the binary between, as Freire puts it, the "oppressor" and the "oppressed".

As research has shown, the homogenous white volunteer demographic arises concerns around the perpetuation of neo-colonialism, privilege, and dominance into already oppressed communities. Dei and Kempf (2006) write "post-colonialism asserts that colonization is a broader, ongoing project, fuelled by the imposition and domination of certain groups over

others" (p. 29). Domination necessitates power and the ability to categorize, which distinguishes and separates societal groupings (Gordon, 1980). "Behind benevolent appropriation such as 'helping' is often a failure to critically reflect on one's position relative to the rest of the world and complicity in increasing global disparity" (Jorgenson, 2009, p. 29). Thus, these claims provide evidence that critical reflection and introspection should be essential components within the development of my curriculum. In order to achieve the end of addressing the neocolonial implications that service-learning perpetuates, I will utilize peace education as the model for my curriculum, which will serve to unpack participants' identity constructions through an exploration of how race, power, and privilege have contributed to their societal positioning. Using this groundwork, participants will also learn about the historical, political, social, and cultural factors that have contributed to the oppression of their host communities. By combining both factors through a peace education lens, critical consciousness through awareness of self and learning about the structural and institutionalized barriers driving oppression both abroad and in the U.S. will empower participants to engage in mindful and critical interactions with host communities through their broadened, comparative perspectives.

The pioneer of peace education, Betty Reardon, defines peace education as: "the transmission of knowledge about requirements of, the obstacles to, and possibilities for achieving and maintaining peace; training in skills for interpreting the knowledge; and the development of reflective and participatory capacities for applying the knowledge to overcome problems and achieve possibilities" (2000, p. 38). The overarching goal of peace education is to create an increasingly humane world, impacting local communities, nations, and the globe. Due to its interdisciplinary nature, peace education underlies a variety of subsets including, but not limited to: comprehensive peace education, human rights education, international education, and

multicultural education; which all align perfectly within international service-learning. Peace education will provide a platform to develop intentionally mindful engagement with foreign populations to combat neo-colonialist implications by working toward peace building.

It is important to recognize that while the physical visibility of the predominantly white participants will remain a prevalent reality, the goal is that sending programs will create opportunities for students to develop critical awareness and understanding around their societal positioning before entering international territories. This critical analysis will prompt students to question what they know and experience empowerment by discovering truth for themselves and ultimately use this truth to critically and comparatively engage with their surrounding world. "Immersive programming leads participants blindly into a context to achieve culture shock and transformation in their perspectives can be mis-educative without a broader framework to interpret the social world" (Dewey, 1938, p. 32). Alongside this raised consciousness, peace education will prompt the exploration of local poverty through history, culture, politics, race, and power to develop a deeper cross-cultural understanding and connection with their host community. As Jorgenson (2009) found, "when students recalled their encounters with cultural differences, their lack of knowledge of the socio-historical context encouraged cultural stereotyping, relativism and culturalist explanations to make sense of their experiences" (p. 33). The duality of critical consciousness and cross-cultural understanding will inform the practices of peace education. For the purpose of my research, I will be focusing on one particular subset of peace education, comprehensive peace education.

Comprehensive peace education is defined as "the development of a pedagogy that can contribute to the evolution of a global, humanist consciousness" (Reardon, 1988, p. 3).

Prominent peace education researchers Ben-Peretz, Brown, and Moon (2004) posit that

education needs to be humanizing, through curriculum that is intended to promote social change.

Summary

My curriculum seeks to promote comprehensive peace education through the deliverance

of pre-trip workshops, self, and group reflections to achieve a cultural shift toward mindfulness,

awareness, mutuality, and cross-cultural understanding. The core of my curriculum is the pre-trip

orientation workshops, which aim to facilitate a transformation of culture and consciousness by

raising awareness of the ways in which race, power, and privilege have contributed to the

identity formation of youth participants. Using this raised critical consciousness, participants will

be aware of their societal global positioning as privileged individuals before entering the

international arena. With this understanding, students will have the ability to critically engage

with both their positioning and that of their host communities to achieve more mindful

interactions toward the goal of peace building. Through the lens of comprehensive peace

education, the adjoining curriculum will focus on lesson plans integrating the concepts of critical

pedagogy and critical consciousness toward the evolution of a global, humanist consciousness,

better known as peace education.

CHAPTER III
THE PROJECT

Introduction

My project seeks to develop an effective youth leadership curriculum for a short-term international service-learning program. This curriculum will be structured into three parts: 1) pre-trip orientation workshops; 2) during trip group and self-reflections; and 3) a post-trip meeting.

The curriculum will be developed for a two-week program and will incorporate a sample programming agenda with generic excursions to complement curriculum content. Within the curriculum, there will be a total of five pre-trip workshops. These workshops will be guided through a critical pedagogy lens to explore the thematic elements of race, power, and privilege and how these themes relate to participants' viewpoints, perspectives, and biases and overall, identity formations. The goal of the curriculum is to use reflection to raise awareness and critical consciousness of participants' positionalities before entering the international arena.

Theoretical Development of Curriculum

As outlined above, my curriculum will be facilitated using Paulo Freire's theoretical and pedagogical framework, critical pedagogy. To provide further context, in *Pedagogy of the Oppressed*, Freire powerfully asserts that "liberation is a praxis: the action and reflection of men upon the world in order to transform it" (Freire, 1970, p.2). Thus, my curriculum seeks to introduce introspection and critical analysis with participants in order to begin their journeys toward transformation and ultimately, liberation. Through self-analysis, participants will undergo journeys of self-discovery putting their positionalities into perspective and attaching meaning to their experiences. In addition, through a reflection of past experiences, students will gain

consciousness that could inform their future perceptions, biases, and interactions with their surrounding world resulting in acting in a socially responsible manner; this is especially important prior to entering the international arena for service-learning programming. Because dominance happens in indirect and direct ways, creating a curriculum to develop mindfulness and consciousness around identifying the manifestation and projection of dominance could create significant headway to altering the neocolonial implications such programs may have. Furthermore, critical pedagogy contends that, "it helps the learner become aware of the forces that have hitherto ruled their lives and especially shaped their consciousness. It helps set the conditions for producing a new life, a new set of arrangements where power has been, at least in tendency, transferred to those who literally make the social world by transforming nature and themselves" (Freire, 1970, p. 2). This framework creates a platform for participants to experience a sense of awakening through developing understanding and meaning by reflecting on past experiences; and further motivates students to be more self-aware and reflective of their future actions and their implications. The ability for students to mindfully and consciously interact with their world is instrumental and my curriculum seeks to act as the catalyst for this learning. According to Straubharr (2015) "from a Freirean perspective, there is a great deal of personal transformation that must be undergone by socially privileged individuals who decide to join in progressive work towards radical social action alongside marginalised groups or peoples" (p. 228). Since my curriculum seeks to combat neo-colonialism through creating critical consciousness for a predominantly white participant population, I will use the following thematic elements to develop my curriculum unpacking race, power, and privilege: Freire's praxis, the banking method, problem-posing education, McIntosh's White Privilege: Unpacking the Invisible Knapsack, and the White Savior Complex.

Curriculum Timeline

Given my curriculum is intended for service-learning programs two weeks in length, I have projected the following timeline for the delivery of the pre-orientation workshops, program, and post-trip meeting.

Curriculum	Lessons	Time per Lesson	Timeline
I. Pre-trip workshops	1. Introduction 2. Intro to Race, Power, and Privilege 3. Race, Power, and Privilege 4. Power and Positionality 5. Final Send-Off	Lesson 1: 1h, 45m Lesson 2: 1h, 50m Lesson 3: 1h, 30m Lesson 4: 1h, 15m Lesson 5: 2 hrs	• 5 weeks before trip start date • 1 lesson per week
II. During trip reflections	A) Self guided reflection prompts B) Open Journal C) Group leader-facilitated reflections prompts	A) Self-guided: varies B) Self-guided: varies C) Group-facilitated: 60 min sessions	A) Throughout trip B) Throughout trip C) During trip; 1x per week
III. Post-trip meeting	1	120 min	Two weeks after trip

Curriculum Rationale

The overall goal for my curriculum is to use critical pedagogy to help participants develop critical consciousness, awareness, and understanding of their societal positioning through an exploration of race, power, and privilege before going abroad to perform service work. Using this understanding, students will be able to mindfully engage with host communities

toward peace building. In the following section, I provide a narrative description of the table above to provide an overview of the curriculum's rationale, lessons, and goals.

Part I. Pre-Trip Orientations

The first workshop will be an introductory workshop, including team building activities, group norms, and an introduction to critical pedagogy and critical consciousness, incorporating: praxis, the banking method, and the value of problem-posing education. Using these topics, students will be asked to reflect on the pedagogical methods they've experienced in their schooling and identify the value of this pedagogical method. In addition, students will begin the reflective process by exploring their personal narratives through their immigration stories, referred to as their MyGration story (instead of immigration story My is used to capture the personalization of the story). This exploration will include an opportunity for self-reflection, pair-sharing, and group sharing to commence. Furthermore, participants will be asked to identify the commonalities and differences among the group's MyGration stories. The goals for this workshop are for students to be able to:

- Begin to build community
- Identify individual and collective goals
- Establish mutually established group norms
- Introduce critical analysis through reflection of pedagogy
- Self-reflect on one's own personal immigration stories
- Group-reflect on collective immigration stories
- Identify commonalities and differences among group's stories
- Build perspective through collective storytelling and reflection

The overarching goal for this first workshop is to act as a catalyst for participants to begin their journeys toward developing critical consciousness through awareness building.

The second workshop will serve as an introduction to race, power, and privilege by providing a historical timeline of U.S. immigration legislature to show the exploitation and oppression experienced by immigration populations driven through xenophobic and hegemonic nativist forces post-colonization. To continue building perspective, there will be a gallery walk of quotes regarding Christopher Columbus's colonization of the U.S. in 1492. These quotes will be used to prompt self and group reflection. Further, there will be an activity identifying key terminology and immigration laws. The goal for this second workshop is for students to learn how institutionalized oppression through the history of American immigration acts as a baseline to understand their own power and positionality through an exploration of race and privilege. Students should be able to:

- Identify key terminology
- Analyze key immigration legislature
- Build comparative perspective
- Engage with their own positionalities
- Explore how their positionality and power is interrelated
- Critically reflect about how their positionality and power relates to their participation in service-learning

The third workshop will continue to unpack race and introduce privilege, while the fourth workshop will unpack power and positionality.

The third workshop will revisit the concepts presented in the second workshop of race and privilege by introducing contemporary attitudes toward immigration and expanding the conversation into privilege. Starting with a warm-up asking students what their thoughts about what power is. Furthermore, this will be exemplified by using the arts, namely Augusto Boal's Colombian Hypnosis to understand power. The main lesson will be driven by the use of Peggy McIntosh's White Privilege piece to begin our conversation around privilege. Students will be able to:

- Use the arts to explore power
- Critically engage with ways in which power works
- Connect power to the American immigrant experience
- Self-reflect on what privilege means
- Group reflect on how our collective privilege can impact our service-learning experience

The overarching goals of this workshop are to unpack contemporary attitudes toward race and positionality through the lens of race and power.

The fourth workshop will be framed around power and privilege. Power and positionality will be explored through an analysis of the white savior complex and a discussion around how it's connected to hegemony, xenophobia, nativism, and colonialism. Furthermore, a larger discussion around how these themes connect to service-learning will be facilitated. Students will be able to:

- Define whiteness
- Reflect on how whiteness has impacted their positionalities
- Critically analyze how whiteness can impact their experiences abroad: both for themselves and also for their host communities

The overarching goal of this workshop is to frame whiteness through the white savior complex and its potential impacts in international service-learning.

The fifth workshop will act as the final send-off before the service-learning program. During this workshop, students will deep dive into the histories of their host country, have an opportunity to team-build and reflect and reassess initial individual and collective goals from the first workshop. Students will be able to learn about the cultural, political, economic, and historical aspects of their host countries. Furthermore, students will revisit and reassess individual and collective goals through an arts-based activity intended to build community. Students will also participate in a trust building team exercise followed by last minute questions, reflections, and logistical information. Students will be able to:

- Learn about their host country
- Revisit and reassess individual goals
- Revisit and reassess group goals
- Build community

The overarching goal of this workshop is to learn more about their host communities and build community before the trip and reflect and reassess on goals. All five workshops are intended to weave in topics of race, power, and privilege.

Part II. During trip reflections

In this section, I will provide a list of group and self-reflection prompts connected to programming, namely service-work and excursions. Since excursions are intended to explore the history, culture, and political state of a host country, reflections will allow for students to exercise critical analysis to continue to create connections to race, power, and privilege throughout their program. There will be list of 50 reflection prompts that can be utilized for self and group reflections. The prompts will be used at the facilitator's discretion to decide which prompts are relevant to their programming. Participants will be asked to have reflection journals, which can be provided by the sponsoring organization and/or by participants themselves, which are a fundamental part of the curriculum to be used before and during the service-learning trip.

Part III. Post-trip meeting

In this section, students will have returned from their program and this will be their final meeting related to programming. Before this meeting, students will be encouraged to send in photos to be added to a highlight slideshow. This meeting will begin with an informal chance for students to mingle, followed by a group discussion around learning. Next, students will revisit the goals they outlined during the first meeting and reflect individually and then in a group

setting on whether their goals were met. Lastly, students will be asked to create a Call to Action

plan, where they'll identify how they'd like to stay connected with the lessons they learned while

abroad and will present their ideas with the group. At the conclusion of this meeting will be the

digital highlight slideshow. Depending on the call to action plans, the trip leader could develop a

resource guide to be sent out via email to participants, which could help support their ideas.

The Project

Critical Pedagogy and Peace Education in International Service-Learning: A Curriculum Examining Race, Power, Privilege, and Positionality

(http://www.clker.com/clipart-people-holding-hands-around-the-world.html)

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December 2016

Introduction

This curriculum seeks to develop an effective youth leadership curriculum for a short-term international service-learning program. This curriculum will be structured into three parts: pre-trip orientation workshops, during trip group and self-reflections, and a post-trip meeting. The curriculum is developed for a short-term immersion program, two to three weeks in length, but can be used for longer programs. The workshops will be guided through a critical pedagogy lens to explore the thematic elements of race, power, and privilege and how these themes relate to participants' viewpoints, perspectives, and biases in the context of international service-learning. The goal of the curriculum is to use reflection to raise awareness and critical consciousness of participants' positionalities before entering the international arena.

This curriculum is framed around Paulo Freire's critical pedagogy and praxis. As such, reflection and introspection is a key component of my curriculum. Participants will be asked to have reflection journals, which can be provided by the sponsoring organization and/or by participants themselves, which are a fundamental part of the curriculum to be used before and during the service-learning trip. Please note that the following symbol will be used through the curriculum to indicate journal-writing prompts.

The reflection journal is intended to be a personal and private experience, not shared with anyone else aside from the participant, unless given permission to do so.

The pre-trip orientations are structured as five introductory workshops ranging from 90-120 minutes in length. Facilitators are welcome to extract certain lessons from each workshop to condense the curriculum if time does not permit for the full curriculum to be delivered. In addition, facilitators are welcome to modify the materials subject to availability since online media, internet connection, and computers are suggested materials and may not be available. Furthermore, multiple worksheets have been created to compliment the curriculum. However, the spacing and alignment of these materials are not suitable for printing. Therefore, full printable versions of the worksheets have been placed in the Appendix portion of the curriculum.

The during trip reflection prompts are suggested reflection questions for self and group guided reflection. Trip facilitators are welcome to select which reflection questions from this list are relevant for the day's programming and utilize those as needed. This list is offered as a suggestion for reflection prompts and is intended to be specifically tailored to meet the goals of each program, with an emphasis on integrating learning from the pre-trip orientation workshops. Lastly, the post-trip agenda is structured as a welcome back lesson plan for students to gather, celebrate, and identify how and if they'd like to stay connected to their learning from their experience. This meeting is meant to be celebratory in nature, with a strong affinity to reflection, learning, and community. However you choose to utilize this curriculum, I truly hope that is helpful in achieving your intended means. Enjoy!

Author's Note

Given the sensitivity of discussing race, power, and privilege, it is important to create a respectful learning environment where students can choose to participate at their discretion. As the facilitator, please be conscious of potentially needing to create space for students to reflect upon, process, and learn through differences that may arise in discussion by leaving additional time to debrief, if necessary.

The curriculum incorporates an activity in the introductory workshop where students are asked to collectively develop group norms. During this activity, it would be appropriate for the facilitator to discuss the possibility of having varied reactions and perspectives and ask the class what ideas they have around how they could work together to accept varying perspectives in a respectful and conducive way.

An additional resource available is to incorporate <u>Anonymous Check-Ins,</u> whenever appropriate. This activity is intended to give the facilitator a temperature gauge of the classroom climate. Here are the instructions:

- Give students one blank index card
- Ask students to not write their names on the card, this will remain anonymous
- Have students write any feelings and/or opinions they have about the lesson and turn them in
- Facilitator: Once students have submitted their index cards, it is appropriate to have students take a short break to give you time to read through these index cards privately. When reading through, jot down general topics of feelings/thoughts of the whole group. You will restate these in a group discussion.
  - Open up a group discussion for ten minutes to process and allow space for reflection.

Throughout the curriculum, it is appropriate to reiterate the sensitivity of topics that are about to be discussed and remind students of their optional participation, confidentiality, and group norms that were agreed upon toward upholding an inclusive and respectful learning environment. I will include the following symbol as a marker to indicate sensitivity of topic materials throughout the curriculum.

❗

Table of Contents for The Curriculum

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PART ONE:
PRE-TRIP ORIENTATION WORKSHOPS

(http://www.clker.com/clipart-people-holding-hands-around-the-world.html)

Pre-Trip Workshop #1: Introduction

Description: The first workshop will be an introductory workshop, including team building activities, identifying group norms, and an introduction to critical pedagogy and critical consciousness, incorporating: praxis, the banking method, and the value of problem-posing education. The overarching goal for this first workshop is to act as a catalyst for participants to begin their journeys toward developing critical consciousness through awareness building.

Objectives: To act as a catalyst for participants to begin their journeys toward developing critical consciousness through awareness building. Students will be able to:

- Begin to build community
- Identify individual and collective goals
- Establish mutually established group norms
- Introduce critical analysis through reflection of pedagogy
- Self-reflect on one's own personal immigration stories
- Group-reflect on collective immigration stories
- Identify commonalities and differences among group's stories
- Build perspective through collective storytelling and reflection

Time: 1 hour, 50 minutes

Activities:

1. Icebreaker: Name and Motion Game (10 mins)
2. Goal Setting: Why You Here? Setting Yo Goals! / Why We Here? Setting Our Goals! (20 mins)
3. Deep Divin' into: Pedagogy (20 mins)
        Suggested break time!
4. Your Voice: MyGration Story (20 mins)
5. Closing Reflection: Journaling (5 mins)

Materials: Blank journals, pens, whiteboard, whiteboard markers, blank poster boards, assorted markers, required print-outs: 1) Appendix A worksheet, 2) Appendix B worksheet, enlarged copy of world map in Appendix B.

<div align="center">

Icebreaker Activity:
Name and Motion Game!
(10 minutes)

</div>

<u>Instruction (10 minutes)</u>: Ask students to gather in a large circle. Everyone will go around in a circle and introduce themselves by shouting their name and using a motion with their body to describe a current feeling. For example, my name is Lissette and I'm feeling happy (dances around in a circle). After which, all students would repeat the name in the same tone while completing the same mirrored motion. This activity will bring energy to the group!

<div align="center">

Goal Setting and Group Norms:
Why You Here? Setting Yo Goals! / Why We Here? Setting Our Goals!
(20 minutes)

</div>

<u>Reflection Journaling: (3 minutes)</u>: On the whiteboard and/or poster paper, write the following questions that students will answer within their Reflection Journals. This entry would essentially be their first entry in their Reflection Journals. The questions should read:
1) Tell us a little bit about yourself.
2) Why did you choose to participate in this trip?
3) What are you most excited about?
4) What are you nervous about?
5) Identify at least three goals for your trip.
6) What do you hope to learn?

Students will have eight minutes to write, followed by a two-minute pair-share, and three minute group discussion to identify group goals and norms. Ask for a scribe to write the group goals and norms on a white poster board paper, which all students will sign at the end.

<u>Journal Writing (8 minutes)</u>: Give students eight minutes to write, calling a warning at the two-minute mark for students to start wrapping up their final thoughts.

<u>Pair Share (4 minutes)</u>: Ask students to turn to their left and pair share their answers, giving two minutes to each person to share.

<u>Group Goal Setting (10 minutes)</u>: Ask for a student scribe to volunteer to write these answers on a white poster board paper. Ask for students to identify goals for this trip. You can give example

to the class to start them off, if necessary, such as: 1) making new friends, 2) building cross-cultural understanding, 3) practicing a new language, 4) interacting with a foreign culture, etc. As soon as you have 6-10 answers, move on to asking students to identify group norms that will make it possible for these goals to be accomplished.

At this time, it is important to bring up the following: given the sensitivity of the topics we'll be discussing, it is possible that there will be different reactions and viewpoints. How can we work together as a group to be respectful of differing opinions? How will we show respect for one another's viewpoints? How will we hold one another accountable for creating an inclusive space where all ideas and opinions are welcome? Why is this important?

Close the discussion by asking students if they have anything to add and/or if there are any second thoughts around anything written. If there are pending norms that you as the facilitator find necessary to add, suggest those to the class and get their feedback. Once a group consensus has been reached, tell students that these group norms have been established to act as a pact amongst their group to behave in ways appropriate and respectful of the norms. Lastly, have all students sign the white board paper. As a group leader, make sure this Group Norm poster is present during each workshop and also in one central area during the trip itself.

Deep Diving into Pedagogy
(20 minutes)

Introduction (2 minutes): Facilitator asks students to share how they've typically been taught in their classrooms. Guiding questions could include: What is the role of a teacher in the classroom? How does a teacher go about teaching? What kinds of activities and/or methods does the teacher give to have students learn?

Pair Share (2 minutes): Ask students to turn to the person on their right and discuss what traits their ideal teacher has? What kinds of qualities does a teacher have to have to make them learn the best and why?

Group Share (2 minutes): Students will then share in the larger group popcorn style.

Main Activity (14 minutes): Students should be counted off 1 through 4 to form four groups. Each group will be given worksheet, Appendix A, to complete which is included below.

Appendix A

Pre-Trip Orientation Workshop #1: Introduction:
Deep Dive Into Pedagogy Worksheet
(Length: 20 minutes)

Part I: Defining Critical and Didactic Pedagogy (11 minutes)

Instruction (2 mins): In your small groups, have two group members volunteer to read the definitions of critical pedagogy and didactic pedagogy below.

> A. <u>Critical pedagogy</u>: "The "critical" in critical pedagogy refers to the ability to analyze, expose and challenge the hidden social, cultural and political processes that are a part of knowledge production, including how one's own views and assumptions come from a particular cultural and historical formation. Critical pedagogy encourages educators to not only be aware of injustices but to take action to transform the practices and structures that perpetuate them. Ultimately, critical pedagogy seeks to provide education that is democratic, emancipatory, and empowering to students." Paulo Freire developed this method of pedagogy. (http://steinhardt.nyu.edu/art/education/definitions).

> B. <u>Didactic pedagogy</u>: "Didactic teaching remains the pedagogical mainstay of many traditional classrooms and traditional teachers. It is the pedagogy of instruction and immutable facts, of authority and telling, and of right and wrong answers – it is teacher-centered and values learners who sit still and listen quietly and attentively, passively accepting the teacher as the knower and expert, both the source of knowledge and judge-jury of knowing. Students who succeed in this

setting have learned to memorize and repeat the 'important points' of the lesson with little gloss or interpretation, mimicking the words of the teacher." (http://newlearningonline.com/learning-by-design/glossary/didactic)

Instruction (3 mins): As a group, fill out the following pros and cons list as to what the benefits and setbacks of both pedagogies are.

	PROS	CONS
FREIRE'S Critical Pedagogy	1. 2. 3.	1. 2. 3.
Didactic Pedagogy	1. 2. 3.	1. 2. 3.

Instruction (2 mins): As a group answer the following questions:

1) For each pedagogical model, what does the role of the teacher look like? What're the differences amongst the two?
2) Which style do you think would work best for you as a student? Why?

Instruction (4 mins): In a larger classroom discussion, share your group's answers with the class.

Part II. Exploring Critical Pedagogy (9 minutes)

Instruction (6 mins): Using your group number that you were numbered off into earlier (one through four), read the definition of your respective term related to critical pedagogy. With this term, create a short 30-60 second skit explaining what this term is to present to the class.

Groups One and Three: FREIRE'S BANKING METHOD	Groups Two and Four: PROBLEM POSING EDUCATION
"Education becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits that the students patiently receive, memorize, and repeat "(Freire, 1970, p. 72).	"Problem-posing education is education for freedom and emphasizes that teachers must see themselves in a partnership with their students. As part of this relationship, the teachers must see themselves as teacher-student, ready to accept that their students possess knowledge and solutions they can share with the teacher" (Kincheloe & Steinberg, 2008, p.34).

Instruction (3 mins): Group closing discussion: Why do you think we're talking about critical pedagogy? What's its value? Why is this discussion relevant to have? Is there a connection between critical pedagogy and service-learning?
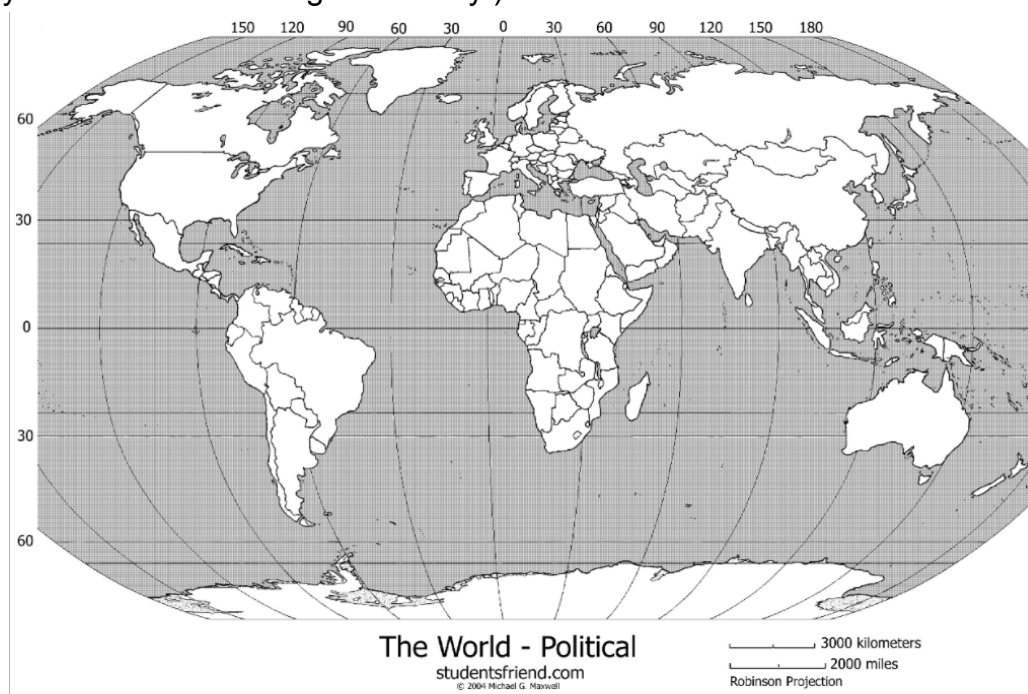
--- END OF APPENDIX A WORKSHEET ---

_____

Your Voice: MyGration Story
(20 minutes)

Rationale: To self-reflect on one's own personal immigration stories, to group-reflect on collective immigration stories, to identify commonalities and differences among group's stories, and to build perspective through collective storytelling and reflection.

Instruction: (1 minute): Students will be able to share their family's migration stories. Students will receive an individual world map (Appendix B Worksheet-- also included below) with questions to answer.

Appendix B
Pre-Trip Orientation Workshop #1: Introduction:
**Your Voice: MyGration Story Worksheet
(Length: 30 minutes)**

Instruction (1 min): Using a few different colored markers, draw lines on the map below (using a different colored marker for each line) where your family's migration pattern started and ended (leading them up to their current location). Facilitator will post a large version of this map at the front of the classroom (students will all be asked to map their MyGration stories during the activity.)

(*http://www.coshoctonredskins.com/Downloads/world%20map.pdf*)

Instruction (6 mins): Answer the following questions.

1. Where is your family originally from? (Think back to your grandparents and great grandparents) _____

2. How did you end up in this city? How long have you lived here?

   _____
   _____
   _____

3. What do you know about your family's migration/immigration story?

   _____

_____
_____
_____
_____

4. Define culture. _____
    _____

5. What culture, ethnicities, and/or races do you identify with? _____
    _____
    _____

6. Name at least two of your most cherished traditions celebrated in your family?
    _____
    _____
    _____
    _____
    _____

7. What are the benefits of discussing and sharing one's culture? _____
    _____
    _____
    _____
    _____
    _____

After you've finished answering these questions, go up to the Large Classroom Map and using a different colored marker than what's already been used, draw the lines of your MyGration story.

Instruction (4 mins): Take two minutes each to share your answers with someone you haven't partnered up with. You will then be asked to present your partner's MyGration Story to the class. Each pair will have one-minute total, 30 seconds for each story.

Instruction (5 mins): Share your partner's MyGration story with the class.

Instruction (4 mins): Group Closing Discussion: What were some commonalities you noticed among the group? What were some differences? Name something you learned from this activity.

--- END OF APPENDIX B WORKSHEET ---

Closing Reflection: Journaling
(10 minutes)

Reflection Prompts (10 minutes): In your Reflection Journal, answer the following questions:

1) What did you think of your first pre-orientation workshop? Was it different or similar or different to what you thought it would be?
2) What did you learn today?
3) What was challenging and/or hard about this workshop?
4) What's your biggest takeaway from today's workshop?
5) What are you looking forward to?
6) Any other lingering thoughts?

--- END OF WORKSHOP #1 CONTENT ---

Pre-Trip Workshop #2: Introduction to Race, Power, and Privilege

(http://www.cartoonaday.com/columbus-day-2012-discovery-of-america/)

Description: The second workshop will serve as an introduction to race, power, and privilege by providing a historical timeline of U.S. immigration legislature to show the exploitation and oppression experienced by immigration populations driven through xenophobic and hegemonic nativist forces post-colonization.

Objectives: To learn how institutionalized oppression through the history of American immigration acts as a baseline to understand their own power and positionality through an exploration of race and privilege. Students will be able to:
- Identify key terminology
- Analyze key immigration legislature
- Build comparative perspective
- Engage with their own positionalities
- Explore how their positionality and power is interrelated
- Critically reflect about how their positionality and power relates to their participation in service-learning

Time: 1 hour, 50 minutes

Activities:
1. Introduction Activity: One Word (5 mins)
2. Gallery Walkin Thru' Time: The Roots of American Colonization (25 mins)
3. Key Terminology (10 mins)
   Suggested break time (10 mins)
4. America: Land of the Free? Immigration Legislature (40 mins)
5. Closing Reflection: Journaling (10 mins)

Materials: Ball, reflection journals, printed quotes from Appendix C to post around space, adhesive material (tape is preferred) to stick quotes up, blank poster paper, assorted markers, internet connection, computer access for research purposes, pens, blank paper, printed copies of: Appendix D worksheets (one per student).

Introduction Activity:
One Word
(5 minutes)

Instruction (5 minutes): Get a soft ball and/or object that can be safely tossed around. Ask students to restate their names, where they're from, and to name one word they're feeling about their service-learning trip.

Gallery Walking through Time:
The Roots of American Colonization
(25 minutes)

Reflection Question (10 minutes): In your journals, write a paragraph about what you know about the story of how the United States was discovered. In addition, how would you define immigration? You will have four minutes to write, two minutes to pair-share, and three minutes to popcorn thoughts with the class.

Gallery Walk & Setup (5 minutes): Post the quotes from Appendix C (below) around your classroom space alongside a blank poster paper and markers for students to write and/or draw their first reactions and/or thoughts when reading the quotes.

   Quote #1: "Christopher Columbus introduced two phenomena that revolutionized race relations and transformed the modern world: the taking of land, wealth, and labor from indigenous peoples, leading to their near extermination, and the transatlantic slave trade, which created a racial underclass" (Loewen, 2005, p. 37).

   Quote #2: "The logic of Slavery applies a racial hierarchy. Blackness becomes equated with slaveability" (Smith, n.d.).

   Quote #3: "Common understanding that indigenous peoples are disappearing or invisible in order to allow non-indigenous peoples the rightful claim over their land" (Tuck, 2012, p.13).

   Quote #4: "The prisons in the United States had long been an extreme reflection of the American system itself: the stark life differences between rich and poor, the racism, the use of victims against one another, the lack of resources of the underclass to speak out, the endless "reforms" that changed little. Dostoevski once said: "The degree of civilization in a society can be judged by entering its prisons" (Zinn, 2010, p.143).

Second Thoughts: Revisiting Quotes: (3 minutes): Once students have circled around once, give students the opportunity to revisit all four quotes and write any reactions to the original messages written. At the end of the 3 minutes, give students 30 seconds to move toward the quote they had the strongest reaction to.

Mini Group Discussion (2 minutes): Within each poster group, have each poster group discuss for 2 minutes what struck them the most.

Gallery Walk Group Share (3 minutes): Give student groups the opportunity to share out for one minute to summarize their group's poster and reactions.

Closing Thoughts (2 minutes): Allow for class to share out any burning questions or thoughts.
_____

Key Terminology: Immigration and Power
(10 minutes)

Terminology Reflection: (10 minutes): Students will review definitions of: colonialism, nativism, hegemony, and xenophobia and make connections to immigration and structurally ingrained concepts of oppression. Hand out Appendix E worksheet to each student (posted below).

_____

Appendix C
Pre-Trip Orientation Workshop #2: Introduction to Race, Power,
And Privilege:
Key Terminology Reflection
(Length: 10 minutes)

Key Definitions: (6 mins): Below you will find key definitions associated with our lesson on immigration. Using what you've learned today and/or through past knowledge or experiences, what are the first thoughts that come to mind when reading the terms?

Term	Thoughts
1) Colonialism: A system in which one nation exercises military, economic, and political power to control another country's: labor, land, life, language, legacy, and liberty.	

2) Nativism: "Opposition to immigration and support of efforts to lower the political or legal status of specific ethnic or cultural groups because the groups are considered hostile or alien to the natural culture, and assumptions that they cannot be assimilated" (Curran, 2006, p. 43).	
3) Hegemony: "How a dominant group can project what is valued and becomes "common sense" thinking (natural order), even by those who are disempowered" (Daus-Magbaul, 2015).	
4) Xenophobia: "Understood as *"an attitudinal orientation of hostility against non-natives in a given population"* (UNESCO, 2016).	

Pair share: (4 mins): Turn to your partner and discuss your written thoughts, taking two minutes each to share.

--- END OF APPENDIX C WORKSHEET ---

_____

America: Land of the Free?
Immigration Legislature
(40 minutes)

Walking through History Introduction: (2 minutes): Students will be split into groups of 6 by being numbered off 1-6 Give students one minute to get into their new groups. Within each group, there should be access to the internet via computer and/or iPad. Each group will be given the Appendix D worksheet, which outline the instructions for the activity.

Appendix D
Pre-Trip Orientation Workshop #2: Introduction to Race, Power,
And Privilege:
America Land of the Free: Immigration Worksheet
(Length: 40 minutes)

Instruction (2 mins): In your small groups, have one group member volunteer to act as the scribe. Next, depending on which group number you are in, each group will have to research the following Acts and answer the questions below. Have each group select one member to be the scribe.

GROUP #	ACT
1	Naturalization Act of 1790
2	Chinese Exclusion Act of 1882
3	Immigration Act of 1907
4	Immigration Act of 1924
5	Bracero Program of 1945
6	Immigration Act of 1965

Group Research & Discussion (20 mins): Allow students to research their respective Act in order answer the following questions, which will be later presented to the class in 2-3 minute presentations per group:

1) What is your Act?
2) What significant events were happening around the time your Act was passed?
3) Describe the political climate surrounding your era and jot down a few ideas as to why you think your Act was passed by the U.S. Government?
4) What are your thoughts around your Act passing? Did anything surprise you?
5) Is there anything similar in today's news that reminds you of your Act?

Group Presentations (13 mins): *Facilitator should start off by drawing a timeline on the board, which will the facilitator will fill in chronologically as students share their Acts in group order 1 through 6.* Giving each group 3 minutes to share, have each group stand up and share their questions to the questions above.

Closing (5 mins): Group discussion: Have American immigration laws contributed to the oppression of immigrants? If so, how?

--- END OF APPENDIX D WORKSHEET ---

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Closing Reflection: Journaling
(10 minutes)

Reflection Free-Write (4 min): In your Reflection Journal, write about what the following cartoon means. You can use this question to guide your writing: How have American immigration laws contributed to the treatment and oppression of immigrants?

HISTORY MARCHES ON; NATIVISM MARCHES IN PLACE

http://leftycartoons.com/2008/10/09/history-marches-on-nativism-marches-in-place/

Reflection Questions (10 mins): Answer the following questions:

1) How do you think your experience living in the U.S. has been different compared to the experiences of others?
2) How do you think your experience living in the U.S. is different from those populations we will interact with in our host community abroad?
3) What advantages have you had that perhaps our host community may not have experienced?
4) How do these advantages impact the ways in which *we perceive* our host community?
5) How do these advantages impact the way in which *our host community perceives us*?
6) How are immigrants/immigration framed in current events?
7) Reflect on the 2016 Presidential election and discuss how immigration played a role in the election, media coverage, and/or public opinion.

--- END OF WORKSHOP #2 CONTENT---

Pre-Trip Workshop #3: Race, Power, and Privilege Continued

Description: The third workshop will revisit the concepts presented in the second workshop of race and privilege by introducing contemporary attitudes toward immigration and expanding the conversation into privilege. The overarching goal of this workshop is to unpack contemporary attitudes toward race and positionality through the lens of race and power.

Objectives: To unpack contemporary attitudes toward race and positionality through the lens of race and power. Students will be able to:
- Use the arts to explore power
- Critically engage with ways in which power works
- Connect power to the American immigrant experience
- Self-reflect on what privilege means
- Group reflect on how our collective privilege can impact our service-learning experience

Time: 1 hour, 30 minutes

Activities:
1. Icebreaker Activity: Line Up! (10 mins)
2. Free-Write: What is Power? (5 mins)
3. Colombian Hypnosis (40 mins)
      Suggested break time
4. White Privilege (25 mins)
5. Closing Reflection: Journaling (10 mins)

Materials: Blank journals, pens, whiteboard, whiteboard markers, blank poster boards, assorted markers, required print-outs: 1) Appendix E worksheet (make sure to separate part one and part two in the worksheet as you will hand these out at different times during the activity).

Icebreaker Activity
Line It Up!
(10 minutes)

Instruction (10 minutes): Without talking or using obvious hand signs or making any kind of noise as a signal, the team must line up by birthday month (not specific birth date). January is at the head of the line, with December at the end. When the team has lined up, have them call off their birthdays giving only month and day. Be prepared to be impressed with how close they come to the right order.

Free-Write:
What is Power?
(5 minutes)

Instruction (3 minutes): In your Reflection Journal, answer the following questions:
1. What is power?
2. What does power mean to you?
3. How does power play out in your life?

Group Share (2 minutes): *The facilitator should write student responses on the whiteboard and/or poster paper.* Ask the group to define power and/or share any reflections from their free-write.

Exploring Power:
Colombian Hypnosis
(40 minutes)

Instruction (2 minutes): Group discussion: What is power? What does power mean to you? How does power play out in your life?

Instruction (3 minutes)): Read the following instructions aloud. Columbian Hypnosis is an interactive activity where students must work in a large open space. Students should pair

themselves off and within their pairs each student should decide who will be #1 and #2. Student one will be the leader and student number two will be the follower. The leader must create movement with their hand to which the follower must follow this movement with their body, as if they are hypnotized. This activity requires trust, awareness, and non-verbal communication as students work together to move safely through the space.

Pair Direction and Example (3 minutes): Read the following instructions and ask for two volunteers to come up to exemplify the instructions. Now, divide the full group into pairs. Each pair decides who is Player A and Player B in their small group. Have partners check in with each other about any physical needs or limitations they might have today (e.g. "Getting up and down off the ground is hard for me"). Set space parameters so students know where they can move in the activity to keep their partners safe. Then, ask Player A to hold the palm of his or her hand about six inches from Player B's face. Ask Player B to imagine that her or his partner's hand has hypnotized him/her and that s/he has to follow it anywhere it goes, keeping the same distance between her/his face and the palm at all times. As Player A moves around the room, Player B follows. After a set time, switch and let B's lead.

Player A Leads (2 minutes)

Player B Leads (2 minutes): After one minute, call time and now have Player B lead and Player A follow.

Group Hypnosis (10 minutes): After each pair has had the chance to lead, ask students to form a circle, leaving the space in the middle of the room open. Ask for two volunteers to start of Colombian Hypnosis in the center. After about 30 seconds, ask students to jump into the game when they feel comfortable. The entirety of the class with the exception of those who decided not to participate should be involved in the group hypnosis. After ten minutes, have participants stop and take a seat within their circles.

Group Discussion (15 minutes): Ask the following questions to the larger group.

- How did it feel to participate in this activity?
- Which did you prefer—being the leader or being led? Why?
- What does this activity have to do with trust? With power?
- How does this relate to our larger class discussion regarding immigration? How can this be applied to what we've been learning?
- What role has government played in power structures and dynamics?
- What role has government played in immigration?

Group Closing (4 minutes): Any last burning questions, connections, or thoughts?

White Privilege
(25 minutes)

❗

Rationale: To self-reflect on what privilege means. To group reflect on how our collective privilege can impact our service-learning experience.

Instruction (1 minute): Students will be handed Appendix E Worksheet to complete (see below). Be sure to only hand out the **first two pages** of the worksheet, which is the **survey** for the first part of the activity. *Further, the intention for this activity is for its title, White Privilege to not be disclosed, as to not give students any perceived assumptions prior to beginning the activity.*

Appendix E
Pre-Trip Orientation Workshop #3: Race, Power,
And Privilege Continued
No Name Survey
(Length: 25 minutes)

❗

I.   Part One: Survey
        Facilitator Instruction Note:* *Before handing out this worksheet, make sure to address the sensitivity of this topic and let students know that their worksheets will not be collected. Students will not be expected to share their survey results with anyone. Furthermore, there is no expectation that students should participate in larger group discussions, if they don't feel comfortable; encourage volunteers by reminding students about the norms of the group regarding trust, respect, and community that you've built together so that they can participate in a thoughtful discussion. *

Instruction: (10 mins): Read the following 40 statements and highlight and/or circle any statements that you can relate to.

1. I can if I wish arrange to be in the company of people of my race most of the time.

2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.

3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.

4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.

5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.

6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.

7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.

8. I can be sure that my children will be given curricular materials that testify to the existence of their race.

9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.

10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.

11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.

12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.

13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.

14. I can arrange to protect my children most of the time from people who might not like them.

15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.

16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.

17. I can talk with my mouth full and not have people put this down to my color.

18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.

19. I can speak in public to a powerful male group without putting my race on trial.

20. I can do well in a challenging situation without being called a credit to my race.

21. I am never asked to speak for all the people of my racial group.

(McIntosh, 1994)

22. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.

23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

24. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.

25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

26. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.

27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.

28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.

29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.

30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.

31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.

32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.

33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.

34. I can worry about racism without being seen as self-interested or self-seeking.

35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.

36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.

37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.

38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.

39. I can be late to a meeting without having the lateness reflect on my race.

40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

41. I can be sure that if I need legal or medical help, my race will not work against me.

42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.

43. If I have low credibility as a leader I can be sure that my race is not the problem.

44. I can easily find academic courses and institutions which give attention only to people of my race.

45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.

46. I can chose blemish cover or bandages in "flesh" color and have them more or less match my skin.

47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.

48. I have no difficulty finding neighborhoods where people approve of our household.

49. My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.

50. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.

(McIntosh, 1994)

II.   Part Two: Discussion

Pair Share: (4 mins): Turn to a partner and answer why do you think you were asked to identify which of the items you related to above?

Group Share: (2 mins): Popcorn-style the answers you discussed in your groups.

Title Share: (3 mins): Facilitator should now pass out this next part of the worksheet and ask students to read the title and description of the survey.

White Privilege: Unpacking the Invisible Knapsack

by Peggy McIntosh

*"I was taught to see racism only in individual acts of meanness,
not in invisible systems conferring dominance on my group"*

DAILY EFFECTS OF WHITE PRIVILEGE

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions that I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographic location, though of course all these other factors are intricately intertwined. As far as I can tell, my African American coworkers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place and time of work cannot count on most of these conditions.

Pair Share: (4 mins): Turn to a partner and answer why do you think the original title and description were omitted from the original instructions?

Group Share: (2 mins): Popcorn-style the answers you discussed in your groups.

Group Discussion (10 mins): *The facilitator should write student responses on the whiteboard and/or poster paper for only this question:* Define privilege. Next ask these questions to the class:

1. Why is privilege related to our discussion?
2. How is privilege related to immigration?
3. How is privilege related to power?
4. How are privilege and power associated with our upcoming service-learning trips?

--- END OF WORKSHEET E CONTENT ---

<u>Closing Reflection: Journaling</u>
(10 minutes)

<u>Reflection Free-Write (5 minutes)</u>**:** In your Reflection Journal, start by free-writing about your thoughts regarding today's workshop. You may also choose to use the guiding questions:

1. What did you learn today?
2. What was challenging and/or hard about this workshop?
3. What's your biggest takeaway from today's workshop?

<u>Reflection Questions (5 minutes)</u>**:** In your Reflection Journal, answer the following questions.

1. How do you think your experience living in the U.S. is different from those populations we will interact with in our host community abroad?
2. How do these experiences impact the ways in which *we perceive* and are perceived our host community?
3. Any final thoughts?

--- END OF WORKSHOP #3 CONTENT---

Pre-Trip Workshop #4: Race, Power, and Privilege Continued

(http://www.alriyadh.com.sa)

Description: The fourth workshop will be framed around power and privilege. The overarching goal of this workshop is to frame whiteness through the White Savior Complex and its potential impacts in international service-learning.

Objectives: To frame whiteness through the White Savior Complex and its potential impacts in international service-learning. Students will be able to:
- Define whiteness
- Reflect on how whiteness has impacted their positionalities
- Critically analyze how whiteness can impact their experiences abroad: both for themselves and also for their host communities

Time: 1 hour, 15 minutes

Activities:
1. Free-Write: What is the White Savior Complex? (7 mins)
2. Gallery Walk: Whiteness (30 mins)
   Suggested Break time (10 mins)
3. White Savior Complex (25 mins)
4. Closing Reflection: Journaling (10 mins)

Materials: Blank journals, pens, whiteboard, whiteboard markers, blank poster boards, assorted markers, print quotes from Gallery activity and post, computer, projector system to show You Tube Video, required print-outs: 1) Appendix F.

_____

Free-Write:
White Savior Complex?
(7 minutes)

Instruction (3 minutes): Read over the following definition of white savior complex: "The perception that white people have that they are the benevolent benefactors of helpless 'others' (H.K., n.d.). In your Reflection Journal, jot down some ideas as to how you think this concept is related to international service-learning.

Pair Share (2 minutes): Turn to a partner and share your answers.

Group Share (2 minutes): Popcorn-style share your answers with the larger class.

Gallery Walking through Time:
Whiteness
(30 minutes)

Gallery Walk & Setup (10 minutes): Post the quotes from below around your classroom space alongside a blank poster paper and markers for students to write and/or draw their first reactions and/or thoughts when reading the quotes.

Quote #1: "Racism is based on the concept of whiteness--a powerful fiction enforced by power and violence. Whiteness is a constantly shifting boundary separating those who are entitled to have certain privileges from those whose exploitation and vulnerability to violence is justified by their not being white" (Kivel (1996), p. 19).

Quote #2: 'Whiteness,' like 'colour' and 'Blackness,' are essentially social constructs applied to human beings rather than veritable truths that have universal validity. The power of Whiteness, however, is manifested by the ways in which racialized Whiteness becomes transformed into social, political, economic, and cultural behaviour. White culture, norms, and values in all these areas become normative natural. They become the standard against which all

other cultures, groups, and individuals are measured and usually found to be inferior" (Henry, F. Tator, C., 2006, p. 46-67).

Quote #3: "Whiteness is a dominant cultural space with enormous political significance, with the purpose to keep others on the margin.... white people are not required to explain to others how 'white' culture works, because 'white' culture is the dominant culture that sets the norms. Everybody else is then compared to that norm. In times of perceived threat, the normative group may well attempt to reassert its normativity by asserting elements of its cultural practice more explicitly and exclusively" (Frankenberg, 1993, p. 21).

Quote #4: "Whiteness does not just refer to skin colour but is **ideology** based on beliefs, values behaviors, habits and attitudes, which result in the unequal distribution of power and privilege based on skin colour" (Frye, 1983, p.32, Kivel, 1996, p.19.)

Quote #5: "Whiteness represents a position of power where the power holder defines the categories, which means that the power holder decides who is white and who is not" (Frye, 1983, p. 34)

Quote #6: "Whiteness shapes how white people view themselves and others, and places white people in **a place of structural advantage** where white cultural norms and practices go unnamed and unquestioned (Frankenberg, 1993, p. 24). Cultural racism is founded in the belief that "whiteness is considered to be the universal . . . and allows one to think and speak as if Whiteness described and defined the world" (Henry, F. Tator, C. 2006, pp. 46-67).

Second Thoughts: Revisiting Quotes: (10 minutes): Once students have circled around once, give students the opportunity to revisit all quotes and write any reactions to the original messages written. At the end of the 10 minutes, give students 30 seconds to move toward the quote they had the strongest reaction to.

Mini Group Discussion (3 minutes: Within each poster group, have each poster group discuss for 3 minutes what struck them the most.

Gallery Walk Group Share (5 minutes): Give student groups the opportunity to share out for one minute to summarize their group's poster and reactions.

Closing Thoughts (2 minutes): Allow for class to share out any burning questions or thoughts.

White Savior Complex
(30 minutes)

Introduction (10 minutes): A White Savior Complex parody video will be projected. As you watch the short 5-minute clip, answer the guiding questions below (Appendix F worksheet).

Appendix F
Pre-Trip Orientation Workshop #4: Race, Power,
and Privilege Continued
White Savior Complex Short-Clip Activity

❗

Orphans take the BEST pictures! So. Cute. #whatsyournameagain #orphans #wheredemorphansat #kingdomcome #blackbabiesarethecutest #strangers2secondsago #attachmentproblemsarentcute #notazoo

♡ 2,646 likes   💬 2,146 comments

(Instagram: Barbie Savior)

Introduction (10 mins): A White Savior Complex parody video will be projected. As you watch the short 5-minute clip, answer the guiding questions below.

You Tube Link: Barbie Savior Selfies Tackle Africa's "White Savior Complex":
https://www.youtube.com/watch?v=5OCVca-Aqbg

Discussion Questions (10 mins): Answer the following questions as you're watching the short clip.

1. What is the white savior complex?

2. Why do you think it's important for students to have historical knowledge of the country they've doing service-work in?

3. What is the female commentator's stance about: a) service volunteers? b) use of social media

4. What is the male commentator's stance about: a) service volunteers? b) use of social media

5. Why do you think social media is a large discussion of this video?

Pair Share: (4 mins): Turn to a partner and give your thoughts and reactions to the short-clip.

Group Share: (4 mins): Popcorn-style the answers you discussed in your groups.

Group Discussion (10 mins): *The facilitator should write student responses on the whiteboard and/or poster paper for only this question:* Define White Savior Complex. Next ask these questions to the class:

1. How is the White Savior Complex related to privilege? Race? Power?
2. How is the White Savior Complex associated with our upcoming service-learning trip?
3. If we should not employ the White Savior Complex, what is alternative model we can adopt to be more reflective participants in the communities we visit/serve?

_____

Closing Activity: Journaling & Group Discussion
(30 minutes)

Reflection Free-Write (5 minutes): In your Reflection Journal, start by free-writing about your thoughts regarding today's workshop. You may also choose to use the guiding questions:

1. What did you learn today?
2. What was challenging and/or hard about this workshop?
3. What's your biggest takeaway from today's workshop?

Reflection Questions (10 minutes)**:** In your Reflection Journal, read over this quote and reflect on the following questions.

"In researching global citizenship and study-abroad programs in the USA, Zemach-Bersin (2007) found that students of colour and lower socioeconomic status were drastically underrepresented." Moffat (2006) confirms this trend, stating that **"…** *diversity encompasses a scant 10–15% of the* **…** *demographic; the overwhelming majority of students in the program are White and female"* *(p. 217).*

1. How does your race (white or nonwhite) connect to your experience living in the United States?
2. How does your nationality (American or international) connect to your experience living in the United States?
3. How will your race impact your experience abroad?
4. How will your nationality impact your experience abroad?
5. As a collective group, what are some perceptions our host community can have of our presence?

6. What are some appropriate responses to the anticipated perceptions? Is there anything we can do to prepare now? Topics you'd think are important to address?
7. Any final thoughts?

Group Discussion (10 minutes): Students will be asked to share their general responses, popcorn-style, to the questions above. *If the conversation is not organic, it is appropriate to go through each question and ask for volunteers. If no response, change the group discussion into a pair share to make students feel more comfortable then offer an opportunity toward the end for each pairing to share out to the larger group. *A special emphasis should go toward question prompt #6, which can shed light on topics to discuss in the final workshop. *

<div align="center">**--- END OF WORKSHOP #4 CONTENT---**</div>

Pre-Trip Workshop #5: Final Send-Off

(https://www.dreamstime.com/stock-photo-cartoon-plane-flying-around-globe-vector-can-be-use-as-traveling-theme-image34462910)

Description: The fifth workshop will act as the final send-off before the service-learning program. During this workshop, students will deep dive into the histories of their host country, have an opportunity to team-build and reflect and reassess initial individual and collective goals from the first workshop.

Objectives: To learn more about their host communities and build community before the trip and reflect and reassess on goals. Students will be able to:
- Learn about their host country
- Revisit and reassess individual goals
- Revisit and reassess group goals
- Build community

Time: 2 hours

Activities:
1. Ribbon Activity and Free-Write (15 mins)
2. Deep Diving into Our Host Community (30 mins)
3. Revising your Goals: Canvas Activity (30 mins)
    Suggested Break Time
4. Team-Building Activity: Blindfolded (30 mins)
5. Last Minute Questions and Pre-Departure Logistics (15 mins)

Materials: String and/or cloth bracelets/ribbon with hole punched pieces of paper strung around them, which include a given word related to a skill they will encounter during their trip. Some examples of words include: accountability, awareness, compromise, creativity, focus, gratitude, humor, integrity, learning, passion, perspective, purpose, teamwork, tolerance, and understanding. Reflection journals, pens, blank white sheets of paper, assorted colors of construction paper, scissors, glue, tape, colored pencils, markers, blindfolds, computer, internet service, required print-outs: Appendix G worksheet (one per student).

Ribbon Activity & Free-Write
(15 minutes)

Instruction (3 minutes): Let each student know that you will shortly be distributing a ribbon and/or bracelet with a word attached to it. This ribbon symbolizes a given word that belongs to them to reflect on throughout their trip. Hand each student a bracelet/ribbon. *Some examples of words include: accountability, awareness, compromise, creativity, focus, gratitude, humor, integrity, learning, passion, perspective, purpose, teamwork, tolerance, and understanding.*

Reflection (6 minutes): In your Reflection Journal, answer the following questions regarding your ribbon word:
  1) What does this word mean to you?
  2) How do you see this word playing out on your service-learning trip?
  3) What is the importance and/or value this word can have when working with your peers?
  4) What is the importance and/or value this word can have when working with host communities?
  5) Any other thoughts?

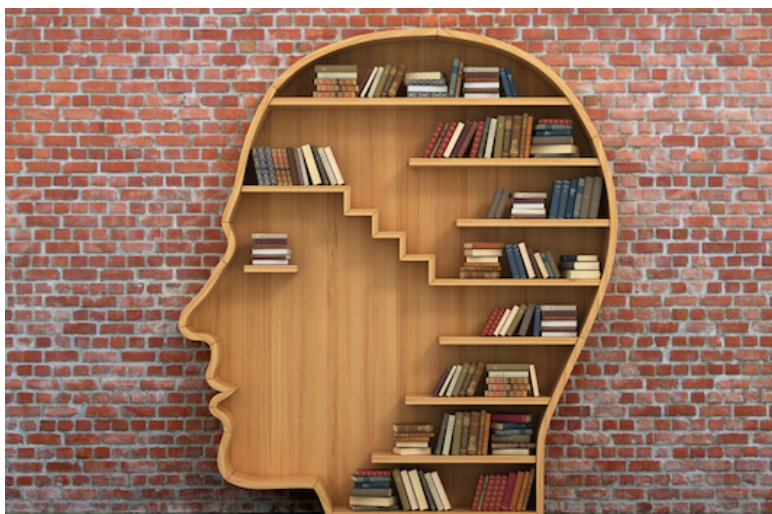Pair Share (2 minutes): Turn to a partner and share your answers.

Group Share (5 minutes): Popcorn-style share your answers with the larger class.

Deep Diving into Our Host Community
(25 minutes)

Instruction (1 minute): Students will be handed Appendix I Worksheet to complete (see below). Students should have access to internet and/or history textbooks to complete the following activity.

Appendix G
Pre-Trip Orientation Workshop #5: Final Pre-Trip Orientation
Deep Diving into our Host Country Worksheet
(Length: 25 minutes)

Instruction (2 mins): Number students into groups of four. Depending on which group number students are in, each group will have to research the following components of your host community and/or country. Have each group select one member to be the scribe.

GROUP #	SUBSET
1	History (Colonialism, Who founded the Country? When and how? Who are the different groups who make up your country's population?
2	Culture (Traditions, religions, and holidays. What traditions are celebrated in your country? What are the main religions in your country? What holidays are popularly celebrated? What do these holidays and/or traditions symbolize?)
3	Politics (What kind of government does your country have? Who has power? Who has decision-making power? Is your country generally more conservative or liberal? What kinds of laws are currently enacted in regards to: immigration, health, education, economy, war, and/or any other relevant topics.

4	Economy (Imports and exports. What are your country's main imports and exports? Where are these items made? How much money does your country gain and spend annually? What is the GDP of the country?)

Group Research & Discussion (10 mins): Allow students to research their respective subsets in order answer the questions listed above, which will be later presented to the class in 2-3 minute presentations per group:

Group Presentations (8 mins): *Facilitator should start off by drawing a timeline on the board, which will the facilitator will fill in chronologically as students share their Acts in group order 1 through 6.* Giving each group 3 minutes to share, have each group stand up and share their answers to the questions above.

Closing Group Discussion (5 mins): Why is it important to learn about the country in which we'll be performing service? How is this activity related to other prior conversations around power and privilege?

Revisiting Your Goals:
Canvas Activity
(30 minutes)

Instruction (2 minutes): Go back to the very first workshop prompts in your reflection journal where you set your individual goals. Re-read your goals and see if there's anything you'd like to add and/or remove. Make the edits directly in your reflection journal. Using your revisited goals, grab a piece of construction paper, and markers and/or colored pencils and using words, phrases, and or symbols create a Canvas. First, start by folding your piece of paper in half horizontally. The inside top half will be used as your Canvas. Make sure to begin by writing your name and the location of your upcoming trip. Continue to use your Canvas to draw any words, symbols, quotes, pictures, etc. of the goals you have set out for yourself. Keep in mind that the bottom half of your paper will be reserved for your peers and facilitator to react and/or write any commentary so do not write and/or draw on this half. Lastly, you will paste your Canvas on a larger Group Canvas that showcases everyone's goals. *This Group Canvas should be pieces of poster paper that are easily transportable. The facilitator should block off one portion of the Canvas that*

students cannot paste their Canvases, as this blank space will be used to jot down collective shared goals identified at the end of this activity.

Canvas Creating (10 minutes): Using art materials, begin creating your Canvas!

Affirmations (10 minutes): Take the next ten minutes to walk around the classroom and write any reactions, commentary, and/or affirmations on your peers' canvases.

Master Group Canvas (5 minutes): Once the ten minutes is up, have students adhesively paste their Canvases on a poster paper. *This poster paper should be transportable to bring to the trip.* While posting their Canvases on the Master Canvas, ask students to reflect on the commonalities amongst the group's goals.

Group Discussion (3 minutes): *First, start off by asking for a scribe to help jot down group commentary on the Master Group Canvas.* What commonalities do you see amongst the group's goals? Anything stand out? What's different? *As students are answering, the scribe should be writing down the collective group goals in the allotted space on the Master Group Canvas.*

Team-Building Activity:
Blindfolded
(30 minutes)

Instruction and Set-Up (5 minutes): The group is paired into teams of two. Start by counting students off in ones and twos. Each pair should select who is Player A and Player B. Player A will be blindfolded being taken for a walk by Player B's signals-- which can be taps on appropriate parts of Player A's person or non-verbal sounds negotiated by the pairs. For this activity, you should have a clear area of space. Within this space, you should lay down several pieces of colored construction paper, which will act as "roadblocks" if you will that students should not touch or they will be asked to restart. The objective is for the team to get from the start point (one side of a room) to the other (end point), without hitting any roadblocks and/or bumping into any other players, without using words. **If you want to be creative, use some rope and tables that the pairs have to crawl over or under.**

Pair Signal Comfort Consensus (5 minutes): Signals should be worked out between partners before the activity begins. Since there is no talking, partners both partners should identify what kind of signals they find appropriate for their comfort levels. If tapping will be used, it is important to discuss what kind of tapping is appropriate and where on the body. Keep in mind that some folks may want to be guided by hand claps without being touched. Others may want to

be guided in the prescribed fashion – a step behind and to the side of the blind person with a hand on his upper arm. Take a few minutes to practice your consensus signals.

Game Time! (10 minutes): The person who can see carefully leads their partner around obstacles, stopping as appropriate. Doing the walk without talking deepens the uniqueness of the experience. If you want to be creative, use some rope and tables that the pairs have to crawl over or under.

Group Discussion (8 minutes): Use the following questions to guide your discussion:
1) General thoughts about the activity?
2) How did it feel to be leading?
3) How did it feel to blindfolded?
4) How did it feel to have to rely on one another's support?
5) What did this activity teach you about trust?
6) How is this activity relevant to our upcoming service-learning trip?

Last Questions and Pre-Departure Logistics
(15 minutes)

Instruction (8 minutes): Using this next allotted 8 minutes, the facilitator should first start off by revisiting any topics and/or themes that were brought up by students at the conclusions of the fourth workshop. Next, students should be asked if there are any last minute questions and/or topics they'd like to discuss before their trip. Lastly, this time should be used to discuss pre-departure logistics and instructions for transport and travel.

Important Reminders:
- Don't forget your passports if traveling internationally!
- Don't forget your Reflection Journals! Appendix J will be included below with standard reflection prompts that can be used at anytime to continue your journey of reflection at any time throughout the trip!

Final Group Discussion Questions (7 minutes):
1. What did you think of your pre-orientation workshops?
2. Why do you think we discussed race, power, and privilege?
3. How is this relevant to your service-learning trip?
4. What did you find helpful? What didn't you find helpful?
5. Any last minute questions?

--- END OF WORKSHOP #5 CONTENT---

PART TWO:

DURING TRIP SELF AND GROUP REFLECTIONS

(http://www.clker.com/clipart-people-holding-hands-around-the-world.html)

Appendix H
<u>Self-Guided and Group Reflection Prompts</u>

Daily Reflection Questions
1) Write one word, thought, quote, or symbol about how you're feeling right now.
2) How do you want to make an impact on your host community?
3) What are your expectations of this trip?
4) How do you want to grow?
5) What did you learn today?
6) How has the word from your Ribbon come up on your trip?
7) What are you most excited about?
8) What are you nervous about?
9) Identify at least three goals for tomorrow.
10) What do you hope to learn?
11) What was challenging and/or hard about today?
12) What was exciting about today?
13) What's your biggest takeaway from today?
14) What are you looking forward to?
15) How are you feeling overall?
16) Is this trip the same or different than what you expected? How so?
17) What's something you've learned and/or seen that you didn't necessarily anticipate to learn and/or see?
18) Describe your interactions with your peers, mentors, and host communities.

Reflecting on Your Experiences with Host Communities
19) What is your first impression of your host community?
20) What have you noticed is different?
21) What have you noticed is the same?
22) How are you feeling right now?
23) How has your interaction been with host communities?
24) Tell a story about a memorable and/or significant experience within your host community and/or country.
25) What have you learned so far?
26) Do you think your experience living in the U.S. has impacted your interactions with your international host community? If so, how?
27) Has your perception of your host communities changed over time? If so, how?

28) Did the pre-orientation workshops help frame and/or put some of the things you're experiencing and/or feeling now into perspective? If so, how?
29) What are some pending things that are still on your mind?
30) Are there certain things you'd like to address with your group leader? If so, explain.

Reflecting on Race, Power, and Privilege

31) How is race related to your current experience abroad?
32) How is privilege related to your current experience abroad?
33) How is power related to your current experience abroad?
34) How is the White Savior Complex related to your current experience abroad?
35) Have any of these dynamics played out in the course of your experience and/or interactions? If so, how?
36) What are some appropriate responses to what you've experienced?
37) How can we make sure we are working in solidarity with host communities and amongst our peer group?

Closing Reflection Questions

38) What questions do you have about your trip?
39) Write one word, thought, quote, or symbol about how you're feeling right now.
40) How did you make impact on your host community?
41) Were your expectations of this trip met? If so, how?
42) How did you grow as a result of this trip?
43) What was your most significant learning and/or takeaways from this trip?
44) What did you learn?
45) What was challenging about your trip?
46) What were your trip highlights?
47) Describe your interactions with your peers, mentors, and host communities.
48) How are you feeling overall?
49) Now that the trip is over, was your trip the same or different than what you expected? How so?
50) What's something you learned and/or saw that you didn't necessarily anticipate to learn and/or see?
51) How did you make an impact on your host community and/or how did your host community have an impact on you?
52) What's the number one thing you will remember from this trip?

--- END OF REFLECTION CONTENT---

PART THREE:
POST-TRIP AGENDA

(http://www.clker.com/clipart-people-holding-hands-around-the-world.html)

Post-Trip Agenda: Welcome Back!

(https://www.dreamstime.com/stock-photo-cartoon-plane-flying-around-globe-vector-can-be-use-as-traveling-theme-image34462910)

Description: Students will have returned from their program and this will be their final meeting related to programming. Before this meeting, students will be encouraged to send in photos to be added to a highlight slideshow. This meeting will begin with an informal chance for students to mingle, followed by a group discussion around learning.

Objectives: To gather and share our experiences abroad. Students will be able to:
- Engage in storytelling around their experiences
- Identify challenges and successes of their trips
- Individually revisit and reflect their goals
- Collectively revisit and reflect and their group goals
- Identify how they'd like to use their learning from their trip going forward
- Develop a Call to Action plan, where they'll identify how they'd like to stay connected with the lessons they learned while abroad and will present their ideas with the group.
- Identify ways to stay connected with one another: social media, meetups, etc.

Time: 2 hours

Activities:
1. Informal Chance to Chat (15 minutes)
2. Group Circle Discussion (30 minutes)
    Suggested Break Time w/food from host country!
3. Call to Action! (20 mins)
4. Staying Connected (10 mins)

Materials: Reflection journals, facilitator should bring back Master Group Canvas, whiteboard and/or blackboard, markers, poster paper, ball and/or soft object to toss.

<u>Informal Chance to Chat</u>
(15 minutes)

<u>Instructions (20 minutes)</u>: Allow students to gather and informally chat for the first 20 minutes!

<u>Group Circle Discussion & Goal Revisiting</u>
(35 minutes)

<u>Instructions (25 minutes):</u> Gather students into a circle and answer the following questions.
1) How does it feel to be back?
2) What have you been sharing with your friends and family about your trip?
3) How are your friends and family reacting to your stories?
4) Have you reflected about your Ribbon word? If so, what's come up for you?
5) Do you feel you've changed since your trip? If so, how?
6) How have you been staying connected to your trip?
7) How are you hoping to stay connected?
8) How have your friends and family received you?
9) Do you feel you've changed since your trip? If so, how?
10) Now that you've gone on your trip, looking back to the pre-orientation workshops, why was it relevant to talk about the following topics? Did you make any personal connections to these topics during your trip? Explain.
    a) Immigration
    b) White savior complex
    c) Power
    d) Race
    e) Privilege
    f) Positionality

<u>Revisiting Goals (3 minutes):</u> Ask students to take out their reflection journals. *During this time, make sure the Master Group Canvas is posted visibly.* We will now review our individual and group goals. Take 2-3 minutes to do so.

<u>Pair Share (2 minutes):</u> After which, turn to partner and pair share your answers to the following questions:
1) What do you think about your individual goals?
2) Do you think your individual goals were met?

<u>Group Share (5 minutes):</u> In the larger group, answer the following questions:

3) What do you think about our collective goals?
4) Do you think our collective goals were met?

Call to Action!
(30 minutes)

Group Discussion (5 minutes): Gather back in the group circle. Ask for a scribe to write in the front of the class. First start by asking the group:
1) Are you interested in staying connected to your trip?
2) What were significant lessons and/or things you felt most connected to?
3) Have the scribe write the answers to this question. How do you want to stay connected?
4) How can we brainstorm now around ideas to make that happen?

As a group, identify 1-3 ways that students want to do to stay connected. It is appropriate to split the group into smaller groups at this point, depending on how many ways they identified that they wanted to stay connected.

Making it Happen (15 minutes): Using the next 15 minutes, have small groups do research and/or setup a plan based off of how they'd want to stay connected. Answer the following questions:
1) What's the idea?
2) What are some ideas on how to execute this?
3) How will you execute this?
4) Identify the steps you must take to make it happen.
5) Create a timeline.
6) What are important factors to consider with this idea?
7) How will you ensure you have continued follow-through?

Use this time to do research and/or set up anything you need to make this work. You will briefly present the idea to the group and get feedback!

Mini Group Presentations (5 minutes): Share what you've researched and/or coordinated. All students should give any feedback and/or ideas at this time!

Staying Connected & Closing Activity
(30 minutes)

Group Discussion (5 minutes): Stay in the group circle and popcorn out ideas on how students want to stay connected. Ask for volunteers who will head these efforts!

Closing Activity (20 minutes): Stand up in your circle and spread out a bit. At this time, you'll toss a ball around and say something positive and/or something you appreciated about a given person to whom you're tossing the ball to. The ball should be tossed around to each person in the group at least three times. The facilitator should make sure to say something to each student.

Closing Remarks (5 minutes): Use this space for any concluding and/or closing remarks.

--- END OF POST-TRIP AGENDA CONTENT---

CHAPTER IV
CONCLUSIONS AND RECOMMENDATIONS

I was initially drawn to developing a peace education based curriculum for international service-learning due to my personal experience working for an organization who did not properly orient students to the reality that their predominantly white presence perpetuated neocolonialism within third-world communities. Students came into these spaces with little to no knowledge of the oppression these communities experienced and instead, experienced these service-learning programs as one-dimensional tourism and sightseeing opportunities. I became disappointed to realize the amount of learning and transformational potential that was lost for students and began to contemplate how I could best inform and develop a curriculum that would offer international service-learning participants the opportunity to be critically engaged in these communities. Recognizing the limitations this absence of intentionality created, my thought process was to begin by using introspection and reflection as a means for participants to understand their societal positioning through an exploration of one's identity in the context of: race, power, and privilege. Through this acquired awareness, my expectation was that students would be more conscious of their positionalities and use this newfound knowledge to inform intentional engagement with host communities. Next, I wanted to develop a space where students could understand what oppression and marginalization is, how it comes to be, how history contributes to it, how it impacts the realities of their lives as Americans, how it impacts the realities of their host communities, and ultimately, how it impacts their positioning as first-world citizens entering developing nations as service-learning participants. To this end, participants would be able to contextualize and comparatively analyze structural oppression to become more mindfully aware. Together, both components could provide a strong infrastructure and framework to facilitate their understanding of the systemic issues driving poverty in their local

communities, giving them an opportunity to meaningfully engage by understanding the barriers

contributing to their oppression. With their acquired awareness, participants could critically

contrast their privileged positionality as first-world citizens entering a third-world space. My

hope is that with this framework 1) students would be able to deeply connect to their experiential

experience by acquiring self-awareness, agency, and empowerment to effectively work alongside

local international communities to bring about meaningful change, and 2) students would gain

tools to become responsible global citizens committed to the betterment of humanity and a just,

peaceful, and humane world.

My project accomplishes the purpose of wanting to create an intentional curriculum for

participants of international service-learning programming to be more mindful, aware, conscious

and critically engaged with their host communities through an understanding of self and others.

My project relied heavily on using Freire's critical pedagogy as the framework to outline the

need for students to become independent thinkers, moving away from didactic pedagogy

commonly found in American schooling. My goal was for students to discover truth for

themselves by attaching meaning to whatever they found relevant versus following the banking

method's framework of depositing information. Using critical pedagogy, students could exercise

their agency and experience transformation through being in control of their learning. My project

was guided through the lens of peace education to accomplish an understanding of the

neocolonial implications, the white savior complex that is often perpetuated by service-learning,

and in order to use this understanding toward promoting peace building on a global scale. Using

race, power, and privilege I unpacked how these themes relate to acquiring awareness and

understanding of how these themes have contributed to one's societal positioning. In particular,

given the predominately white upper-class participating population, I unpacked whiteness,

privilege, the white savior complex, and immigration stories to defend the rationale behind my claim that traditional service-learning perpetuates neocolonialism. Through this lens, my hope was that students could become aware of how systemic oppression works to disenfranchise certain groups, while others remain in power. This learning is relevant to the third-world communities students volunteer by offering perspective on how colonialism is still present today, and how they might engage in a more equitable humanizing service-learning experience. In conclusion, my curriculum seeks to use critical pedagogy to develop critical analysis and mindfulness around one's identity and positionality in order to combat neocolonialism and to promote peace education in international service-learning.

RECOMMENDATIONS & FINAL REFLECTIONS

Recommendations for Service-learning Programs

Given the research and work I have done in this field, I would like to offer the following preliminary policy recommendations for service-learning programs:

1. Incorporate workshops/curriculum to help participants interrogate issues of whiteness, race, and racism.

2. Mandate time for self and group-guided reflection to build a community of learning and growth.

3. Involve local host communities in group discussions and reflections with participants, when appropriate, to promote inclusive collaboration and peace building.

4. Collaborate with local groups working on social justice issues in host countries so students are exposed to how local communities are fighting for self-determination.

Recommendations for Instructors/Facilitators of this Curriculum

While I provide detailed notes in the curriculum, I outline three areas facilitators should keep in mind for carrying out the instructional plans: sensitivity, timing/focus population, and evaluation.

Sensitivity

Given the sensitivity of issues particularly around race and privilege, one strong recommendation I have is that before facilitating the curriculum, the facilitator should reflect upon and develop ideas around how to create a respectful learning environment where all voices are heard and respected. It is possible that students may feel uncomfortable, confused, offended, misunderstood, etc. and as such, it is vital to brainstorm through reactions and ideas as to how to make these learning spaces productive, inclusive, and respectful. While I've included an author's note speaking to this and offer opportunities for additional reflection time if this may arise, I strongly encourage facilitators to think through what would work best for them in relation to their student population.

Timing & Focus Population

The intended use for my curriculum was for for-profit and nonprofit organizations sending students ages 18-22 years old on two to three week programs. In addition to the program, my curriculum was heavy on the pre-orientation material, which totaled around ten hours of coursework. The intention was for there to be five pre-orientation workshops once a week leading up to the service-trip. I understand that this timeline and comprehensive curriculum may not work for all programs, which is why I recommend that facilitators cater the use of my

curriculum around the needs of their program. As such, facilitators are welcome to condense curriculum material, combine course material, and modify activities and timeframes.

Evaluation

Instructors can evaluate students according to the needs and requirements of their program. In regard to an evaluation of my curriculum, in the future I would like to develop student evaluations to be distributed after each pre-orientation workshop and at the very end of the post-trip meeting. Using these evaluations, I would be able to gauge if my learning objectives and outcomes were met, and would work on strengthening the curriculum.

Personal Reflections and Career Goals

Coming into my Master's in International and Multicultural Education program, my primary research focus was international service-learning and study abroad. My goal was to use my academic program to further inform my knowledge of this subject matter to support my career trajectory in study abroad. I intend to use my curriculum to facilitate short-term immersion programming at the university level. In order to do so, I will need to develop an effective evaluation method to gauge learning outcomes. Developing an evaluation method would be the next step in further developing my thesis project. Afterwards, my goal is to develop relationships with universities interested in utilizing my curriculum. Lastly, I intend to use my curriculum to facilitate international service-learning programming to achieve my goal of promoting peace education.

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APPENDIX

Curriculum Worksheets for Critical Pedagogy and Peace Education in International Service-

Learning: A Curriculum Exploring Race, Positionality, Power, and Privilege

Appendix A
Pre-Trip Orientation Workshop #1: Introduction:
Deep Dive Into Pedagogy Worksheet
(Length: 20 minutes)

Part I: Defining Critical and Didactic Pedagogy (11 minutes)

Instruction (2 mins): In your small groups, have two group members volunteer to read the definitions of critical pedagogy and didactic pedagogy below.

        C. Critical pedagogy: "The "critical" in critical pedagogy refers to the ability to analyze, expose and challenge the hidden social, cultural and political processes that are a part of knowledge production, including how one's own views and assumptions come from a particular cultural and historical formation. Critical pedagogy encourages educators to not only be aware of injustices but to take action to transform the practices and structures that perpetuate them. Ultimately, critical pedagogy seeks to provide education that is democratic, emancipatory, and empowering to students." Paulo Freire developed this method of pedagogy. (http://steinhardt.nyu.edu/art/education/definitions).

        D. Didactic pedagogy: "Didactic teaching remains the pedagogical mainstay of many traditional classrooms and traditional teachers. It is the pedagogy of instruction and immutable facts, of authority and telling, and of right and wrong answers – it is teacher-centered and values learners who sit still and listen quietly and attentively, passively accepting the teacher as the knower and expert, both the source of knowledge and judge-jury of knowing. Students who succeed in this

setting have learned to memorize and repeat the 'important points' of the lesson with little gloss or interpretation, mimicking the words of the teacher." (http://newlearningonline.com/learning-by-design/glossary/didactic)

Instruction (3 mins): As a group, fill out the following pros and cons list as to what the benefits and setbacks of both pedagogies are.

	PROS	CONS
FREIRE'S Critical Pedagogy	1. 2. 3.	1. 2. 3.
Didactic Pedagogy	1. 2. 3.	1. 2. 3.

Instruction (2 mins): As a group answer the following questions:

3) For each pedagogical model, what does the role of the teacher look like? What're the differences amongst the two?
4) Which style do you think would work best for you as a student? Why?

Instruction (4 mins): In a larger classroom discussion, share your group's answers with the class.

Part II. Exploring Critical Pedagogy (9 minutes)

Instruction (6 mins): Using your group number that you were numbered off into earlier (one through four), read the definition of your respective term related to critical pedagogy. With this term, create a short 30-60 second skit explaining what this term is to present to the class.
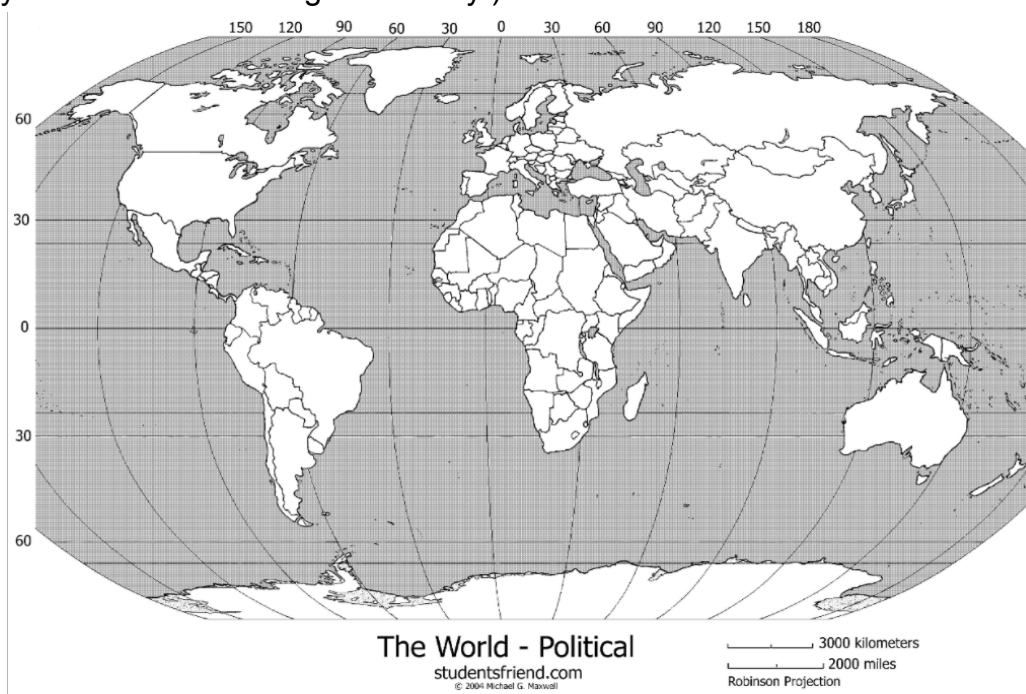
Groups One and Three: FREIRE'S BANKING METHOD	Groups Two and Four: PROBLEM POSING EDUCATION
"Education becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits that the students patiently receive, memorize, and repeat "(Freire, 1970, p. 72).	"Problem-posing education is education for freedom and emphasizes that teachers must see themselves in a partnership with their students. As part of this relationship, the teachers must see themselves as teacher-student, ready to accept that their students possess knowledge and solutions they can share with the teacher" (Kincheloe & Steinberg, 2008, p.34).

Instruction (3 mins): Group closing discussion: Why do you think we're talking about critical pedagogy? What's its value? Why is this discussion relevant to have? Is there a connection between critical pedagogy and service-learning?

--- END OF APPENDIX A WORKSHEET ---

Appendix B
Pre-Trip Orientation Workshop #1: Introduction:
**Your Voice: MyGration Story Worksheet
(Length: 30 minutes)**

Instruction (1 min): Using a few different colored markers, draw lines on the map below (using a different colored marker for each line) where your family's migration pattern started and ended (leading them up to their current location). Facilitator will post a large version of this map at the front of the classroom (students will all be asked to map their MyGration stories during the activity.)

(*http://www.coshoctonredskins.com/Downloads/world%20map.pdf*)

Instruction (6 mins): Answer the following questions.

1. Where is your family originally from? (Think back to your grandparents and great grandparents) _____

2. How did you end up in this city? How long have you lived here?

_____
_____
_____

3. What do you know about your family's migration/immigration story?

_____

_____

_____

_____

_____

4. Define culture. _____

_____

5. What culture, ethnicities, and/or races do you identify with? _____

_____

_____

6. Name at least two of your most cherished traditions celebrated in your family?

_____

_____

_____

_____

_____

7. What are the benefits of discussing and sharing one's culture? _____

_____

_____

_____

_____

_____

After you've finished answering these questions, go up to the Large Classroom Map and using a different colored marker than what's already been used, draw the lines of your MyGration story.

Instruction (4 mins): Take two minutes each to share your answers with someone you haven't partnered up with. You will then be asked to present your partner's MyGration Story to the class. Each pair will have one-minute total, 30 seconds for each story.

Instruction (5 mins): Share your partner's MyGration story with the class.

Instruction (4 mins): Group Closing Discussion: What were some commonalities you noticed among the group? What were some differences? Name something you learned from this activity.

--- END OF APPENDIX B WORKSHEET ---

Appendix C
Pre-Trip Orientation Workshop #2: Introduction to Race, Power,
And Privilege:
Key Terminology Reflection
(Length: 10 minutes)

Key Definitions: (6 mins): Below you will find key definitions associated with our lesson on immigration. Using what you've learned today and/or through past knowledge or experiences, what are the first thoughts that come to mind when reading the terms?

Term	Thoughts
1) Colonialism: A system in which one nation exercises military, economic, and political power to control another country's: labor, land, life, language, legacy, and liberty.	
2) Nativism: "Opposition to immigration and support of efforts to lower the political or legal status of specific ethnic or cultural groups because the groups are considered hostile or alien to the natural culture, and assumptions that they cannot be assimilated" (Curran, 2006, p. 43).	
3) Hegemony: "How a dominant group can project what is valued and becomes "common sense" thinking (natural order), even by those who are disempowered" (Daus-Magbaul, 2015).	
4) Xenophobia: "Understood as *"an attitudinal orientation of hostility against non-natives in a given population"* (UNESCO, 2016).	

Pair share: (4 mins): Turn to your partner and discuss your written thoughts, taking two minutes each to share.

--- END OF APPENDIX C WORKSHEET ---

Appendix D
Pre-Trip Orientation Workshop #2: Introduction to Race, Power,
And Privilege:
**America Land of the Free: Immigration Worksheet
(Length: 40 minutes)**

Instruction (2 mins): In your small groups, have one group member volunteer to act as the scribe. Next, depending on which group number you are in, each group will have to research the following Acts and answer the questions below. Have each group select one member to be the scribe.

GROUP #	ACT
1	Naturalization Act of 1790
2	Chinese Exclusion Act of 1882
3	Immigration Act of 1907
4	Immigration Act of 1924
5	Bracero Program of 1945
6	Immigration Act of 1965

Group Research & Discussion (20 mins): Allow students to research their respective Act in order answer the following questions, which will be later presented to the class in 2-3 minute presentations per group:

    1) What is your Act?

6) What significant events were happening around the time your Act was passed?
7) Describe the political climate surrounding your era and jot down a few ideas as to why you think your Act was passed by the U.S. Government?
8) What are your thoughts around your Act passing? Did anything surprise you?
9) Is there anything similar in today's news that reminds you of your Act?

Group Presentations (13 mins): *Facilitator should start off by drawing a timeline on the board, which will the facilitator will fill in chronologically as students share their Acts in group order 1 through 6.* Giving each group 3 minutes to share, have each group stand up and share their questions to the questions above.

Closing (5 mins): Group discussion: Have American immigration laws contributed to the oppression of immigrants? If so, how?

--- END OF APPENDIX D WORKSHEET ---

Appendix E
<u>Pre-Trip Orientation Workshop #3: Race, Power,
And Privilege Continued</u>
No Name Survey
(Length: 25 minutes)

III.   <u>Part One: Survey</u>
        ****<u>Facilitator Instruction Note:</u> *Before handing out this worksheet, make
sure to address the sensitivity of this topic and let students know that their
worksheets will not be collected. Students will not be expected to share their
survey results with anyone. Furthermore, there is no expectation that students
should participate in larger group discussions, if they don't feel comfortable;
encourage volunteers by reminding students about the norms of the group
regarding trust, respect, and community that you've built together so that they
can participate in a thoughtful discussion. ***

<u>Instruction: (10 mins):</u> Read the following 40 statements and highlight and/or circle
any statements that you can relate to.

1. I can if I wish arrange to be in the company of people of my race most of the time.

2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.

3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.

4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.

5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.

6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.

7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.

8. I can be sure that my children will be given curricular materials that testify to the existence of their race.

9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.

10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.

11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.

12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.

13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.

14. I can arrange to protect my children most of the time from people who might not like them.

15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.

16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.

17. I can talk with my mouth full and not have people put this down to my color.

18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.

19. I can speak in public to a powerful male group without putting my race on trial.

20. I can do well in a challenging situation without being called a credit to my race.

21. I am never asked to speak for all the people of my racial group.

(McIntosh, 1994)

22. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.

23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

24. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.

25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

26. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.

27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.

28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.

29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.

30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.

31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.

32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.

33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.

34. I can worry about racism without being seen as self-interested or self-seeking.

35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.

36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.

37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.

38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.

39. I can be late to a meeting without having the lateness reflect on my race.

40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

41. I can be sure that if I need legal or medical help, my race will not work against me.

42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.

43. If I have low credibility as a leader I can be sure that my race is not the problem.

44. I can easily find academic courses and institutions which give attention only to people of my race.

45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.

46. I can chose blemish cover or bandages in "flesh" color and have them more or less match my skin.

47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.

48. I have no difficulty finding neighborhoods where people approve of our household.

49. My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.

50. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.

(McIntosh, 1994)

II.   Part Two: Discussion

Pair Share: (4 mins): Turn to a partner and answer why do you think you were asked to identify which of the items you related to above?

Group Share: (2 mins): Popcorn-style the answers you discussed in your groups.

Title Share: (3 mins): Facilitator should now pass out this next part of the worksheet and ask students to read the title and description of the survey.

White Privilege: Unpacking the Invisible Knapsack

by Peggy McIntosh

"I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group"

DAILY EFFECTS OF WHITE PRIVILEGE

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions that I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographic location, though of course all these other factors are intricately intertwined. As far as I can tell, my African American coworkers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place and time of work cannot count on most of these conditions.

Pair Share: (4 mins): Turn to a partner and answer why do you think the original title and description were omitted from the original instructions?

Group Share: (2 mins): Popcorn-style the answers you discussed in your groups.

Group Discussion (10 mins): *The facilitator should write student responses on the whiteboard and/or poster paper for only this question:* Define privilege. Next ask these questions to the class:

5. Why is privilege related to our discussion?
6. How is privilege related to immigration?
7. How is privilege related to power?
8. How are privilege and power associated with our upcoming service-learning trips?

--- END OF WORKSHEET E CONTENT ---

Appendix F
<u>Pre-Trip Orientation Workshop #4: Race, Power,
and Privilege Continued</u>
White Savior Complex Short-Clip Activity

❗

Orphans take the BEST pictures! So. Cute. #whatsyournameagain #orphans #wheredemorphansat #kingdomcome #blackbabiesarethecutest #strangers2secondsago #attachmentproblemsarentcute #notazoo

2,646 likes   2,146 comments   *Instagram*

(Instagram: Barbie Savior)

Introduction (10 mins): A White Savior Complex parody video will be projected. As you watch the short 5-minute clip, answer the guiding questions below.

You Tube Link: Barbie Savior Selfies Tackle Africa's "White Savior Complex":
https://www.youtube.com/watch?v=5OCVca-Aqbg

Discussion Questions (10 mins): Answer the following questions as you're watching the short clip.

1. What is the white savior complex?

2. Why do you think it's important for students to have historical knowledge of the country they've doing service-work in?

3. What is the female commentator's stance about: a) service volunteers? b) use of social media

4. What is the male commentator's stance about: a) service volunteers? b) use of social media

5. Why do you think social media is a large discussion of this video?

Pair Share: (4 mins): Turn to a partner and give your thoughts and reactions to the short-clip.

Group Share: (4 mins): Popcorn-style the answers you discussed in your groups.

Group Discussion (10 mins): *The facilitator should write student responses on the whiteboard and/or poster paper for only this question:* Define White Savior Complex. Next ask these questions to the class:

1. How is the White Savior Complex related to privilege? Race? Power?
2. How is the White Savior Complex associated with our upcoming service-learning trip?
3. If we should not employ the White Savior Complex, what is alternative model we can adopt to be more reflective participants in the communities we visit/serve?

--- END OF WORKSHEET F CONTENT ---

Appendix G
Pre-Trip Orientation Workshop #5: Final Pre-Trip Orientation
Deep Diving into our Host Country Worksheet
(Length: 25 minutes)

Instruction (2 mins): Number students into groups of four. Depending on which group number students are in, each group will have to research the following components of your host community and/or country. Have each group select one member to be the scribe.

GROUP #	SUBSET
1	History (Colonialism, Who founded the Country? When and how? Who are the different groups who make up your country's population?
2	Culture (Traditions, religions, and holidays. What traditions are celebrated in your country? What are the main religions in your country? What holidays are popularly celebrated? What do these holidays and/or traditions symbolize?)
3	Politics (What kind of government does your country have? Who has power? Who has

	decision-making power? Is your country generally more conservative or liberal? What kinds of laws are currently enacted in regards to: immigration, health, education, economy, war, and/or any other relevant topics.
4	Economy (Imports and exports. What are your country's main imports and exports? Where are these items made? How much money does your country gain and spend annually? What is the GDP of the country?)

Group Research & Discussion (10 mins): Allow students to research their respective subsets in order answer the questions listed above, which will be later presented to the class in 2-3 minute presentations per group:

Group Presentations (8 mins): *Facilitator should start off by drawing a timeline on the board, which will the facilitator will fill in chronologically as students share their Acts in group order 1 through 6*. Giving each group 3 minutes to share, have each group stand up and share their answers to the questions above.

Closing Group Discussion (5 mins): Why is it important to learn about the country in which we'll be performing service? How is this activity related to other prior conversations around power and privilege?

--- END OF WORKSHEET F CONTENT ---

Appendix H
<u>Self-Guided and Group Reflection Prompts</u>

Daily Reflection Questions

        1) Write one word, thought, quote, or symbol about how you're feeling right now.
2) How do you want to make an impact on your host community?
3) What are your expectations of this trip?
4) How do you want to grow?
5) What did you learn today?
6) How has the word from your Ribbon come up on your trip?
7) What are you most excited about?
8) What are you nervous about?
9) Identify at least three goals for tomorrow.
10) What do you hope to learn?
11) What was challenging and/or hard about today?
12) What was exciting about today?
13) What's your biggest takeaway from today?
14) What are you looking forward to?
15) How are you feeling overall?
16) Is this trip the same or different than what you expected? How so?
17) What's something you've learned and/or seen that you didn't necessarily anticipate to learn and/or see?
18) Describe your interactions with your peers, mentors, and host communities.

Reflecting on Your Experiences with Host Communities

19) What is your first impression of your host community?
20) What have you noticed is different?
21) What have you noticed is the same?
22) How are you feeling right now?
23) How has your interaction been with host communities?
24) Tell a story about a memorable and/or significant experience within your host community and/or country.
25) What have you learned so far?
26) Do you think your experience living in the U.S. has impacted your interactions with your international host community? If so, how?
27) Has your perception of your host communities changed over time? If so, how?

28) Did the pre-orientation workshops help frame and/or put some of the things you're experiencing and/or feeling now into perspective? If so, how?

29) What are some pending things that are still on your mind?

30) Are there certain things you'd like to address with your group leader? If so, explain.

Reflecting on Race, Power, and Privilege

31) How is race related to your current experience abroad?

32) How is privilege related to your current experience abroad?

33) How is power related to your current experience abroad?

34) How is the White Savior Complex related to your current experience abroad?

35) Have any of these dynamics played out in the course of your experience and/or interactions? If so, how?

36) What are some appropriate responses to what you've experienced?

37) How can we make sure we are working in solidarity with host communities and amongst our peer group?

Closing Reflection Questions

38) What questions do you have about your trip?

39) Write one word, thought, quote, or symbol about how you're feeling right now.

40) How did you make impact on your host community?

41) Were your expectations of this trip met? If so, how?

42) How did you grow as a result of this trip?

43) What was your most significant learning and/or takeaways from this trip?

44) What did you learn?

45) What was challenging about your trip?

46) What were your trip highlights?

47) Describe your interactions with your peers, mentors, and host communities.

48) How are you feeling overall?

49) Now that the trip is over, was your trip the same or different than what you expected? How so?

50) What's something you learned and/or saw that you didn't necessarily anticipate to learn and/or see?

51) How did you make an impact on your host community and/or how did your host community have an impact on you?

52) What's the number one thing you will remember from this trip?

--- END OF APPENDIX H CONTENT ---