An Exploratory Study of International Social Work Education in

U. S. Social Work Curricula

By

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Abstract

International social work education is a powerful setting in which to prepare students for the challenges of coming face-to-face with global social problems. Overseen by several invested entities of professional social workers, educators, and institutions, social work programs feel pressure from multiple directions to maintain high standards while preparing students for competent work in increasingly diverse settings.

This study captured and reconstructed the words of 17 social work educators to create a composition of ways in which those doing this work approach their courses focused on international social work. A rich mosaic of voices presents descriptions of the many ways in which participants practice their pedagogical skills, derived using naturalistic inquiry within a constructivist paradigm. This process revealed various topics, frameworks, resources, and perspectives on the nature of teaching international social work. Participants also brought to the surface some of the challenges they experience working within a rapidly changing global context. They also shared many of their own personal and professional experiences that have been instrumental in putting them in the positions to tell their stories.

Keywords: international social work, global social work, social work education

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Dedication:

For everyone who ever swam upstream.

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Preface

Summer, 2018. Living in a port city on the Mississippi River makes it impossible to ignore the sheer power, importance, and ethos surrounding the longest river in the United States. The Mississippi River serves as a physical backdrop to this dissertation, yet also lends itself as a compelling metaphor for me to frame the meandering, alternatingly swift and sluggish currents and channels of the area of international social work. The estuaries that flow into the immense stream of social work bring fresh ideas, new students seeking safe passage to meaningful and fulfilling careers, occasional flotsam and jetsam in the form of distractions from our calling, together changing the landscape over time. All of these are metaphorically swept together to the mouth of the Mississippi where fresh water meets the Gulf of Mexico and churns as a brackish, silt-laden swirl of domestic and international waters.

The Mississippi River Delta provides an apt metaphor for the concept of international social work. Domestically trained social workers flow into the vast global arena of social problems and injustices, some more prepared to thrive in this foment than others. Some organisms adapt readily to the brackish water such as that at the Mississippi Delta; similarly, some social workers adapt easily to work in international settings. Using the Mississippi River (henceforth known as The River) as a metaphor for social work education as well as my own spiritual journey, I explore social work education programs in the United States and how they prepare social work students to enter the delta and skillfully navigate international waters.

As a scholar I am challenged to set myself within this metaphor; in order to honor my understanding of a constructivist paradigm in my search to make wisdom and meaning, first

person language is used to acknowledge that I am the instrument through which this process flows. My geographic journey from flatland, prairie dweller who moved to the Driftless Area of Northeast Iowa, Southwestern Wisconsin, Southeastern Minnesota, and northwestern Illinois, underscores my academic migration from student to educator and scholar in my own right. My personal and professional journey takes me from the comfortable High Plains where I could see for miles, to the Driftless Area, a geologically unique expanse of deep valleys and rocky bluffs, named for the lack of drift that would have been deposited by glaciers had they scraped through the area in the last ice age approximately 100,000 to 10,000 years ago. Because I feel deeply connected to the earth spiritually, I metaphorically and literally equate the relocation from my upbringing on the arid, wind-swept range to the craggy precipices where The River passes through the Driftless Area as emblematic of my coming into myself as a scholar. With trepidation, I seek to pilot my own ship, asking my mentors not just for "permission to come aboard" as is common vernacular when boarding another's vessel, but to support me as I take the helm and make the ship my own.

Heartened by Canda (2003) to "nurture the creative process" (p. 82) and encouraged by Kelly's (2011) exploration of the use of metaphor in academic writing, I use common systems and structural features of The River to illustrate the nature and purpose of various institutions and concepts within social work education. As indicated by Beckett (2003), social work's professional locution is rife with metaphor. More than a literary flourish, metaphors "illuminate the ways in which we think and organize our thoughts" (p. 628). Schön, (1983) described the "dilemma of 'rigor or relevance'" (p. 42) in the context of professional practice by using a

metaphor of *high, hard ground* to reference topics that lend themselves to positivistic rigor, while dubbing the messy, more-relevant-to-the-struggles-of-humanity as *the swampy lowlands* in which technical rigor serves little purpose in finding solutions.

While Beckett (2003) explores the prevalence of militaristic language and metaphor in social work, I seek to utilize a metaphor that has more personal significance and is deeply spiritual to me as well as others. The river as metaphor has appeared in Greek mythology (Charon the ferryman on the river Styx; Grinsell, 1957), the Psalms (Psalms 1:3 and 46:4 New Revised Standard Version, among others), the work of Henry David Thoreau (1845; see *Walden* for his ponderings on time flowing like a stream), Goethe (1772-1773; "Mahomets Gesang", also known as "Song for Mohammed"), and more contemporarily by Margaret Atwood (see "Death of a Young Son Drowning" from 1969). Fennelly (2003) notes that to understand metaphor, one must use both hemispheres of the brain, pointing that many people with brain injuries to the right hemisphere can continue to speak and read as before, but can seldom understand metaphor. The (w)holistic nature of the creation of imagery via metaphor is appropriate within the constructivist paradigm of this study. The constructivist paradigm "assumes that every person determines his or her own meanings and constructions of events and that human potential is unlimited. Therefore, all meanings must be encountered as potentially possible and valid" (Rodwell, 1998, p. 6).

My hope is that this becomes a rich and useful depiction not only of the functional components of social work education but also of some of the interesting features of The River, with which I connect so deeply. This dissertation is not just an academic requirement, but a spiritual journey. To deny this facet of my experience as a scholar would be to deny the

meaning-making of my existence. It is my need to remain true to myself and to encourage others to "heed their calling" (Canda, 2003, p. 80) that this endeavor will satisfy.

The River creates a literal border. It must have been one of the most terrifying things to be seen by those seeking freedom and fortune as they pioneered their way across the eastern United States to the promises of The West. It was the lifeblood of many communities that have been swept into the annals of anthropology and pre-Columbian, Indigenous history such as Cahokia, located near present-day St. Louis. Once a thriving city of 20,000 people, Cahokia's significance as a trading center fell away and it was eventually abandoned (Cahokia Timeline, n.d.), rather like some of the practices of the social work profession itself. Settlement Houses and the Charity Aid Societies played an important role in the formation of social services in the United States, especially for many people who themselves had crossed geo-political borders to seek a better life in the burgeoning, rapidly industrializing United States (Chambers, 1963). Those institutions have been replaced to a degree by different models and systems that serve to provide support and resources not only to immigrants, but to those who have been unable to meet the societal expectations of independence and productivity within the United States.

As communities, peoples, practices, and even landmarks come and go, the overarching identity as the Mississippi River is maintained. The individual water molecules recycle continually through the hydrosphere and the features evolve over time, yet the dynamic combination of all these things converge to create a Gestalt, symbiotic entity. As Hesse (1951) imagined Siddhartha's curiosity of the secrets of the river that was instrumental in his spiritual transformation to Buddha, I, too, am puzzled by the existential dilemma of any flowing stream,

be it liquid or knowledge: always the same river, but never the same water. The collective body that forms a river is comprised of individual droplets of water made of adhered molecules composed of atoms that are chemically attracted to each other. Likewise, I see the body of practice, theory, and research that comprises the profession we call social work as pieces of individuals' work, experience, and wisdom that adhere into common values, methods, and themes that are the parts from which we construct the whole of the profession. It changes as it moves, and Siddhartha's (Hesse, 1951) thoughts on his historic but unnamed river strike me: "it was always the same and yet every moment it was new. Who could understand, conceive this?" (p. 102). Those of us who immerse ourselves, rest on the bank, or navigate it attempt to understand and conceive of this vast body.

Dams and locks attempt to control The River's flow and aid in the comings and goings of commercial and recreational vessels, barge pilots and crews steer tows up- and downstream, and organizations such as The U.S. Geological Survey and the U.S. Army Corps of Engineers work with states' departments of natural resources to maintain the health and viability of The River (Jones, 2017). Correspondingly, social work has gatekeepers that manage the entry of students into formal education and employment, faculty and staff that administer education programs and steer the knowledge base of the practice of the profession, and outside agencies with a vested interest in maintaining the overall health of the profession and its associated partners.

I have spent several summers working at a camp on Star Island in Cass Lake, Minnesota near the headwaters of the Mississippi River. I was enrapt by the stories of those who grew up on the water which was a stark contrast to my own upbringing on the plains. A tale went around one

summer among the campers and staff that some hydrologists discovered that the current of the Mississippi did some unusual meanderings while it crossed Cass Lake. The current enters on the western side of Cass Lake, near the northwest tip of Star Island, which does indeed look like a star of sorts and is famous for being an island in a lake with a lake on the island itself. From the western edge of Cass Lake, it would appear that the current heads mostly east across the lake where it is dammed by Knutson Dam before it flows into Lake Winnibigoshish downstream. The rumor was that this was not at all the case, but that for some unknown reason the current actually took the longest route possible, swinging down around Star Island before making its way to the dam on the northeastern corner of the lake.

While the Minnesota Department of Natural Resources diligently tried to confirm or disavow this rumor at my request, they could do neither (B. Hoverman, personal communication, July 25, 2017). Regardless, this hearsay is of interest in that it is representative of human nature and the systems we create. Our processes do not always take the shortest route from point to point, and to the casual observer may even be illogical and wasteful. Such may also be the educational preparation for future social workers. It may not always be clear to the students what the purpose of a specific learning activity is or why something from history may be of great importance in contemporary times. It takes a great deal of trust in their instructors, the process, and themselves, to learn that the shortest route is often not the one that yields the richest, most meaningful learning.

Chapter 1: Introduction

Education cannot … produce miracles, but it can try to develop the relevant disciplinary

professional and practice guidelines for transcending local and national borders

(Staub-Bernasconi, 2014, p. 28).

The Mississippi is well worth reading about. It is not a commonplace river,

but on the contrary is in all ways remarkable

 (Twain, 1874, p. 21).

Social workers educated in the United States are increasingly entering an international

arena whether they intend to do so or not. Around the globe they are likely to encounter someone

in the professional setting whose nationality, ethnicity, language, or culture is different from their

own due in part to globalization, the sometimes controversial yet relatively quick and easy

movement of information, materials, people, and ideas across geo-political boundaries (Benería,

Berik, & Floro, 2016; Isbister, 2006; McMichael, 2008). As a profession, social work encourages

cultural competence (NASW, 2015), the profession's standard to prepare for work with diverse

peoples (Baltra-Ulloa, 2013; Domenelli, 2002), which operationally prepares social workers to

address the needs of diverse "individuals, families, and communities and protects and preserves the dignity of each" (NASW, 2015, p. 15). In order to create an environment or process that prepares social workers to "respond respectfully and effectively to people of all cultures, languages, classes, races, ethnic backgrounds, religions, spiritual traditions, immigration status, and other diversity factors in a manner that recognizes, affirms, and values the worth" (NASW, 2015, p. 15), feminist scholar hooks [*sic*] (1995) insists that humanity must decolonize its methods by unlearning ingrained attitudes of inferiority and superiority that dehumanize; to engage in this consciousness-raising will be transformational. This research project is an attempt to answer the overarching question: What are social work educators in the United States doing in their international social work courses to prepare students for work in a globalized world?

Instructors and social work programs design their courses and program offerings in any way that meets the accreditation requirements and respective program missions within the context of academic freedom and program polity. With this degree of latitude, combined with the experience and approach of the instructor, one must wonder through what means students are being prepared for professional social work in an increasingly interconnected world. Well-meaning, altruistic social workers from all over the world give their energy and at times their personal resources to venture abroad to help those in need with the intent of making a difference. The social work education literature reveals that very little is known about the actual themes, theories, and concepts taught in social work courses in the United States that are focused on international work (Healy, 2008; Lyons, 2006; Midgley, 2001). Social work as a profession knows even less about the actual pedagogical methods used to convey knowledge about

international work (e.g., self-reflection, simulations, texts and other readings, guest speakers, and other activities/assignments). This dearth of knowledge is of concern because of the influence of conversations within other disciplines that focus on social justice and human well-being. For example, women's and gender studies, global and international studies, and social development overlap to co-author the dynamic, worldwide narrative of what it means to be a global citizen, and how to use one's power responsibly. Even though these disciplines do not necessarily prepare students for a profession in the same sense that social work is a practice profession, their theories and concepts flow through disciplinary estuaries, intermingling as academic confluences. Within this rapidly changing and increasingly connected context this project aids in determining how social work education is preparing students to achieve the goals of the profession in a diverse and complicated global setting.

This chapter builds the foundation upon which the aforementioned broad question will be explored. As part of this groundwork, I will explore what is meant by *globalization* and develop a useful understanding of the most identified types of globalization including economic, political, and cultural globalization. The social work profession is called to engage in global matters and is linked directly to the related field of social development through *The Global Agenda*, explained more fully in upcoming text. American social work education has its own mandate to attend to social issues of a global nature, made known via the Council of Social Work Education's (CSWE) accreditation standards (CSWE, 2015). A working definition of *international social work* from the numerous meanings in use by social work organizations and scholars is also essential.

Chapter One also addresses the relevance of education for international social work and introduces key concepts in understanding this relevance. It introduces the metaphorical locks and dams of social work and social work education, i.e., the organizations that assist in maintaining the professional standards and values. This introduction explores broad concepts and trends relevant to international social work to form a rationale for this study. More detailed definitions that are useful to understanding the specific methods of research and data collection used in this dissertation are introduced in the literature review in Chapter Two.

Globalization as Water Cycle

Scholars in a variety of disciplines including economics, finance, political science, and social sciences define *globalization* in many ways (Beneria, Berik, & Floro, 2016; Isbister, 2006; McMichael, 2008; Sparr, 1994). Many people associate it with positive aspects of a globally connected planet such as being able to purchase a wide variety of products from all over the world and creating a worldwide market for goods made by geographically isolated people (Isbister, 2006). Others recognize some of the negative characteristics such as the increase in percentage of women in poverty, known as *feminization of poverty* (Beneria et al., 2016; Ehrenreich & Piven, 1984; McMichael, 2008; Marchand & Runyan, 2011; Mohanty, 1999), decrease in the middle class (Fukuyama, 2012), and environmental devastation associated with the harvest and deportation of natural resources from income-hungry poor nations of what is referred to in the social development literature as *the global South* (Isbister, 2006; McMichael, 2008). Like the atmospherically enclosed system of Earth's water cycle (see

https://water.usgs.gov/edu/watercyclesummary.html), globalization keeps goods, services, people, and ideas moving and recirculating in an interconnected system.

Globalization can include the transfer of vast amounts of information across cultures —even the transfer of cultures themselves —across borders such that worldwide digital connectivity has become the norm (Zambrano, 2010). Globalization takes on many characteristics whether you are benefitting from its effects or are one of the many millions, perhaps billions, which find themselves on the short end of the globalization "stick." While globalization is a worldwide phenomenon affecting those with a robust economy as well as those who live in the most remote corners of the globe, the process significantly and negatively affects people who are already vulnerable, marginalized, or exploited in communities where social development occurs to a greater degree (Isbister, 2006; McMichael, 2008). What follows is a discussion of several key ideas related to globalization including social development and its relationship with social work, common types of globalization, and institutions that dedicate much of their work to understanding and addressing the effects of globalization on our world.

Social development. Social development ties directly to globalization through a broader concept known as *development,* which according to the UN is "a process of improving the capability of a nation's institutions and value system to meet increasing and different demands, whether they are social, political, or economic" (Omer, 1979, p. 12). Omer also defined *social development* as "a goal and process that aims to achieve an integrated, balanced, and unified (social and economic) development of society" (p. 15). Midgley (1995) defined social development as "a process of planned social change designed to promote the well-being of the

population as a whole in conjunction with a dynamic process of economic development" (p. 25).

Paiva (1977) defines social development in a useful way:

> The goal and substance of social development is the welfare of the people, as determined by the people themselves, and the consequent creation or alteration of institutions so as to create a capacity for meeting human needs at all levels (especially those at lower levels) and for improving the quality of human relationships and relationships between people and societal institutions. (p. 329)

Healy (2008) describes social development as a combination of social work practice and economics, punctuated by Hugman's (2010) assertion that a deeper understanding of economics is essential to reducing poverty. Additionally, Hugman insisted that cultural factors be included in any attempts at development that are specifically poverty-reducing, noting that social development workers must rethink their relationships with anyone they are trying to help. Morazes & Pinktak (2007) urged working in partnership, "learning *from* rather than *about* the people and communities in question" (p. 118-119). Social work has already embraced the idea that the people being served have a great deal of wisdom to apply to the situation they seek to change: Goldstein (1983) recommended social workers meet the client "where they are" in a collaborative search for meaning. The strengths perspective of social work builds upon this further by recommending that social workers collaborate with clients to identify their capacities, skills, and talents in order to reach clients' aspirations (Rapp, 1998; Saleebey, 2000; Weick & Saleebey, 1995). Petr (1988) went so far as to recommend that social workers intentionally

reduce their power and control in the helping relationship, thus empowering clients who would emerge as the primary authorities and experts of their own lives.

Pawar and Cox (2010) group various definitions of social development into three broad categories: those that emphasize social and economic development and the links between, those that focus on structural change as the key to improving lives, and those that concentrate on quality of life and helping humans meet their full potential. Lyons, Hokenstad, Pawar, Huegler, and Hall (2012) offered an explanation that social development is both a process and an outcome that intentionally introduces a course of change into an institution in order to release human potential, strengthen the capacities of the people and the institution, empower people, and increase well-being, all while improving the relationships between the people and the institution. To emphasize social work's role in social development, Elliot's (2012) comparative analysis points out that social development has borrowed from social work by moving from a deficit-focused model to one that includes social work approaches of empowerment, strengths- and solution-focused methods such as participatory action and community-based organizing. The two disciplines are academically distinct, while in practice many would likely not be able to differentiate them.

Economic globalization. Economic globalization is marked by neoliberalism, economic policy which promotes uncontrolled markets and free trade that leads to increased gaps between rich and poor (Isbister, 2006, p. 227-228). Since the late 1970's, innovations in technology connect markets beyond geopolitical borders and truly create a 24/7 marketplace. Neoliberalism emphasizes only income or financial factors such as consumption and production of goods,

measuring gross domestic product (GDP), gross domestic income (GDI), or gross national product (GNP). These are common means by which a nation's economic health is measured and correlated to the health, happiness, and empowerment of its people (Cohn & Lesser Blumberg, 2016). Economic nationalism, which limited development, obstructed international movement of goods. Global policymakers pushed for market-based strategies for globalization instead of state-managed programs. Large-scale entities including the World Bank, International Monetary Fund (IMF), and World Trade Organization (WTO) gained power through policy implementation, concentrating power in the hands of multi- and trans-national corporations. Nations at their mercy were mandated to restructure debt and systems, thus privatizing state services into for-profit corporations. *Globalization* took on a connotation that meant "successful participation in the world economy" (McMicheal, 2008, p. 151) with some countries benefitting from economic globalization and others falling behind.

Political globalization. Almost inextricably intertwined with economic globalization is political globalization. The World Bank and IMF demonstrate this process through directives that include Structural Adjustment Programs (SAPs). SAPs were purportedly designed to assist nations borrowing money or that are in default of loans from failed attempts to develop local economies and programs that were hoped to stabilize fluctuations in local markets and allow entry into the international marketplace. This may appear strictly economic in nature, yet one of the means by which the borrowers are required to restructure their struggling nations is through major national policy changes and privatization of once-public services that reflect the preferences and values of the World Bank and IMF (Sparr, 1994). For example, some people

may hear "Jamaica" and picture beautiful beaches with happy Rastafarians relaxing to Reggae music. Few would realize that SAPs led to public expenditures on debt payments to more than double in the 1980s correlating with cutbacks that negatively affected education, public health, crime, and immigration, all concerns that are under the auspices of the national government (Anderson & Wittner, 1994, p. 52).

In the 1980s commercial bank lending dried up. Wealthy nations that supplied funds for loans from World Bank and IMF began to pay more attention to the risks associated with those loans and the growing global debt crisis that prompted the aforementioned free market solutions. The United States and United Kingdom, both major lenders, began to experience economic downturns of their own; *laissez-faire* economics was not faring well for either. The alternative models were not doing much better; economies of Eastern Europe were suffering their own problems with socialistically leaning market structures. Neither redistribution nor trickle-down economics were supplying the basic needs of capitalist, communist, or socialist populations. SAPs became part of the new economic orthodoxy that increased the role of transnational corporations, privatization, and the reduction of the state's role in the economy, which led to fewer pubic services that employed and provided services to women, increasing their vulnerability (Everett & Charlton, 2014). Neoliberal policies of the West, thrust upon nations through what Healy (2008) calls *social policy emulation*, the process by which one nation models their policies after more influential nations' policies, steered funds from programs for the downtrodden and financially poor, and undermined the social stability of the Global South by de-stabilizing their political structure.

Cultural globalization. Given the current climate in which neoliberal economic policy is flourishing, free market capitalism means that nearly everything is for sale, even if the price is high. In the case of cultural practices and Indigenous knowledges, that price is often low because the keepers of these traditional ways of being and doing do not consider them to be commodities that can be owned, bought, or sold; they belong to the collective community. For example, companies like Monsanto have acquired women's and Indigenous people's knowledge of plant genetics such as neem or golden rice in India, patented them in international court, and fined the original developers of the seed for sharing it among their community as they have done for centuries (Shiva, 2001, 2007).

Cultural borrowing, appropriation, and commodification of cultures and practices have increased with globalization's affordable technology that brings a once remote Indigenous practice into the living room of anyone with the internet. The commercialization of sacred practices and cultural identity markers creates what Aldred (2000) calls *plastic shaman* and *Astroturf sundances*. "Wholesome" organizations like the Boy Scouts borrow Native American social structures to create hierarchies of young men who vie for rank in The Order of the Arrow, a controversial and racist representation of Native American culture (Deloria, 1998). Whites like Bob Engledow and Lynn Hood create Indigenous personas, becoming Chief White Cloud and White Swan Woman, then hold ceremonies for other non-Native Americans to partake in the spiritual and cultural practices that they were respectfully invited to experience by Native American friends. They enjoyed them so much that they fetishized them and created a flourishing business selling them worldwide (Donaldson, 1999). These examples of cultural theft

exemplify globalization's ability to bring to the public what was once reserved for people of certain communities and identities. One need only walk through a Pier One Imports or Costplus World Market retail store to partake of the world's cultures as if you have personally communed with them.

Transferring once culture-specific practices to non-Indigenous communities is at times referred to as *Neo-shamanism*, indicating that it is a modified form of shamanism. Shamanism is a loose grouping of practices and beliefs that comprise the spiritual and cosmically-balanced context in which animals, including humans, and nature co-create (Canda & Furman, 2010). While some Indigenous Peoples who follow what some anthropologists refer to as shamanism see the value in sharing their beliefs and practices in order to spread knowledge and attitudes that may protect the planet, others see it as a continued colonialist commodification of a tradition belonging to those in a position subordinate to the colonizers (Canda & Furman, 2010). Canda and Furman remind social workers to be aware that neo-shamanism could be a valuable support in the lives of people with whom they work, often Americans of European descent. Additionally, these authors remind social workers that borrowing or imitating the practices and traditions of Indigenous people without proper authorization and training by Indigenous teachers and elders is not just inappropriate, it is appropriation. Not only does the United States have a history of Euro-Americans persecuting Native Americans for their ways of living (as well as similar collective abuse having occurred in other lands that were colonized such as Canada and Australia), there is a more recent history of profiting on the sale of it. All people (but especially social workers) participating through invitation and with good intentions must recognize the injustices associated

with this controversial topic and take great care to follow the lead of the Indigenous Peoples with respect, if not grace. Canda and Furman offer ethical guidelines for appropriate cross-tradition sharing of helping practices.

International Social Work Organizations

Human-made locks and dams located along The River make the Mississippi into a predictable and reliable transportation route (U.S. Army Corps of Engineers, n.d.). These locks and dams coordinate to allow passage of water and vessels, occasionally a recreational vessel such as one of the many modern riverboats run by various cruise lines to let passengers enjoy an excursion up or down The River, but normally barges with their towboats, known together as *tows* are the customers. These tows mostly carry agricultural harvests of corn, wheat, and soybeans, and fertilizer for farmers, and one 15-barge tow can carry as much grain as two hundred train cars or 900 semi-trailers (Pocock, 2004). The social work profession and educational programs for preparation in the profession also have their locks and dams that control the passage and flow of concepts and relational systems and procedures. This section explores the relevant organizations that act as keepers of the standards of professional knowledge and behaviors.

Social work has a history of sharing work and ideas across political borders, classes, and identities. Jane Addams (1912) drew upon colleagues' wisdom across the Atlantic in her efforts to work with immigrants to the United States (Lyons et al., 2012). In 1928, various social professions that included social work came together in Paris at the First International Conference of Social Work to plant the seeds of future social work organizations (Lyons et al., 2012). These

seeds grew into three global organizations, the International Association of Schools of Social Work, the International Council on Social Welfare, and the International Federation of Social Workers. Together they act as official spokespersons and stakeholders, platforms through which others can voice their thoughts on the profession's efforts toward justice for all, and structures that provide leadership and guidance on the complicated matters of social work practice, ethics, and values (Hugman & Bowles, 2012).

International Association of Schools of Social Work (IASSW). The IASSW's mission is to "promote and strengthen social work education around the world" (Healy, 2012, p. 281). It is a membership organization of schools and individuals who encourage international cooperation, fund collaborative projects across borders, and represent social work education in international settings such as during deliberations with the UN (Healy, 2012). It works in conjunction with the following organizations whose origins stem from the 1928 Paris gathering.

International Council on Social Welfare (ICSW). The ICSW is a Non-Governmental Organization (NGO) with membership comprised of other NGOs representing social development organizations and activists worldwide. It is well-regarded by world leaders, having the highest level of consultative status with the UN, and is known for its dogged determination to remain financially solvent and politically relevant, in addition to using innovative approaches to social development (Correll, 2012).

International Federation of Social Workers (IFSW). The IFSW organizes services, releases policy statements, and coordinates its member associations, almost exclusively nationally-based membership associations of social workers such as National Association of

Social Workers (NASW) in the United States. It also provides an individual membership opportunity through its Friends of IFSW program. The IFSW seeks input for and provide information on best practices and public policy in areas of concern to social workers such as human rights, working closely with World Health Organization (WHO) and various High Offices of the United Nations (Hall, 2012).

International Consortium for Social Development (ICSD). Started in the 1970s by social work educators who were concerned about increasing international issues and how to address them, ICSD uses social development and peacemaking approaches to build capacity among people and communities. Members are students, practitioners, scholars, and educators who work toward building institutions that support social change. The Consortium is an information clearinghouse that "fosters collaboration among personnel of organizations such as United Nations, World Bank, UNESCO, and UNICEF," (International Consortium for Social Development, 2017, para 3) in addition to working alongside other non-governmental organizations (NGOs) and academic institutions. They provide consultation, training, and education that stresses survival within a framework of social justice including access to healthcare, existence free of discrimination, and building sustainable economic structures that promote peaceful solutions.

The Global Agenda

Because social work as a profession is in the forefront of working with vulnerable and oppressed populations, it is natural that social workers should be invested in and aware of the extent to which the world's population lives not only on the economic margins of society but

also the very fringes of human survival. Social work, acting as a unified, global profession comprised of international associations of educated or professional social workers, community organizers, and social development professionals, has authored *The Global Agenda for Social Work and Social Development* (*The Global Agenda*) in which social workers are urged to support, influence, and advocate for policies and practices which address goals that are congruent with the United Nations Millennium Development Goals [(MGDs); (International Federation of Social Workers, International Association of Schools of Social Work, & International Council on Social Welfare, 2012)]. United Nations' Sustainable Development Goals (SDGs), an expanded set of goals with a new deadline of 2030 (United Nations Division for Sustainable Development, n.d.) replaced the MDGs in late 2015. Nikko and Pulla (2014) describe *The Global Agenda* as a platform that calls social workers worldwide to engage in practice, advocacy, and policy-making that supports a "process of internationalizing social work on one hand and simultaneously increasing the ability to respond to the local priorities and needs on the other" (p. 378). The collective authors of *The Global Agenda* proclaim the need for a "new world order which makes a reality of respect for human rights and dignity and a different structure of human relationships" (International Federation of Social Workers [IFSW], 2014, p. 54).

Estuarial Confluences, Deltas, and Important Terms

In the interest of understanding the role of social work in carrying out *The Global Agenda*, one needs some familiarity with the definitions of the variety of ways people find themselves in the river delta where domestic meets international in professional social work.

International social work comes with a variety of definitions including theoretical approaches. These definitions include concepts such as empowerment- or capabilities- driven practices and attitudes, discussions of nation-states and supra- or trans-governmental agendas, and focus on common problems or common goals, to mention a few of the most cited concepts within the multitude of conceptualizations. (Haug, 2005; Healy, 2008; Healy & Link, 2012; Hugman, 2010; Lyons, Hokenstad, Pawar, Huegler, & Hali, 2012; Straub, 2016).

Straub (2016) emphasized that a binding definition of *international social work* does not exist, and Dominelli (2012) called the term "a slippery phrase with various meanings" (p. 42). Kämmerer-Rütten, Schleyer-Lindenmann, Schwarzer, and Wang (2016) reflected on the confusion of terminology around this topic in general, noting that even the terms *social work* and *social worker* may connote different meanings in different contexts or locales, influenced by the history, politics, national identity, and theoretical leanings of the context. They leaned towards the use of *transnational* social work to more fully encompass their shared conceptualization, which is then reiterated by Schwarzer (2016): this phenomenon is a complicated process of boundary crossings between nation-state containers that are held within a larger container of human rights. The container boundaries may be permeable, impermeable, or semipermeable depending on the identities and circumstances of the individuals involved in the crossings and the moment in time it is attempted. While this model does not clearly demonstrate it, the true nature of the real-life problem is mired in Western dominance of the profession through more exclusive definitions of human rights and interventions, a lack of understanding of Indigenous approaches, and a lack of awareness of boundaries or borders beyond those of nation-states

(Schwarzer, 2016). For example, Nadan (2016) shared his concerns about Western dominance by discussing Braithwaite and Cresswell's (2016) case study of a Congolese family who were refugees in the United Kingdom and found themselves the possible subjects of a child protection plan because they did not meet the established social norms for child-rearing in their new homeland. This case centered on a family that used corporal punishment, normative behavior in Congolese culture, to discipline their children in their new setting where this was considered child abuse. Social workers in the case struggled to apply what they understood about cultural competence with what they also regarded as the primacy of child safety. Nadan notes that child protection work can be a setting where one must learn to balance culturally dominant mores with the specific context of the situation. He reminds us that cultural competence is "a lifelong process of self-reflectivity and ongoing leaning" (p. 184) that is "never fully realized, achieved, or completed" (p. 184).

Healy (2008), Hugman (2010), and Smith Rotabi, Gammonley, Gamble, and Weil (2007) all discussed the terms *global/globalization* and *international social work*, the terms' importance, and their own inability to properly encapsulate with current language what is happening within and to the profession. They note that globalization allows for social workers to travel abroad for work, an event that is clearly international in nature, as well as encounter an immigrant in their organizational setting at "home," also international work. Midgley (2001) also emphasized the profession's need to be mindful of globalization and its effects, referring to the transnational nature of the work. Lyons et al. (2012) suggested that *transnational* lends itself to a definition that rises above the nation-state as a "container for political, economic, social and cultural

activities, and relationships and instead focuses on practices, organisations [*sic*], networks and flows" (p. 3) to develop connections that transcend national borders, reinforcing human relationships. Estes (2012), in a report to the Council on Social Work Education, the United States' accreditation institution for social work education programs, defined international social work as follows:

> International social work is a discrete field of practice within social work that seeks to improve the social and material well-being of people everywhere. It is practiced across geopolitical borders and at all levels of social and economic organization. International social work also is development-focused and, as such, much of international social work practice occurs at the local, state, and provincial levels within individual countries. (p. 5)

Hugman (2010) distinguished *international social work* from *global social work*, a homogenized, universal social work that does not truly exist worldwide; Healy (2008) agreed, adding that a model of global social work would likely undermine nation-states' authority to manage their welfare needs according to their own resources and cultures, a situation that some may argue has already occurred in nation-states who rely almost entirely on international aid for survival. Trygged (2010) used *international* and *global* interchangeably, cautioning social workers that international work in general leans towards a universalist tendency to focus on sameness of experience and perception of the situation rather than incorporating or being open to diverse viewpoints.

Social workers who migrate, either because of professional or personal motivations, are the topic of several authors' ponderings, although most of their thoughts are focused on their

ability to acculturate in their new environs and the nature of their credentialing and oversight by the profession (Fulton, Pullen-Sansfaçon, Brown, Éthier, & Graham, 2016; Pullen-Sansfaçon, Brown, & Graham, 2012; Pullen-Sansfaçon, Spolander, & Engelbrecht, 2012).

Lest one think that all international social work be invited, well-informed, and/or culturally appropriate, detractors should be acknowledged. Among them, Straub questioned the "do-gooders" (p. 13) who imagine that they can save the world, even though there is plenty of work still to do in their nations of origin. Gray and Coates (2008) critiqued international social work addressing what they call an "exaggerated claim to global influence" (p. 13), enmeshed in a disciplinary discourse on globalization, following closely behind a history of colonization and its ill effects. Midgley (2008), Healy (2008), Payne (2012) and Rao (2013) raised concerns that globalization has brought about the replacement of endogenous models of addressing a community's needs with imported models of development and solutions to social problems that may have been successful in a different context but are less likely to succeed in a locale with a different culture, social and political structure, and a collectivism that is outside of Western norms. Midgley's concerns of the neo-imperialism of social work were somewhat assuaged by intentional efforts to encourage reciprocity, meaning that an exchange of professional and social/cultural practices exists, even if unbalanced at times. Abram, Slosar, and Walls (2005) present an alternative social work model borrowed from outreach ministry that they call "reverse mission" which focuses on learning from Indigenous peoples to raise one's own consciousness, in turn advocating for change in one's home nation to impact global problems such as poverty (p. 163).

For the purposes of this paper, I define the term *international social work* broadly to mean social workers of one nationality or ethnicity using social work practices and programs to actively collaborate with and/or provide social services to people of a different nationality or ethnicity, with at least one of the parties having crossed a geopolitical border. To presume that international work only takes place when social workers leave their own nation-state to work in another perpetuates the primacy of the social worker's knowledge. My definition is not perfect: attempts to include cultural differences or every iteration of this possibility (such as to say that at least one party in the relationship must be an immigrant) lead to a narrow definition that inevitably excludes some instances of international social work or too broad of a definition that it is vague and meaningless. Furthermore, many social workers engage in international social work without travelling abroad or developing any consciousness of nation-state boundaries beyond whether a passport will be required.

Common concepts that appear to be universal with this broad definition are the focus on human rights, the awareness of the effects (good and bad) of globalization on vulnerable people, a desire to improve human existence, and some attention to cultural differences. Nearly absent from this conversation, reflected by the gap in the literature, is the conception of social work in the United States with Native Americans whose sovereign nations are encompassed within its borders as one that qualifies as international social work. This will be subsequently addressed more fully in a review of the literature on preparation for working with Indigenous peoples worldwide.

Social Work Education Mandates

Within the broad profession of social work, practice, research, policy, theory, and education cohere into currents or channels, although extensive overlap exists among them as they together comprise the profession. Each is interrelated, intermingling to support the others in a professional context so that professional social workers, researchers, policy makers, students, and educators are all engaged in compatible implementation and advancement of the profession. No single current is more important than the others, and each must effectively support the others as the profession's organizational leadership steers the ship.

The underlying focus of this dissertation's exploration is to determine how social work educators prepare students educated in the United States to engage skillfully in work with people from a multitude of nations and/or ethnic identities. Familiarity with the processes of accrediting education programs is essential to understanding the frameworks within which this education occurs and the requirements therein. Accreditation is a lengthy and rigorous process that signifies a program is preparing future social workers who have met professional competencies outlined by the Council on Social Work Education (CSWE). This important distinction sets social work programs apart from similar educational degrees such as Human Services. Maintaining accreditation with CSWE suggests that educational administrators recognize the profession's dedication to maintaining its identity through shared values and competencies as well as the legitimacy associated with accreditation.

Accreditation acts as an interconnected lock and dam that ensures high levels of scholastic compliance with set standards for social work education. As of 2018, the most recent

year for which this data is available, social work programs in the United States had approximately 130,000 students enrolled part and full time in baccalaureate [usually Bachelor/Baccalaureate of Social Work (BSW) but occasionally Bachelor/Baccalaureate of Arts in social work], master's, and doctoral (both PhD and DSW) educational paths. (CSWE, 2019). Practice-focused degree seekers at the baccalaureate and master's level make up the majority of that number with less than 0.03% comprised of doctoral students who are seeking higher education for research, teaching, and advanced clinical purposes.

Council on Social Work Education (CSWE). Students pursuing BSW or Master of Social Work (MSW) degrees are assured a quality education when they enroll in CSWE-accredited (or "seeking accreditation") programs that affirm a commitment to high educational and professional standards. These high standards are outlined by the Council on Social Work Education (CSWE), the governing body for social work education in the United States. It functions to ensure that social work education meets rigorous standards for professional practice with individuals, families, groups, communities, and organizations. Originating in 1952, it only oversees programs at the baccalaureate and master's level. It defines and enforces accreditation standards as well as delineates the required credentials for faculty at accredited programs. Graduation from an accredited educational program is a necessary step in the professional licensure process in most U.S. states (Bibus & Boutté-Queen, 2011), which establishes credibility for the profession, promotes professional behaviors, and ensures readiness and competence in the licensed worker's skills.

Committee on Accreditation. As of the most recent data, presented at the February 2017 CSWE Committee on Accreditation (COA) meeting, there were 514 accredited baccalaureate social work programs and 251 accredited master's social work programs in the United States (https://www.cswe.org/Accreditation/Information/About-CSWE-Accreditation accessed on January 7, 2020). To carry out the accreditation process, the Committee on Accreditation (COA) develops educational standards for social work programs nationwide and is a member of the Council for Higher Education Accreditation (CHEA). CHEA, a self-regulating, non-profit agency, is sanctioned by the federal government to "provide accountability and transparency for the public regarding fulfillment for the guidelines for accreditation" (Shockley & Baskind, 2014, p. 187). To maintain their status, programs are required to undergo periodic assessment and reaffirmation of accreditation, with time frames determined by how long that program has been accredited overall – longer periods between reaffirmations for programs that have been accredited longer. New programs are in a candidacy period, undergoing annual reviews for three years until they may be fully accredited, thus proving they are able to meet and maintain the high standards of the COA.

Educational Policy and Accreditation Standards (EPAS). One of the main components of the accreditation process is implementation of the Educational Policy and Accreditation Standards (EPAS) developed by CSWE to ensure a level of performance and quality of work in social workers. EPAS defines the core competencies that should be demonstrated in practice and through assessment of students graduating from accredited programs, commensurate with the level of education achieved. Because of the rapidly changing world in which social work is

practiced, the CSWE requires of itself that EPAS be reviewed regularly with no more than seven

years lapsing between reviews (CSWE, 2015). In 2015, the EPAS were updated to reflect an

outcome-oriented approach to education, moving away from 2008 EPAS that were considerably

more directive about curriculum design. This approach to competencies acknowledges the artful

combination of skills, knowledge, values, cognition, and affect required to competently practice

this multi-dimensional profession in dynamic contexts. The EPAS competencies may be viewed

at https://www.cswe.org/Accreditation/Standards-and-Policies/2015-EPAS

EPAS also mandates the qualifications and number of faculty in accredited programs.

Baccalaureate programs are required to have at least two full time faculty members whose

primary teaching responsibilities are to the baccalaureate program. They must have MSW

degrees from accredited programs, and doctoral degrees are preferred. Master's programs are

required to employ a minimum of six faculty, all with MSW degrees from accredited programs.

The majority must have doctoral degrees, with those in social work preferred over other

disciplines. EPAS requires that each program have a faculty member assigned to oversee the

baccalaureate and master's programs respectively, and that a field director oversee the

management of students' field practicum placements and relationships with organizations that

host students while in their practicums. (CSWE, 2015). Further discussion of social work

instructors' qualifications to participate in this study are discussed in Chapters Two and Three.

In addition to creating academic programs that carry out the profession's core

competencies through values and associated behaviors, accredited programs must demonstrate

how their program goals and mission are congruent with those of social work and their larger

institutional goals and mission, the ways in which explicit (classroom pedagogy) and implicit (additional activities and expectations outside of the classroom) will support EPAS, and by what means the program will assess students' professional learning and itself of competent delivery of professional skills and behaviors. Self-reviews and compliance reporting ensure that benchmarks are seldom missed, and few programs lose accreditation status in part due to intermittent site visits by members of the Office on Social Work Accreditation (OSWA), combined with ongoing administrative support from OSWA.

Explicit and implicit curriculum. CSWE recognizes that all learning does not happen in a classroom or in a credit-based course; the accreditation process includes room for the learning that takes place "off-syllabus" and requires programs to attend to this pedagogy. *Explicit curriculum* refers to the formal course content, topics, and program structure that creates the competency-based learning of professional social work programs at accredited institutions. It is based in the liberal arts and prepares students for generalist practice at the undergraduate and foundational levels of MSW programs and advanced generalist or a specialized practice (such as clinical mental health or administration) as students become competent in later coursework and competencies (CSWE, 2015). The *implicit curriculum* "refers to the learning environment in which the explicit curriculum is presented" (CSWE, 2015, p. 14). It is comprised of "the program's commitment to diversity; admissions policies and procedures; advisement, retention, and termination policies; student participation in governance; faculty; administrative structure; and resources" (CSWE, 2015, p. 14). Implicit curriculum can be seen through equitable policies that are applied fairly, in the qualifications of the faculty, and the resources that are made

available to students, staff, and faculty. The quality of the relationships that are fostered among all constituents in the programs as well as the values demonstrated in the educational setting all work together to help create the implicit curriculum. It is equally as important as the explicit curriculum although often more abstract and more difficult to identity (CSWE, 2015).

Field education. Field education is the signature pedagogical component of social work education and one of the ways in which social work differentiates itself from other helping professions (CSWE, 2015). Often referred to as *field practicum* or simply *practicum*, this structured learning experience within a professional setting gives students the opportunity to develop skills and carry out tasks under the supervision of a trained professional who has agreed to assist the student in meeting certain professional standards clarified by CSWE and meeting learning objectives for the student as outlined in their educational contract, which the student authors. Through the field practicum, students experience ethical dilemmas, first-hand challenges in meeting the needs of both client and agency, and apply theoretical and practice skills under the supervision of their field instructor.

EPAS dictates a minimum of 450 hours of field placement for baccalaureate students, and a minimum of 950 hours for master's students. Programs vary in the way these hours are accrued. Some offer block placements in which a student can fulfill their requirements over the summer, others are spread throughout the school year, possibly with the addition of summer hours, and still others offer an international placement in which the student goes outside the borders of their school's home nation to fulfill the requirement.

Social work education programs design their paths to graduation and present curriculum in a variety of ways, flexibly meeting EPAS and their own institutions' requirements. Regardless of the program structure and names of courses, attention to human diversity and awareness of the vastness of the human experience is woven throughout in an effort to help students develop openness to the experiences of the client whether it be an individual, family, community, or organization.

Educational Policy and Accreditation Standards (EPAS) global mandate.

Use of 'global'. CSWE's dedication to global awareness is demonstrated explicitly in the latest version of EPAS, accepted in 2015. Not only do the 2015 EPAS explicitly call social work to maintain a global perspective, the newest version of EPAS calls social workers "to promote…. the enhancement of quality of life for all persons, locally and globally" (CSWE, 2015, p.1) as well as engage in policy practice that recognizes the "historical, social, cultural, economic, organizational, environmental, and global influences that affect social policy" (CSWE, 2015, p.8). This explicit inclusion of global themes is an indicator of the increasing awareness of the global nature of our profession and the environment within which it operates.

The 2008 EPAS, which are being phased out as programs are reaffirmed under the 2015 EPAS, reference the global nature of our world with three uses of *global*. The social work profession is to be guided by "a global perspective" (CSWE, 2008, p. 1), in reference to the mission and "historical, political, economic, social, cultural, demographic, and global contexts" (CSWE, 2008, p. 2) of the host institution's educational program, and lastly, under the heading

of advancing human rights and economic justice, that "Social workers recognize the global interconnections of oppression" (CSWE, 2008, p. 2).

   Katherine A. Kendall Institute for International Social Work Education. CSWE's commitment to a global perspective is also evidenced through the Katherine A. Kendall Institute for International Social Work Education. Named in honor of the renowned social work educator who transformed the American Association of Schools of Social Work into CSWE, Kendall's dedication to international social work is perpetuated via global partnerships, fellowships, and resource sharing on international practice standards as well as academic preparation for the profession (https://www.cswe.org/Centers-Initiatives/Centers/International-KAKI).

GADE and the PhD and DSW degrees

   To this point, the conversation has focused almost entirely on baccalaureate and master's degrees. Yet, two social work doctoral degrees are offered within the United States: the PhD and the Doctorate in Social Work (DSW). Because the PhD degree is not considered a practice degree of the profession but rather an academic *terminal degree* that prepares one for research and tenure-track teaching, it does not fall under the purview of CSWE or the stringent requirements therein. Instead, "The specific requirements and structure of PhD programs in social work will depend in large part on the PhD policies and procedures of the college or university, as well as the chosen focus of the program. Thus, some variability in and diversity of programs across institutions can be expected" (Harrington, Petr, Black, & Cunningham-Williams, 2013, p. 1). In order to maintain open communication and define guidelines for excellence in doctoral education, the Group for the Advancement of Doctoral Education in

Social Work (GADE) formed in the 1970s and consists of PhD program directors from across the United States and Canada (GADE, 2020).

Conversely, DSW programs prepare students for professional practice at an advanced level and are differentiated from PhD degrees by referring to them as *Practice Doctoral Programs in Social Work* (Regan, 2019). Since the beginning of this research project, DSW programs have grown in the United States from 10 in 2016 (Lightfoot & Beltran, 2016) to 17 currently (Regan, 2019). It has been argued that "the resurgence of interest in the DSW degree is in response to the fact that many of the allied health professionals have moved toward a terminal practice degree at the doctorate level" (Edwards, Rittner, & Holmes, n.d., p.3). Some feel that the resurgence of these programs in educational settings was a means for for-profit institutions to avoid the cumbersome nature of the accreditation process, avoided by offering an unconferred DSW degree rather than the terminal practice master's degree, the conferring of which fall under the accreditation auspices of CSWE (Edwards, Rittner, & Holmes, n.d., p. 3). Regardless, DSW programs are growing in number and size (Kurzman, 2015), and in June 2020, CSWE announced that it would indeed oversee the accreditation of DSW programs after 10 years of exploration (CSWE, 2020).

Neither GADE with regard to the PhD degree (Harrington, Petr, Black, & Cunningham-Williams, 2013) or CSWE's task force on the DSW (Edwards, Rittner, & Holmes, n.d.) have addressed the international or global nature of the profession. This could be in part because most PhD programs and all DSW programs require applicants to have already obtained an MSW degree or be concurrently enrolled in an accredited MSW degree program (Lightfoot & Beltran,

2016). Therefore, doctoral students who have successfully completed their MSW degree or are concurrently working toward the MSW degree while pursuing their doctorate receive competency-based knowledge, values, and skills associated with international work, thus doctoral program administrators are assured that their graduates have at least developed some understanding of working with diverse populations.

Method of Course Delivery

One benefit of the globalization of education is that students from all over the world can share a virtual classroom with greater ease. The CSWE website (CSWE, n.d.) clearly states that they do not attempt to maintain an exhaustive list of online or distance education programs. Additionally, CSWE uniformly applies accreditation standards regardless of format of a course: face-to-face, hybrid, or distance programs – asynchronous or synchronous in format. With the increasing number of classes, degrees, and hybrid programs being offered, the management of an exhaustive list is unreasonable. At the time of the 2018 CSWE program survey, though, nearly 80% of MSW programs and almost 62% of baccalaureate programs already were or were working towards complete or partial distance programs online (CSWE, 2019).

Students who needed "correspondence courses" for a variety of reasons have utilized d*istance learning* for over 150 years (Reamer, 2013*). Distance learning* originally referred to instruction without the visual presence of the instructor and included television broadcasting, mailing of assignments and instructor feedback, but more recently happens via the internet, with or without students' and/or instructors' visual presence (Vernon, Vakalahi, Pierce, Pittman-Munke, & Adkins, 2009). *Face-to-face* or *on-the-ground* courses are offered in a traditional

setting with students and instructor meeting in real time and in each other's physical presence. *Online*, or *web-based*, courses take place using the internet, often with web-based software such as Blackboard or Canvas as an interface for students and instructor. *Hybrid*, *blended*, or *web-assisted* courses are some combination, with part of the course being offered in a traditional face-to-face format and part as distance learning, usually online; the online portion comprises a broad 20% to 80% range of the class meetings. *Synchronous* online sessions take place with the instructor and students together in real time though not in the same physical space, often through computer software such as Adobe Connect or via online meeting space such as Zoom Meeting, which allows students and instructor to see each other, have spoken discussions, and type comments and messages in real time. The ability to connect students, instructors, and classrooms all over the planet will likely only increase the sharing of social work ideas from afar with communities seeking means by which to improve the lives of the people residing within them, thus mingling waters of skills and knowledge.

Globalization of social work concepts carries with it complicated implications around imperialism (a concern of this dissertation), yet it also must address more practical hurdles of technology use. Barriers and challenges to online education have been addressed prolifically in the literature and include concerns such as access to the technology required to engage in online learning, using content that translates to assisted technologies for those with disabilities – both falling within the realm of social justice (Maidment, 2005; Reamer, 2013), and instructors' varying abilities to create instruction that translates effectively to an online format (Vernon et al., 2009). Social work scholars have expressed concerns about the pedagogical process and

adapting the educational setting where content and process become a "hands-on" artistic profession based in relationship. Social work scholars, practitioners, and program administrators all ponder out loud to the social work profession: What courses or content can be taught effectively online (Jones, 2015; Levin, Whitsett, & Wood, 2013; Pelech et al., 2013; and Siebert & SDeweyding-Givens, 2006; Vernon et al., 2009)?

One can hardly watch an evening of network television in the United States without encountering at least one, if not several, institutes of higher learning advertising a college degree program for today's busy adult student who cannot always make it to campus for class. Addressing family commitments, hectic and inconsistent work schedules, discomfort with traditional classrooms, and residential mobility because of military service or other employment, these programs offer flexible degree programs that clearly meet the needs of some learners. Although moving toward web-based education at a slower pace than other disciplines, social work education is no stranger to this shift toward online education (Blackmon, 2013), making American classrooms available worldwide.

In summary, social work education in the United States is shaped by several formalized institutions that strive to prepare future and current social workers for an increasingly connected world that shares many global problems such as poverty and injustice. Through *The Global Agenda*, social workers and social development specialists are united by a mandate to address these problems through human relationships and by centering human rights in the discussion. Consequently, human rights as an essential element of international social work is addressed in chapter two. Additional approaches to international social work, models for education,

interdisciplinary theoretical concepts, and research methods for the impending study are also discussed in chapter two's literature review.

With hundreds of social work education programs preparing tens of thousands of social workers for professional practice, it is essential that the profession's main currents – practice, research, theory, policy, and education – are congruent in their approach to skills development and indicators of capable practitioners. While it is unclear how many of these professionals will engage in international social work, globalization will likely continue to increase this number as people, cultures, and ideas migrate more readily around the globe. With greater concern of the primacy of American social work conceptualizations, it is imperative that U.S.- trained social workers be prepared to the best of our educational institutions' abilities for work that is truly empowering, attends to the goals of *The Global Agenda*, and increases the well-being of those whose human rights and dignity are too often ignored. With these imperatives in mind, this study explores the concepts, topics, and methods used in social work courses designed to prepare students in U.S. programs for international social work.

Chapter Two: Review of the Literature

This literature review provides a foundational understanding of contemporary approaches to international social work and trends in social work education in preparation for international practice. The four primary settings in which social work education focused on international concerns takes place are further explained— international field practicum, study abroad, continuing education, and engaging with curriculum in a classroom be it of brick and mortar, virtual, or a hybridized combination of the two. Additionally, this review includes interdisciplinary concepts from the discourse on globalization and its effects on vulnerable peoples, with special attention to their uses within social work scholarship. The confluence of these knowledge bases yields the context for this study; in order to clarify this context, some definitions are needed.

Definitions of Key Terms

Some key terms used throughout this dissertation include references to social work program, social work educator, international social work, practicum, study abroad, continuing education, and classroom curriculum. A few of these have already been touched upon in Chapter One. They are clarified here further such that the literature review may be narrowed to include relevant information. The literature commonly use these terms as if their meanings are ubiquitously understood; for the purposes of this study they are defined here. Further, Western is used as an adjective to encompass non-Indigenous association, stemming historically from the United States and Western Europe. American is used to refer exclusively to indicate a person of the United States or as an adjective to indicate the United States' affiliation of an idea or concept.

It is used for convenience and variation in terms, yet it is used cautiously and with respect to all of the Americas and Americans of the planet's Western hemisphere who claim this identity.

Social work program in this study refers to any formalized educational process at baccalaureate or master level that seeks to prepare students for the practice of social work. The program may be organized within a learning institution as a stand-alone school, department, or major that endorses the successful student with college course credits, or in the case of continuing education provides continuing education units. It should be in right relationship or seeking accreditation from the Council on Social Work Education and recognized by the Council on Higher Education.

Social work educator refers to the instructor of record of a college-level course of a Council on Social Work Education's (CSWE) accredited baccalaureate or master level. Individual programs will fill their faculty requirements in accordance with CSWE EPAS credentialing guidelines as discussed in chapter one, as well as following the policy requirements of their individual institutions. Instructors come with a variety of degrees from various disciplines, but all will have at minimum a master's degree in social work as outlined by CSWE.

An overarching, agreed-upon definition of *international social work* eludes the profession. Because of the lack of agreement by social work scholars on this issue, I present my own broad definition to be used here. For the purposes of this project I have adapted Gray's (2005) definition of *international social work* which follows:

International social work is about the spread of social work across the globe to extend the reach of the profession as widely as possible. It also refers to the practice of, and

education for, social work by members of one context, say North America, in another

context, such as China or Eastern Europe. (p. 231)

This definition is too vague in its use of the word *context*, which could mean continental,

geographic, ethnic, language-based, or nation-state containers including their economies and

political structures to name a few interpretations of this use of *context*. I adapt Gray's definition

to include the important concept of ethnicity, loosely defined as "a social group that has a

common national or cultural tradition" (Oxford, 2018) further explained by Weber (1978) as a

way that people who have the belief that they share a common ancestor group themselves

together in that belief, which can manifest through common language, culture, nationality, a

combination of these traits, or through none of them at all. Jackson (1982) summarized Weber's

understanding of ethnicity and nationality:

For Weber, the concept of nation tends to overlap with that of ethnicity in that

whatever is felt to be common in nations is thought to derive from common descent. Yet,

people who consider themselves to be of the same nation may not be completely related

by common descent, and differences of nationality may exist among groups related by

common descent. (p. 7)

My earlier definition of a social worker of one nationality or ethnicity using social work

practices and programs to actively collaborate with and/or provide social services to people of a

different nationality or ethnicity, with at least one of the parties having crossed a geopolitical

border, even if the crossing is temporary, is a combination of Weber's and Gray's, similar in

spirit if not technically congruent with nomenclature or sociological theory. It expands the

definition given by Palattiyil, Sidhva, Pawar, Shajahan, Cox, and Anand (2019), who simply stated, "international social work aims to advance the causes of the vulnerable and marginalised [*sic*] with the aim of promoting social justice, equality and human rights in a global context" to specify a global context rooted in identity.

The international social worker is often placed in contact with populations whose identities are different from those of the worker with regard to nation of origin, ethnicity, and/or culture, to name a few common themes encapsulated by the social work scholarship on this topic. Often either the social worker, the client(s), or both have crossed geo-political boundaries to create the context in which they make contact. In addition to calling this cross-cultural practice *international* in nature, the literature also calls this *transnational/cultural* (Kämmerer-Rütten, Schleyer-Lindenmann, Schwarzer, and Wang, 2016; Walliman, 2014), *global* (Staub-Bernasconi, 2014), and *cross-national* (Estes, 1984) social work.

Practicum portends field education, the cornerstone experience of social work education. Students are generally matched with a service delivery organization in which they are given learning opportunities that increase in complexity in order to practice the social work skills they are acquiring. They are usually supervised by a social worker of a higher educational or skillset level, coached throughout the process, and simultaneously enrolled in a classroom experience designed to enhance and teach them to reflect upon the learning acquired in the placement setting.

Study abroad courses provide a structured opportunity abroad for learning while earning course credit. *Study abroad* refers to programs and/or specific courses in which students and

instructors travel to another setting, internationally for the purposes of this dissertation, in order to learn about and experience social welfare and social work practice in the host setting's context.

Continuing education is an ongoing endeavor in the life of a professional, licensed social worker. All state licensing boards require continual education in the form of what are commonly called continuing education units (CEUs). The National Association of Social Workers (NASW), the professional association for social workers in the United States, states in their standards for professional continuing education that social workers complete 48 hours of appropriate professional education every two years (NASW CE Committee, 2003). Various accreditations require differing numbers of hours to maintain accreditation or credentials, and many require fewer than the NASW standard.

In order to differentiate the many settings and methods through which preparation for international social work practice occurs, *classroom curriculum* is used to refer to the themes, readings, activities, and assignments that are used to meet course objectives as outlined in the course syllabus, specifically for courses that do not include a component of travel abroad as the main setting for learning. Thus far I have covered the important definitions that set the stage for the study being proposed, as well as presented the institutions that are relevant to maintaining high standards of the educational competencies required of social work programs to prepare students for the profession. What follows is a review of the pertinent literature that presents the contemporary scholarship on educational preparation in the United States for international social work practice.

Approaches to International Social Work Reflected in Teaching

So eloquently encapsulated by Brydon (2014), social work education is comprised of "multiple layers of conceptualisations" [*sic*] (p. 67). These conceptualizations could be imagined as various lenses that highlight ostensibly equally important components, overlapping in Venn style, with any given depiction that privileges one constituent over another completely dependent on the personal and professional inclinations of those illustrating the model.

Figure 1. Dynamic Facets Influencing International Social Work Conceptualizations

The literature repeatedly identified three overarching foci trending in the conversations and concerns about the internationalization of social work education — human rights, social justice, and values — each of which could easily warrant an entire dissertation in and of itself

(Brydon, 2011, 2014; Gray & Fook, 2004; Lyons, Manion, & Carlson, 2006; Mapp, 2014; Midgley, 2001, Parker & Laser, 2012; Simmons, 2014; Staub-Bernasconi, 2014; Wehbi, 2011). Rather than belabor the reader with extensive discussion of the individual topics, each is explored briefly and some debate surrounding the confluence is presented. I have depicted these concepts and their interactions in overlapping Venn style (Figure 1) for my own understanding as well as for the reader's.

Human rights. Using human rights as a framework for teaching international social work is one approach, even though not every member nation of the United Nations that has signed the UN Declaration on Human Rights consistently upholds it (Mapp, 2014). To address human rights in international social work, Mapp suggested including topics such as human trafficking, gender discrimination, lack of opportunities for women to gain education, property rights, and reproductive autonomy; the plight of refugees and asylees; and the conditions of minors coerced into child slavery, drug trafficking, and child soldiering. Brydon (2014) is critical of social work's use of post-modernism; her concern is what she sees as a tendency to equate post-modernism with an acceptance that all perspectives as equally valid. This approach allows for the indigenous method to be just as valid as any globalized method of intervention, valorizing the indigenous method. At the same time, she notes, it places the borrowed or imported method on the same level as the indigenous method, even when the imported method has the effect of continued colonization as a side effect. This conundrum makes for messy work on human rights.

For example, in many cultures women are exempt from land ownership because of a construct that supports men as head of households with the knowledge to care for and use the

land effectively (UN Women, 2013). The United Nations contends that women's empowerment and Sustainable Development Goal 5 (Gender Equality) rest upon women's ability to fully access their human right of land ownership, yet policies based in cultural tradition forbid it. By addressing socioeconomic and sociopolitical contexts that include gender norms, the United Nations is working to create and enforce policies that address this human right. Developing students' skills to address political turmoil and conflict, especially as it affects economic realities of oppressed people, would help promote human rights (Duffy et al., 2013)

Social Justice. Simmons (2014) to a degree conflated human rights and social justice, focusing mainly on economic justice as an aspect of social justice that fits easily in a human rights framework. She noted that social workers need to prepare themselves with more of a social development lens that includes economics, worker rights, and the lack of worker justice *within* as well as outside of the United States. Abram, Slosar, and Walls (2005), in their reverse-mission model lifted up the need for social workers working abroad to promote social justice through heightened awareness of the United States' role in entities such as the International Monetary Fund, foreign and domestic policies that affect other nations, the Westernization of social work and its paternalistic tendencies, and how to partner with Non-Governmental Organizations (NGOs) and other locally-run agencies that empower local peoples. Understanding economic models, especially capitalism, global governance, and their effects on human well-being are imperative for creating just policies (Midgley, 2001).

Values. A community develops its efforts to protect human rights and strive for social justice on a foundation built from its members' values. Healy (2008) noted that values have the

power to both unify and divide, among communities, nations, and professionals. Values, be they those of a community or those of a profession such as social work, are simultaneously influencing and influenced by culture, the formal and informal milieu of attitudes, behaviors, power structures, social mores, roles, and often unspoken ways in which people in a community are expected to exist within.

One of the challenges to addressing values in professional social work is the assumption that professional values in American social work are universal, rooted in cultural values that are similarly shared, leading social workers to the same "obvious" and "ethical" behaviors and decisions across cultures. Two juxtaposed schools of thought often receive the attention in this discussion. A universalist view espouses that all people deserve the same inalienable rights, whereas the cultural relativist's perspective would maintain that culture alone determines one's rights (Healy, 2008). Cultural relativism is the stance that any decision based on ethics needs to be made based on the specific situation and its context. As Healy (2008) notes, "At the extremes, each position is rigid" (p. 240). By identifying "a set of universal rights" (p. 240) and combining them with "a consideration for the maintenance of cultural traditions" (p. 240), the International Federation of Social Workers was able to develop a set of common principles that can be used by social workers worldwide to inform decision-making. The Global Social Work Statement of Ethical Principles (IASSW, 2018) serves as a middle ground, recognizing that the conversation among professionals worldwide is complicated and ongoing, just as it is among nations and people of various cultures.

Awash in the swirling waters of culture. One cultural concept that springs forth from societal values includes the fierce individualism and determinism often associated with the United States, and the importance of family or a collective community that is central in other parts of the world. A lack of awareness of this difference in culture could lead social workers to overlook the importance of community when a struggling individual is making a life-changing decision, perhaps thinking that they were maintaining confidentiality, a concept that is essential to Western workers. In addition to individualism/collectivism and confidentiality, numerous culturally constructed concepts that are important to understand about one's own culture before venturing to work in another culture must be considered, including ideas and importance of self-determination and religious roots that may impact one's sense of self- and self-determination, justice in the form of punitive measures or of redistribution of resources, and the underlying values in the social construction of what it means to be healthy.

A sense of responsibility to engage is the promotion of social justice was the outcome for Parker and Laser (2012). This is congruent with one of Wehbi's (2011) three key theoretical concepts for teaching international social work. Wehbi, concerned by the dearth of material on internationalization of social work education, used her own experiences teaching and researching internationally to inform her model of three key components for teaching international social work: the aforementioned responsibility to promote social justice, contextuality, and power – both the construction and destruction of it. Her conceptualization of responsibility is akin to what Parker and Laser (2012) witnessed when they saw U.S.-based students' consciousness grow out

of their own position, their nation's culpability in the creation of social problems abroad, and their nation's perpetuation of Western imperialism in the Global South.

Wehbi (2011) described contextuality as more than an awareness and understanding of the cultural paradigm in which one exists. She elaborated that contextuality refers to having the wisdom to know when to apply universal skills in the local context, and when to turn to indigenization, the process of local experts applying skills and interventions developed *in situ* for local problems. She urged people to understand their own culture, their nation's involvement in their host nation, and the implication of the involvement before travelling. Included in this notion of contextuality is also a personal critical awareness, in some circles known as *reflexivity* (D'Cruz, Gillingham, & Melendez, 2007). The combined elements of one's identity, experience, others' perceptions of them, and one's awareness of these things interacting dynamically can lead to greater self-awareness and personal understanding.

Lastly, Wehbi (2011) noted that social work has been criticized for a lack of involvement in political issues. She lifted North-South power relations as one arena that social work has historically neglected. She warned that cultural competence can easily present culture as a static entity in which people of varying dominant and subordinate identities co-exist within a rigid power structure. This power-dynamic essentialism easily turns to sweeping generalizations when students do not grasp how this power imbalance is sustained by social and political institutions. Efforts should also be made to attend to power relations in the classroom as well as in assignments. These steps are movement toward decolonizing social work and social work

curriculum (Razack, 2009), which are examined with other theoretical concepts that are useful to the study of international social work near the end of this chapter.

The intertwined concepts of human rights, social justice, and values (both professional and cultural) are situated within a larger culture, acting and reacting simultaneously upon each other while affecting and being affected by culture, all within a larger schema of processes such as globalization. Lest one presume that globalization is the dominant actor in the lives of the average human, Webb's (2003) words of wisdom are a helpful reminder that most people are just trying to go about their daily lives and survive.

Caragata and Sanchez (2002), curious why more social workers were not employed at international NGOs and other international aid institutions to address these broader concepts and concerns, found through their research that much of social work's international influence was at the academic level. The perplexing and ever-changing relationships of such complicated and far-reaching concepts is one reason that Gray and Fook (2004) cautioned scholars and social workers alike to carefully swim in these theoretical waters. They noted that the social work profession was caught up in a rapt debate about the supposed universality of social work values on an international scale, while Midgley (2001) reminded the profession that social work practice is at times remedial, activist, or developmental, all indicative of differences in professional and societal values.

The direct practice prevalent in the United States reflects the prioritization of a remedial approach (Midgely, 2001). Most would agree that social workers are to be focused on the needs of vulnerable and oppressed persons yet approaches to addressing their "needs" vary (Gray &

Fook, 2004). Western social work has leaned dramatically toward remediation of struggles for the individual through direct practice, with some social workers specializing in "policy practice", a moniker symbolic of the separation of direct practice with people from working to improve their lives through more just policies (Karger & Stoesz, 2018). Some argue that group empowerment approaches and activism are the most useful and appropriate skills for people in need be it because of poverty, homelessness, or ill health (Gutiérrez 1990; Lee, 2001; Solomon, 1976). Still others feel that a developmental approach that combines economic enterprise at the local level such as micro-loans with overarching policy change to address deep inequalities in society is the best method (Manzanera-Ruiz & Lizarraga, 2017). Midgely (2001) likely would include all of these approaches as the best to use in some specific instance, as he noted that these need not be mutually exclusive, thus the international social worker should have some familiarity with all of them.

Gray and Coates (2010) noted that social work struggles to balance what they see as internationalization of the profession's approaches and practices that lead to universalism with indigenization, the context-specific creation of Indigenous knowledges and skills that meet the needs of the people in that context. Gray and Fook (2004) contend that the profession cannot have both universality, a globalized social work that is recognized and relevant around the world, *and* postmodernism, which supports more of a localized approach to problem-solving. Their solution is what Hugman, Moosa-Mitha, and Moyo termed "glocalization", based on Lyons, Manion, and Carlsen's (2006) understanding of "the local context in terms of the impact of economic and cultural globalization on the local socio-cultural, as well as the impact of the local

on the global" (p. 633). This relationship is reflective of the often diametrically opposed concepts

and processes present in international social work literature such as colonization/decolonization,

and indigenization/universalization, discussed further in the forthcoming section on classroom

curriculum. It is also a testimonial to the conundrum of social work's position as both change

agent and controller (Brydon, 2011; Staub-Bernasconi, 2014), as well as on a larger scale being

forced to transcend national boundaries to address truly global problems (Gray & Fook, 2004)

while being circumscribed by nation-state borders that prevent full realization of social justice or

human rights for all (Hugman et al., 2010).

While values and culture are in an iterative process of mutual influence, social work

educators are working with students to varying degrees to help them develop awareness of these

concepts, how they have shaped the people they have become, and how they will continue to

impact the social workers they study to be (Lindsey, 2005). Kim (1980) and Healy (2008)

recommend that social workers move away from polarizing positions on both cultural relativism

and universalism, recognizing global interdependence, respecting differing cultures, clarifying

personal values, and accepting responsibility to improve lives globally. How educators choose to

do this is a matter of personal, professional, and programmatic decisions.

Settings of Social Work Education in the United States

An educator's personal and professional perspective and knowledge along with program

design requirements will likely determine the content of classroom curriculum. One of the

difficult tasks of social work educators is how to approach the often controversial and difficult

realizations that occur when humanity is faced with the knowledge that we have not always done

right by other people, and how, or even whether, to engage students with ugly national pasts and presents. Social work educators may do this within a classroom by exploring historical American constructions of race, class, and gender, to name only a few of the multitudes of identity markers that are used to subordinate and disempower. This educational experience can be overwhelming for the educator and students and requires that the educator develop a skillful approach. To bring the international stage similarly into this education takes a skillful approach.

Johnson (2004) and Nagy and Falk (2000) recommended several models to bring international content to social work classrooms: offering separate courses on international topics, encouraging instructors to include international content in their courses as they are able, infusing international content throughout all courses intentionally, developing specializations that students may choose to pursue, and allowing interested students to create individual specializations or independent study courses to meet their interests. Regardless of which efforts social work educators use to internationalize social work education, the setting in which pedagogy takes place is also of interest. It is important to explore social work's understanding and knowledge base of the many formalized settings in which education for international work is likely to occur. The four most common settings or processes discussed in the literature are field education, study abroad courses, continuing education for professional social workers, and classroom courses in which travel is not the major component. They are considered here.

Field education. As was noted by Lough (2009), the literature on international social work field placements is sparse, and he turned to international volunteerism and service learning to gather concepts that would likely be useful when thinking about social work practicums

abroad. Even though Johnson (1996) reported that one third of respondents in his study of baccalaureate social work programs had made international practicum placements, and Panos, Pettys, Cox, and Jones-Hart (2004) reported that 21% of all CSWE-accredited programs at that time had placed students abroad in field practicum between 1997 and 2002, little is known about the effects on the students or the communities in which they spent their signature social work education experience. In their recently published study on international social work education in the U.S., Mapp and Gatenio Gabel (2019) found that half of their survey respondents (n = 225; ~30% response rate of all CSWE-accredited programs) had placed a student in an international field placement setting and respondents indicated that this was the least likely way they would teach international social work content.

In an effort to understand more about the nature of international field practicum, Pettys, Panos, Cox, and Oosthuysen (2005) reached out to the 53 social work programs identified in Earle's (1998) study as offering international field placements. Only 21 of the 53 programs were actually placing students in international practicums; many acknowledged that they still were interested in developing such programs but had not yet placed students abroad. Hunter and Hollis (2013) replicated Pettys et al. (2005) study expanding participants to include most of the CSWE-accredited programs at the time. Of the 228 that responded, 51 reported that they placed students in international practicums and the majority of programs had been doing so for less than ten years. Participants identified a number of models for developing relationships with agencies in foreign nations that would serve as settings for their students. Models included one-time placements for various reasons such as helping a student meet a family responsibility, a

neighboring nation model meant that Canada and Mexico served as the host nations for students enrolled in the U.S., and a model of reciprocity was common as programs and their larger institutions developed mutual relationships. It was noted that students from the host nation seldom participated in the desired reciprocal exchange due to the financial burden of traveling to the United States. Pettys et al. (2005) identified one more model, that of an on-sight model, in which someone in the host nation, often a graduate of the American program, would serve as field instructor for the student who sought the international field practicum by choice and applied for the opportunity. One additional model identified by Nuttman-Shwartz and Berger (2011) is known as the onsite group model, which is a short-term group placement that would not fulfill an entire practicum hour requirement. This model appears on the surface to be more of a study abroad experience.

Nuttman-Shwartz and Berger (2011) go on to describe the case of an international placement that did not involve programs from the United States or American students yet included some useful thoughts for education. It is worth mentioning in that they recommend three phases to any field placement: preparation of both cognitive and emotional aspects that include histories, knowledge of the field placement's current political context , students' motivations for wanting to go abroad, and skills to manage being in unfamiliar situations; the actual stay abroad which they recommend should include daily journaling about the experience as well as support for the on-site field instructor to address any individual student's unique needs; and a post-practicum phase that includes intentional reflection that should help the students integrate their experiences into their worldviews.

Cautioning that the negative impact can be devastating if the field placement is not well-structured and executed, not only to the student but to people in the host community, Lough (2009) offered these suggestions to help avoid any minor or major catastrophes: ensure that the student has a meaningful role in the placement, which means addressing language use and personal flexibility for adaptation. Establishing long-term partnerships with agencies abroad is one way to work towards developing an understanding of what will be asked of students, as well as how to better prepare them for their specific tasks. Support through on-site supervision as well as remotely can provide students with opportunities to struggle out loud with their feelings while being reminded that they are not in the placement to fix things, but to learn and serve. Appropriate reflection, both guided and less structured, is essential to helping students understand the intricacies of poverty, development, human rights, and justice so that their frame of reference for these problems has a better chance of shifting to one of deeper understanding that may effectively bring about change. Lough (2009) also encouraged length of placement be prioritized over intensity so that students spend ample time experiencing their host community. Lastly, he noted the need for reciprocity—that the goals of both the social work education program and the host institution are clear so that the student may learn effectively as well as provide a service to the field placement setting.

Study abroad. With so many universities and colleges driven to internationalize their programs, one relatively accessible means to achieve this goal is by offering study abroad courses in which students and instructor(s) spend an intensive, relatively short period of time outside of the United States with various objectives such as language acquisition, skills

development, cross-cultural awareness, and various other knowledges and wisdoms given their setting and discipline. Small, Sharma, and Pavlova Nikolova (2015) found that nearly 60% of social work students in their study were interested in some sort of study abroad option at their university in the Southwestern United States, yet the smallest percentage of students who indicated interest were enrolled in a study abroad course within the MSW program. This might be due to the life circumstances of many MSW students who are often juggling family, professional, and academic responsibilities and cannot imagine getting away long enough for a study abroad trip even if only for a couple of weeks. In Johnson's (1996) study of social work baccalaureate programs, he found that only 12% of responding programs administered a study abroad opportunity at that time yet reported that 49% of their students participated in study abroad through other disciplinary units at their institution. Mapp and Gatenio Gabel (2019) found that about 75% of their 225 survey respondents had study abroad programs for social work students.

Experiential learning abroad can help one develop not only language skills, but also awareness of personal biases and constructs, perceptions, and cultural knowledge. Unfortunately, some students experience firsthand oppression based on facets of identity such as race that are framed differently in the host nation than in the student's home experience (Gilin & Young, 2009; Mapp, McFarland, & Newell, 2007; Orwig, 2005; Reibschleger and Anderson, 2011; Roholt & Fisher, 2013; Talburt and Stewart, 1999). For some students, it is the first time they have ever been outside of an English-dominant environment, and many look back upon the experience as the most memorable opportunity of their education (Lyter, 2012).

Learning self-reflection skills is emphasized time and time again as one of the essential skills to develop in order to maximize the experience of studying abroad (Furman, Coyne, & Negi, 2008; Gammonley, Rotabi, & Gamble, 2007; Holmes & Mathews, 1993; Mapp McFarland, & Newell, 2007; Roholt & Fisher, 2013). Furman, Coyne, and Negi (2008) provided specific prompts for students to consider to start their journaling assignments so that anxiety about writing and their occasional overwhelming feelings about their experiences might be mitigated by having a structure provided to them. In addition to the structured journal assignments, they required students to utilize a different outlet for creatively exploring their experience abroad through poetry. Through the structured learning opportunities, they identified students struggling with cognitive dissonance as they grew more aware of their own classes and identities, and yet the researchers struggled with a similar systemic dissonance of developing the skills of their students while doing nothing to benefit the people they encountered who were the topics of their writing. These authors acknowledge that the assignments they created for students in their study abroad course forced them to examine concepts such as power, privilege, and neo-imperialism of Western social work, yet they were unsure if the exercises facilitated reflection and learning, or merely documented its occurrence.

With questions addressing the ethical implications of the possible voyeuristic nature of study abroad trips, several authors have offered models to address some of these ethical concerns. Smith Rotabi, Gammonley, and Gamble (2006) provided a structure for ethical short-term study abroad courses in which intercultural competence and respectful engagement are immersed in the cultural context of the setting and rest upon the personal values of all

participants. Modeled as a physical structure similar to the Parthenon, its pillars consist of the principles of social and human rights, community capacity, dignity and worth of all persons, the meaning of self-determination, boundaries and roles, competence, facilitated learning, and integrity. These pillars support consciousness raising as professionals and can help eager, altruistic students understand their own perceptions of poverty, health, well-being, and social services.

Gammonley, Smith Rotabi, and Gamble (2007) again emphasized the importance of ethics, offering an extensive table complete with pre-trip, in-trip, and post-study abroad guidance on areas of planning such as logistics, student acceptance to the course, students whose safety or experience may be compromised because of historic and cultural perceptions of their identities, and assignments. Additionally, they address the six core ethical values from the NASW Code of Ethics, adding in a seventh category from the International Federation of Social Workers' Code — the overarching ethical principle based in the value of human rights (IFSW, 2012). The objectives for the numerous study abroad courses led by these authors include an emphasis on comparing and contrasting the social and political framing of any given social problem or issue in the U.S. and host nation, interventions used to address the problem or issue, demonstrating an understanding of the historic, cultural, economic, and socio-political conceptualization of the problem or issues, and lastly the ability to compare social work practice in the United States with practice in the host nation (p. 133). Not only do students develop a deeper understanding of a person's choices in a setting perhaps rife with poverty and oppression, professionals from the social work community are welcome to enroll for continuing education units as well. Falk (2002)

explored a similar arrangement of students and professionals on a trip that she called a *study tour*.

Ethics and values were also of great concern to Lindsey (2005) in her study with students in a reciprocal study abroad exchange course between Scotland and the U.S. Three major themes emerged from the student journals: Values development, personal growth, and social work skills and approaches. In her 2005 publication on values, she identified six subthemes consistent with the literature on social work study abroad in general: students open their minds to new ways of seeing the world, they recognize their own value constructs, they begin to challenge societies' values, they develop an appreciation of difference and diversity, they are more aware of concerns of social justice, and they develop a stronger identity as a professional social worker. One notable difference between Scottish and American students included less writing about self-awareness from the Scots, perhaps because they were older than the American students, generally speaking. Lindsey (2005) noted that this difference could also be related to the Scottish collectivist social attitude being more congruent with social work values of inherent worth and justice while her Scottish colleague suggested that it is perhaps related to the lack of emphasis on the individual's thoughts in Scotland, with a greater significance placed on it within the U.S.

One last concern about structuring study abroad courses and their objective of transformational learning came from Roholt and Fisher (2013), who are the very small minority of American social work educators publishing on what are known as *decolonizing pedagogies*. Rather than a set of steps or exercises, decolonizing pedagogies can be better described as a set of attitudes that lead one to question everything (p. 62). They advise challenging notions of what

is right or just, who has power and where is it used, how histories of colonizing and decolonizing continue to affect the day to day lives of peoples in formerly (or currently) colonized nations, and contemplating the experiences of those who have been *othered* and disempowered.

Roholt and Fisher (2013) challenge the assumptions that study abroad will automatically increase students' awareness of culture and context, and enhance their worldview, noting that there are no guarantees that students will learn anything of professional value about themselves, their culture of origin, or their host setting. Leaning on Razack's (2009) urging that instructors do not allow power and privilege to go unexamined, Roholt and Fisher (2013) urge instructors to "employ pedagogies that support conversations that expose our cultural assumptions for discussion and debate" (p. 51). We must carefully balance the willingness to collaborate internationally with no longer reinforcing Western epistemological dominance. Razack (2009) points to meager attempts to create programs of reciprocity and/or mutuality, noting that most programs are still unilaterally accessed by Westerners going abroad with little awareness of their perceived status of superiority. Wehbi (2013) also cautions social work study abroad programs to critically orchestrate students' learning about culture beyond competence, the context of social issues and interventions in the host community, the positional profession of social work, and the history of colonization and its effects on the social structure before they are allowed to represent the program abroad. Students should be aware of their own motivations for seeking this experience (Ives & Loft, 2013; Wehbi, 2013) and be prepared to be challenged if they express attitudes of imperialism or voyeurism. Students can be forever changed when they engage in

meaningful work with people they think are dissimilar. "If this work does not transform you, then you are not paying attention" (Gkisedtanamoogk, 2010, p. 53).

Roholt and Fisher (2013) provided suggestions such as requiring students to be responsible for arranging visits and transportation to agencies of their own interest while they are in their host community, pre-trip seminars to give time for planning as well as learn important historical aspects of their destinations, and get to know each other and their instructors. They offer questions that help structure critical self-reflection, develop an understanding of one's positionality, and explore how nationality or citizenship affect our perspectives. Decolonizing theory will be discussed more fully in the section on important theoretical concepts useful to teaching international social work.

Continuing education. Searching through Social Work Abstracts and Google Scholar using the terms *international*, *continuing* education, and *social work* in combination yielded very little contemporary literature on this specific niche of social work education. When narrowed manually to include only programs based in the United States, the publications dwindled to a handful, which is supported by the incredibly brief reference lists of the few peer-reviewed publications that address internationalization in continuing education for professional social workers. As mentioned previously, Falk (2002) and Gammonley, Smith Rotabi, and Gamble (2007) used study abroad models that included professional social workers as participants, earning them continuing education units (CEUs) rather than course credit through their respective universities. CSWE has occasionally sponsored continuing education trips abroad for its individual members, and is currently organizing a three-day learning trip to Milan, Italy to

coincide with the IASSW and ICSW biennial global conference in Rimini, Italy (K. Lord, personal communication, Feb. 7, 2020).

Boyle and Barranti (1999) shared their experiences with a model of continuing education akin to study abroad that included professionals seeking CEUs who traveled with traditionally enrolled students at a Georgia university to Veracuz, Mexico. All students were provided homestays with local families so they could be more immersed in Mexican culture, attended Spanish language courses with a daily exposure to social work vocabulary, and visited social service agencies in the community. The curriculum content areas they covered to meet CEU requirements included entering a different cultural context, social justice in Mexican society, social development theories and concepts, and social work ethics in a Mexican context. Their overarching goals were to develop cross-cultural skills and understandings that would aid them in their professional practice with Mexican immigrants in Georgia.

The credit-seeking students and CEU students all kept individual journals in which they reflected on their experiences, as well as completed quantitative scales before and after. It is unclear if the CEU students' data were presented separately or if the authors have reported an amalgamation of the data. Nonetheless, data indicated themes of students' growing awareness of differences in the physical and social environment from their homelands, the stressful demands of living in Veracruz, collectiveness of community and emphasis on the family as the cohesive unit, and the friendliness of those they encountered. A group journal indicated similar themes with the addition of overall sense of the respect that younger people showed toward their elders. Noting that travel and immersion is stressful, Boyle and Barranti (1999) suggest that this model

is easily replicated and affordable (it was $1200 per person in the mid-1990s), and met the Georgia licensure CEU requirements for two years.

An innovative approach to professional education developed by the National Association of Social Workers Illinois Chapter included mutual sharing and visits among sister cities Chicago, Illinois, Hamburg, Germany, Birmingham, England, and Durban, South Africa (Borland & Hockensmith, 2004). Delegations of social workers from each area traveled under the auspices of the sister cities programs for approximately two weeks per trip, taking place over several years with each city hosting as well as visiting to increase mutual understanding and foster relationships. Chicago social workers who housed guests were awarded CEUs as were those who were able to go abroad. The intense two-week programs generally included agency visits, museums and other sites of cultural and historic importance, workshops on the social service system and practices of the host nation or community, and social gatherings to encourage professional cross-pollination and encourage lasting relationships. This type of model situates the host community as the context in which all learn, yet mutuality of sharing expertise on similar social problems gives primacy to no particular practice models or solutions.

Sun (1995) presented a model for creating an international continuing education program in which Asian social workers were hosted at an American university for eight days of continuing education. This is noteworthy because Sun underscores that while this model manifested from Asian professionals visiting the United States, it does not imply unidirectional learning or imperialism. From participant evaluation data, Sun determined that three thematic areas for planning a similar CEU experience are necessary for success: cultural, curricular, and

administrative concerns must be addressed. Cultural themes included the behavior and attitudes of program faculty, the guest-students' living accommodations, and "little things" (p. 24-25) such as including the participants in designing a closing ceremony for their departure. Curricular concerns included having a professional translator, balancing agency visits with discussion and learning practice skills, and managing the length of days so as not to overwhelm the students. In order to utilize students' time most wisely, they recommended partnering with an established, well-networked organization or institution that would provide safe, quality opportunities in which to learn. Also of concern when administering a continuing education program was cost, understanding that in many developing nations the economic structure is dramatically different than in the United States and that expense is always a determining factor for participation.

With yet another detail to consider in the small but vital realm of continuing education for professional social workers in international settings, Burkemper, Berg-Weger, and Welshimer (2002) presented suggestions from their vast experiences as international workshop presenters. They noted that social workers are increasingly leading workshops and giving presentations in the international arena for the purpose of helping internationalize the profession; their perspective is from that of a presenter who is working with a language translator. Even though their expertise does not speak to the nature of earning CEUs or strictly how to develop curriculum or content, their thoughts provided a culturally sound approach to preparing to work with a language translator as well as to thinking about how to present to professional social workers from another culture.

They suggested developing a relationship with a translator who is prepared to use the terminology and professional language of social work. For example, be prepared to provide a list of key concepts and go over them before the presentation, ensuring that any interpretation of the meaning is accurately conveyed. Additionally, a professional translator should know beforehand the nature of the subject matter. For example, workshops on topics such as intimate partner violence might require that the translator be a specific gender depending on the audience and cultural context. Preparation with the translator will help create an environment more conducive to participants' learning and aid the presenter in feeling confident that accurate information has been disseminated in a respectful manner. These recommendations apply to the procurement of a translator for any social work setting in which a professional is presenting and students are learning.

Classroom curriculum. Given that scholars have engaged in a lively, albeit relatively small in scope, debate for decades about the definition, nature, purposes, and goals of what is being called *international social work* herein, it should come as no surprise that the debates about necessary topics to include in a course curriculum and how to include them in an educational program are also surrounded by passionate voices in deliberation. This section briefly explores important concepts for preparing for international social work that are appropriate to study in the aforementioned settings but especially in the classroom. Scholars in Canada and Australia have led the way in exploring and developing culturally appropriate models of social work with Indigenous peoples who have often experienced the disempowerment and disorientation of colonization followed by decolonization. This is mentioned because these

processes were often critical in the historic experiences of people from the Global South who are the focus of so much international social work (Midgeley, 2001; Razack, 2009); these themes assist in framing the qualitative research design discussed fully in Chapter Three. Let it be noted that this literature review is representative of the English language publications on these topics. I am not fully equipped to determine if similar topics are of immediate concern outside of the English-dominated scholarship.

Nagy and Falk (2000) suggested that lack of a clear definition or demarcation of international social work acts as a barrier to determining curriculum content. Midgley's (2001) answer to this is to create as broad of a definition as possible to incorporate a variety of approaches, although he does not offer a definition himself. He noted that it should likely include some understanding of globalization, although he also stated that this concept is fraught with argument as well and can include activities associated with the International Monetary Fund and World Bank, sustainability and climate change, or a market-driven approach to social services, all of which are discussed as part of *The Global Agenda for Social Work and Social Development* as established in 2012.

If *The Global Agenda* is truly going to drive social work, then social work education must prepare students to promote social and economic equality, as well as the dignity and worth of all peoples, sustain the environment, and strengthen human relationships (International Federation of Social Workers, International Association of Schools of Social Work, & International Council on Social Welfare, 2012) through partnerships, healthy communities, and awareness of global interdependence. Even though these concepts are already supported through the NASW Code of

Ethics (NASW, 2017), the goals of *The Global Agenda* include uniting social work worldwide in unified pursuit with the United Nations of building "linkages between the global trends and realities" (Nikku & Pulla, 2014, p. 374) that affect the contexts within which social workers live and work. The Global Agenda charges social workers and social development professionals to ensure "an appropriate environment for practice and education" (p. 5). I present the following concepts as useful, perhaps even essential, to include in the creation of the appropriate environment for practice and education: cultural competence, decolonization, reflexivity and Western imperialism.

Beyond cultural competence. Cultural competence – American social work's main approach to prepare for work with diverse peoples (Baltra-Ulloa, 2013; Domenelli, 2002, NASW, 2015) until recently did not go far enough in preparing a social worker to address the needs of their clients and colleagues whether abroad or domestically. Briefly exploring the history of cultural competence in social work uncovers perspectives that are presumably still in use within the continually changing arena of intercultural social work. Baltra-Ulloa noted several problems with the notion of cultural competence. She pointed to the built-in assumption that culture is an unchanging, static way of being and doing that is experienced in the same way by all people immersed within a specific cultural context; of course, this is untrue. She also noted that within this perspective of culture, White culture is dominant, and all other cultures are presented in comparison (often with deficits) to it. Lastly, Baltra-Ulloa (2013) named Whiteness as "an ideology blinding people to what is essentially a silent and invisible mainstream benchmark against which everyone is measured" (p. 94). Without recognizing this context of

Whiteness, social workers cannot *decolonize*, or address hegemonic primacy of specific perspectives or their own practices. Whiteness as a dominant and invisible ideology creates and enforces the standards to which all are compared, leading to marginalization of people of non-dominant cultures and identities for not measuring up to the standards of which they were unaware.

Baltra-Ulloa (2013) discussed why decolonizing social work goes beyond being culturally appropriate, respectful, or accepting based on her own professional exploration of cultural competence in her practice. She combined her professional experience with her personal experiences as an immigrant who sought assimilation in her new nation. By recognizing white, Western people and ideologies as the norm against which all other are compared and deemed *minority,* those who are non-white continue to be plagued with the deficit view held by the dominant white community, for whom their own whiteness is invisible (Baltra-Ulloa, 2013; Razack, 2009). Baltra-Ulloa's concern is that cultural competence does not delve into a recognition of who has the power to define and name others. Her claim that social work in the West was built on whiteness aptly forces the question: "Are social workers really expected to practice in terms of other peoples' cultures indefinitely or is there an underlying expectation, propelled by Whiteness, that eventually everyone will promote Western culture and Western forms of culturally competent social work?" (p. 95). Her own answer suggested that cultural competence is the "new racism…blind to its own context" (p. 95); efforts to decolonize social work must include deep listening, self-reflection, and moving beyond anti-racist ideologies to lift the veil of the invisibility and pervasiveness of whiteness within the profession. Post-colonial

feminist scholar Mohanty (1991, 2003) would likely support this move from "social worker as tourist" or "social worker as explorer" to social worker pursuing solidarity (Warren & Chappell Deckert, 2018)

Brydon (2014) advised the boundary-crosser to take a position of "not knowing" in order to be open to being informed, a concept referred to as *cultural humility* by Tervalon and Murray-García in 1998 for physicians working with diverse populations. Self-reflection is just one aspect of cultural humility to promote the helping professional's ability to recognize their power in context. Cultural humility "incorporates a life-long commitment to self-evaluation and self-critique" (Tervalon & Murray-García, 1998, p. 117) to create non-paternalistic partnerships between caregiver and receiver. Brydon (2014) suggested that this will lay a foundation of trust and mutuality that will enable collaborative work. She also urged modesty as part of cultural humility. Professional humbleness when working with people outside of one's own culture helps social workers avoid the pitfalls of stereotypes that may develop from too much confidence in one's abilities to reach across cultural divides. Similarly, Almeida, Hernández-Wolfe, and Tubbs' (2011) proffered the concept of cultural equity. Cultural equity addresses the multiple facets of personal, social, and institutional settings that shape one's identity, giving space for the social forces of power, privilege, and oppression.

In 2015, NASW, the United States' professional association for social workers, published a much-needed revision of *Standards and Indicators for Cultural Competence in the Social Work Practice*. In this updated version the idea of culture includes numerous markers of identity beyond race, ethnicity, and nationality. Referencing Tervalon & Murray-García's 1998

publication, NASW includes the term *cultural humility*, including a call to social workers to be attentive to the "dynamic quality of culture" (p. 16) while encouraging "self-evolvement" (p. 16) personally and professionally. Briefly, the goals of the updated standards and indicators address the increasingly diverse demographics of the United States, emphasize the need for mezzo and macro practice organizations to evaluate policies and practices to be inclusive of diverse people, clarify the standards of culturally competent practice at all levels, and serve as a model of culturally competent practice for consumers, agencies, and entities with whom social work often serves. While never specifically addressing international social work *per se*, effects of globalization are referenced and social workers are called to develop knowledge of global systems and recognize global interdependence regardless of the nature of one's professional position. NASW has no organizational control over educational programs, and is essentially a membership and advocacy organization, yet it follows that social work education would prepare future social workers to fulfill the standards as described by their professional organization. The 2015 cultural competence standard from NASW can be viewed online at https://www.socialworkers.org/LinkClick.aspx?fileticket=PonPTDEBrn4%3D&portalid=0

Decolonization. Social work educators will want to draw upon the concept of decolonization; it is essential as both process and content for social work classrooms. Efforts to approach the process of how to decolonize our social work classrooms as well as pedagogy that addresses students' need to practice decolonizing social work in the field are under way. Of utmost importance to addressing both obligations is a necessary paradigm shift on epistemology. Western educational structures, systems, and educators in our social work schools need to situate

not only international social work curricula but all explicit curricula within a postcolonial framework (Razack, 2009). Gray, Coates, Yellow Bird, and Hetherington (2013) suggest that this process "means engaging in activities that create, restore, and consciously use strategies to liberate oneself from, or successfully adapt, to oppressive conditions inherent in colonialism. It means restoring cultural practices, beliefs, and values that continue to be relevant for well-being" (p. 334). To do so would honor the many ontologies within social work and their origins, as well as model authenticity of experience that we encourage students to seek as agents alongside their clients. This is congruent with the constructivist paradigm in use within this study as well.

Not only are social work educators preparing students to possibly enter into the international service arena, our classrooms are full of students who have immigrated, consider themselves to be international students, are from Indigenous communities, are of European descent and may be seen as colonizers themselves, and students who possibly have tenuous citizenship status. Some are refugees, have experienced a nation ruled by Structural Adjustment Programs (SAPs) from the International Monetary Fund, and have lost loved ones to war and genocide.

This sharing of space of such diverse experiences can become a dangerous and unwelcoming place - *not* that it should *not* be uncomfortable at times as students' voices share differing perspectives – but it should be a setting where no one particular historical perspective or personal experience is given privilege over others. Many instructors miss opportunities to engage with students in meaningful discourse about the variety of viewpoints (un)expressed in their classrooms. My personal experience is that some feel unprepared to manage the discomfort

and vulnerability of students and themselves, while many others are merely focused on getting through their topical material on time. Wilson (2013) supports discursive reflection in the social work classroom for its usefulness in preparing students for complex relationships with diverse people. Similarly, Nadan, Weinberg-Kurnik, and Ben-Ari (2015) found that reflective group dialogue among diverse students prepared them for the realities of working amid the tension of geopolitical and ethnic conflicts in contemporary society.

The decolonizing strategies of postcolonial pedagogy shift attention to the history and current reality of how the Global North has intervened and affected characteristic change in the Global South. When "the historically ruled and the historical rulers, once again, come together" (Razack, 2009), tense situations are less likely to arise when educators have included a historical analysis of colonization and imperialism as curricular content. Razack feels this is essential in order to challenge the dominant paradigm, shift the status quo acceptance of Western knowledge as superior, and situate the narratives of all students and assigned readings on an equal, and critical, epistemological footing. By doing so, discussions of power, privilege, equity, and justice validate all experiences.

Brydon (2011) turned to the need to decolonize our social work classrooms as well. More and more students are from diverse backgrounds such that skillful social work education must model skillful social work in general. Students' varied experiences of dominance and subordinance, educational background, cultural roles, and socio-political dynamics mean that social work classrooms are likely already international in nature. Transformational education should analyze curriculum from various positions of gender, ethnicity, race, culture, and class

while allowing for individual needs to be met in the shared educational space. Time should also be allowed for the instructor and students to develop rapport in the specific setting, so that all participants may become comfortable with the pedagogical style of the instructor, which may be dramatically different than past educational experiences, especially for students educated in nations other than the current setting.

To address decolonization as part of students' future practice, Muller (2007) noted that colonization is more than just a process of building colonies and economic dominance. It incorporates a process of valorization of the colonizing culture at the expense of the culture being colonized. This power imbalance leads to continued denigration of all things related to the colonized community, including their knowledge. While not all colonizing nations are Western in culture or geography, the historical subjugation of the colonized culture perpetuates a continued supremacy of imported knowledge and practices, leading to instances of continued colonization via primacy of knowledge and ideas that are not Indigenous. This applies to social work as well, often severing the historical connection to traditional ways of providing for people that were replaced by the colonizers' methods. As explained by Payne (1997),

> Colonists sought to reduce the importance of traditional structures which provided a base for welfare and made decisions for short term expediency rather than long term benefit of the colonies. This meant that services and ideas associated with Western 'theories' would be transferable. (p. 10)

An understanding of the historical context of colonization that was experienced (if any) and the legacy of any colonization must be understood in order to balance power between outsiders such as international social workers and any local people with whom they work.

Coates (2013) explained that decolonization was originally the return of political control to people who had been conquered. Smith (2012) contended that decolonization has become a more complex and long-term process of divesting colonial influence from the "bureaucratic, cultural, linguistic and psychological" (p. 98) systems and psyches of the colonized locale which continues to suffer from the oppressive mechanisms experienced under colonization. Related to decolonization and necessary to mention are the various definitions of *indigenization* within the decolonization literature. This term is commonly used in social work to refer to the process of taking Western models of practice and intervention and making them fit into a non-Western, local context (Gray, Coates, and Yellow Bird, 2008). Gray, Coates, Yellowbird, and Hetherington (2013) later defined *indigenization* as part of a broad understanding of local communities developing their own identities and missions, to which social work should adhere. This is akin to Porter's (2005) understanding which refers to Indigenous peoples reclaiming their pre-colonization values and restoring their community's traditional self-determination. This distinction is important in order to avoid confusion of somewhat opposite processes associated with the word.

Gray and Hetherington (2013) differentiated *globalization*, the spread of capital/capitalism through trade, from *internationalization*, the increased interaction of diverse people and cultures. Problems arise in internationalizing social work efforts when people attempt

to indigenize (adapt to the local), failing to recognize that not all practices are transportable or transferable among or within people and cultures. Another pitfall is when a model of practice is developed that suits a specific Indigenous identity and is adhered to too rigidly, not allowing for differences within the particular identity group. An example would be to create localized interventions or programs that address the needs of Australian Aboriginal peoples living in rural areas, and assuming those methods would serve the needs of urban dwellers as well (Gray and Hetherington, 2013).

One of the more insidious effects of colonization is how it subtly infiltrates every corner of peoples' lives, making it incredibly difficult to dislodge. It impacts culture as well as individual and group self-identity and understanding. For example, many Native Americans experienced geographic and cultural dislocation, assimilation programs, and forced eradication of any vestiges of history or tradition. This colonization process inflicted collective trauma to those being usurped and a lasting distorted view of them to the rest of the world (Yellow Horse Brave Heart, 1999, 2003). This is consistent with Said's (1978) claim that humanity readily accepts the patronizing images and depictions of non-Western peoples in order to maintain the "right" to conquer and oppress them under the guise of assistance. Decolonizing social work stems from thoughtful, careful work with Indigenous communities worldwide, recognizing their knowledge, strengths, practices, and rights. It also, according to Paradies (2006), does not allow for uncritical acceptance of any Indigenous viewpoint as "morally and epistemologically superior to non-Indigenes [*sic*]" (p. 360) or discourage respectful debate.

Social workers developed decolonizing strategies by working with Indigenous peoples. These workers recognize "the limitations and imperialistic frameworks inherent within Western social work" (Gray, Coates, Yellow Bird, & Hetherington, 2013, p. 6) that have victimized the very people they sought to assist. Decolonizing social workers seek to further the anti-hegemonic practices of feminist, anti-oppressive, and critical theory-based social work practice. Social workers using this framework seek culturally and politically appropriate, suitable forms of practice that balance the tension of localization and universalization. To engage in decolonizing social work practice, social workers must become aware of the complicity of their vocation in professional imperialism and continued colonization of oppressed people via theory, practice, and education.

Within the United States researchers from disciplines including Indigenous studies, communications, and rhetoric view the dominant use of the English language in scholarship as hegemonic (Denzin, Lincoln, &, Smith, 2008; Hall & Valdiviezo, 2020; Haug, 2005). These disciplines, along with anthropology (Stavenhagen published on decolonizing anthropology in 1971) and women's/gender/feminist studies departments are paving the way for academe to become more reflexive in its purpose and methods, particularly with those who are marginalized.

Social workers must address lingering effects of colonization on peoples' psyches, identities, and abilities to function without the colonizing structure in place. Holder (2015) discussed how colonization not only disrupted the social structure and cultural practices of many Indigenous people, but also subjugated women, who had been revered and honored in their communities prior to colonization. Chenault (2004) related empowerment variables that can be

directly linked to the ill effects of colonization in dismantling an Indigenous community such as sense of belonging and ability to take action to violence against women. Both utilized Yellow Horse Brave Heart's (1999, 2003) conceptualization of historical trauma to describe the cumulative wounding across lifespans and generations that develops from a large-scale group trauma such as colonization.

Briskman (2008) identified a theoretical duality that has affected her efforts to decolonize her own social work practice with formerly colonized peoples in Australia: that of the political/activist nature of social work that sits in juxtaposition with the rigidity of employment. The inflexibility of service models associated with neo-conservatism and positivistic views of human behavior, coupled with organizational constraints that disallow employees' participation in movements for change, render many social workers unable to act or speak out as advocates. Social work as an academic discipline is restrained by social work the practice profession, which is shaped by service models defined and designed by professions that do not necessarily share the same values. And, social work has a social control (Brydon, 2011) as well as social change function as it works within and is sanctioned by agency-based practice.

In her writing on culturally appropriate social work with Native Americans, who are seldom if ever included in the international social work literature within the United States, Weaver (1999) was one of the earliest Unites States' social work scholars to mention decolonization and social work. In her research with Native American social workers, her findings included a call for social justice, which included decolonization efforts. "Decolonization involves recognizing, then shedding, the mindset associated with colonial processes by which

one culture subjugates another and defines it as inferior" (p. 222). She again referred to colonization in her conclusion in which she outlined several steps for providing culturally competent social work to Native clients, stating that a social worker should "value social justice and decolonize his or her own thought processes" (p. 223). It is unclear if the use of *decolonization* came from her survey instrument, responses by participants, or was a thematic category of analysis she created based on participant responses.

One might argue that the dominance of Western ideology, as well as struggles with racism coupled with the dismissiveness of Native Americans' claims of colonization are also a barrier to programs in the United States increasing efforts to teach decolonizing strategies or decolonize their own classrooms. In one instance, University of Hawai'i Manoa School of Social Work has undertaken intentional processes to bring an Indigenous, relevant curriculum to serve their community. They have met with some success, but their momentum waxes and wanes (Tanemura Morelli, Mataira, & Kaulukukui, 2013).

Reflexivity. Developing awareness of one's positionality and perspective is essential to a social worker's ability to practice well; while reflection and self-awareness are beneficial parts of social work pedagogy. Critical self-refection and self-awareness are essential to a social worker's ability to develop practice wisdom – the integration of knowledge and intuition (Goldstein, 1990), address social justice and strive for change (Schön, 1983), and develop skills for working with diverse peoples (Furman, Coyne, & Negi, 2008). Kondrat (1999) explored the *self* in *self-awareness*, determining that social workers have the power to alter or maintain societal structures. She noted

The key choice, then, is not whether to be an agent of change but whether to be a more conscious agent of change. The goal of the kind of critical reflectivity defined here is nothing less than this: that social work professionals as knowing subjects, achieve a deepening awareness both of the sociohistorical reality which shapes their lives and of their capacity to transform that reality. (p. 108)

In a literature review of social work's use of *reflexivity*, D'Cruz, Gillinham, and Melendez (2007) found various meanings for the term. One meaning refers to the competency to reflect on one's actions, using the knowledge gained to change future behaviors and possibly one's identity as well. Another use in the literature is meant as an approach to one's professional practice that assists in recognizing power, the creation of knowledge, and one's own perceptions affecting and being affected by power and knowledge. Yet a third use includes the social worker's emotional response, their affect, and their effects on their professionalism. Within the same review, these authors explored various uses of *reflection* and *critical reflection*, noting that all three terms are used interchangeably such that care should be given to the specific meaning within the context. They cited that the main distinction addressed timing of the reflection (see Schön, 1983, for reflection-in-action) and the end intention of the knowledge generation — generalization or isolated "truth". Regardless of the nuances of their uses, the ability to recognize one's position within the power structure of the context, one's objectivity, and subjectivity are important skills for taking decolonizing approaches to helping.

Briskman (2008) practiced self-reflection and was able to begin identifying overarching Western tenets of social work as well as see her own race privilege and its effects on others

through her actions. Because of these steps, she cited that decolonizing social workers must also "validate Indigenous wisdom, acknowledge Indigenous rights and discard the power they exert in the name of professionalism" (p. 84). Briskman explains that the dominant White majority must take responsibility for social change. Through a process of deconstruction that includes addressing racism and acknowledging past mistakes, and a reconstruction of social work that validates non-Western social structures and practices, social workers can focus on human rights and social justice. This is in direct contrast to Freire (2000) who asserted in his seminal work *Pedagogy of the Oppressed* that the subordinated and oppressed must take back the power usurped by their oppressors, because those with the power will never relinquish it willingly. Decolonizing social work moves beyond awareness of one's own standpoint to a deeper realization of one's views changing due to this increased consciousness. Additionally, the "other" experiences an environment where their perspective always sits in comparison to and subordination by Western ontologies and epistemologies. It stands to reason that the "other" also changes dynamically with increased awareness.

Western imperialism. Brydon (2014) discussed the imperialism of Western modes of thinking on higher education, the influence of the Western imperial project on processes like globalization and internationalization, and suggested that the rise of Asia may bring an end to the 500 year dominance of the West. She noted that as social work programs are engaging in internationalization, at times truly motivated by teaching and learning objectives, some universities are driven by commercialization and financial concerns, simply trying to remain competitive or take advantage of the increased economic opportunities associated with the

growing interest in globalization and internationalization. Brydon felt that when internal economics are the driving force for universities' expansion into this arena, the emphasis is not placed on cultural sensitivity and contextually savvy curricula lessens (p. 68).

Rao (2013) shared her experiences in India, citing a general lack of awareness of the permeation of Western ideologies into social work practice. Mental captivity to Western notions is rife within Indian society and has come to dominate research, policy, education, and practice of most scholarly fields. Rao saw this dependency as one of perceived limitations; scholars have accepted the Western model as the only choice. Through the growth of international communication and travel, social work in India has been professionalized, assuming a Western model of practice as it is ubiquitous and widely exported for easy accessibility. Razack (2009) also shared concerns of the evidence of Western ideology and hegemony in international social work. Globalization, dominated by the Global North's rules of engagement, makes Western social work's professional imperialism an entrenching force that will not easily be dislodged without Freire's (2000) Oppressed rising up or Briskman's (2008) Powerful become conscious of the damage of their hegemony and conceding, or some combination of the two.

In summation, social work scholars address a vast understanding of the levels of academic education that social work students may pursue, under whose authority and/or guidance these programs are accredited, and the four primary settings in which formal education for international work practice take place (practicum, study abroad, continuing education, and classroom curriculum). The literature indicates that some scholars are conceptualizing and sharing important ideas that can prepare future social workers for international practice, yet few

are specifically addressing what overarching themes, theories, concepts, and skills should be introduced to prepare social work students in American classrooms for work with people across geo-political boundaries.

This topic area brings its own difficulties in examining the literature. Incongruent use of terms and lack of agreed-upon definitions in the scholarship cause confusion that makes search efforts complicated, redundant, and exclusionary at times. Themes and authors' thoughts that are useful for preparation in one setting such as international practicum may be just as relevant to the other three settings, yet they are only discussed in the context of practicum. Many authors utilize concepts such as social justice or human rights without defining them at all, perhaps assuming a universal definition is understood. If I define these concepts for this project, I fear I will influence participants to limit themselves to my definitions, thereby not capturing their rich understanding of these broad concepts and how they incorporate them into their courses.

My own experiences of studying feminist methods and critical theories push me towards a somewhat polemic view of American social work's sluggishness (as perceived by me) on critical approaches to understanding its own power globally. I will attempt to curb my own enthusiasm for conversations on topics such as decolonization, globalization, and well-meaning social workers who venture abroad as I proceed with the undertaking of conversations with educators who are giving their energy to this pursuit. I must realize that some of my own criticalness of my profession is possibly a psychological projection, stemming from my own mistakes and missteps while engaging in international settings. I feel an anxious urgency to stop others from making the same unintentional blunders that I have made when participating in

international social work; I want their entry into the delta of international waters to be splash-free, looking less like drowning and more like treading water or perhaps even skillful swimming.

To summarize and clarify concepts in the literature, Table 1 briefly presents key themes used to discuss important understandings of international social work. I am including overarching uses of the concepts rather than strict definitions that could lead me to sway or limit study participants' understandings of these concepts. These themes were used to focus the proposed study, which explores the concepts and themes that are being addressed in American courses at the BSW and MSW level that address the broad topic of international social work.

Table 1

Themes Addressed as Topics Related to International Social Work

Themes from literature (in alphabetical order)	Conceptualized as
Colonization/Decolonization	Colonization is often used to refer to the historic overtaking of one nation or sovereign community by another, often to utilize the human and natural resources. Decolonization historically refers to the undoing of the negative effects incurred by colonization. In the academic context of this study, it refers to the recognition and restoration of practices and beliefs to people

	who have been destructively controlled (Gray, Coates, Yellow Bird, and Hetherington, 2013).
Cultural competence or cultural humility	The social work profession's stance and standards for respectful and effective practice at all levels (macro, mezzo, and micro) with diverse populations (NASW, 2015).
Culture	The milieu of attitudes, beliefs, practices, and commonly accepted ways of being in a community or society. Dynamic in nature, culture both influences and is influenced by the values of a community (Healy, 2008; Weber, 1978).
Globalization	Movement of information, materials, people, and ideas across geo-political boundaries (Benería, Berik, & Floro, 2016; Isbister, 2006; McMichael, 2008).
Human rights	One approach to international social work; at times refers to United Nations Declaration on Human rights among other UN declarations. An ethical principle of IFSW (Healy, 2008).
Indigenization	Narrowly, the process of local experts applying skills and interventions developed in Western settings and adapted for non-Western problems; Broadly used by some to mean creation of solutions in the local context while holding Westerners

	accountable to the contextual meaning (Gray, Coates, Yellow Bird, and Hetherington, 2013).
Reflexivity	Used interchangeably at times with reflective, reflexive, and self-aware. Generally addresses the ability to recognize one's position within the power structure of the context, one's objectivity, and subjectivity (Schön, 1983).
Social Justice	One approach to international social work; often refers to using power to bring balance to social, political, and economic institutions, access to goods and opportunities, and fair employment. A core value of NASW and an ethical principle of IFSW (Healy, 2008).
Values	Both professional social work values and societal/cultural values. These inform stances on human rights and social justice (Healy, 2008).
Western Imperialism	The hegemony of all things Western or of the Global North (Brydon, 2014).

Chapter Three: Methodology

The river looked at him with a thousand eyes – green, white, crystal, sky blue.

How he loved this river, how it enchanted him, how grateful he was to it!

In his heart he heard the newly awakened voice speak, and it said to him:

"Love this river, stay by it, learn from it."

(Hesse, 1951, p. 101)

Chapter Three presents the research paradigm, design, and methods used in the execution of this research project. Chapters one and two presented the contemporary issues the social work profession faces including globalization, mandates to address the increasingly connected landscape of our work, key concepts and relevance of social work education to the profession itself, as well as integral institutions that are stakeholders in the preparation of competent social workers. The rationale for this research is clear: American social workers are called to engage in international social work regardless of their employment setting, within the USA or in other countries, due to historical, current, and likely future processes associated with the movement of people, their cultures, and economic and political structures that continue to marginalize. The literature indicates that individuals and institutions are calling for the profession to address the ways in which we prepare to meet in the confluences of international and domestic waters. Still little is known about the pedagogical methods, topics, and guiding frameworks U.S. educators

use in their courses comprising the curriculum. This study seeks to address that gap by exploring ways of teaching about international social work with educators who engage with this topic through their curriculum and course design.

Research Topic and Questions

Social workers in the United States have been mandated to address issues of international or global social concern through both the Council on Social Work Education EPAS (CSWE, 2015) at the institutional level and via the National Association of Social Workers (NASW, 2015) at the professional practice level. Additionally, the International Federation of Social Workers (IFSW), International Association of Schools of Social Work (IASSW) and the International Council on Social Welfare (ICSW) called on social workers worldwide to engage with global human rights issues in their co-authored *The Global Agenda for Social Work and Social Development* (IFSW, IASSW, & ICSW, 2012). However, little is known about how social work students are being prepared for international social work within social work education programs.

For the purpose of this study, social work courses at the baccalaureate and master level were the focus due to their emphasis on preparing students for practice and because they are subject to the accreditation standards of CSWE, including those that address international social work. Every participant has experience teaching in CSWE accredited (or preliminarily accredited at the time of the teaching) programs at the baccalaureate and/or master's level, and were the instructor of record for a course that addressed international social work through its explicit curriculum as defined by CSWE (2015).

Therefore, this dissertation is a qualitative study that explored the following question: How are United States-based social work educators approaching their courses focused on international social work?

Subsidiary questions:

1) What are bachelor's and master's level social work educators' concerns, philosophies, and perspectives that inform the design of their courses on international social work?

2) What overarching framework (e.g., human rights, social justice, CSWE educational policy and accreditation standards), if any, do they utilize to help guide topics?

3) What are the topics covered in their courses?

4) What are specific teaching methods and resources they utilize in their courses on international social work, such as assignments and activities?

5) What are the logistics of the course, for example, related to when and how they meet, and for how long?

6) What are the facilitators or barriers to carrying out their course objectives, for example, related to enrollment, institutional support, and access to resources?

7) What experiences informed or prepared the instructor to teach this course (e.g. personal interest or experiences, professional experience or interest, or other factors)?

The Constructivist Paradigm Guiding this Inquiry

The constructivist paradigm was an appropriate choice for developing a qualitative research study in social work because the focus is on building knowledge and understanding in a topic area that is context-bound (Lincoln & Guba, 1985; Rodwell, 1998) and interactive in the

nature of knowing and understanding (Padgett, 2015; Rodwell, 1998). This study focused on opening a new line of inquiry regarding the ways social work educators teach their courses on international social work. Constructivist research shares similarities with competent social work services; in their seminal volume on social work practice, Germain and Gitterman (1980) include key aspects of competent social work: the careful and intentional use of self, starting where the client/research participant is, and making room for the individualized context of each client/research participant (person-in-environment). These are congruent with a constructivist paradigm, which allows for research design that recognizes that many routes can reach the same destination. As Rodwell said, "There is no need for the *right* answer because a variety of possible answers can be considered" (p. 4).

"Constructionists study the multiple realities constructed by different groups of people and the implications of those constructions" (Patton, 2015, p. 121). The goal of this study was to uncover new knowledge, making the heuristic, insight-generating orientation of the constructivist paradigm useful and appropriate. Using this approach, scholars deconstruct the meaning of knowledge in context, and reconstruct subjective knowledge that is a product developed between researcher and participants (Lincoln and Guba, 1994). The focus on multiple perspectives was appropriate for this study because multiple perspectives were expected from participants who represented variation in geographic location, program size, institutional affiliation, and gender, and because of the variety of personal and professional interests and experiences that led them to teach this topic. The constructivist paradigm expects multiple perspectives, rather than one perspective that is held as the ultimate, or only, reality.

One of the goals of this study was to identify themes inductively that emerged from the conversations with participants. Identification of these themes was not intended to create generalizations that could be applied across all contexts. Constructivist research is not intended to create one objective truth, but rather subjective, emic, composite views of how some people think (Rodwell, 1998). The viewpoints of all participants were reflected as a created reality through the human experience, so all findings are time-limited and context-bound. Rather than create generalizable results in a statistical sense, the constructivist researcher engages in inquiry that builds a rich depiction of multiple perspectives and generates insights that might have relevance to building theory and generating knowledge and insight. For example, in this study the intent was not to create a universal course syllabus of themes and assignments that could be applied to all social work programs across the United States, but rather to capture a collective snapshot of what was happening in multiple settings across America, and perhaps understand the meaning given to those choices in their contexts.

This information and lessons learned from educators provided insight into the structure and content of courses that introduce, explore, and/or prepare social workers for international work. It also provided examples and guidance for various ways international social work was addressed, so that educators can learn from others' experiences and make their own educational decisions. This study not only explored the conceptual approaches to this topic, such as a human rights or social justice framework, but also identified themes within those broad approaches (e.g. poverty, geo-politically and historically important occurrences, gender equality, and violence). Review of the participants' texts and other readings, syllabuses, assignments, discussion

questions, and classroom activities helped construct a rich picture of how instructors have asked students to explore their own experiences with concepts such as culture, positions of dominance, and colonialism, and to make meaning from those experiences.

Use of Naturalistic Inquiry

Naturalistic inquiry (Lincoln & Guba, 1985) is a methodological approach aligned with a constructivist paradigm. Lincoln and Guba's (1985) axioms of the naturalist paradigm provided a current for the collective tow of barges that carry related concepts reconstructed from the realities of participants. As Lincoln and Guba contended, realities are multiple, varied, constructed, and holistic. The participants and I mutually shaped each other and the writing of this dissertation through our interactions.

Rodwell (1998) called this last concept *reactivity*, explaining that in constructivist research, it is impossible to not be affected by the experience of being a participant or the researcher. Interaction cannot be avoided, or even minimized, as it is an essential component of creating the data. The process of constructivist research is dialectical, requiring the researcher to be flexible, responsive, and adept at exploiting the human-to-human interaction to the fullest possible given the limits of their self as instrument. Furthermore, as Lincoln and Guba (2005) discussed, social phenomena shared in stories and narrative in interviews and other research interactions lend a personal, emotional, embodied experience to research. They encouraged researchers to move to the margins, perhaps even giving more weight to the perspectives of those with less power, as suggested by Patton (2015). Like Schön, they recognized and encouraged the

messy work that does not fit neatly into disciplinary or professional containers. Lincoln and

Guba (2005) encouraged

> texts that seek to break the binary between science and literature, to portray the
>
> contradiction and truth of human experience, to break the rules in the service of showing,
>
> even partially, how real human beings cope with both the eternal verities of human
>
> existence and the daily irritations and tragedies of living that existence. (p. 211)

Accordingly, I sought to produce an interesting, holistic composition of how real human beings

were actively engaged with international content and issues in their classrooms. On a practical

level, use of a naturalistic inquiry within a constructivist paradigm to guide this research meant

that I would use participants' narratives to create an overarching story of what takes place in

their courses. It also meant that I would give attention to credibility, transferability,

dependability, confirmability, authenticity, and creativity, six criteria for trustworthiness that

compel me to do this to the best of my ability, ethically, and within the confines of the resources

I have available.

Phases of Inquiry

Timing and Phases of Inquiry

Qualitative research includes several phases of inquiry and these phases include research design

development and revision, data collection, analysis, and final reporting. This study had four

phases with some phases overlapping throughout the process (see Appendix A for phases of

inquiry and detailed timeline):

1. Design proposal and refinement: The initial design proposal was composed over several months from August 2017 to April 2018. I defended the proposal in late April 2018. Internal Review Board request for approval was submitted to KU HSCL in May 2018 and approved as STUDY00142476 that month. I refined the interview guide with the Methodologist in May 2018. A pilot interview was conducted in May 2018 and the interview guide was refined.

2. Data collection: I contacted approximately 40 potential participants upon approval by KU HSCL in September – December 2018. Interviews were completed with a total of 17 participants by the end of January 2019. An audit of data collection methods and security measures with the Methodologist took place in person in February 2019. I transcribed the interviews, beginning as soon as possible following the first interview, and finished transcription in summer 2019. The Committee Chair and Methodologist were consulted as needed.

3. Data analysis: Initial tentative coding and thematic analysis of the interviews took place concurrently with continued interviews. All data were analyzed using a finalized coding guide. A second audit with Methodologist took place in mid-June 2019. Methodologist performed a third audit near the final stages of analysis in Phase 3 on March 2, 2020.

4. Dissertation writing and defense process: A fourth audit took place on June 8, 2020. Completion of analysis resulted in findings and recommendations for social work education that are presented in the form of this doctoral dissertation. The dissertation defense will take place in July 2020. Participants will receive an Executive Summary of

major findings electronically mailed to them after defense of the dissertation as means

of maintaining communication and to thank them for their assistance. This contact will

also allow for me to express interest in serving on appropriate professional boards and

continue collegial relationships.

Human Subjects Considerations

This study met the criteria for minimal risk to participants in accordance with U.S.

Department of Health and Human Services criteria for minimal risk in human subjects research

("Attachment A: Minimal risk", n.d., retrieved from hhs.gov/ohrp). I only interviewed adults

who met the following criteria for minimal risk: they were able to give informed consent, were

not considered vulnerable nor would their participation cause them any legal jeopardy, and they

were not paid for their participation.

Initial contact with potential participants by electronic mail (Appendix B) included the

nature and goals of the project, relevant information about the project, and how I would follow

up to determine interest in being a participant. The interview guide script (Appendix F) reiterated

this information for the participants, addressing the nature and goals of the study and including

informed consent. Near the beginning of each interview, participants were told that I would read

a consent statement and all who heard the statement agreed to the interview as explained. One

(Timoteo) agreed to participation but refused the reading of the consent statement, indicating that

he was quite familiar with such processes and was willing to participate. One participant

(Lavern) asked that I send the consent statement ahead of time and gave oral consent when we

began the interview. Two of the participants (Beitris and Dewey) asked that I follow up by

sending the written text of the consent statement after they heard and agreed to it. The oral

consent request statement (Appendix D; also embedded in Appendix F) provided detailed

information on the research study (such as the interviews being audio recorded, voluntary

participation that could be stopped at any point in the study, and the steps the researcher took to

ensure security of the interview data).

To protect participants' identities, participant names and institutions were not associated

with the data collected from them during the study. Identifying information about the participants

or their institutions was removed from the transcripts and all research products. Their specific

courses are described only when necessary to understanding context with descriptors such as

"face-to-face, once per week, in the northwestern United States." Additionally, pseudonyms

assigned by the researcher were used instead of participants' names in transcripts, notes, and

throughout the data analysis and presentation of findings.

I followed the advice of Lahman, Rodriguez, Moses, Griffin, Mendoza, and Yacomb

(2015) regarding assignment of pseudonyms. These researchers explored the topic of the power

dynamics of pseudonyms and suggested that a brief statement be included in any study in which

names of participants are used, be they orthonyms (legal or given names) or pseudonyms, that

details the process by which the decisions were made. Feeling strongly that I wanted participants

to be humanized with names rather than identification numbers, I used an online random name

generator (https://www.behindthename.com/) that allowed me to set criteria such that names

could be pulled from 63 different racial/ethnicity sets, but could only generate five names at a

time. Thus, I ran the criteria twice each for masculine and feminine names and used the first

seven masculine names for participants who had masculine names and all ten for those with feminine names, assigning them in order. I did intentionally keep names gendered because I felt that misleading the reader by misgendering participants could detract from their narratives and reasons for experiences that guided them in their work.

I also realize that I did not ask about how each participant identified or what pronouns they used, nor did I ask about ethnic or racial identity though I could make some fairly accurate guesses based on information they shared in our interviews. If I erred, it was on the side of breadth and inclusion, which felt authentic given the global nature of this project. I hope by explaining this process that I set an example for other researchers to question the norms of common research practices and give rise to what Brear (2018) called "careful, critically reflective deliberations about pseudonym use" for "new possibilities for subtle transformation" (p. 738) in academia.

This data met the criteria for Level I protection through University of Kansas' Data Classification and Handling Procedures (available at http://policy.ku.edu/IT/data-classification-handling-procedures#7) in that it was confidential and needed to be stored with high availability while maintaining high integrity. All interview data was de-identified, and any hard copies were kept in a locked filing cabinet at the researcher's employment office until the COVID-19 pandemic required working from home. Files then were stored in a locked home safe. Electronic files still reside on the researcher's password-protected, personal laptop computer. The audio recordings were transcribed by and used only by the researcher for the purposes of this study. Personally identifying information was removed from transcripts and pseudonyms were used to

convey participants' ideas in any reports or research products. Backup copies of all files associated with this project were saved to a University of Kansas secure storage server for doctoral student research through a secure virtual private network (VPN) university-provided internet connection, since the researcher resides far from campus. Any necessary physical transportation of hard copies of files to and from my residence and workplace to the University of Kansas for meetings with committee members and periodic audits took place with data locked in a travel safe. The audio recordings will be destroyed one year after the dissertation defense.

Data Collection

Purposive sampling refers to the intentional selection of participants that will yield rich information in the form of relevant data (Patton, 2015), which is consistent with Lincoln and Guba's (1985) understanding of naturalistic inquiry. Participants were selected based on their hands-on experience with teaching courses that address issues of international social work in the last three years.

Selecting participants. Under the auspices of another institution with which I was affiliated (Clarke University), a preliminary study entitled *Exploration of International Social Work Education* provided a pool of potential participants that could then serve as a means for purposive sampling (Patton, 2015). Purposive sampling involves seeking participants who are highly likely to provide rich information relevant to the area under study. The preliminary study, conducted through my role at Clarke University and approved by their IRB, included contacting the 700-plus directors or contact designees of every Baccalaureate and Master level social work education program currently accredited by CSWE in the U.S. to determine whether that program

provides international social work courses and to identify the names of those who teach them. This directory of accredited programs is available through the CSWE website at https://www.cswe.org/Accreditation/Directory-of-Accredited-Programs.aspx.

To ensure that participants had relevant experience, criteria for participation stipulated that participants were either:

1. U.S.-based social work educators who have taught at least one course addressing issues of international social work and that course at least one time in an accredited BSW or MSW program in the last three years; or

2. U.S.-based instructors of courses that included issues of international social work who no longer teach the topic but continue to publish, research, or advocate on this topic.

I sought participants affiliated with educational programs across a wide geographic range because of regional differences in local influences. For instance, programs nearer coasts and borders may experience human migration differently from other areas of the country and this could influence what topics are addressed in the curricula.

Criterion one was a priority so that rapidly changing trends of our globalized context could be reflected. New EPAS Standards (CSWE, 2015) and NASW Standards and Indicators for Cultural Competence (NASW, 2015) were published in 2015 (three years prior to the planning and design of this study). These documents were instrumental in clarifying the global nature of social work and served as touchstones to define criterion one. My professional

experiences with two CSWE-accredited programs familiarized me with the nature of course assignments and serving on a departmental assessment committee gave me the opportunity to learn about the specifics of accreditation and how they manifest in the classroom. For various reasons, both personal and programmatic, instructors may have taught a course only once. Therefore, criterion one reflected this circumstance. Data collected in the preliminary study made it possible for the current study to identify potential participants who were likely to meet participation criterion one.

Criterion two allowed for the inclusion of the experiences of participants of retired status who had been instrumental in the creation of the curricula of the program and whose years of experience were important to include.

I sought to include geographic diversity to encompass any regional or localized needs that influenced the content of the course on international social work. These possible influences were addressed in question 4c of the interview guide (Appendix F). In addition to proximity to a national border, examples of a localized need being addressed in the course included an influx of refugees due to relocation programs, local industries such as those attracting immigrant workers, or communities that welcomed immigrants by providing ample services for their acculturation. I considered each time zone of the contiguous U.S. and sought at least two participants from each time zone with efforts made to distinguish between those loosely located in the northern area and those in the southern area of each time zone. Hawaii and Alaska were omitted from the potentiality through concerns about my ability to maintain participant confidentiality and anonymity; there are only five institutions with accredited social work programs in those states,

making it much harder to discuss the context of the institution while obscuring the identity of any

participants. Perspectives from women and men were sought in generally equal numbers. This

variation in geography and gender was in response to Patton's (2015) assertion that "a

constructionist would seek to capture diverse understandings and multiple realities about

people's definitions and experiences of the situation" (p. 122). I sought to capture these diverse

understandings that could be influenced by geography or gender. It became clear that I was not

going to be able to be so selective and would need to interview anyone who met my criteria for

teaching and worry less about geographic location or gender in order to complete enough

interviews to construct a snapshot of the current understanding of this work.

The names of instructors currently assigned to courses addressing international social

were obtained in the preliminary study, and their contact information was sought via the

programs' websites. This quest produced names of some potential participants, and often

identified that the program offered a course in international social work, but not produce as many

contacts as hoped for. The initial study was hindered by three main reasons: incorrect

information listed on the CSWE accredited programs page for primary program contact person, a

long-consent statement required by the institutional review board that confused those answering

the phone, and lack of knowledge of the programs for which the person was employed. Because

of the dearth of names provided, the backup plan that utilized snowball sampling was employed.

Snowball sampling refers to asking participants who else is knowledgeable on the topic

and seeking their participation (Patton, 2015). Many participants offered up names of colleagues

without prompting; these were noted and often the potential participant was contacted. I also

gleaned names from the literature on international social work and contacted people who serve on various CSWE global commissions or boards which yielded some potential participants. When relevant, the initial contact email (Appendix B) was reworded to include how I had obtained the name of the person I was contacting whether it was through snowball sampling or because of the potential participant's service to the profession which was documented publicly via CSWE or the literature. Anonymity of any participants who suggested potential participants was maintained. In one instance, my professional connection to an international non-governmental organization at the United Nations landed a personal introduction that resulted in a potential participant.

Potential participants were contacted in a manner similar to that of Russel's (1998) exploration of themes of spirituality in M.S.W. courses but updated for current technology. An electronic mail message (Appendix B) was sent to instructors who might meet the participation criteria, that explained the purpose of the study and informed them that I would be contacting them within a week via telephone for a brief conversation to determine their interest in and eligibility for the project. Most potential participants responded without further prompting to either indicate their willingness to participate or not. I followed up with a telephone call, using a script (Appendix C) to probe their interest in becoming a participant if they did not respond to the initial email. Once their eligibility, availability, and willingness to participate had been determined via this process, interviews were scheduled and completed.

Development of the interview guide. The tentative interview guide was refined by the following procedures: A pilot interview was conducted with a colleague who met the

participation criteria and had volunteered to participate in the study to assist in piloting the interview questions for the data collection. I analyzed the pilot interview using ATLAS.ti data management software while being overseen by my committee Methodologist. Refinement of the interview guide took place based on the pilot interview, the pilot participant's feedback, and in consultation with the Methodologist. Minor changes to the introduction of the consent statement were made. All interview-related scripts used with potential or current participants regarding the interview process were edited as needed, including the initial contact invitation letter (Appendix B), the phone contact script (Appendix C), and the pre-interview message containing the topics to consider before the interview (Appendix E) to address any changes reflected in the refinement of the interview guide. Refinement of the guide continued as interviews progressed and feedback from participants was incorporated into the guide and research process. No substantive changes or additions to the interview guide were made through the interviewing process. The counsel of the Methodologist was sought as to what defined a substantive change or addition.

The final interview guide for data collection is attached as Appendix F. It is comprised of open-ended yet intentionally focused questions that attempt answer the research question and subsidiary questions in addition to several that identified specific topics included in curriculum that were formulated from the literature review. The interview guide also contains questions about demographic and logistical information, and open-ended questions about the participant's process in designing their course; how participants came to be interested in international social work; how they used the course to introduce students to various concepts and issues included in the course; selected readings and media content; what facilitated their teaching of this topic, and

what had been a barrier; what suggestions they had for others teaching a similar course; and if they had any recommendations for our profession or my study.

Interview Procedures. After initial emails or phone contact that determined if participation criteria had been met, and an interview was scheduled, I sent a brief email (Appendix E) to participants about a week before the interview, outlining the topics from the interview guide so that participants would be ready to share their experiences of teaching international social work. Many responded by sending me a course syllabus (which I had not yet solicited) so I could familiarize myself with their course(s) and our conversation could be expedited.

Interviews took place exclusively over web-based technology using Zoom Meeting, which allowed for digital recording of the audio portion of the conversation via the Zoom Meeting tools. I conducted these interviews when possible using my personal computer in my university office where I would have fewer distractions than in other available settings. Occasionally an interview took place over winter break while travelling, and a quiet space free of distractions was sought for these interviews. A portable digital audio recorder was used to record the interviews as a secondary audio recording. In two of the 17 interviews (Beitris and Dewey), participants used only Zoom Meeting's audio technology for the interview, while the other 15 used the full capabilities of Zoom Meeting's video technology so that we could see each other as we spoke.

No follow up member checking interviews for clarification or additional information were conducted because no substantive changes had been made to the questions as interviews

progressed and I felt that I could interpret participants' thoughts sufficiently based on the initial interviews. Inspection of the transcripts indicated that all necessary interview questions had been answered by all participants and that there were no gaps in recording or unclear meanings that might need a follow up for clarification of intention or meaning. Time also was a factor; member checking interviews from participants were set aside due to time constraints and approved by the committee Methodologist and Chairperson. This decision was reinforced by Patton's (2015) assertion that even though triangulation thru member check with participants lends credibility, it can also lead to long delays and missed deadlines.

Procedure for data collection. Recognizing that my own enthusiasm for this topic could muddy the waters, I was intentional when setting interview appointments and mindfully prepared myself to conduct them with as much mental presence and neutral use of self as possible. The majority took place at my campus office so that the distractions of home were removed. As mentioned, some interviews took place over winter break while travelling, others were wedged into between teaching classes, and still others were back-to-back. I prepared through quiet meditation of approximately ten minutes before each interview and strived to treat each with the respect and attention deserved.

After informed consent was obtained, each participant was interviewed using the interview guide for approximately 60 to 120 minutes, with clarifications of meanings and in-depth probing taking place during the conversations. I conducted 17 interviews and in conjunction with my Chairperson, determined that no new information about courses and topics was emerging, thus saturation had been reached.

Transcription was completed solely by the researcher as interviews were conducted, with the hope of completing each within 48 hours of the interviews. Transcribing my own data lets me develop a close relationship with the words, meanings, and subtleties of the participants' stories; this also gave me more opportunities to become familiar with the data. The process is cumbersome but using Audacity audio software I could slow the recording of the interview to match my typing speed, repeat sections in loops, then compare the entire transcribed text against the audio recording.

As recorded in my methods log, part way through transcription I learned of a possible new method for transcribing that would still maintain the confidentiality of participants yet allow me to finish them more efficiently. I listened to the audio recordings of the interviews while simultaneously speaking what I was hearing out loud. Google Voice Typing captured my speaking and mostly accurately transcribed my spoken words. This saved ample time as I then only needed to format and check the accuracy of the program's ability to transcribe my words. All transcriptions were then saved as Microsoft Word documents, then as RTF files which were more compatible with Atlas.ti for data management.

Jottings, or very brief notes (Emerson, Fretz, & Shaw, 2011), were taken during and immediately after each interview. These included concepts to be returned to in the interview, facial expressions of the participants that give insight into their answers, and any unusual events or interruptions that occurred during the interview. As Patton (2015) suggested, notes taken during interviews assisted the researcher as the interview unfolded so that I could return to key phrases or quickly jot down follow up questions formulated during the interview itself. Jottings

also were useful during the transcription process to describe the context and setting in which the interview took place and provide guideposts for locating key moments of the interview in the recording such as an interruption that changed the tenor of the conversation or created a distraction.

Data Analysis

Phase III (data analysis) began soon after the first interview was transcribed. Preliminary coding began as soon as the first interview has been transcribed and loaded into ATLAS.ti, taking place concurrently with subsequent interviews as is customary with the constant comparative method. Lincoln and Guba (1985) indicated that this method of data analysis "stimulates thought that leads to both descriptive and explanatory categories" (p. 341). This method of analysis fit with naturalistic inquiry and the emphasis on multiple lenses that does not privilege any one perspective over others (Rodwell, 1998).

ATLAS.ti software was used for data management. ATLAS.ti was employed as it was readily available to me through a student license and I was already somewhat familiar with its use and functions. After interviews were transcribed as described into Microsoft Word and converted to RTF, I uploaded each document file into ATLAS.ti. Themes were created inductively as well as deductively from prior research that guided the overall inquiry and interview questions. Open coding included the use of in vivo code naming (in the words of the participants) in addition to my own efforts to label categories of data that gravitated into one theme (Padgett, 2008). In vivo code naming was helpful in that participants' words described themes that "hung together" conceptually. A priori themes that were deductively derived from

the interview questions were used tentatively and reconsidered as inductive themes emerged

from the data analysis. Patton (2015) noted that coding categories should be "judged by two

criteria: *internal homogeneity* and *external homogeneity*" (p. 465). The first refers to how data in

any given category hold together meaningfully. The later refers to each code category having

clear boundaries or delineations.

The iterative back and forth process of returning to each transcript to ensure that internal

and external homogeneity are satisfied by each coded datum helped realize salience of the codes.

It also assisted me in what Padgett (2008) called "interacting with the data in a non-coding way"

(p. 161) by forcing me to step back from my perceived urgency of which category to put data in,

to a bigger picture way of perceiving what categories or data were absent from the collective

insight being created. Periodic return to my research question and the subsidiary questions in

order to continually remind myself the overarching goal of my questions and their intended

objectives helped focus my work.

A final code book of themes with definitions and inclusion criteria was created when no

new codes emerged from the data. All transcripts were re-examined using this final code book,

checking that all substantive data fits within one of the categories delineated by a code. The final

code book provided documentation of all codes and data within them.

Trustworthiness

Saldaña (2011) explained *trustworthiness* as convincing the reader that "we got it right"

(p. 135) in that the research was done soundly, fully, and capably. Given that the research

process was conducted through the human instrument of one's self, trustworthiness indicates that

efforts to maintain integrity were used and that the research accurately and honestly depicted participants views. I followed a rigorous path in depicting the views of participants, including similarities and differences. Lincoln and Guba's (1985, 1986) foundational work in the scholarship of naturalistic research identified six categories of trustworthiness for research design: credibility, transferability, dependability, confirmability, authenticity, and creativity. These are defined and addressed in the following:

Credibility refers to the accuracy of the researcher portrayal of participants' views. Lincoln and Guba (1985) recommended three techniques for establishing and maintaining credibility through a naturalistic inquiry design. Prolonged engagement means that the researcher invested sufficient time into the understanding of the topic under inquiry. This was supported thus far in my teaching a course on social work and globalization at the University of Kansas, experiencing international social work as an American student first-hand in three nations on two continents and reflecting at length on these experiences. Regarding this study, in my contact with each participant I balanced my desire for prolonged engagement with participants with respect for their time by trying to keep initial data collection interviews to no more than about 90 minutes. In fact, several went longer than 90 minutes as participants were generous with their stories and time, and for this I am immensely grateful. I also made sure that our time was well-spent by preparing them for interviews with a summary of topics to be discussed. In a few instances, participants sent me their syllabuses ahead of interviews so I could familiarize myself with their course(s) and one participant sent me an article they co-authored that was relevant to this study. Many of my participants are prominent authors in the literature, and a handful were

personally or professionally known to me prior to the interviews. Prolonged observation helped me develop breadth of understanding of this topic.

A second method for establishing credibility, according to Lincoln and Guba (1985) is persistent observation. This refers to exploring the topic to a depth that indicates understanding of participants' worldviews. In the one interview completed with each participant, I worked to develop rapport with them and sought to listen deeply to their experiences that led them to get involved in teaching international social work. I interviewed 17 participants to record their views on broad themes and perspectives on international social work education, yet in many of the conversations more time was spent listening to their personal and professional experiences abroad, as immigrants, and as people who have been newcomers to an unfamiliar culture. I intentionally tried to secure participants who taught in various parts of the U.S. and representation from men and women as much as possible, but true persistent observation was not a realistic possibility for this project.

Lastly, triangulation is a means of establishing credibility that refers to combining methods, data sources, or theoretical approaches to capture the story being told though the data with more than one angle, such as in triangulation of radio signals (Patton, 2015). Individual member checking occurred during interviews as I clarified my understanding of participants answers through follow-up questions. Triangulation also occurred through examination of syllabuses, requested from study participants or sent of their own volition, to compare them to the data collected through interviews and flesh out the goals, assignment details, and flow of the courses. Additionally, interviews with 17 participants with diverse experiences of the profession

and divergent paths to teaching were conducted over several months, and their narratives provided multiple truths of how international social work is being taught.

Transferability is the application of insights from the findings to a wider audience, theory, policy, or setting (Lincoln & Guba, 1985). It is important to understand that this never meant that universally generalizable findings would be unearthed. Rodwell (1998) clarified that it is up to the user to determine the usefulness and relevance of the findings to their context appropriately. In order to facilitate this decision-making, the findings are being shared in as meaningful of ways as possible. To situate the findings in the most straightforward manner, I employed what is known as "thick description" (Lincoln & Guba, 1985) to thoroughly describe what concepts and themes were shared by participants. I did this by sharing enough relevant information to situate the participants thoughts in context while withholding specific details that would reveal their identities.

Lincoln and Guba (1985) describe thick description as a way of depicting a phenomenon in sufficient detail so that readers can determine if the conclusions are transferable to other contexts. In the following chapters, I present findings (chapter 4) and connect them to the literature to generate implications (chapter 5). I clarified implications for the profession of social work, its practice, research, policy, theory and education efforts by including interview questions that sought to uncover the insights and advice of participants for social work education and by linking all findings back to literature.

I will continue to share these findings widely so that all may learn from the gift of sharing by those who participated. Findings will be shared through continued presentations at national

and international conferences that address social work education and publication in scholarly journals relevant to social work education and the findings. I have already presented preliminary findings at CSWE's Annual Planning Meeting in Denver, Colorado in October 2019 which was another opportunity to receive feedback from scholars interested in this topic and for informal triangulation. I was slated to present more complete findings at both the International Congress on Qualitative Inquiry at University of Illinois in May 2020 and IASSW and ICSW's biennial conference on Social Work Education and Social Development in Rimini, Italy in summer 2020. Sadly, because of the pandemic crisis, both gatherings of scholars have been postponed. I will continue to seek venues where I can share what I have learned, and have since applied to join a CSWE global commission.

Dependability refers to careful planning and implementation for consistency of methods while planning for flexibility and being prepared for the unexpected. A project endeavor of this magnitude stretched me personally and professionally. Flexibility of the phases of inquiry was intentionally addressed and alterations to the proposal and/or phases of inquiry were logged in the methodological log along with explanations. Ongoing supervision by the Chairperson and Methodologist ensured consistency and rigor of procedures, including any necessary modifications of the original methodology. Four audits focused on dependability took place with the Methodologist to ensure that I was following my methods, making corrections as needed to my timeline, and that any methodological adjustments were recorded sufficiently. These audits additionally speak to dependability in that the Methodologist examined organization of records

and audit trail, formation of interview guides and coding guides, and clarity of accounting for adjustments in the study design.

Confirmability is the process by which all findings can be traced back through the inquiry to their original sources. Data and all phases of inquiry and any modifications were traceable through the audit trail (Appendix G). Four audits were conducted with the Methodologist, one during each of Phases 2, and 3, and two in Phase 4. The first included a review of record keeping for the raw data (audio recordings, transcripts, and informal notes), data as it has been transferred and transformed to maintain confidentiality and for analysis (as in transcripts), any organization of products of data analysis, synthesized data, and accumulated notes. The second addressed preliminary coding and ongoing security of data and re-checked organization of the audit trail. The third and fourth traced selected statements of findings back to the original data sources to confirm accuracy of representation, clarity of records' organization, and assured continued security of electronic and physical files.

Lincoln and Guba (1986) described authenticity as being fully aware of one's own personal and professional lens though which all stimuli flow, and being open to the perspectives of others understanding that their lenses have developed through a different set of experiences. This concept fit well with naturalistic inquiry as a method within a constructivist paradigm (Rodwell, 1998). This was addressed using a self-reflexive journal and mindfulness practices that I continue to employ on a regular basis. Meditation before and after interviews helped me maintain neutrality and awareness to detail while talking with participants, while also helping me

control anxiousness about "doing it right." This practice also helped me manage strong feelings that swelled while hearing about violence and injustices that many participants worked to quell.

A combination log of both reflective and method-focused decisions and notes was kept in which to record detailed observations and reflections about the interviews and rolling thoughts on the overall project process and analysis of data. These entries served as process memos, analytical entries as well as fleeting thoughts (so that they are not lost), and methodological steps that took place as the project progressed. Lincoln and Guba (1985) recommended reflexive journaling in three parts that serve different purposes. They are "(1) The daily schedule and logistics of the study; (2) a personal diary that provides the opportunity for catharsis, for reflection upon what is happening in terms of one's own values and interests, and for speculation about growing insights; and (3) a methodological log in which methodological decisions and accompanying rationales are recorded" (p.327). It is this combination of processes that manifests in my project log.

My project log often served as a canvas on which I privately reflected on the process of this project, my own awareness of the process on me as an educator, scholar, and social worker, and creative interpretations that I was not ready to share with peers and mentors. This journal-of-sorts served as a personal diary where I pondered my struggles and concerns about the study, reflected upon what was happening in terms of my own experiences and ideas, and recorded lingering thoughts that as I was trying to develop insight and meaningful connections in the data. It served to remind me to immerse myself fully in the creative formation of themes as they emerged from the data, and to enjoy the work even when it was tedious.

Creativity in the co-creation of new knowledge is the last criterion within the framework of trustworthiness that I will address (Rodwell, 1998). I used my whole, multi-dimensional self to be creative in this process to be consistent with the constructivist paradigm and my commitment to holistic inquiry. Just as my participants prepared themselves through making meaning of various experiences that influence their teaching and inclusion of certain topics in their courses, I was also in the process of reflexively processing my own experiences, context, and the iterative, gestalt of that growing awareness on myself. I needed creativity in understanding complex social problems and the use of metaphor to explain and understand muddied meanings in social work practice and other relevant disciplines and professions. Inclusion of works such as *Siddhartha* and *Life on the Mississippi* that have been impactful in my growth as a holistic individual were evidence of my interest in literary and/or pop-culture influences on myself and our society.

Chapter Four: Findings

"You can't cross a river without getting wet."

Zulu proverb as reported by Shope (2006, p. 164)

"Don't try to steer the river."

Deepak Chopra (n.d., p. 26)

I undertook this study to explore and understand the ways in which international social work was being addressed in courses which made students' familiarity with this topic a primary outcome. I hoped to answer this broad question using qualitative methods and a constructivist lens: How are United States-based social work educators approaching their courses focused on international social work?

Subsidiary questions:

1) What are bachelor's and master's level social work educators' concerns, philosophies, and perspectives that inform the design of their courses on international social work?

2) What overarching framework (e.g., human rights, social justice, CSWE educational policy and accreditation standards), if any, do they utilize to help guide topics?

3) What are the topics covered in their courses?

4) What are specific teaching methods and resources they utilize in their courses on international social work, such as assignments and activities?

5) What are the logistics of the course, for example, related to when and how they meet, and for how long?

6) What are the facilitators or barriers to carrying out their course objectives, for example, related to enrollment, institutional support, and access to resources?

7) What experiences informed or prepared the instructor to teach this course (e.g. personal interest or experiences, professional experience or interest, or other factors)?

Three channels or themes emerged within the current of implicit curriculum: the experiences of participants that were influential in their pathway to this work, the logistics of their courses that affected how they were able to offer their courses on international social work, and barriers to being able to carry out the courses how they wanted. Explicit curriculum thematically organized into four themes: pedagogical methods and resources, the topics introduced in the courses, overarching frameworks that provide a metaphorical structure for the course, and philosophies and perspectives that steer the participants as they design their courses.

To clarify to readers, I am presenting findings in the manner that feels logically most consecutive in terms of constructing an image of a course on international social work. This entails "backing in" to the research question through subsidiary questions that go from very general to more specific back to broad concepts. While I have depicted this relationship in the

following diagram, I feel that this is an incomplete model of the relationship that is more complex than this two-dimensional rendering can convey.

Figure 2. Two-dimensional model of subsidiary questions' relationship to each other

  A model that has been helpful to me to understanding the intricate relationships among these questions is the Klein bottle. The Klein bottle is an example of a "non-orientable surface" (Weisstein, n.d.) that exists in four dimensions. One familiar non-orientable surface is the Mobius strip. If one could take two Mobius strips and glue them together on the edges, a Klein bottle would be produced. This image is an artist's rendering of the Klein bottle (Polthier, 2003):

Figure 3. Klein bottle rendering to indicate fluidity relationship among subsidiary questions

Click here for animated version link

If I could overlay the subsidiary questions of my study onto a Klein bottle, I think I would more accurately convey the relationship of these facets of teaching international social work. They form a complicated, interconnected, fluid functionality that manifests as a once-in-a-lifetime experience every time a participant teaches their course that cannot be duplicated because the dynamics are fluid and constantly changing. Coincidentally, Klein developed the mathematical modeling for his impossible bottle while borrowing concepts from the study of fluid dynamics (O'Connor & Robertson, 2003), as I have done here without complicated equations.

The definitions of *explicit curriculum* and *implicit curriculum* from the Council on Social Work Education proved to be helpful as data analysis proceeded and themes surfaced that spoke of *how?* (more related to implicit) and the *what?* (more connected to the explicit). These

distinctions related to two deep thematic currents that developed through inductive theme analysis. Therefore, I use them to organize presentation of findings. As a reminder, "*explicit curriculum* constitutes the program's formal educational structure and includes the courses and field education used for each of its program options" (CSWE, 2015, p. 11). Certainly, no less important but perhaps less obvious to students is the *implicit curriculum*, "the learning environment in which the explicit curriculum is presented. It is composed of the following elements: the program's commitment to diversity; admissions policies and procedures; advisement, retention, and termination policies; student participation in governance; faculty; administrative structure; and resources" (CSWE, 2015, p. 14). These create the culture and content of the program in which the core values of service, social justice, the dignity and worth of the person, the importance of human relationships, integrity, and competence (NASW, 2017) are taught. What follows are these deep currents.

As findings are presented, I indicate which themes and subthemes relate to which of the original research subsidiary questions. However, findings are not restricted to the original subsidiary questions, since other important insights emerged that went beyond them. "Human experience—the way real people experience real events—is endlessly interesting because it is endlessly unique, and so, in a way, the study of human experience is always exploratory and is best done inductively " (Bernard, 2013, p. 12). Still, in this exploratory study I sought to answer some specific questions about *what* was occurring in these courses, which materialized in deductive and inductive ways. I present unique findings; I also move between presenting general trends in what participants related while also trying to highlight particularly interesting ideas that

were extraordinary. I kept Patton's words (2015) in the forefront of my mind: "Keep qualitative analysis qualitative" (p. 557). Patton urged the researcher to focus on the substance of the conversations and not attempt to quantify the responses. I caution the readers to be careful in giving more meaning to any findings that are presented as being more common among participants. I have attempted to balance the intent behind Patton's words with a need to protect the identities of participants in this relatively small niche of social work education and scholarship with quantifying data that add to the trustworthiness of the findings.

Implicit Curriculum

A program's implicit curriculum includes the administrative structures and policies that are used by faculty, staff, and administrators to carry out the mission and goals of the program as well as ensure that attention is given to the culture of the program. The culture of any program is comprised of controllable variations or decisions such as how competencies are measured and transparency regarding that assessment, what expertise faculty bring to the program, and the diversity of the students, staff, and faculty. Other contextual differences that may be less under the control of the program itself might include the larger community in which the program resides, legislative/governance or affiliate decisions that may affect funding or admissions, and the larger cultural climate that affects the campus and community. These elements all influence the implicit curriculum, and programs are expected to assess and give attention to those differences that are within their control (CSWE, 2015).

Of these characteristics, students most likely experience policies that affect systems with which they directly interface such as enrollment, the timetable or schedule of courses, policies

that affect grades and earning of course credits, and of course the attitudes and skills of their faculty. While perhaps a less noticeable influence on students than explicit curriculum (from a student perspective), the implicit curriculum acts as a support structure that holds the formal learning together. It could be seen as a series of barge containers that carry the explicit curriculum of courses and topics as well as the program mission, and goals to their destination.

This section discusses what I learned about emergent themes that I organized into implicit curriculum factors that affect participants' teaching of this topic area. The findings include brief summaries of the participants in the context of their work, descriptive data about the participants as a group, and highlights from experiences shared by participants that have been influential in their journeys to teaching international social work. I present descriptive data as a grouping to protect identities of participants as much as possible. The logistics of scheduling are often of interest to other instructors; I present the variety of course structures that are trends as well as those that stand out due to characteristic that were novel to me. Also related to implicit curriculum as defined by CSWE are ways in which participants' institutions are supportive or facilitative of their work through attitude, environment, and resources focused on global perspectives. Lastly, the implicit curriculum-related theme that addresses barriers that apply pressure to the overall system are presented, as these affect the context in which the participants are able to carry out their work and meet their educational goals for their courses.

Participant Experiences in International Context

I had the pleasure of interviewing 17 study participants each of whom I would be honored to call my colleague. The breadth of identities, formidable experiences, networks and

connections combining to do incredibly important and transformative social work was humbling at times. To repay the gift of them entrusting me with their stories, I hope to do justice to the many pathways that brought them to social work education and inspire others to join them. Subsidiary question seven was my direct effort to learn about the events that inspired and led to each participant's journey to teaching this topic, however briefly they shared it given the overall length of our conversations: What experiences informed or prepared the instructor to teach this course (e.g. personal interest or experiences, professional experience or interest, or other factors)?

My aim is to share their stories enough so that the reader can get a sense of their experiences without exposing their identities. I have taken great care to do so. I am introducing readers to each participant (using their database-generated pseudonym) so that readers might begin to understand the breadth and depth of knowledge and experience that has led participants to this work. A summary of relevant information about the course(s) each participant teaches or taught is laid out in Table 2 for ease of comparison.

Antonina

Having immigrated to the U.S. over 20 years ago, Antonina teaches a course on globalization and its effects. She regularly takes students on interdisciplinary study abroad trips to her homeland where they participate in service learning and community activities. Her scholarship includes using media to empower women and organizing financial empowerment projects for women on her home continent. She was introduced to teaching international social work topics by a mentor when she was working on her MSW, post-doctoral degree.

Tal

A mentor also introduced Tal to teaching international social work when she was earning her MSW. Even though she has never worked abroad as a professional social worker, she decided to get her MSW after she found herself serving international populations in the U.S. because of the crossover with her undergraduate degree. She has traveled extensively and serves the profession on several national, international, and NGO boards and commissions. Her experiences are shared with students through a course on international social work at a university that offers many international learning opportunities for students including practicums abroad.

Frona

Frona also serves the profession in a service capacity by working with a CSWE globally focused board. She was raised abroad with a parent who served in the military and has travelled extensively as an adult. Her professional work includes teaching a course on international social work and assisting students with practicums in international settings. She sees herself as a global citizen who very committed to social justice on an international scale.

Hana

Hana has significant experience working abroad and has been able to put her multilingual skills to use in many settings, even before she had a social work degree. She was involved in community organizing internationally and has also taught in programs outside of the U.S. At the time of our interview, Hana had nearly 10 international projects going across multiple continents.

Markus

Markus's initial experiences of the world outside of the U.S. came through growing up abroad with parents who were involved in international service. He earned his PhD abroad and has worked in social work and social development in multiple nations and with several large NGOs. He has developed numerous social work programs and continues to use his bilingual skills with students and clients alike.

Lavern

Lavern is an immigrant, having moved to the U.S. with his parents when he was a child. That experience continues to inform his work and he uses his bilingualism to serve both clients and students. He works closely with agencies that serve immigrants in his community and those relationships benefit his students, many of whom will eventually be working in an international capacity in the U.S. or abroad.

Claribel

Claribel's students learn from her years of experience as a government worker who liaised with embassies, taught internationally, and has helped governments institute policies that increase the well-being of vulnerable populations. Her macro work has improved living conditions in multiple nations and her experiences benefit her students back in the States.

Janen

Having had the opportunity to study abroad as student, Janen went back to school for her MSW after volunteering alongside social work students internationally. Her experiences of working and living in other nations help her assist students who are undertaking international

practicum placements and other opportunities to serve internationally while finishing their educational programs.

Margarita

A religious purpose is what called Margarita to international work. She had a fascination with other cultures and her family participated on the periphery of international work by supporting mission trips through their faith community. When she had the chance as an undergraduate to travel to a different part of the nation and experience more human diversity, her eyes were opened to multiple cultures and perspectives. She developed relationships on another continent, then lived in a culture other than her own on that continent to conduct her dissertation research.

Kerena

As an immigrant herself, Kerena has long been aware of the differences in culture and how to help people prepare for them. As a professional, she had the chance to study abroad and parlayed that learning trip into an ongoing institutional relationship that benefits students who travel with her to learn in a different institutional setting and culture.

Nedelko

The Peace Corps was influential in preparing Nedelko for his career in social work education. He served in the eastern hemisphere and then was instrumental in developing a study abroad program for his institution to yet a third continent. His course work includes exposing students to important relevant topics through his experiences having lived and worked in several international settings.

Timoteo

Timoteo shares his vast experience having worked with various nations' governments, institutions, and NGOs with his students who benefit from his understanding of mental health needs and healing from traumatic experiences in multiple cultural contexts.

Haris

After a post-graduate year studying in another country, Haris went back to school to earn his MSW, then PhD, then really focused on developing an international portfolio of projects including serving on several social work commissions and boards internationally. He has been able to take students abroad multiple times, teach courses dedicated to international topics and specific populations, and develop internationally focused outreach programs in his home community.

Beitris

Much of Beitris's interest in international topics came from her own family of immigrants. After moving to the United States, they travelled extensively to visit family who remained in her country of origin. Later, as she progressed in her education and understanding of social welfare, her mentors hooked her into an international comparative perspective that has influenced her teaching.

Séamus

Séamus was born and raised on a different continent and continues his scholarship there and in the U.S. His MSW students can learn from his vast research and experiences, and travel with him in study abroad programs to his homeland and elsewhere. He promotes globally

focused learning at his institution through a center dedicated to international work where he holds an administrative position, while he also maintains a funded research portfolio.

Dewey

Dewey identifies as an American-born member of his ethnic group, meaning that he is often assumed to be an immigrant although he was born and raised in the U.S. Much of his professional work has been serving this ethnic group although he does not speak any languages other than English. He has been co-teaching a course on international social work with a colleague in which students can choose one of two continents to explore with a professor after the classroom component or stay local and participate in service learning with an agency that serves international populations.

Tatiana

A remarkable storyteller, Tatiana immigrated to the U.S. as a teen after having personal experience of U.N. organizations while living in her homeland which was often disrupted by violence and war. She has travelled extensively, served abroad in the United States' military, and has a passion for helping students shift biases through education, develop cultural humility, and fight for human rights for girls and women everywhere.

Table 2

Participant, Program, and Institutional Characteristics

Characteristics	Study participants
Gender	10 females

	7 males
Institution type	10 public[a] 5 private
Time zone representation	Eastern: 3 south, 5 north Central: 3 south, 3 north Mountain: 1 south, 0 north Pacific: 2 south, 0 north
Faculty rank	Staff/Lecturer: 2 Assistant Professor: 3 Associate Professor: 4 Full Professor: 4 Clinical Professor: 2 Emerita/us Professor: 2
Years of teaching experience	4 to over 40; $\bar{x} = 18.64$
Degrees earned or in process	Bachelor of Social Work: 3 Bachelor (other discipline): 17 MSW: 17 Master (other discipline): 16 PhD in social work/welfare: 8 Doctorate (other discipline): 7

Program level of students in course(s)	MSW only: 10
	BSW only: 1
	BSW & MSW jointly: 6
Mode of class delivery	Face-to-face: 15
	Online: 1
	Hybrid: 1
Component of travel	Travel required: 3
	Travel optional: 2 (additional credit)
	No travel: 12

[a] Two institutions were represented by two participants each that met criteria and were interviewed

The Far-Reaching Power of Experience

Three participants identified having known early in life that they were especially aware of international ideas and experiences (Frona, Séamus, and Tatiana). The other participants identified that they had come to this work during or after their undergraduate degrees were earned, although Hana, Tal, and Margarita did identify having always had an interest in cultures other than their own and a desire to experience what was beyond their more immediate environments. Some studied anthropology and specific areas of the world and the populations, cultures, and languages from those areas; some had impactful experiences in a new culture through travel or immigration and learned that social work was a pathway to helping people through direct and indirect means. Many have more than one master's degree, and as required by

CSWE in order to teach in an accredited program, all of the participants have earned the MSW degree. It took working alongside other social workers for some participants to be drawn into the profession and pursue it academically and others were well on their way in their careers when they were lured in by opportunities to expand their work.

All but two participants have earned or are currently earning a doctoral degree, none of which are the DSW degree. An exploration of the titles of dissertations indicated that of the 13 dissertations that have been defended, 9 of them were explicitly about international social work or international populations, and 2 were about related topics. Beitris noted about her dissertation, "It was frowned upon to do your dissertation on an international topic or global topic. That could be your area of interest, but you had to demonstrate domestic expertise, and so I didn't do my dissertation on an international issue, but I then ... It could have been at the university I was at, but that was the concern." Regardless of the topics of dissertations, every participant showed a deep concern for this topic through their words, their dedication to the profession, their ongoing scholarship, and/or their ongoing commitment to teaching about the issues associated with a globalized world and the challenges of vulnerable people. Several serve or have served on committees with the professional organizations that speak on behalf of social workers internationally and guide the profession with policy and representation, many maintain rigorous research agendas internationally, and some maintain administrative or leadership positions focused on global projects within their institutions. The majority who have non-emeriti faculty positions travel with students to help them learn more about the world in a structured setting that earns course credit while opening eyes to the breadth of diversity.

It seems important to note at this point of this project, that I could go into great details about each participant's interesting professional and personal experiences that have shaped them and influence their teaching. What becomes apparent to me is that my subsidiary questions form somewhat of a cycle of experiential learning. Question 7 addresses the instructors' experiences and how those have informed or prepared them to teach their course on international social work. Question 1 speaks to the participants' concerns, philosophies, and perspectives that inform that design of the same course. In order to have an answer to question 1, participants must have done some of the reflection necessary to make sense of the experiences spoken of in question 7. I again refer to Figures 2 and 3 as a graphical reference that attempts to explain this iterative relationship.

Readers, please note, Figure 2 is an incomplete depiction of the multiple interaction and influences that interact to manifest in a swirling eddy of that which is the delivery of a course in international social work. At any given time, the context changes and instructors react to those changes. This is merely my effort to show that the holistic process of creating a course does not start with a blank slate, or a dry riverbed. It starts from lived experiences that humans reflect upon and try to make some meaning of in a recurrent cycle of change.

The Logistics of Course Offerings

Any social work program has to make decisions about what courses to offer, any specializations or certification that it wants to make available to students, how to integrate their curricula to meet multiple requirements such as pre- and co-requisites, include common skill sets for generalist practice as well as specialized practice concentrations, prepare students for

licensure, and other important factors that affect various stakeholders. Yet another concern that must be managed is the how, when, and where to offer courses that will meet the curricular needs of all involved. This set of logistical decisions varies given many considerations. I felt that the structure of the course across or within the term (semester, quarter, summer session, or other time-limited delineations) might be influential in how the instructor would then use the given timeframe to the best of their ability to carry out course objectives. Other instructors across the nation may also be interested in learning of other scheduling structures that might be viable in their own settings. This prompted subsidiary question 5 and 6: What are the logistics of the course, for example, related to when and how they meet, and for how long? What are the facilitators or barriers to carrying out their course objectives, for example, related to enrollment, institutional support, and access to resources?

Program Level Logistical Factors

I was interested in the specifics of course logistics, such as how often the students met with their instructor and for how long. Many of these decisions are determined by curriculum committees within the program or institution so that students can be offered a consistent, specific pathway to their degree and plan the other areas of their life around it. For instance, Haris talked about his elective course for MSW students having been offered for years as having a structure in which he met with the students face-to-face, once per week for two hours, over the 15-week semester. So that his program could meet the needs of students working full time, he transitioned this course to a weekend-intensive course in which students meet with him for full days on a Friday, Saturday, and Sunday, then gather back together about a month later for another all day

Saturday and Sunday session, totaling five full days over approximately one month. The all-day sessions take skill to keep student attention and balance didactic and interactive activities, but they also allow for the flexibility of meeting the time constraints associated with having guest speakers in other time zones join the class via online technologies. It is clearly much easier to have a guest speaker from several time zones away join the class from abroad when there is an eight-hour window rather than one in a two- or three-hour window and only on certain weekdays. Another benefit of Haris's weekend intensive courses in that they are also available to MSW students enrolled in the more traditional weekday pathway to completion and can help students with many obligations progress toward graduation with a bit more flexibility.

A few of the courses that participants talked about take place in shortened terms, such as what are sometimes called *minimesters*, as part or all of the Summer session, or fitted in between the end of spring semester before the summer term starts. These shortened course terms appear to be amenable to international courses with an element of travel, whether optional or required. One of Karena's courses that she mentioned uses this post-commencement session to include a short in-country field trip to a nearby state, while her international course is flexibly scheduled in the Summer. Because that course has only about five students selected from an applicant pool of around 15, which interestingly includes students from the larger academic division in addition to social work students, they scheduled their face-to-face class time in a way that meets the needs of instructor and students alike. The amount of time they can meet before the trip abroad is flexible, determined by their availability as well as their individual preparedness and cultural readiness for international travel. Kerena indicated that in addition to curriculum focused on

social policy and cultural competence, about a third of the preparatory sessions were devoted to helping students understand how to travel more easily, inexpensively, and comfortably.

Lavern's course has a focus on immigration and includes a travel portion in which students can follow one of the many geographic pathways that some immigrants take to the United States. As a course that is a combination of face-to-face students with other students attending class virtually, the logistics of this course are noteworthy. Students meet for three full Saturdays in early Spring either face-to-face or via online technology, and then over spring break travel abroad together to meet with professionals and volunteers from agencies along that migration route. Students are debriefed while travelling to use down time together efficiently, and then continue their classroom learning for two more Saturdays following the trip. Again, students can join the course face-to-face or virtually as needed and extend the debriefing of what they witnessed and experienced as well as give presentations.

Dewey shared yet another interesting course structure. He and another faculty member co-taught a face-to-face course that focused on global social work engagement; students could then enroll in a separate travel section that was eligible for financial aid and go to one of two destinations where the instructors each had expertise. Students who did not travel were able to get experience and course credit through service learning in a local agency that worked on international concerns and/or with immigrant populations.

Hana also offers a trip abroad over spring break for her students. They must enroll in one additional credit, but this allows them to access financial aid to cover expenses associated with the trip. One other participant had a mandatory component of travelling abroad associated with

their courses. Janen's bookending courses were specifically for MSW students who were about to leave for an elective, international practica or who were just returning from their international practica. The logistics of these 1-credit courses met the needs of busy students and the instructor, meeting face-to-face for two hours seven times per semester before travel or three hours five times per semester after returning. Students also had mandatory course-linked check-ins with their instructor while they were abroad as well as requirements to stay in contact with each other through a blog.

Other than these participants' courses in which travel was optional or expected or which were structured as more of an intensive time-limited format, the other 12 participants focused on courses that were generally classroom-based, either face-to-face, online, or a hybrid format, and met once per week, occasionally twice per week (1 participant), and were spread out across the weeks of the term. Most of these courses met for 2 to 3 hours, once a week, and were face-to-face in a physical classroom. A few were offered online or in person, but the annual schedule varied as to how often they were offered and in what format, and one was only offered online, with synchronous class periods as well as asynchronous activities to be completed.

All the participants' courses on international social work that were the focus of our conversations were electives, sometimes called *selectives* within their respective programs. The only instances in which any of these courses were required was when students had chosen to pursue a specialization or certification that required them. Even in these instances where the course checked a box for these specialized tracks, there were options such that they did not necessarily have to take this specific course spoken of. Four participants (Tal, Janen, Margarita,

and Nedelko) reported having a track or certification in which students could enroll and earn this distinction, yet only Tal and Margarita's programs required their specialized courses for that certification or track. Janen and Nedelko indicated that theirs were one of several options that would fulfill a certain set of requirements. Two others (Timoteo and Beitris) reported that students could claim that they were in a distinctive pathway that was preparing them for international work in a way that other students had not pursued but that it was not an official certification as such.

Institutional Support

As has been mentioned, a few programs represented by the participants offer certificates in this topic area that students can earn to show a higher level of competence. All but one participant shared that their students were able to go on study abroad learning and earn credit towards their social work degree. Antonina's institution itself had short- and long-term study abroad opportunities in other majors, as well as international service learning and mission trips, but none were specifically related to social work. These non-credit trips were not eligible for financial aid since the established programs would not help them earn course credit, but they would give them exposure to other parts of the world. The other 16 participants had a mixture of study abroad opportunities, international practicums and internships for credit, student exchanges with other institutions abroad, online courses shared with institutions in other nations, and many had in-country trips to the United Nations in New York City for Social Work Day and other events or to sites of significance such as the Heifer International Ranch in Arkansas where

students could simulate life in a village and navigate the challenges of living in poverty and struggling to have basic needs met (see heifer.org).

Although I did not specifically ask about this, many participants spoke of "centers" or other smaller institutions within their settings that supported them in developing global relationships and projects. Some were multidisciplinary or solely social work-focused depending on the resources of the larger institution and its focus. Margarita's program was developing a track that focused on global community development. Support was so strong to imbue global awareness and an attitude of global citizenry into this program that all but one member of her MSW faculty had significant international experience. Her program had just formalized an exchange program for their students with an international university and she indicated that her school's global office was "really supportive, too, and helps with a lot of the logistics." Her institution also has an international studies program.

Frona's institution had international relations programs and many of her globally focused courses were cross-listed such that she had more than social work students in her classroom. Claribel's institution developed a study abroad trip to Ireland and Great Britain to take advantage of the Joint Conference on International Social Work Education and Social Development that was held in Dublin in 2018. Janen's work was so central to international programs that she had a joint appointment with an office at her institution focused on global activity. She spoke of her institution being committed to this work so that it is not one person having to carry the weight of this topic like "it's someone's pet project or it's kind of their jam so they're out there doing it." Instead, her institution had "resourced it in such a way that shows the commitment."

Just over half of the colleges and universities represented by the participants (9 participants representing 8 institutions) were located near (within 100 miles) coasts and international borders of the United States where migrants were more likely to pass through and perhaps settle. Two participants specifically referred to their institutions as "Hispanic-serving" institutions. Many of their students crossed borders to attend class, most students were bilingual, course sections were offered in English or Spanish and students could enroll in what best met their needs. Institutions earn this designation by having at least 25% of their student body identify as "Hispanic" (Higher Education Opportunity Act, 2008).

Barriers Affecting the Courses

I felt it was important to build rapport as well as develop understanding about the many choices made by instructors to give my participants that chance to talk about what barriers existed that kept them from meeting their goals or objectives. Many quickly replied that time and money were always obstacles to bringing their dreams to fruition, and a few of those remarked more specifically that departmental and/or institutional financial resources were tight, that their private institution tuition was high and with social work not being an incredibly lucrative career, that their program's tuition was already discounted from the rate of other programs within their institution. Asking for more financial assistance is not savvy politics in that instance. A few participants went into greater depth about some of the barriers within their institutions and went so far as to critique the academy in general about its culture and priorities. These comments are especially salient as higher education struggles with lower enrollments (Conley, 2019) and rising tuition (Mitchell, Leachman, & Saenz, 2019).

Pressure within and on the Institution Itself. In May of 2018 while the Mississippi

Rivers waters were high from recent rain and snow melt, 15 barges broke free from their tug

upriver of Lock and Dam #11. As the waters continued to push against the loose barges, officials

worried about the pressure the full barges were putting on the dam and sought solutions to keep

them from taking on water and sinking at the base of the dam itself. Of greater concern to some:

if a barge managed to get through the lock gates which were open because of the high water, it

could freely float downstream into one of the three bridges that cross the river for rail and auto

access between Iowa, Illinois, and Wisconsin. Barges indeed took on water and became firmly

lodged underwater against the dam with the full force of a swelling river holding them tight. This

accident required a shutdown of river traffic until barges were removed and repeated closure of

the dam for repairs caused by the stress and barges being pushed unescorted through the locks. I

tell this story because it was a fascinating feat of engineering to remove the heavily weighted

barges from the river, but also because it helps me understand forces within academic institutions

that have to be maneuvered and moved carefully lest they apply damaging pressure to the

structures designed to help.

The amount of stress on administrators of higher education programs must be

phenomenal. Nearly weekly the Chronicle of Higher Education tells of the sad news of yet

another institution closing and scrambling to teach out their students or how many institutions

are not meeting their enrollment goals (Carlson, 2020; Leckrone, 2020). We can also glance at

the CSWE Accreditation webpage and see that more and more social work programs are seeking

accreditation, diluting the pool of applicants for those that are established. This stress can be

compounded by faculty demanding that their working load of teaching, scholarship, and service be balanced in a way that allows them to do each of those with some integrity and not in a manic rush of growing the curriculum vita artificially or without artful curation. Yet many participants in this study identified institutional barriers that apply pressure from upstream. I offer a reminder that a global pandemic was not even on the horizon as these interviews were conducted; the novel coronavirus appearing in late 2019 placed even more pressure on institutions, faculty and staff, students and families, and communities to continue educating while maintaining safety protocols.

One of these barriers refers to the logistical concerns already discussed. While several of the courses represented by participants are three credit courses that meet for approximately three hours every week, a few do not allow for as much time as the instructors would like. Janen lamented, "I don't have a full three credits to kind of dive in to what is international social work," and Frona rhetorically asked, "… it feels particularly true in international social work that one of the biggest challenges is *not* having enough information, it's which information to put forward? How to prioritize it?" Her statement was not in the context of not having enough time with students, but it does speak to having more information than can possibly be covered that is important for students to know.

A related concern that will be addressed more in Chapter Five as a recommendation is associated with how curriculum is mapped in various programs. This means that the course offerings are integrated intentionally together and are structured to include certain topics, theories, interventions, and underpinnings that inform that profession and prepare our students.

The pressure to include everything is immense, and is completely unreasonable given that our administrators also feel a pressure to keep course credits as low as possible so that programs can attract the shrinking pool of students being wooed by an increasing number of programs. Margarita was candid when she talked about her own program being young and struggling to grow an alumni base that could then help support others through scholarships. She had wanted to offer a new course on working with refugees and found herself really having to advocate to add yet another new course. As a young program, there was worry over managing resources effectively and being cautious. The growing number of students in their clinical track was also a concern as her concentration courses for the globally focused track were not flourishing as rapidly.

Dewey spoke of the need for infusion of global content across the curriculum and an attitudinal shift from "it's only in that one course" to recognize, "we're a global citizen wherever we are." He admitted that he had not assessed formally how integrated this topic area was in his program's curriculum but noted that recognizing that many social work models in use in the U.S. were brought from England, including the Hull House model and child welfare. "That's international social work right there."

When it came to what barriers she felt were a challenge in her institution, Tal identified insufficient preparation of faculty as a barrier. She explained,

> I think as faculty we're educated in the same as my students who come into the course and aren't really prepared. The same is true for faculty. … all these are areas that they don't know about. So they feel ill prepared. … what we really need to do is put

international content, weave it in a meaningful way into our teaching of practice, policy, ethics, human behavior. It needs to be there where it reaches everybody in a way that interweaves its relevance, but faculty are ill prepared to do that.

She continued

… there's a big barrier just in terms of faculty competence, I guess. Knowledge, competence, and interest. People who have said 'I can take my child welfare course and I can make it both local and global.' A number of faculty have done those things. But most have not.

The silo-ing of content was a concern because students cannot make relevant connections between populations, topics, and concerns that apply widely across populations and boundaries. Tal's frustration with this shined through when she stated

I used to get invited [by] the person who taught the course on history and values of the profession … to come a do a session, the international session. One session. … I said 'Well if you're gonna ask me to do the last session, the answer's "no".' So, she goes, 'Oh, but I was going to ask you for the last class.' I said, 'I know. I know you were.'

In addition to Frona's claim that without having institutional support, this work "becomes very hard," influences outside of one's department added to the challenge. One such pressure that was experienced differently across institutions with differing missions was the promotion and tenure process and institutional expectations in this regard. Claribel lamented structural problems with the dissemination of research that focuses on international concerns that address

an issue that is nation- or population- specific, especially when about non-Western people's problems. She stated

> It's much more difficult to get those published in English language journals than a study taking place in the U.S. It has to have broad appeal. And there are these sexy topics like human trafficking that people are interested in. But like arranged marriage, it's not interesting for many social workers in the U.S. So if an editor is looking at a manuscript, they're looking also at like 'is this something that is readable? Are we going to get citations from this? It is going to raise the impact factor of the journal?'

She continued about a topic that she researched that in turn affected national policy in the non-Western country where the study took place, noting that she had two papers published on her work. She submitted one of them to "five or six different journals before it was accepted" and it finally found purchase in a British journal that was not specifically about social work.

For many instructors in general, publications are essential to earning tenure and merit promotions, thus affecting one's ability to thrive financially as well as feel professionally "safe" in researching more fringe problems. Claribel explained that at her institution, which required at least two publications per year to advance towards tenure and promotion, articles published in journals without impact factors did nothing to help her meet that requirement: only journals with impact factors count. Many of the journals that are likely to publish her international work such as *International Journal of Community and Social Development* and *The Journal of Human Rights and Social Work* do not have impact factors. She noted that *International Social Work* has

an impact factor "barely. But they have one." She pondered, "Where does that leave you as a scholar where you can't get a raise if you're not publishing in impact factor journals?"

Barriers from Higher Education in General. Claribel's concern was not only with her institution's policies on publishing, but with the industry and the academy itself:

> I know that this conversation is about education and I'm talking about research and journal articles, but so that's all sort of tied together, right? Because you really need to be bringing your expertise into the classroom and you also need materials for your students to be reading. And so it is connected together. And I know scholars who have gone away from doing international work because it's more difficult to get the funding and more difficult to get your studies published.

On a related note, Janen lifted up her frustration with the kinds of work that does make it through peer-review and is published. It is usually about the successes, not failures. She mentioned an organization known for helping abroad with various infrastructure projects in developing areas of the world which talked about how much failure is experienced but that instead of "sweeping under a rug the failures that would happen" they should be openly talked about. She continued, "like 'Here's what we did that didn't work, and here's what we can learn from it so that we're not just coming in and repeating the same mistake.'"

While this project has not been focused on publishing and the way our work is disseminated, it seeped into the conversation because of the connections made by the people using the literature and texts. The publishing process itself could use some decolonization, as suggested by Claribel. She noted that as a profession, "we need to do a lot more work on it …

I'm just going to talk about social work education." She spoke about her work on two continents in the eastern hemisphere where American and British textbooks were being used, even in places that have long histories of social work education. They were "using textbooks that are framed from a colonist, Western lens and approached and understandings of mental illness and understandings of like things are based from this individualist perspective or lens, rather than a collectivist [lens]." She went on,

> And so it's all wrong, but then as a western social worker I was kind of sitting back saying, because they were all complaining about it. And I was thinking, well write the damn textbooks. Like don't rely on western literature and western textbooks because there's a lot of complaints around it. Write textbooks that are relevant to people in Africa from a pan African perspective and not a Western perspective because it's going to look very different. The values and assumptions are different. The way we handle mental illness is different. The dimensions of wellness might be different. I mean if you're looking at something their collectivist plans rather than an individualist plans, like and you're looking at the dimensions of wellness, they're going to look different for people.

When I asked why the textbooks were not being written by the people who would ultimately use them in their own context, she replied.

> I don't know because I'm not one of them. I mean, I'm an American social worker who worked abroad, so I can't answer the question why people aren't writing textbooks for their own country's context and then complaining about not having the material. But if I

were ... I mean maybe it's structural. I mean maybe they can't get a book contract. I don't know.

The systemic barrier of what gets published and by whom reaches beyond American shores and affects our profession worldwide. This challenge is also related to funding and the kinds of grants that get awarded. Claribel attested,

It's also harder to get grant funding if you're doing internationally focused work. So like NIH, for the most part, probably isn't interested in funding studies that are ... I mean unless it's specifically related to like a niche area of theirs like HIV or something. So if I'm doing HIV and AIDS work in Africa, okay maybe I could get an NIH funded grant. But if I'm looking at street children in [omitted to preserve participants identity], the NIH is not going to fund that study. … So I think that that's another barrier for those of us who are focused on global social work, who actively have a research agenda where we're doing studies, and collecting primary data sets.

The final area of barriers that keep the participants from accomplishing their course goals is related to the social work profession itself. Tal, who in her long career as a social worker and as a social work educator has seen Educational Policy and Accreditation Standards (EPAS) change many times, felt that CSWE could be clearer, perhaps even prescriptive, in EPAS.

… part of it even now with some of this content mentioned in the competencies from EPAS, it's not clear. It doesn't really give faculty much guidance. You can put a reading or… It's not, from what I understand, from people who were paying attention, you know, it's not being very vigorously assessed at accreditation time. So, you don't have to do

much to say you've met that. I don't know if your experience has been different with accreditations, but my sense is there's very little.

She related this lack of specific emphasis to the professional licensing process as well. She shared an anecdote about her realization of this connection:

Something actually came up from another kind of barrier, the kind of testing that's done. I don't know why it never occurred to me, but when I was in [nation in Asia] last [month omitted] they were doing a seminar on international content. And they said 'well, one of our problems has been in our required exam to license social workers. There's nothing on international mileage.' And I think, 'Gosh, why haven't I ever asked that question in the U.S.?' So, when I came back, I contacted Dawn Apgar who writes a lot of the questions. She writes the study guides for how to pass the licensing exams. And I said, 'You know, by any stretch are there any questions on the exam that could be considered international?' And she said that they actually had just added a few, but they were pretty minimal, but they had added some on like immigration and I think there was something else on global policy she said they'd added, but that's probably another barrier that there's a disconnect between what you teach or what you think is necessary to teach and then this 'how do you get certified to be a social worker?'

As Claribel so eloquently and succinctly said, these barriers are all interconnected and affect what and how instructors are teaching. She stated, "you really need to be bringing your expertise into the classroom and you also need materials for your students to be reading." Claribel's concern regarding the material that we assign to students segues the reader into the

upcoming section on explicit curriculum, but first, a recap of findings that coalesced into the current of implicit curriculum.

Implicit curriculum is comprised of several elements that create the context of how students experience their social work education programs. Of importance to this study, the areas of faculty (human gestalts of their own experiences, educations, and motivations), the logistics of courses (when, where, how long, and how often, to name a few of the variable associated with course schedules) and supports from participants' institutions to facilitate educational goals, and pressures placed on the educational institution that create barriers to the participants' ability to teach how they want all combine to create the environment in which students learn and participants work. These construct the setting in which the explicit curriculum is carried out, and are equally as important as the *what?* of the topics, assignments, and activities that students directly recognize as part of their learning.

Explicit Curriculum

Like the swirling waters of a mingling eddy, the content of a course is in mutual, inextricable influence with the instructors and the contexts and experiences of their personal and professional lives, the students and the many forces acting upon them, and current events from the local to international. These variables interact to create a context that can never be recreated. Still, instructors bring their holistic selves to their work and make decisions in conjunction with colleagues and with their knowledge of the unpredictability and variability of so many factors out of their control. They may meticulously plan every class session and assignment and attempt to replicate this structure and materials from one semester to the next. But like Siddhartha's

struggle to wrap his understanding around the equifinality of the river continuously undergoing change, this study is a moment in time of a composite image of international social work education in the United States. It changes every time a new student enrolls, or a new instructor takes on this topic area. It shifts slightly with every publication on the topic, with every international political incident, and with every new exertion of power over the vulnerable and marginalized. It is with the understanding that the constructivist paradigm is used here to create a mosaic picture of the waters of the river of social work education that I create meaning of these convoluted, swampy lowlands, as suggested by Schön (1983). We have perused the *How?* of implicit curriculum through findings on *who?*, *when?*, and *where?* of the participants' courses on international social work and now it is time to dig into the murky *what?* We will even venture into trying to understand a bit of the *why?* as expressed by these participants.

The *What?* of this study came out of subsidiary questions one through four. To review them:

1)   What are bachelor's and master's level social work educators' concerns, philosophies, and perspectives that inform the design of their courses on international social work?

2)   What overarching framework (e.g., human rights, social justice, CSWE educational policy and accreditation standards), if any, do they utilize to help guide topics?

3)   What are the topics covered in their courses?

4)   What are specific teaching methods and resources they utilize in their courses on international social work, such as assignments and activities?

Through interview questions designed to directly and indirectly address these questions, I constructed composites of what pedagogical skills participants were using, what assignments, resources, and activities they found useful, and what concepts they felt were essential for their students to move toward competency. What also emerged was some of why they were passionate about this area of social work and what they most hoped for their students to learn from their courses. Their answers created an image of their philosophies toward their work that permeate much of what they do in the classroom. I present these aspects of explicit curriculum that developed inductively from the data and deductively from the study design.

Cultivating Learning. Many efforts have been made to provide a dynamic platform for conversations to happen and resources to be shared so that we may all learn from each other's triumphs and failures in the classroom. Think of the countless presentations at conferences that focus on teaching, the numerous volumes and articles in journals and texts devoted to helping us more effectively reach an increasingly diverse group of students: the platforms online such as list-servs, newsletters, and even CSWE's new online space for sharing and connecting Spark (see https://spark.cswe.org/home). Even with all of this publishing technology it is still difficult to share the many ways creative instructors use classroom time, structure activities and assignments, utilize community resources and their networks, and develop interesting ways to help students reflect and make meaning of what we want them to learn. Institutions and their faculties focus their endeavors towards one overarching goal: help students develop the "knowledge, values, skills, and cognitive and affective processes that include the social worker's critical thinking, affective reactions, and exercise of judgment in regard to unique practice

situations" (CSWE, 2015, p. 4) that demonstrate the holistic competence sought by accredited social work education programs. Exactly *what* knowledge, values, skills, and processes of affect and cognition are up to the programs' administrators. Similarly, the *in what ways?* of pedagogical method and course structure is determined by the programs and their instructors as long as they show that they can meet the accreditation standards that indicate they are indeed teaching topics and through means that enable the programs to graduate competent students.

Subsidiary question four was the basis for a series of interview guide questions that sought to uncover how participants used various resources available to them to teach the course under inquiry. These questions amounted to the highly interconnected themes of Pedagogical Style (including lecture style, management of time together or online), Resources used for teaching (such as community, technology, and scholarly), and Structured Learning Opportunities, an encompassing way of addressing assignments and activities that were employed by participants to help meet their course objectives. To remind readers, subsidiary question four is: What are specific teaching methods and resources they utilize in their courses on international social work, such as assignments and activities?

Self-described Pedagogical Style. To understand more and share with others how participants use classroom time (in person or online) to help student gain competency and meet course objectives, I asked a straightforward, conversational question about how they structure their class time and how people would describe their lecture style. Frona quickly quipped, "Hopefully not as too terribly long-winded." This concern about engaging students and presenting relevant issues was mentioned by many of the participants (12). Additionally, these

participants spoke about managing the time they had with students by using a variety of activities to break up the class, including small- and large- group discussions, no matter what the length of the class period.

Lectures. The participants represented various lecture styles, as could be expected from a diverse and individualized group of instructors. Beitris indicated:

Yeah, I would call it interactive. One of the things I learned while I was developing online courses was that you should really never spend more than 10 minutes or so doing the same thing. If you're lecturing, stop the lecture, have students do a reflection or group work. Stop that. Maybe you can lecture again. I really try to keep it moving that way.

Margarita spoke about having an informal style of lecture. When asked about her class time management, she reported:

I usually have a lecture of some sort, but I pretty much update those every semester, every week, so that if there's even anything relevant in the news that has to do with that lecture, I'll usually play a clip from NPR or something like that to make them understand that these are relevant issues that we're talking about. … I'm also very informal in the way that I lecture. I'm fine with students asking questions if something didn't make sense. I want them to ask me while we're talking about that rather than wait 'till the end. I'll have them react to things in the moment, like, "What do y'all think about that?" I like to engage my students and not just talk down to them. … I really like more of an engaged lecture style.

Dewey referred to his style in the classroom as "relational interactive," noting that smaller numbers in his course allowed him to treat his course as a seminar, with more shared running of the time together. Lavern also talked about his style for his international course being one "more like an integrated field seminar" with a lot of processing in class after some lecture. He noted that his students "are familiar with it. I purposefully do that analogy, so they know what to expect."

Haris talked about his role in the classroom:

I'm the facilitator, the director, and early on in the course do present some didactic work as well. We have to start from a base, a common base. I do a lot of asking questions to bring out particular points I'm trying to make, and then get the students responding to that, and get interaction in that way. While that's partially didactic, it's also based upon participation. I would say that's a piece of it. Some of it is didactic, because there's certain content they have to get out, but the didactic piece is not just me standing up there and talking, although I use PowerPoints, but asking questions to get response, and the move on from there, so I get the students involved.

Several participants talked about the pressure to use Powerpoint for lectures. Tal remarked:

Increasingly of course we have to use PowerPoint because everybody uses PowerPoint. That certainly wasn't true when I started teaching. Computers were not in the classroom; we didn't use computers at all. Heavenly…. But I think the problem with lecture is, I prepare a lecture and I expect that it will take 45 minutes. And it doesn't. It takes an hour

and ten minutes, because there's always side trips. So you start to show ... You put up a slide and you think it's a simple point but it's not a simple point. Because then you can say, "for example ..." So I think that the 45 minutes that I'd set aside in the class for the introductory material is never ... We're behind before we've gotten through with one…. I think it's the side trip that make the lecture interesting.

Antonina replied when asked about her lectures:

I think it's not any different from any class I teach. I use lectures and so mostly from the textbook. The textbooks are not very friendly, so they don't come with the publisher's PowerPoint, so you really have to be creative on the best way to put the PowerPoints, and put some of the important elements in the textbook.

Timoteo shared a funny anecdote with regard to the formality of PowerPoint:

I once saw a cartoon that I adhere to pretty well. It was a cartoon in the New Yorker, and it had the devil interviewing a new candidate to hell and the devil said, 'I'm sure you're associated with all the new modern forms of torture including PowerPoint.' I am old school, and so I don't do a lot of PowerPoint presentations. I do mostly didactic, almost Socratic, let's get a classroom discussion going. Some lecture on some material that almost always trying to get student discussion going about the material. That doesn't mean that I don't have formal presentations. If I had done a PowerPoint presentation for a conference and it's still relevant, I'll use that to structure step. But I've been teaching now for 30 years, and I feel very much like an advanced jazz artist, which means that I have the ability to do a lot of different riffs at any given time. So that if something happens in

my class I am capable of going with that moment, a teachable moment, and can draw that out if I have the experience and I think I have the confidence to do that.

He commented that student evaluations of his work included comments such as "Thank you for not being so PowerPoint centric." He also noted that instructors may feel that because they put something in a PowerPoint that they then have to cover is in class, which "can stifle the discussion."

Speaking about his classroom style, Séamus reflected:

I used to do lots of PowerPoints, but I've cut down on those. We have lots of collaborative learning, whereby students have activities, they learn from each other. We have discussions where I just, like, speak from my work. I try to infuse a lot of my research into my teaching, and so my research informs my teaching, and my teaching informs my research …. I also try to have some visuals, because this generation really wants to use some visuals.

He continued, "I'll define it as collaborative, critical, and diversified, and if we have to finish early, I will finish early. I don't have to spend three hours. So I'm very organic, the way I teach."

Tal shared a few thoughts on lecture that warrant lifting up. She spoke about meeting students differing needs:

I'm much more open to what works for them. Of course, another thing is people don't learn the same way. So you have students who would prefer a lot of lecture. You have students who don't like any lecture, would want discussion groups. But the "want all lecture types" find discussion useless. So I try to a bit of everything.

Similarly, Margarita said:

> I've actually, some of my feedback from my … class was, "We actually wish you would lecture a little bit more." I was like, "What! Okay." …. That was only one or two students, but I was still kind of surprised. That class also has a unit on the ethical code, which usually students are so bored by that, those kind of lectures. I was really surprised when they were like, "We wish you would lecture a little bit more." Okay. I mean, I have some lectures posted for that class that they have to watch ahead of time, sometimes, particularly for the ethics unit because I think it's so boring to just stand up there and lecture about ethics.

Summarizing this tension about how much to lecture and with what level of formality or didacticism, Markus pointed out:

> to give them some of the tools, you give them lecture. I don't want to abandon that form because the amount of information that I have compared to the amount of information they have, there is a gulf there. So I have to fill in as much as I can so that the rest of the class, they have the tools, the conceptual tools.

Balancing Act. Balancing classroom time, individual student's wishes, and making efforts to engage students with the course material are likely challenges in any discipline or profession. In addition to an already challenging setting, at times instructors must balance appropriate boundaries personally and professionally with the emotional needs of students who are encountering difficult topics. While spoken of in practical detail by only a handful of participants (5), this area of professional nuance cannot be ignored. The counterbalance of

pushing students to explore their own experiences while also not looking away from the injustices and violence of the world that they are preparing to address when they become professionals takes skill.

Frona somewhat jokingly reflected on some changes she has made to address this concern, "When I first started, the students would joke that it was the sad and depressing video class, and we were all just, like, depressed. It was terrible. Like, here's another dying child. It was awful. I have progressed, so I mix it up." In a related current, Margarita took note, "My students in that class, They're like, 'Every week it gets so heavy,' and I'm like, 'That's reality.' It is kind of true."

Lavern, when talking about running his course in the style of an integrative seminar, also spoke about how to set the tone for allowing student to openly express what they are experiencing and seeing in personal ways:

A lot of it is personal. We do a lot of processing. That's something that's also in place. I would set the parameters from the very beginning, and I explain the circumstance. … So I tell them, this is an academic course where we're going to be talking about theory. We're going to talk about the articles. We going to talk about liberty. But a lot of it is also going to be based on how are you absorbing and internalizing this information. And I share what some students have experienced in the past, and telling them this is an emotional roller coaster, for them to be available. And I do a lot of self-disclosure, just to set the tone essentially. My other colleague as well… shares her immigrant experience

herself. So we kind of do some of that to set the tone, and allow students to basically to feel vulnerable. And we kind of set those expectations.

Somewhat of an exception in terms of the objectives of the course she teaches, Janen articulated:

I think I'm probably an outlier for some of the people that you're talking to. Mine is much more around broad preparation for doing something international. It's not topically based, I'm not, you know, like we're touching on things like globalization or those types of things. But I'm not, they're not reading a bunch of articles and writing a bunch of papers in kind of a typical way. It's a more kind of ... it's a preparation-based course before they go in helping them think about what are some of the issues they might encounter, how would they handle those? The one when they come back is really helping them unpack their experiences…. I think it's really common in international education students come back and say, "Oh my gosh, it was so amazing, it was life changing, it was like a ..." you know, all of this with no articulation of what that actually means in terms of for employment. We're really trying to help our students, first to just provide a space for them to unpack some really challenging experiences, right? A lot of them were witnessing extreme hardship or things, cultural or practices that may not be in line with their kind of values. Helping them, providing a space for them to unpack those experiences, talk about some of those challenging concepts, and then to help them articulate, and we do that through ... we use generative listening and generative interviewing, so it's a very much participatory ... I'm not standing up and lecturing a lot of

the time. We're doing activities as a class. They're sharing experiences and we're helping them to pull out the tasks learned, the tasks accomplished, the skills and lessons learned. Then you know, what that, the overall meaning of that for them as a social worker and their professional identity…. It's experience-based preparation and experience-based unpacking.

Timoteo made a particularly important distinction to consider with regard to providing balance for different students and their varied needs. His example referred to helping students discuss a short video exploring structural problems associated with AIDS in Africa. Before jumping into the discussion questions, he would give "them 5 or some minutes to just write down the answers to reflect ... and I always try to give them, sometimes it's almost uncomfortable, but I try to give them enough time to process. Because I don't want to just end the video and then have them go into it." Critical to classroom balance is recognizing that "not all students come from cultures that value an active participation. I don't have any points, or I don't give any awards for participating in class, because I think sometimes people actively participate and just listen."

Resources for Teaching and Learning. Participants shared literally dozens of specific resources and tools that they utilize to help students learn. In this section I share some of the particularly noteworthy categories and examples that were brought up in conversation. Appendix H contains a listing of all resources named by participants that others might find useful in their courses. This brief narrative provides context from participants for some of those resources.

Publications. Multiple reference to publications from different agencies within the United Nations were referred to such as the UN Declaration on Human Rights, Unifem reports, and UN High Commissioner for Refugees documents. Several editorial-type articles and numerous volumes of texts were bought up in conversation. Many books that are not considered traditional textbooks are being incorporated into courses. Speaking about this decision in their course's context, one person (Hana) said:

> You know there's a lot of good writing and I have found in my undergraduates particularly, they're still thrilled when I have them read books. And I think they're not going to be, and it turns out at least our undergraduates have been exposed to so few actual books, not text books, so I've moved away from … I've moved. I've been using more things from the media and actual books.

By *actual books*, Hana referred to Nobel Peace Prize awardee Leymah Gbowee's book with Carol Mithers *Mighty Be Our Powers: How Sisterhood, Prayer and Sex Changed a Nation at War: A Memoir* and *Mountains Beyond Mountains* by Tracy Kidder.

Dipping into areas such as economics, a discipline that many social workers are expected to understand when they counsel clients on personal finance and poverty, are two participants' choices such as Charles Wheelan's stripped down explanation of economics for the layperson *Naked Economics: Undressing the Dismal Science* (Kerena) and John Isbister's scrutiny of international politics and efforts to address global poverty in *Promises Not Kept: Poverty and The Betrayal of Third World Development* (Tal). Also exploring the concern of global poverty and highly recommended by one participant (Séamus) was Paul Collier's *The Bottom Billion:*

Why the Poorest Countries are Failing and What Can Be Done About It. Perhaps even further from a social work student's traditional reading list is the highly touted by one participant (Timoteo) *Immigration Law and Procedure in a Nutshell* by David Weissbrodt, Laura Danielson, and Howard Myers.

Exposing students to an even different current, the personal narratives of voices that are often silenced is represented in the books of marginalized people that were brought to light by these participants. The harrowing stories of migrants are told in *Enrique's Journey* by Sonia Nazario (Lavern) and how policy continues to oppress African Americans in *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander (Kerena), *Behind the Beautiful Forevers: Life, Death, and Hope in a Mumbai Undercity* by Katherine Boo (Tal), and Wangari Maathai's autobiography *Unbowed* (Tal) were also mentioned as powerful books that resonated with students.

Film. Several participants talked about the use of video clips from a variety of sources such as TED Talks, documentaries, mainstream films, and television, naming some of their favorites. The context for showing media in the classroom varied among participants. As Tal explained about the use of a 90-minute video in her all-day sessions:

> I mean if a class is two and a half hours, I'm reluctant ... I have a really great video we've shown... It's called Black Gold. It's about coffee in Ethiopia. But it's a long ... It might be 90 minutes. Well, I would never use that in a once a week class. But it's worth using it in an all-day session because it's so rich and we weave discussions out of it and we can link

it to the readings.…You can devote a whole morning to this video and drawing so many lessons out of it. But I wouldn't do that in a weekly session.

Speaking later about the same film, she followed up:

I think they love videos that take them places they've never been and maybe can't imagine, so I think that's very useful. It has to be used with some moderation because otherwise as a professor you feel guilty even if the students would love it. I've actually had students say if I'd shown them a video that takes place ... Well, in Ethiopia. They say I've never really even been able to imagine what it would feel like to be there. But through a really good video, you almost can. So they really appreciate that, and I think international courses need to kind of take students where they've never been.

Another participant (Antonina) noted that documentaries can be long; one must weigh if they are worth the time spent watching them in their entirety. She indicated that by using the documentary *Train to Nowhere; Inside an Immigrant Death Investigation* (Kakert, 2011), She is trying to help students "examine what made those people come to the U.S. with those underground trains," noting that it might take up "almost the whole class time, so we'll watch and have a discussion." The connection to legislation in their state and unaccompanied minors in her own community make it worth the time. Timoteo reported using "short documentaries" because "I think that has a different role. It can get the content I want learned in a different way. I try to use no more than 20 minutes."

Similarly, Margarita used the provocative film King Leopold's Ghost (Scott, 2011) to explore "the long-term implications of colonialism" and described it as "a great piece for talking

about advocacy and speaking truth." Additionally, Margarita showed *Very Young Girls* (Schisgall & Alvarez, 2007), the documentary on human trafficking and the New York recovery organization Girls Educational and Mentoring Services (GEMS) that serves survivors. She said it is "hard to watch, but also very good" and ties effectively to policy practice.

Other Media. Some participants shared some innovative ways in which they are using social and other media to help students make important connections to concepts. Online games such as the Jeopardy Labs provide a way to connect factual information to relevant issue without the tedium of a lecture. Frona said, "We do games. Like, there are a lot of facts out there, like when we talk about HIV and AIDS, for example, or tuberculosis, malaria, some of the big ones, we do a Jeopardy game, so we mix it up that way." She spoke of students enjoying this format:

> The games are a good way to present what might otherwise be kind of some dry facts and put them in context. It's not like just game, game, game, game, game. Right? After this little section, then you stop and talk. This little section you stop and talk. So it mixes it up. I know that they like the engaged piece of it.

Hana specifically talked about her use of social media platforms FaceBook and Twitter:

> I make them use Twitter to learn about international social work issues and to develop a professional social media profile because they're graduating seniors and okay why don't you start putting yourself on social media as a professional person. And I do quite a lot on Twitter and Facebook and so they follow me, and they get involved in whatever issue they're interested in. So like the first week they write about Twitter and who they're following week and why.

She also had students connect with a classroom in another nation and used WhatsApp for groups of students to communicate about similar interests. She stated. "I'm trying to encourage a kind of peer-to-peer or expert-to-expert model rather than 'oh we're just going there to help poor starving children'" referring to the optional trip some students will take to that nation.

YouTube vloggers (video bloggers) were popular among a couple of participants (Dewey and Kerena), and travel videos in general were mentioned by a few (Tal, Dewey, and Kerena). Blogs and podcasts as well as public news media outlets and their less official reporting, more blog-like, story-telling journalistic offerings were mentioned (Haris, Janen, Hana, and Margarita). The use of online video technology has been instrumental in making connections abroad and bringing the globe into classrooms (Tal, Antonina, Lavern, and Nedelko).

Guest Speakers. Participants eagerly spoke of connecting their classrooms to guest speakers, many of whom were in other countries. Many participants referred to specific agencies that they call upon to have guest speakers talk about the needs of the populations they serve and/or the specific problems they address. Dewey and Timoteo spoke of former students who have gone on to work in international agencies or with a global clientele speaking to current students, and how much students enjoy hearing from people with "boots on the ground" as explained by Nedelko. In our conversation, Antonina said:

> The other thing I have done is to have guest speakers, so I'm always trying to look here at the university, "What are people who have traveled abroad?" And part of that, there is a way I use people who are from the US is trying to make the students understand it's not

just something that other people do out there. It's inviting people who they may know who have done international work.

Haris took advantage of the resources of a visiting professor, who could talk first-hand about their experiences of being in a different context.

Creativity was demonstrated when Frona invited a nationally ranked debater from a local high school to speak. That year's topic was global warming and climate change and this young person explained to the class from a scientific viewpoint the concerns of this international issue. She also arranged for a visit from a donor to the school who worked in international finance to speak with her class about the World Bank. "World Bank has kind of a bad rap with social work types and it was interesting to hear from an investors side and from a financial guru's side about all the good that the World Bank has done. So that was a very rich and entertaining conversation." In general, participants were not hesitant to use their networks, reaching beyond local agencies and their Field Instructors to officials and leaders with government agencies and NGOs.

Related to utilizing the networks and community resources that we can employ to make our students' learning environments more robust; participants also turned to well-established programs and organizations to help students make connections to concepts. Organizations that readily share and promote work toward justice that were mentioned by participants include Amnesty International (Timoteo) and its Write for Rights campaign (Hana), Equal Justice Initiative, Transparency International (Margarita), and Human Rights Watch (Claribel and Timoteo).

Structured Learning Opportunities. I learned of the phrase *structured learning opportunities* from a syllabus at University of Kansas several years ago. At the time I thought it odd that the author had not just written *assignments*. I realize now that the author had so much more in mind than my simply writing a paper to jump though some academic hoops. I now realize that what I was being asked to do was engage in a process, and I was to articulate how I had accomplished this by turning in a product for assessment to show that I had moved (even if just a tiny bit) closer to competency as a social worker. Through subsidiary question four and related interview questions, I sought to gather some information about such opportunities that were intentionally structured to move students toward competency on various topics relevant to this study. Some of the associated themes came from deductive reasoning based on these questions.

However, stories that were shared through what Tal would call "side trips" in these conversations provided a richer understanding of the activities, thought experiments, assignments, simulations, and many means by which participants structured learning opportunities. Inductive coding combined with the aforementioned deductive coding schema construct these findings about both product and process, presented through thick description.

Class Activities. Class activities refers to intentional activities that often took place as part of the course delivery, be it online or in person. This included discussion prompts and questions for use after a video or over a certain set of readings as well as a variety of other means by which students engaged with material in hopes that they learn something from this opportunity. Seldom was there a graded outcome (product) to be turned in and assessed. Perhaps

the instructor awarded extra credit or some participation points towards the final grade for being present for the activity. Regardless, the process was more important than any tangible product.

Kerena spoke of a simulation she used in her course in which students were assigned a nationality, researched some characteristics of their new national identity, and engaged with classmates in a Monopoly-like game of situations and diplomacy in which they must protect the interests of their nation. As she stated:

> Every country is going to have a very different perspective depending on the poverty, where they are in the world, if they are more bellicose or less, and everything else. So that also puts the students in a different place because they are asked to be put in the head of somebody from another country.

She was still fine-tuning the format and commented:

> The first year I did this, I forbid the use of computers, because I thought that I wanted the students to be in the moment, but I realized that they actually need the computers because they can very quickly search information on what's the climate like, and there's so much information that they cannot possibly hold in their heads…. getting them to use a computer to really get real time information right there, maybe there's a policy that's going on, or a cultural attitude, and then they argue the point, that's actually a vibrant and lively game.

Class discussion is quite common these days on college campuses, yet Nedelko put a twist on it which served the dual purpose of helping him know if he was lecturing meaningfully. He had small groups quickly reflect on and organize a mini-lecture that augmented what he had

already covered. The group then shared with the rest of the class to reiterate (hopefully) what he had already communicated and provide added depth to the topic. Students got a slightly different and hopefully paraphrased understanding of the same topic, reinforcing the concepts to students in different voices. He also then had the chance to determine he can quickly if his lecture held students' attention or interest, and he could correct any misunderstandings of the issue.

Lavern had his students debate a policy with international implications. Groups of students picked their own policies, analyzed them, then split into two subgroups to express the pro or con side of the issue. Students engaged in the same steps as if they were analyzing a policy and writing the analysis, but they had the added step of having to think quickly on their feet, use their "team" as collaborators, and be prepared to argue for or against the policy regardless of their personal opinions or values.

Two participants asked students to blog (Claribel and Janen). Even though there was a product that may or may not be graded for content or participation, the process of blogging required thinking through an issue and articulating it in a slightly different way than a research report or presentation. Claribel did not grade them, per se, but uses what she called "more peer accountability. So where they're required to comment on each other's blogs." Janen's students are required to check in and converse with each other through a blog that is open only to the members of the class who are all scattered across the globe for a portion of the course period. In a similar manner, online discussion boards were used by a few participants (Hana, Tal, and Tatiana).

World geography, history, and politics are areas that participants engage in through different means. Hana mixes them together, as they are inextricably connected:

I make them do map quizzes, I make them do geography quizzes online and to share with the group their inevitable just total lack of knowledge about world geography. And what that means about privilege in the United States. I asked if they can tell me, you know, how many world presidents can they tell me? and they generally can't go very far at all. And I tell them if you ask any adult in the world they'll know who the president of the United States is, so what does that mean, and how is our ignorance a privilege?

It apparently resonates because some of them "draw funky maps" for their final presentation in her class. It is "a very self-reflective piece on what they've internalized, what they've learned" and in which they are required to be "creative."

Kerena spoke of using a map in one of her course meetings, "I gave them a migration map, where all the people came from, and then of course I drove them crazy because I would talk about genetics and haplo groups and where people come from." She also brings "an empty map of the world, and have them write countries. And I ask them to label Africa, but that's not a country, but those are learning opportunities. But understand that a lot of them have absolutely no idea about other countries."

The Peters Map is one last geography-based activity that deserves mentioning. Timoteo described his use of it in his course:

Are you familiar with the Peters map? It's used by UNDP. It's the best map to spatially arrange the globe in a two-dimensional surface. It completely blows people's minds

because Africa is huge, and Europe is tiny. That's really the way on a two-dimensional surface it ought to be. So we compare the Peters map with the standard map, and talk about what the implications are of that. Just to really blow...just to really twist them up a bit more, then I showed them that most maps look at the world from a north south perspective. So I flip it, and show the southern map, looking at the globe from a southern, that's the top axis. So they like that. The point is that, even what we use for geography really marks us in terms of our structure and relationships. So that's why I like the Peters map.

Assignments. Products that students create to increase their knowledge run the gamut from advocating on social media to standard research papers. Several participants talked about multi-stage projects that included researching, writing, and presenting, and were accomplished in pairs, small groups, and as individuals. One common multi-step assignment involved picking a nation and an issue that negatively affects that nation, analyzing the problem, determining what organizations exist already to address that problem, planning an intervention or creating an NGO to address the problem, and comparing that across various other nations, or various combinations of these steps (15 participants). Sometimes a United Nations entity would be added to the mix to address the issue (Antonina), and perhaps even an analysis of how news media is covering the concern (Antonina and Frona).

Arts-focused projects or interventions, case studies, book reviews, documentary photography for social change, writing funding proposals, producing policy briefs, and interviews of social workers or people affected by globalization were also mentioned, but by no

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more than 3 participants each. Memorable and active assignments are part of Hana's style. She animatedly spoke of Amnesty International's Write for Rights campaign:

> Every year they pick 12 or 14 human rights defenders from around the world who are imprisoned, and they encourage people around the world to write letters to free these people. And it works. They're from all over the world. No, it is every place it is every place has people who are unfairly imprisoned. And so many of these people will be somebody who is coming up against government corruption or someone who, who you know wrote a Facebook post, and that kind of it's a really excellent way to talk about rights to free speech, and rights to assembly and government control, levels of corruption, you know. It's really an excellent intro to everything. You have everybody bring all the letters to class and you take photographs and you send them off to Amnesty and it's fun. I'm sort of committed to having my students do something of value as part of their class. I've personally done some art activist projects and got my students involved in hundreds of things over the years so this is kind of an easy one so I want them to feel like in this class they did something.

Both Antonina and Frona described fundraising projects that involved working with people on other continents who were connected via personal relationships or familiar organizations. Antonina's student collaborated with and raised funds for a group of women who wanted to learn a skill so they could market a product and achieve some economic empowerment. Short videos were sent back and forth in addition to emails to plan the project, raise the funds, hire the trainer who would teach the skill, and procure the necessary materials.

Frona's administration helped create a student-led project for social entrepreneurship on their campus. It was labor-intensive for both her and students, but it engaged farmers, alumni, and the campus to raise funds that were used to bring an international partner to campus to learn more about their program.

Field Trips. Students benefit from carrying a project to completion and reaching their goal, but they also like going places outside of the classroom. Multiple participants (9) mentioned short trips of a day or a couple of days to relevant sites. Five of them had taken students to Social Work Day at the United Nations, which for some involved complicated logistics of multiple forms of travel and overnight stays in New York City. Other venues that participants took advantage of were multi-day trips to sites run by Heifer International (Kerena), a local feminist art collective that addresses the needs of immigrants from a feminist, anti-oppressive perspective (Lavern), nationally recognized museums (Kerena and Margarita), and local agencies (Markus) to meet the advocates and staff who are working "for the rights of [vulnerable population] who are systematically excluded by virtue of their [identity]. They're vulnerable to exploitation."

By no means is this a complete listing of the activities and specific assignments that participants mentioned. To explain details of each one would become unwieldy. I merely am trying to do justice to the unique (to me) as well as the more common. Each participant had their own individualized style and way of being with students, presenting information, creating activities and assignments, and structuring learning to include product *and* process. This section presented a composite of participants' methods and resources to get the *in what ways?* of the

endeavor of teaching international social work in the U.S. The next section will entail the *what?* of this undertaking, presenting many of the topics and issues that participants teach in their courses.

Topics. My instinct tells me that one thing instructors really want to know is what other instructors teach in similar courses; perhaps I am just projecting and it is my own feelings of inadequacy that drive me to know if I am teaching the "right things." Whether it is a course on community intervention or clinical methods, I think we are naturally curious and want to learn more about what topics and approaches other people use. Injecting new activities and topics into a course is also exciting for instructors as well as students. As I planned this project, one of the main things I was curious about was what topics, issues, and concerns were being covered or presented in these courses. The breadth of subject matter is wide.

Over 40 topical codes emerged from deductive and inductive analysis of the data. Again, I only quantify to give an idea of how broad the topics in these courses were. A list of the discrete topical themes covered is provided in Appendix I. Some topics were expected and I explicitly asked about them because the literature was rife with them; others came out of the conversations and surprised me because I had not encountered them in the literature of broad topics for international social work education. Further, I again want to clarify that this does not mean that the unanticipated topic of corruption, for example, is not in the literature, but only that I did not encounter it as I scoured publications for topics that appeared in international social work education literature at that time. Interesting patterns and unexpected answers are highlighted herein.

To (Less) Boldly Go. Teaching abstract concepts such as affect and values is not easy; measuring how well one has taught them and how well students can articulate them may be even more esoteric to the outside observer. Still, CSWE provides programs with resources to do this meaningfully, and NASW has clearly defined the values of the social work profession in the U.S. through the Code of Ethics (NASW, 2017). One area that CSWE (2015) and NASW (2015) are particularly focused on centers around human diversity and how to engage effectively with people and contexts that we perceive to be different from our ourselves and our own familiar environments. Humility and understanding of diverse experiences are expected insomuch that in order to show competency in this topic social workers must be able to "present themselves as learners and engage clients and constituencies as experts of their own experience" (CSWE, 2015, p. 7). In addition, they must "apply self-awareness and self-regulation to manage the influence of personal biases and values" (CSWE, 2015, p. 7) when working with people and communities that are perceived as unfamiliar. Sometimes eager students charge forth to provide assistance without first developing an understanding of how to learn appropriate ways to engage respectfully, as a learner, and with skills to self-reflect.

Many participants identified concerns about the privilege and enthusiasm of students and their desire to charge forth into unfamiliar waters and help others who they perceive as being in need. This section's subheading intentionally references Star Trek and creator Gene Roddenberry's famous split infinitive about the voyage of the Starship Enterprise and its crew's mission: (to) venture into "Space: the final frontier. … . to explore strange new worlds. To seek out new life and new civilizations. To boldly go where no man has gone before!" (Roddenberry,

1969). This pop-culture allusion is not entirely out of place in this dissertation; two participants referenced the Star Trek television series as a guide by which to steer their work. Frona, when talking about her hope that students will be cautiously aware of themselves and the need for cultural humility indicated about one of her course objectives

> … colonialization, academic tourism, just being an ugly American, not ... you know, the cautions ... the importance of self-reflection and cultural humility, the importance of understanding unintended consequences, that whenever ... It's a bit presumptuous for me to go over there and think I can help, right? Because that's their place, that's not my place. So, we talk a lot about that. We talk about globalization, and just ... We look at the codes of ethics. We talk about Star Trek … Because in Star Trek one of the things that they acknowledge is just by being there and observing you are already changing the environment. And so, we talk about those unintended consequences, and try to increase awareness about how just your presence, just curiosity, is, in fact, an intervention, is, in fact, does have an impact in the setting.

Kerena also confessed while talking about the role of social workers:

We have to think globally because goods and capital can cross borders very easily, and ideas and rights also cross borders, I don't think there is a reason today, to have a country that says, "We hate gays, and we're not going to allow them and it's going to be illegal." It's like "No, we live in the 21st century. We have to be really thinking more like... Okay I'm a Trekkie, I'm going to confess…. Star Trek... and really think about 'Where is the human race, how do we make it a better world for everybody, and how do we work

together to maximize the benefit so that everybody can have everything they need?' And everybody can contribute to the degree that they can.

The *going boldly* is a major concern of most of the participants in this study, and guides them in how they relate to students, choose topics for their courses, structure class time, and create assignments. To go *less* boldly, with humility, understanding of one's identity or perceived identity and culture, and skills to reflect on one's experiences are of utmost importance in international work whether it take place abroad or within the borders of the United States.

A repeated concern about privilege is associated with how little American students know about global systems, international politics, and economic structures and realities. Thirteen participants introduced concepts of economics in their courses. Participants referred to being a "global citizen" and global literacy multiple times, and this translated to skills and knowledge as well as affect and attitude. Margarita referred to the McIntosh (1989) essay on white privilege as one way to connect to students who could benefit from greater awareness of their privileged positions. Markus commented about human-made distinctions and metaphorical borders that define certain privileges, "we look at borders being also metaphorical, the borders between the haves and have nots, between those who are privileged and who are not, as a way of understanding the way in which power and privilege are distributed and walls are set up between those who have access and privilege and those who don't." Noting the depth and difficulties associated with this type of transformational learning and growing self-awareness, Markus related, "this course has been an emotional roller coaster. It really forces them to do a lot of self-reflection about their own culture, and about their privilege."

Related to aspects of culture and citizenship are also personal identity, as Janen indicated. "Identity is a big thing that comes up, so things that are part of your salient identity here shift when you're overseas, and that's another thing that we talk about is identity and positionality. Issues of power and privilege as students go abroad." She went on in what is an especially astute understanding of the topic of identity:

> We talk about cross cultural awareness and communications. We talk about values, assumptions, positionalities, and privilege. We talk about their positionalities and parts of their identity that are really salient to them here and how that may change abroad. Not all students, but a lot of students have had some international experience before. Often they're drawing on that experience of what it was like to be ... we've had some pretty powerful reflections on students that are African American going to Africa and how it is perceived that they will blend in and that it will be easy, but how that experience is still othering in different ways.

Topics in courses often intermingled with any overarching frameworks or objectives that guided the content of the course, thus the Klein bottle comparison of trying to separate holistic, indistinguishable concepts that swirl together, with or without formulaic intention. Interconnected in ways that are difficult to tease apart are the topics that benefit greatly from a person's capacity to practice reflexivity, such as privilege and culture. Sixteen participants spoke of culture as a topic that was included in their course; the one that did not address it backgrounded it as a stand-alone topic with another course devoted to it (Markus). Culture, by the nature of what it is, is extremely difficult to isolate from conversations about gender roles,

the profession's role in international settings, colonization and decolonization, and oppression and racism, among many social constructs and ills.

Women's Issues. The specific concerns of women and the atrocities that women experience because of their sex or gender were a common topic area, again being addressed by nearly every participant (16). This often converged with violence in general, domestic violence, and atrocities of war. Frona was candid when she spoke about women's issues and her students' perspectives:

> I mean poverty, disparities in pay, the girls and the education, voting. I mean, they (students) have no idea. They think that the world that we live in right now is the world that everybody lives in. They think that women can own property and women can drive and women can vote and women can ... They just don't know. There's just so much.

Nedelko expressed similar dismay about the plight of women internationally,

> Terrorism comes up a good bit. That's one of the things that the students talk about wanting to see. I want to spend more time on corruption…Terrorism ... One of the things that's interesting to me is the longer I teach international social work and the more I read about it, the more radical a feminist I become. Like women's issues are just so overwhelming and the evidence is just, oh my gosh, it's just awful.

Other issues related to women's disempowerment were addressed in Claribel's course including, "honor killings, acid violence against women, migrant domestic workers, female migrant domestic workers as victims of human trafficking, and girl child marriage... we look in depth that those issues. We look at policy instruments and human rights instruments that have

been used to combat those issues." Female genital mutilation was brought up several times in five separate conversations, and no less important but mentioned less often were topics affecting women such as less pay for work, girls' lack of access to education, and bodily autonomy. Claribel expressed a specific challenge that I experienced in a general way throughout the findings of this project, and indirectly cautioned any instructor speaking about something of which they are not a part:

> What I really have had trouble doing though is untangling Islam from a conversation around honor killings … or child marriage…. I'm not Muslim, so I really can't speak to like where Islam fits into these conversations, and so what I would really like to do is find an imam or somebody who is a religious scholar, an Islamic scholar, to bring that conversation into the course, because I don't feel comfortable having a conversation about how Islam is misinterpreted to dominate women, when I'm not a Muslim myself and really don't have an understanding of their religion.

The finding of acid attacks and disfigurement was a surprise to me. During the analysis of this data, Silverman and Watts (2019) reported on an acid attack that appeared to be a hate crime against a man in Milwaukee. Although not the first of its kind in the U.S. this was the first I had heard of an acid attack so near me, something that I would not have known about if it were not for this project and the conversations with participants (Tatiana and Claribel) who had seen the devastating effects of acid attacks abroad. Claribel explained in detail some of the lasting effects:

> Yeah. I mean, it's generally used against women. It's very prevalent in countries like Bangladesh, Pakistan, India, some African countries. …there's been policies that have

been written to protect men who have been victims of acid violence and to increase the penalties for perpetrators of acid violence. But it's a real live issue of concern in these countries. Basically, it tends to be, you know, 90 percent, 95 percent of the victims probably are women that experience acid violence. It really can destroy one's life because the people, men, who perpetrate this form of violence against women generally will target women's faces and so, you know, they lose ... it's so important for a woman in some of these contexts to have beauty, and their faces just become, you know, mangled or melted. They like lose their faces. And then they deal with all kinds of like mental health issues and they can't get jobs and are unmarriageable and they need a number of surgeries because the skin, the scar tissue is tightening, and so then they get to the point where they can't, they're having trouble opening up their mouths because of the scar tissue that's tightening around their faces or the eyes, and some of them have lost their eyesight. So has multiple, multiple layers of impact for the women and their children and families. But yeah, nobody's talking about it in the US, even like in an international social work course.

Role of Social Workers in International Work. Conversations about culturally influenced or defined customs often led to questions about the role of social workers and their profession in international settings. Over two-thirds of participants (12) said this was a topic that appeared in their classes, at times connected to definitions of international social work in general. Antonina summarized concisely. "I give them the International Federation definition of social work as well as the U.S. definition of social work, so I have them think about how the profession is

conceptualized in different places and spaces." To add context, she continued, "In many places, social workers really understand themselves in solidarity with the working class, in solidarity with the poor, whereas in this country we want to understand ourselves in solidarity with the rich and with the professional class. It's a very different orientation."

Being able to practice with awareness of the historical influences felt by a community and with a strong sense cultural humility are deeply connected to appropriate work and developing relationships that benefit everyone. Dewey recognized the importance of historical happenings when he said, "I look at global social work engagement as embedded in this history of pre-colonial, colonial and post-colonial," whereas Hana's approach to this was expressed in a broad goal for her course, "So my own focus in teaching international is that I try to break down the idea of the kind of white savior going overseas fixing things up. Either knowing the answers, having the answers, having the capacity. So I really want to challenge that idea."

Tal expressed frustration with a lack of humility that many might say manifests as Western Imperialism:

> Remember there was a time about a decade ago when CSWE was considering offering accreditation to programs in other countries. And a number of us were very, very opposed to that. We said, "Look, these are our standards. We developed them for our context, and we're the only ones who can participate in this as members to develop these standards. Why would you want to impose them on them?" And you know, senior social work educators, "Well, why wouldn't they want these? They're the best."

She so aptly recognized the perpetuation of not developing skills to view the world through the lens of others:

> I think again how we're all a product of our own education so, we all at times lack. I'll admit. I'm sure I lack cultural humility. But you know, it's interesting. You have to be open to learning from others. I know from serving on international boards, people they just see small situations differently and have different definitions of what's unethical. It's fascinating.

Kerena reiterated that quality social work practice can benefit from cultural humility no matter where it is practiced. When prompted, she replied:

> I think that to leave that colonialist attitude out, and to understand that we have to learn a lot from the world…. to really think about international social work, the way we should think about all social work in our communities. And the way that engaged scholarship is supposed to be. We're not supposed to be the high and mighty experts who come and tell the community how to do things and solve their problem, we're supposed to say "Hey I have this, maybe skillset that may be useful to you, and maybe I can put them at your disposal, but you have to tell me what I need to do, and maybe I can learn from you.

Tatiana reflected on her course, "It challenges students to explore the various ways that different cultures perceive the role of social work and social workers.…The course will define the role of the social worker from a global perspective,"

Claribel summarized to not stop reflecting and being critically self-aware when doing international work:

We talk about how the players involved in those large associations (IASSW and IFSW) are dictating the way that we see social work, and how we see some pushing back against that. I think that they hadn't redone the kind of global definition in a long time, they redid it, and then a few years later it was redone. And it was a pushback to say we didn't talk about indigenous knowledge, indigenous ways of knowing. We talked about this as the outsiders coming in to save people kind of thing. So I think that that comes up in that conversation, and we see about how global social work itself is talked about. And I use those examples for them to kind of go through it and spend some time looking, how has it changed?

By only focusing on a few of the topic areas that were discussed with participants, I do not in any way mean to discredit the validity of any of the topics that have not been supported with quotations herein. Just as a river tow can only pull so many barges with a limited amount of cargo, I cannot include every insightful comment or discussion of the relevance of migration or mental health or any participant's favorite topic or life's work to international work. I have attempted to convey the depth of thought that goes into complicated and interrelated topics and briefly how some participants think about this work. Tal superbly expressed a practical and poignant thought on making relevant connections to the work that students will be doing, "otherwise, it just hangs out there as interesting cocktail party talk."

Overarching Conceptual Frameworks. As briefly mentioned in the previous section, participants' guiding frameworks were confluencing with discrete course topics in many settings. The individual participant's goals or objectives included the quite tangible (how we measure

poverty) and the abstract (develop a global perspective). Moreover, participants may have had

varying levels of control over what administrators or curriculum committees mandated be

addressed in courses. A methodical content analysis of any syllabuses that were shared with me

was not a priority of this project, nor were in depth conversations about how participants viewed

particular words to make sure that they were conveying the same meaning across 17 interviews.

Therefore, when talking about *human rights* with one participant, they may have had an entirely

different understanding of what human rights meant as a framework for that course than another

participant who also framed their course around this vast concept. Additionally, participants were

free to construe questions about *overarching frameworks* through their own interpretation of

those words, highlighting one of the limitations of language. With that caveat about personal

constructions of meaning in mind, what follows are some of the prominent concepts provided in

response to subsidiary question two: What overarching framework (e.g., human rights, social

justice, CSWE educational policy and accreditation standards), if any, do they utilize to help

guide topics?

   General Sense of Global Citizenship. A few participants (Kerena, Frona, Hana, Beitris,

Haris, and Séamus) identified a sense of being an informed member of a globalized world as an

overarching framework and/or goal of the course. Beitris expounded on this concept:

   The reason I think this course is important to all social workers is that we live in a

   globalized world. We share ideas. We share everything across the globe good and bad.

   How we see the problem or the issue has a lot to do with how it's contextualized, and

   when we are working with people two blocks away from where we are at the moment,

and they may not be originally from the US, they're bringing a different context. I just think that teaching social work students to think that way will really help us grow as a profession and they'll be more responsive in the future.

Kerena was concise in her desire for a similar sentiment, "I want them to become global citizens, so I think that I would like my students to get out of this... to be truly global citizens, to create global citizenship." Haris reiterated this idea simply, "the overarching goal, first of all, is to just simply spark interest in international…. The first day we take a look at social work in an international context. Talk about the realities of global interdependence, global definition of social work" and Frona succinctly described her course, "it's really a global awareness class more than anything else." In a similar channel of agreement with this idea, Antonina responded:

> I think my overall goal is to expose a lens to international issues. I was literally surprised when I was teaching the first time, and I will say all those three times I've taught here, and even when I was in my other institution, the limited knowledge students have about international organizations. Most of the students, they didn't know what is United Nations. They didn't know what United Nations does. I have to introduce them to United Nations.

Human Rights and Social Justice: Two sides of the same coin? As was discussed in the literature review, human rights and social justice are often used as concepts to help social workers inform their practice. Séamus shared some enlightening and germane comments:

> Yeah, so social justice is, of course, is one of the values of the profession, so there's no way you are getting away from social justice as a social worker. We speak about that, but

I have four themes in that course. One is human rights, another one is development, another one is poverty, and another one is globalization. And we use human rights, because most of the world uses a human rights lens to look at issues, while the U.S. uses a social justice lens to cover issues. And because this course is beyond the U.S., I think it is a human rights becomes a better fit, of the framework for this course.

He added some notable differentiation:

We also look at human rights violations in the U.S. Of course, in the U.S., they are considered as social injustices, but we do look at them as human rights violations in this country. Because, there is a big assumption in this country, that we don't have human rights violations, and that is not true. So that is why we use the human rights violation. Another reason why we use a human rights violation, because the human rights violation is stronger than a social justice violation. Human rights says that as a human being you have the right to particular privileges, and freedoms in society. So it's certainly stronger, in my opinion, in terms of framework.

When asked about his students' reactions to examining human rights in the U.S., he answered that they say, "'Yeah, we knew about it, but we didn't know it was a violation of human rights,' because we don't talk about human rights in this country…. they already get social justice. Everybody knows social justice. But the thing about human rights, which is, to me, a more radical framework."

Dewey's "overarching objective is human rights and social development:

When you look at it from human rights, then you see how people are living as far as daily

wages and wealth distribution. The idea is to peel back so the students can see that a lot

of the world's peoples don't have their human rights being met."

Margarita explicitly links the United Nations Sustainable Development Goals (SDGs),

which are rooted in human rights (UN Human Rights, n.d.) to human rights. She stated:

I would like for students to come away understanding the UN development goals, social

work, but also the United States, and how we relate to those, or how we could be

involved in helping achieve those. In relation to those goals, getting a better grasp of

poverty and the reasons for poverty and recognizing it's not just like a "somebody's fault"

kind of issues. There are a lot more systemic things going into that, why somebody is

living in poverty, especially entire countries. We also, in that course, get into some like

with colonialism and the issues that have still been around because of that, or the issues

that we and other wealthy countries have caused because of that. We have a couple of

units on that, so really using a kind of historical framework.

Markus' perspective also addresses the interconnectivity and historic underpinnings as

necessary to addressing injustices and human rights violations:

 The way in which societies advance trickle-down approaches to basic needs, approaches

human indicators, approaches social justice, approaches all of the various theoretical

ways of understanding ways in which society advances. So, we'll use human rights

indicators, human development indicators, social development indicators and then World

Bank indicators as ways of assessing and then looking at the models that produce those

different types of outcomes. So, there tends to be a theoretical orientation to it.

Frona pondered the framework of her course, "heavy on human rights. Not that the EPAS

competencies aren't, of course, incorporated in everything that we do at all times, but I don't

really lean on those. Social justice for sure. I'd say primarily human rights."

Educational Policy and Accreditation Standards (EPAS). I was curious how influential

EPAS would be in participants decisions about what would guide their course frameworks.

Answers varied, as Frona's comment above suggests. Haris noted that, "We do look at the EPAS

competencies, but the international course is not organized around them. The international course

basically has been organized around my particular expertise and experience."

About EPAS and her course, Tatiana indicated:

I keep the EPAS 2015 competencies in mind always. And we as a faculty, we met and we

determined what really goes in mostly. I mean, all the competencies are covered in all

classes, however, a few of them are very much a good fit for specific classes. So, I look at

the ethical and professional behavior as very solid one for this class. Diversity ...

engaging in diversity and practice is also another one. Another one I'm having for this

class is advancing human rights and social, economic, and environmental justice.

Tal spoke about EPAS:

Quite honestly, when it comes to things like the EPAS competencies, it was not a ...

They did not in any way shape my approach to the course. Later on, actually, it was

more, over the years, me advocating for global learning to be part of things like the EPAS and the EPAS competencies, and trying to pressure the council to do that.

Timoteo was somewhat ambivalent about EPAS when it came to his courses, "Well, I don't pay much attention, because they're electives. I don't really pay a lot of attention to EPAS. I mean, certainly, both courses strongly deal with EPAS #3 [focused on human diversity] …. So I've been teaching that for (number) years before EPAS came out." Tal's experience of using EPAS as a framework was similar; She simply stated, "I felt we were already doing far more in the global area than what EPAS asked us to do."

Multiple Currents Steering Choices. Most participants (11) articulated multiple ideas that combined to create a framework for their course. These were often a combination of human rights and social justice, development, UN SDGs, and specific practice skills. When asked about his overarching framework, Nedelko related:

I guess I'd put it in three areas. One is just social work and building on diversity, equity and inclusion, and thinking about the work we do here in the United States from the lens of an international need. Two is to address what it would be like to be a social worker, working in an international setting. So what it might be like to go to the Dominican Republic or someplace else and be a social worker. I think that's what the students really wanted to focus on, and that's fine. Then the third is looking at social work and the profession of social work and comparing it from the US model to what we would see in other countries. So, thinking about what does social work education look like in other countries. What are the degrees, what are the roles. What are some of the challenges that

social workers have, and how does that interface with policy, and the work that's being done. So, first taking the international perspective to the work here. Number two is what it would be like to be an international social worker. And then three is understanding social work in other, in the global context in the work of what social workers are doing.

Timoteo addressed several concepts that help determine what topics will be included, and he uses a critical lens to talk about these:

So the human rights would certainly be one conceptual stream that runs through the international elective. Another would probably be the concept of social exclusion, because that also is a larger framework than human rights. Because human rights violations are a form of exclusion. They're excluded from rights, or you're prevented from having access to things. Formal social welfare can be exclusionary because it tends to benefit people who already have a lot. So if you're giving social welfare benefits to the bureaucratic elite, then that's all fine and good, but that means you're probably taking money away from programs for people who are excluded particularly, the informal sector.

And I think an attention to gender, because I believe in the developing world, you can't really talk about development and social work without recognizing that, in almost every setting, women and children are going to have fewer opportunities and are going to have harder lives than men. So we have a gender perspective here. And then also taking what the processes of globalization to see how they play out, both affirmatively and negatively in each country. And taking, I guess, a critical look at the role of Western organizations

in the process of development. Not always a fan of what goes on. So, to not just assume

that people who say they're, you know, saving the children, are in fact doing what they

say they are doing.

Whatever guiding principles helped participants make big picture decisions about their

course on international social work, relevance to the work is essential, as declared by Tal.

MSW programs are practice-focused, so knowledge should somehow link to how

students define themselves as professionals. So I always try to link what can you do about

these things, even if you never leave home. I wasn't trying to prepare people to go work

in Burundi. Very few of them will. I hope some of them might, but no, most of them will

work in [participant school name] or maybe even Kansas [researcher's state]. So "how is

this knowledge relevant?" And I guess that's how I framed it.

Lastly, I want to highlight that sometimes it takes some time to really determine and

articulate what we want to do with a course, why, and how we might go about it, and each

instructor has differing resources to accomplish this. Margarita summed up a situation that is

probably more common than we realize:

I, this year, was thinking "let me pick some of the heavy hitters", but also, we have 1,001

learning outcomes that are supposed to be incorporated, literally I'm looking at it right

now, and there's like 13, which are objectives for the course, which are way too many

objectives, but they came with the syllabus. My current chair is like, "For all of our

courses, we need to edit them down to maximum six objectives for the course." That's

honestly what has guided them (her course goals) were the objectives that were handed to me.

Philosophies and Permeations. Subsidiary question 1 (What are social work educators' concerns, philosophies, and perspectives that inform the design of their course on international social work?) wraps back around and through all of the decisions and choices made by participants and both informs and is informed by their experiences, permeating nearly everything they do. It harkens of the Zulu proverb related by researcher Barbara Hinson Shope (2006) to describe her cross-cultural research and which I used as an epigram at the beginning of Chapter Four. In this chapter, it speaks of the necessity of being immersed in the work of teaching, rather than remaining on the shore and observing. It also reminds me that I am close to this topic, as are the participants. Their love for the work shined through in ways that would not have been captured had I directly asked them about their teaching philosophies. We cannot engage in this work in an authentic way without something underpinning our approach or calling us to it in an almost spiritual way. Getting at these requires looking metaphorically at the in between spaces that contain the chemical bonds that hold hydrogen and oxygen atoms together and make molecules of water adhere to demonstrate unusual properties. This requires exploring the deep cares and concerns shared by participants, comprising the philosophical glue that requires being reflective, thoughtful, critical, and humble. I treat my participants' gifts of these glimpses as something sacred that was given to me out of the goodness of their hearts as well as for the love of their professions, colleagues, programs, and students. To share so intimately of oneself

personally and professionally is hallowed work; I hope readers sense the reverence with which I share the themes I uncovered and the words they entrusted to me.

Be a Model…

Of learning. Hana could not have been clearer when she advised, especially for those instructors who do not have much exposure to the world, "Go in as a learner." Margarita set aside hubris of being the expert, saying, "I don't see myself as necessarily always the expert or knowing everything … I still love learning, and I love trying to keep things as relevant as possible." This passion for learning was reiterated by Tatiana when she spoke about using many sources to learn from:

> to really have passion, to ... care about the world, and to be willing to learn with the students. To be willing to always enhance their knowledge and learn, and keep up with current affairs, and listen to, read Associated Press. Don't just get your news from CNN or NBC, or just look at world different perspectives, how they bring the news. Even if you have to look at Al Jazeera, do that, because that's very important how you get your information, how information is shared.

Antonina related the importance of knowledge for maintaining a non-biased approach as an instructor. She explained:

> What are some of the major issue going on in the world, and being very knowledgeable about those issues. Being knowledgeable about those issues before you start teaching them, it will help you not be biased. Because your students will want to understand these issues, and if you're not very familiar, if you're not knowledgeable on those issues

yourself apart what you have learned from the textbook, you will not be very objective in

your response to the students.

Beitris echoed this notion:

> We all think we have open minds and we have no biases. But we all are closed off in
>
> certain ways, and we all have biases. So understanding where you're coming from is very
>
> important, because that's what you're going to see when you go looking for it, and that's
>
> what you're going to pass on to other people.

Ideas about how one should go about getting their knowledge differed. Some participants

insisted that it take time abroad to really be prepared for this work. Claribel indicated:

> I just feel like you just need to have an understanding of that context beyond reading the
>
> literature, to effectively teach global social work. Like you've got to live somewhere else,
>
> you've got to be engaged in a research project somewhere else.

Haris recognized the impracticality of that for many people's lives:

> Well, I think that it would be good to have some international experience. That doesn't
>
> mean they have to go over and work oversees for a couple of years, but they certainly
>
> have to have some on the ground understanding of what the world is like today.

Tal's depth of understanding of the importance of global social work is unmatched, yet she also

spoke openly about her own experiences, "I'd never had any significant overseas study or

practice experience. Just short-term kinds of things." When asked about what she felt students

needed most, she replied:

You can go really broad and say open mindedness, curiosity. One of our big problems is

what do faculty most need? Because what can faculty ... I mean, I'm sure we both have a

lot of colleagues who are far from globally literate and who actually think this is all a big

waste of time and exotic and all we really want to do is go on a trip. I get that kind of

nonsense. Fortunately, students are more curious than faculty in my experience.

Kerena said it simply, "I think we have to be… to be researchers, and to be faculty members, I

think that curiosity is a good characteristic."

Of humility. Increasing our understanding and knowledge of the world requires that we

admit we do not know everything. This takes humility, and humility involves awareness. As

Hana said, "privilege and wealth don't confer knowledge and skill. Your role as someone who is

fortunate enough to be born in this country, well it's a double-edged sword in international

work." She added that "people should be very skeptical of U.S. work overseas, and that people

should "talk about bloopers – you know, things that go wrong."

Timoteo also talked about increasing his critical lens, specifically when examining social

welfare as an institution:

I was much less critical of social welfare as a structure 10 years ago, I'm much more

critical of social welfare as a structure. For most social welfare as a structure, I've looked

into it more, the more I see it as irrelevant for many people's lives. They are in the

informal sector and they don't get any benefit from insurance programs.

He went on to speak not only about the social service structures that could use more criticality,

but also the scholarship of research within academe:

The goal of much of our research should be to work with people who are in the country who may be experiencing the problems that you want to know more about, but to get them engaged in developing what are the ... so that's participatory action research. And I think that that is a way to humble yourself, because you are not coming in and saying, "I know what the question is".

Recognizing that our systems do not always meet the needs of the people we are trying to help is reflective of the our individual ability to express humility, as Markus extolled, "you don't come in with a 'I have a plan, and this is what we're going to do' kind of attitude. It needs to be so much more collaborative and that the local people need to be taking the lead."

Of courage. Presenting oneself and a learner and practicing humility take courage. It also takes courage to introduce difficult topics into the classroom and hold students accountable for their learning and our professional values.

Tatiana related a story about working with an international student whose culture outlawed homosexuality and who was really struggling in her social work classes:

She insisted that homosexuals need to be thrown from the 13th floor and killed. And I looked at her and I said "You know, you've said it once, but if you're going to say this or believe this one more time you're not going to be in this program. This is not for you."

She learned to nuance her approach, and this student was able to transform into a competent professional with a different understanding of the LGBTQ+ community. "Without being too forceful we've seen people change, which is really a big success…. I see it, especially in our international students I've seen major transformations ... And all our faculty have seen that. And

the credit goes to all faculty." Knowing that this student and her compatriots would be expected to return home and practice in a way that was not in alignment with social work values, Tatiana spoke of subversion and courage:

> They have to go back. They have to use their artistic skills to be able to know what to say and when to say it. So, they have to educate younger generations about homosexuality, it's biological without being too obvious about it. They're going to have to start ... bringing problems with the phrases like "We need to kill homosexuals." But they have to find a way to soften this until younger generations really don't believe that anymore. So, they have a lot of work to do in their own country. They cannot be transparent. They cannot be vocal and outspoken. They have to almost play a game where they might have to go along in conversations, but they have to do the work where they have to train children to think differently than what they're taught in schools.

She also spoke about her white middle-class students and push-back against concepts such as white privilege:

> Recently ... we've had an issue bringing topics like white privilege in the classroom, especially with some of our students, a few. A lot of them are very open and they really understand that advantages most white people have over other minorities, but always you're going to have one or two students who are going to get upset. It takes a lot of art and skills and knowledge from the professor to convey the information in a professional way without having a lot of conflict in the classroom, and to be able to manage the classroom.

I would add that it takes courage as well as the art, skills, and knowledge that Tatiana referred to. Beyond the classroom and more systemically, it takes courage to hold the profession of social work and the larger culture accountable, especially when speaking up about the big picture. Claribel was critical of students in the United States in general:

> They need to be more flexible in terms of seeing things from a different lens other than theirs. You know, so for example people get bogged down in conversations around micro aggressions, and then in my course we're talking about women's faces being disfigured because men are throwing acid on their faces. And if we're all like navel gazing here in the U.S. around asking somebody where they're from, or making a comment on somebody's hair and people getting offended by it, then how are we going to have the emotional energy to tackle these big issues going on in the world in a global context?

Think Globally, Act Locally. The sentiment of this phrase, and at times these words themselves, were uttered by many participants (Kerena, Haris, Tatiana, Tal, Lavern, Séamus, Frona, Hana, Dewey, and Beitris). The idea of being a global citizen or being globally literate was summarized by Dewey, "to become a global citizen is an attitude or a mindset." He went on:

> So what I try to teach, and I think it's faithful to the definitions of CSWE and the International Federation Social Work is that wherever you are it's basically international social work. Whether it's the population you serve or it's your sensitivity to human rights. So, I'm promoting a global citizenship. Not necessarily to be an American, but to be an American as part of the world. So we're global citizens and global social work.

Frona expressed her feeling on the topic:

I think the biggest thing that people need is perspective and empathy. I think the connectedness, to me it's we're all in this together, so the perspective and empathy. Empathy for others, I think is one of the first ones. Related to that is the cultural humility, therefore the ability to self-reflect in an honest way. I think those are the biggest ones. Sorry, that's not a very hard answer. I mean not a very STEM kind of answer.

Séamus also shared this philosophy:

Students need to understand the world, but they need to understand the world in the context that the US is interlinked, and America is not an island, and the things that happen in the US affect people out there, and the things that happen out there affect people in here. So the students need to understand the concept of globalization, or even glocalization.

Lastly, Beitris gave this statement on the interdependence and interconnectedness of our world:

I think that students anywhere really need to understand how interdependent we are on one another in the world, and how in the US, whether we realize it or not, we impact other people's lives. How we impact other people's lives beyond our borders as well the kinds of influences that people bring when they come to the US, or why they might come to the US. Yeah, I think all students need to understand that, because I ... despite some people's efforts, I think that we're going to continue to be a very interdependent world.

In the Liminal Spaces. One final finding that I want to share flows throughout the conversations that unearthed the energy and caring that participants put into their teaching of international social work courses and beyond. These tools sit at the threshold of many of the

themes presented in this chapter of findings. A few participants offered their personal or program foci that clarified what they wanted to have happen in a course; I want to touch upon them briefly. I offer these three models, mnemonics, acronyms – whatever one would call them – as simple guideposts shared to keep participants grounded in the work and its purpose. They are a patch of terra firma on which to pause while traversing Schön's marshy lowlands (1983). They have connections to the ways in which participants talked about their concerns and philosophies as well as how they decide what topics they must introduce to students and through what means. Pseudonyms will be omitted momentarily to help preserve anonymity of participants.

*Describe, Examine, and Articulate Learning (DEAL)***:** Used as a reflection model to help students question their own worldview. "It's not going to make a difference if people don't have to actually reflect on what they're doing."

*Privilege, Oppression, Diversity, and Social justice (PODS)***:** Used by participant when making sure that they keep focus on the relevance of the course to these areas. "When we're talking about positionality, privilege, and oppression… our school uses something called PODS, an acronym, so we're talking about privilege, oppression, diversity, and social justice. We definitely bring that into our conversation around identity, and positionality, and what that means."

Political, Environment, Religious, Cultural, Historical, Economic (PERCHE): "We try to take things in context and try to put the person in environment. I think that's one of the things that social work has a lot to offer the globe is recognizing the person in environment." This

participant spelled out in the syllabus that students would explore how these factors "impact social welfare policies and the delivery of human services in different regions of the world."

Conclusion

I close this chapter of findings with the words of one of the participants who eloquently summarized the challenges and joys of teaching international social work. Nedelko laid bare:

I do think there's so much to cover that the best I can do is give them a broad brushstroke of everything. I think what I'm concerned about that they don't have, is just very ... they're very optimistic and I worry that they might be naïve and that they're going to get careers in this work and that they're going to be able to go and make a huge difference right away. What do they need? I think it's some sense of grounding, sense of what this work really means on an international scale.

The findings presented in Chapter Four represent co-constructed perspectives based on the experiences of 17 participants whose teaching includes a course on international social work. The findings emerged thematically through deductive and inductive analysis using the constant comparison method, and taken as a body of work, answer the overarching research question: How are United States-based social work educators approaching their courses focused on international social work? The simplest answer to that question is "with thoughtfulness and dedication as evidenced by rich conversations filled with passionate voices." Participants voice concerns for preparing students to engage locally with a deep understanding of global problems and interconnectedness, or abroad with acute awareness to how they may be perceived and their power to affect change. The topics they address, the frameworks that steer their courses, and the

philosophical perspectives that guide them reflect the literature on the teaching of international social work in many ways. Human rights frame their courses in a more conspicuous way than social justice, although both are present alongside a deep understanding of culture and awareness of one's privilege based on identities.

Their thoughts depart from the literature in ways that suggest that globalization requires instructors to look beyond the scholarly literature to learn about the social problems that cross borders and move easily through multiple social environments and cultural contexts. To engage with students they often supplement or replace traditional text-books and peer-reviewed articles with more mainstream representations of current events such as blogs and podcasts, first-person narratives told from marginalized viewpoints, social media, and video that was not created specifically for educational settings. They push against the invisible pressure to use Western solutions to ubiquitous challenges and promote cultural humility in a way that goes against the American norms of individualism and independence.

The participants identified barriers beyond what is present in the literature on international social work education. These barriers manifest within institutions and as outside pressures on their work that speak directly to fairness and transparency of policy (in tenure and promotion, publishing, and funding the work), faculty carrying out work that is meaningful and high quality (with funding and time), fair distribution of resources that support faculty in that work (funding), human interchange that is balanced in power and participation (with whom do we partner for research and how), inquiry that is relevant and purposeful (which vulnerable populations' needs are addressed through funding and publication), research agendas that honor

and support diversity of identity and experience (of methodology, identity, and location), and priorities that recognize the global nature of not just our work as educators, but our existence as part of a holistic, relational community in alignment with The Global Agenda.

My original hope in designing this project was to document concepts that I eventually organized into a deep current of explicit curriculum with various barge containers of topics, frameworks, and perspectives transported through a stream of students. What the findings indicate is that these social work educators recognize the importance of the implicit curriculum on their work, and some are frustrated by the barriers in their way. If instructors are the conduits through which teaching flows, the implicit curriculum of a program is the surrounding context influencing and shaping their attitudes and values along the way. As EPAS has formalized,

> the implicit curriculum is manifested through policies that are fair and transparent in
>
> substance and implementation, the qualifications of the faculty, and the adequacy and fair
>
> distribution of resources. The culture of human interchange; the spirit of inquiry; the
>
> support for difference and diversity; and the values and priorities in the educational
>
> environment, including the field setting, inform the student's learning and development.
>
> (CSWE, 2015, p. 14)

In the following chapter, I offer some recommendations for programs to address not only the explicit curriculum that students experience, but also the implicit curriculum that acts as a container for much of that explicit curriculum.

Chapter Five: Discussion and Implications for the Social Work Profession

"The future of life depends on our mindful steps –

We are the people

Walk with the river

This is what love looks like – . . .

Something has been set in motion. With throbbing feet, we are river-walking."

Terry Tempest Williams (2014)

I would not be practicing competent, humble social work if I thought that this project is going to change curricula or program goals in any significant way. Really big changes take time, devotion to a cause, and organizational skills to rally many voices behind one cause, as any of us engaged in macro social work are fully aware. Still, I must be mindful that I can disseminate my findings in as many venues as find them publishable and presentable. There will be educators who seek out or stumble upon this work and find it useful; there will be others who dismiss it or find it offensive to the profession for being so critical of the academy, social work institutions, students, and processes that are well established and respected. I am mindful that we *all* are the people who walk the river, and will continue to do this work, making the changes we can in our own ways.

With that in mind, in this chapter I discuss the findings and offer recommendations rooted in them that would affect change across micro, mezzo, and macro levels within social work education. Social work is at times caught between being a profession, people trained in a set of skills and practices with shared goals and values that is based on scientific discovery and who regulate their work autonomously (Lovecock, Lyons, & Powell, 2016; O'Neill, 1999; see also Flexnor, 1915, 2001 & Gitterman, 2014) and an academic discipline characterized by "its own body of concepts, methods, and fundamental aims" (Toulmin, 1972, p. 139) seeking recognition, distinction, and legitimacy in the academy. Personally I prefer Green's (2006) understanding of social work as "applied discipline" (p. 248) in that social work has its own growing body of theoretical and evidence-informed scholarship that is applied to practice settings. These practice domains vary in size and scope, for example, from individual treatment (micro) to developing programs to serve communities (mezzo) to advocating for policy change that can affect numerous lives (macro).

Discussion of Findings

The purpose of this study was to begin exploring how social work educators at the BSW and MSW levels are teaching courses dedicated to international social work. The findings chapter was split into two main currents: Implicit and Explicit Curriculum. CSWE asserts that "explicit curriculum constitutes the program's formal educational structure and includes the courses and field education used for each of its program options" (CSWE, 2015, p. 11). Implicit curriculum comprises "the learning environment in which the explicit curriculum is presented. It is a dynamic environment of the following elements: the program's commitment to diversity;

admissions policies and procedures; advisement, retention, and termination policies; student participation in governance; faculty; administrative structure; and resources" (CSWE, 2015, p. 14). These create the culture and content of the program in which the profession's core values of service, social justice, the dignity and worth of the person, the importance of human relationships, integrity, and competence (NASW, 2017) are taught.

Three channels or themes emerged from implicit curriculum: the experiences of participants that were instrumental in their journey to this work, the logistics of their courses that affected how they were able to provide their courses on international social work, and barriers to being able to carry out the courses in the manner they wanted. Explicit curriculum thematically organized into four themes: pedagogical methods and resources, the topics introduced in the courses, guiding frameworks that provide a metaphorical structure for the course, and prevalent philosophies and perspectives that steer the participants as they design their courses. The findings flow together to provide insight into answering the research question by addressing course facets through subsidiary questions, which were as follows:

Research question: How are United States-based social work educators approaching their courses focused on international social work?

Subsidiary questions:

1) What are bachelor's and master's level social work educators' concerns, philosophies, and perspectives that inform the design of their courses on international social work?

2) What overarching framework (e.g., human rights, social justice, CSWE educational policy and accreditation standards), if any, do they utilize to help guide topics?

3) What are the topics covered in their courses?

4) What are specific teaching methods and resources they utilize in their courses on international social work, such as assignments and activities?

5) What are the logistics of the course, for example, related to when and how they meet, and for how long?

6) What are the facilitators or barriers to carrying out their course objectives, for example, related to enrollment, institutional support, and access to resources?

7) What experiences informed or prepared the instructor to teach this course (e.g. personal interest or experiences, professional experience or interest, or other factors)?

As an exploratory study, this project did not seek to dive deeply into individual participant's personal reflective processes that allowed them to make meaning of their experiences; surprisingly that surfaced in their storytelling tacitly. In Chapter Four's findings I presented a composite embodiment of participants' work based on similar conversations between myself and 17 individuals who teach about international social work. I sought to give this embodiment thick description so readers could understand the context in which the participants' words were co-created. I was, and we were, susceptible to Rodwell's (1998) *reactivity*, the mutual interactions that take place between researcher and participant. It is messy work, and like Schön (1983), I am more comfortable wading through the murky swampland of qualitative, constructivist, holistic co-creation and the kinds of questions that lend themselves to this method of research than to whittling down irregularly-shaped ideas to fit into neat boxes in a more quantitative approach

Summary of Key Findings

Nearly every participant had significant personal or professional experiences of crossing borders physically as they experienced the world, and for most this was highly influential in their subsequent teaching of their course in international social work education. Eight participants had immigrated to the United States or were raised abroad for various reasons. They described personal experiences of living in war-torn nations where UNICEF social workers visited their homes, moving to the United States as children whose parents immigrated and going through the immigration process, assumptions about their language skills or ethnicity because of how they look, and being raised all over the world by parents who served in government and military capacities. These experiences introduced them to viewpoints and perspectives that likely would have been difficult to come by without contemporary technology that brings the world into our consciousness via the internet.

Eight other participants had significant experience volunteering, practicing, and/or studying abroad. Together they learned about social work by serving in similar capacities such as community organizer and Peace Corps community teacher. They took faculty positions in other nations and developed international collegial relationships through which they can support research that is at times marginalized by Western scholarly imperialism. They looked for opportunities to interact with diverse communities through volunteerism, service, and study. Only one participant identified as having little to no experience of the globe for her formative, developmental years, other than "an interest in travel, which came out of my childhood of never

going anywhere." Their cumulative teaching years summed over 250 years, and over half of the dissertations defended by the participants were focused on topics of international social work.

The logistics of courses on international social work varied widely, from offering the course in twice-a-week classroom settings to online and hybrid models to intense full-day sessions scattered across several months or compacted into a much tighter time frame of one month. These variations were offered to meet the needs of students in differing completion pathways for their degrees or to fit within a university-wide structure of course scheduling. A few of the courses discussed had optional travel segments in which students could enroll, a few included travel that took place at various stages within the course itself, and most were strictly aa credit course without any component of travel associated with it. Regardless, participants often indicated that it was helpful to work for an institution that has the resources to be support global endeavors either by assisting with course logistics, international relationships, financial support for students, and creating an overall environment focused on helping students be global citizens.

Participants spoke of barriers that hinder their ability to teach how they want. Pressures on higher education in general increase continually in this neo-liberal economic environment (references?) and add more pressure via less time (due to heavier loads of teaching and other responsibilities) and fewer financial resources for departments, which trickle down to faculty. Funding from states has decreased for public institutions, and tuition continues to increase for most private and public higher education programs. Continual refining and reorienting of the standards that must be met to be an accredited CSWE program mean crowded curricula and this compounds with faculty who do not feel that they have the skills or knowledge to talk about

international work or who do not see its importance (reference?). Sprinkle in the fact that certain areas of scholarship are implicitly discriminated against through tenure and promotion policies at some institutions and this leads to limited scholarship and fewer publications that address international work in general (references).

I asked participants to talk about their pedagogical style in their courses, and how they use the time allotted to edify and reinforce learning. Many spoke of trying to balance the time allowed for the class session (in person or online) with a variety of ways to share knowledge, explore values, develop skills, and become aware of cognitive and affective process that a competent social worker needs. This includes lecture, discussions in varying sizes of groups, structured activities that expose students to new perspectives and ways of reflecting, field trips both near and far, and the use of media and guest speakers to again bring different voices literally and figuratively to the students' awareness. Another aspect of the balancing act is for participants to push students to think beyond what is comfortable and familiar to truly experience transformative learning through reflection, perspective-taking, and increased awareness of one's privilege and position. An ongoing concern expressed by several participants was the ease with which many American students can enter into practice in a global setting without fully understanding their power to influence others, and especially their responsibility to be humble and present themselves as learners even as they work alongside others who have not had the luxury of formal education (pseudonyms). Participants also generously shared numerous resources that are likely to expand the toolkit of any reader.
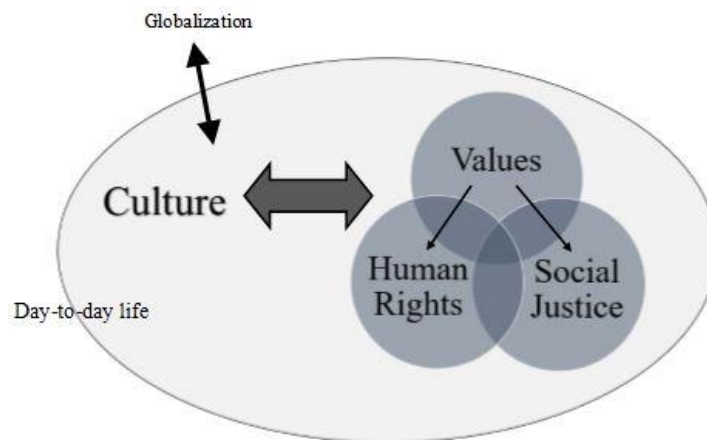
Within the explicit curriculum themes, participants talked about over 40 distinct topical areas, many of which were groupings of topics that affected specific populations, such as *women's issues*. Women's Issue as a topic heading was comprised of access to education and property for females, female genital mutilation, acid disfigurements, and honor killing just to name a few of the human rights concerns brought up by participants. Several other categorical topics include human rights, social justice, and corruption, all of which can be subdivided into multiple concerns to bring into the course. Topics were often straight out of the participant's repertoire of interests and knowledge bank, yet many expressed that they tried to allow for students' interests if not in discrete topics in the curriculum at least through assignments that allowed for individual interests to be explored.

To help guide them in their creation of these courses, participants talked about frameworks that bridged all topics to give an overarching structure to the curriculum. Over half of the participants used human rights alone or in combination with another macro-level concept to frame the interactions. A sense of global citizenship and helping students develop one as well guided some participants, and others referenced the Educational Policy and Accreditation Standards (EPAS) from CSWE, preparation for international practice, and more economically-focused variations on development. Social justice did not appear prominently in the interviews as a framework, but rather as a topic, with one participant explaining that it was simply one aspect of human rights.

I would like to remind readers of Figure 1 that I created and introduced in chapter two based on my understanding of the literature. This model represented what I was gleaning from

the literature; one's values were the foundation of an understanding of human rights and social

justice, which were generally equal shaping and shaped by the culture of context itself (Brydon,

2011, 2014; Gray & Fook, 2004; Healy, 2008; Lyons, Manion, & Carlson, 2006; Mapp, 2014;

Midgley, 2001, Parker & Laser, 2012; Simmons, 2014; Staub-Bernasconi, 2014; Wehbi, 2011).

Globalization was presented as an ongoing process that in turn affected and was affected by

culture. Much of this became an academic exercise unless one realized that most people were

just trying to survive and live their day-to-day existence (Webb, 2003).

Figure 1. Dynamic Facets Influencing International Social Work Conceptualizations

After these conversations I have a broader understanding of the influences that

complicate this simple diagram, and how an individual's experience and philosophy of

globalization comingle with the meanings made of those experiences, intersectional identities

and subcultures, and privilege to muddy the water.

Having compared the findings back to the literature and given my awareness of the

current global crisis of the novel coronavirus that causes COVID-19, I envision the dynamic

influences on international social work education as Figure 4. The concept of social justice plays a less prominent role in determining the global context, and human rights is one of many moving parts in mutuality with other institutions and phenomena such as governments, the economy, technology, as well as the physical environment and concerns about it. At times human rights as a whole has the power to move culture, and at times they are not in sync and affiliated processes do not move in ways that make beneficial or noticeable change. Other influences put them at odds. This dynamic is going on within large scale systemic processes, of which globalization is just one, such as the current global health crisis of COVID-19 and economic destabilization because of it. Education, specifically social work education, is just one of many entities that has the power to move society/humanity towards increased well-being for more people.
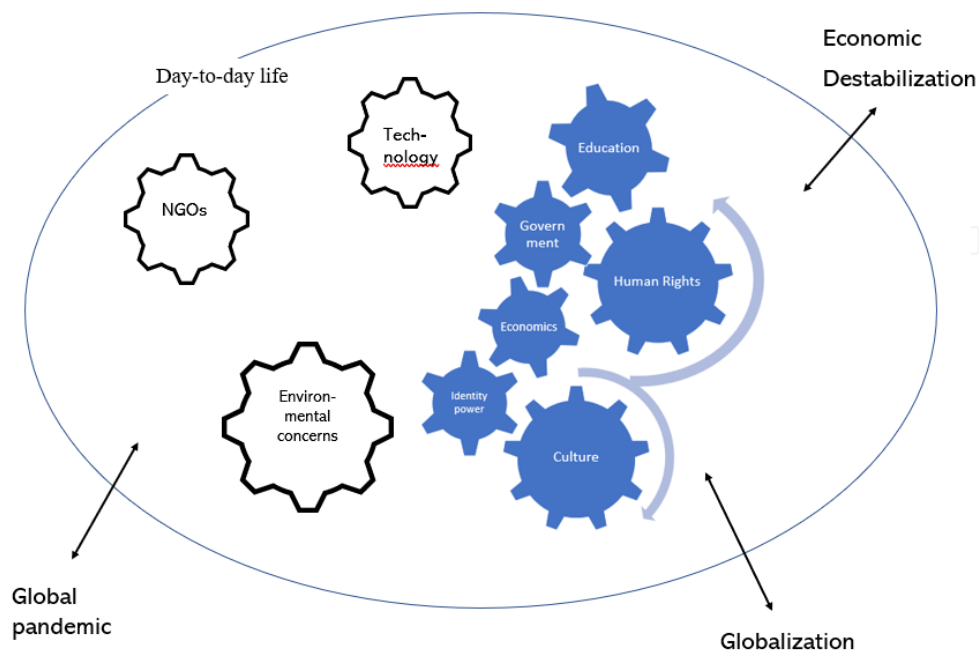

Figure 4. Adapted Dynamic Facets Influencing International Social Work Conceptualizations

I elected to back into the first subsidiary question after discussing the findings that I felt went into developing each participant's perspective or philosophy. Rather than asking each participant to provide their teaching philosophy, a document most are sure to have written at some point for application packets, promotion and tenure reviews, or annual reports, I asked them to talk about what they thought was most important for students to know, what recommendations they would have for people new to this topic area, and if they had any feedback for me. Most were incredibly grateful that I would undertake this project, and all were generous with their encouragement. They spoke of students developing humility and not going into situations as if they already understood all the stakeholders' definitions of problems and with their own solutions at the ready. They talked about making mistakes and how few people will vulnerably share theirs and how even fewer outlets exist to share them with others to try to stop wasting resources by making them over and over (pseudonyms). Many shared the importance of examining your own biases, a skilled piece of humility and vulnerability that takes practice to develop. In their conversations with me they modeled humility, courage, and what it means to be life-long learners, and they encouraged others to do the same.

It might sound cliché, but these participants urged that students and their faculty approach the world as global citizens who think globally and act locally. Many acknowledged that it is unlikely that most of their students would go abroad to practice. They recognize the ever-shrinking world in which we engage with international clients and concerns every day in nearly every setting. Through conversations about UNICEF being involved with their families as youngsters, providing trauma therapies to people who have been tortured and harmed by others

seeking power, and nudging students toward an understanding of how their own nation has been complicit in the damage caused by colonization they made it understood that they are profoundly committed to international social work. In an attempt to honor their commitment and illustrate my own, I offer recommendations, based on my participants' findings, to social work education programs as critical stakeholders in the overall profession.

What follows are my recommendations rooted in the comments of my 17 participants who have together amassed more than 250 years of teaching in higher education. These conclusions are filtered through my own composite lens of educator, researcher, student, international social worker, and feminist attuned to critical theories; inextricably confluencing as streams commingling they are awash with my own experiences as the conduit through which this project pours. These implications are presented as concerns for micro/student-instructor-classroom, mezzo/ social work program, and macro/higher education institution levels.

Micro Level: Student-Instructor-Classroom. Most of the students in participants' courses on international social welfare elected to take the course or opted to follow the pathway or earn the certification for which the course is required. They come already curious and enthusiastic, if not terribly prepared or knowledgeable about the world and its interconnected systems. Find ways to utilize that curiosity and introduce them, as well as yourself as the instructor, to different resources and perspectives with the use of excellent examples, available technologies to bring the world to the classroom, and helping them learn to view the news as an important social work tool.

Connect to the Real World. One way that students love to connect abstractions to reality is through hearing from people who are doing the work (pseudonyms?). Demonstrate an appropriate use of technology by connecting in real time or by showing a recorded interview with a colleague from afar. One need not have practiced social work internationally, but have friends who run NGOs abroad. It might take a little courage to connect to others but attending focused events at conferences and introducing yourself to other attendees or making the acquaintance of staff at the international associations' information tables in the exhibition hall is one way to make connections with people who share your interests. There is no requirement to go to conferences; use CSWE Spark to connect to other instructors and make the time to get to know people on your campus and in your community.

Use Works that Represent Diversity. Assign readings by diverse authors. Many participants shared their use of personal storytelling books rather than textbooks to help students connect to real people's stories instead of generic narratives of oppression (pseudonyms). Centering the voices of the marginalized aligns with Patton's (2015) thoughts on giving weight to those perspectives that come from people with less power. It also pushes against what Askeland and Payne (2006) call *cultural hegemony*. It may seem innocuous to choose the most well-known publication or the latest article by the author with the deepest vita on a particular topic, yet Askeland and Payne indicate this seemingly harmless decision could perpetuate Western hegemony, the use of culture to maintain structures and ideas that foreground the ideas of a small minority (2006). In this case, those ideas often come from Western, powerful authors with access to the systems that disseminate knowledge. Of course, you want to provide student

with accurate and evidence-based practice methods and interventions, but there is also much to be said for indigenous or *in situ* perspectives that can add depth and breadth to any topic area.

    Applicable Examples. Barner and Okech (2013) recommended that students need "expanded instruction on the topic of globalization" (p. 1072) and I concur. They felt that within an expansion of this instruction that students would benefit from a more contemporary insight rather than a broad or deep historical dive into this phenomenon. These scholars also suggested that the relevance of globalization on current inequalities be clearly established and that implications for different cultures be clear. I cannot agree more that student need relevance to concrete concepts with which they can immediately identify before they can then translate those ideas to abstractions. For some, and as noted by my study participants, the exact opposite might be true. For example, talking in class about outsourcing manufacturing to less-developed nations with cheaper wages might be an option. Another fine theoretical construct could be talking about coffee and other food export nations and banana republics and the connection to Fair Trade certifications or other equal wages for equal work movements. For some people, the shift in understanding their role in these inequalities will only come by taking that thought experiment into one's own closet or mug. As Beitris said about an activity in her classroom in which she directs students to

       write down what you did when you got up this morning until you came to class. "Had a
       cup of coffee." Okay, well where did that coffee come from and what clothes are you
       wearing? Where did the clothes come from? Who picked the beans for the coffee? Should

you care about that? Should you care about who made your clothes? Why do we care

about things like that in social work?

Only when we can recognize our own involvement in oppressive systems can we move from a

theoretical construct to a stance where a shift in the delivery of consumer goods be realized. To

do otherwise may be an economic reality of our own existence as well as a decision that presses

on the individual conscience, something we must each decide for ourselves.

The goal of this kind of activity should not be to place guilt on the student-consumer for

buying the cheapest coffee or sweatshop garments they can, but to increase awareness of the

interconnectedness of economic systems and injustices. Similar connections can be made to

students' favorite restaurants and nail salons, many of which are staffed by people being

trafficked (Littenberg & Baldwin, 2017). Human trafficking came up repeatedly in the

conversations as one topic students are currently exceptionally interested in studying

(pseudonyms?). This enthusiasm can be used to make connections to the everyday consumer as

each of makes decisions about where to spend our money and on what kinds of products.

Connecting individual choices can lead to ? connecting consumers' behaviors to larger corporate

decisions to outsource, increasing students' abilities to apply other concepts of globalization to

germane social work topics such as health care and immigration.

Hana spoke critically of social work education:

I think my students have zero understanding of Economics. I think that anything they

learn in my class is a totally new concept. They aren't… This is one of the flaws of

Social Work education more generally I think is that we want to teach some critical

consciousness, but we really don't teach any critical theory. So our students have no exposure to Marx; they have very little exposure to sociological theories and ideas about poverty and inequality, even John Rawls; we're not teaching about social justice. You know, we're teaching social justice but we're not challenging that category very much. So they don't come in, they really don't come in with an understanding of themselves to be part of the machine that produces global inequality.

Tie to Current Events. A common critique from participants was how little students know about the world and what is happening in it (pseudonyms). Tal summed this up, "Americans tend to know very little about the world in comparison with people in other parts of the world. So part of it is sort of some notions about kind of global literacy, like what are some things that an educated social worker should know about the world?" A few participants talked about using course activities and assignments that required students to give their attention to current news sources and bring current events to the classroom to discuss.

My own experience with this kind of course activity led to more conversations than I was prepared to have about what constitutes a credible news source, how to identity a social problem and link it to an individual problem or vice versa, long conversations explaining how and why the Middle East cannot seem to maintain peace, and why the United States polices the world. Tatiana lamented when I asked if her students had a solid understanding of political and economic relationships worldwide in preparedness for her course:

They unfortunately don't, and that is a problem with our American students. They really are naive. They're not exposed to the world. They come to us extremely innocent,

unaware. They don't know a lot of history, world histories, they don't know geography, they don't know ... business between countries. They're very innocent and to give all of this to them in one class it's more than…

and she trailed off to talk about prerequisites for her program.

A firm foundation of understanding current events appears to require some knowledge of geo-political history that students can connect to, and it is not being developed for many students admitted to our programs. When asked the same question about students preparedness, Dewey responded, "Well, it varies. I have one student who is an undergraduate who's very astute. His major, though, is international studies so he brings a ... He knows a lot already, more than my graduate students. So, case by case." Frona also expressed dismay, but with gentleness and understanding when asked if students read newspapers or are engaged in what was happening in the world:

Well, they are when they're in my class because I make them. But no, not really. It's amazing and some of the ignorance is just mind boggling about HIV and AIDS, I'm just gobsmacked, at the things that they think. And that's one of the things I do actually is try to make space for them to make mistakes.

And giving them that space is what they need so they may fill in the gaps of knowledge and understanding that they come with.

Mezzo Level: Social Work Programs. The gaps in the knowledge of social work students was of great concern. This lack of preparation and understanding was discussed in two main ways: absent knowledge about the geo-political relationships, history, and economics that

continue to affect globalization significantly, and a naiveté of American students related to having little awareness of the day-to-day situations and struggles of a majority of the planet's inhabitants. Each program can determine what knowledge incoming students should possess as well as how to structure their curriculum so that they can meet the requirements of any accrediting bodies such as CSWE or the Higher Learning Commission. Based on the conversations with participants, I share these thoughts.

Preparing Students to Study Social Work. If we are to start where the client is, then we as social workers must have some understanding of the bio-psycho-social-spiritual (BPSS) happenings that the client experienced on their way to us (Thoburn, 2017). To develop some insight into what the journey might have entailed when working with clients in an *any* setting but especially one that will address the needs of people in an international setting, social workers need some awareness of what a person of this identity, nationality, ethnicity, or citizenship status (not all-encompassing) has experienced. This means understanding the reasons why people seek refugee status or migrate among other important connections to make within the BPSS framework without having to ask them to educate us on their homeland's or population's situation from scratch. It requires both a macro lens as well as micro skills.

The lack of awareness of the political nature of social work has been discussed by Nadan, Weinberg-Kurnik, and Ben-Ari (2016). They found that exclusion of the critical political approach to social work gave precedence to micro level work over macro work, removed historical conflict between groups from the conversation, and put "the other" in the position of a subject to be learned about without including their perspective or concerns. All of these concerns

silence certain voices but also mislead people as to the nature of social work as mandated by the International Federation of Social Workers (IFSW) and the International Association of Schools of Social Work (IASSW). IFSW and IASSW state, "Social work is a practice profession and an academic discipline that recognizes that interconnected historical, socio-economic, cultural, spatial, political and personal factors serve as opportunities and/or barriers to human wellbeing and development" (2014, para. 2).

> Markus spoke about what students want to do versus what social workers need to do:
> A lot of them were attracted to the field for what you've heard a million times, "I wanna get an LCSW degree and do counseling and therapy." And then they come into school and they realize that if something doesn't change, they're going to be treating individuals who've experienced all kinds of things for the rest of their career and they're not gonna get to the root of the issues and they certainly get exposed to that idea very quickly with me. That we can continue to do trauma informed care until hell freezes over or we can get down to the structural roots of family violence, misogyny and patriarchy and boys who are socialized in ways that are not respectful of women and the bullying culture of American schools and social institutions that makes poor people feel disenfranchised and angry.

Markus' words exemplify the need for social work education to prepare students to recognize and address the multiple layers of oppression and marginalization that make social problems into personal struggles. We must deliberately teach students about the structural roots Markus names and make space in the curricula to do so or require that students matriculate into our programs

with this knowledge already. I would prefer to teach it through a social work lens embedded with our professional values.

Programs must carefully consider what prerequisites and supporting course students need in order to matriculate into their program so that they are prepared to engage in conversations about the long-lasting effects of colonization and working with communities that have historical trauma but also what Hugman (2009) calls a "common core of the profession" (p. 1150). Hugman asks that we not rank either the individual's treatment or? the underlying causes that led to it as the profession's priority. Rather, he notes that we can realize the goal of addressing people in their environments by making the connections between the micro of human behavior and the macro of social systems. In conversation with Frona, this gap in knowledge came up, as did the realities of the situation. When I asked about students' grasp of some macro level social concerns, "I think one of the things that I try to do in the class is not get them to understand it all, but to get them to understand that it is important and merits attention. I don't know that I can get them to fully understand."

Stand-alones or Embedded Throughout? Several participants talked about how international content was offered in their institution and regretted that it was not integrated throughout the curriculum (pseudonyms). As Dewey said, "So I guess the barrier is to have this global citizenship infused throughout the curriculum and not thinking that, "Oh, it's only in that one course." In Mapp and Gatenio Gabel's (2019) recent survey on international social work education, 55% of participants responded that their program offered a course on international social work (30% response rate of all CSWE-accredited programs). Programs reported using a

combination of methods to infuse international concepts into the curriculum including stand-alone courses, international field practica, short study abroad and service-learning trips, and including guest speakers and visiting scholars to their courses. The most common courses in which their participants indicated that international content was included were courses dedicated to cultural diversity, "macro practice," and policy courses followed by introductory course serving to orient future students to the profession. Ideally, students who are highly interested should have the opportunity to take a course that specializes in international social work while all students should be exposed to international content and the implications of globalizations and be prepared to work with clients of diverse identities. Clear, well-written recommendation.

***Promote Breadth and Depth*.** Mapp and Gatenio Gabel (2019) had one respondent that reported having a specific certificate in Spanish for social workers. I cannot emphasize enough the importance of speaking more than one language in our globalized context. Séamus emphasized this when he quipped, "I usually tell the students that if you speak two languages or more, you are multi-lingual, if you speak two languages you are bilingual, if you speak one language you are an American." If social work education programs truly want to address the needs of diverse communities, they must find ways to help students learn and practice more than one language and recruit bilingual students into their programs.

Means must also be created for undergraduate students to double major or minor in topics that will fortify their understanding of global issues. We must go beyond disciplines of sociology and psychology to political science, women and gender studies, indigenous studies, economics,

and history to name a few of the disciplines that would add depth as well as breadth to the future social worker's awareness of the world.

Macro Level: Higher Education Institutions. Social work educators must challenge institutions of higher learning to recognize that scholarship can take many forms. Engaged research that benefits local communities has been eschewed by some researchers and has driven a wedge between the communities that host colleges and universities and those institutions themselves. This resulted in "town-gown" divisions and perceived snobbery for those at "the ivory tower" (Martin, Smith, & Phillips, 2005, p. 3). By engaging with local communities to solve local problems, colleges and university not only build rapport and foster good will, they develop the relationships that are mutually beneficial to the town and the school. Students benefit from those relationships by learning how to work with community partners in real settings and apply knowledge to relevant contemporary problems.

Potential students also benefit from these partnerships. Potential students of traditional and non-traditional ages get to work with current students and faculty to solve problems that affect their communities. Additionally, these potential students get outreach, recruitment, and orientation to higher learning that they never have experienced. Some administrators may see this as the role of the regional public or smaller private schools rather than a way for the flagship institutions to collaborate with their townie hosts. I would argue that this is a perfect way to maintain or increase enrollment at a time when high school graduation numbers are flat or decreasing because of lower birth rates and higher education is fighting for fewer students (Nadworny, 2019).

Engaged scholarship can take the form of service beyond the local setting as well. Faculty members are often asked to join the boards of non-profit organizations, often because they have research skills or knowledge of the population or problem the non-profit organization serves. This need is universal, and faculty should be better prepared to serve as board members while that service is recognized as part of their overall scholarship. Non-governmental organizations of all types also need board members, as well as advisory board members, to guide them in their work at home and abroad. My service to a non-governmental organization affiliated with the United Nations has broadened my understanding of the needs of developing nations, introduced me to the plights of vulnerable people in transformative ways, and led to me to contribute in ways I had never imagined. This service costs me nothing but time and a modicum of energy; it benefits not only those who directly receive our services and advocacy, but also my students, and myself as I learn to better engage on international topics and I collaborate with others who care about the same global problems in various contexts that require different solutions.

In addition to helping our social work students become more fluent in languages other than their language of origin, higher education and social work would benefit from addressing monolingualism and disciplinary soloing across campus. Encouraging collaboration across colleges within universities and across department and disciplinary borders will benefit faculty, students, and communities through increased relationships and understanding. Many social workers will work in interdisciplinary teams in their professional lives; it only seems logical that their educational institutions prepare them for this setting through modelling and opportunity.

By redefining tenure and promotion requirements to be more inclusive of "engaged scholarship" at the local level, the door would be open to renegotiate the types of publications that would count toward tenure. Even if publication in low- or no-impact factor journals could be considered "service to the profession" rather than the high-caliber, high-impact journals many require, it is still unclear if that would help individual scholars in any way other than disseminating their work. As indicated by Mayfield (2001), "Nearly all universities pay lip service, on paper, to three attributes for faculty tenure and promotion: research, teaching, and service. Most, however, do not weigh service in promotion and tenure decisions" (p. 237). Clearly, higher education will be at a crossroads: the financial realities of increased tuition, fewer state dollars to support them, increasing expenses and high maintenance costs, and fewer potential traditional undergraduates overall will command change. Punctuate these challenges with a global pandemic and we have an entire system of knowledge generation and dissemination on the brink of disaster.

Additionally, CSWE might be able to foster relationships across institutions that would allow faculty to connect more easily for collaboration. Conferences can be overwhelming, exhausting, and intimidating, making it difficult for some to meet others and connect. Of course, not all faculty members can attend them for a variety of reasons. By hosting virtual spaces and smaller face to face meetups at annual events, people who want to connect with others can have the chance to share their interests and make necessary connections, truly developing collegial relationships around the world. Webinars that feature faculty and students who have received Fulbright scholarships, KAKI grants for international social work, and other funding for

international projects can engage students in addition to instructors and would be useful for online learning (pandemic-driven or not) as well as face-to-face learning.

Limitations

I chose naturalistic inquiry for this study because it recognizes that realities are multiple, varied, constructed, and holistic. Because a study of this type has not been conducted in contemporary times, it was important to let participants openly share their challenges and thought processes that influence their work. This meant that my questions could be interpreted by the participants as they gave meaning to the words and reflected on them. Even though participants had been informed about what general areas would be covered, busy lives and full schedules can leave little time to reflect on a course that is not a current priority. Thus, participants at times indicated that they were conflating courses and associated assignments and resources in their recollections. I felt that participants genuinely attempted to relate answers that accurately depict their international social work courses and did not knowingly misrepresent their work by confusing it with any of the multitude of other courses they taught.

One of Lincoln and Guba's (1985) recommendations for the researcher to establish credibility is to carry out prolonged engagement and persistent observation with participants and the research area. The intensely busy nature of higher education meant that I needed to respect the gift of time that was given to me by participants and not draw out interviews any longer than necessary. To augment my understanding and increase my engagement of this topic, I taught a course on globalization and social work to undergraduates at my institution. I guest-lectured in a colleague's course in this subject matter and poured through the literature on this topic. Perhaps

not entirely intentional, but certainly helpful in developing a deeper understanding of the concerns of those teaching these courses, I took a great deal of time to move this project forward while attending conferences, presenting preliminary findings, and talking with future colleagues from across the country about the changing dynamics of social work education and globalization.

These many efforts to immerse myself in the topic increase my understanding of it and enhance my ability to develop recommendations. It does not fall into what Lincoln and Guba (1985) would call triangulation, a final means by which to establish credibility of data analysis. One of the hallmarks of naturalistic inquiry is extended engagement with participants in their context (Lincoln & Guba, 1985). Time and distance constraints compounded by a self-funded project of this dissertation did not allow for either of those to happen. I did attempt to capture the topic from several vantage points to create a deeper, more accurate and contoured version of the topic under study. Attending workshops at conferences, talking with potential and actual participants, and presenting my own research led to many conversations that added nuance to the snapshot I was planning to compose and afforded me a deeper understanding of the findings. Additionally, the many syllabuses provided by participants aided in triangulating to create a multi-dimensional construction of the participants' stories.

Lastly, my overall methodology of naturalistic inquiry and use of a constructivist paradigm does not lead to generalizability of findings. It is up to the reader to determine if the findings I have presented might be applicable to their own context of teaching international social work and in what ways.

Next Steps

I have made several recommendations and suggestions for how individuals, programs, and larger institutions can address some of the concerns raised by participants. For myself, I must consider what to do next given unanswered questions, new questions springing forth from this project, and other ideas that developed as I progressed.

One unanswered area left dangling involves the process through which participants learned from their experiences and translated those into meaningful steps on their journey to becoming instructors of these courses. Another area that would provide rich, deep insight would be to hear from students in the participants' course about their experiences. Would international students have a different perspective than students raised in the United States? How do students feel about reflective exercises, or activities designed to help them experience the perspectives of people with an identity different from their own? Learning more about how students and their instructors make experiences into tangible knowledge would be exceptionally useful for the profession, and education in general.

Conclusion

This project is the result of a qualitative research study in which I sought to answer the following question: How are United States-based social work educators approaching their courses focused on international social work? Using naturalistic inquiry, I documented the stories of 17 participants who teach courses on international social work at the BSW and MSW levels. I found multiple answers to this question and I used a constructivist paradigm to weave together a glimpse into the current context of how 17 people from across the United States are

approaching their courses. I am hopeful that readers will find some value in any products that I publish and present. This dissertation fills a gap in the knowledge of topics, frameworks, philosophies, and pedagogical methods within social work education.

These participants recognized that most of their students would be doing international social work from within the borders of the United States. The skills of humility and mindset of being a learner not only serve the social worker who leaves their homeland but are required skills regardless of what nationality one claims or what shores one stands upon. They are preparing students with the ability to self-examine, critically reflect on one's culture and positionality within that culture, and critique oneself with objectivity. This requires a great deal of vulnerability and trust which can be cultivated by modelling unpretentiousness and accountability in the classroom. It also means that international content needs to be presented in many courses across the curriculum and not just in one stand-alone course that is a catch-all for addressing global social problems or meeting the needs of individuals that have crossed borders physically or figuratively.

My participants are working to create *international social workers*, not just social workers of some nationality who work with people from all over the planet. This may seem like a subtlety of semantics, but I argue that this is a huge shift in perspective. This shift involves developing what Tal called "global literacy" as well as what so many participants referred to when they spoke about students becoming global citizens, seeing themselves beyond nationality or borders to citizens of the world who share a responsibility for the world's challenges. My sense is that even though we are experiencing increased nationalism in addition to closed borders

due to a global pandemic, technology and curiosity will only add to the mobility of humanity.

Preparing students to be social workers who are capable and competent in the diverse ways in

which the breadth of humanity believes, lives, thrives, and struggles will only become more

necessary.

Postface

July 2020. Several changes have taken place since the beginning of this project. Our planet is currently experiencing a global pandemic the likes of which we have not experienced with contemporary medicine or in most people's memories. It is collapsing economies and highlighting inequalities that were easily overlooked by many people who were comfortably removed from the common effects of economic downturns such as inability to pay for housing or food, and suddenly having one's school-aged children under foot while also trying to work and maintain a sense of normalcy. I have not been immune to these effects.

My own young adult son was finally able to return to the United States, cutting his internship short when Italy became one the hotspots for the spread of the novel coronavirus that causes the deadly COVID-19. The sense of relief of having him under my roof outweighed the burdens and challenges that this also brought by far. I am grateful for the opportunity to get to know him better as a developing adult who has his own perspectives on the world and has experienced in ways I have not.

The roof he is under with me is a different one than where I raised him, and from where I first designed this project. In June 2019 I moved to Green Bay, Wisconsin and joined the faculty at University of Wisconsin Green Bay. This change has promoted my professional growth and gave me opportunities to meet some of my participants face to face at conference I could not attend prior. I look forward to my participants becoming my working colleagues.

Moving also meant leaving the Mississippi valley which I so enjoyed. I used to tell people that if I could not live by the ocean I might as well live by the biggest river in the country.

Now I live at the foot of the bay of Green Bay on Lake Michigan. I see the bay daily and I regularly cross one of the many bridges that traverse the Fox River which feeds into the bay itself. One of the interesting things about the Fox River is that it flows north and is the largest tributary of Lake Michigan. I need to make significant meaning of my geography; Lake Michigan is the only one of the great lakes entirely within the United States.

My spiritual nature wants this to symbolize something of consequence to my existence. Given that I can construct whatever meaning for myself that I want, I choose to think of this stage of my life as one in which I am interconnected to the world through the not only the water that flows by but by some metaphysical network of understanding while I am also encompassed entirely within my country of origin. My energy, like the water of the Fox River, can flow out to a larger body of scholarship and make its way slowly beyond any human-derived borders of nationality or citizenry.

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Appendix A

Phases of Inquiry

Phase I:	1) Proposal Defense	April 27, 2018
	2) IRB approval	May 2018
Research	3) Pilot interview	May 2018
Design and	5) Refine interview guide with methodologist	June 2018
Refinement	6) Select initial purposive sample	June - December 2018
Phase II:	1) Send recruitment message	Aug 2018 – Dec 2018
	2) Conduct 17 in-depth interviews	Sept 2018 - Jan 2019
Data	3) Conduct first audit check with methodologist	Feb 2019
Collection	4) Transcribe interviews	Nov 2018-June 2019
	5) Conduct member check interviews as needed	Not needed
	6) Obtain ongoing advice from Chair and Methodologist	June 2018 – Jan 2020
Phase III	1) Develop coding categories for qualitative analysis	Feb 2019 –Jan 2020
Data Analysis	2) Second audit check with methodologist	June 2019
	3) Finalize Coding Guide; apply to all data	Jan 2020
	4) Continued data analysis and Preliminary writing	June 2019 – Feb 2020

Phase IV:	1) Write dissertation	Mar 2019– June 2020
	2) Third Audit with Methodologist	March 2020
Final	3) Fourth audit with Methodologist	June 2020
Document	3) Feedback from Chair and Methodologist	June 2019– June 2020
and Defense	1) Submit complete draft to chair	Early June 2020
	2) Submit to committee	Late June 2020
	3) Defend	July 16, 2020

Appendix B

Letter of Invitation

Sherry Warren, LMSW

Doctoral Candidate

University of Kansas School of Social Welfare

1454 Lilac Lane

Lawrence, KS 66045

785-979-4784

sherryw@ku.edu

Date

Dr. Name

Address 1

Address 2

City, State, Zip Code

Professor _____,

     I am a Doctoral Candidate at the University of Kansas School of Social Welfare

conducting dissertation research on issues of international social work in programs of social

work education. Your school identified you as an instructor of this topic and I would like to

interview you to obtain your views on international social work education.

The study has two main purposes. The first is to begin to determine how social work educators are introducing issues of international social work into their courses. The second is to begin to develop examples for how to educate social work students on the implications of globalization on social work.

This is a qualitative study, so I would like to request one interview of approximately 90 minutes to be audio recorded via internet technology, and one brief follow-up interview if necessary for any clarifications. I will ask questions regarding your history with and understanding of international social work, what topics you include in your course, and your methods for teaching international social work.

Thank you for taking an interest in participating in this study. I will be contacting you via telephone soon to ask if you are interested in being a participant in my research project. I will be glad to set up a date and time at your convenience for an interview. I look forward to talking with you.

Sherry Warren, LMSW

Doctoral Candidate

School of Social Welfare

University of Kansas

785-979-4784

sherryw@ku.ed

Appendix C

Telephone follow up to invitation letter

Hello Professor/Dr. _____

This is Sherry Warren, doctoral student at University of Kansas, and I am following up to the email message I sent you last week about my research study entitled "An Exploratory Study of International Social Work Education in U.S. Classrooms." Do you have a moment to talk?

If NO, May I call you another time to discuss the possibility of your participation in this important study on international social work?

If NO, thank you for your time, and have a good day.

If YES, what time should I ring back? Thank you.

If YES, then proceed:

I am contacting potential participants to see if they are interested in sharing their expertise on teaching in preparation for international social work. May I ask you a few questions to see if you meet the criteria for participation?

Have you taught a course on international social work or globalization in the last five years?

YES   NO

If YES, was it at the BSW or MSW level?   YES   NO

Was it part of an accredited social work program?   YES   NO

If criteria 1 is met: Would you be interested in talking with me via an online meeting using Zoom for approximately 90 minutes about your teaching of that course? This would be at a time convenient for both of us.   YES   NO

Appendix D

Oral Consent

(Oral Consent script to be read near beginning of interview. Participant has already received long version written consent statement, Appendix B)

As a reminder, you have received an explanation of the nature of this study and have agreed to participate in it without any coercion or remuneration.

Your participation is expected to take about 90 minutes. You have no obligation to participate and you may discontinue your involvement at any time. You may withdraw your consent to participate in this study at any time. You also have the right to cancel your permission to use and disclose further information collected about you, in writing, at any time, by sending your written request to me at sherryw@ku.edu. If you cancel permission to use your information, the I will stop collecting additional information about you. However, I may use and disclose information that was gathered before I received your cancellation, as described above.

Your participation should cause no more discomfort than you would experience in your everyday life. Although participation may not benefit you directly, the information obtained from the study will help us gain a better understanding of preparation for international social work. Your identifiable information will not be shared unless (a) it is required by law or university policy, or (b) you give written permission.

This interview is being recorded. Recording is required to participate. You may stop taping at any time. The recordings will be transcribed by me, and only I will have access to

recordings which will be stored on password-protected computers and will be destroyed one year after the study is completed.

Participation in the interview indicates your willingness to take part in this study and that you are at least 18 years old. Should you have any questions about this project or your participation in it you may ask me or my faculty supervisor, Dr. Terry Koenig, at the School of Social Welfare. You have our contact information in the initial letter requesting your participation. If you have any questions about your rights as a research participant, you may call the Human Research Protection Program at (785) 864-7429 or email irb@ku.edu.

Appendix E

Pre-interview topic preparation for participants

Hello Professor/Dr. _____,

  Thank you for agreeing to be in my study, "An Exploratory Study of International Social Work Education in U. S. Classrooms." I want to give you an opportunity to reflect on the nature of the questions before the interview so that I can be respectful of your time. I will collect some descriptive information about you and your program including your degrees and fields of study, your faculty position, how long you have been teaching, what degrees your school offers, and what kinds of classes on international social work are offered at your institution.

  I will also ask questions about your overarching framework and goals for your course on international social work. It will help to know what your assigned readings address, what topics you include in your course, the nature of your assignments, and your pedagogical methods. My questions will also focus on the topics you include in this course and how you decide what to include. It will also be helpful to know what barriers you encounter and what kinds of things facilitate your teaching of this subject matter. I am also curious about your recommendations for others teaching international social work.

  I look forward to our conversation on _____ at _____ a.m./p.m. You will receive a meeting request from Zoom with the details and a link to click on for our meeting.

Warmly,

Sherry Warren, LMSW

Doctoral Candidate

University of Kansas School of Social Welfare

Appendix F

Preliminary Interview Guide

Participant ID_____ Date_____

Interview Site_____

Start/End Time_____ - _____

Interview notes (non-verbal communication, demeanor, mood, behavior, etc.)

Interview Site Note (indoor, outdoor, light, weather, noise, face-to-face, telephone, internet

Interview Process Note (eased, tension, flow, etc.)

Interview Summary Note

Good morning/afternoon/evening,

Thank you so much for being willing to share your wisdom and experiences on teaching

international social work. Your time is valuable, and your sharing it is a gift, so I do not want to

waste a moment. I need to read a statement asking for your consent to be a participant in this

research, then I have several questions to ask you. I hope you had time to look at the message I

sent you about the nature of the questions and topics I want to explore.

Good. Let's get started then.

Oral Consent

(Oral Consent script to be read before actual interview begins.)

As a reminder, through this research study I am trying to determine how social work educators in the United States are introducing issues of international social work into their courses. I also hope to develop examples for how to educate social work students on the implications of globalization on social work.

Your participation is expected to take about 90 minutes. There is the possibility of a brief follow-up interview of about 15 minutes to clarify any comments during the transcription process or for me to better understand the meaning of your answers during analysis. You have no obligation to participate and you may discontinue your involvement at any time. You may withdraw your consent to participate in this study at any time. You also have the right to cancel your permission to use and disclose further information collected about you, in writing, at any time, by sending your written request to me at sherryw@ku.edu. If you cancel permission to use your information, I will stop collecting additional information about you. However, I may use and disclose information that was gathered before I received your cancellation, as described above.

Your participation should cause no more discomfort than you would experience in your everyday life. Although participation may not benefit you directly, the information obtained from the study will help us gain a better understanding of preparation for international social work. Your identifiable information will not be shared unless (a) it is required by law or university policy, or (b) you give written permission. You are participating without any coercion or remuneration.

This interview is being recorded. Recording is required to participate. You may stop taping at any time. The recordings will be transcribed by me, and only I will have access to recordings which will be stored on password-protected computers and will be destroyed one year after the study is completed. It is possible, however, with internet communications, that through intent or accident someone other than the intended recipient may see your response.

Participation in the interview indicates your willingness to take part in this study and that you are at least 18 years old. Should you have any questions about this project or your participation in it you may ask me or my faculty supervisor, Dr. Terry Koenig, at the School of Social Welfare. You have our contact information in the initial letter requesting your participation. If you have any questions about your rights as a research participant, you may call the Human Research Protection Program at (785) 864-7429 or email irb@ku.edu.

Interview Questions

1. How about we start with talking about your preparation for teaching international social work?

    a. How long have you been teaching SW at the college level?

    b. What is/are your degree(s) and fields you study?

    c. What is your faculty rank? (adjunct, tenure-track Assistant, etc)

    d. How have you become interested in teaching on issues related to international SW?

    e. Any other experiences you view as related to preparation for teaching your course?

2. I think it would be helpful to know a little more about the program you teach for.

a. Does your program have multiple degree levels? Could you describe your program structure?

b. What level(s) of education do you teach?

c. Approximately how many students are in your classes? (prompt: fewer than 10 or 20, more than 20, more than 30?)

d. Does your program/school offer other opportunities to learn about international SW such as study abroad or international practicum placements? If Yes, Can you tell me a little about those?

e. Is yours an optional course, offered as an elective, or as part of a certification?

f. Is this an online, hybrid, or traditional face-to-face course?

g. How would you describe your students in terms of diversity?

3. It appears that there are several approaches used to guide the overarching goals of a course. I'd like to ask some questions about yours.

a. What do you use as an overarching framework to build this within, such as EPAS competencies, human rights, social justice, or something else such as theory? Perhaps even the structure of a textbook?

b. Could you please describe the goals of your course?

c. Please identify the key concepts or issues that you address in this class.

d. How do you address cultural competence, or cultural humility?

e. How do you address culture in general? (probe)

f. How do you include theory in this course?

4. I would like to ask you some questions about the content of your course.

a. What assigned readings do you use? (probe) How did you come to choose that

one/those?

b. In what ways do students guide your content?

c. In what ways does your local community guide the content of the course?

5. What kinds of methods of instruction, or pedagogical tools you use.

a. How would people describe your lecture style?

b. What kinds of media content do you use?

c. What media do the students connect to most?

d. What kinds of guest speakers are you able to connect with if any?

6. I also wonder about assignments.

a. Could you describe some of the assignments you use? Examples: Journals, portfolios,

research papers and/or presentations, interviews, small-scale immersions?

b. Which ones do you think are most powerful for student learning?

7. CSWE and NASW both recommend that social workers be prepared to address global or

international issues.

a. What do you think students need most as they prepare to do international SW?

b. What are any barriers to keep you from doing this in your setting?

c. What would you include if you had fewer limitations on your topics?

8. I am curious about thematic concepts that students are introduced to. What specific topics do

you address in class? (prompt: like colonization, historic trauma, globalization, economics,

poverty, development.)

a. I am going to read a list of topics in no particular order that are based upon my review of the literature and conversations on this topic:

Could you just reply YES or NO as to whether you address them in class, then we'll come back to them.

Women's issues	YES	NO
Globalization	YES	NO
Poverty	YES	NO
Economics	YES	NO
The United Nations	YES	NO
World Bank or IMF	YES	NO
Social Development	YES	NO
Social Justice	YES	NO
Human Rights	YES	NO
Refugees	YES	NO
Migration or immigration	YES	NO
Culture	YES	NO
Cultural competence or humility	YES	NO (which or both words?)
Language	YES	NO
Colonization and/or decolonization	YES	NO
Research with international clients or in international settings?	YES	NO
Student's self-awareness	YES	NO

b. Probe on any of the above that are YES

C. Probe on any that are No. Why not?

9. So that I can get a fuller picture of what educators are doing and how, would you mind sharing your syllabus with me so I can gather some content on objectives and goals, as well as structure of your course?   YES   NO

  If YES, Thanks, I will send a follow-up email immediately after our conversation and if you could respond with an attachment or link, that would be great. (verify email address)

  If NO, Okay. Let's move on then.

10. What recommendations do you have for faculty who want to teach about international social work?

11. Is there anything you would like to add or that you feel is important for me to know about your work?

12. I would appreciate any feedback you're willing to share, or any suggestions you have for improving the interview process or my questions.

Appendix G

Audit Trail Contents

Classification	File Types	Evidence
Research Proposal	Dissertation Proposal	Electronic files and paper
	Human Subjects Committee Proposal	Electronic
	Literature Review notes	Electronic files and paper
Instrument Development	Interview guides	Electronic files
Raw Data Files	Audio recordings	Electronic files from Zoom, WAV format, and MP3 from Olympus recorder
	Transcripts	Electronic files in Word and RTF
	Participant syllabuses	Electronic files

	Participant electronic mail	Electronic files in gmail folder
	Field notes on interview guides	Electronic pdf and *paper files
	Syllabuses from participants (20)	Electronic files as sent from participants
Data Reduction and Analysis	Brainstorming file and emerging patterns notes	Electronic
	Methodological log	Electronic
	Reflexive journal	Electronic
	Initial and Final Coding Guides	Electronic from Atlas.ti
	Demographic spreadsheet of participants and programs	Electronic file Excel

	De-identification Guide	Electronic excel file on KU server
	Computer files from Atlas.ti	Electronic from Atlas.ti
Data Synthesis	Emerging patterns notes, drawings, and diagrams of themes, contents, and relationships	Electronic and *paper files
	Findings and conclusions	Electronic and *paper files
	Creation of heuristic families	ATLAS.ti
Procedural details	Methodology and Reflective log	Electronic files
	Process notes from meetings with committee members	Electronic and paper files

- * Indicates paper files that have been scanned into PDF files for digital backup.
- All electronic files (with the exception of De-identification Guide) are stored on researcher's personal, password-protected laptop. As indicated, De-identification Guide is stored on KU's password protected server storage space assigned to researcher.
- All paper files were stored in researcher's campus office in a locked cabinet behind locked door until the COVID-19 pandemic prevented working from campus. While

working from home, the files were stored in a locked home safe. When it is safe to return to campus, the files will again be stored in their usual location.

Appendix H

Resources

       The following is a listing by category of specific and general resources as mentioned by participants. It is not meant to be an encompassing list of all resources that would be useful to an instructor of a course on international social work, nor is it vetted by the researcher or complete with annotations. I have sought to categorize resources to the best of my ability and with correct spellings and information by filling in incomplete information from the interviews. See Chapter 4 Findings to learn more about some of these resources in their classroom context as communicated by participants. URLs have been included when appropriate; all were working links at the time of dissertation defense.

Books

Alexander, M. (2010). The new Jim Crow: Mass incarceration in the age of colorblindness. The New Press.

Boo, K. (2012). Behind the beautiful forevers: Life, death, and hope in a Mumbai undercity. Random House.

Butterfield, A. K., Cohen, C. S. (Eds.). *Practicing as a social work educator in international collaboration.* Council on Social Work Education Press.

Collier, P. (2007). The bottom billion: Why the poorest countries are failing and what can be done about it. Oxford University Press.

Gbowee, L. (2013). Mighty be our powers; How sisterhood, prayer, and sex changed a nation at war. Beast Books.

Healy, M. L., Link, R. J. (2011). Handbook of international social work: Human rights, development, and the global profession. Oxford University Press.

Healy, M. L. (2008). International social work: Professional action in an interdependent world. Oxford University Press.

Isbister, J. (2006). Promises not kept: Poverty and the betrayal of third world development (7th ed.). Kumarian Press, Inc.

Kidder, T. (2004). *Mountains beyond mountains*. Random House.

Kreuz, R. J., Roberts, R. (2017). Becoming fluent: How cognitive science can help adults learn a foreign language. The MIT Press.

Kreuz, R. J., Roberts, R. (2017). Getting through: The pleasures and perils of cross-cultural communication (1st ed.). The MIT Press.

Maathai, W. (2007). *Unbowed: A memoir.* Alfred A. Knopf

Mapp, S. C. (2007). Human rights and social justice in a global perspective: An introduction to international social work. Oxford University Press.

Mortenson, G., Relin, D. O. (2007). Three cups of tea: One man's mission to promote peace...one school at a time. Penguin.

Nazario, S. (2006). Enrique's journey: the story of a boy's dangerous odyssey to reunite with his mother. Random House.

Regan, M. (2015). Detained and deported: Stories of immigrant families under fire. Beacon Press.

Sandel, M. J. (2009). *Justice: What's the right thing to do.* Farrar, Straus and Giroux.

Storti, C. (1997). Culture matter: The peace corps cross-cultural workbook. Peace Corps (U.S.)

Wheelan, C. (2002). Naked economics: Undressing the dismal science. W. W. Norton and Company.

Weissbrodt, D., Danielson, L. (2010). *Immigration law and procedure in a nutshell* (6th ed.). West Academic Publishing.

Films and Television

Davidson, K., Kos, P. (Directors). (2017) *Bending the Arc* [Film]. Impact Partners; Scout and Scholar; Urban Landscapes Productions.

Francis, M. J., Francis, N. (Directors). (2006). *Black Gold* [Film]. Fulcrum Productions; Speakit Films.

Kakert, P. (Director). (2010). *Train to Nowhere: Inside an Immigrant Death Investigation* [Film]. Storytellers International.

Miller, M. M. (Director). (2014). *Poverty, Inc.* [Film].

Reticker, G. (Director). (2008). *Pray the Devil Back to Hell* [Film]. Fork Films.

Roddenberry, G. (Executive Producer). (1966-1969). *Star Trek: The Original Series* [TV Series]. Desilu Productions; Norway Corporation; Paramount Television.

Schisgall, D., Alvarez, N. (Directors) (2007). *Very Young Girls* [Film]. Swinging T Productions.

Scott, P., Rees, O. (Directors). (2006). *King Leopold's Ghost* [Film]. Linden Productions.

Organizations and/or Projects

Amnesty International's Write for Rights, https://write.amnestyusa.org/

Engineers Without Borders USA, https://www.ewb-usa.org/

Equal Justice Initiative, https://eji.org/

GEMS (Girls Educational and Mentoring Services), https://www.gems-girls.org/

Human Rights Watch, https://www.hrw.org/

Jeopardy Games, https://jeopardylabs.com/

Kendall Institute Grants Program, https://www.cswe.org/Centers-

      Initiatives/Centers/International-KAKI/Programs-and-Projects/Grants

MOOC (Massive Open Online Course) resources and activities,

      https://www.eou.edu/ctl/mooc-resources/

Transparency International, https://www.transparency.org/en/

University of Kansas' Community Toolbox, https://ctb.ku.edu/en

Other Media

Abumrad, J., Krulwich, R. (Hosts). *Radiolab.* [Audio podcast]. WNYC Studios.

      https://www.wnycstudios.org/podcasts/radiolab

Adichie, C. N. (2010, July). *The danger of a single story.* [Video]. TED.

      https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story

Barbaro, M. (Host). *The Daily*. [Audio podcast]. The New York Times.

      https://www.nytimes.com/column/the-daily

Barbie Savior (@barbiesavior). *Home* [Instagram Account]. Instagram.

      https://www.instagram.com/barbiesavior/?hl=en

Damberger, D. (2011, December). *What happens when an NGO admits failure?* [Video]. TED.

https://www.ted.com/talks/david_damberger_what_happens_when_an_ngo_admits_failur

e

Gessen, M. (2018, May 3). "The right to have rights" and the plight of the stateless. *The New*

Yorker. https://www.newyorker.com/news/our-columnists/the-right-to-have-rights-and-

the-plight-of-the-stateless

Glass, I. (Host). *This American Life.* [Audio podcast]. Chicago Public Media.

https://www.thisamericanlife.org/

Goats and Soda. [Blog]. National Public Radio https://www.npr.org/sections/goatsandsoda/

National Public Radio, https://www.npr.org/

Pigg, C. (Host). *Failed Missionary.* [Audio podcast]. https://www.failedmissionary.com/

Apps

Facebook, https://facebook.com

Skype, https://www.skype.com/en/

Twitter, https://twitter.com

WhatsApp, https://whatsapp.com

Zoom, https://zoom.us

Appendix I

Discrete Course Topics Participants Discussed in Order of Most to Least Prevalent

Migration

Women's Issues (FGM, property rights, bodily autonomy and reproductive rights, honor killings,

acid disfigurements, voting rights, violence against women)

Culture

Colonialism/Imperialism

Globalization

United Nations

Economics in general

Human Rights

Poverty

Political/Economic/Historical context

Role of the profession in international settings

Child Welfare

Corruption

Development

Physical health of international peoples

Social Justice

Comparative in nature nation to nation

Human Trafficking

Local and Global Connections/Glocalization

Current Events in general/Awareness of news and happenings

Indigenous peoples

Languages(s)

Non-Governmental Organizations/NGOs

Research

Theory/Specific Theories or Theorists

Policy

Consumerism

Environmental concerns

Ethics

Faith/Religion/Spirituality

Macro Work

Racism

Trauma-informed work/Mental Health needs

Food and Water/Nutrition

Aging

Critical Thinking

Fair pay for work

Education/Access to education

Intersectionality

Island Nations

Sustainability