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Resipwosite, Benefis Mityel and Solidarite: A Case Study of Global Service Learning Partnerships in Post-Earthquake Ayiti

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RESIPWOSITE, BENEFIS MITYEL AND SOLIDARITE: A CASE STUDY OF

GLOBAL SERVICE LEARNING PARTNERSHIPS IN POST-EARTHQUAKE AYITI

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Of all tyrannies a tyranny sincerely exercised for the good of its victims may be the most oppressive.
—C. S. Lewis

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ABSTRACT

The purpose of this case study was to study select long-term successive partnerships between American universities of the Haiti Compact and various non-government organizations working in Ayiti (Haiti) despite contextual tensions of historic relations between Ayiti and the West, disparate global status of Ayiti and the United States of America, and the unprecedented impact of the 2010 earthquake in Ayiti and subsequent response from U.S. institutions of higher education. The Haiti Compact was a unique case for study due to its formation (1) as a resource of aggregated American student volunteerism and activism to be used in assistance to Ayisyen efforts for sustainable long-term rebuilding projects following the earthquake of 2010, and (2) as an intervention tool for the disruption of structural inequity replication. Interviews, document analysis, and observations were used to present a collective narrative of partnership quality and characteristics. Recursive data analysis was conducted simultaneous to data collection and holistically through categorical aggregation until the direct of collected data until a full picture of the case's history full emerged. Data analysis was primarily implemented through use of the hermeneutic circle. Emergent themes of the collective narrative were *resipwosite* (reciprocity), *benefis mityèl* (mutual benefit), and *solidarite* (solidarity) are the themes; subthemes associated with resipwosite, benefis mityèl, and solidarite emerged unevenly and were intertwined

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indicating the complexity and sophistication of symbiotic quality among the distinct

themes.

CHAPTER I

INTRODUCTION AND STATEMENT OF THE PROBLEM

The internationalization of higher education is often confused with or justified by the phenomenon of globalization (Altbach, 2004; Altbach & Knight, 2007). Although Western universities have been international institutions from their establishment in the Middle Ages, the international focus of academe has ebbed and flowed with historic events such as the age of Western colonialism (Altbach & Knight, 2007), World Wars I and II (Aigner, Nelson, & Stimpfl, 1992; Bochner, Lin, & McLeod, 1979; Childress, 2010; Hayward, 2000; Rudolph, 1977; Skelly, 2004; Thelin & Gasman, 2010), the Space Race and Cold War (Childress, 2010), university student activism surrounding international politics during the Vietnam War (Thelin & Gasman, 2010), and integrated global learning experiences following 9/11 (Alliance for International Educational and Cultural Exchange & NAFSA: Association of International Educators, 2007; Childress, 2010; Green, 2003; National Association of State Universities and Land Grant Colleges Task Force on International Education, 2004; Skelly, 2004). Globalization, the phenomenon of intensifying pressure and flows among countries (Dodds, 2008), is "a prevalent phenomenon in university education" (Rhee & Sagaria, 2004, p. 79). This flow of capital, people, information, and culture (King, 2003) generates global pressures that cultivate new and distinctive institutions and groups of people with mutually patent interests and agendas (Dodds, 2008). University and college students who participate in

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international programs are participants in the larger phenomenon of globalization by their interaction in the cross flow of capital, people, information, and culture. They are "major transmitters of knowledge and ideas, and interlocutors among cultures…. and may therefore be one catalyst in the emergence and spread of global civil society" (Glasius, Kaldor, & Anheir, 2002, p. 264).

Institutions of higher education are almost universally internationalizing their campuses (Green & Schoenberg, 2006). Multiple stakeholders in higher education recognize the vital nature of educative experiences beyond the geographic perimeters of the home country. "The [United States of America] federal government, long a promoter of international exchange…sees renewed value in having a globally competent citizenry to ensure that the United States remains a vital and stable society" (ASHE, 2012, p. 2). NAFSA: The Association for International Educators (2003) details internationalization to be the aggregate of all of international initiatives including "study abroad by US students, … international development projects, corporate and university partnerships, and campus community interactions" (Childress, 2010, p. 9). As the United States federal government and American higher education community prioritize internationalization, it is critical to understand the manner in which international programs are designed, developed, and implemented with international partners.

The Haiti Compact is a unique consociation (i.e., association of associations with a dominant feature) of American universities with the primary goal "to engage US campuses in effective, responsible, and sustainable service work in and for post-earthquake Haiti …ensuring consistent and mutually beneficial support" (Haiti Compact, n.d.). The Compact is a unique entity representing a variety of stakeholders: public and

private institutions of American higher education, domestic and international non-government organizations (NGOs and INGOs), and a third-party student volunteer leadership training organization. The universities affiliated with the consociation share autonomous institutional commitments to larger intersecting issues of globalization and higher education, diverse cultures and borderless social issues, and the role of higher education institutions in the local and global community. The shared commitments of the Haiti Compact member schools existed separately but led to the formation of the Haiti Compact when the schools also found virtue in service and learning based trips to Haiti (Ayiti) to assist NGOs and INGOs in post-earthquake recovery and social programs. The formation of the Haiti Compact is the result of the flow of capital, information, people and culture in response to the 2010 earthquake in Ayiti and universities' commitments to the goal of internationalization through international programming. The Haiti Compact is the product of intersecting institutional values and commitments to internationalization, born from response to globalization. It operates as a cooperative entity practicing collaborative partnership with NGOs and INGOs. The Haiti Compact's call for engagement is mindfully made with the highest level of commitment to working through non-exploitive, non-voyeuristic partnerships (Haiti Compact, n.d.).

The flow of capital, people, information, and culture is commonplace in higher education. Students enroll in courses for a fee and are exposed to new information and cultures through classroom learning and experience. Globalization simply contextualizes this flow as a phenomenon not limited by domestic boundaries. Institutions of higher education in turn must consider strategies appropriate to institutional internationalization as a response to globalization. International, service-based, education programs are one

mechanism used to accomplish the goal of internationalization. Just as institutions rationalize internationalization for academic, economic, political, and socio-cultural reasons (Knight, 1994), institutional administrators must implement strategies that align with the chief purposes of higher education (i.e., teaching, research, and service) and institutional values.

Further adding to the list of things to be considered during internationalization are the pedagogical tenants foundational to the international programs to be implemented. International service-based education programs are designed with foundational tenants of reciprocity and mutual benefit at the forefront. Current international and global service learning scholarship underscores the imperative of including community knowledge (Bringle, Hatcher, & Jones, 2011; Hartman, Kiely, Friedrichs, & Boettcher, in press; Kiely & Nielson, 2003) despite the lack of academic literature representing community partner experiences (Bringle & Hatcher, 2002; Bushouse, 2005; Cruz & Giles, 2000; Jones & Steinberg, 2011; Kahn, 2011; Kraft, 2002; Lattanzi & Pechak, 2011; Miron & Moely, 2006; Tonkin, 2011; Ward & Wolf-Wendel, 2000; Whitney & Clayton, 2011). As institutions of higher education engage with international communities to provide students and communities with service-based, learning opportunities, it must be done in a non-exploitive and beneficial way. The lack of community voice in current literature presents a problem of representation. This raises concerns of potential exploitation either by negligence or intent. It is absolutely essential that scholarship on international, service-based partnerships account for community knowledge and experience as a matter of ethical practice, adherence to pedagogical standards, and best practices.

Purpose of Study

The purpose of this study is to investigate the international partnerships between select American universities and NGOs and INGOs affiliated with the Haiti Compact to determine the extent of "effective, reciprocal, and equitable international partnership" (Longo & Saltmarsh, 2011, p. 82). Exploring the characterizing qualities of the Haiti Compact partnerships will contribute to the small body of existing scholarly literature on collaborative international partnerships between American universities and/or NGOs and INGOs for the purpose of community benefit and student learning. Current academic literature does not represent the community partner experience in service learning and global service learning programs or partnerships (Bringle & Hatcher, 2002; Bushouse, 2005; Cruz & Giles, 2000; Jones & Steinberg, 2011; Kahn, 2011; Kraft, 2002; Lattanzi & Pechak, 2011; Miron & Moely, 2006; Tonkin, 2011; Ward & Wolf-Wendel, 2000; Whitney & Clayton, 2011).

This study seeks to answer two specific questions through cogent avenues of inquiry:

(1) What are the perceived benefits and challenges of partnerships between I/NGOs working in Haiti and American member schools of the Haiti Compact?

(2) To what extent do I/NGOs working in Haiti and American member schools of the Haiti Compact perceive their partnerships to be reciprocal, mutually beneficial, and social justice-oriented?

(3) How is the perception of partnership influenced by historical and political relationships between Haiti, the United States of America, and the West?

Conceptual Framework

This study is significantly informed by two concepts: the cycle and rationales of internationalization (Knight, 1994), and resiliency in social systems (Holling, Gunderson, & Ludwig, 2001). Childress' (2010) rationales for internationalization guide the examination of motivations for internationalization that are seen both in international service learning theory and Haiti's government and governance. Using rationales of internationalization to categorize tenets of international service learning theory and defining events of Haiti's past and present is exceptionally useful in delineating mutual themes that make ISL particularly fitting as a basis for American universities partnering with NGOs and IGOs in Ayiti. With mutual themes established, the theory of panarchy provides a lens to appraise the nature and quality of the complex system of sustained partnerships associated with the Haiti Compact.

> Sustainability is maintained by relationships among a nested set of adaptive cycles arranged as a dynamic hierarchy in space and time - the panarchy. The panarchy represents the dynamic interplay between processes and structures that sustains relationships on the one hand and accumulates potential on the other. (Holling et al., 2002, p. 102)

Using both the cycle of internationalization (Knight, 1994) and panarchy theory (Holling et al., 2001) to examine the intricate network of relationships stemming from the Haiti Compact provides a more sophisticated way to discover the presence and maturity of "effective, reciprocal, and equitable international partnerships" (Longo & Saltmarsh, 2011, p. 82). The cycle of internationalization articulates the processes of moving through interconnected stages of awareness, commitment, planning, operationalization, review, and reinforcement (Knight, 1994). The theory of panarchy provides a framework

for understanding resilience in the network of relationships through a recurring adaptive

cycle and accommodating for various levels of relationship (Holling et al., 2001).

"Knight's categorization of the rationales into academic, economic, political, and

social-cultural groupings provides a useful framework for understanding motivations for

internationalization" (Childress, 2010, p. 10). Economic rationales for

internationalization include career readiness in graduates, institutional revenue,

institutional fiscal strength, and competitive edge (Brecht & Walton, 2001; Collins &

Davidson, 2002; de Wit, 2002; Goodwin & Nacht, 1988; Government Accountability

Office, 2007; Green, 2003c; Gutek, 1993; James & Nef, 2002; Knight, 2004; Lim, 1996,

2003; Mallea, 1977; Moxon, O'Shea, Brown, & Escher, 2001; National Association of

State Universities and Land Grant Colleges Task Force on International Education, 2004;

Organisation for Economic Co-operation and Development, 1995; Scott, 1992; Steers &

Ungensen, 1992; Viers, 1998). "Given significant world events of the past century,

political rationales for the internationalization of colleges and universities have become

major motivating forces for political and higher education leaders, as well as individual

citizens" (Childress, 2010, p. 12). Political rationales include educating future foreign

policy makers (Childress, 2010), maintaining and strengthening US national security

(Green, 2003), and promoting the study of foreign languages and cultures (Childress,

2010; Hayward, 2000). While these political rationales are galvanized by education,

academic rationales for internationalization are more philosophical. According to

Childress (2010):

> In particular, through these initiatives, students (a) gain a knowledgeable and
> diversified worldview, (b) comprehend international dimensions of their major
> fields of study, (c) communicate effectively in another language and/or cross-

culturally, and (d) exhibit cross-cultural sensitivity and adaptability (National Association of State Universities and Land Grant Colleges Task Force on International Education, 2004. (p. 13)

The final and least common rationale for internationalization is social and cultural (Childress, 2010). Perhaps this rationale is less prevalent because socio-cultural motivations do not easily align with tangible and measurable outcomes. For instance, intercultural competence, a common learning goal, is also exceedingly difficulty to measure in students (Childress, 2010; Deardorff, 2006). "Yet, it is clear that some higher education institutions employ social and cultural rationales for internationalization, in order to enhance students and faculty's cross-cultural knowledge and skills necessary to contribute to international development" (Childress, 2010, p. 14).

Holling et al.'s (2002) theory of panarchy takes its name from the Greek god of nature, Pan - an unpredictable figure of change. The theory reorients the prevalent social hierarchy to a cross-scale system illustrated by an infinity loop. By turning the hierarchy on its side, a system can be understood as evolving rather than permanent and non-adaptive. Panarchy is an integrative concept that "concern[s] rapidly unfolding processes and slowly changing ones; gradual and episodic change; and they take place and interact at many scales from local to global" (Bunnell, 2002). Since the essential focus of panarchy is to rationalize the interplay between change and persistence, between predictable and unpredictable, [the theorists] draw on the notion of hierarchies of influence between embedded scales; that is panarchies, to represent structures that sustain experiments, test its results and allow adaptive evolution (Bunnell, 2002).

The nature of a panarchial system is its ability to evolve because it implements effective, active and adaptive policies that permit multiple scales and discontinuous

processes to exist simultaneously; the consequence is active learning and creation of new institutions (Holling et al., 2001, p. 7). This is markedly different from flat, balanced, and anarchical systems that result in trial by error learning, unpredictable outcomes, and maintenance of the stats quo (Holling et al., 2001). In this study, the theory of panarchy helps to counter-balance the relatively closed-cycle of internationalization proposed by Knight (1994) and accommodates the embedded units of analysis within the clearly bound case of the Haiti Compact.

Ayiti

"The Haiti of today cannot be understood without knowledge of its complex and often tragic history" (Dubois, 2012, p. 13). Its past and present are characterized by long-term political and economic entanglements with Western powers as well as authoritarian political practices (Dubois, 2012; Farmer, 2011; Firmin, 1905; Girard, 2010; Janvier, 1883; Katz, 2013; Roumain & Hoffman, 2003). When the French constituted a slave-labor dependent plantation system, they created an unsustainable economic, political, and socio-cultural hierarchy in Colonial Ayiti. "Constructed around a hierarchical social order, an autocratic and militarized political system, and an export-oriented economy" (Dubois, 2012, p. 16), the system generated great economic wealth, political power, and social currency for a small ruling class of French and Creoles (Thomson, 2000). The remainder of the population, Black slaves and a small number of poor Whites, were subjugated to a system that identified them as outcasts with little economic or political power. "From the moment of its founding to the present day, Haiti would find itself burdened by all three" (Dubois, 2012, p. 16); that is, a hierarchical social order, political system, and economy.

When Ayiti gained permanent independence on January 1, 1804, it became the first country in the world to become an established state through slave rebellion, and the second independent country in the Americas. An independent nation of freed slaves in a world widely practicing slavery made Ayiti both a threat and an insult particularly to France, the United States, and England (Dubois, 2012). The country found itself at the bottom of a global hierarchy and without political, economic, or social currency. Toussaint Louverture, Haiti's first chief political leader continued the planation system through subsidized farming by legally requiring freed slaves to remain manual laborers. This further entrenched Haiti in a stratified hierarchy of the rural poor majority and a small group of elites. "In the past two centuries, this stalemate between the ruling class and broader population has led to a devastating set of authoritarian political habits…. Haitian governing elites crafted state institutions that excluded most Haitians from formal political involvement" (Dubois, 2012, p. 6).

Though the country itself was free from France's imperial rule, Ayiti has been largely controlled, economically, by foreign powers (Dubois, 2012; Farmer, 2011; Girard, 2010; Katz, 2013). Twenty years after the Ayisyen uprising, in 1825, France demanded, simultaneously, a 150 million franc indemnity as compensation to French slaveholders and recognition of Ayisyen sovereignty. Louis-Joseph Janvier writes that Ayisyens have been forced to pay for their land three times: with "two centuries of tears and sweat…[then with] a massive quantity of blood [in the revolution]" (Janvier, 1883, p. 17), and finally with cash. The payment Ayiti was required to make to France was roughly $3 billion USD today (Dubouis, 2012). France later reduced the indemnity to 60 million francs, but Ayiti was crippled by the interest on French loans borrowed to pay the

punitive fee. In 1898, half of the Ayisyen government's funds were for indemnity fees and loans; by 1914, 80% (Blancpain, 2001; Dubois, 2012).

In 1905, Anténor Firmin, an Ayisyen intellectual and statesman, encouraged Ayiti to boldly face the reality of the proximity and power of the United States.

> The key for Haiti, Firmin wrote, "was to figure out how to thrive under the colossal shadow" cast by the United States- how to "grow, develop, without ever letting itself be absorbed." In this talk, he thought, Haiti could count on help from the Americans themselves. It was in the United States' best interest to make sure that Haiti "strengthened and civilized itself," so that European powers would no longer "molest" the country. In the long run, the United States might even become Haiti's savior, providing what the country needed to become "an active and laborious civilization." The Americans "have capital of all kinds," Firmin noted: "money, machines, experience of hard work, and the moral energy necessary to confront difficult circumstances." They could "offer us that helping hand we have been looking for throughout the past century." (Dubois, 2012, p. 166)

Firmin optimistically posited that the United States "could actually provide a model of racial egalitarianism for Haiti, which suffered from its own conflicts between mulattoes and blacks" (Dubois, 2012, p. 167) in addition to being a partner in trade.

Ten years after Firmin's advocacy for increased interaction with the United States, the USS Washington entered Port-au-Prince and began a 20-year occupation (Dubois, 2012). The US occupation began as an effort to quell a violent political uprising through military power and eventually ended in 1934 due to Ayisyen resistance (Dubois, 2012; Easterly, 2006). The occupation came at the end of a string of United States interventions in Cuba in 1901, Panama in 1903, Nicaragua in 1909 and 1912 (Calter, 1984) and demonstrated the United States' foreign policy as an extension of President T. Roosevelt's "big stick ideology." The US military declared their occupation as a means of developing a sustainable democracy of "intelligent public opinion.... [and] the

extensive interchange of information and exchange of views" (Santo Domingo Military

Government, 1920).

The occupation is widely recognized as a time of educational reform (Angulo,

2010; Dubois, 2012; Pamphile, 1985, 2011; Santo Domingo Military Government, 1920)

during which vocation-based education was prioritized over the tradition of classical

education taught in French (Blancpain, 1998; Dubois, 2012) with the aim of increasing a

middle class of artisans and skilled laborers (Blancpain, 1998). "The unbalanced

approach taken by the United States convinced many Haitians that a sinister motivation

was at work" (Dubois, 2012, p. 282). When the United States attempted to impose

English as the language used for educational instruction Ayisyen were widely offended

and the chief Haitian political leader, Louis Borno, refused on the basis of cultural

imperialism (Blancpain, 1998; Dubois, 2012; Logan, 1930; Polyne, 2010).

> Such a change, after all, would have represented a kind of cultural amputation: the
> entire tradition of Haitian political thought and literature, not to mention the
> country's laws, were in French....Many saw it as a crucial link with the broader
> world, allowing Haitians 'to join hands with the world's intellectual elite.
> (Dubois, 2012, p. 283)

Over the length of the occupation, Ayisyen came to know of American racism

through first-hand experience with the United States military and officials. "The attitude

of Americans was a constant source of bitterness that profoundly shaped the Haitian

social experience" (Dubois, 2012, p. 285). The US occupation of Ayiti began a difficult

and tense relationship between the United States and its southern neighbor. The US

seemed to have cared little about the negative socio-cultural implications of their own

imperialism during the occupation. Language and education policies continued to

entrench the issue of political exclusion of the majority of rural poor Ayisyens and the

gross economic, political, and social power of Ayisyen elites (Dubois, 2012; Smith,

2009).

Western aid to Ayiti has continuously been criticized for contributing to the

harmful aid-based entanglements with Western countries promoting the uneven

economic, political, and social terrain of rural and urban Ayiti as well as a disadvantaged

position in a global hierarchy of countries (Katz, 2013). Between 1972 and 1981, Ayiti

received $584 million in foreign aid, roughly $2 billion in today's currency (Dubois,

2012; Fass, 1988; Plummer, 1992). "Many commentators and economists were optimistic

that foreign investment would help transform Haiti into a prosperous nation; one went so

far as to imagine it becoming a new Taiwan" (Dubois, 2012, p. 350). In 1984 at least 400

NGO and INGOs were working in Ayiti (Dubois, 2012). From 1998 to 2008, Ayiti

received roughly $4.8 billion in aid (Organisation for Economic Co-operation and

Development, 2012).

> Per capita, Haiti was getting more than double the world average [of aid dollars]
> and more than much of Sub-Saharan Africa, including Somalia and Sierra Leone.
> Donors were also spending upwards of $500 million a year on a UN peacekeeping
> mission….Yet Haiti was still ranked 158 of 187 countries on the UN Human
> Development Index and lurked at or near the bottom of nearly every social and
> economic indicator in the world. (Katz, 2013, p. 10)

Along with never-ending aid has come the disparaging moniker, "Republic of NGOs"

(Bradley, 2012; Cunningham, 2012; Dubois, 2012; Economist, 2013; United States

Institute of Peace, 2010). The United States Institute for Peace estimated there to be

3,000 - 10,000 NGOs and INGOs operating in Ayiti before the January 2010 earthquake

(United States Institute of Peace, 2010).

Ayiti has been built through flow of capital, people, information, and culture-both unjust and just. From its origins as a French colony, through its rise as a sovereign state and into its long history of political, economic, social, and cultural entanglements with the West, Ayiti was born out of the earliest phases of globalization. The economic, political, and socio-cultural rationales of governing bodies associated with the internationalization of Haiti have been diverse. What is clear is that Ayiti draws "on a set of complex and resilient social institutions that have emerged from a historic commitment to self-sufficiency and self-reliance. And it is only through collaboration with those institutions that reconstruction can truly succeed" (Dubois, 2012, p. 12).

International Service Learning

International alternative breaks (IAB) are a type international service learning (ISL) designed as short-term, service-based, educational programs abroad. IABs are the extension of alternative breaks - learning experiences where students move beyond "the traditional classroom for an experience that takes them beyond campus….these trips are outstanding opportunities for student learning" (DuPre, 2010, p. 25). ISL is a type of experiential learning that engages students in systems and phenomena that transcend national borders (Green & Schoenberg, 2005) through learning-based community service (Bringle, Hatcher & Jones, 2011). The emergence of IABs reflects the prioritization of campus internationalization, civic engagement, and citizenship development as a response to globalization (Commission on the Abraham Lincoln Study Abroad Fellowship, 2005; Green & Olson, 2003). International partnerships are foundational to IAB programs as they are the catalysis of the multi-dimensional learning (Passarelli & Kolb, 2012) that occurs between students and community members.

A new emerging body of ISL scholarship has begun to introduce the term global service learning (GSL) to denote an expansion of the experiential pedagogy. Scholars who champion the GSL vernacular laud domestic service learning that involves crossing cultural borders (Chesler, Ford, Galura, & Charbeneau, 2006; Crabtree, 2008; Giroux, 1992; Hayes & Cuban, 1997; Jones, Robbins, & LePeau, 2011; Kiely, 2005, n.d.; Locklin, 2010) domestically as a way of engaging global issues through service in a domestic setting (Hartman et al., in press; Longo & Saltmarsh, 2011). GSL is anti-foundational (Butin, 2008; Hartman et al., in press) and counter-normative (Ash & Clayton, 2009; Hartman et al., in press; Howard, 1998) in that it engages participants in the activity of deconstructing hegemonic structures of oppression and attempts to establish egalitarian epistemologies. The process of democratization of knowledge is acted out in reciprocal partnership between the university and the partnering community. Scholars and practitioners of GSL heavily emphasize the value of local knowledge in the community and often refer to the NGOs and INGOs they partner with in terms of co-educators. Healthy partnerships between higher education institutions and international communities are essential to the achievement of positive outcomes for students and communities participating in GSL (Hartman et al., in press). Done well, international partnerships are quintessential of GSL, exhibiting qualities of equality and reciprocity. For the purpose of this body of research, ISL and GSL literature was reviewed to provide the most comprehensive body of knowledge cogent to the practice of IABs. Published scholarly literature on ISL and GSL has distinctly nuanced centers of gravity and therefore both richly contribute to understanding IABs.

IABs, ISL, and GSL are situated within multiple intersections of interest and priority in higher education. As analogous forms of experiential education extending service learning pedagogy into the global community, each design employs a slightly different approach to engaging student learning through experience with international communities. Partnering with communities through NGOs and IGOs is a multi-faceted endeavor that involves socio-cultural, academic, political, and economic motivations of the university and community in unexampled combinations unique to participants at that time. A university's academic, economic, political and socio-cultural rationales for internationalization determine institutional adaption to the phenomenon of globalization. American higher education has been collectively and formally considering the intersection of globalization and education for decades (Association of International Education Administrators, 1995; Childress, 2010; Committee on the University and World Affairs, 1960; Education and World Affairs, 1965).

As universities internationalize in order to participate in a globalized world, they must consider what this participation requires. Recognizing the intersection of globalization and education requires institutions of higher education to consider the nature of globalized society, the pandemic social issues that stem from it, and institutional response to these issues. It is a matter of education, social responsibility, political engagement, and economic stability. Finally, universities must recognize that communities, too, have socio-cultural, political, economic, and academic rationales for adapting to a more globalized world that functions as a panarchy (Holling et al., 2001), that is, a flattened world (Friedman, 2005).

ISL and GSL pedagogies that shape IAB programs engage students with communities through service and learning in a manner that requires students to consider their personal rationales for engaging as a citizen in a globalized world. ISL is a powerful transformational teaching tool combining international civic engagement and critical reflection to enhance cognitive, interpersonal, and intrapersonal development (Ash & Clayton, 2004; Jacoby, 2009; Longo & Saltmarsh, 2011). Providing students the opportunity to use academic knowledge in mutually beneficial partnerships with international communities honors students and communities as equals contributing to interdependent learning and introduces students to the concept of global citizenship (Battistoni, Longo, & Jayanandhan, 2009; Longo & Saltmarsh, 2011). ISL challenges students to consider themselves as truly connected to a global community and to consider what that means.

Definition of Terms

Higher education ISL literature constitutes a modest and diverse range of content. Practitioners and researchers rely heavily on a much larger body of domestic service learning literature to support their work abroad. The ISL community of practice widely cites Bringle and Hatcher's (2011) definition of ISL as a type of experiential education that provides students:

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

GSL is a term that represents an evolution in the ISL community of practice. It is

considered to be a social movement (Hartman et al., in press; Swords & Kiely, 2011), a

pedagogical method (Bringle & Hatcher, 2011; Crabtree, 2008; Hartman et al., in press),

and a community development philosophy (Hartman et al., in press). It represents a more

progressive understanding of what constitutes knowledge, the source of knowledge, and

how that knowledge is acquired through learning.

> Global service-learning is a course-based form of experiential education wherein
> students, faculty, staff and institutions a) collaborate with diverse community
> stakeholders on an organized service activity to address real social problems and
> issues in the community, b) integrate classroom theory with active learning in the
> world, c) gain knowledge and skills related to the course content and advance
> civic, personal and social development, and d) immerse themselves in another
> culture, experience daily reality in the host culture, and engage in [the] dual
> exchange of ideas with people from other countries. (Hartman et al., in press)

Alternative breaks are identified by some scholars as part of the GSL social

movement while others consider alternative breaks to be a co-curricular variant of ISL

and GSL "that have emerged outside the domain of explicitly academic, course-based

programming" (Hartman et al., in press, p. 7). This is not entirely accurate as "alternative

breaks can be a form of community service or service learning" (Niehaus, 2012, p. 8);

community service being a compulsory act that is "non-remunerative, or barely

remunerative" (Davis, 2006, p. 2). IABs are alternative breaks that require students to

travel internationally to participate in service. IABs are generally short-term trips that are

notably different from study abroad, which is: "the activity of a student travelling to a

country not of his/her citizenship or permanent residency and different from the country

in which he or she is receiving a degree in order to earn [academic] credits that may be

applied toward the academic degree" (Niehaus, 2012, p. 10).

Collaborative partnerships are a hallmark of IAB and GSL programs. The inclusion of community voice in the planning and implementation of IAB and GSL programs distinguishes them as "a community-driven experience that employs structured, critically reflective practice to better understand common human dignity, self, culture, positionality, socio-economic, political and environmental issues, relations of power, and social responsibility in global context" (Hartman et al., in press, p. 14). In this study, IAB partnerships are working relationships between university and NGO/IGO representatives for the purpose of planning service and learning-based projects benefiting the community and university. The complexity of partnerships varies by institution and NGO/IGO and may constitute two people or a large group.

Research Methods

Research will be conducted using qualitative, case study design to derive data from a clearly bound case existing in a real-life context by employing multiple strategies (Creswell, 2013; Merriam, 1991, 1998; Yin, 2009). Data will be collected from multiple sources to capture the breadth and depth of partnership experiences among NGOs/INGOs, Ayisyens, and Americans. After observations, interviews, document and audiovisual material analysis are complete, data will be sorted and analyzed for converging lines of evidence, triangulated, and corroborated (Yin, 2009). The goal of triangulating data from multiple sources through a variety of methods is to substantiate emerging themes (Creswell, 2013; Lincoln & Guba, 1985; Merriam, 1998). Protocols for data collection are informed by the exhaustive literature review of IAB, ISL, and GSL pedagogies and programs.

As the primary investigator, I intend to become familiar with social norms of Ayisyen culture to build trust-based relationships and practice culturally appropriate behaviors. By establishing relationships in which I can communicate sincerity and transparency, I will be able to collect and understand data provided by informants (Creswell & Miller, 2000). All collected data will be member checked by providing findings and interpretations to informants and requesting that it is reviewed for credibility (Creswell, 2013; Lincoln & Guba, 1985; Merriam, 2009). Member-checking will ensure the findings and interpretation are of use to future readers who will be able to recognize shared characteristics (Erlandson, Harris, Skipper, & Allen, 1993) between their own areas of work and the detailed descriptions provided in the dissertation known as thick description (Creswell, 2013).

Ethical concerns are at the forefront of my mind as a researcher. Given the nature of Ayiti's exploitation by previous generations of Westerners, my earnest desire to understand the nature and quality of relationships between the Haiti Compact and Ayisyen communities served by NGOs and INGOs has driven my case selection, research design, and literature review. Great detail of the ethical research design is provided in Chapter Three. I have thoroughly studied Ayiti's history and given special attention to understanding the long-term implications of Western involvement in the Caribbean nation. I am enamored by Ayiti's history as the first and only nation in the world to revolt against slavery and establish independence. It is my hope that my small body of research will be of use to others who desire to better understand Ayiti and work with others to support her liberty and promote her well-being.

Rationale

Rationale for this body of research is supported by the same academic theories of internationalization and social system resiliency presented as the theoretical framework informing the research design. My endeavor as a researcher is to justly investigate beyond the University's rationales for international, service-based partnerships and program sustainability and seek out the rationales and experiences of partnering NGO/INGOs. Equal representation of both agencies and universities is necessary for working relationships between organizations to be more than transactional exchanges couched in a dynamic of commodification of both participating groups. Studying the sustained working relationships of the Haiti Compact and partnering NGO/INGOs will provide findings and implications for other universities and NGO/INGOs desiring to move beyond commodity transaction and participate in a communal experience of teaching, learning, and service.

Knight's (1994) theory of internationalization suggests institutions endeavoring to internationalization move through six interconnected phases: 1) awareness, 2) commitment 3) planning, 4) operationalizing, 5) review, and 6) reinforcement as they reconcile academic, economic, political and socio-cultural rationales as motivations for internationalizing. IABs are programmatic initiatives of internationalization at universities engaged in some phase of internationalization. NGO/INGOs partnering with universities for the purpose of creating of implementing IABs are opting into participation with internationalizing universities. The working partnership, whatever the dynamic, between these two entities requires the NGO/INGO to directly and/or indirectly interface with the university's rationales for internationalization; consequently, this

requires the NGO/INGO to exercise a level of acceptance of institutional knowledge and values of the university. Such an arrangement is potentially complicit if the partnering NGO/INGO is not recognized as an autonomous entity also participating in a process of internationalization justified by rationales informed by local knowledge. An ambition of this body of research is to equally investigate the shared and singular experiences of American universities and NGO/INGOs jointly participating in IABs associated with the Haiti Compact. Investigating, presenting, and equally representing findings of all entities' cogent experiences will contribute to the standard of socially just international service-based education programs by recognizing and promoting the equal value and dignity of participants.

Sustainability is a thematic rationalization of this scientific inquiry. Sustainable relationships are essential to sustainable partner-driven education programs and community projects. Reciprocity and mutual benefit are the expressed standard of education and service-based international partnerships (Berry & Chisholm, 1999; Brown, 2011; Erasmus, 2011; Fitts, 2009; Hartman et al., in press; Jacoby, 1996, 2009; Keen & Hall, 2009; Kiely & Nielsen, 2003; Kretzmann, McKnight, Dobrowolski, & Puntenney, 2005; Longo, 2007; Longo & Saltmarsh, 2011; McCarthy, 1996; McElhaney, 1998; Niehaus, 2012; Piacitelli, Barwick, Doerr, Porter, & Sumka, 2013; Scheuermann, 1996; Sigmon, 1979) necessary for equitable and respectful working relationships characterized as socially just (Hartman et al., in press; Mitchell, 2007, 2008). Holling et al.'s (2001) theory of panarchy presents the possibility of social systems as resilient and sustainable, able to accommodate an infinite pattern of adaption. Panarchy theory serves as a lens for understanding the complex dynamics of working relationships between universities and

NGO/INGOs affiliated with the Haiti Compact. These sustained working relationships, established in Spring 2010 and presently thriving, evidence Holling et al.'s (2001) theory of resiliency and adaption. This study seeks to understand why many of the partnerships associated with the Haiti Compact have sustained despite a host of institutional and environmental challenges in an unprecedented context of natural disaster, economic disparity, and tenuous history. This investigation has great instrumental potential for understanding what is required for sustainable partnerships between American universities and international communities.

Summary

Chapter I has provided a broad overview of the phenomenon of globalization and how American higher education is responding to it through internationalization. By outlining the rationales of internationalization (Knight, 1994), the reader has been provided a framework for better understanding the implicit challenges of internationalization initiatives that further the university's interaction with a global community, thus making it an engaged actor participating in a system of borderless social issues. The reader has also been introduced to IABs, a particular form of ISL and GSL pedagogies that require the student to engage in a globalized world through service-driven learning through partnership oriented projects between universities and communities via NGOs/INGOs. Understanding the context in which IAB partnerships function (a confluence of intersecting interests of partnerships and shared social issues between university and community) makes the phenomenon of globalization and higher education's rationales for internationalization clear. IAB partnerships of the Haiti Compact were introduced to the reader as relationships between American universities

and Ayisyen communities through a consociation of American universities with

international service and learning based programs engaging with Ayisyen communities.

Chapter II will provide a review of pertinent academic literature on ISL and GSL

pedagogy, programs, and partnerships that inform the practice of IAB programs.

CHAPTER II

LITERATURE REVIEW

Partnership is the basis of a good international alternative break (IAB) and the focus of inquiry in this body of research. IAB partnerships are dynamic and complex relationships between universities and non-government organizations (NGO) that exist for the purpose of cooperative community development and service-based experiential learning. As a vehicle for development and learning, IABs are powered by the synergistic relationships of the cooperating institutions and NGOs. For IAB programs to benefit communities and students, IAB partnerships must exhibit qualities of reciprocity, mutuality, and social justice (Piacitelli et al., 2013). This literature review presents research on the vehicle, its working parts, and known required maintenance.

This chapter provides a comprehensive review of literature in three central topic areas: pedagogy, program design, and community partnerships. The first topic area presents essential definitions and the shared pedagogical foundations of IABs, ISL, and GSL. This area is also used to justify the use of ISL literature to inform the research design of this dissertation. Program paradigms and design constitute the second topic area of the literature review. Philosophical paradigms are presented because they guide and influence overall program design. The final topic area pertains to partnerships between higher education institutions and the NGOs that participate in IAB, ISL, and GSL

programs. Existing literature speaks to the nature of partnerships, the qualities they exhibit, and ethical imperatives.

Scholarly literature on IABs is so limited that educators widely rely on service learning and ISL literature to inform the design of domestic and international alternative break programs (Niehaus, 2012). An exhaustive search of academic and professional journals and consultations with leaders in the field of practice has led to a compilation of less than one dozen articles and two dissertations focused solely on domestic and international alternative breaks. The lack of existing IAB research requires the use of ISL and GSL literature as a foundation for this dissertation. As an emerging field of practice, educators designing IABs utilize service learning, ISL and GSL standards and research to imbue their work.

A further challenge exists in that ISL and GSL research is also relatively limited and draws on domestic service learning research as transferable knowledge (Eyler, 2011). Available internationally focused literature is scattered and reflects the lack of an existing comprehensive research agenda within the community of practice (Tonkin, 2011). "Much of the ISL literature is not empirical, cumulative, or theory-based while descriptions of programs, activities, nuts and bolts, and rationales for ISL are plentiful (Annette, 2003; Grusky, 2000; Hartman & Rola, 2000; Jones & Steinberg, 2011; Kadel, 2002; Kraft, 2002)" (Kiley & Hartman, 2011, p. 303). This body of research will be a contribution to the practice of socially just partnerships for service oriented development and education programs in higher education, the generation of knowledge about IABs, and closing the gap of community voice in the larger body of ISL and GSL literature.

Pedagogy

Experiential Education

Experiential education situates learning outside of the traditional formal learning

environment of the classroom and in the home, workplace, and world while maintaining

the integral design elements of intentional learning activities and articulated learning

objectives (Boyer, 1987). The goal of academic experiential education is to reinforce

classroom learning by relating academic content to the real world (Gamson, 1989;

McElhaney, 1998). This goal evinces the Deweyan roots of experiential education: an

emphasis on experience and education (Dewey, 1938), participation in community and

democratic contribution to knowledge bodies (Dewey, 1927), and coactive nature of

classroom and world (Dewey, 1938).

> According to the National Society for Experiential Education (NSEE), an
> organization founded in 1971, experiential education is an educational philosophy
> based upon the primacy of experience in the learning process. 'In its purest
> form….experiential education is inductive, beginning with 'raw' experience that
> is processed through an intentional learning format and transformed into working,
> useable knowledge' (National Society for Experiential Education, 1998, p. 3).
> (Katula & Threnhauser, 1999, p. 240)

Kolb (1984) theorized experiential learning as a cycle of concrete experience,

reflective observation, abstract conceptualization, and active experimentation.

Experiential learning, according to Kolb, "is the only model of learning that allows for

the development of a community-based body of knowledge to be constructed from the

multiplicity of experiences brought into the contemporary classroom" (Katula &

Threnhauser, 1999, p. 242). This democratic understanding of knowledge construction is

syncretic with the past and existing political pressures for the capacitation of higher

education initiatives engaging American university students with cultures beyond the

United States (e.g., National Defense Education Act; Title VI; Mutual Education and Cultural Exchange Act; Higher Education Act; Jacoby & Associates, 2009; Katula & Threnhauser, 1999). These external and internal political pressures to engage students in international academic pursuits have opportunely contextualized experiential learning as a tool for responding to globalization.

Intended learning outcomes of academic experiential education are "a deeper understanding of subject matter than is possible through classroom study alone; the capacity for critical thinking and application of knowledge in complex or ambiguous situations; [and] the ability to engage in lifelong learning" (Eyler, 2009, p. 26). Experiential education can also be used to bolster civic engagement in students and is seen in both curricular and co-curricular settings. In a 2006 study for the Ford Foundation, Lawry, Laurison, and VanAntwerpen reported civic engagement programs to have learning outcomes of a developed "sense of involvement, investment, or responsibility with regard to some group or context" (Jacoby & Associates, 2009, p. 8). Reported civic values include themes of community membership and improvement to beliefs surrounding political participation. Community service was the most frequently advocated as civic engagement followed by political participation, activism and advocacy (Lawry et al., 2006). The Coalition for Civic Engagement and Leadership (2006) reported eight actions and behaviors involved in civic engagement:

> (1) learning from others, self, and environment to develop informed perspectives on social issues; (2) valuing diversity and building bridges across difference; (3) behaving, and working through controversy, with civility; (4) taking an active role in the political process; (5) participating actively in public life, public problem solving, and community service; (6) assuming leadership and membership roles in organizations; (7) developing empathy, ethics, values, and sense of social

responsibility; (8) promoting social justice locally and globally. (Jacoby & Associates, 2009, p. 9)

Service Learning

Service learning is a form of experiential education that includes elements of cross-cultural experiences and field experience in the form of service-oriented civic engagement (Fitts, 2009; Giles & Eyler, 1999; Keen & Hall, 2009; Sigmon, 1979). Service learning is defined in the Community Service Act (1990) as

> a method under which students or participants learn and develop through active participation in thoughtfully organized service that is conducted in and meets the needs of a community; is coordinated with an elementary school, secondary school, institution of higher education, or community service program, and with the community; and helps foster civic responsibility; and that is integrated into and enhances the academic curriculum of the students, or the educational components of the community service program in which the participants are enrolled; and provides structured time for the students or participants to reflect on the service experience.

A definition more familiar to service learning practitioners, and widely cited in literature is offered by Jacoby (1996); "service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. Reflection and reciprocity are key concepts of service-learning" (p. 5). Eyler and Giles' (1999) seminal work on service learning also recognized "non course-based [service-learning] programs that include a reflective component and learning goals" (p. 5). The majority of existing research, however, identifies service learning as a distinct method of experiential education in which students make deeper academic gains by meeting community needs through service (Alliance for Service-learning, 1993; Astin, Vogelgesang, Ikeda, & Yee, 2000; Bringle & Hatcher, 1996; Eyler & Giles, 1999; Giles,

Honnet, & Migilore, 1991; Gomez, 1996; Keen & Hall, 2009; Kohlmoos, 1996). Bringle

and Hatcher (2009) identify service learning as a purely academic pursuit, defining it as:

> a course-based, credit-bearing educational experience in which students (a)
> participate in an organized service activity that meets identified community needs,
> and (b) reflect on the service activity in such a way as to gain further under-
> standing of course content, a broader appreciation of the discipline, and an
> enhanced sense of personal values and civic responsibility. (p. 38)

Sigmon and Ramsey coined the term "service-learning" in 1967 when Sigmon

defined service learning as learning through reciprocal activity by both students and the

community (Sigmon, 1979). The combination of service and learning sparked

terminology debates that are still ongoing (Kendall, 1990). Even the hyphen is contested

in the term service learning with advocates insisting on hyphenation as symbolic of the

symbiotic nature of service and learning (S. Migliore, personal communication, April

1995). Sigmon's (1994) service learning typology presents four combinations of service

and learning, each subsystem with nuanced focal points: service-LEARNING,

SERVICE-learning, service-learning, and SERVICE-LEARNING. This typology was

crucial in establishing fundamental elements of service learning (Furco, 1996). A

universally recognized definition for service learning is not identifiable in the literature

(Bickford & Reynolds, 2002; Butin, 2005; Jacoby, 1996; Kendall, 1990; Liu, 1995;

Sigmon, 1994; Varlotta, 1997; Welch, 2009), however, the range of definitions include

the key constructs of civic engagement, learning enhancement, critical reflection, and

reciprocity (Jacoby & Associates, 1996). There is unity among scholars and practitioners

that civic engagement is central to the pedagogical method though there is no consensus

in regard to its classification as an academic credit-bearing activity or an elective co-

curricular activity.

Service learning is referenced as a type of educational program, an educational philosophy, and as a pedagogy (Giles, Honnet, & Migliore, 1991). Terms most frequently seen in the discourse are charity, service, social justice, solidarity, activism, and civic engagement. Some scholars use service learning as a descriptive term used to identify a pedagogy or program with a "set of educational, social, and sometimes political values, rather than a discrete type of experiential education" (Stanton, 1987, p. 2). Sigmon's (1979) descriptions of service learning are philosophical and describe the practice as one that "represents the coming together of many hearts and minds seeking to express compassion for others and to enable a learning style to grow out of service" (p. 2).

Academic and co-curricular service learning are used in the classroom, career planning, lifestyle planning, and meeting community needs through service (Kraft & Kielsmeir, 1995; Sigmon, 1979). It "has been integrated into academic courses and majors as well as into initiatives such as living-learning programs, course-based learning communities, new student orientation, leadership development, and multicultural education" (Jacoby, 2009, p. 13). While service learning is often referred to as a curricular activity, co-curricular forms of service learning are legitimate and share the same intended outcomes of civic engagement, learning, critical reflection, and community reciprocity (Berry & Chisholm, 1999; Jacoby, 1996, 2009; Keen & Hall, 2009; McCarthy, 1996; McElhaney, 1998; Niehaus, 2012; Scheuermann, 1996; Sigmon, 1979). Research demonstrates that domestic service learning positively affects student outcomes of academic learning, interpersonal and intrapersonal development, and professional development (Astin & Sax, 1998; Astin et al., 2000; Eyler, Giles, Stenson, & Gray, 2001; Jones & Abes, 2004).

International and Global Service Learning

ISL "finds its context within the notions of internationalization and global awareness, as two of the leading issues that drive the engagement of North American higher education" (Erasmus, 2011, p. 349). It is domestic service learning internationalized. As such, the foundation of ISL is Sigmon's service learning typology (Kraft, 2002), and it is considered a high-impact (Kuh, 2008) experiential pedagogy with components of academics, community-engagement, and reflection (Bringle & Hatcher, 2011). It is a convergence of two experiential educational domains (i.e., service learning and study abroad) with international education (Bringle & Hatcher, 2011). The intersection of these domains create what Bringle and Hatcher (2011) call an intensification effect that boosts the development of "intercultural skills, more rapid language acquisition, better demonstration of democratic skills, deeper understanding of global issues, and more lifelong interest in global issues than domestic service-learning and traditional study abroad" (p. 22).

Definitional debates present in service learning literature are as prevalent in the ISL literature. One definition provided by Bringle and Hatcher (2011) is used almost universally by American practitioners and is a modified definition of their own definition of service learning as informed by study abroad and international education. It defines ISL as

> *a structured academic experience in another country* in which students a) participate in an organized service activity that addresses identified community needs; b) *learn from direct interaction and cross-cultural dialogue with others*; and c) reflect on the understanding of *global and intercultural issues*, a broader appreciation of the *host country* and the discipline, and an enhanced sense of their own responsibilities as citizens, locally and *globally*. (Bringle & Hatcher, 2011, p. 19)

GSL is an evolutionary conceptualization of ISL that reflects a social movement (Swords

& Kiely, 2011) and an advancement in pedagogy (Hartman et al., in press; Kiely &

Kiely, 2006; Longo & Saltmarsh, 2011). It is most recently defined as:

> a course-based form of experiential education wherein students, faculty, staff and
> institutions a) collaborate with diverse community stakeholders on an organized
> service activity to address real social problems and issues in the community, b)
> integrate classroom theory with active learning in the world, c) gain knowledge
> and skills related to the course content and advance civic, personal and social
> development, and d) immerse themselves in another culture, experience daily
> reality in the host culture and engage in dual exchange of ideas with people from
> other countries. (Kiely & Kiely, 2006, p. 4)

Definitional differences between ISL and GSL go beyond semantics. ISL and

GSL recognize academic and co-curricular learning differently, and emphasize different

conceptualizations of power and privilege, sustainability, and location of learning. First,

by definition, GSL centralizes the dynamic of mutual exchange between the educational

institution and the community where the cross-cultural experience occurs, while ISL

gives great emphasis to the experience of students. Second, GSL does not designate a

geographic restriction for learning, while ISL states that learning occurs while the student

is abroad. Finally, GSL is defined as community-driven implying a cooperative,

sustainable, and assets-based arrangement that will continue after students leave; whereas

ISL situates the learner in a position of power to meet community needs and then leave

the communities to deal again with unmet needs. The progressive language of GSL does

not equal the presence and precedent language of ISL literature as it indicates a somewhat

recent evolutionary phase of ISL pedagogy. ISL language dominates existing scholarly

literature as is evident in this literature review.

ISL undertakes all three of the American Council on Education's (2005) global learning dimensions: global, international, and intercultural. Students who participate in ISL experiences are challenged to study (a) phenomena that reach beyond nation-state geographic boundaries, (b) the relationship between at least two nation-states (that of the student and the host country), and (c) develop a capacity to maneuver in unfamiliar cultural settings (Bringle & Hatcher, 2011). The unique inclusion of these three learning goals generates learning objectives that distinguish ISL from domestic service learning in addition to the physical location where learning occurs. The academic-centered American definition of ISL identifies topical curricular learning as a chief learning goal. Additionally,

> the designers of ISL experiences might agree upon, at the very least, the general 'intentional goal of developing in students a set of knowledge, skills, and dispositions that are focused on global citizenship,' which might include more specifically: 'increasing global awareness and knowledge, deepening cross-cultural understanding and an appreciation of diversity, and of experiencing (some other part of) the world first hand' (Plater, Jones, Bringle, & Clayton, 2009, p. 485). (Whitney & Clayton, 2011, p. 161)

ISL and GSL are the two chief approaches to the development of global consciousness (Kiely, 2004) in students via service and learning within the context of an international community and reflection on that experience. Both approaches identify community interaction, service, and critical reflection as essential to learning designed to elicit student consideration of their relationship with, responsibilities toward, and involvement in communities beyond their home country.

As a critical pedagogy, ISL and GSL are designed to challenge participants' understanding and participation in conventional social norms and structures. They are also pedagogy of transformative learning. Transformative learning "involves

transforming frames of reference through critical reflection of assumptions, validating contested beliefs through discourse, taking action on one's reflective insight, and critically assessing it" (Mezirow, 1997, p. 11). ISL experiences uniquely position students in unfamiliar environments where their own cultural assumptions are challenged by the dominant culture. "Mezirow's empirically-based conceptual framework also has explanatory value unique to service-learning contexts because it describes how different modes of reflection combined with meaningful dialogue lead people to engage in more justifiable and socially-responsible action" (Kiely, 2005, p. 6).

A 2004 study by Kiely identified political, moral, intellectual, cultural, personal, and spiritual perspective transformations in students who had participated in a GSL trip to Nicaragua. Kiely describes students' transformations as "emerging global consciousness," which occurs over time in the three stages of envisioning, transforming forms, and chameleon complex (p. 9). The envisioning dimension represents the initial period of intention during which students envision themselves effecting global social justice. Transforming forms represent the six areas of shifting perspectives or worldviews. "Chameleon complex describes the struggle study participants experience in learning how to translate their emerging global consciousness into action upon reentry into the United States" (p. 15). Kiely's application of Mezirow's transformational learning theory helps to identify perspectives challenged during a GSL experience. The strength of Kiely's theory is its firm grounding in Mezirow's research, as well as its realistic report of student transformation taking place over time as opposed to a singular event occurring only during immersion.

Several qualitative studies reported student accounts of transformative learning during ISL and GSL experiences (Cargata & Sanchez, 2002; Grusky, 2000; Hartman & Rola, 2000; Kiely, 2004, 2005; Larson & Allen, 2006; Sternberger, Ford, & Hale, 2005). Improved communication, teamwork, and leadership skills are commonly cited as learning outcomes in professional school ISL literature (Bischel & Sundstrom, 2011; Boyle-Baise, 1998; Godkin & Savagiau, 2001; Jones, Ivanov, Wallace, & Von Cannon, 2010; Metcalf, 2010; Mohtar & Dare, 2012; Parsi & List, 2008; Shuman, Besterfield-Sacre, & McGourty, 2005). Other reported ISL outcomes are students' deeper knowledge of systemic issues that cause global poverty and issues surrounding global power and privilege (Camacho, 2004; Lough, 2009), professional development (Annette, 2002; Grusky, 2000; Roberts, 2003; Tonkin & Quiroga, 2004), awareness of global issues, broader definitions of community, and increased cultural competence (Annette, 2002; Hartman & Rola, 2000; Kiely, 2004; Lewis & Niesenbaum, 2005; Van Hoof & Verbeeten, 2005). Other empirical studies specify ISL student learning outcomes to include increased intercultural competence, secondary language skill development, appreciation of cultural differences, tolerance of ambiguity, and understanding of global issues related to their academic field of study (Crabtree, 1998; Porter & Monard, 2001; Pyle, 1981). The need for more empirical research on ISL is widely stated (Annette, 2002; Crabtree, 2008; Roberts, 2003; Van Hoof & Verbeeten, 2005).

Alternative and International Alternative Break Programs

Community service and service learning became prominent facets of higher education curriculum design and co-curricular initiatives in the 1980s and 1990s (Jacoby, 1999) as the tradition of civic engagement in American higher education was

reinvigorated (Bok, 1982, 1986; Boyer, 1990, 1994; Boyte & Hollander, 1999; Jacoby, 2009; Kezar, Chambers, & Burkhardt, 2005; Newman, 1985; Putnam, 1995). Early in 1991, two Vanderbilt University students established Break Away: The Alternative Break Connection. The purpose of the Vanderbilt University program was training and leading university students to complete community service during their spring break vacations (Break Away, n.d.). Now an independent American 501(c)(3) not-for-profit organization, Break Away estimated that in 2012, over 68,000 university students spent their spring break vacations doing community service totaling more than 622,000 hours of service (Break Away, 2012). Alternative breaks are designed to mutually benefit the community where service occurs and students who help deliver the service. "Through these activities, alternative breakers gain the knowledge and experience to become 'active citizens,' a term used throughout alternative break programs to describe those who take educated steps toward valuing and prioritizing their own communities through their life choices" (Piacitell et al., 2013, p. 89). Alternative Break experiences are shown to be transformational, challenging student value structures including those of compassion and social justice (Chaison, 2008; Cooper, 2002; Jones, Rowan-Kenyon, Ireland, Niehaus, & Skendall, 2012; Rhoads & Neururer, 1998). Vocational discernment and increased commitment to academic pursuits are also reported to occur among students participating in ABs (Ivory, 1997; Jones et al., 2012; McElhaney, 1998).

ABs are closely related to service learning as the pedagogical model for ABs is critical service learning (Bowen, 2011; Doerr, 2011; Mitchell, 2008; Piacitelli et al., 2013). "Alternative breaks can be a form of community service or service-learning, and the literature on community service and service-learning can inform our understanding of

AB experiences" (Niehaus, 2012, p. 8). Just as service learning definitions are contested

due to the variety of program paradigms and designs, there is no definition of ABs

articulating a definitive meaning of the educational tool as a program or pedagogy. There

are, however, several descriptions of ABs that can be traced back to Break Away.

> ABs are defined by Break Away Alternative Breaks as programs that:
>
> [place] teams of college or high school students in communities to engage in
> community service…during their summer, fall, winter, weekend or spring
> breaks…. The objectives of an alternative break program are to involve college
> students in community-based service projects and to give students opportunities
> to learn about the problems faced by members of communities with who they
> otherwise may have had little or no direct contact. (BreakAway, n.d.)

International Alternative Breaks (IABs) extend service beyond the geographic

borders of the local and regional community to the global community. This requires

students to travel to new communities with potentially unfamiliar cultures. In this way,

IABs are similar to study abroad and ISL/GSL as they are short-term educational

immersive experiences (Jones et al., 2012; Niehuas, 2012; Piacitelli et al., 2013). Study

abroad experiences are cross-cultural international experiential education spanning two to

eight weeks on average (IIE, 2011). IABs are a unique hybrid of study abroad and service

learning that carry service into the international community through short-term

immersive experiences; they are a derivative of ISL and share the same distinguishing

elements of service, learning, reflection, immersion, and community collaboration.

ISL proponents identify the chief distinction between ISL and study abroad to be

that "first and foremost the rationale for study abroad…is that it is primarily for the

benefit of the student" (Bringle & Hatcher, 2011, p. 8). ISL and IABs, on the other hand,

are designed around service that benefits a community and the student through

engagement. In a 1998 study on student participation in domestic community service during an AB, increased understanding of self, of others, and of community were identified as outcomes of participation the off-campus co-curricular service experience (Rhoads & Neururer, 1998). After participating in the AB, students self-reported learning about community existing despite cultural differences; "such student insights raise questions about the centrality of understanding community as a valuable learning outcome" (p. 114). Reported outcomes were encouraged by an ethos of mutuality among students and community members during the AB, as well as the use of critical reflection to process student experiences (Rhoads & Neururer, 1998).

Similar findings of student transformation were made in a multi-case study of student experiences in domestic and international short-term immersion programs. Findings were categorized thematically as "new understandings as a result of trip participation, and ….how students reframed the experience after coming home and developed a new sense of purpose (Jones et al., 2012, p. 207). Researchers describe students' immersive experience as occurring within a:

> rich context for learning that included an opportunity to get out of the bubble of campus life, to cross boundaries that were unfamiliar to them, and to personalize the issues they encountered on the trips. The immersion context then encouraged participants to develop larger understandings and broader world views about complex social issues and cultures that were unfamiliar to them, to dispel stereotypes, and to reflect on their won privileges in new ways. Finally, participants found themselves struggling to integrate their experiences into their lives upon return and rethinking career plans and aspirations. (Jones et al., 2012, p. 214)

Quality IAB design is intentionally critical service learning pedagogy through the use of critical reflection and service (Piacitelli et al., 2013). Issue-based education, host country history and culture, community partner organizational mission, and language

skills constitute orientation curriculum for participating students (Community Service Center of American University, n.d.; Piacitelli et al., 2013). In the document "Eight Components of a Quality Alternative Break," Break Away (n.d.) has established education, orientation, training, strong direct service, reflection, re-orientation, social justice and diversity, and the mandate of substance-free programming to be the standard for designing alternative breaks (Niehaus, 2012).

Choice of Literature

With limited research about IABs to draw upon, this literature review looks to ISL and GSL for pedagogical foundations, design variables, and best practices for partnership. The inclusion of co-curricular programs in service learning and ISL definitions (Crabtree, 2008; Jacoby, 2009) ascribe propriety to ISL and GSL literature as essential to understanding and researching IABs. In the seminal article, "Theoretical Foundations for International Service-Learning," Crabtree (2008) writes, "the goals for linking international travel, education, and community service include increasing participants' global awareness and development of humane values, building intercultural understanding and communication and enhancing civic mindedness with leadership skills" (p. 18). This apt description captures the spirit of ISL, GSL, and IABs without deciphering the educational and developmental experience as an explicitly academic pursuit. Crabtree's definition of ISL "refers to a variety of experiences common in U.S. higher education today: faculty/staff-led co-curricular 'mission' and service trips, academic courses with international immersion that include service experiences, study-abroad programs with service components, and international programs with formal service-learning curricula" (p. 18).

In addition to definitional overlap, critical pedagogy is the common foundation of international service-based learning both in ISL (Kiely, 2004; Mitchell, 2008; Whitney & Clayton, 2011) as well as IABs (Piacitelli et al., 2013). Transformational learning is a common chief outcome of IABs (Jones et al., 2012; Niehaus, 2012, Piacitelli et al., 2013), ISL (Kiely, 2004, 2005, 2011), and GSL (Hartman et al., in press). All three forms of service-based learning incorporate critical reflection as the central meaning-making tool used before, during, and after the service and immersion experience (Ash & Clayton, 2004; Ash, Clayton, & Atkinson, 2005; Bringle & Hatcher, 1999; Eyler & Giles, 1999; Hatcher & Bringle, 1997; Hartman et al., in press; Jones et al., 2012; Kiely, 2004, 2005; Niehaus, 2012; Piacitelli et al., 2013; Plater et al., 2009; Whitney & Clayton, 2011). Swords and Kiely (2010) explain:

> critical reflection shifts the focus of reflection from self-discovery, student learning, and practical dimensions of service to examine how relations of power, ideology, institutional arrangements, and social structures influence stakeholder participation in service-learning planning, the origin and solution to community problems, and the development of sustainable campus-community partnerships.(p. 151)

The use of critical reflection to help students examine their experience during the culturally immersive service experience requires them to hold in tension their constructs of social and empirical knowledge. The cyclical process of experiential learning and critical reflection challenges students to critically examine and respond the concerns of the community they are immersed in (Giles & Eyler, 1994; Piacitelli et al., 2013); thus making IABs, ISL, and GSL similar in the Deweyan experiential learning tradition.

In addition to pedagogical similarities, each type of service-based learning typically takes the form of a short-term immersion experience (Jones et al., 2012; Kiely,

2004, 2005; Niehaus, 2012; Piacitelli et al., 2013). Shared characteristics of short-term immersion programs are compressed length of immersion, purposefully designed learning experiences, and the frequent inclusion of service-based learning (Chieffo & Griffiths, 2004; Jones et al., 2012; Lewis & Niesenbaum, 2005; Parker & Dautoff, 2007). These short-term experiences abroad are educational responses to the enmeshed trends of internationalization and citizenship education at the post-secondary level (Jones et al., 2012; Niehaus, 2012). Finally, partnership with the community is essential in IABs, ISL, and GSL. Education and development driven partnerships are foundational to mutually beneficial relationships between universities and the international communities that they join in service (Camacho, 2004; Crabtree, 2008; Hartman et al., in press; Longo & Saltmarsh, 2011; Piacitelli et al., 2013).

Paradigm and Practice

Contemporary debates over service learning paradigms of charity and social justice are present in both domestic service learning and ISL literature. Recurrent questions are centered on terminology and the progressive nature of charity and service as a continuum (Furco, 1996; Giles & Eyler, 1994; Marullo & Edwards, 2000; Morton, 1995; Tonkin & Quiroga, 2004; Wade, 2000). In addition to paradigms of service, there is remarkable variability in ISL models of practice (Hatcher & Erasmus, 2008). The variety of ISL and GSL program models presented in this literature review reflect subtle theoretical differences around definitions of ISL, GSL, and different interpretations of the role of higher education in the local and global community.

To fully consider the use of ISL programs for the development of global citizens, which is also a predominant goal of IABs, it is necessary to examine the theoretical

constructs of the programs themselves and the variety of ways that theory is applied in models of practice. Paradigms are conceptual frameworks that contain basic assumptions shared by a group of scholars or practitioners; paradigms inform the design of programs. Recurrent design elements constitute the array of models of practice in ISL and GSL programs. Discourse surrounding ISL design largely relates to paradigms of charity versus social justice; those paradigms then extend to topics of volunteerism, tourism, solidarity, activism, and politics. Research on the theory, practice, value, and use of ISL programs and courses is limited (Berry & Chisholm, 1999; Bringle & Tonkin, 2004; Crabtree, 2008; Grusky, 2000; Jones & Steinberg, 2011; Kadel, 2002; Kiely & Hartman, 2011; Kraft, 2002; Wessel, 2007).

International and Global Service Learning Paradigms

Early service learning models of practice exhibit the charity paradigm (Vogelgesang & Rhoads, 2003) which remains common in contemporary service learning and ISL designs (Eyler & Giles, 1999; Rhoads, 1997; Westheimer & Kahne, 2004). The charity paradigm exerts service focused on "offering assistance to one or more individuals in an effort to solve immediate problems" (Moely, Furco, & Reed, 2008, p. 37). Existing literature asserts that programs designed in concert with the charity paradigm are typically implemented in academic courses with service components requiring students to provide "direct services to individuals in need that may promote a greater awareness of social issues but have limited to no direct impact on the underlying factors that contribute to those issues" (Welch, 2009, p. 174). There has been no research published on the suitability of charity paradigms when designing short-term ABs and IABS, particularly those that are co-curricular.

Also referred to in the literature as service, charitable service, or charitable acts, charity-based programs are shown to help students gain understanding of marginalized groups (Simonelli, Earle, & Story, 2004), enhance student identity formation (Eyler & Giles, 1999), boost civic responsibility, increase inclinations of civic engagement (Astin & Sax, 1998; Jones & Abes, 2004; Seider, 2007), increase self-awareness, interpersonal skills, as well as attitudes around civic engagement and responsibility (Moely, Furco & Reed, 2008). Charitable acts of service have been documented as preferred to the social justice model by college students (Bringle, Hatcher, & McIntosh, 2006; Moely & Miron, 2005; Morton, 1995; Wang & Jackson, 2005). Students who prefer the charity paradigm are described as having a focal interest in meeting immediate needs (Kahne, Westheimer, & Rogers, 2000; Moely & Miron, 2005; Morton, 1995).

Opposition to charity models of service learning is also common by critics arguing the paradigm as undermining civic health (Gorham, 1992), impeding social change (Cuban & Anderson, 2007; Morton, 1995), and emphasizing volunteerism rather than teaching students about social constructs and how to change them. Other major critiques of service learning and ISL charity models are that the paradigm perpetuates social ills of poverty, power and privilege (Cermak et al., 2011; Crabtree, 1998, 2008; King, 2004; Marullo & Edwards, 2000; Whitney & Clayton, 2011), and focuses on recipient deficits instead of assets. "The primary drawback of service lies in the unresolved debate over whether it lives up to the rhetoric of social justice often espoused by its practitioners" (Cermak et al., 2011, p. 8).

The social justice paradigm moves politics and activism from the periphery of the student experience to the focal point (Welch, 2009). In speaking of reframing ISL as

GSL, Longo and Saltmarsh (2011) point out that students should adjust their expectations from entering a community and doing good to participating in "reflective inquiry on the origins and intent of the projects in which they participate, the relationship of the projects to the social power structures of the host community and country, and the degree to which their projects and activities might either perpetuate or liberate political, social, and economic structures" (p. 77). This shift in focus does not discard the element of service, but rather re-orients it with an agenda for social change that alleviates or eliminates the social challenge being addressed through service. Terminology of activism, advocacy, social change, critical community service transformation, and political and civic engagement are often used in tandem with social justice models (Cermak et al., 2011; Kiely, 2005; Long, 2002; Morton, 1995; Welch, 2009). Few critiques of the social justice model are present in the literature although one critique is that participating students identifying as "activists" may deter other students interested in becoming involved (Chatterton, 2006).

Charitable and social justice approaches to ISL and GSL designs are often presented as polar opposites reflecting different levels of sophistication and commitment to society. Charity models are frequently stigmatized as uninformed and unsophisticated approaches that perpetuate social ills. This stigma does not recognize the suitability of charitable acts for immediately meeting basic needs and alleviating suffering. There is also merit in charitable ISL congruous to students whose development may not be far along enough to grasp the complexities of an ISL designed as social justice. Charity-based ISL can serve as an introductory platform for social justice through

compassionately meeting the needs of a community and actively learning from the experience through critical reflection.

Social justice-oriented programs are often elevated to the moral high ground in academic literature. This is because social justice oriented programs focus on changing unjust social structures. Unlike charity models, which respond to individual needs born out of the social structure, social justice models focus student and community efforts on changing structures that engender suffering and oppression. Such an approach works well in a reciprocal ISL partnership, but should not be considered a superior approach to ISL. A major limitation of the social justice model is the potential of overlooking injustice while attempting to correct the system that produced the injustice. For example, how service-oriented is a purely social justice ISL model for addressing community hunger if charitable acts are discarded as less valuable to the learning experience? A more balanced approach would include charitable service as a way of introducing students to the plight of community hunger, and then challenging students to join community partners in challenging the systems that perpetuate hunger.

In terms of a continuum from charity to service, "charity, if it continues, serves as a 'home base,' a sort of refueling stop for the tedious work of advocacy. The concept of a continuum, then, compels us to act as if 'progress' consists of moving students 'farther along,' that is, out of charity and toward advocacy" (Morton, 1995, p. 20). Critical reflection should be used to help students to begin to consider the complex issues of advocacy or social justice as a way of examining previously held assumptions, and determining how they can contribute to social change (Kiley, 2004, 2005; Rhoads & Nerurer, 1998; Whitney & Clayton, 2011). This is the crux of the ISL and GSL social

justice model that makes the experience potentially transformational (Chang, Yuan, Chen, & Huang, 2012; Grusky, 2000; D. Hartman & Rola, 2000; Kiely, 2004, 2005; Niehaus, 2012; Roberts, 2003; Sternberger et al., 2005).

International and Global Service Learning Models

A wide array of programs tout the terms ISL and GSL but "not all programs are created equal" (Hartman et al., in press). Current definitions of ISL and GSL are specific to credit-bearing experiences (Bringle & Hatcher, 2011; Hartman et al., in press) while designs of these academic experiences are almost identical to the design variables of ABs and IABs (Piacitelli et al., 2013; Jones et al., 2012; Niehaus, 2012; McElhaney, 1998). A small body of literature on co-curricular service learning bridges this gap in a way that more resembles stepping stones (Eyler & Giles, 1999; Jacoby, 1996; McElhaney, 1998). Variables of design central to the literature are:

- Credit-bearing versus elective experience (Bringle & Hatcher, 2011; Brown, 2011; Fitts, 2009; Hartman et al., in press; McCarthy, 2009; Mundel & Schugurensky, 2008; Peterson, 2002; Tonkin & Quiroga, 2004)

- Placement of service experience during the course of the academic term (Chisholm, 2003; Jones & Steinberg, 2011; Porter & Monard, 2001; Rosenberg & Karp, 2012)

- Duration of immersion (Brown, 2011; Chisholm, 2003; Crabtree, 1997, 1998; Dessoff, 2006; Ferrence & Bell, 2004; Fitch, 2005; Jones & Steinberg, 2011; Kiely, 2004, 2005; Lewis & Niesenbaum, 2005; Monard-Weissman, 2003; Niehaus, 2012; Parker & Dautoff, 2007; Pisano, 2007; Salisbury, Umbach, Paulsen & Pascarella, 2009; Van Der Meid, 2004; Wessell, 2007)

- Inclusion of intentional learning (Break Away, n.d.; Chisholm, 2003; Hartman et al., in press; Lattanzi & Pechak, 2011; Longo & Saltmarsh, 2011; Peterson, 2002; Piacitelli et al., 2013; Smith-Paríolá & Gòkè-Paríolá, 2006; Tomlinson-Clarke & Clarke, 2010)

- Facilitation by faculty, staff (Hartman et al., in press; Niehaus, 2012), or third party institutions (Brown, 2011; Chisholm, 2003; Tonkin & Quiroga, 2004)

Credit variable. The variable of co-curricular and curricular models has been explored previously in this literature review, largely within the context of service learning. According to ISL and GSL definitions, service learning in an international setting is an academic activity (Bringle & Hatcher, 2011; Hartman et al., in press) though the variability of ISL programs coincides with a lack of clarity on the definition of ISL, "which may have even greater variability than domestic service learning" (Jones & Steinberg, 2011, p. 89). ISL is designed to implement service and learning as reinforcing activities. ISL courses are often offered as singular classes but are sometimes integrated into larger ISL programs. "ISL programs integrate several courses, all of which are completed in another country, which last at least one academic term, and in which there is a service component for at least one of the courses" (p. 89). There are, however, nods to co-curricular ISL and GSL. Some scholars refer to co-curricular service models as co-curricular volunteerism while others categorize it as ISL (Crabtree, 2008; Fitts, 2009; Mündel & Schugurensky, 2008). Many models of ISL exist, and just as in service learning, curricular and co-curricular models are recognized (Brown, 2011). Hartman et al. (in press) make concessions that "it is neither the particular content area nor the

accreditation that makes a practice GSL" (p. 15) and that intentional design can qualify co-curricular experiences as GSL.

Brown (2011) situates domestic service learning as a pedagogical parallel to ISL. "ISL addresses simultaneously two important needs of societies both in developed and developing nations: The education and development of young persons, especially their international civic skills and the provision of increased resources to contribute to the individuals and communities" (p. 59). In curricular service learning, service is a component of the course recognized as a legitimate source of learning just as instruction, laboratory experience, and the library are sources of knowledge (Brown, 2011). "When academic credit is awarded, it is not for the service alone, but for the learning that the student demonstrates through written papers, classroom discussion, examinations and/or other means of formal evaluation. In service learning programs that are not offered for credit, the learning must be intentional, structured, and evaluated" (p. 58). This is a disconnect in the justification of ISL and GSL as a purely academic pursuit. If service and reflection are the catalyst for transformative learning, then co-curricular forms of critical service learning abroad arguably constitute legitimate learning not recognized by current definitions.

Placement variable. The placement of service in the ISL/GSL experience is also a variable of design. The service and immersion experience is sometimes designed in a sandwich model in which several weeks of service are scheduled between initial and final weeks of study (Chisholm, 2003). The sandwich model has the convenience of greater accessibility; "because the time away from the home country is relatively short, this approach provides opportunities for overseas learning to a larger number of students

(Jones & Steinberg, 2011, p. 106). Another model of practice integrates home-based academic study with domestic service learning that is followed by a corresponding service learning component abroad (Jones & Steinberg, 2011). GSL scholars support this model as the design engages students in service locally before service in the international setting (Longo & Saltmarsh, 2011). "This approach has the advantage of providing students with a comparative framework for analyzing an issue from different national perspectives. As beneficial as this variation might be, …no examples of this type appeared in the literature review" (Jones & Steinberg, 2011, p. 94). The certificate program is another model of practice cited in the literature as curricular (McCarthy, 2009) or can begin with curricular component followed by co-curricular elements (Rosenberg & Karp, 2012).

Duration variable. The length of the immersive experience is a variable in the modeling of ISL/GSL (Chisholm, 2003; Wessel, 2007). Different designs implement varied lengths of time for students to be in a cross-cultural setting. The truncated length of short-term ISL and GSL experiences can make them more accessible to students with limited resources of time and money (Dessoff, 2006; Salisbury et al., 2009; Van Der Meid, 2004). Research suggests that short-term programs are an effective medium for accomplishing service and learning abroad (Crabtree, 1997, 1998; Kiely, 2004; Monard-Weissman, 2003; Parker & Dautoff, 2007). Jones and Steinberg (2011) suggest "short-term international experience with a high degree of contact with the host culture, particularly through the service experience, can produce similar outcomes as longer term international learning experiences with lower degrees of contact between students and the host culture" (p. 108). Brown (2011) disputes this writing,

> ISL is most effective when it is long-term rather than short-term in duration. Whether local or international, service learning is most effective when it is long enough…to provide a genuine immersion in a local culture and language as well as a level of service that may have some long-lasting value to the communities being served. (p. 61)

Brown's implication that ISL can have less than long-lasting value to communities is congruent with critiques that ISL groups can place excess stress on community partners, faculty members, and students (Hartman et al., in press; Jones & Steinberg, 2011; Tryon et al., 2008). Similar critiques of international volunteering also exist (Crabtree, 2008; Illich, 1968; Holligurl, 2008; Madsen-Camacho, 2004; Zemach-Bersin, 2008). Research on the effects of the short-term model have focused mainly on students and left community impacts unexplored (Fitch, 2005; Kiely, 2005).

Intentional learning variable. "When well-prepared for teaching and learning in evolving and dynamic environments, faculty members and student leaders are in a strong position to facilitate powerful learning opportunities that serve community-articulated goals, but preparation is essential" (Hartman et al., in press). The planning and implementation of ISL and GSL programs can be considered in stages: pre-experience, immersive experience, and post-experience (Lattanzi & Pechak, 2011). Tomlinson-Clarke and Clarke (2010) further delineate to seven categories: program development, recruitment and selection, orientation, pre-trip seminars and training, implementation, debriefing and evaluation, and culminating event or reunion. Preparation for ISL and GSL experiences require extensive logistical planning in addition to preparing students' through orientation and training. Longo and Saltmarsh (2011) advocate for student orientation to extend beyond logistics to include "academic work, such as reading about and reflecting upon the political, economic, cultural, historical, and social issues of the

cultures and country of the people students work with" (p. 78). They also encourage early student exposure to the host culture through interaction with local community members from the host country (Longo & Saltmarsh, 2011). In this way, the preparation and logistics management of community engagement are educational components essential to the design of ISL/GSL in any model of practice.

Reflection variable. "Meaning-making before, during, and after the ISL experience is the function of reflection (Ash & Clayton, 2004; Ash, Clayton & Atkinson, 2005; Bringle & Hatcher, 1999; Eyler & Giles, 1999; Eyler, Giles, & Schmeide, 1996; Hatcher & Bringle, 1997); and any well-designed ISL course or program will include effective reflection" (Plater et al., 2009, p. 493). Critical reflection is fundamental to the learning experience of students participating in ISL/GSL. It is a "continual interweaving of thinking and doing" (Schön, 1983, p. 281). Well understood and designed, critical reflection improves students' learning and thinking, their interactions with the community, and build group capacity (Ash & Clayton, 2009; Clayton & Moses, 2006; Whitney & Clayton, 2011). IAB literature also speaks to critical reflection as a method of critical pedagogy.

> The reflection process is central to the critical service-learning pedagogy expected of quality alternative break programs….Through the continuous cycle of experiential learning and the dialogical process of reflection, students are challenged to think and react critically to problems faced by members of the communities with which they are involved. (Piacitelli et al., 2013, p. 91)

Facilitation variable. The role of facilitator during ISL experiences is closely tied to the topic of curricular and co-curricular design. Existing research on the benefits of faculty versus peer-led ISL suggests student learning occurs under either type of facilitator. Heightened intercultural learning is reported when led by faculty members

versus students but not lacking learning outcomes if led by peers (Vande Berg, Paige, & Hemming Lou, 2012). A study on AB leadership found that student led and facilitated programs have positive outcomes for students and communities (Niehaus, 2012). The literature does not speak to the role of student teaching assistants and their role in curricular models of ISL or to the role of professional educators in non-faculty positions.

Berry and Chisholm (1999) classify ISL programs in terms of their academic content - as career related, discipline related, course or module related, cohesive curriculum model while also accommodating for non-academic ISL as non-credited. This classification system strikes a reasonable balance in the recognition of curricular and co-curricular models of ISL and recognizes a variety of models that could be led be faculty, staff, and student leaders. Similarly, Crabtree (2008) categorizes ISL models as faculty/staff led co-curricular 'mission trips' and service trips, academic courses with international immersion that include service experiences, study-abroad programs with service components, and international programs with formal service learning curricula. These classifications accommodate ISL, GSL, and IABs. Plater (2011) prefers to use three broad classifications of ISL models: service-learning abroad, ISL at home, and service-learning in the United States by students from abroad.

The use of third party groups to facilitate ISL programs and courses is a variable of design sometimes seen in ISL models. Third party groups can be other universities or organizations that arrange ISL experiences (Brown, 2011; Jacoby & Associates, 2003; Jones & Steinberg, 2011; Porter & Monard, 2001). Utilizing other institutions to provide ISL experiences to students can benefit schools with limited resources or a low level of student participation (Chisholm, 2003). Implementing partnerships with third party

groups may also allow smaller programs to provide greater options to students while

maintaining good design standards. In describing good design standards, Hartman et al.

(in press) write global service-learning must include the components of (1) community-

driven experience, (2) intercultural learning and exchange, (3) critical reflection on

common human dignity, (4) continuous and diverse forms of critically reflective practice,

(5) deliberate and demonstrable learning, and (6) ongoing attention to power and

privilege throughout programming and coursework. Finally and importantly, all GSL

programs must be (7) safe programs.

Postcolonial Critique

Critiques of ISL assert concerns of the legacy of colonialism. "Colonialism may

be defined as the direct political, economic and educational control of one nation over the

other" (Altbach, 1971, p. 237). The historic era of Western colonization of the global

South spanned more than 400 years, beginning in the 1500s with Portuguese exploration

and lasting into the mid-1900s when post-WWII decolonization began. Postcolonialism

refers to the historical ending of colonialism that can be thought of as "gradual process of

disengagement with the colonial experience" (Crossley & Tikly, 2004, p. 148). The

remaining aspects of colonial entrenchment are a form of indirect colonial control

referred to as neocolonialism (Altbach, 1971; Chomsky & Herman, 1979; Sartre, 1964).

"Neocolonialism is partly a planned policy of advanced nations to maintain their

influence in developing countries, but is also simply a continuation of past practices"

(Altbach, 1971, p. 237). ISL scholar Kahn (2011) warns of neocolonialism being present

in educational and development programs carried out in international contexts

suggesting, "ISL brings together various frameworks where colonialistic ideologies still

linger…it is vital that all participants acknowledge and work through and against these

imperialistic ideas and actions" (p. 115).

Table 1. Characteristics of ISL and GSL Programs

Characteristic	Reference
Enriches academic learning	Bringle & Hatcher, 2011; Brown, 2011; Hartman et al., in press; Kiely & Kiely, 2006; Piacitelli et al., 2013; Tonkin, 2004
Promotes intercultural competency and understanding, global consciousness, and/or global citizenship development	Brown, 2011; Crabtree, 1998; Hartman, 2008; Myers-Lipton, 1996; Porter & Monard, 2001; Pyle, 1981; Vande Berg, Paige, Hemming Lou, 2012
Fosters transformational learning, personal development, maturity, life decisions (i.e., academic goals, career goals)	Brown, 2011; Crabtree, 1998; Ferrence & Bell, 2004; Grusky, 2000; Hartman & Rola, 2000; Kadel, 2002; Kiely, 2002, 2004, 2005; King, 2006; Kraft & Dwyer, 2000; Lewis & Nisenbaum, 2005; Pisano, 2007; Whitney & Clayton, 2011
Challenges student concepts of responsible civic engagement and social justice	Brown, 2011; Jones et al. 2012; Kiely, 2004
Contributes to community development	Brown, 2011; Irie, Daniel, Cheplick, & Philips, 2010; Kiely & Nielsen, 2003; Niehaus, 2012
Promotes democratic knowledge, includes community voice, and indigenous epistemologies	Brown, 2011; Erasmus, 2011; Kahn, 2011; Niehaus, 2012; Whitney & Clayton, 2011
Demonstrates reciprocity and mutual benefit as the ethos of partnership between university and community	Brown, 2011; Erasmus, 2011; Fitts, 2009; Hartman et al., in press; Kiely & Nielsen, 2003; Kretzmann, McKnight, Dobrowolski, & Puntenney, 2005; Longo, 2007; Longo & Saltmarsh, 2011; Piacitelli et al., 2013
Prepares and supports students as they participate in the international community through service	Brown, 2011; Hartman et al., in press; Kiely & Nielsen, 2003; Piacitelli et al., 2013

Critics voice concern that ISL can perpetuate paternalism and privilege (Cruz,

1990), sustain prejudicial thinking and behaviors, and reproduce unequal power

structures between ISL students and the host community (Baker-Boosamra, Guevara &

Balfour, 2006; Camacho, 2004; Crabtree, 1998; Dharamsi et al., 2010; Hautzinger, 2008;

Jones, 2002; King, 2004; Marullo & Edwards, 2000). In speaking about the same

critiques of domestic service learning King (2004) described this as a miseducative

parallel of Freire's (1970) theory of "extension:" "the provision of technical expertise that

renders the receiver powerless and thereby re-creates a subject-object dichotomy that

further nullifies, demeans, or objectifies already marginalized populations" (p. 123).

Pompa (2002) writes,

> unless facilitated with great care and consciousness, 'service' can unwittingly
> become an exercise in patronization. In a society replete with hierarchical
> structures and patriarchal philosophies, service-learning's potential danger is for it
> to become the very thing it seeks to eschew. (p. 68)

These negative appraisals of service learning abroad parallel assertions in

postcolonial discourse that colonization is a broad imposition of dominant groups over

less-dominant groups (Dei & Kempf, 2004) that occurs when dominant groups identify

others as peripheral and therefore lesser (Pluim & Jorgenson, 2012; Said, 1989).

Similarly, postcolonial development discourse warns against the reproduction of

inequitable power dynamics, referred to as imperial relationships, through "the spreading

of dominant values, such as the culture, language and ideas of the donor society [that]

lends to the dominance through ideology" (Pluim & Jorgenson, 2012, p. 29). Crabtree

(2008) explains, "even in domestic settings, but certainly in international contexts, co-

curricular and course-based service learning experiences are connected to community

development work" (p. 22).

Another critique of postcolonial development that coincides with concerns of

paternalism in ISL is that development work has "contributed to ongoing colonial

relations by reinforcing a binary of superiority and inferiority. Through development, some groups ascertain a certain supremacy through their ability to control, while others are virtually objectified in this supremacy" (Pluim & Jorgenson, 2012, p. 29). A parallel critique is seen in ISL literature around the nature of institutional engagement in the community. Woolf (2008) refers to "the missionary tendency" of ISL in reference to issues of power and privilege that arise from college students carrying out acts of service in communities of which they are not members. A similar critique is made at the institutional level. Baker-Boosamra et al. (2006) write,

> often university service-learning programs are established with goals for a community service project already been determined by the university, without soliciting or including community partners in the discussion. The implicit assumption is that the university knows best and that the community needs its help. (p. 481)

A clear critique of ISL is the lack of community voice; Crabtree (2008) writes, "attention to community-level concerns is underwhelming at best" (p. 23). This dearth is evident in both empirical research and in the planning process itself (Crabtree, 2008; Erasmus, 2011; Hartman et al., in press). Non-reciprocal, poorly planned, and managed ISL becomes, however unintentionally, pedagogical and epistemologically violent neocolonialism. Lattanzi and Pechak (2011) described the current state of ISL as attempting to surpass colonial and imperialistic practices of infusing education with cultural practices and teachings foreign to the country. "Because ISL brings together various frameworks where colonialist ideologies still linger, such as community service, international development, study abroad, and academic definitions and paradigms of observation, it is vital that all participants acknowledge and work through and against these imperialistic ideas and actions" (Kahn, 2011, p. 115).

In creating a theoretical framework for researching ISL for social work students, Lough (2009) suggested intergroup contact theory as a schema for minimizing "concerns about imperialism, paternalism, increased ethnocentricity, and prejudice" (p. 471). This theory emphasizes that diverse groups of people will not achieve cross-cultural understanding simply through exposure to one another, rather it pinpoints four imperatives for achieving positive outcomes: (1) students and community members are of equal status, (2) students and community members have shared goals, (3) students and community members are not in competition, and (4) authoritative structures and customs guide interactions (Allport, 1954). Lough's framework is an attempt to prevent the problem of what Ogden (2007) calls "the colonial student abroad;" a student who "does not integrate with the host culture and tends, through such aloofness and sense of superiority, to reinforce anti-American stereotypes in the host country" (Tonkin, 2011, p. 200).

Finally, non-Western critics of service learning pedagogy have voiced concerns of the teaching and learning method as specifically American, and ultimately contributing to United States hegemony (Hatcher & Erasmus, 2008). One South African academic has gone so far as to describe service learning as "an intellectual McDonald's burger that has travelled to Africa as a consequence of Americanization and/or globalization" (Le Grange, 2007, p. 4). Bringle and Hatcher's (2011) definition of ISL inadvertently promotes power and privilege through its student-centric language and deficit-based terminology (Lazarus, Erasmus, Hendricks, Nduna, & Slamat, 2008). Ironically, questioning American cultural hegemony and engaging issues of privilege are reported to be common student outcomes of short-term ISL projects (Kiely, 2004; King, 2004).

International Service Learning Partnerships

Service learning is a pedagogy that connects colleges and universities to communities. ISL and GSL connect communities and institutions of higher education on a global scale for the purposes of "civic education, cross-cultural immersion and relationship building, community development work, [and] shared inquiry for problem-solving and change…" (Crabtree, 2008, p. 28). Regardless of the institutional structure and program designs used to provide students service-based learning experiences abroad, the manner in which the connection is made between universities and communities is of great importance and entails innate challenges of balancing interests of both groups. In an international context, there are additional unique challenges that must be met if the partnership is to benefit both parties. "Maintaining that balance is both an ethical and a pedagogical issue, and also an issue related to research" (Tonkin, 2011, p. 201).

Organizers of ISL programs "have an ethical obligation to balance student development against commitment to service; students have a responsibility to agency clients and to community members; (and) agencies have a responsibility to their volunteers" (Tonkin, 2011, p. 203). Designing IAB, ISL, and GSL programs that balance the interests of participants is essential to the establishment and development of working partnerships with international communities. Design and relationship are concurrent programmatic elements that occur simultaneously and converge to inform and shape one another. In this way curricular and co-curricular service-based international education animates a pedagogy that promotes global consciousness and citizenship by exemplifying those constructs through reciprocal partnerships.

Existing Research

Existing research on the impact of ISL partnerships is noticeably student focused. Research on the effects of service learning in domestic and international partner communities is limited (Bringle & Hatcher, 2002; Bushouse, 2005; Crabtree, 2008; Cruz & Giles, 2000; Erasmus, 2011; Kiely & Hartman, 2011; Jones & Steinberg, 2011; Kraft, 2002; Lattanzi & Pechak, 2011; Longo & Saltmarsh, 2011; Miron & Moely, 2006; Piacitelli et al., 2013; Tonkin, 2011; Whitney & Clayton, 2011). More specifically, there is a lack of research around community motivations and intentions for participating in service learning partnerships (Ward & Wolf-Wendel, 2000). Erasmus (2011), a South African ISL scholar, has called for a an overhaul of "ISL research topics and strategies . . . and [a] refocusing [of] attention to achieve a more equitable, balanced research agenda that is aimed at benefiting all the main stakeholders" (p. 361). Researchers addressing the absence of community partner voices in ISL literature suggest reflection, participatory research methods, multiple-source data collection and interpretation should be used to assert community voice (Erasmus, 2011; Kiely & Hartman, 2011; Whitney & Clayton, 2011). "The challenge is that all of these activities are essentially time-consuming undertakings, including ongoing negotiations to build trust; getting a representative group of stakeholders on board; managing unequal power-relations; and coping with disappointment" (Erasmus, 2011, p. 361).

Paralleling the lack of community impact studies in ISL is a challenge to provide plausible and trustworthy outcomes. American scholars report lengthy and compelling outcomes of ISL (Annette, 2003; Bischel & Sundstrom, 2011; Boyle-Baise, 1998; Bringle & Hatcher, 2011; Camacho, 2004; Cargata & Sanchez, 2002; Crabtree, 1998;

Godkin & Savagiau, 2001; Grusky, 2000; Hartman & Rola, 2000; Jones, Ivanov, Wallace, & Von Cannon, 2010; Kiely, 2004, 2005; Larson & Allen, 2006; Lewis & Niesenbaum, 2005; Lough, 2009; Metcalf, 2010; Mohtar & Dare, 2012; Parsi & List, 2008; Porter & Monard, 2001; Pyle, 1981; Roberts, 2003; Shuman, Besterfield-Sacre, & McGourty, 2005; Sternberger, Ford, & Hale, 2005; Tonkin & Quiroga, 2004; Van Hoof & Verbeeten, 2005) yet these outcomes are described by Erasmus (2011) as lacking indicators of progress and achievement that are agreed upon by the communities participating in ISL partnerships (p. 362). There are multiple reasons for the lack of research about community partners including concerns about the academic rigor of service learning, funder-driven interests around student outcomes, difficulty in evaluating service learning due to a lack of clear objectives on the part of instructor and community partner, and a general ambiguity surrounding the definition of "community" (Baker-Boosamra et al., 2006; Cruz & Giles, 2000). GSL scholar-practitioners posit that emphasis should be placed on community voice through "community-driven service, intercultural learning and exchange, critical reflection on common human dignity, continuous and diverse forms of critically reflective practice, deliberative and demonstrable learning, and ongoing attention to power and privilege throughout programming and coursework" (Hartman et al., in press, p. 14).

Community Outcomes

The spectrum of community benefits of service learning partnership are categorized by Sandy and Holland (2006) as direct impact, enrichment, and social justice. Direct impact benefits provide direct service to individuals as seen in a charity-based program design. Enrichment benefits are those that benefit community partner staff

members and organizational development, and/or increase community capacity by enriching social capital through collaborative work to achieve a goal. Finally, projects that focus on improving equity, building community, and serving the greater common good are identified as beneficial to social justice. Improved community health, education, and environmental management are beneficial outcomes of medical education ISL (Sherraden, Lough, & McBride, 2008). In a study on domestic service learning partnerships, Miron and Moely (2006) found "partners who perceived positive interpersonal relations between agency members and students also perceived benefits from the program" (p. 34). Skilled students are also considered to be meaningful resources to community partners according to some studies (Mitchell & Humphries, 2007; Nduna, 2007; Thomson, Smith-Tolken, Naidoo, & Bringle, 2011).

Partnership Paradigms

Models of partnership between institutions of higher education and international communities are varied and reflect epistemological and pedagogical and epistemological differences among ISL scholars and practitioners. Theoretically, both partners benefit from the ISL partnership, but the benefits and perspectives are different for both parties (Cruz & Giles, 2000). Curwood, Munger, Mitchell, Mackeigan, and Farrar (2011) defined community-university partnerships as "collaborations between community organizations and institutions of higher learning for the purpose of achieving an identified social change goal through community-engaged scholarship that ensures mutual benefit for the community organization and participating students" (p. 16). To achieve the goals of partnership, there must be bilateral understanding of how the contributions of the community and the students will be reciprocated. Writing about domestic and

international alternative break partnerships, Piacitelli et al. (2013) implored practitioners that "putting in place a reciprocal and collaborative structure among stakeholders has the potential to support transformative experiences for both the students and the community" (p. 93).

Charity-driven models lack mutuality in every way and are "consistently used as an expert-based process linking faculty expertise and interests, and student needs and interests, with community individuals' and groups' defined and prioritized needs" (Stoecker, 2003, p. 37). Discourse surrounding the orientation of social justice and charity models brings the topic of where knowledge resides to the forefront of ISL design. As a signature element of service learning and ISL design, genuine reciprocity situates the host community as an equal partner with equal ability to contribute valuable knowledge. "Many campuses perpetuate the split between campus and community by looking at service-learning as a way for higher education to do *for* the community as opposed to a way to do *with* the community" (Ward & Wolf-Wendel, 2000, p. 770). Though this arrangement may be made for the sake of ease on the academic institution's part, it perpetuates the message that community knowledge is not valued. Unfortunately, it is not uncommon to find colleges and universities determining service projects without including the community (Baker-Boosamra et al., 2006), much less considering them as equal partners in the ISL program design, implementation, and assessment.

ISL framed as social justice work takes an approach of "doing with" the community. The tenet of reciprocity separates service learning from charity and philanthropy, and is essential to social change. Advocating for social change, as opposed to serving through acts of charity, promotes the reciprocal sentiment of "ownership over

donorship" (Randel, German, Cordiero, & Baker, 2005, p. 3) and requires that both partners share ownership of potential challenges and mutual benefits. Addressing the power differentials of all participants involved with ISL partnership is necessary for a socially just collaboration and for the purpose of social change (Kahn, 2011; Thomson et al., 2011). Confronting socioeconomic disparities encountered during the ISL experience assists students in "critical comparative analysis between local and global conditions" (Beaverford, 2008, p. 23). Taking on conversations of power and privilege can be done as "mutually beneficial exchanges that are reciprocal, non-exploitive, democratic, and respectful" (Bringle & Hatcher, 2011, p. 15).

Partnership Characteristics

True partnerships must uphold three analogous concepts: reciprocity, mutuality, and power (Baker-Boosamra et al., 2006). Key characteristics of reciprocity are perception by both parties that the arrangement is beneficial and that both parties are fully invested in the partnership (Baker-Boosamra et al., 2006; Furco, 1996). Mutuality refers to shared vision related to specific goals. The final concept, power, refers to the validation of the community partner and the value of community-based learning (Baker-Boosamra et al., 2006; Boyle-Baise, Epler, McCoy, & Paulk, 2001). Action theory paradigm posits "mutuality is the normative premise deriving from face-to-face relation between active-social selves" (Harmon, 1981, p. 5). Baker-Boosamra et al. (2006) explain this theory of mutuality to be particularly fitting to ISL partnerships as development, preparation, and evaluation requires regular interaction between institutional and community partners. Increased reciprocity between the college or university and the partner community nurtures solidarity between students, community,

and institution. Attending to the voice and priorities of both partners in the development of ISL increases the likelihood of students contributing to the community in a valuable way (Lough, 2009) as well as optimizing the benefits of the program for the host community (Miron & Moely, 2006). Partnerships operating within these three concepts establish a working dynamic that allows for the establishment of joint goals for both parties. It also makes it easier for organizations to articulate what type of skills students will need to assist the community organization to meet the needs of the community (Lough, 2009). This approach coincides with Sigmon's (1979) articulated standards of service learning: the inclusion of service recipient's voice and control over service received, that the capacity and power of the served increases through the service, and that students are active and assertive learners.

Partnerships between institutions of higher education and communities, local and global, are "a series of interpersonal relationships between (a) campus administrators, faculty, staff, and students and (b) community leaders, agency personnel, and members of communities" (Bringle & Hatcher, 2002, p. 503). Types of partnership in ISL are as varied as program models. ISL projects can be born out of personal relationships, purposefully initiated institutional alignments, arranged by third parties, or developed from coincidental introduction and shared interests (Bringle & Hatcher, 2002). Whatever the type of partnership, it must evidence an inclusion of local or indigenous knowledge (Kiely & Nielson, 2003) and be characterized by reciprocity and mutuality (Baker-Boosamara et al., 2006; Grusky, 2000; Kahn, 2011; Kraft, 2002; Longo & Saltmarsh, 2011; Sigmon, 1994; Tonkin, 2011).

Inclusion of Local Knowledge

The inclusion of local or indigenous knowledge enhances learning for everyone participating in an ISL experience (Kiely & Nielson, 2003). Including the community voice and paying consideration to how the partnership will benefit the community underscores the university commitment to reciprocity. Kiely and Nielsen note that university commitment can be shown in ways other than written and verbal commitments. Commitment can be demonstrated through frequency of ISL trips, a work ethic rooted in solidarity, and working with community partners/host community as co-facilitators of the ISL experience. When community partners and/or host communities are not included in defining objectives of the partnership and program, the lack of reciprocity is evident. It is necessary for communities to participate in developing and implementing ISL programs; otherwise, the host community is commoditized as a social laboratory for privileged students (Baker-Boosamra et al., 2006; Bringle & Hatcher, 2002; Bushouse, 2005). The potential harm of this scenario is the main critique of ISL.

Reciprocity

Reciprocity is the standard of ISL and GSL partnerships (Grusky, 2000; Kraft, 2002; Longo & Saltmarsh, 2011; Sigmon, 1994; Tonkin, 2011). When partnerships are not reciprocal, the university becomes an agent, apart from the community, acting upon the community (Baker-Boosamra et al., 2006; Woolf, 2008).

> If reciprocity is thought of in terms of a relationship that is defined by a mutually beneficial exchange between students who participate in ISL course or programs and individuals who are part of the communities that North American students enter into, then deeper inquiry needs to be made into the dimensions of reciprocity in an international context. GSL asks for a humility that is often absent in academic, expert culture, a humility that underscores [the inclusion of]…local knowledge and cross-cultural exchange. (Longo & Saltmarsh, 2011, p. 76)

The Andean concept of reciprocity is widely known in the ISL community of practice and revered as a credo of "understanding independent living in the global village" (Porter & Monard, 2001, p. 5). Introduced to the community of practice by Porter and Monard, ayni is "the exchange of comparable work or goods as part of an ongoing cycle of reciprocity" (p. 5). Ayni is an enduring philosophy and is best understood as a cultural practice akin to a covenant of solidarity with obligatory responsibilities to assist community members. It entails a belief of intricate interconnections between all living things, places, and deities. Ayni parallels the philosophical underpinnings and constructs of ISL and GSL- reciprocity, solidarity, and global consciousness.

Porter and Monard (2001) suggest that ayni has literal and metaphorical implications for ISL relationships and work. Those implications are: (1) reciprocal relationships are born of genuine need and entail risk for all partners; (2) as stakeholders in ISL projects increase, so should stakeholder ownership; (3) financial contribution is not true service; (4) physical labor is evidence of commitment and solidarity; (5) giving must be joyful and sincere; (6) the sacrifice of time is innate in reciprocal relationships; (7) there must be an equitable exchange between ISL partners; (8) "the net 'value' of the service-learning relationship is a complex equation" (p. 15). Respect for the community requires a bilateral recognition all participants' experience and a mutual exchange of ideas that come from those experiences (Horton, 1998).

Similarly, an essay on ISL work in the Zapatista community in Chiapas, Mexico is widely referenced by scholars and practitioners as an example of mutual partnership

that emphasizes listening to the community. The Zapatista teaching of "asking we walk"

is described by Olesen (2004):

> The principle of "asking we walk" clearly reflects the essentially democratic character of the Zapatistas. Democracy is seen not only as an end, but also as integral part of the process of social change and it is a perspective that makes it impossible to define the path of social struggle or revolution and to think of a defined point of arrival. (p. 261)

When the ISL and GSL community of practice reference "asking we walk," they are

elevating the idea of mutual exchange that requires a posture of humility from those who

come to engage in service. Olesen (2004) explains that ISL participants "aren't going as

teachers, but as students" (p. 260). The exchange between the Zapatistas and students

produces an outcome of solidarity in which both parties mutually influenced the other.

The mutual exchange becomes foundational to the development of advocacy within the

student who may remain connected to the Zapatistas or go on to advocate against other

social injustice and therefore standing in solidarity with the Zapatistas (Longo &

Saltmarsh, 2011; Olesen, 2004).

Vérité

Respect for the community requires a bilateral recognition of all participants'

experience and a mutual exchange of ideas born of those experiences (Horton, 1998). In

discussing the relationship between the community and university group providing

service, Kahn (2011) introduced the cinematic documentary method of vérité in which

the camera is a protagonist that catalyzes action in the development of the film (Barnouw,

1993). As a filming method, vérité

> overcomes a colonialist and Cartesian perspective often found in Western scholarship where viewers observe objects through distanced surveillance and by constructing objective notions of knowledge…. Vérité techniques applicable to

> ISL - collaboration, self-reflection, reciprocity, defining service by local needs, and stepping into cultures- disrupt "the boundaries between the self and the world, mind and body…" (Grimshaw, 2001, p. 91). They decolonize and challenge typically unquestioned assumptions about ourselves and others. (Kahn, 2011, p. 115)

Kahn's application of vérité to is a response to concerns that development and neocolonialism are one in the same (Paragg, 1980) and that ISL has the propensity to reproduce colonialist and imperial patterns of oppression.

Vérité is representative of a visual approach to teaching and learning that "bring[s] to the surface the often invisible networks (e.g., cultural systems, powers, ideologies) that give ISL its meaning as well as its profound challenges in practice and theory" (Kahn, 2011, p. 114). As a critical pedagogy, vérité cultivates a mindset in which students challenge their assumptions based on their engagement with the community, immersion in another culture, recognition of contextual relativism, and critical reflection (Kahn, 2011). The goal of this shift in mindset is for students to understand themselves within the context of the community and recognize their ability to contribute to or counteract neocolonialism as part of their service learning experience (Kahn, 2011). In doing so, the essence of student engagement with the community shifts from provision to collaboration. "Students must be actively drawn into partnerships and encouraged to recognize their multiple identities as viewers, providers, participants, listeners, and the ones viewed. They must also see how the process of doing ISL is in fact part of the product" (p. 121).

Border-crossing (Giroux, 1992), that is, crossing into new physical borders, social boundaries, borders of identity, institutional borders, and cultural borders (Hayes & Cuban, 1997) is a fundamental teaching and learning activity in ISL and GSL. During the

activity of border-crossing, "identities are re-created, switched, reconsidered" (Kahn, 2011, p. 121).

> Crossing contextual borders initiates a complex transformational learning process whereby students…increasingly realize how their identity and position in the world are not only defined by nationality and physical boundaries, but also shaped by socially, culturally, politically, economically, and historically constructed borders. (Kiely, 2005, p. 10)

Student outcomes of border-crossing are generally presented in terms of short-term cultural immersion trips, usually ISL, and highlight student transformation (Kiely, 2005; Wessel, 2007), as well as student development, and clearer understanding of community and self (Rhoads & Neururer, 1998). Border-crossing is a distinctly different learning activity in which students receive and store information from an authoritative source (Bamber & Hankin, 2011; Caldwell, 2007; Freire, 1970; Jakubowski, 2003). Its use highlights the permeation of Freirean critical pedagogy in ISL and GSL practice and emphasizes "learning to perceive social, political and economic contradictions – developing a critical awareness – so that individuals can take action against oppressive elements of reality" (Freire, 1970, p. 19).

Mutual Empowerment Framework

Crabtree's (1998) framework for mutual empowerment suggests that higher education institutions and host communities who dually practice meaningful participation, clear communication, and empower their members (community members, students, faculty and/or administrators) can expect an ISL partnership to empower marginalized groups and impel significant personal development and intercultural awareness through the learning environment. The framework of mutual empowerment informs the cross-cultural participatory development model (CCPDM). The goals of

CCPDM are a continuation of participatory development goals to redistribute power to the people, raise the peoples' consciousness, fortify self-reliance and sustainability, and share knowledge (Crabtree, 1998). The raising of consciousness is the same as Freirean conscientization, which promotes the development of social and individual critical awareness. Similarly, White, Nair, and Ascroft's (1994) argument for access to knowledge for all people is also present and suggest the inclusion of "the un-empowered poor (as) fundamental to development" (p. 16). Baker-Boosamra et al.'s (2006) recommendations for successful partnerships parallel Crabtree's mutual empowerment theory and CCPDM. The recommendations are: ISL design that intentionally incorporates solidarity through the study of activism, promotion of public citizenship, and the continual evaluation of the program by community and college or university.

The Compact Model

The Compact Model was developed by a small group of universities responding to the solicitation of a national alternative break organization with a desire to streamline socially just service to Ayiti after the 2011 earthquake. As the group that would become the Haiti Compact took shape, the Compact Model emerged. The Haiti Compact is "organized around the idea that institutions of higher learning are in an ideal position to collaborate in ways that can address the potential pitfalls and damage caused by irresponsible service" (Piacitelli et al., 2013, p 107).

The Model's structure is the result of the democratic nature of relationship among the six institutions that conducted an exploratory trip to meet with I/NGOs staff and Ayisyen community leaders to assess community assets and needs. The exploratory trip was the impetus for the formation of a compact agreement in which each university

committed to participation in the Haiti Compact for four years through annual alternative

break trips to Ayiti, student advocacy around Ayisyen issues, and the bilateral support of

participating schools (Piacitelli et al., 2013). Ultimately, "compacts allow groups who

would otherwise be working in isolation to connect and increase impact through shared

practices" (p. 95).

The Compact Model was developed by Haiti Compact members during the first

three years of commitment. The Compact Model must be initiated as a "compelling and

timely idea for action" (Piacitelli et al., 2013, p. 95) that the compact is structured around

or in response to given:

> Compacts succeed only when focused on issues of acute importance. In the case
> of the Haiti Compact, the distress and urgency faced by Haitians experiencing the
> earthquake and its aftermath- and the eager willingness of students to 'do
> something' coalesced into a compelling and timely call for focused action. (p. 95)

For the Compact to function as a catalyst for action, a core group must be established.

The core members' commitment is made for a specified period of time, and with a sense

of gravitas. As a purposeful and functional group forms, there should be a galvanizing

event.

> Any compact must have a way for members to develop their working and
> personal relationships, to provide a foundation of trust and accountability for the
> tasks ahead- essentially, to ensure that members are "all in…." The stability of the
> compact model has allowed patience for ongoing goal setting and adjustment as
> resources and relationships have deepened, additional knowledge and skill have
> developed, and potential collective action has opened up in ways that could not
> have been perceived at the start of work together. (Piacitalli et al., 2013, p. 96)

Numerous benefits of the Compact Model have been reported by the Haiti

Compact, both within the Compact and with I/NGOs serving Ayisyen communities. The

sizeable number of membership schools has led to larger numbers of professionals

working toward leading alternative break trips to Ayiti. With more education professionals interacting with I/NGOs, capacity development of I/NGOs occurs as Compact members streamline "communication and make a more focused impact through coordinating successive service, so that one group can pick up where a previous group left off" (Piacitelli et al., 2013, p. 97). The strategic effort to channel direct service providers that is alternative break participants, also developed the capacity of American professionals who are implementing a sophisticated and interdependent approach to working with one another and with I/NGOs and Ayisyen communities (Piacitelli et al., 2013).

In addition to capacity building benefits of the Compact Model are utilitarian benefits. Members of the Haiti Compact developed practical resources both individually and as a group. These resources include education and advocacy materials, safety guidelines, and risk management protocols (Piacitelli et al., 2013). A collective report written by member schools and the fomenting organization, Break Away, has been used as a resource to schools planning service-based trips to Ayiti and working with recommended I/NGOs. "The report-writing process also helped members work through the questions related to ethics and international service…" (p. 98). Another similar resource developed by the Haiti Compact is a rubric for assessing international community partnership development with potential communities and I/NGOs. The rubric outlines standards for partnership including "avoiding displacement of local labor, partnering with grassroots Haitian organizations, and prioritizing long-term partnerships" (p. 100).

A pronounced strength of the Compact Model is the alliance of multiple groups working in reciprocal partnership. Members of the Compact are institutions of higher education with time and task-specific commitments to a group of constituents unified by mission. I/NGOs partnering with the multi-university group are secondary beneficiaries of the Compact Model as member schools have access to shared resources. By design, the Compact Model functions in a manner that the sum of the whole is greater than the parts. The arrangement leverages the two options for ISL suggested by Jacoby (2003): 1) utilizing the programs of other institutions and organizations or 2) designed, developing, and managing a institution specific program.

Cost and Challenges of Partnership

ISL partnerships are not cost-free for the community partner. Collaborative relationships require risk-taking and may have considerably different benefits for the community. "For a community, the decision to invest in the relationship may have high opportunity costs and thereby high economic risk" (Bushouse, 2005, p. 33). Host communities need to consider if the worth of the service and partnership outweigh the challenges of collaborating with a higher education partner and hosting a group of international students who may deplete basic community resources. "There are dramatic differences in the subcultures and operating procedures of universities and community-based organizations and likely differences in the race, class, and educational backgrounds of the individuals who need to work together on a regular basis" (Marullo & Edwards, 2000, p. 905). These differences have a direct effect on the sustainability of ISL partnerships. Logistical issues surrounding scheduling of projects that coincide with the academic calendar, requirements of the academic reward system and the political currents

within the university are potential threats to the partnership and project sustainability (Marullo & Edwards, 2000).

As partnerships develop over time, risks and benefits change for the higher education institution and the community partner. As the campus-community partnership develops, it evolves from a transactional relationship to a transformational one (Enos & Morton, 2003). Enos and Morton describe the increasing depth and complexity of the partnership over time as a natural development that moves through five stages of transition. Initially, the working relationship is likely to be centered on a one-time event or project. Eventually the capacity of the partnership is able to support transformational projects that are reciprocal, mutually beneficial, and oriented by social change goals. Enos and Morton's typology describes a partnership development that begins with a charity model partnership that expands to support a sustainable social justice agenda.

Interestingly, the two most reported challenges of ISL partnership are associated with transactional arrangements. Language and culture centered communication issues were reported in three different studies of ISL relationships (Crabtree, 1998; Lattanzi & Pechak, 2011; Lough, 2009). Concerns of harm posed by communication barriers varied. One study examined a medical care ISL project and reported communication challenges posed possible serious threats to local patients and their effectual care (Lattanzi & Pechak, 2011). In another study, a community member described the communication issue as "a difficulty, not a problem" (Crabtree, 1998). The second thematic challenge of ISL is time. Baker-Boosamra et al. (2006) reported community concern around the very short two-day program schedule. One community member commented, "We are not learning from the students- there's too little time;" another, "there is no balance of

learning. In a month or more, students can contribute here, but not in a day or two" (p. 492). This finding is also seen in domestic service learning and is described as a constraint to logistical planning and civic impact (Bacon, 2002; Bushouse, 2005; Sandy & Holland, 2006; Vernon & Ward, 1999; Worrall, 2007).

The challenges of communication and time constraints pose a threat to sustaining ISL/IAB program life, community benefits, and student learning. Nurturing quality partnerships naturally leads to longer term arrangements with the capacity for larger and more complex goals of positive community outcomes and student transformation. Long-term ISL partnerships bolster project sustainability, continuity, and impact (Mohtar & Dare, 2012). Long- term arrangements are likely to generate reciprocal cross-cultural understanding due to lengthier immersion (of institution and students), equal status in the partnership, and the presence of local accountability (Devereux, 2008; Pusch & Merrill, 2008).

Developing relationship quality in long-term partnerships is largely done through planning (Baker-Boosamra et al., 2006; Harmon, 1981). Seven topical areas for planning are suggested by Pechak and Thompson (2009): (1) basic understanding of the curricular topic by the community partner, (2) community-identified needs, (3) specific learning objectives, (4) critical reflection, (5) logistical preparation and student orientation, (6) safety, and (7) outcome measures. Thorough planning is essential to insure maximum benefits to the community, students, faculty, and institution (Kiely & Nielson, 2003). Dorado and Giles (2004) categorized stages of partnership development as paths of engagement in three distinct dimensions: tentative, aligned, and committed. Both typologies identify similar progression of partnership and effect on cooperative service

learning design. Both typologies were developed around American domestic service learning partnerships between institutions of higher education and local community organizations. No similar typology exists for relationship development for ISL partnerships. The challenge of developing such a typology is that there are vastly more culturally distinct potential global partners with unique practices and customs that play into relationship development. Development of a global typology for partnership would reflect simplistic and inappropriate colonialist practice that is in direct opposition to the tenants of ISL and GSL.

Summary

The key principles of reciprocity, mutuality, and shared power distinguish critical ISL as a unique form of experiential learning (Mitchell, 2008). The presence of these principles is particularly telling of an institution's commitment to shun neocolonial practices as an infringement and ethically engage with international communities and NGOs through equitable exchange. Equitable exchange is not a singular transaction but an on-going interchange that characterizes all components of the development and education cooperative. Critical ISL pedagogy requires reciprocity through democratic knowledge construction, informed and culturally appropriate collaboration with community, and critical reflection (Bringle et al., 2011). "Well-designed ISL addresses simultaneously two important needs of societies both in developed and developing nations: the education and development of young persons, especially their international civic skills, and the provision of increased resources to contribute to individuals and communities" (Brown, 2011, p. 59).

Collaborative partnerships create space for community participation that contributes to student learning (Crabtree, 2008; Kiely, 2004, 2005); they also entail negotiating tensions around shared power and the prioritization of community benefit and participation as well as student education. GSL pedagogy "embraces the de-centering of authority and the democratization of knowledge and power (Chambers, 1997; Deshler & Grudens-Schuck, 2000; Freire, 1970) to create spaces where multiple and diverse stakeholders are better able to participate in dialogue on what it means to be a healthy, prosperous community" (Hartman et al., in press, p. 6).

Similarly, existing AB research identifies dealing with complex social issues such as privilege and difference (Chaison, 2008; Jones et al., 2012). The practice of connecting students with communities in other countries underscores the interconnectedness and equal human value of all mankind and elevates the ideal of global citizenship, a hallmark of ISL, GSL, and IABs.

As an emerging field, ISL has relied heavily on cogent service learning, study abroad, and international education research to guide practitioners and researchers. The lack of research surrounding both curricular and co-curricular ISL undercuts the rich learning and development opportunities that ISL promises as a product of partnerships with international communities.

> If ISL is to find a secure place in the curriculum of North American institutions of higher education, as it should, and if it is to bring about an engagement with the world that is truly reciprocal, the basic facts about the field and the data to support them must be assembled….Not only are ISL practitioners and researchers accountable to funders, institutions, and students, they are also accountable to their hosts and the public good. Thus, research is more than an academic exercise: it is an ethical imperative. (Tonkin, 2011, p. 215)

Another ethical and practical imperative extends to institutional practices of participating in partnerships that identify cultural influences and barriers posing potential to harm host community stakeholders as well as students (Lattanzi & Pechak, 2011; Porter & Monard, 2001; Simonelli, Earle, & Story, 2004). When students enter international communities to work alongside community members and NGOs, the intended goal is to strengthen global civil society through development and education. While ISL is designed for students to achieve "an enhanced sense of their own responsibilities as citizens, locally and globally" (Bringle & Hatcher, 2011, p. 19), it is necessary for the students to respectfully engage with communities in a manner characterized by reciprocity rather than furthering neocolonial Western hegemony. Education and development driven engagement with global civil society must be intentionally designed to give students the chance to connect with others beyond their own families and home country around common interests and to advance those interests. Through this collaborative activity students act "as citizens of their communities, their nations, and the world [and] are empowered as agents of positive social change for a more democratic world" (Jacoby, 2009, p. 9). Curricular and co-curricular IABs designed as critical ISL emphasize the link between local and international social issues and the examination of personal connection to those issues through critical reflection (Piacitelli et al., 2013).

A surfeit of student-focused outcomes is present in domestic and international service learning literature: learning and cultivation of a care ethic for others (Mbugua, 2010; O'Grady, 2000; Sheckley & Keeton, 1997; Szente, 2008); enhanced civic responsibility and increased engagement (Mbugua, 2010; McCartney, 2006; Mitchell,

2008); improved civic attitudes and skills, as well as an increased sense of social and

civic responsibility (Batchelder & Root, 1994; Braskamp & Engberg, 2011; Eyler, Giles,

& Braxton, 1997; Giles & Eyler, 1994; Markus, Howard & King, 1993; Mayhew &

Engberg, 2011; Myers-Lipton, 1998); raised levels of global concern (Myers-Lipton,

1996); ability to see connections between global and local issues (McCartney, 2006), and

application of principles from service learning experiences to larger societal challenges

(Hartman, 2008). When reading this list of positive achievements, and considering the

gamut of design possibilities of curricular and co-curricular ISL, this researcher is

compelled to consider the quality and characteristics of partnership between universities

and communities behind the service-based learning research findings. To what degree

was reciprocity present? If development and education partnerships of ISL are not

distinguished by mutual exchange and mutual benefit, then are the reported outcomes of

those programs indicative of ISL or evidence of transactional arrangements between

parties that entrench neocolonial patterns through uneven exchange and exploitation? The

following chapter of this dissertation outlines the methods proposed to examine the

degree of mutual exchange and benefit present in the working partnerships between Haiti

Compact member schools and the Haitian NGOs they work with to create development

and education IABs.

CHAPTER III

METHODOLOGY

Chapter III presents the purpose, design and methodological approach of this

research as informed by the existing literature on models of service-based experiential

education partnerships between colleges and universities and communities via I/NGOs.

A review of the research problem is set forth followed by guiding assumptions, research

design, and finally ethical concerns and limitations.

Purpose

Following the January 2010 earthquake in Ayiti, five American universities

associated with Break Away organization for alternative breaks formed the "The Haiti

Compact: Higher Education with Haiti." The Haiti Compact endeavors to assist and

empower Ayisyen (Haitian) rebuilding efforts by channeling a collective response of

American higher education student volunteerism and activism. The Haiti Compact is an

operational representation of experiential education partnership theory within the domain

of international and global service learning. Reciprocity, mutual benefit, and social

justice are the hallmarks of the experiential education community-university partnership

models (Grusky, 2000; Kraft, 2002; Sandy & Holland, 2006; Tonkin, 2011). The purpose

of this research is to thoroughly investigate the Haiti Compact as a theoretical and

functional experiential education partnership model developed in response to the 2010

earthquake in Ayiti.

Research Questions

This inquiry of the Haiti Compact is guided by the following research questions: (1) What are the perceived benefits and challenges of partnerships between I/NGOs working in Haiti and American member schools of the Haiti Compact? (2) To what extent do I/NGOs working in Haiti and American member schools of the Haiti Compact perceive their partnerships to be reciprocal, mutually beneficial, and social justice-oriented? (3) How is the perception of partnership influenced by historical and political relationships between Haiti, the United States of America, and the West?

Research Paradigm

Qualitative research is appropriate to studying the complexity of the Haiti Compact and the context in which it has emerged and exists. The inductive nature of qualitative research requires making sense of the bound case apart from preexisting expectations, explanations, and theories (Merriam, 1998). This however, does not negate the necessity of an extensive literature review that has been done to clarify the parameters of the case and the context in which the case is situated including historic relations between Ayiti and the West and tenets of pedagogical practice that informs service, learning, and partnership. Literature on international alternative break programs and the closely related field of international service learning is limited as both areas of practice have emerged from the larger field of domestic service learning and community service. The emerging field is often referred to as global service learning as it recognizes both curricular and co-curricular service models as educative. Literature addressing partnerships between colleges and universities with community organizations is also relatively limited (Bringle & Hatcher, 2002; Bushouse, 2005; Cruz & Giles, 2001; Jones

& Steinberg, 2011; Kahn, 2011; Kraft, 2002; Lattanzi & Pechak, 2011; Miron & Moely, 2006; Tonkin, 2011; Ward & Wolf-Wendel, 2000; Whitney & Clayton, 2011), positioning this researcher to investigate the Haiti Compact partnerships with few current explanations and theories.

Ontologically, the constructivist paradigm of qualitative research assumes "that reality is not absolute, but it is socially constructed and that multiple realities exist that are time and context dependent" (Mertens, 2010, p. 226). The Haiti Compact can be similarly described - there is not an absolute and shared reality for American partners and I/NGO associates, rather there are multiple realities constructed from varied experiences, motivations, and intentions prior to the 2010 earthquake and the formation of the Haiti Compact. Thus, the use of the constructivist paradigm and a qualitative research design recognizes and naturally coincides with the selected case.

The full and equal inclusion of data collected from American and partnering I/NGOs is epistemologically essential. Subjective evidence of partnership experiences will be collected from all groups so that an accurate description of processes and contexts of the partnership can be captured. These data will be used to address the effectiveness of the Haiti Compact's attempted endeavors to assist in the rebuilding of Ayiti in a manner that reflects standards of reciprocity, mutual benefit, and social justice. The inclusion of subjective experiences of people involved in partnership building, project planning, and the delivery of service will be collected by the researcher first-hand and in-person as much as possible. This objective is motivated by the researcher's intent to "minimize the 'distance' between…herself and those being researched" (Creswell, 2013, p. 20).

Methodology

The chosen strategy of inquiry for this investigation is case study, though the broad phenomenological assumption of individual and combined experiences as essential to the proposed investigative approach is present. "Case study design is employed to gain an in-depth understanding of the situation and meaning for those involved. The interest is in process rather than outcomes, in context rather than a specific variable, in discovery rather than confirmation" (Merriam, 1998, p. 19). Case study methodology utilizes multiple methods of empirical investigation to analyze a singular case within a real-life context (Creswell, 2013; Denzin & Lincoln, 2005; Merriam, 1998; Yin, 2009). Case study is a fitting methodology for the investigation of the Haiti Compact as it is (1) used in the study of a specific "concrete entity, such as an individual, a small group, an organization, or a partnership" (Creswell, 2013, p. 98); (2) appropriate in investigating less corporeal entities such as communities, relationships, or processes (Yin, 2009); (3) suitable in illustrating "a unique case, a case that has unusual interest in and of itself and needs to be described and detailed" (Creswell, 2013, p. 98); (4) is particularly fitting to understanding and describing "an event from the point of view of the participant" (Mertens, 2010, p. 235).

This case study design will examine the Haiti Compact as a specific single case with embedded units of analysis (Creswell, 2013; Yin, 2009). As an association of schools working together for the prosperity of Ayiti and a community of people working in common process on specific rebuilding projects, the Haiti Compact shall be investigated as a concrete entity and as a more abstract ideal (Creswell, 2013). The value of this design is that it gives proper attention to the separate subunits of American

university partners and associated I/NGOs thereby documenting the Compact as an intrinsic case of exceptional interest to experiential educators (Stake, 1995). The identification of subunits within the case will prevent the investigation from becoming too abstract. The selected technique of case study investigation allows the researcher to capture the perceived benefits and challenges of the model, as well as the perceived direct impact of the partnership (Creswell, 2013) by both I/NGO staff members and American representatives of the Haiti Compact member schools thereby resulting in a comprehensive understanding of the case.

Setting

The Haiti Compact in an association of American universities committed to using international alternative break programs in the assistance of Ayiti's post-earthquake recovery. This study will focus on the working relationships between representatives of I/NGOs and American universities and their experiences surrounding cooperative international alternative breaks. The Haiti Compact is also a term used by Break Away to refer to a model of partnership. No specific physical location qualifies as a setting for this study; rather, the setting is the relational space between selected I/NGO staff members and American university representatives. Research specific to American universities can be conducted electronically and over the telephone as I have built rapport with American members of the Haiti Compact at national conferences, workshops and through regular organizational conference calls about the Haiti Compact. The likelihood of face-to-face interaction with American Haiti Compact members is high as many of the members frequent the same professional conferences and workshops. Research specific to Haitian Compact partners will be ideally conducted primarily in-person in Ayiti. While data from

I/NGO partners can be conducted remotely, visiting Ayiti to meet with partners and visit rebuilding sights and programs will yield richer data than if collected from a distance.

Collecting data while American members of the Haiti Compact are in Ayiti might have helped reinforce emergent themes but was not essential as the centrality of investigation is the perceptions of staff members of selected I/NGOs and Haiti Compact member schools regarding 1) benefits and challenges of partnership and 2) the nature of partnership. Observing I/NGO staff, university staff, and community members interacting could yield data that seemingly confirmed the partnerships to be social justice-oriented as well as reveal benefits and challenges of the partnerships. My experience in international development work and partner-driven educational projects is that observations of an outsider do not necessarily indicate the perceptions held by the people being observed. This is because the people being observed are motivated to interact with one another in a way that benefits themselves the most; communicating their perceptions of the interactions may not be as beneficial to them. Additionally, observing the interactions would not necessarily yield data cogent to the research questions.

American students, administrators, I/NGO staff, and Ayisyen community members is not necessary as the focus of this study is the working relationship between I/NGOs and the Haiti Compact member schools representatives not the activities of student development and community service.

Break Away, The Haiti Compact, Organizations Overview

Break Away: The Alternative Break Connection, Inc. was founded in 1991 by Vanderbilt University students to prepare undergraduate students to use school breaks for volunteer trips. In 2000 the organization became a United States national 501(c) (3) non-

profit organization. Today Break Away has 100+ campus chapters around the United States and maintains 400 partnerships with non-profit community organizations (Break Away, n.d.). The national office of Break Away is located in Atlanta, Georgia and works collaboratively with Hands on Network to provide volunteerism opportunities to college and university students for alternative break trips.

Four months after the January 2010 earthquake in Ayiti, Break Away Executive Director Jill Piacitelli brought together a group of five universities associated with Break Away to discuss how they could respond to the needs of Ayiti. Universities that participated in this meeting were selected through an application process of colleges and universities associated with Break Away. In total, 12 colleges and universities sought membership in the Haiti Compact, but only schools with robust service-based immersion trip programs were selected (see Table 2). During the course of this initial meeting, the group began to refer to themselves as the Haiti Compact. Founding members of the Compact are: Break Away, American University, College of William and Mary, Indiana University, Loyola Marymount, and University of Maryland. Each of the member schools that participated in the exploratory trip was represented by one undergraduate student and one administrator responsible for overseeing service and immersion trips at their university. At this time, American University and the College of William and Mary are still represented by the original administrator responsible for applying to the Haiti Compact, Indiana University has withdrawn from the Compact, and University of Connecticut joined the Compact in January 2013.

Table 2. Original Schools of the Haiti Compact

Member School Program Schematics, 2012-2013	Annual Average Number Domestic Trips	Annual Average Number International Trips	Annual Average Number Domestic Trip Participants	Annual Average Number International Trip Participants	Date of Membership
American University	4	11	36	173	January 2010
Indiana University	12	3	75	27	January 2010
Loyola University Marymount					January 2010
University of Connecticut	18	1	400	14	
University of Maryland	19	6	320	75	January 2010
College of William and Mary	17	8	188	80	January 2010

Representatives from the universities worked with Break Away in the past and some were serving on the Break Away Board of Directors. In June 2010 a delegation of 23 members and staff, along with seven students traveled to Ayiti to meet with over 20 I/NGOs. "The initial aim of the Haiti Compact: Higher Ed with Haiti was to begin to collect, research, and recommend methods for colleges and universities to most effectively and responsibly respond to the rebuilding process in post-earthquake Haiti" (The Haiti Compact, 2012, p. 11). The exploratory trip led to the establishment of partnerships between NGO/INGOs and individual universities. The delegation also articulated guiding documents for the Haiti Compact for mission, goals, philosophies, values, professional standards, assessment, and curriculum to accompany future alternative break experiences in Ayiti. Compact members committed to a minimum of one alternative break to Haiti per academic year for four years and began to plan initial

trips. The quality and characteristics of partnerships between Compact members and I/NGOs are the focus of this dissertation.

During the exploratory trip to Ayiti, the Compact identified six main social issues as bases for potential alternative break programs: social entrepreneurship, rebuilding and disaster relief, health, education, women's and children's issues, and environment. The Haiti Compact defines alternative break programs as experiences in which teams of students engage in community service and experiential learning during seasonal breaks and weekends. Alternative break service experiences provide an environment for students to learn about social issues, participate in the alleviation of those issues through direct service, and contribute toward the elimination of those social issues as an act of social justice. After the exploratory trip, there was no requirement established for member schools to exclusively commit to a specific social issue for the duration of the minimum four-year commitment though schools have gravitated toward long-term partnerships as a best-practice standard (Kiely & Nielson, 2003).

The exploratory trip to Ayiti led to the process of articulating shared values that were to guide the work of the Haiti Compact. These constitutional values are (1) the empowerment of Ayisyens for their own rebuilding and development; (2) the adequate preparation of students to participate in learning experiences around social issues and students' participation in taking action to improve those social issues upon returning to the United States; and (3) the equipping of American colleges and universities to respond to Ayisyen disaster recovery through partnership with I/NGOs (The Haiti Compact, 2012). The Haiti Compact's guiding values are applied through principles and practices of (1) participant education of historical, political, and economic context of foreign

relations between the United States and Ayiti, (2) a concentration addressing social issues through participation in direct service from a social justice paradigm, (3) the avoidance of displacing local labor as a means of ensuring sustainable projects and reciprocity, (4) the promotion of Ayisyen advocacy and social action among participating students upon their return to the United States, (5) support of Ayisyen partner organization capacity-building through the appropriate preparation and education of the Haiti Compact member schools and students, (6) collaboration between member schools and Ayisyen organizations to ensure clarity of purpose and direction in projects, (7) the use of horizontal decision making as a democratic process of consensus building, (8) a commitment to mutual beneficial working relationships between Ayisyen organizations and member schools, and (9) establishing the American schools as dependable and trustworthy by making realistic commitments to partnering I/NGOs. A symbiotic process of identifying potential I/NGOs operating in Ayiti and the articulation of guiding values and principles led to working partnerships between the Haiti Compact member schools and partner organizations for the purposes of rebuilding Ayiti with human and financial resources of alternative break service trips.

Case Selection

Nonprobabilistic purposeful sampling has been used to select the Haiti Compact as a case for study. "The logic and power of purposeful sampling lies in selecting information-rich cases…from which one can learn a great deal about issues of central importance to the purpose of the research" (Patton, 1990, p. 169). The Haiti Compact is a unique case, also known as an extreme case, because it has emerged in atypical and unreplicatable circumstances (Yin, 2009). Ayiti's history of exploitation by Westerners,

it's uprising as the first black nation state to declare independence, and a tenuous

relationship with the United States contextualizes the singular nature of the Haiti

Compact as a unit of analysis. Contextual tensions between the countries of Ayiti and the

United States of America are in contrast with the mission and goals of the Haiti Compact

as a mutually beneficial partnership between the poorest and wealthiest countries in the

Western hemisphere. Additionally, the Haiti Compact is a unique case for study due to its

formation (1) as a resource of aggregated American student volunteerism and activism to

be used in assistance to Ayisyen efforts for sustainable long-term rebuilding projects, and

(2) as an intervention tool for the disruption of inequity replication. This atypical

unreplicatable nature of the case, as well as the unique criteria of the Haiti Compact's

goals of sustainable long-term partnerships informed by local knowledge, apprise the

research questions of this study as the context and uniqueness of the case are

counterintuitive. The research questions are designed to better understand the qualities of,

benefits and challenges of the Haiti Compact partnerships because they have become

long-term, and reportedly reciprocal and mutually beneficial despite historic context and

structural inequalities between Ayiti and the United States of America.

The Haiti Compact is a case within a bounded system (Stake, 2005) of the 2010

earthquake in Ayiti, the American universities affiliated with BreakAway that eventually

identified as the Haiti Compact, the BreakAway organization, and the I/NGOs with

whom the American universities partner with for alternative break trips. Within the

bound case of study, partnerships will be investigated to understand the perceived

challenges and benefits of partnerships, as well as the nature of partnership (i.e., presence

and extent of perceived reciprocity, mutual benefit, and social justice). The boundaries of

the case are established by the elements of the galvanizing natural disaster that led to the formation of the Haiti Compact, and the partnerships formed between I/NGOs and member schools of the Haiti Compact. The boundaries of the case with be explored to confirm the extent of the bounded system. As a prerequisite to membership in the Haiti Compact, the American universities are required to have sophisticated international academic and non-academic service programs to multiple countries. In kind, I/NGOs selected for data collection shall be established entities with ample experience to make comparative judgments regarding the benefits and challenges of working with the Haiti Compact.

University & I/NGO Partner Selection

The Haiti Compact is comprised of American University, Break Away, College of William and Mary, Eastern Michigan University, Loyola Marymount University, Middlebury College, University of Connecticut, University of Maryland, and formerly Indiana University.

For the purposes of this study, because partnership is the focus of investigation, only participants representing partnerships in which both the Haiti Compact member school and the I/NGO will be examined. Selected partnerships affiliated with the Haiti Compact are: American University and the Asosyasyon Peyizan Fondwa, American University and Fonkoze, American University and University of Fondwa, College of William and Mary and Sonje Ayiti, College of William and Mary and Grace Children's Hospital, University of Maryland and Mennonite Central Committee (see Figure 1). The individuals representing these organizations represent a wide range of ethnically and nationally diverse professionals, working and living both in Ayiti and the United States of

America. Interview participants are the current staff members to work at their university

or organization and whenever possible, were individuals who directly participated in

working with one another at least once (see Table 3).
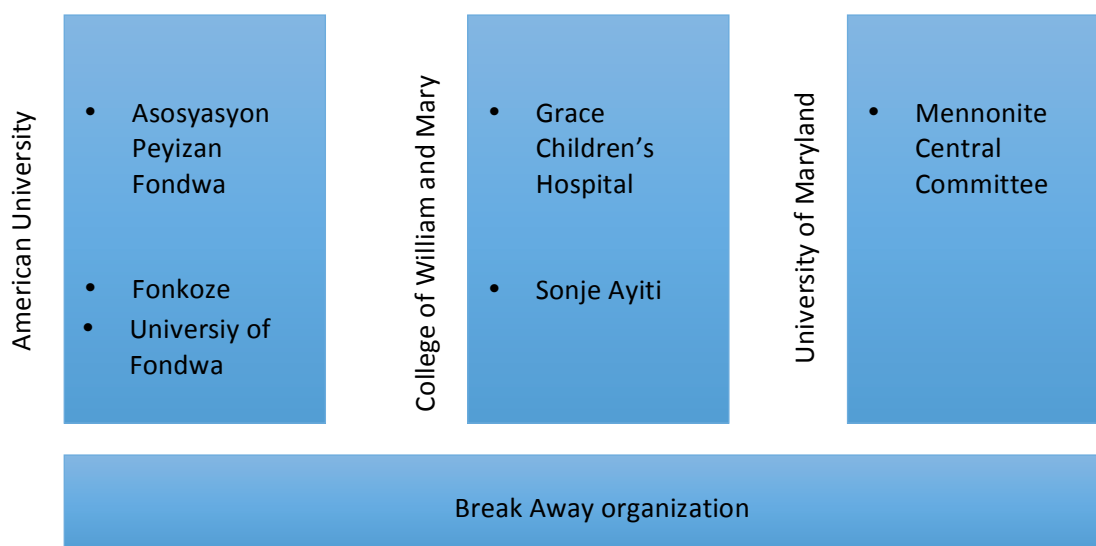
Figure 1. Selected participants for study

I/NGO staff interviewed are: Father Joseph Philippe, Asosyasyon Peyizan

Fondawa, Fonkoze, and University of Fondwa; Linda Boucard, Fonkoze; Robenson

Lucceus, International Child Care: Grace Children's Hospital; Linda Bertsche, Jim

Yoder, Jose Magliore van der Vossen, Kristen Farquharson, Mennonite Central

Committee Haiti; and Gabrielle Vincent, Sonje Ayiti. NGO/INGO staff members were

interviewed primarily in English, as the majority of study participants are experienced

liaisons who routinely cooperate with English-speakers. The initial stage of research

design was formatted to accommodate Ayisyen non-conversational in English through

Kreyól translations of consent forms and interview protocols. Once simultaneous data

collection and analysis began, it became evident that all staff members at I/NGOs were

multilingual professionals with extensive experience conversing with American English

speakers, thus negating the need for Kreyól translators and documents. The Haiti

Compact representatives of member schools interviewed are Shoshanna Sumka,

American University; Jill Piacitelli, Samantha Giacabozzi, Break Away; Melody Porter,

College of William and Mary; Gina Devivo Brassaw, Ashley Hazelton, University of

Connecticut; Courtney Holder, University of Maryland.

Table 3. Interview Participants, Organization, Nationality

Organization	Name & Title	Nationality*
American University Center for Community Engagement	Shoshanna Sumka, Asst. Director Global Learning and Leadership	American Ecuador*
Break Away	Jill Piacitelli Co-Executive Director	American
Break Away	Samantha Giacobozzi Co-Executive Director	American
College of William and Mary Office of Community Engagement	Melody Porter, Assoc. Director Community Engagement	American South Africa*
University of Connecticut Community Outreach Office	Ashley Hazelton, Coordinator Alternative Breaks	American
University of Connecticut Community Outreach Office	Gina Devivo-Brassaw, Assoc. Director Community Outreach	American
University of Maryland Leadership and Community Service-Learning Office	Courtney Holder, Coordinator Immersion Experiences	American
Fonkoze, USA	Linda Boucard, Director Communications and Public Relations	Ayisyen
Grace Children's Hospital International Child Care	Robenson Lucceus, Public Relations Officer	Ayisyen
Mennonite Central Committee	Jim Yoder Connecting Peoples Coord. (former)	American
Mennonite Central Committee	Jose Magilore van der Vossen Disaster Response Coordinator	Dutch Ayiti*
Mennonite Central Committee	Kristin Farquarharson Connection Peoples Coordinator	Canadian USA*, Ayiti*
Mennonite Central Committee	Linda Bertsche Connecting Peoples Coord. (former)	American Zaïre*, Ayiti*
Sonje Ayiti	Gabriel Vincent, Founder and Director	Ayisyen, USA*
University of Fondwa and Asosyasyon Peyizan Fondwa	Father Joseph Philippe Founder	Ayisyen

*indicates 3+ years living in a country other than indicated by nationality.

Break Away is the originating organization of the Haiti Compact and is contextual to understanding the origin of the Haiti Compact. American University and the College of William and Mary are both represented by the original university administrators who applied to The Haiti Compact and are deeply committed to the Haiti Compact having each carried out four trips to Ayiti, serving on the Break Away Board of Directors, and as informal leaders among their peers.

Indiana University was a charter member of the Compact until May 2013 when it withdrew due to a lack of support from university administration. The inclusion of collected data on Indiana University will provide valuable data that provides insight to external variables that affect members of the Haiti Compact. Though Loyola Marymount University and University of Maryland are charter members of the Haiti Compact, new administrators have replaced the original administrators who applied to and worked with the Haiti Compact. This turnover of professional staff may have affected the nature of relationships with the Haiti Compact and is anticipated to be a limitation to the collection of data. Finally, University of Connecticut, Eastern Michigan University, and Middlebury College only recently joined the Compact thus having relatively little historic data to collect. University of Connecticut's recent association with the Compact will hopefully provide data around the Haiti Compact's goal of growing its membership. It is also essential to note the involvement of student leaders from some universities as they may have served as the primary representative of the university once the working relationship was established though none were interviewed for this study.

The development of the Haiti Compact's working relationships is the foundation for selecting I/NGOs as embedded units for this body of research. Because the Haiti

Compact has employed best-practice standards for experiential learning partnerships since it's beginning, there is substantial rapport between the groups. These positive working relationships have also led to the symbiotic development of guiding values of the Haiti Compact. That said partnerships between each Haiti Compact member school and I/NGO are different. Some partnerships are in the initial stages of planning, some partnerships have yet to yield actual on-site work, and others have been fruitful and born three or more service-based alternative break trips to Ayiti.

Each member school of the Haiti Compact has identified and nurtured independent relationships with different I/NGOs that represent a range of agencies - self-founded by citizens of a community, a faith-based philanthropic organization, a national alternative bank, and a hospital. The intersection of these organizations is their shared holistic philosophies of aid and development that promote sustainability and dignity. The Asosyasyon Peyizan Fondwa, Fonkoze, the Mennonite Central Committee Haiti, International Child Care: Grace Children's Hospital and Sonje Ayiti are representative organizations of fruitful working partnerships with the Haiti Compact member schools selected for data collection for this study. These I/NGOs are among the eight recommended host partners, eight direct service organizations, nine education partners, and one advocacy partner identified by the Haiti Compact in I/NGOs and American schools have produced lasting partnerships while others were cut short for a variety of reasons. The selected I/NGOs are partners in the cooperatives with measurable outcomes.

Asosyasyon Peyizan Fondwa

The Asosyasyon Peyizan Fondwa (APF) is a sustainable grassroots organization started in 1988 by 50 Ayisyens from the community of Fondwa along with some ex-

patriots. The association's chief interest was to develop Fondwa's infrastructure, as the tax-paying community received no known financial social support from the Ayisyen government. The self-organizing citizens were able to secure financial backing two years after they began their work as APF. "The mission of APF is to empower peasants in rural Haiti to use their own resources to help themselves, the community of Fondwa, and the nearly villages" (Asosyasyon Peyizan Fondwa, 2013). American University came to work with APF after their initial trip plans to Ayiti for January 2011 were interrupted by holiday closures, issues surrounding Ayisyen Presidential elections, and were ultimately rescheduled to March 2011. Students from American University participated in several direct service projects with APF while simultaneously learning about rural community development. APF's working relationship with American University has yielded recurrent annual alternative break projects. The University of Fondwa is a major initiative of education that was born out of APF.

Fonkoze

Fonkoze is an acronym for the Kreyól phrase "Fondasyon Kole Zepol" which means "Shoulder-to-Shoulder Foundation." Established as a foundation for building an economic foundation for democracy through the empowerment of the rural poor, Fonkoze is "Haiti's Alternative Bank for the Organized Poor" (Fonkoze, 2013). Founded by an Ayisyen Catholic priest in 1994, Fonkoze has grown into the largest microfinance operation in Ayiti, servicing 56,000 women borrowers and more than 250,000 financial clients (Fonkoze, 2013). The foundation maintains the original focus on assisting Ayisyen women who are referred to by the organization as the backbone of the nation and its economy. During the Haiti Compact's exploratory trip to Ayiti, American

University delegates identified Fonkoze as a highly desirable partner. Representatives from the school and foundation began communication and ultimately worked together for the first time in March 2011 in Mirebalais. Like the Haiti Compact, Fonkoze's work is characterized by solidarity.

International Child Care: Grace Children's Hospital

Grace Children's Hospital (GCH) is a flagship program of International Child Care (ICC), a Christian health development organization. ICC has been present in Ayiti since 1967 upon founding the children's hospital, Ayiti's foremost medical facility for children with tuberculosis. GCH annually receives thousands of children diagnosed with TB, HIV, and other diseases at medical clinics and the hospital itself. GCH is also a provider of healthcare to people living in slums of Port-au-Prince. The College of William and Mary and University of Maryland have both worked with GCH since 2011 around the social issues of public health and community development. GCH has been included as a unique unit of analysis because of its partnership with two universities in the Haiti Compact, as well as its distinctive as a prominent hospital employing only Ayisyens to work in its hospital.

Mennonite Central Committee Haiti

Mennonite Central Committee (MCC) is an international peace and justice oriented ministry of the Anabaptist churches. Mennonite Central Committee Haiti (MCCH) is one of 11 countries within the Latin America division of MCC. The primary work of MCCH is reforestation, community development and peace efforts. Following the 2010 earthquake, MCC has largely focused on disaster response projects as part of a five-year response plan by the organization. MCC interfaces with Ayisyen community

through selective partnerships with Ayisyen grassroots organizations that propose projects to MCC.

Sonje Ayiti

Sonje Ayiti is a non-government agency established by Ayisyen American Marie Gabrielle Aurel Vincent in 2004 as "a group of Haitian and international humanitarians who collaborate to uplift the Haitian community through education, economic development, and health promotion" (Sonje Ayiti, n.d.). Sonje Ayiti means "Remember Haiti" in Kreyol. The organization is engaged in a lengthy list of programs and projects but highlights three in great detail on the organization's website: health promotion, economic development, and education. Sonje Ayiti is based in Limonade, Ayiti, a commune of Cap Haïtien Arrondissement in the Nord department of Ayiti. It is of note that Limonade is where Christopher Columbus and his crew spent the Christmas holiday in 1492, evidence of the long colonial history in this area of the country.

Access to Site

BreakAway's Executive Director, Jill Piacitelli, has granted full access to the Haiti Compact members and has encouraged them to be responsive to my research work. I am in routine communication with university administrators as needed. Communication was generally made through email correspondence, telephone contact, or a weekly telephone conference call of the Haiti Compact member school representatives. Access to I/NGO representatives working with the Haiti Compact was gained through established working relationships between individual schools and the organizations themselves. Individual schools may have multiple representatives who have worked with I/NGO partners including student leaders, faculty members, and/or university administrators.

Communication with I/NGO staff was initiated via the member school through an introductory email. After the university introduced me to I/NGO organizers from each I/NGO, correspondence began.

While developing rapport with I/NGO organizers, I simultaneously solidified travel plans to Ayiti to conduct a series of semi-structured interviews, site visits, and observations. Travel arrangements were made in concert with reliable a fourth generation Ayisyen business woman who owns a private guesthouse and a transportation service with a business the Haiti Compact member schools regularly work with. While political instability posed an improbable but possible threat to data collection, notices of the likelihood of civil unrest in Ayiti had not been issued by the United States embassy in Port au Prince since January 25, 2013. Political instability did not interrupt in-country data collection though there were potential political uprisings forecasted the day I was leaving, *Anniversaire de la mort de Dessalines*, anniversary of the death of Jean-Jaques Dessalines. In the unlikely event that political stability is had occurred and could not be reestablished, it would have been possible to conduct semi-structured interviews with I/NGO representatives over the telephone and via email. "Online data offers an alternative for hard-to-reach groups (due to political constraints, disability, language or communication barriers) who may be marginalized from qualitative research (James & Busher, 2007)" (Creswell, 2013, pp. 159-161).

Trustworthiness

Focused, generalizable, and reproducible social science research is often discussed in terms of validity and reliability (Yin, 2009). A wide range of perspectives on validity and reliability in qualitative social science research exist as a response to

criticisms of qualitative research failing to "adhere to the canons of reliability and validation" (LeCompte & Goetz, 1982, p. 31). "These perspectives view qualitative validation in terms of quantitative equivalents, use qualitative terms that are distinct from quantitative terms, employ postmodern and interpretive perspectives, consider validation as unimportant, combine or synthesize many perspectives, and visualize it metaphorically as crystal" (Creswell, 2013, p. 244). Validation is not a concern of this study as the test of reliability is less fitting to case study research because its use implies one measurable reality. As such, "the connection between reliability and internal validity from a traditional perspective rests for some on the assumption that a study is more valid if repeated observations in the same study or replications of the entire study have produced the same results" (Merriam, 1998, p. 205). Instead, I, the researcher collected data with a goal of identifying critical elements and presenting "plausible interpretations from them" (Wolcott, 1990, p. 146).

This case study is being conducted to "understand rather than convince" readers of the Haiti Compact members' and participants' experiences working together. This body of research will use terms of authenticity, credibility, transferability, dependability, and confirmability to the ends of focused, generalizable and reproducible findings (Guba & Lincoln, 1981; Lincoln & Guba, 1985; Merriam 2009). By establishing new concepts of validity and reliability there is greater congruency between the philosophical assumptions of qualitative research and the proposed research design. "Credibility, transferability, dependability and confirmability, substitutes for internal validity, external validity, reliability, and objectivity have become widely adopted in qualitative research" (Merriam, 2009, p. 211). Using a naturalistic approach to inquiry, that is seeking to

understand experiences of others in a naturally occurring environment, rather than seeking to control or manipulate them to a specific end, is appropriate to the study of the Haiti Compact and its partnerships with I/NGOs operating in Ayiti. Selecting a naturalistic approach establishes the researcher's intent to capture and analyze accurate data and present authentic findings representative of the experiences of all parties.

This research design proposes to operationalize Lincoln and Guba's (1985) terms through the use of "prolonged engagement in the field and the triangulation of data sources, methods, and investigators to establish credibility" (Creswell, 2013, p. 246). A strong commitment to the trustworthiness and credibility of the proposed research design is seen in efforts taken to make sure that there is dependability and consistency in findings through researcher transparency, triangulation, and an available audit trail (Merriam, 1998, 2009). "That is, rather than demanding that outsiders get the same results, [this] researcher wishes outsiders to concur that, given the data collected, the results make sense…[that] results are consistent with the data collected" (Merriam, 1998, p. 206).

Data Collection and Analysis

Multiple data collection procedures will be used to ensure trustworthiness of this body of research (Lincoln & Guba, 1985). The principle of using multiple collection procedures is buttressed by the use of multiple sources of evidence as no one source of evidence contains complete knowledge, nor is any single source superior to others (Yin, 2009). By creating a hybrid design for data collection, there will be greater opportunity to present a broader and deeper range of evidence. By presenting data collected from both the American university and I/NGOs participating in each existing partnership, the

researcher gains an important advantage in developing converging lines of evidence,

triangulating data, and corroborating evidence (Yin, 2009).

The aim of data collection is to gain understanding about the nature of the case

and its historical background; the potential influence of economic, political, legal and

aesthetic contexts; and information from informants most appropriate to the case itself

(Stake, 2005). Data will be collected to the ends that they address the propositions that

the Haiti Compact has benefits and challenges, and that it has made a measurable impact

both in Ayiti and on the campuses of participating universities. The criterion for

interpretation of the findings will be emergent themes in and between the embedded

subunits. Proposed sources of evidence for this case study may be classified into five

categories: observations, interviews, documents, audiovisual materials, and online data

(Creswell, 2013).

Observations

Observations will be made of two distinct areas - the Haiti Compact conference

call meetings and site visits in Ayiti. As a conglomerate of individual American

universities, the Haiti Compact has no site at which to conduct direct observations.

Observations will be made of weekly telephone conference calls during which member

schools give status reports of program planning, project development and partnership

interactions. Calls are also used to conduct administrative business such as strategic

planning, publications, and resources. In-country site visits will also be made in Ayiti, as

it is the site of the 2010 earthquake, the impetus of the Haiti Compact. Observations will

be conducted during site visits to locations where the Asosyason Peyizan Fondwa,

Fonkoze, International Child Care: Grace Children's Hospital, and the Mennonite Central

Committee are working. Sites are a physical manifestation of thick descriptions so critical to case study. "For instance, the condition of buildings or work spaces will indicated something about the climate or impoverishment of an organization" (Yin, 2009, p. 109). Description of context is essential to understanding this unique and intrinsic case bound by political, cultural and social contexts in a post-disaster response.

Interviews

A list of issue-oriented questions will be used to guide semi-structured interviews covering topics of awareness of national histories, functional aspects of the Haiti Compact, and dynamics of the Haiti Compact (see Appendices A and B). Interviews will be used to aggregate perceptions and knowledge of the Haiti Compact among I/NGO staff and staff of member schools (Stake, 1995). Interview questions were compiled by addressing the intersections of the Haiti Compact's processes, procedures, and pedagogy with historical, social, and political contexts of Ayiti, US-Ayisyen relations, and Ayiti's relationship with western powers. Two sets of interview questions have been compiled: one set is specific to member schools of the Haiti Compact and the other set is specific to I/NGOs. The two sets of questions parallel one another in content so that both parties are able to speak to common topics and issues.

Informed consent was used to demonstrate the protection of human subjects in this case study. Participants were informed what the case study was about and what questions it seeks to address before being solicited for voluntary participation in the study (Yin, 2009). The potential limitation of language barriers and literacy levels must be taken into consideration (Mertens, 2010) and ultimately were not encountered. IRB approved informed consent forms (see Appendices C and D) were provided to

participants in English as all participants were literate in the English language. Informed consent forms were signed by all participants with understanding the anonymity would not be provided and that interviews were recorded for transcription by a professional transcriptionist.

Documents

Several types of documentary information were analyzed during this case study. Document analysis was used to establish background information of the Haiti Compact as well a discovery process of the Compact's function and dynamics. Beneficiary assessment, a participatory data collection strategy was used to frame semi-structured interviews and participant observation. "A beneficiary assessment is conducted to determine the perceptions of the beneficiaries regarding a project or policy. Participants are asked about their use of a service, satisfaction with that service, and ideas for changes that might be needed" (Mertens, 2010, p. 375). Mutuality and reciprocity are partnership standards between institutions and community partners in experiential education. As such, both I/NGO staff and member school staff can be identified as beneficiaries of the Haiti Compact as a project with reciprocal benefits. Documents mined for data include the Haiti Compact: Higher Education with Haiti report, annual reports, the Haiti Compact strategic plan, education articles used by the Haiti Compact to educate student participants, student participant survey responses, schedules and agendas for trips and projects, group agreement forms, orientation materials, risk management documents, and organization websites. Electronic correspondence was also mined with consideration given to time, circumstances, context, and original intended use (Charmaz, 2007; Lincoln & Guba, 1985).

Audiovisual Materials

Technology has opened the spaces in which people are able to tell, document, and share their stories (Martin, 2011). Vignette documentaries are commonplace across the web and seen on several of the web pages of I/NGOs partnering with the Haiti Compact. "The documentary is…accessible. It's a truth. A version of the truth, but not the only one. It's a powerful way of telling stories from the margins and a means to contribute to social justice and social awareness" (p. 186). In this sense, documentaries and vignettes are artifacts that are a "direct reflection of the economic, political, social and cultural values and goals that generated and continues to employ that form of technology" (Jenkins, 1987, p. 41). I/NGOs employing audio visual and online communication as a means of telling stories are directly communicating the power of their work and indirectly communicating values of social justice and awareness. Three I/NGOs were discovered to have publicly posted vignettes and documentaries on organizational websites that were mined during data collection. Those audio-visual artifacts are: The Road to Fondwa, (Asosyasyon Peyizan Fondwa); Ending Extreme Poverty, and informational vignettes (Fonkoze); Children of Grace, Kwama Raoul (International Child Care: Grace Children's Hospital); and Finding Hope in Haiti (Mennonite Central Committee Haiti).

Collected data was sorted into four categories: notes, documents, tabular materials, and narratives (Yin, 2009). Notes were the largest holding of the data collection as they are made and collected throughout interviews, observations, document analysis, and audiovisual artifact review. Notes were organized by subject. Documents collected for analysis were compiled, labeled according to source, and cataloged in an annotated bibliography. Tabular materials include questionnaires used to collect

demographic information and quantitative data. Finally, interview transcripts were made to collect the original narratives of interview participants.

Reliability of the study was further strengthened by establishing a chain of evidence that "allows for an external observer to follow the derivation of any evidence from initial research questions to ultimate case study conclusions" (Yin, 2009, p. 122). By increasing the reliability of the study, the overall quality of the study was increased. To establish the basis of conclusions used to present findings, I adequately recorded collected evidence, an account of time and place evidence was collected, demonstrated collected evidence to coincide with collection protocols, and finally, ensured collection data with the use of protocols aligned with the research questions of the case study (Yin, 2009).

The analysis of data collected was a recursive and dynamic process (Merriam, 1998). As the study progressed and themes emerged the ongoing process of analysis became more directional and intense. Unlike quantitative data analysis, qualitative research analytic techniques are less prescriptive and call upon the researcher to use intuition and follow hunches (Merriam, 1998; Schwandt, 2007; Stake, 1995; Yin, 2009). "At no point in naturalistic case research are the qualitative and quantitative techniques less alike than during analysis" (Stake, 1995, p. 75). When researchers encounter a phenomenon, they intuitively begin to perform a sort of dissection. They start by looking at pieces of the phenomenon to make sense of the whole. "There is much art and much intuitive processing to the search for meaning" (p. 72).

Though intuition is an essential element of qualitative analysis, it is necessary that the researcher select analytic techniques to guide analysis. The nature of the case study

determined the appropriate analytic strategies and techniques to be used. The purpose of this intrinsic case study was to understand the uniqueness of the Haiti Compact and the degree to which it exhibits the standards of reciprocity, mutual benefit and social justice orientation present in related literature. "This resembles the focus of narrative research, but the case study analytic procedures of a detailed description of the case set within its context or surroundings still hold true" (Creswell, 2013, p. 100). A holistic analysis was conducted through categorical aggregation of collected data and direct interpretation of individual instances until a full picture of the case's history full emerged (Stake, 1995).

Presenting a descriptive account of the Haiti Compact establishes an evidentiary base, which is essential to the reader so that case and analysis of the case are distinguishable. "Too often the case study data are synonymous with the narrative presented in the case study report, and a critical reader has no recourse if he or she wants to inspect the raw data that led to the case study's conclusions" (Yin, 2009, p. 119). The descriptive account of the Haiti Compact presents collected data cogent to the research questions and exemplary of themes in individual narratives that form the collective narrative. Data has been "compressed and linked together in a narrative that conveys the meaning the researcher has derived from studying the phenomenon" (Merriam, 1998, p. 179). Once the collective narrative emerged, a more directional and intensive phase of analysis began. It is essential to note that qualitative research and analysis was a recursive process enacted in the initial stages of data collection (Schwandt, 2007; Stake, 1995).

Two primary analytic strategies were used to analyze the case: simultaneous data collection and analysis, and thematic analysis (Merriam, 1998; Schwandt, 2007). Selecting these analytic strategies allowed me to make use of a variety of analytic

techniques. The techniques of each strategy were useful in "consolidating, reducing, and interpreting what people have said and what the researcher has seen and read" (Merriam, 1998, p. 178). During the initial stages of research design, it was essential that I had a clear research problem and a cogent data collection plan. It is the collected data that shaped the analysis and findings of the study. As I implemented the selected research methods, I immediately begin to try and make sense of the phenomenon at hand (Stake, 1995). "Without ongoing analysis, the data can be unfocused, repetitious, and overwhelming in the sheer volume of material that needs to be processed. Data that have been analyzed while being collected will be both parsimonious and illuminating" (Merriam, 1998, p. 162). Analytic manipulations of the collected data were simple at this stage and I began to familiarize myself with the data. Data was then organized into different arrays, pondered through the use of visual data displays such as flow charts, frequency of references and events was noted, and chronological or temporal schemes were used as a way of making sense of the data (Miles & Huberman, 1994).

Thematic analysis was used to identify emergent themes significant to understanding the phenomenon (Fereday & Muir-Cochrane, 2006). Thematic analysis required me to recognize significant moments in the data and encode them for interpretation (Boyatzis, 1998). The process of coding disaggregated the data into manageable bits or units. As data were coded, they were constantly compared and contrasted to successive segments of data (Polkinghorne, 2005; Schwandt, 2007), a process that paralleled the use of a hermeneutic circle during data interpretation. Collected data was coded in a priori content and non-content specific schemes. Content

specific codes were derived from the original research problem and questions born out of

existing literature.

> Non-content specific schemes are [a way] of accounting for the data by sorting
> them into a typology. The typology may be based on common sense reasoning
> (e.g., type of event, time of occurrence, participants involved, reactions of
> participants, physical setting) or derived from the assumptions of a particular
> methodological framework like symbolic interactionism (e.g., practices, episodes,
> encounters, roles, relationships. (Schwandt, 2007, p. 32)

Data triangulation and methodological triangulation were used to ensure that

research findings are supported by evidence collected thus increasing trustworthiness.

Data triangulation was implemented by using different sources to determine consistency

of data. Methodological triangulation is the use of multiple methods of inquiry to

substantiate the authenticity of data collected. In this case study, a variety of methods

were used to collect data from multiple sources as a way of understanding the nature of

partnerships between Haiti Compact member schools and I/NGOs working in Ayiti.

The purpose of triangulation is to establish the integrity of data used in the study.

"The central point of the procedure is to examine a conclusion from more than one

vantage point" (Schwandt, 2007, p. 298). Triangulation may reveal convergent and/or

non-convergent data across sources.

> The most important advantage presented by using multiple sources of evidence is
> the development of *converging lines of inquiry*, a process of triangulation and
> corroboration….Thus, any case study finding or conclusion is likely to be more
> convincing and accurate if it is based on several different sources of information
> following a corroboratory mode. (Yin, 2009, pp. 115-116)

The end goal of triangulation was not to establish perfect consistency across resources

but rather highlight areas of data to be further investigated in future research (Patton,

2002). Triangulation was used in this study to analyze within and then across subunits to confirm themes.

As themes emerged from the data, representative data was identified and coalesced to present a collective narrative. During the collection of data through observations, interviews, document analysis and the review of audio visual materials I gave concern to the potential issue of mimicry, a phenomenon of camouflage observed in colonial and postcolonial countries. Mimicry is used to describe the response of the colonized to the colonizer during which the oppressed group adapts behavior to mimic the oppressor (Bhabha, 1994).

> Mimicry is thus the sign of a double articulation; a complex strategy of reform, regulation and discipline, which 'appropriates' the Other as it visualizes power. Mimicry is also the sign of the inappropriate, however, a difference or recalcitrance which coheres the dominant strategic function of colonial power, intensifies surveillance, and poses an immanent threat to both 'normalized' knowledges and disciplinary powers. (Bhabha, 1994, p. 87)

I chose to heavily incorporate interviews with participants as the primary source of data for presenting the emergent themes. The majority of websites and audio visual materials were developed as public pages used to attract support. Because of this, and the concern of mimicry, I determined that the conversational interviews were a more authentic source of data. Therefore, outstanding audio visual materials, written documents, and observations were used to confirm and triangulate the primary source of interview data.

Interpretation

The role of interpretation is fundamental to and prominent in qualitative case study research (Stake, 1995). Constructivist by design, this case study examines the Haiti

Compact through individual narratives of member school staff and I/NGO associates.

This design reflects the symbiotic nature of how the Haiti Compact functions. Findings of

the research are presented more as "assertion" than "finding" (Erickson, 1986).

> Given intense interaction of the researcher with persons in the field and, given a
> constructivist orientation to knowledge, given the attention to participant
> intentionality and sense of self, however descriptive the report, the research [will]
> ultimately come to offer a personal view. (Stake, 1995, p. 42)

Thick description (Geertz, 1973) has been used to present the complexities of constructed

knowledge within The Haiti Compact and will represent the subjectives of participants.

The hermeneutic circle is the primary method used to attach meaning to collected

and analyzed data. Hermeneutic approach to interpreting data is compelled by questions

of cause and meaning (von Wright, 1971). An assumption of hermeutic approach is lack

of transparency in meaning due to the profound subjectivity of personal experience and

perception.

The primary mechanism employed for making meaning in the hermeneutic

approach is the hermeneutic circle, originally used to draw meaning from religious

scriptures, and over time, constitutional documents and literature (Fry, 2009). The

hermeneutic circle is an ideal interpretive tool for crossing historical, cultural, and social

gulfs (Gadamer, 1975) making it a fitting interpretive device for the study of intercultural

partnerships associated with the Haiti Compact and contextualized by a long history

between the West and Ayiti.

The tool is used to make sense of part and whole (Gadamer, 1975), in the case of

this study individual and collective narrative of interview participants, observations,

documents, and audio-visual artifacts. As data was collected and simultaneously

analyzed, particularly during interviews, I, the researcher, entered interviews with study

participants with inescapable preliminary conceptions that informed an imagined sense of

the whole. As simultaneous data collection and analysis was conducted, I amended and

re-imagined the whole through what I encountered in part (i.e., interview, document,

observation). The hermeneutic circle is a structured way of moving between part and

whole, in a circular pattern, between the historic context and present and the individual

and collective narratives of participants. Moving back and forth between part and whole,

individual and collective narrative, past and present creates a circuitry for meaning

making. Gadamer (2006) describes the process in terms of a reader and text:

> He (the reader) projects before himself a meaning for the text as a whole as soon
> as some initial meaning emerges in the text. The later, that is to say, the sense of
> the initial meaning emerges only because he is reading the text with particular
> expectation in regard to a certain meaning. The working out of this fore project,
> which is constantly revised in terms of what emerges as he penetrates into the
> meaning is understood as what is there. (p. 722)

Another reason the hermeneutic circle is used as a tool for data interpretation in

this study is because it recognizes the lack of objectivity the researcher brings to the

study. Researcher subjectivity does not mean the hermeneutic circle is a vicious one

rather, there are two ways into the circle: through useful or useless preconceptions (Fry,

2009; Gadamer, 2006). Gadamerian hermeneutics recognize the crucible of merging

horizons, that is, the intersection of horizons described by Fry (2012) as requiring "some

way of merging a past with a present, a here with a there…" (p. 33).

Data collected and analyzed from this case study contributes to the theoretical and

pragmatic base of knowledge for experiential educators and administrators working in

reciprocal and mutually beneficial international partnerships. Case studies are particularly

useful for contributing to educational research because the methods used are holistic and can portray education as a collective social operation (Stake, 1995). "Insights gleaned from case studies can directly influence policy, practice, and future research" (Merriam, 1998, p. 19). While this body of research represents I/NGO, Ayisyen community, and member school knowledge of the Haiti Compact, it is important to recognize the role of the researcher as an interpreter. Interpretation is at the core of qualitative research and requires the researcher to make assertions based on collected data (Stake, 1995). I have made every effort to ensure collected data to fairly reflect the key interpretations of the people being studied rather than those of the researcher (Erickson, 1986). While this distinction may seem ambiguous, it is necessary. The trustworthiness of qualitative research depends on the researcher setting forth assertions that are consistent with the data itself, not personal opinion. It is the responsibility of the researcher to practice reflexivity, that is, to identify her bias and background so that readers may see the researcher as trustworthy (Lincoln & Guba, 2000). Triangulation, member checks, and adequate engagement in data collection will be used to ensure consistency and credibility in collected data.

Researcher Bias

Having spent my early career in international aid, service-based student leadership programs, and international service partnerships between a university and a developing country, it is requisite to note these experiences as informing the values used to embark on this qualitative investigation (Creswell, 2013). As a practitioner, I have nearly a decade of experience working collaboratively with domestic and international community organizations and partners to create mutually beneficial and reciprocal

service-projects. These professional experiences greatly influenced the selection of the

Haiti Compact and my decision to investigate it as a case study instrumental to

understanding partnerships between NGO/INGOs and universities.

I have approached the investigation of the Haiti Compact with a developed sense

of myself as an educator, member of the global community, and person of faith. These

identities intersect around concepts of social justice, a prevalent value espoused by GSL

educators and international development specialists. As a researcher I am motivated to

overcome hurdles of precedent and absolutes in an effort to understand, appreciate, and

connect with people who are different from myself. Such motivations compel my

professional work to an extent that I approach partnerships as arrangements with the

potential to make positive contributions to participants and recipients associated with

service-based education programs. It is important that the reader be aware of my identity

and guiding beliefs as a notable context of this inquiry as they imbue the research

problem and questions, selected conceptual framework, and inquiry methods.

This body of research presents collected, analyzed, and interpreted data

representative of the perceived reality of partnership nature and quality as told by I/NGO

staff and member school staff associated with the Haiti Compact, how those realities are

informed by the historical context of Ayiti's domestic history and relationships with

Western countries, and a sophisticated integrated interpretation of those intertwined

realities. Such a constructivist approach to international service-oriented partnerships is

absent from existing literature. My past work in international aid in post-colonial

countries at varying phases of modernization not only informed the selection of this

research topic; it informs the mindful approach of conducting research in a former French

colony inveigled by aid and promises from France, the United Kingdom, and the United

States - Western superpowers exerting power through the World Trade Organization,

United Nations, International Monetary Fund, and North Atlantic Treaty Organization.

Ethical Considerations

Research design, implementation, interpretation, and presentation should be

governed by ethical standards beyond approach (Clegg & Slife, 2009; Mertens, 2010).

Three chief areas of research ethics are relating to participants, constructing research

agendas, and providing documentation of these standards to the IRB. Narrative ethics

theory informed this research design and agenda investigating the Haiti Compact. The

central point of narrative ethics is an emphasis on "the importance of personal identity,

the virtues of character, and the individual and collective stories in which those virtues

are made intelligible" (Schwandt, 2007, p. 90). Authentic presentation of participants'

stories is crucial to trustworthy qualitative research as there is inherent danger of

researcher bias due to the multifaceted role of the researcher. The design and

implementation of this case study exhibits a high standard of ethics by equitable

representation of individual and collective identities and character of participants through

their individual and collective stories.

The case study researcher will play the roles of teacher, advocate, evaluator,

biographer, and interpreter (Stake, 1995). Each of these roles is descriptive of how the

researcher captures data and presents findings as a contribution to the larger body of

knowledge in their field of expertise. Depending upon the decision of the researcher to

play out these roles with research participants, there is potential for participants to be

unclear of the researcher's role. This confusion may be conflictive with the researcher's

desire to gather authentic accounts of participants' experiences. It is necessary that the

researcher be forthcoming about their role as a first and foremost, build trust with

participants by listening to them and practicing respondent validation, respecting

community boundaries, and maintaining a posture of humility, rather than exerting

positional power and expert knowledge (Clark & Sharf, 2007; Schwandt, 2007).

The research agenda of this case study is the investigation of the presence and

degree of mutual benefit, reciprocity, and social justice orientation of partnerships

between the Haiti Compact member schools and I/NGOs serving Ayisyen communities.

This investigation is informed by propositions of reciprocity, mutual benefit, and social

justice standards present in the larger body of international and global service learning

literature relied on by international alternative break administrators and educators.

Existing research reports an absence of data experiences of organizations participating

with universities in international and global service learning projects and programs

(Bringle & Hatcher, 2002; Bushouse, 2005; Cruz & Giles, 2000, 2001; Jones &

Steinberg, 2011; Kahn, 2011; Kraft, 2002; Lattanzi & Pechak, 2011; Miron & Moely,

2006; Tonkin, 2011; Ward & Wolf-Wendel, 2000; Whitney & Clayton, 2011) despite

reciprocity and mutual benefit as foundational elements of ethical practice. The

investigation of the Haiti Compact is motivated by the uniqueness of the case as well as

being a response to the call for more empirical knowledge that is representative of

individual and collectives stories of ISL and GSL partners in the Academy and global

community.

The role of the IRB in regard to ethics has been one of protection. In an effort to

protect individuals participating in research the IRB has exercised a contractual model of

ethics. Contractual arrangements between the researcher and participants establish the agendas of both parties. The IRB is in place to make sure this contractual arrangement is followed. As a researcher ascribing to a hermeneutic philosophy and a social constructivist epistemology, I recognize that I began the design of this research project with an imagined reality of what I have researched: the relationship nature and qualities of partnership between I/NGOs and member schools associated with the Haiti Compact. As the literature review was conducted, data was simultaneously collected and analyzed, and finally interpreted; my conception of imagined reality was reshaped again and again. Presented data has been analyzed within and across the subunits of analysis that is selected partnerships, as a way of making sense of the individual narratives of participants, observations and documents. Emergent themes of individual narratives became the collective narrative of members and associates of the Haiti Compact. As a social constructivist I believe the knowledge generated by this body of research is a product of study participants and me, the researcher. While case study methodology is used to understand a bound case as it exists in real world circumstances, I am unable to totally escape my personal horizon (Gadamer). Therefore, I have done my very best to present the data collected from the intersection of my personal horizon and the horizon of study participants.

Ayiti's past with outsiders is sordid and untenably exploitive. Conducting social science research in this post-colonial state in the recent wake of the 2010 earthquake presents an opportunity to conduct research in a manner that reflects the intertwining nature of ethics, epistemology, and politics (Schwandt, 2007). A contractual approach has been selected as a means of recognizing, in particular, participating Ayisyens'

knowledge, skills, and expertise as equal to that of their American counterparts. It is my aim that a contractual agreement will communicate a level of humane and professional deference not commonly paid by Western actors. In this sense, a contractual arrangement is intended as reprobation of negative colonial and post-colonial injustices against the Ayisyen people by Westerners. By using a contractual approach to relating with participants, the researcher is recognizing and validating participant experience as legitimate knowledge. In doing this, the researcher hopes for Ayiti's political credibility to be recognized in a restorative way.

The National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research sets forth six axiological norms that guide this study: use of a valid research design, researcher competence, identification of the consequences of the proposed research, an appropriate sample selection, the use of voluntary informed consent, and disclosure of non-recompense if subjects befall harm. Special attention is given to the ethic principles of this research design to insure beneficence; respect and justice are used while working with human subjects participating in this case study (Belmont Report, 1979). Human subjects participating in this study are American university administrators of the Haiti Compact and members of associated I/NGOs. None of these human subjects qualify as vulnerable subjects though I/NGO staff that are Ayisyen are recognized as a marginalized postcolonial population (Mertens, 2010). As such, the Ayisyen people participating in this study will be treated with respect and courtesy not afforded them throughout their nation's history as well as in contemporary western participation in rebuilding efforts. This research project was conducted to maximize positive outcomes for all members and associates of the Haiti Compact,

Ayisyens benefiting from rebuilding efforts, and the larger body of college and university educators implementing experiential education programs in partnership with less developed nations. Any potential risk to participants in this research project is limited to fear of consequences regarding transparency about the function and dynamic of the Haiti Compact. This risk occurred during semi-structured interview and direct observation procedures that are "reasonable, nonexploitative, carefully considered, and fairly administered" (Mertens, 2010, p. 12). No study participant, of any ethnic group or nationality, implied or stated discomfort or fear while participant in conversational semi-structured interviews. It is also notable that I/NGO staff participants interviewed in this study were senior level administrators of their organization.

Unique considerations surround conducting research abroad. The U.S. Department of Health and Human Service's Office of Human Research Protections (OHRP) International Compilation of Human Research Standards specifies regulations and standards for human research in 103 countries. In 2012 Ayiti was added to the list of countries covered by the OHRP through information provided by in-country Ayisyen experts. The compilation was

> developed for informational purposes only and does not constitute legal advice or opinions…While in-country persons have been requested to review listings to assure their accuracy and completeness, researchers and other individuals should check with local authorities and/or research ethics committees before commencing research activities. (Office of Human Research Protections, 2012, p. 2)

The Ministry of Public Health and Population of Ayiti does not provide any regulations for conducting social science research on human subjects in Ayiti. This has been confirmed through a careful search of their website. The Culture and Education Section

of the Haitian Embassy in Washington, DC and the Consulate General of Ayiti's

Minstére des Affaires Etrangéres in Chicago confirms that there are no requirements of

international researchers conducting qualitative social science research on Ayisyen

citizens in Ayiti.

CHAPTER IV

FINDINGS

Fòk de klòch sonnen pou konn verite-a.

You must hear two bells ring to learn the truth.

Chapter IV presents the findings of the proposed research study. As the primary investigator I have relied heavily on hermeneutical interpretation to determine which parts of the collected data are most relevant to the two posed research questions: (1) What are the perceived benefits and challenges of partnerships between I/NGOs working in Haiti and American member schools of the Haiti Compact? (2) To what extent do I/NGOs working in Haiti and American member schools of the Haiti Compact perceive their partnerships to be reciprocal, mutually beneficial, and social justice-oriented? (3) How is the perception of partnership influenced by historical and political relationships between Haiti, the United States of America, and the West?

The findings presented in this chapter are born from methodically employing the hermeneutical circle, or circulus fructuosis, as the primary form of analysis. Visualized as a spiral, the circulus fructuosis has been used to gain a "continuously deepened understanding of meaning" (Kvale & Brinkmann, 2009, p. 210) from the interviews of I/NGO and American university representatives associated with the Haiti Compact.

The first questions posed to participants of the interview were: Is there a benefit to the I/NGO or university you represent when working with X university or X I/NGO?

This question was followed by a contrasting question: Are there challenges as well? Across the board, university and I/NGO representatives almost immediately began answering these questions in terms of reciprocity and mutual benefit. The degree of reciprocity and mutual benefit perceived by the participant was later referred to as evidence of the pursuit of social justice through the partnerships under investigation. Responses from participants were often given through examples from prior work with other groups, as if it were easier to speak about the partnership affiliated with Haiti Compact by illustrating their answers through other experiences. As I read and re-read interview transcripts and notes again and again, themes began to emerge from the stories of those interviewed. The emerging themes were so evident and consistent from each individual that a collective narrative came forward.

The themes associated with reciprocity, mutual benefit, and solidarity emerged unevenly and are interconnected. The emergent themes are presented below in an order indicative of the way that participants used indirect responses when posed direct interview questions. Participants most often described and discussed reciprocity in terms of relationships, persistence, selection and choice, dignity, unforeseen challenges, and the negotiation of partnership standards. Participant were generally more hesitant when discussing partnerships and the degree to which they are mutually beneficial though the authority with which they answered questions of this topic increased as they themselves introduced terms of financial and non-financial cost and motivation(s). Finally, emergent themes of solidarity are largely situational addressing context and types of solidarity.

Resipwosite

When asked the question: do you consider this to be a reciprocal (resipwòk)

partnership? Interview participants most often referenced relationship, the process of

selection, capacity, and partnership standards.

Relationship

Jill Piacitelli, Co-Executive Director of Break Away and convener of the Haiti

Compact, explained the role of relationship in partnership through a common Ayisyen

invitation:

> Any volunteer group and Americans come in…with this value of wanting to be
> helpful and used, utilized in our own ways, in our own special ways, and that
> certainly seemed to hit right up against what the Haitians…we were interviewing
> kept talking about which was to be in these relationships and that their…that
> dignity comes from them. When we were [asking]…, 'What can we do to help?'
> [They were saying] 'Be here. Come back.' Those were the answers they were
> giving us… that surprised us…'Listen, listen to our stories.' That was happening
> with many of them. 'Just listen.'

Robenson Lucceus, Director of Public Relations at Grace Children's Hospital, spoke of

human connection and relationship almost poetically when explaining the nature of

partnerships around service:

> The relationship is very important for me. Connection is what really makes the
> body of humanity. When you talk about the world, we are humanity because we
> connect to each other. You know, you are American, I'm Haitian, but in some
> ways we can sit at this table to talk. Connection is meaningful to life. When there
> isn't a connection, when there isn't communication, when there isn't a
> relationship, I feel life is boring. Life doesn't have as many, you see what I mean?

Establishing relationships between the I/NGOs and the Haiti Compact member

schools have been built over time, have required persistence and trust building while

understanding the context in which the partnerships are being developed. Trust is an

essential component in developing the relationships that enable partnerships between the

universities and I/NGOs. Members of the Haiti Compact found it difficult to establish

trust with the I/NGOs during initial meetings. Shoshanna Sumka of American University

described one of the conversations had during a meeting with a potential partner I/NGO:

> Someone said, "Well, all these foreigners come to Haiti, like the aid workers, and then they forget about us. Are you gonna come here and forget about us?" …I think there's something there in…the coming back that validates…the conversation. Like the effort that people go into to talk to us, and effort that Haitians give [in sharing] their time with us that we should…follow through and not just say, 'Oh, yeah. Yeah, this is important' and then not follow through.

Length of time illuminates, highlights, fertilizes, and enriches the potential for

resipwosite (reciprocity) as trust is established between the organizations and

universities. Linda Bertsche, a former Connecting Peoples Coordinator at the Mennonite

Central Committee Haiti (MCC), who worked directly with University of Maryland

explained:

> If you know they are going to come back and you trust that they are going to come back, it allows for the possibility that you can evaluate the benefit [of the partnership]. You know, next year don't do this and next year do this. That also is why it points to the shallowness of this sort of drop and run approach: 'Here you go, I'll never see you again, but you are really going to like this plastic doll from China.' There is something about that continuity….Consistency, predictability, history…That aids that challenge of reciprocity.

Melody Porter of William and Mary University described a similar stand of the Haiti

Compact to be engaged with the I/NGOs multiple years by expressing negativity toward

short-term or one-time service projects that leave no opportunity for resipwosite to be

developed when scheduling the initial meetings with potential partner I/NGOs:

> I would explain [to the I/NGOs] what Alternative Breaks were, how we were working with a group of universities and how we didn't want to do the parachute-in-and-out and feel-good-about-ourselves kind of service but [that we wanted to] commit to long term. And our main goal was to see if that was needed and to learn about what they were doing.

Converse to the prevalent practice of short-term and one-time service projects in Ayiti, Samantha Giacobozzi, Co-Executive Director of Break Away, described the partnerships between the Haiti Compact and I/NGOs to be more than transactional but "that relationships are being built, that there is an intention to keep, to sustain those relationships [so they]…can serve as a…resource to…the people that Haiti Compact members are working with in Haiti." Giacobozzi explained, "I think there is something to be said about feeling like you have people who are on your side and how that serves as a motivating factor for you to keep continuing to do the work that you do."

Another finding associated with "length of time" is the presence of non-Ayisyen led entities in Ayiti. The current partnerships of the Haiti Compact are situated within a long history of Ayiti receiving foreigners from the West who espouse a desire to reform, help, or command Ayiti to a better state. Historically, the Westerners who came to Ayiti were Caucasian; because of this they were referred to by Ayisyens as "blan." The derogatory Kreyol term "blan" literally translates to the English word "white" and is no longer used only to refer to skin color. While the contemporary use of blan can refer to skin color, the term has expanded to connote a person to possess access to resources that make him or her mobile. Depending on the social strata, some Ayisyens use the term to describe Ayisyens. Blan is used to insinuate that a person is out of touch with the common Ayisyen and therefore self-serving in a way that is similar to colonials. The use of blan by Ayisyens to identify Ayisyens as "other" is indicative of the high cultural value of community.

Piacitelli's description of Ayiti's historic relationship with the West as being "at war, like having an ongoing independence war" is representative of all participants.' The

cultural touchstone of Western occupation and aid creates a challenge to developing

resipwòk partnerships. The most recent influx of Western aid to Ayiti has come in the

wake of the 2010 earthquake and the ongoing United Nations Stabilization Mission in

Haiti (MINUSTAH) that began in 2004. When asked if American university students

doing service work could engage with Ayisyens in a resipwòk way, Linda Boucard

answered:

> You know, it depends. Sometimes, [Haitians] feel like it's more disturbing than helping. You know, it was like after the earthquake, right? You have 10,000 people who really wanted to come and give all they have. And then, at the end, it was just causing a lot of confusion so to speak.

In a separate interview, Bertsche provided context to the issue of Western aid described

by Boucard:

> There is a fatigue here. There is too much of it. Too much of a presence that they (Haitians) don't know. There is an incredible ambivalence to the blan. The fatigue I'm talking about is the next wave [of foreigners to arrive in Haiti]. These events repeat themselves…Haitians have been here through…generations of abuse and exploitation by North America; [so much so that] at any given time you're not going to see all the culprits…the history is there. There is wave after wave like that.

Piacitelli described encountering a similar attitude when visiting Ayiti:

> There's wariness…they're working with a lot of people coming with lots of types of motives. You've got…your professor that's coming in…looking for a cerebral experience for students. You've got mission trips coming in. You've got alternative break groups coming in. You've got corporations coming in. And so, I imagine that trying to…flush out the motives and the needs of groups in order to be a good partner probably takes its toll and it's difficult to do…I feel I've encountered some of the wariness in starting to build conversations about how to be a good partner, how to work with an NGO, and that there's a little bit of stuff to work through…[there is] a little bit of wariness.

The presence of the United Nations was widely referred to as an occupation in

conversations with Ayisyens. Jim Yoder, Bertsche's husband and former Connecting

Peoples Coordinator at MCC, challenged the UN presence as essential to the current

context of partnerships between Ayiti and the West: "The UN presence here, who is that

benefiting? It is just giving high paying jobs to an awful lot of people. Is that necessary

for Haiti? There is certainly a debate about that…'Who is it for?' is the critical question I

think." Following this comment I asked Yoder, "Are these partnerships between

American universities [and I/NGOs], students that are highly privileged and well-

resourced relative to the globe, entrenching or opposing historic relationships and

structures of colonialism?" Referencing the context of international relations between

Ayiti, the West, and the United Nations as ki pa resipwòk (non-reciprocal), Yoder

replied,

> That is a question that I've been grappling with and I think MCC is also. And that
> is, 'who is it for?'…I think a lot of Haitians would say, maybe there are some
> benefits but it feels like we are giving and providing and helping these people
> expand their universes, and expand their minds, and have these global experiences
> and we are left here…and we have to carry on.

Yoder compassionately described, with concern, the history of Western aid to Ayiti and

how it challenges trust-building while speaking to the borders of difference that exist

between American university students and the Ayisyens they meet when participating in

MCC's "work and learn" groups (called alternative break trips by University of

Maryland):

> I'm thinking that there's some lines that just are almost impossible to cross. A
> couple of things that I've heard and see often is the Haitian perspective that we
> blan, we have so much more than they, that it is kind of our duty and
> responsibility to just give things to them. It's expressed in lots of different ways
> but, you know, I think that's one of the challenges in relationship. As I'm kind of
> seeing it…there just needs to be something in it for them. And the other word that
> I've heard thrown around is 'trust.' You know, some of my [Haitian] students tell
> me, 'you know, Haitians basically don't trust anyone.' And so, you know, for a

deep relationship in my experience, there kind of needs to be this trust. In the absence of that it feels like you can only go so far.

Building partnerships based on relationship requires the development of trust over time and persistence by American universities to demonstrate respect and interest for Ayisyen assets and approaches to their own social problems. Demonstrating trustworthiness over time communicates a recognition of the unjust historical context of Haiti's exploitation by the Western foreigners. Trust-based relationship must be established on many levels and with many stakeholders in order for a resipwòk (reciprocal) partnership to begin. Incidentally, existing relationships are a chief characteristic connected to the thematic finding of selection. Gabrielle Vincent, Founder of Sonje Ayiti, which means "Remember Haiti," described the process of planning service projects with the College of William and Mary as a way of building trust through a resipwòk process of negotiation that requires persistence.

> I would say in partnership… even relationship… communication is key and it's how we…plan as a team before… [the students come]. We do conference calls and emails… they [say], "These are needs. And this is our needs." We put things on the table and until we can come to a consensus, I say, 'Okay, this would not work for me. I mean, I can take ten. I can do this. And if you do that, I need to get another…' I mean all these details we have to work through, and we all act on that once we know we are comfortable. We [get] on the same page and then we move forward. It's more formal partnership, we have…Even after the trip…[our] partnership has developed over the years into a relationship. We maintain contact. We follow up. 'How's everything?'…you have build that trust.

Selection and Choice

The theme of selection is found throughout the shared and individual narratives of participants representing Break Away, the universities who ultimately formed the Haiti Compact and the I/NGOs. Appropriate selection of people to participate in the various stages of exploration and commitment to partnership between Break Away, the Haiti

Compact and the I/NGOs was most referred to when discussing the establishment of

resipwòk partnerships and relationships among entities. Institutional affiliation with

Break Away is the seminal variable for universities selected to participate in the

exploratory trip organized in May 2010. In the aftermath of the 2010 earthquake,

universities and media outlets began contacting Break Away to inquire about colleges

and universities responding to earthquake damage through service trips. These inquiries

prompted the organization to respond favorably to a proposal from…

> Joanne Dennis…at Loyola Marymount. [She] called…and…essentially pitched
> [the idea of]…Break Away getting behind planning that Loyola Marymount was
> already doing. [Loyola Marymount was]…already organizing… spring break trips
> to Haiti because they had several contacts that were prodding them to do
> that….One [of the contacts] was Father Jim (a Jesuit)… He was talking to Joanne
> and…Clay, who was, is a [military] veteran…who had returned…to school at
> Loyola Marymount and also was part of Team Rubicon. [He] had actually…gone
> to Haiti as…a first responder, then come back to campus and was urging Joanne
> and her office to…lead some more efforts to Haiti. So, she had these two really
> marvelous contacts that were both…giving her a green light to be planning for
> Loyola Marymount to take an [alternative break] team [to Haiti]. So, Joanne was
> the one that…said, "How do you think we could work with…Break Away in a
> way to potentially to make this a longer term and smarter approach to alternative
> break groups working in Haiti?"

Giacobozzi describes Break Away's staff as

> …knowing full well that in just a couple of weeks [the earthquake damage] would
> be gone from people's consciences. [We at Break Away had]…a desire to not
> have that happen, [we] didn't want people to forget about what had happened in
> Haiti. So, I think that part of it probably was the urgency we felt about what was
> happening there, and …wanting to do better after what had happened in Katrina.

As Break Away and Loyola Marymount University (LMU) capitalized upon their

connections to Jesuits in Ayiti and spurred on by Clay Hunt, a Marine awarded the Purple

Heart for service in Iraq, an LMU student and Team Rubicon volunteer, they began to

contact universities who exhibited institutional commitment to internationalization,

interest in responding to the needs triggered and exasperated by the earthquake, and

sophisticated community engagement programs with service and learning elements.

Piacitelli described existing relationships and/or connections to Ayiti as essential to the

selection process for schools that would participate in the exploratory trip:

> [One of] the criteria that we put in…the initial…documentation was that they had resources to bring to the table- and we didn't mean money. What we meant [was]…leads or contacts either that they…or that their university had that would be valuable to the [exploratory trip] group as a whole.

Giacobozzi explained,

> [The reason for] making sure that [universities] had something to…offer the Compact [was]… so that they felt…connected and dedicated to the work…and also that they had the capacity to be serious about it…Tied to that was the how sophisticated their program was already and if they were already sending international trips. [They needed to be]… already thinking about alternative breaks in more of a social justice realm- [exhibiting] forward thinking about…active citizenship and not…as solely…volunteerism because it was such a high stakes situation in Haiti.

There was benefit to calling upon schools with existing relationship with Break Away

because it helped to expedite the cohesiveness of the group:

> We were building on pre-existing relationships and that was really crucial and, you know, kind of, a shared practitioner's language. These were all schools that had, sort of, paid their dues in building a strong domestic student-led alternative break program. And many of them who had also started doing the same with international trips, and so, there was…complete agreement on the values and models and kind of processes by which we wanted to build something…That…pre-existing foundation was…the biggest thing we had going for us and…ended up working really well. (J. Piacitelli, personal communication, September 8, 2014)

Cooperative work between I/NGOs is commonplace in international development

and emergency relief. All of the I/NGOs affiliated with the Haiti Compact described

these types of partnerships as crucial to their ability to run programs that involve

volunteer groups such as American universities affiliated with the Haiti Compact.

Fonkoze representative Boucard detailed the importance of selecting good I/NGO

partners as a reason for the explicit transparency around the social development,

education and financial programs offered by Ayiti's largest microfinance institution.

Transparency by the I/NGO is appealing to the Haiti Compact schools that work with

Fonkoze but also donors and other I/NGOs who want to avoid bogus NGOs.

> …we get grants from organizations who come and do a lot of vetting. You know, they come and look at our books. They know exactly what we do. Like you, you know, you're curious to know. And there are other organizations....Haiti [had]… 10,000 NGOs (around the time of the earthquake. That's crazy… [now] I think it's much less, but at the time, [that was] four years ago after the earthquake. They were popping up like crazy. So you have to be careful. You have to really know who you are helping <u>and</u> who they are helping.

Boucard's admonition is in keeping with an experience Giacobozzi had meeting with a

potential I/NGO partner during the exploratory trip:

> We had a couple of weird meetings… I remember we had one in…a hotel, and there was a guy [that] was really…excited about the possibility, but I don't know that he really had … an organization or did he just have…ideas? …We had a couple of meetings like that, and then we had meetings with people who definitely…had a system set up and had the ability [to potentially partner]. So I think it was…across the gamut of…what we were experiencing.

All of the Haiti Compact member school representatives that participated in the

initial exploratory trip to Ayiti described the process of identifying legitimate I/NGOs as

challenging. Aside from the difficulty of cross cultural communication, the immediacy of

needs created by the earthquake and determining the legitimacy of organizations were

regular challenges encountered by exploratory trip participants. Both of these issues

created emotional drag that made partners selection challenging. Piacitelli explains her

supportive role as the convener of the American university group members by describing

the approach she took in helping the exploratory trip participants make sense of their

meetings with potential partner I/NGOs: "[Giacobozzi and I served as] interested question

askers and people that were…observing and taking notes and all of that kind of stuff."

Leveraging their roles as non-university affiliated GSL educators, Giacobozzi and

Piacitelli were able to provide emotional and specialist support during end of day

debriefing meetings. Piacitelli described the tone of debriefings:

> We were feeling really overwhelmed [and were asking ourselves]…how do we
> know if they (potential I/NGOs) … if they have the capacity to work with us? Or
> that it would be sustainable? Or that they're a good fit, or that we're a good fit?

These questions led the group of exploratory trip members to develop a rubric for

identifying capacity, fit, and sustainability. Piacitelli recounts the discussion had while

the rubric was developed (see Figure 2 below):

> "[Let's] establish some best practices or recommendations around all … the
> things that are really making us furrow our brows. Like you know, that interview
> was really interesting but maybe not helpful. How do we still attribute value to an
> organization that we … clearly aren't going to be able to [engage in] direct
> service with?" [Then we] started to categorize and say, "Yeah, they'd be a good
> educational partner, but not good [for] direct service." …We kept pulling patterns
> out and [that is how the] rubric that was developed…one night. It was, kind of, it
> was rough. It had been a rough interview day, and we… need[ed] something to
> help us sort through everything feeling compelling, everything feeling like it's the
> most important thing for us to commit to. We need[ed] a tool to actually help us
> to be held back and a little more objective (see Appendix E).

> The Haiti Compact took great care to select I/NGOs as potential partners despite

the hurried pace of strategically planning the exploratory

trip. Sumka explained,

> it was the first time I think any of us…had done any sort of preliminary
> exploratory trip to any site we had gone to with an Alternative Break group. I
> mean, in the past, we would often just send groups to a new location for the first
> time, just without ever anyone having ever been there…. It's just not an option.
> There's no funding for it. Because this was … [an exceptionally] urgent time, I
> was able to get funding from our Office of Campus Life, from the VP's office…to
> have like this special funding to pay for myself and this student to go to Haiti.

Figure 2. Giacobozzi, Piacitelli, Porter working on rubric

By securing special funding to finance an exploratory trip, the university staff members were able to turn their attention to contacting the potential I/NGOs. That process was one that leveraged existing relationships between American university staff members and their own personal and professional networks with trusted colleagues and friends. Sumka described her experience during this phase of developing the international project:

> I was doing this outreach. I always call it a treasure hunt because we do it for all of our trips, but contacting people, "Do you know someone in Haiti? Do you know organizations working in Haiti? Do you know organizations working in Haiti? Talk to my friend." So, you know, I was just calling people that I knew to find organizations in Haiti and at this point, it wasn't like focused on any issue area. It was just like, "Do you know any of the organizations working in Haiti?" So, I mean I did, I set up my meetings a lot through personal contacts.

> Porter described a similar process:

> I sent an email to everybody that I had been to Haiti with, you know, thirteen years before, and asked them who they knew and if they had any connections and then who they knew and started just poking around…I…found the Mennonite Central Committee connection because I had read about their work in a magazine that I was getting then…I just had all of this on my radar and so went back through and thought, "who have I read about that seems to be doing good work?"

and called and talked to them and then asked for more ideas. That was the beginning essentially.

The logistical component of keeping track of the professional networking being done to schedule meetings with I/NGOs was an enormous undertaking with more than six professionals quickly identifying contacts. Initially the information was organized in a list-format written as notes taken during the weekly telephone conferences that began May 7, 2010. The sheer volume of information eventually required the creation of a functional spreadsheet used to track which of the Haiti Compact members had contacted what I/NGO and what the outcome was. Eventually a version of this spreadsheet was used to track the media strategy of the Haiti Compact.

The decisions to establish working relationships between I/NGOs and American universities were made by both entities if the potential for collaborative work was strong. Resipwòk interest in pursuing partnerships with I/NGOs has been non-negotiable to the Haiti Compact school representatives. Courtney Holder, Coordinator for Alternative Breaks at University of Maryland, said that if the past relationship between Ayiti and the West could be described

> …in one word, it would be… oppressed or exploited….That's characteristic of [the dynamic] throughout all of these event …everything that happens in…terms of relationship with Haiti and western countries. It could be characterized by oppression, exploitation, [and] …manipulation in some ways. I think a lot of the relationship has been characterized by what's good and beneficial for…whatever outside…western country it may be that we're talking about, not as what's best or good or beneficial Haiti and the people there.

The historic dynamic described by Holder is foundational to understanding how some Ayisyens are reluctant to welcome Westerners and the caution or disinterest met by the American universities during the exploratory trip. Sumka described her impressions

of an NGO with low potential for partnership and disparate degrees of interest from

I/NGOs and community groups during the exploratory trip:

> I remember meeting with some organizations that were…fledgling, that had just
> started…the one I'm think[ing] of was a Haitian-American who had just run back
> to Haiti right after the earthquake and started an organization….and
> was…throwing volunteers into a community and saying, 'Here. Go work on this;
> go work on that.' ….So this guy from New York was like, 'Yeah, sure, send
> them. We'll do something with [the American university alternative break
> students]'…Whereas…some of the…really small rural women's groups…hadn't
> had much contact with outsiders [and] it was hard…to identify who they were. To
> them we were just like a bunch of blondes…We're just foreigners…I just
> remember it being…really hard. And then there was another group, a women's
> group that we spoke to…a group of professional women who were organized
> through a church…When we asked them what they needed they were insulted.
> They said [something] like, 'Well, we don't need your help.'

Lucceus describes the challenge of white foreigners, colloquially referred to as

blan, doing service work in Ayiti based on his experiences working with the College of

William and Mary and dozens of volunteer groups:

> People might say with a group of blans, 'Why are you here? [What] did you come
> to do?' Sometimes [Haitians] can be a little hostile. Sometimes people are kind.
> But you should have the words to explain to the team [of volunteers] why people
> are sometimes hostile.

Piacitelli's experience with I/NGO disinterest in working with the American universities

was less about hostility than apathy: "My experience from the exploratory trip was

definitely…[that] there was absolutely a palpable sense and overexpression that these

community leaders and organizers were really sick of the high number of do-gooders in

their country and the high turnover connected to them." In discussing the effects of the

lengthy Western presence in Ayiti, Holder explained that

> underlying… conversations or situations or encounters or troubleshooting that we
> may be … doing [in] our work [we want to keep] consideration of all of that's
> wrapped up in historical relations between our countries and between our cultures.
> It's something that is always on our minds…[We are] continuously trying to

include…community voice in ways that… try to counteract … some of that deep-seeded oppression and exploitation that is in our country's history.

By initiating communication through existing relationships and inviting resipwòk negotiation to determine potential partnerships there is a desire for countering the dominant historic narrative of non-consensuality.

During the exploratory trip the Haiti Compact schools endeavored "an arrangement that allows both parties to develop a deeper dignity" (J. Piacitelli, personal communication, September 4, 2014). Piacitelli describes the value of seeking such an arrangement:

> There is the potential to really immobilize well-meaning participants into this state of shock at what they come from and what they represent and who they are-[into] shame…I feel like this [is similar to an] electrical outlet arrangement [that] allows for an awakening that isn't so painful that it becomes immobilizing, it's actually empowering [to Americans]. And on the Haitian end, it's hopefully done with enough humility that on our end, it's not patronizing and it's not...domineering either. It's actually helpful. It's a relationship.

Giving dignity and respect through choice has been a common thread throughout the theme of selection. Dignity and respect were presented as issues relating to access to communities, which in turn increases student safety and learning. Gabriel Vincent, Founder of Sonje Ayiti, described her desire to work with the College of William and Mary in a truly resipwòk partnership:

> We want them. I mean, it's like a win-win situation. I'm learning from you. You're learning from them, and also give them the chance to appreciate who they are as human[s]. [And to learn that] life is not what they see right here in the U.S. As you see here, the world is more global than the local community. And also, what they take, what they learn from us in Haiti, they can take back with them in the U.S. and continue that fight in their backyard because they have also people struggling in the U.S….

Approaching potential partner I/NGOs in a manner that extends dignity to Ayisyens has been a commitment the Haiti Compact schools from the beginning. It was confirmed by Reverend Djaloki Dessables, an Ayisyen interfaith minister and ordained Vodou priest, during a meeting with Piacitelli and Porter. Porter retold the encounter: …He sat us down and said, "What Haitians need is not your money, it's not your food…. It's not your help, whatever. It is number one dignity, number two dignity, number three dignity." The desire for dignity as a central characteristic of the Haiti Compact and its partnerships with I/NGOs informs the decision to engage in partnerships that elevate capacity development over charity. Vincent expounded on the centrality of dignity and partnership selection:

> Dignity is really the pilot of everything we do…I remember putting a lot of emphasis about the respect we have for our community…What we do is not charity because we believe charity destroy[s] dignity and we don't want any group to come and take that away from our beneficiaries…they (W&M) were very open and understand the vision…I think that's really one of the things that kind of motivated them to choose to work with Sonje Ayiti because…when they visited our microcredit beneficiaries, they saw that they were the ones doing the work. Not Sonje Ayiti doing it for them. And we didn't want any foreigners to come…with some prefabricated solution and pose programs that…didn't really have anything to do with the community.

Lucceus described W&M's approach to partnership as coinciding with a desire to give dignity to Grace Hospital staff saying:

> [They give] a lot of respect. They don't portray that, you know, that colonial type of behavior… [By that I] mean, 'I'm the boss. I know it all. I say so. And you just do.'…I am Haitian…we're really stubborn…I mean, maybe that's why Haiti is the way it is today. We don't take anything. We'd rather die. We'd rather die standing tall.

Capacity to Give and Receive

Choosing to pursue potential partnerships that are relationally driven and promote

dignity of Ayisyens strengthens resipwosite between the I/NGOs and universities. The

selection of partners who share this ethos was essential to developing shared projects that

serve both Ayisyen citizens and American students. All of the projects that American

students engage in through alternative breaks with schools affiliated with the Haiti

Compact are linked to capacity development rather than charity. Holder explained that

"the concept of charity, at its core…is wrapped up in power dynamics. It involves

somebody who has something and someone who doesn't… think it charity doesn't

involve a lot of…mutual engagement [or] a lot of relationship…" Vincent recognized the

challenge of moving beyond charitable projects because of the short-term nature of

alternative break programs insisting,

> …we understand that the Haiti Compact, I mean the partnership with the
> university[ies] are short-term and it is very limited, what they can do. So we
> wanted them to come and build the capacity of our locals. Transfer the
> knowledge. We know there is so much we could learn from them, also many
> skills...

Piacitelli clarified alternative breaks associated with the Haiti Compact as

reaching beyond the charitable model of service learning toward the citizenship

development components of social justice models of service learning:

> Strong direct service…is something that's very tied to the fact that these are
> college students. So, it's the part of that trio of advocacy, philanthropy, and
> service that students are in a position to give because…they don't have their
> voices developed to the point yet that they [could be] the type of advocates that
> are needed. They don't have money but they do have passion and the ability to
> work…The intent [of the alternative break experience in Haiti is
> to]…galvanize…students into active citizenship which is the practice of direct
> service, philanthropy, [and] advocacy as a full on citizen of whatever community

you're working with or in…high quality alternative break programs [have the goal of] creating a society of active citizens.

Preparing university students prior to their arrival in-country is related to their ability to engage with greater capacity and is in-keeping with the global service learning standards to which the Haiti Compact universities ascribe. Holder attributed the beneficial effect of students' capacity to engage with Ayisyens because of their extensive pre-trip training:

> …by the time we get to Haiti, [they] are curious; [that] is a very good way to describe it…In pre-trip meetings and education we try to expose them to as much as possible…to get that curiosity to come out…We talk about myths, stigmas, stereotypes, you know, initial…surface level judgments or perceptions that people in our society or other societies may have of Haiti…and then talk about where…we think [they] come from. What do we think may not be true about those assumptions?... How can we…help to not perpetuate those assumptions during our trip?...I would say they are definitely very curious and ask just incredible questions. I think…that helps them engage in a [deeper] level of conversation and dialogue whereas if they were… just arriving…[and] just…hearing about some of these things, they may not…be open to.

Lucceus underscored the essential nature of preparing students so they have the capacity to engage in a more meaningful way:

> My experience in this job is...that culture shock is sometimes a big issue. Somebody might come here to do a specific job [but be unprepared for what they will encounter]. And then they stay scared during the whole time, and they never do what they wanted to do. Or [there are] so [many]…things…going on around them and they just [are] distract[ed] and can't focus on what they came to do or they couldn't do it with all their energy, with all their hearts because too [many] things [are] running around them….Sometimes in your country people don't focus and look at you like this (Lucceus gestures to indicate eye-to-eye contact)…We're different. We like to focus.

Immediately after making this statement, Lucceus rationalized the necessity of students' cultural capacity to engage with Ayisyens in a post-colonial context. The interview is dictated below for clarity:

Luuceus: …If people are not prepared culturally to work here, you cannot do it. And the second [thing] is…minor…the way you do things in your country, we do it differently here. Maybe you might get the same result[s] but be tolerant with the way that   … everybody does things in their own way…This is where the learning will come from. When you see I do it different, you learn from what I do. I learn from what you do. So culturally, people should be prepared. People should be tolerant…You are an American. I'm Haitian…that doesn't mean that we can't sit down at the table and then do things. And what did you say about that pre-colon?

PI: Colonial?

Lucceus: Colonial. It's deeply rooted in Haitian minds sometimes. Sometimes Haitians do not want to feel that they have, they have a blan…[giving] to you. I want to give you this expression, giving them order[s], letting them

PI: Controlling?

Lucceus: Controlling and, or, churching. Yeah, churching.

PI: [Trying to] Americanize?

Lucceus: And then, that give[s] problems in our culture…I think it's better to ask people what they want, what they need…come to this person and say, 'Okay. This is what you really want. This is what you really need.' …After a year of trying to give to the person what you think the person want[s],…then you will see that you waste your time because what you're trying to give to the person is not what the person really wanted. The person want[ed] other things so [the] volunteer work should come around these things.

PI: So maybe they need to be prepared to…communicate and listen?

Lucceus: Communicate and listen.

In the same spirit of student preparation, I/NGOs are preparing their community organizations and members as well. This preparation helps to promote dignity among the Ayisyen people interacting with the American students. Vincent expounded:

We work with local partners…if you…come with Sonje Ayiti…you are welcome. You're like family in the community…we make sure [of] no begging. That's one thing we do not accept… We just [want] to be part of them. I mean, these are students…they come here to learn about…the work of Sonje Ayiti and they come here to learn about   Haiti… They're not going to solve all your problems. That's now what they are [here] for because they have no jobs just like you.

The length of time that the I/NGO has been working with a community enables them to prepare the community better for more equitable interactions with American students

than is precedent from Ayiti's historic relationships with outsiders. Vincent explained the

importance of a long-term relationship between the I/NGO and community:

> the respect we earn over the years is based on when we say we want to do
> something, no matter how hard it is, we try to come back and deliver. And think
> they can trust as well to what we [are] doing. So, then, when we talk with the
> community leaders…they listen.

Fonkoze's preparation of community members to interact with American students was

described by Boucard as a way of showing respect to and empowering women to decide

if they would like to interact with visitors:

> We always explain to our clients and members who we are bringing [to visit
> them], who you are and what you [are] doing and we ask their permission if we
> can take their pictures…The students know [that] we don't take any pictures of
> any of our members without a written permission….We want to make sure that
> their rights are protected in every way.

> Variables external to the relationships between I/NGO and American university

staff members have some influence on the capacity to resipwòk (reciprocally). These

variables can be internal organizational politics, political unrest or international relations

policies between Ayiti and the United States. Thematic issues in university politics that

threaten resipwòk relationships between I/NGOs and universities were mostly around

garnering sustained support from upper administration. As the convener of Break Away

affiliated universities who make up the Haiti Compact, Piacitelli has the unique vantage

point of being privy to the many and varied levels of support universities offer to

alternative break coordinators. Speaking to the challenge of finding administrative

support, Piacitelli identified upper level university administration as "…the big threat…"

to international alternative break programs. She explained,

> the willingness and the desire and the ability is there, but there's often
> a…hesitancy or outright block going on from the universities…sometimes [there

is a] lack of encouragement that people who are in the Compact feel from their institutions in regards to this work, and the lack of…support. So, yeah, I think that's a big challenge.

Father Joseph Philippe, Founder of Fonkoze, the Asosyasyon Peyizan Fondwa, the University of Fondwa, and several other organizations, has participated in many collaborative partnerships during his long and distinguished career as a Catholic priest. He shares his thoughts on the motivations of American universities responding to Ayiti in the years following the 2010 earthquake: "They are probably influenced by the spirit of emergency relief." His hypothesis was in keeping with reports by university staff who described having "very impassioned students that were interested in continuing the support in Haiti" (G. Devivo-Brassaw, personal communication, August 28, 2014).

Indiana University (IU), an original Haiti Compact member school, eventually discontinued its membership in the Haiti Compact. Piacitelli recounted IU as not "exactly sure if they [could] get permission for a trip but they knew they could get people for the exploratory part of the experience, but then they ended up not being able to get a student and that was also, kind of, prophetic. Then, they could not, in fact, get the trip going." IU had seemed a promising and well-resourced member of the Haiti Compact as it is home to a Creole Institute. Piacitelli went on to say "ultimately, they really just couldn't wrestle anything more out from, as far as permissions go, from their school… ultimately [they weren't] able to get their administration to budge so… [they] withdrew from the Compact."

Sumka is aware of the reality of administrative support as necessary to participating in the Haiti Compact but for different reasons:

In my case, and I think everyone's cases may be different, …the person who oversees our unit is very dedicated to global social justice issues…She's an international education person herself and is from West Africa [and] speaks French…I think she just felt a special connection to the Haitian students on campus. At the time [of the earthquake], I think she was the director of [the] International Student and Scholar Office as well as overseeing our office…She was really supportive and I think a lot of that goes back to individual people. I mean, yes, the university as a whole is…this big whole entity but it really comes down to the people who support you…the individual people who support you at the university.

Political demonstrations, or manifestations, as they are called in Ayiti, are a valid concern for universities. Porter has "...had to cancel [a]…trip because of the violence around the election time. And then the schedule…they didn't have an opening (at MCC)." While manifestations are a concern for universities, I/NGOs are also mindful of the gravity of student safety. Boucard considers safety to be a chief concern in establishing trust with the visiting American students:

I want them to feel they are safe in places. [If I]…take them into a little restaurant in the middle of town, they're not going to be sick after that…And they trust it because I bring it. I bring them meals. I'm sort of like a guide for them [saying], 'Okay, look at what happen[s]; it looks small and dainty but we go in…you don't have air conditioning but you have a fan. And an over loud horrible t.v. reception but the food was quite good and fresh and nobody was ill.

A final challenge beyond the control of both the I/NGO and universities working together pertains to the length of time staff members are in place. Holder, the second staff member to represent UMD in the Haiti Compact, described this challenge and how it has affected the university's partnership with MCC:

…[MCC's] model is that they hire people into the positions for a minimum of two years and the opportunity for three…so people are rotating out of those positions every two to three years…I think that that can be a challenge. I think that they've done… amazing [job of] passing on [to] the next person, you know, who we are, what our partnership is about, and that sort of thing. But, you know, it's trying to get to know someone and for someone to get to know us and our program…over again…I think you probably picked up on that when I was like, "Oh, here are all

the different people that you can get in touch with MCC…. I think we have, you know, great relationships, and so, then it can be hard when a new person is in that role that, you know, we've never met and [we have to] kind of explain and communicate things…[They have] to share with us as well how they're transitioning into that role [and it] can be a challenge.

The challenge to resipwosite by staff turn over can be compounded by unreliable

technology in Ayiti. Porter describes her experience with Grace Children's Hospital:

It's been a little iffy every year because communication from both of them (the Ayiti-based and US-based office) is sort of terrible…I think…they've had four staff people in the position since we started working with them....We would be communicating with them and nobody would be answering that email address. That's a problem….[then] they hired somebody and he left like the next week. And then…there were a lot of hiccups…The director of the hospital, and he was so great, so great with the students that first year, he [said]…'You need to propose whatever you want to do …and we will work with it.' So we started proposing things the next year. [Then] Rachel left her job, they hired somebody who left and then we were working with this woman Emily....they her with somebody else, Emma, who I worked with this past year.

Ultimately, the commitment to relationship development as a means of insuring

resipwosite has preserved the working relationships between I/NGOs and universities

though the relationship between staff working at these entities must begin again anew.

Negotiation of Partnership Standards

The relational component of achieving resipwosite in partnership is as essential as

the functional component of negotiating how the partnership will work. The rhythm of

resipwosite in a partnership is developed through developing relationships with an

intentional selection of participants and partner entities that demonstrate a capacity to

respectfully engage in a collaborative effort. The process of negotiating standards of

partnership was a common reference made by interview participants as a period of time

during which both parties negotiate power differentials and functional roles in planning.

Father Joseph described this process as sacrificial.

In order to work together, we have to have the same objectives…and make sure that we are going in the same direction…There are a lot of sacrifices…I have to forget a little bit about myself. I have to think about…being together and the work or the life that we are going to embrace together. What is good for you and what is good for me. It's a negotiation. We build up together….Work is linked with personal sacrifice. There are times people want to see themselves, you know, they are self-centered. They are self-centered. They see their own needs, they don't see the needs of the other. They can give a piece of bread or something else to a person but are not taking care of [them]. When you want to take care of [someone], you are getting involved, getting committed, which is different. It's a long way. It's a long way but it's possible.

Porter framed the negotiation as requiring vulnerability and risk:

It takes a lot of communication to have healthy partnerships and a lot of vulnerability and willingness to risk…That has to come from both sides but I think it's most successful when the people who bring more power to the relationship can do that…first…It requires listening and learning from each other and being clear about what you each can do for the other and what you need from the other… [You can't] be afraid to say those things and then…modify as needed.

Lucceus addressed this topic after being posed the question: Do volunteer teams coming contribute to neo-colonialism or do they push it back? Or does it make no difference?

In our experiences here, in our experiences here, that's a very good question. It's a very, very good question…It's a hard question too. It's two things: their conception and the conception of the host site here. Are we considering that? Are they considering that themselves on their side? And what is really happening in reality? For example, what is their agenda? What is on their itinerary? Usually, we [plan] their itinerary with our office in the States, then our office in the States is listening to us…. [The office in the States] is listening to us…to what we want to do and they are companioning us. They don't tell us what we have to do or regulate us.

The negotiation of partnership standards and roles of the Haiti Compact partnerships have been facilitated by cultural brokers. Sumka coined this phrase in her interview while describing the importance of a fixer who has worked with American University for years. She described the role of the fixer as

…helping me as a dumb American…function and manage and communicate with Haitians in Haiti. It's not just language, I don't speak Kreyol, but it's also cultural norms and behaviors that are confusing to me [as] someone who has not spent a long period of time in Haiti…They have those skills to shift between Haitian and American culture themselves…They also have the skills to help…translate those cultural differences to others who don't know Haitian culture.

Cultural brokers working within the partnerships of the Haiti Compact are both Ayisyen and American. Vincent, an Ayisyen who has lived in the United States, explained her role in slightly different terms: "I'm the facilitator…that bridge to help them get to the community. [I] try to make that liaison between them, [to] help them understand the cultural backgrounds and also do the leg work for the community as well."

Cultural brokers were described as having skills that allow them to identify and understand cultural nuances that others may not be able to perceive. Bertsche and Yoder are two of these cultural brokers, Americans with extensive cross-cultural experience, who helped arrange a service project for UMD through a partnership that MCC had with a Ayisyen community. Bertsche detailed a service project considered to be a success by herself, Yoder, and Holder:

When we did our rubble groups…the groups were disappointed sometimes because they would ask, '…what happened to that lot we cleared?' And nothing had happened to it…At the end of the day there were 10 people, 12 [Haitian] people that could feed their families…In this context that matters. No it's not sustainable but it is human suffering. What you do with that in a setting like this? Especially if you do that within a context that has some integrity to it….This was an organization, they had goals, they chose the workers, we followed…I think there is value in that….One of the things they also asked for, the Haitian teams said, 'we want to get to know these people more,' because they had been working with them. So we built a social time where they could ask questions of each other. We drank pop. We did that in Gasa and we did that here and some people didn't come [but], in my mind at least, … there was a chance to see each other in a more human way. [There] was some reciprocity, if only for a moment.

The organizational and individual resipwosite achieved between the local community organization, MCC, and individual volunteers through this project could be easily overlooked by anyone other than the cultural broker.

Piacitelli, another cultural broker, stressed the imperative of agreement on functional roles of partnership through allegory:

> [The] principle of being equally yoked is really a key one here…if there is not choice in the partnership, or if there is that…lone ox pulling what is intended to be a yoked load…the plow…is going to be all over the place…but with that yoke on, that thing in place that keeps you, hopefully, in an equal partnership, some really great things can happen.

Continuing the conversational interview, Piacitelli agreed with my own response: "You…can debilitate and injure or kill an animal that's unequally yoked [and] is continuing to work…The stakes become very high, almost immediately, if the partnership is not equal."

Lucceus' description of the International Child Care (ICC) office in the United States as the originating organization of Grace Children's Hospital is a common dynamic among I/NGOs the Haiti Compact member schools partner with in Ayiti. American offices of the I/NGOs often function as conduits for support and resources such as volunteer groups. The function of the office is to support the Ayisyen non-profits that are directed and staffed by Ayisyens. Lucceus explains: "…To better understand, … we don't have any American[s] on staff here in Haiti. We have a national director is Haitian and all the medical staff in the hospital, they are Haitian." The US based offices for I/NGOs are generally staffed with Westerners. Porter found this to be a benefit to the initial negotiation of partnership standards because she could more easily communicate that the Haiti Compact schools were not wanting to perpetuate neocolonialism: "It was

easiest to do that with Americans…because that's where you could have a phone conversation and sort of speak the same language of 'we don't want the white saviors to come in.'"

Negotiating power differentials encountered during the development of partnerships has required cultural brokers to be sensitive not only to the reality of the inequity of power but also to its shifting. Porter explained that meeting with a variety of potential I/NGO partners during the exploratory trip involved a shifting of power in which she sometimes possessed greater access to resources and sometimes less; these resources included money, social currency, and perspective.

> Sometimes [the power] did feel equal and sometimes [it] did not… [There was man] asking us for $40,000; that felt like he had assumptions about us…by and large, [perhaps that] we had a lot more money than him and should be giving it to him. So we felt like we were in a weird position of power…. Meeting with Djaloki,…we felt we were sitting at the feet of an elder but he treated us with such respect…It felt reciprocal….[We also] met with a guy from the State Department who is in charge of recovery in Haiti and who had just transitioned from relief to recovery the week we were there. I felt nervous and like I was a fancy meeting with this guy who was smart, and certainly was respectful to us, but clearly he had so much more power.

> [Adjusting to shifting power differentials] was really good for us…We talked about it during our reflection at night and my response to it, and I think for many if not most of us, the response was just to get clearer and clearer in our focus [so we were better able to say]…who we are and what we're about and what we thought we could do…We wanted to learn from them.

The functional role of co-educators is the common standard of negotiated partnership found in the Haiti Compact partnerships. The arrangement of an I/NGO and university working together to co-educate students pertains to skill-development, challenging post-colonial social constructs, and personal development. Sumka described the experiential learning aspect of AU's time with Fonkoze, specifically the Chemen Lavi

Miyo, a comprehensive personal development program that serves Ayisyen women living

in extreme poverty:

> …We're hiking over mountains. We're out in the hot sun. We're…riding in the
> back of pickups. It's more than…sitting around the classroom and hearing
> about… [microfinance and personal development for women in extreme
> poverty]…It's really immersing ourselves into the work that they do [at Fonkoze].

The experience beyond the classroom is paired with lectures with practitioners and

professors by Boucard: "they'll come and speak to the group the night before [visiting the

women] and they will tell them a little bit about what to expect, what they will

see...Sometimes…I have them come after [students visit the women]." This experience

works cohesively with the pre-trip training students received from the Fonkoze USA

office staff before even going to Ayiti:

> Every year [Leigh Carter] does an orientation for our students and talks about the
> work of Fonkoze. She'll do a PowerPoint and they'll ask question they have
> about…[Fonkoze's] work [and] the staircase out of poverty…She's very open to
> talking to the students about Fonkoze's work…it's really helpful to give students
> this orientation before they go. (S. Sumka, personal communication, August 26,
> 2014).

Holder recounted Yoder's challenge to UMD students during an alternative break

project. "He once posed a question to our team, 'What if you came here not to change

Haiti, but for Haiti to change you?' …That's a very…indicative quote of how they…

view outside groups that they work with and their role." Lucceus described the educative

experience of learning from Ayisyens and applying new knowledge to issues in the

United States:

> [When volunteers come we expose them to]…some subject that could interest
> [them] that they can learn from and then we learn from them how they…address
> this type of problem in the States and then we give them real knowledge…and we
> are learning what we can learn. Haiti is a country where you can pour as much
> knowledge as you want just because we have a lot of needs…That mean[s] also

you can learn a lot of things just because we have needs; we have a lot of ways to lead too.

Holder characterized MCC as

Absolutely… in the learning process along with us and they [understand]… it's extremely vital our working with them and with their partner organizations…Throughout our time there they'll organize various conversations or presentations to continue to allow us to have various perspectives.

AU, UMD, and W&M share a common co-educative partnership with Na Sonje, an NGO whose name in Kreyol means "We Remember." The NGO is engaged in sharing and telling the…history of Haiti in their own words… [through] drama and [the] arts… [Haitian] students who are around our students' age…do…[a] dramatic interpretation or retelling of Haitian history and then we…have conversations about: What does that mean? What has been? …These are things…that MCC sees…as crucial to our understanding, and they facilitate a lot of conversations about it…[and share] resources with our leaders beforehand…I think it's very, very much a part of the work that they do as well. (C. Holder, personal communication, September 3, 2014)

The dramatic retelling of Ayisyen history by Ayisyen youth serves as a

springboard for explicit conversations about neo-colonialism. Holder explained,

…they want to engage our students in conversations about it…I remember our students having a conversation with the students at Na Sonje after they did…their drama...our students and then we were talking about it…. it's not…just [Na Sonje]…presenting it,… it's…engaging in dialogue and conversation about it…

Using the arts as a means of story-telling, Ayisyen youth directly challenge the Ayisyen

narrative as it is known by most Westerners and re-establish a power differential in which

Ayisyens are experts on their own experience. This educative intervention recognizes and

challenges neo-colonialism directly in two ways: the collective dynamic of co-education

by I/NGOs and American universities working together, as well as requiring individual

students and Ayisyens to confront power differentials.

Interview participants' inclination to discuss resipwosite in terms of relationship,

the process of selection, capacity, and partnership standards indicates the complexity of

resipwosite itself. Simply defined as mutual exchange, discussing resipwosite of partnerships in Ayiti with Westerners cannot be simply discussed. All participants spoke to trust relationships developed over time as essential to mutual exchange. These relationships allowed for I/NGOs and American universities to exercise the power of choice to engage and the power of selection to choose whom they would engage with. Exercising choice and selection lent dignity to all involved and strengthened relationships enough to overcome unexpected challenges to resipwosite beyond the I/NGOs and universities. This interrupted the historic narrative of foreigners overrunning Ayisyens and created space for the negotiation of partnership standards.

Benefis Mityél

Mutual benefit (benefis mityèl), in its simplest meaning, is the state of two parties equally benefitting from an arrangement. Participants of the Haiti Compact, I/NGOs and universities alike, discussed benefis mityèl as an arrangement arrived at only through resipwòk exchange achieved, as best it can be, through a symbiotic process of concurrent relationship development, intentional partner selection, capacity development, and a negotiation of partnership standards. Resipwosite between Ayisyens and Western entities is a counter-normative to the ki pa ge benefis (non-mutually beneficial) precedent told by Bertsche:

> There's a lot of models for companies and organizations that have come in [to Haiti] but generally, the sense about them is that they all have more power [and that] they all have more money…The belief is that external (Bertsche pauses to think), the thought is that the blan who come in think they have better ideas for the Haitians than the Haitians do themselves. There's that perception that white people have come to 'do to' Haiti and, of course, historically, that is exploitation.

Directed by the goal of resipwosite, the Haiti Compact partnerships are described in ways

similar to the cooperative community-directed approach taken by MCC:

> When we were doing that program [with the University of Maryland] we really
> tried to address, '…how can we interact with these visitors in a way that has some
> benefit to [our Haitian community partners]?' We talked to several of the partners
> and asked that question; and…it's complicated. It's extremely complicated. (L.
> Bertsche, personal communication, October 12, 2014)

While all of the I/NGO partners reported benefits from partnering with the Haiti Compact

schools, the benefits came with cost, were not always measureable, did not consistently

result in immediate outcomes, and were informed by a wide range of motivations.

Working with college students from another country requires I/NGOs to assume a

large degree of responsibility for the safety of students without being able to control for

everything the students could encounter. Vincent expounded on the potential cost of

providing support and safety to students:

> Sometimes, as a small organization, we are [concerned about] accident[s] …
> because it [is] just a matter of one bad incident to get a very bad
> reputation…when you have students come. So, it takes a lot of energy from us as
> well to make sure…[we have] security. I mean, we have good drivers, drivers we
> can trust so we would not be in an accident. [It is important] because of the
> medical infrastructure and stuff, it's not really there.

Lucceus explained the gravity of working with volunteers not only because he is

responsible for them but also because sometimes they disregard his leadership. For

Lucceus, the disregard of his leadership, when it does happen, calls to mind Ayiti's

historic state of slavery.

> …I'm responsible for them. I'm accountable for them, not only in front of them
> but in front of the administrations, in front of the office, my office in the State[s]
> and even…in front of the U.S. government somehow. You see what I mean? [I
> must] make sure that they…have good security, they are okay…That will mean,
> sometimes, if you meet someone who is bossy, you just pay attention to it, to the
> person, and then you keep, you [keep] moving to not disturb the atmosphere and

then keep doing what you have to do. If it [can be]…awkward, awkward…because…I love my country. I respect the people, I love the people, I serve people, but I really believe that we, as Haitian[s], [have] too much on our shoulder and [that we]… continue to be slave[s] in some other ways.

Boucard, an Ayisyen, compassionately identified a non-financial cost of partnership to students as well saying, "It's very emotional….the people that they are going to see, that will take an emotional toll on the…Over the years I've seen them cry… and some of them put on a brave face and some of them just immerse themselves with the ladies" [who are in extreme poverty]. The cost to students described by Boucard allows them to also "…learn a lot about microfinance. They see how it can help to manage poverty and how to lift someone out of poverty." She went on to illustrate the student experience with women living in extreme poverty:

> …When they go see the women, I think that gives the women a little bit [of a] sense of hope, that they're not being forgotten in the world, that people are coming and looking at them and talking to them and taking the time to smile with them…These kids…go in smiling…They are…giving a little bit of themselves. After they're gone, [the women] are going to discuss [the students] for a while. You know, that's important…they give so much of themselves and their openness to the culture…

Sumka, whose university works with Fonkoze understands the experiences AU students have with the women of Fonkoze to contain an individual cost for Fonkoze and the Ayisyen women themselves:

> I know that…it's a lot of work for [Fonkoze]…to organize these visits…They have to get the transportation, they have to set up the meetings with the women, they have to find out when there [are] center meetings. Sometimes we're late and the women have to go to the market and then they've lost income because they're waiting for us to show up…I do think it's a hardship on them to host us and I appreciate all the work that goes into it.

Another description of cost to I/NGOs was given by Jose Magliore van der Vossen, Disaster Response Coordinator at MCC, as she recounted a conversation with Ayisyens regarding a non-Haiti Compact volunteer group working with MCC:

> And they said, "Yeah, they keep volunteering, and then we have to volunteer." And I said, "Well, what's wrong with that?" They said, "Well, that's easy to say. They have a lot of resources. They have a lot of money. They have holiday that [are] paid. They come over here. They have everything they want because they are visitor. And then we have to volunteer, but it's easy to volunteer when you have resources and when you have safety network." ….But volunteering when you're trying to struggle and survive and have an extended family that depends on you, well then volunteering time and energy is really a lot.

Members of the Haiti Compact and the I/NGO partners also spoke about the non-financial cost of volunteer teams' expectations as a transactional cost of partnership that diminishes resipwosite and possibly changes the cost/benefit ratio to the I/NGOs and community members.

> The transactional nature of volunteerism was put under the microscope a bit for the people that are a part of the Haiti Compact…. It's your sweat and your money and you expect to at least feel good after you do it; and if that's not happening, if the community doesn't give you that, then it's perceived as a less successful experience…I think we were aware that we were actually…expecting a payment of either feel[ing] good or the type of service that we wanted…The cost to the Haitians of those expectations were that…they had to deal with us saying, 'What can we do to help?' And then [the cost] of us also, in many ways, kind of believe we knew the answers to that already and if we weren't doing that type of work to help we wouldn't be happy with it. So, I think that there's, as far as cost goes, I think that's…something that we've been learning a lot about organizationally [at Break Away] and maybe the Haiti Compact as well, about being really mindful of non-financial costs… (J. Piacitelli, personal communication, September 4, 2014)

In addition to the non-financial cost of meeting volunteer expectations, there can be potential economic loss in the community that volunteer service work is done. Piacitelli detailed how experiences during the exploratory trip revealed this to the university staff:

Haiti illuminated this…kind of economic piece of volunteer work that I don't know we had paid much attention to prior, which was…the idea of…volunteers displacing local labor…When we come in with volunteer groups and are doing real primary labor up to specific labor that is a job that…is potentially being taken from someone locally.

This realization of economic loss came about during the Haiti Compact's exploratory trip only months after the earthquake when they saw American volunteers constructing buildings for free and observed a large population of Ayisyen construction workers looking for work. The realization underscored the Haiti Compact's desire to partner with I/NGOs that were not emergency relief organizations rather those that were recovery focused and engaging in Ayisyen capacity building. Piacitelli shared the Haiti Compact's idea, one that increases cost to universities:

We…had this idea…this approach of…every volunteer working on a project…paying for a Haitian to be working side by side with them. So there was that adjustment, and the adjustment of things that maybe typically we would take for granted [as] being free here- lectures or tours or that kind of stuff. [The idea is] being willing to pay for those because of a need for that kind of work…but also it's a part of seeing ourselves as volunteers who are not just coming into help by sweating or…applying our knowledge but by infusing the local economy with some…cash and resources and getting comfortable with that cost being higher than we would typically like it to be.

The economic offset that Piacitelli describes is a progressive interpretation of social justice that is in keeping with the social justice foundation of W&M's alternative break programs. Porter shared:

the way that we explain [social justice] in our program…is that it's a way of describing … the process of getting to a society where everybody can reach their full potential. [There are]…elements of human rights, dignity, and there's a third thing there, maybe mutual benefit. And so, it looks more like getting to know people, developing relationships, figuring out ways to build their capacity…so that they can have self-determination and be able to continue on their own lives with agency.

Accounting for the negative economic impact of service provided by the university is a

deliberate and crucial decision by the Haiti Compact schools. The decision to consider

the financial impact of service and learning projects illuminates economic impact gives

deeper meaning to Sumka's new mindset as she left Ayiti at the end of the exploratory

trip:

> What I realized…was that Haiti wasn't the infrastructure; that was very
> superficial. What made the country of Haiti was the people…There [had been] so
> much focused on the infrastructure and the buildings [that] had collapsed…What I
> found was that the country was thriving and people were surviving and…carrying
> on because the country was…the people. And the people [were] continuing with
> their lives…That just sort of shifted my initial stereotypes, or images, of Haiti as
> this destroyed country…It was really the superficial infrastructure and roads and
> buildings that were destroyed…The people…we met were continuing on….All
> the organizations we met with were…barreling forward and doing the work that
> they needed to do.

> Father Joseph's definition of social justice is definitively economic. When I asked

him if working with American universities was a long-term investment toward social

justice in Ayiti and with the United States, he replied:

> Yeah, you can say that. You can say that but you know, for us, what you call
> social justice, we call it creating wealth; creating wealth because we repair what
> was destroyed. We repair the life of the people which has been denied, which has
> been lost somewhere….we know how to solve the problems. We don't have the
> resources.

To further explain his message of working toward social justice by economically

empowering Ayisyens, Father Joseph shared a proverb to underscore the disconnect of

enormous aid provided to Ayiti and the greatness of social injustice in the country:

> We used to say, 'kote ki gen chenn pa gen kou.' Where there is [a] necklace there
> is no neck…or where there is neck…there is no necklace…That means that the
> people who are really in need, they don't get access to the resources, to the real
> resources.

Vincent articulated the delivery of assistance to Ayisyens most in need of resources from the international aid community as interrupted by the lack of capacity to receive them. Referring to the Ayisyen elite as able to access resources of human networks, education, and current information that the poor cannot, Vincent articulated the positive economic impact already well-resourced Ayisyens receive from partnering with Western groups providing aid and service:

> The…ones who always get the chance to really partner up with the international community, they understand each other. They speak the language. So the… [masses] really never had that chance to really rise, to really rise from the ashes…When you have your population and you do not invest in education, [they] don't have access to information. There's not much [they] can do because the world is evolving…Everyday is something new but the people are hard working farmers who are struggling everyday. They are not the ones with access to this information because the resources are hidden and without education, it would be really hard to break that cycle.

Motivations to engage in resipwòk partnerships that are ge benefis were informed by a range of incentives. The nature of the ge benefis relationships associated with the Haiti Compact is that while both parties may benefit from the collaborative undertaking, the benefits are not the same. The majority of universities reported student learning and personal transformation to a more socially just orientation as benefits of partnership though the initial motivation to engage in partnership with Ayisyen I/NGOs was a compassionate response to human suffering through charitable response caused by the 2010 earthquake. I/NGOs consistently described motivations for partnership with American universities to be individual and international solidarity, knowledge exchange, and increasing Ayiti's national stability through economic infusion.

The motivation to assist Ayisyens immediately following the earthquake through service trips underscored Piacitelli's sense of fittingness for American universities to join with Ayisyens in earthquake recovery and capacity-building projects:

> Americans [having] huge reach and the resources that are needed and I think that there's a desire for those things…So my sense is, if there's willing partners on both sides of what maybe have been…tense relationships, that that's part of getting both [sides] into the right. So Americans have a chance to engage more respectfully and helpfully and humbly; to help in that…process of dignity. And Haitians actually have…a shot at full potential as a nation and as a people.

Piacitelli explained, "Break Away and the Haiti Compact share the value of utilizing education to be able to serve and lift the communities that surround us [rather than]…being an ivory tower, but…to lift all boats." Giacobozzi echoed this concept while describing the intent of the Haiti Compact to help organize American higher education's individual and collaborative responses to Ayiti now that the emergency relief efforts are over:

> What the Compact model intended to do was to create [a]…sense that it wasn't just a one-time volunteer opportunity or a scatter shot volunteer opportunity…even if [there] was just one trip but thinking about advocacy and fundraising efforts that could be done in conjunction with efforts that the [Haitian] community partner was leading.

Motivations of universities and their students were described as a response to emergency and human suffering caused by the earthquake rather than a deep-rooted commitment to a particular I/NGO. The challenge of universities participating in long-term partnerships with I/NGOs working in Ayiti is that "with the fading of the media spotlight and the passage of time, recruiting student leaders that really feel galvanized about Haiti…has gotten more difficult" (S. Giacobozzi, personal communication,

September 11, 2014). Giacobozzi recounted a conversation with Sumka discussing the

issue of student interest in working with a new Ayisyen I/NGO:

> [Sumka] was talking today about one of her new student leaders wanting to work in a different area of Haiti and how she's kind of reticent to do that because of the…long-term relationship [AU has] built up with this community partner. [It is difficult] because that is a value of the Haiti Compact and it's created an ease of communication and it's made things…much clearer on both ends. [Sumka said], 'I feel like I would lose that.' I feel like [Sumka's four year investment] …is indicative…of what a long-term commitment can do.

Porter, however, described a motivation of student interest over the passage of time due

to a legend developed throughout the years W&M students have returned to Ayiti to work

with Vincent at Sonje Ayiti:

> One of the benefits is the legend that gets built up from old students to new students. So when new students come to be part of the team, and they hear about how awesome Gabie is and how great it is staying at her house and learning about her story, they get really excited in ways that are more personal and understandable than just, "I'm going to Haiti."

> I/NGO representatives reported varied motivations for participating in ge benefis

long-term partnerships with Haiti Compact universities. Lucceus reported being

motivated by the opportunity to introduce Ayiti to other Westerners as a positive light in

altruistic terms:

> …they learn a lot about this country, about Haiti, and [I] feel that…introducing [my] country to all the people…is a very good exchange….For me, people should discover [this] country…The other reason is that we cannot live in just one place without connecting to people. I can do [some things] for myself but there's other thing[s] that somebody [else] should do for me…We are complete when other people invest in our lives and when we invest in the lives of others.

Lucceus identified the importance of resipwòk and ge benefis partnerships between

I/NGOs and American groups as knowledge sharing:

> Volunteers [are] a great opportunity…for our country to receive help from other places and people…It's human to human things and it's meaningful when it is

[done] with respect, with each other's values as positive, and each [helping]…the other to get rid of negative things and improve…capacity….For example, if you have [a] medical volunteer, these people set up a mobile clinic and they show expertise with the local professional, with the local doctors. This is another amazing thing for the country because they're knowledge sharing. The other knowledge sharing is very beneficial because as Haitian, we have our expertise, but when you have somebody come from the States [or] Canada with different type[s] of approach in a specific field, that helps a lot. For example,…[we] have [our] own approach on things but sometimes we have volunteers that give their recommendation from…a different perspective…That's helped a lot with what we already have here to move forward with our work and our goal and our purpose…This is…a real benefit for our hospital and also for our country.

Vincent's emphasis on the dignity of Ayiti revealed her motivation for Ayiti's

national reputation to be associated with more than the country receiving the most aid in

the Western hemisphere:

We [want] students to see opportunities instead of… [seeing] the poorest country of the Western hemisphere. I always say, 'Haiti is the only country with a last name.' That's all anybody knows, the poorest country of the Western hemisphere. I wanted them to see beyond that. The people are happy. The people are still dancing. They have so little but they have big soul. They have a big heart [and] are ready to share what they have.

Investing in partnerships that generate student advocates for Ayiti further incentivizes

Vincent's motivation for students to see Ayiti in a truer light:

…They can come and be our allies…We know university students [are] using social media and also when they come, they have the blog where they share their experiences. We [want] people to see Haiti in a different light because the media doesn't do poor countries like Haiti justice. They make it sound like people are getting into a jungle, … [that] there's no security; but Haiti is not the only unsafe place in the world and it's not the worst.

Boucard also shared the same motivation when explaining why AU students begin their

time in Ayiti at a nice hotel during their work with Fonkoze's Chemen Lavi Miyo

program in Mirebalais.

I really like…that they can see another part of Haiti as well. They can come and see that there is a hotel, that they can bring people, and even in the provinces there

is a very nice hotel, the food is delicious, you know? [Because it shows more dignity and capacity in Haiti]…and that they can go back elsewhere and say, 'They have nice places to stay at.'

Vincent pridefully explained how exposing Americans to Ayiti has the potential to aid in the further development of Ayiti's tourism industry which ultimately provides greater economic stability:

The volunteering…should continue in Haiti because…of the tourism side. The tourism side would mean that somebody would come from another country and explore and [enjoy our] country. We have nice resort[s], very nice hotels, a nice country, a very beautiful country that people should know. And our story is one of the best stories in the whole world.

The motivations of I/NGOs to balance Ayiti's reputation toward equality with the West and the Haiti Compact's philosophical motivation to "lift all boats" through ge benefis partnership both work toward the same goal of interrupting the dominant narrative of neo-colonialism through adjusting power dynamics via cooperative partnerships. Similarly, the financial and non-financial costs of developing ge benefis and resipwòk partnerships is different for Ayisyens, Americans, I/NGOs and the Haiti Compact universities just as economic cost and value vary. Ultimately, I/NGOs and American universities report benefiting from the partnerships despite the difference in motivation and cost.

Solidarite

Just as resipwosite was reported to be essential to working together in ge benefis ways, benefis mityèl is necessary to grasping solidarite (solidarity) between the I/NGOs and universities that ultimately seek to unify with Ayisyens purposefully. Relationship-based partnerships between entities with a similar capacity to engage in ge benefis ways and to ge benefis ends brings partners closer to solidarite that has the potential for

contribution to social justice. Sumka described a "social justice approach as [one] that is horizontal… [and] based on solidarite: working with people in ge benefis partnerships that take into consideration dignity, …equality, and human rights for all."

Synonymous with agreement, sameness, and union, solidarite was described by research participants as existing, fleeting, and unachieved through the partnerships associated with the Haiti Compact. It was unanimously described as the chief reason universities were motivated to respond to Ayiti following the 2010 earthquake. Giacobozzi described the earthquake as being "so devastating… [that] it was really galvanizing people to want to do something." American university staff members all identified students as the primary catalyst for this response. Sumka shared:

> The image that comes to my mind is the student, this Haitian-American student, coming into my office and telling me…her parents were living in Port au Prince and how she had been worried about them the initial days [after the earthquake] and hadn't heard from them…She was relieved they were okay [but]…just imagining this student's parents and [her] not being able to reach her parents that day and…being nervous about that (Sumka pauses and exhales deeply), I think that was one of the ways that I felt personally connected to the issues in Haiti.

Personal connection to Ayiti and/or to ideals of solidarite as essential to social justice is primary component of solidarite described by American universities associated with the Haiti Compact. Porter described her connection to Ayiti: "…I had been to Haiti in 1997 with…the nonprofit I worked with…so I have [had] a lot of care and love for Haiti…after that trip." She, like Holder, shared, "I like the idea of working with others to develop something that would do [service for others] well." Holder described her work approach with colleagues at UMD as "constantly transforming our practices and…our way of being, our way of thinking, and the perspectives that we have on the world, on service, and what partnership means." Ashely Hazelton, the second staff member at the

University of Connecticut to represent the university in the Haiti Compact, spoke to the

shared commitment of Haiti Compact members to include Ayisyen partners as equals,

"our goals [are] to really give voice to members of the community in Haiti…and then to

understand our role… [as partners working from a place of] humility and open-

mindedness."

History and politics of relationships between Ayiti, the West, and specifically the

United States were continuously referenced throughout interviews with I/NGO and

university representatives. The context of a colonial history and neo-colonialism was

consistently referred to as negative yet inescapable. Porter described Ayiti, in relation to

the West, as "abused, co-opted, exploited [and] condescended to." It is this recognition of

the Ayisyen experience that has guided the Haiti Compact to give great care to

developing partnerships that are resipwòk and ge benefis. The collective vision of the

I/NGOs and the Haiti Compact has been restoration. "Dignity has been one of the key

words [during] the development of the Haiti Compact and I feel like it kicks the scales

more towards dignity" (J. Piacitelli, personal communication, September 4, 2014).

> Colonialism is at…the very foundation of what really needs to be understood and
> talked about in being able to approach this work with any true humility… [and]
> understanding how…history…of long ago works its way into systems that are
> playing out in every single way now. (J. Piacitelli, personal communication,
> September 4, 2014)

Ayiti's national history is littered with inconsistent connections with the West,

particularly the United States.

> You have to understand going back to at least or before the Haitian
> revolution…when [Haiti] won independence from France in 1804, the U.S.
> refused to recognize Haiti as a free sovereign nation…It [must have been]
> terrifying to the U.S. leaders at that time that there was a free black nation in the
> Western hemisphere…They refused to recognize Haiti as a country [and that has]

had huge implications in terms of trade, …economics, and regional cooperation. (S. Sumka, personal communication, August 20, 2014)

Sumka explained the implications of Westerner's role in Ayiti's past:

> …[The] long history of relationship between foreigners and Haitians…stems back two hundred years…to [a period] of colonialism where blans (the French and foreigners)…brought enslaved Africans to [Haiti]…tortured them and forced them to work…There's a lot of pain and…distrust [from]…that original relationship…It's a really complex relationship dating back…hundreds of years and I think still plays out today…[through] an unequal power dynamic of who has power to give things to the other.

Yoder also spoke of current relations between Ayiti and U.S. as relevant to the challenges of developing solidarite via partnerships of I/NGOs and American universities:

> What's so intriguing is the history. You know, the U.S. basically set up that dance, that dynamic by manipulating and controlling just about everything regarding Haiti, literally making them dependent on the U.S.…[For instance], why is Miami rice sold here cheaper than Haitian rice? The US won't allow Haiti to put on any import tax-…the US controls that. …. (Yoder gestures his hands to indicate shifting scales) Powerful, powerless.

The United States' foreign policy toward Ayiti, popularly thought to be self-serving, is often associated with MINUSTAH, a United Nations Stabilization Mission in Haiti initiated in 2004. Yoder drew a parallel between the UN's presence in Ayiti and I/NGOs working in Ayiti to underscore the complexity of relationship between the U.S. and Ayiti as contextual to the goal of solidarite through service and learning based projects: "The UN presence here, who is that benefitting? It is just giving high paying jobs to an awful lot of people. Is that necessary for Haiti? There is certainly a debate about that." During the interview I responded to Yoder's introduction of MINUSTAH by saying, "Some Haitians refer to the UN presence as an occupation." His response was, "Absolutely. Absolutely. 'Who's it for?' is the critical question."

I/NGO partners spoke to solidarite in partnerships in different terms. Yoder

discussed solidarite in fleeting terms explaining that there is a limit to the type of

solidarite that can be achieved because of differences between Ayisyens and Americans.

His words echo Vincent's explanation of rural Ayisyens accessing information required

to succeed as farmers:

> Access to resources is the key…access… It's not so much the skin color as [it is] you are a person with access and privilege. I believe that there are moments of connectedness that do cross borders. The meaning that you ascribe to that…can vary…I…believe that there are moments of interaction when you share a joke together….there are moments when we are on the same page together….I mean we will always be categorically different but there is a boundary that is permeable there that is not to be discounted. I don't know exactly what it is and I that it happens with work and learn teams in moments of solidarity that will not be there tomorrow, or may not be there next week but there is a moment that counts for something.

van der Vossen described a very similar type of connection with Ayisyens as almost

illusive:

> …sometimes, we can have that click when they're here and they're working. They work together on things. They sit, in the evening, on the little stairs or outside the house, when it's dark and [they] just kind of….sometimes, there's that click. But in the morning…we are back to you and us and them again.

Vincent also spoke about achieving solidarite in relation to one-time experiences

that may not be repeated year after year. She described a one-time experience of W&M

students working with Ayisyen women who run a cocoa processing plant:

> …We don't have big machinery…but (the students get) to be part of that. It was not just hands on wheels but to give them a chance to really understand the culture, to play with the locals and get to know them, exchange…questions…get them together [and]…just be Haitian for a day. So this is really another way of showing solidarite because we want that [experience] to stay with them even [though] they may not return the next year but that has to be a life changing experience.

Vincent described her partnership with American university students, including

those from W&M, to be a tool for developing advocates for Ayiti:

> What they learn from us in Haiti they can take…back with them in the U.S. and continue that fight in their backyard because they have also people struggling in the U.S….They can understand- just walk in their shoes for a minute…That's basically what we want to do. Even if they see someone struggling here, they can show compassion not pity. We don't want anybody to feel pity about us. We want [others] to show solidarite and help us to stand.

Vincent identified relationship as necessary to developing student advocacy in alternative

break participants:

> If you don't build that relationship to really raise your consciousness, to make you understand, [you must] walk in their shoes for a minute, to really have a sense of what's going on. You cannot be a voice of something you don't really grasp, [that] you don't even understand. You don't have the slight idea. To be that voice you need to actually understand. You have to live it to be passionate about it.

Another type of solidarite that emerged was identified during my own various

site-visits in the greater Port-au-Prince area of Ayiti. The site-visits were linked to each

of the interviews with I/NGO staff representatives. These site visits revealed the

organizations' far-reaching commitment to be as authentically part of Ayisyen culture as

possible through their choice of office locations, echelons of comfort and aesthetics, and

embrace of Ayisyen customs. The most evident demonstration of connection with the

community was seen through office location was the countless Fonkoze, translated as

"shoulder to shoulder," banks throughout cities and rural areas (see Figure 3 below).

Fonkoze's 45 branch locations throughout the country are easily spotted by literate and

illiterate alike marked by brightly colored signs depicting working Ayisyens standing

nearly shoulder to shoulder. It was clear, from the moment I arrived in Ayiti and began

traversing winding roads that Fonkoze is a pillar of the community making is presence

known. There were many occasions that I found myself turned around in Ayiti and was

able to find a Fonkoze office with at least one person who offered me hospitality,

information, and connections with people in the immediate area.

Figure 3. Fonkoze logo as it appears on signage

Fonkoze's presence in many Ayisyen communities was identified by both Linda

Boucard and Father Joseph as essential to meeting community members where they are at

and in a manner that felt natural and accessible. Similarly, the MCC staff members that I

interviewed invited me to meet both at an MCC office location and a private home. Both

locations were in areas of town inhabited by Ayisyen schools, businesses, and families.

While these would seem evident, it is quite common in Ayiti, and many other countries,

for international development and emergency relief I/NGOs to be located in glamorous

hotels frequented or neighborhoods of elites and ex-patriots living relatively luxuriously

behind high compound walls. The main MCC office that I visited was originally built as a

home, housed many shared offices, and was outfitted with frugal furnishings purchased in

the local community or donated by supporters. Another interview with former MCC staff

members who worked directly with UMD staff and students was held in the private home

of Bertsche and Yoder who described their tidy sparse home in keeping with a lifestyle

lived "close to the ground" (L. Bertsche, personal communication, October 12, 2014).

Yoder illustrated their connections to their Ayisyen neighborhood by speaking of

Bertsche's genuine appreciation of Ayisyen culture saying, "she has a number of really

neat connections here in the community in the mache…a lot of community connection."

Bertsche joined Yoder in their explanation of MCC's commitment to coming alongside

the Ayisyen culture to learn and join in customs despite having a largely ex-pat staff.

Bersche smiled as she said,

> MCC sets us up really great for that…[they] emphasize being a part of their
> community as much as possible, maybe being a different kind of white person is
> important to me in terms of why I am in Haiti…I really do see it as part of my
> mission here. I get so much from it….We were just talking about today, how
> much I enjoy the Haitian sense of humor….

Fonkoze's Staircase Out of Poverty is an outstanding example of an I/NGO

exhibiting solidarite with the Ayisyens they serve in a way that discontinues the narrative

of elites and foreigners maintaining power through the way that they interact with the

very people they serve. The Staircase is a tiered plan in which Ayisyen women move

through a series of programs designed to help the poorest of the poor become business

owners. Illiteracy is a reality for many of the women when they begin to work with

Fonkoze through the Chemen Lavi Miyo program. Fonkoze has met the women were

they are at in their own state of development and uses a graphic of the Staircase Out of

Poverty to help educate the women about the Fonkoze programs that they have joined or

are considering (see Figure 4 below). Boucard had a picture of the Staircase hanging in

her office at Fonkoze's newly constructed main office, a structure built in partnership

with MasterCard. Boucard explained the painting to me:

> You start at the bottom rung where you look like you're desperate, you don't have anything. You want to give up but you have this other woman pulling her, telling her…'don't get discouraged.' And the other one is actually pulling the other one up and then the last one is getting ready to go through the door and start her business.
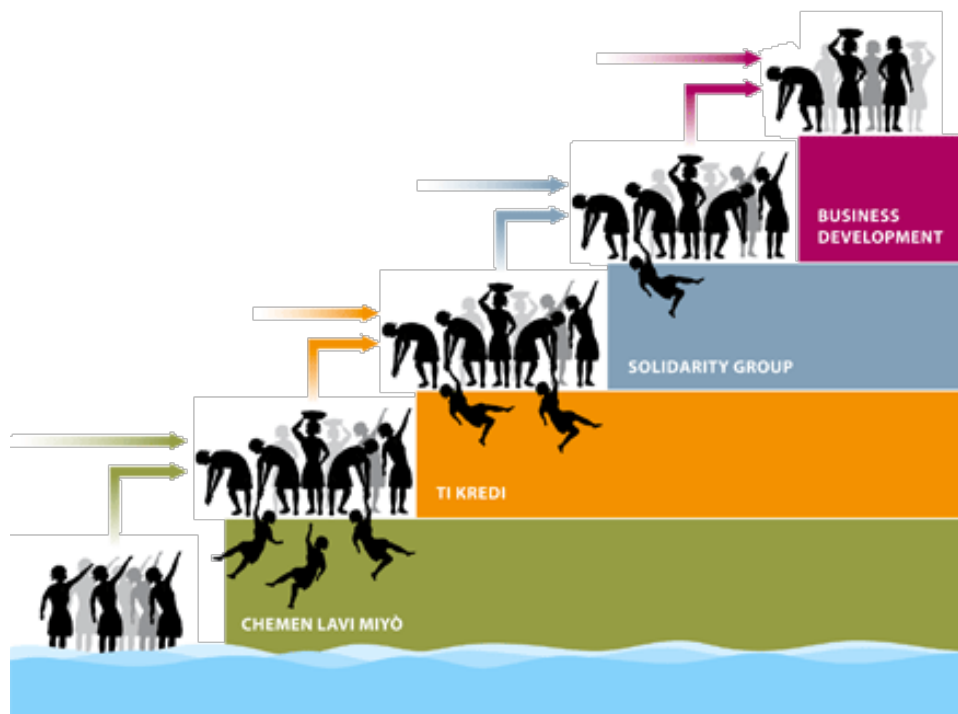
Figure 4. Fonkoze's Staircase Out of Poverty

Fonkoze was started by Father Joseph with a central goal of accessibility for the

women who bank there. Boucard spoke of Father Joseph as a visionary and told me of his

desire to connect to the community by providing

> A bank for the poor…where they can walk in. Where they'll feel comfortable to walk in, whether they can read or write, whether they can sign their names, they should be comfortable to walk in a place and do transactions because the are savvy business women.

Boucard went onto explain Father Joseph's motivation for building Fonkoze as a bank for

the poor:

> He saw what the needs were and he was very sensitive to the women's struggle
> especially…..They say in Haiti that the woman is the center pillar, poto mitan, of
> a home. You give a woman a sack of rice, or a cup of rice, and everyone is going
> to eat.

Father Joseph was emphatic that solidarite is achieved through a higher-level

commitment to shoulder the interests and needs of others. He described AU's

partnerships with the Asosyasyon Peyizan Fondwa (APF) and University of Fondwa

(UNIF) as not having reached solidarite. He did, however, indicate a degree of benefit to

have come from the partnership:

> … [When] they came here, they [financed] a small tree planting program [and]
> there [was] a benefit. There [was] a benefit. Not only [did] they donate the
> money, they [came] to plant the trees…it's a nice exercise for the students and
> teachers who come. But for us…it is something very far from our objectives…we
> want to become a working college. Reforestation and agriculture can be the main
> part of that.

He described the benefit of working with AU to be minor and that it did not qualify as

benefis mityèl, therefore he would not define the partnership as one of solidarite. Father

Joseph went on to state:

> I think the main thing [is], we help American University to fulfill its objectives
> but not to fulfill our own objectives. Because, you know, for us, we want to enter
> into a partnership. It's a give and take. Now we are just a channel to help them
> fulfill their spring break program. That's the main thing, you know, to help them
> facilitate their spring break program. You know? But at the other hand, it is
> helpful in a certain sense because they pay for their fees and also they can take a
> small project, you know, like planting trees…but that's all. That's all. But we
> really want to enter into a real partnership, you know, where actually, you know,
> we need curriculum development…we need human capacity and we know that
> there are groups, even USAID in the U.S. where they can fund, finance…the
> collaboration between a U.S. university and a local university like UNIF…I have
> talked to Shoshanna a few times about that. I think that she is aware of that for

two years I want to do that but for two years nothing concrete has happened in terms of developing a real strong relationship.

Achieving solidarite between individuals through moments of connection or one-time service projects was a common type of solidarite reported by I/NGOs. Father Joseph's, however, spoke to a desire for achieving solidarite at an institutional level. Giacobozzi shared how Break Away, the origin organization for the Haiti Compact, introduces alternative break students to levels of oppression and the applied the concept to levels of solidarite:

> On the individual level we talk about the idea of being an ally…[this is a] way that we look at solidarity on an individual level, that we are working alongside [the people we serve]. [We] talk about your liberation being bound up with mine, that you really feel like the social issues or the experiences that someone else is having is…connected to you is some way…that they experience you're having is my experience to some extent. And then at the institutional level, …thinking about the Haiti Compact, that people are…coming together and trying to actualize these concepts of solidarity in strategic ways…There's a commitment to be working [in Haiti], there's a commitment to fundraisers, a commitment to do advocacy [by] Break Away as an institution or the Haiti Compact.

For Giacobozzi, there is a possibility for the Haiti Compact to help students shift away from a negative stigma of Ayiti and stand in solidarite with Ayisyens. This possibility is in keeping with the motivations of I/NGOs to promote a more positive image of Ayiti. Shifting negative cultural concepts of Ayiti to more positive ones is on the minds of I/NGO and Haiti Compact school representatives. Giacobozzi described the shift as, "changing the way that people are thinking about what Haiti [is] and who people in Haiti are." Sumka described this as "shifting [the] narrative and shifting the paradigm [to one where Americans are] not necessarily there to help or to destroy but to learn and exchange..."

The greatest challenge to shifting the paradigm to one of solidarite is the Haiti Compact overcoming their stigma as outsiders. Vincent's organization, Sonje Ayiti, intentionally avoids allowing American students to distribute goods to Ayisyens in an effort to curb the pattern of Ayisyen dependency on aid and interrupt the neocolonial construct of Americans as a source of goods. She explained, "whenever we have groups we always try not to do distribution. We don't want distribution to relate to the blan." Bertsche addressed the negative effects of charitable aid distributed at no cost: "There is a culture…of feeling that they've been done to and so you see a white person [and ask], 'Now what are you going to do for me?' I get it. I totally get it. It's a problem."

Piacitelli described tension the Haiti Compact schools experienced during the exploratory trip as rooted in Ayiti's historic relationship with the West:

> The tension that was experienced there indicates an acknowledgement of [needing]…what we were bringing…and a resentment of it, and a resentment of what we represent…I don't know what [they are feeling] feels like…there's a sense that there [is] some trust and mistrust…and there was…a little bit of cluelessness on our part but lots of power. We could feel that we had [power]…

van der Vossen of MCC suggested opposing the stigma of blans in Ayiti by social interaction with Ayisyens:

> …they have to be willing to blend in, in their way of behaving, in their choice of clothes, and [not clicking pictures]…and not talking [to people]. You don't do that at home. Don't do that here, please. [You'll] have so much more fun if you directly communicate with a person instead of making a thousand pictures because you want to show over there… use the time that you are there to really get out something of that communication. That's way more rich and then you can explain that... But often they are so busy with what they will tell [back home]…they don't give themselves the space and the patience to really meet with somebody.

The existence of solidarite, in varying degrees, was reported by all interview participants. The varying degrees of solidarite were explained as the inescapable and

long-term context of Ayiti's fraught historic relationship with the West. While solidarite

can be achieved, according to participants, persistence is required to break away from the

dominant postcolonial narrative of uneven power and negative identity stigmas. As

solidarite it grasped, momentarily or in degrees, there are moments of learning and

exchange between Ayisyens and Americans that defy the inescapable context of

colonialism and interrupt the more contemporary neocolonial narrative.

Summary

Findings presented in this chapter are intended to serve the purpose of this study-

to contribute to the current body of academic literature that largely lacks representation of

the community partner experience in collaborative international partnerships between

American universities and/or I/NGOs. Many ISL and GSL scholars have recognized this

shortcoming (Bringle & Hatcher, 2002; Bushouse, 2005; Cruz & Giles, 2000; Jones &

Steinberg, 2011; Kahn, 2011; Kraft, 2002; Lattanzi & Pechak, 2011; Miron & Moely,

2006; Tonkin, 2011; Ward & Wolf-Wendel, 2000; Whitney & Clayton, 2011). This case

study investigation has been guided by two research questions: (1) What are the

perceived benefits and challenges of partnerships between I/NGOs working in Ayiti and

American member schools of the Haiti Compact? (2) To what extent do I/NGOs working

in Ayiti and American member schools of the Haiti Compact perceive their partnerships

to be reciprocal, mutually beneficial, and social justice-oriented? (3) How is the

perception of partnership influenced by historical and political relationships between

Ayiti, the United States of America, and the West? Interview participants, observations

conducted during a variety of virtual and physical site visits, and a wide array of

documents from select I/NGOs and American universities associated with the Haiti Compact, provided a profusion of data for analysis.

Findings indicated that the perceived benefits and challenges of partnerships associated with the Haiti Compact were informed by participants' perception of the degree of resipwosite, benefis mityèl and solidarite present in these collaborative arrangements. Social justice was found to be a term characterized by equity and access to resources by both I/NGOs and American universities. Relationship, selection and choice, the capacity to engage in partnership, and the negotiation of partnership standards were found to be common themes participants used to discuss resipwosite as present in partnerships. Resipwosite was referred to as necessary for reaching arrangements considered to be ge benefis to both parties. Resipwosite and benefis mityèl were found to be essential to working toward solidarite though partnerships described as resipwòk and beneficial to both parties were not always determined to have achieved solidarite. Interview participants unanimously identified the historic and political context of colonialism and neocolonialism as integral to pursuing resipwosite, benefis mityèl, and solidarite. The Ayisyen people were described by both parties as deeply affected by the historic exploitation of Ayiti and the contemporary issue of neocolonialism as associated with charitable emergency relief and longer-term recovery programs.

CHAPTER V

IMPLICATIONS AND RECOMMENDATIONS

Manje kwit pa gen okenn mèt.

The pot is for everybody, it does not have a master.

Meaning: Once the food is cooked, it belongs to everyone.

The purpose of this study was to contribute to the current body of academic literature that largely lacks representation of the community partner experience in collaborative international partnerships between American universities and/or I/NGOs. Many ISL and GSL scholars have recognized this shortcoming (Bringle & Hatcher, 2002; Bushouse, 2005; Cruz & Giles, 2000; Jones & Steinberg, 2011; Kahn, 2011; Kraft, 2002; Lattanzi & Pechak, 2011; Miron & Moely, 2006; Tonkin, 2011; Ward & Wolf-Wendel, 2000; Whitney & Clayton, 2011). This case study investigation was guided by three research questions: (1) What are the perceived benefits and challenges of partnerships between I/NGOs working in Haiti and American member schools of the Haiti Compact? (2) To what extent do I/NGOs working in Haiti and American member schools of the Haiti Compact perceive their partnerships to be reciprocal, mutually beneficial, and social justice-oriented? (3) How is the perception of partnership influenced by historical and political relationships between Haiti, the United States of America, and the West?

This body of research was designed to study select long-term successive partnerships between American universities of the Haiti Compact and various I/NGOs

associated with the Haiti Compact. The Haiti Compact is a unique entity born out of increased flows of capital, information, people, and culture following the catastrophic earthquake just west of Port au Prince, Ayiti (Haiti) on January 12, 2010. The Haiti Compact was founded by five American universities and Break Away, an independent 501(c)(3), as a "collective higher education initiative streamlining responses [to needs created by the 2010 earthquake]…translated into collective action on behalf of Haitians" (The Haiti Compact, 2011). The Compact's stakeholders include public and private institutions of American higher education, domestic and international non-government organizations (NGOs and INGOs), and a third-party student volunteer leadership training organization with shared commitments to institutional internationalization exhibiting strategic and ethical consideration of the role of higher education in the local and global community. A cooperative consociation of American universities and colleges, the Haiti Compact is committed to practicing collaborative partnerships with I/NGOs characterized as "effective, responsible and sustainable service work in and for post-earthquake Haiti…[through] consistent and mutually beneficial support" (The Haiti Compact, 2011).

This chapter provides a brief synopsis of the research problem and justification, literature informing this work, methods and procedures implemented during research, and meaningful findings. Additionally, this chapter introduces implications and recommendations of findings for the scholastic ISL and GSL community, and institutions engaged in internationalization.

<div align="center">**Research Problem and Justification**</div>

Institutions of higher education have a long history of responding to global events; beginning in the Middle Ages and running throughout history (Aigner, Nelson, &

Stimpfl, 1992; Alliance for International Educational and Cultural Exchange & NAFSA:

Association of International Educators, 2007; Altbach & Knight, 2007; Bochner, Lin, &

McLeod, 1979; Childress, 2010; Green, 2003; Hayward, 2000; National Association of

State Universities and Land Grant Colleges Task Force on International Education, 2004;

Rudolph, 1977; Skelly, 2004; Thelin & Gasman, 2010). The phenomenon of intensifying

pressure and flows among countries (Dodds, 2008) has been "a prevalent phenomenon in

university education" (Rhee & Sagaria, 2004, p. 79). This flow of capital, people,

information, and culture (King, 2003) generates global pressures that cultivate new and

distinctive institutions and groups of people with mutually patent interests and agendas

(Dodds, 2008). American University, the College of William and Mary, University of

Maryland, and Break Away share the autonomous institutional commitments to the

intersecting issue of globalization and higher education through internationalization

initiatives that made possible the formation of the Haiti Compact. As a group, these

schools, along with several others not selected for participation in the study, are

committed to the implementation of service and learning based trips to Ayiti to assist

I/NGOs in post-earthquake recovery and social programs.

International service-based education programs are one mechanism used to

accomplish the goal of internationalization. Just as institutions rationalize

internationalization for academic, economic, political, and socio-cultural reasons (Knight,

1994), institutional administrators must implement strategies that align with the chief

purposes of higher education (i.e., teaching, research, and service), institutional values,

and pedagogical tenants of ISL/GSL modes of teaching and learning. Reciprocity, mutual

benefit, and solidarity are the social justice oriented underpinnings of ISL/GSL

pedagogy. Current ISL/GSL scholarship underscores the imperative of community

knowledge inclusion (Bringle, Hatcher, & Jones, 2011; Hartman et al., in press; Kiely &

Nielson, 2003) though there is a lack of academic literature representing community

partner experiences (Bringle & Hatcher, 2002; Bushouse, 2005; Cruz & Giles, 2000;

Jones & Steinberg, 2011; Kahn, 2011; Kraft, 2002; Lattanzi & Pechak, 2011; Miron &

Moely, 2006; Tonkin, 2011; Ward & Wolf-Wendel, 2000; Whitney & Clayton, 2011).

The lack of community voice in current literature presents a problem of representation,

therefore raising concerns of the potential for global community partner exploitation

either by negligence or intent. It is absolutely essential that scholarship on international

service-based partnerships account for community knowledge and experience as a matter

of ethical practice, adherence to pedagogical standards, and best practices.

Existing Literature

Community service and service learning became prominent facets of higher

education curriculum design and co-curricular initiatives in the 1980s and 1990s (Jacoby,

1999) as the tradition of civic engagement in American higher education was

reinvigorated (Bok, 1982, 1986; Boyer, 1990, 1994; Boyte & Hollander, 1999; Jacoby,

2009; Kezar, Chambers, & Burkhardt, 2005; Newman, 1985; Putnam, 1995). "Service-

learning is a form of experiential education in which students engage in activities that

address human and community needs together with structured opportunities intentionally

designed to promote student learning and development. Reflection and reciprocity are

key concepts of service-learning" (Jacoby, 1996, p. 5). While service learning is often

referred to as a curricular activity, co-curricular forms of service learning are legitimate

and share the same intended outcomes of civic engagement, learning, critical reflection,

and community reciprocity (Berry & Chisholm, 1999; Jacoby, 1996, 2009; Keen & Hall, 2009; McCarthy, 1996; McElhaney, 1998; Niehaus, 2012; Scheuermann, 1996; Sigmon, 1979). Alternative breaks (ABs) are closely related to service learning as the pedagogical model for ABs is critical service learning (Bowen, 2011; Doerr, 2011; Mitchell, 2008; Piacitelli et al., 2013). "Alternative breaks can be a form of community service or service-learning, and the literature on community service and service-learning can inform our understanding of AB experiences" (Niehaus, 2012, p. 8).

International and global service learning research is relatively limited and draws on domestic service learning research as transferable knowledge (Eyler, 2011). Existing ISL and GSL is scattered and lacks a comprehensive research agenda (Tonkin, 2011) with the limited scholarship that does exist noticeably student focused. Limited study has been conducted on the effects of service learning in domestic and international partner communities (Bringle & Hatcher, 2002; Bushouse, 2005; Crabtree, 2008; Cruz & Giles, 2000; Erasmus, 2011; Kiely & Hartman, 2011; Jones & Steinberg, 2011; Kraft, 2002; Lattanzi & Pechak, 2011; Longo & Saltmarsh, 2011; Miron & Moely, 2006; Piacitelli et al., 2013; Tonkin, 2011; Whitney & Clayton, 2011). More specifically, there is a lack of research around community motivations and intentions for participating in service learning partnerships (Ward & Wolf-Wendel, 2000).

ISL and GSL connect communities and institutions of higher education on a global scale for the purposes of "civic education, cross-cultural immersion and relationship building, community development work, [and] shared inquiry for problem-solving and change…" (Crabtree, 2008, p. 28). The manner in which these connections are made is of great importance and entails innately complex challenges of balancing

interests of both groups. "Maintaining that balance is both an ethical and a pedagogical issue, and also an issue related to research" (Tonkin, 2011, p. 201). Universities and colleges "have an ethical obligation to balance student development against commitment to service; students have a responsibility to agency clients and to community members; (and) agencies have a responsibility to their volunteers" (Tonkin, 2011, p. 203). Designing IAB, ISL, and GSL programs that balance the interests of participants is essential to the establishment and development of ethical working partnerships with international communities. Design and relationship are concurrent programmatic elements that occur simultaneously and converge to inform and shape one another. The symbiotic process of program design and relationship development animates a pedagogy that promotes global consciousness and citizenship through reciprocal partnerships.

There are multiple reasons for the lack of research about community partners including concerns about the academic rigor of service learning, funder-driven interests around student outcomes, difficulty in evaluating service learning due to a lack of clear objectives on the part of instructor and community partner, and a general ambiguity surrounding the definition of "community" (Baker-Boosamra, Guevara, & Balfour, 2006; Cruz & Giles, 2000). GSL scholar-practitioners posit that emphasis should be placed on community voice through "community-driven service, intercultural learning and exchange, critical reflection on common human dignity, continuous and diverse forms of critically reflective practice, deliberative and demonstrable learning, and ongoing attention to power and privilege throughout programming and coursework" (Hartman et al., in press, p. 14). An issue of plausible and trustworthy outcomes of ISL literature is present as the large part of existing literature does not provide evidence of community

partner participation in the research process. American scholars report lengthy and compelling outcomes of ISL (Annette, 2003; Bischel & Sundstrom, 2011; Boyle-Baise, 1998; Bringle & Hatcher, 2011; Camacho, 2004; Cargata & Sanchez, 2002; Crabtree, 1998; Godkin & Savagiau, 2001; Grusky, 2000; Hartman & Rola, 2000; Jones et al., 2010; Kiely, 2004, 2005; Larson & Allen, 2006; Lewis & Niesenbaum, 2005; Lough, 2009; Metcalf, 2010; Mohtar & Dare, 2012; Parsi & List, 2008; Porter & Monard, 2001; Pyle, 1981; Roberts, 2003; Shuman, Besterfield-Sacre, & McGourty, 2005; Sternberger, Ford, & Hale, 2005; Tonkin & Quiroga, 2004; Van Hoof & Verbeeten, 2005) yet these outcomes are described by Erasmus (2011) as lacking indicators of progress and achievement that are agreed upon by the communities participating in ISL partnerships (p. 362).

Paradigms of program design, charity-driven or social justice-oriented, are indicative of the type of partnership that will form between university or college and the participating I/NGO. Models of partnership reflect pedagogical and epistemological differences among ISL scholars and practitioners as well as the situational factors and context the civic engagement project. Theoretically, both partners benefit from the ISL partnership, but the benefits and perspectives are different for both parties (Cruz & Giles, 2000). Curwood et al. (2011) defined community-university partnerships as "collaborations between community organizations and institutions of higher learning for the purpose of achieving an identified social change goal through community-engaged scholarship that ensures mutual benefit for the community organization and participating students" (p. 16). In order to achieve these partnership ideals, bilateral understanding must be established regarding the role of participants associated with both the I/NGO and

university or college. Writing about domestic and international alternative break partnerships, Piacitelli et al. (2013) implored practitioners that "putting in place a reciprocal and collaborative structure among stakeholders has the potential to support transformative experiences for both the students and the community" (p. 93).

Methods and Procedures

The purpose of this dissertation was to respond to the lack of representation of non-American global service learning partners in academic literature. This inquiry was directed by the following questions: (1) What are the perceived benefits and challenges of partnerships between I/NGOs working in Haiti and American member schools of the Haiti Compact? (2) To what extent do I/NGOs working in Haiti and American member schools of the Haiti Compact perceive their partnerships to be reciprocal, mutually beneficial, and social justice-oriented? (3) How is the perception of partnership influenced by historical and political relationships between Haiti, the United States of America, and the West? These research questions guided the investigation of the processes of developing and maintaining partnerships between I/NGOs and American universities as well as seeking to understand the context of Ayisyen - U.S. relations in these partnerships.

Case study design was determined as the best methodology for gaining an "in-depth understanding of the situation and meaning for those involved" (Merriam, 1998, p. 19). The design was fashioned in the hermeneutic tradition of bringing the subjective to the forefront and placing "an emphasis on the context, particularly the historical context, as a frame for understanding" (Willis, 2007, p. 104); it asserts human behavior and ideas as unintelligible in isolation, rather that understanding relies on context. Data were

collected from multiple sources as a means of achieving the greatest degree of authenticity possible. Multiple forms of data were collected through site observation, document analysis, audio-visual documents, and interviews. Notably, though, interviews yielded the richest data cogent to the research questions. Prolonged engagement in the field through site observations and lengthy interviews ensured findings to be from credible data and dependable sources. Furthermore, I have verified the data to be credible and dependable through triangulation of sources and practicing researcher transparency with participants. The findings of this study are reproducible to the degree that hermeneutic practice allows, which does incorporate the researcher's identity and experiences as inseparable from the processes of data collection, analysis and interpretation.

Findings

I relied heavily on the hermeneutical circle to make sense of the complex and interconnected responses of participants to simple questions regarding the benefit and challenges of participating in partnerships associated with the Haiti Compact. For example, among the first questions posed to interview participants was: Is there a benefit to the I/NGO or university you represent when working with X university or X I/NGO? This question was followed by a contrasting question: Are there challenges as well? I/NGO participants frequently responded to these questions by citing examples from prior work with other groups, as if it were easier to speak about the partnership affiliated with Haiti Compact by illustrating their answers through other experiences. Using examples of previous work as a starting point, participants began to speak to the nature of their work and eventually seemed comfortable speaking directly to their partnerships with schools

from the Haiti Compact. Haiti Compact member school participants were more comfortable directly answering the questions. The developing comfort level of participants' parallels findings that trust is built overtime as a relationship that yields dignity for those involved.

Evident commonalities emerged from the diverse stories and responses of participants spoken in individual vernaculars characteristic of their lived experiences. The emergent themes were grouped by the topic participants were speaking to in their own way as the collective narrative of participants came forward. *Resipwosite* (reciprocity), *benefis mityèl* (mutual benefit), and *solidarite* (solidarity) are the themes of this collective told through a hued rondure of subthemes. The subthemes associated with resipwosite, benefis mityèl, and solidarite emerged unevenly and were intertwined (see Figure 5), indicating the complexity and sophistication of symbiotic quality among the distinct themes. Additionally, the data indicated that the relationship between the three themes was nested - resipwosite was necessary before benefis mityèl could be established and solidarite reached though the themes though simultaneous development of themes did occur. I believe this interrelated nature of the themes emerged as partners used retrospective sense making to consider the quality and nature of partnerships.

The emergent themes are presented below in an order indicative of the way that participants used indirect responses when posed direct interview questions. Participants most often described and discussed resipwosite in terms of relationships, persistence, selection and choice, dignity, unforeseen challenges, and the negotiation of partnership standards. Participants were generally more hesitant when discussing partnerships and the degree to which they are ge benefis (mutually beneficial) though the authority with which

they answered questions of this topic increased as they themselves introduced terms of financial and non-financial cost and motivation(s). Finally, emergent themes of solidarite are largely situational, recognizing and addressing context of the partnerships and a variety of types of solidarite.
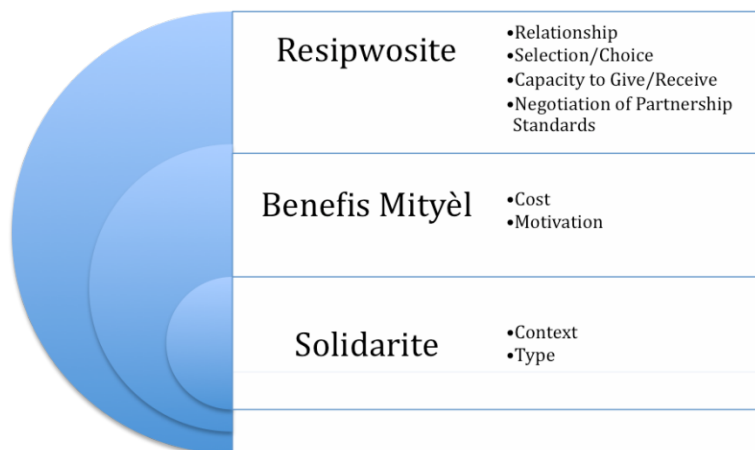
Figure 5. Finding themes of Resipwosite, Benefis Mityèl, and Solidarite with subthemes

Findings of this study are representative of the experiences of interview participants and are presented through the heavy use of representative quotes in an effort to uncompromisingly include authentic beliefs and experiences of the professionals engaging in service and learning based partnership associated with the Haiti Compact. Participants' responses to questions overtly addressed the context of colonialism in all its stages, American interventions in Ayisyen government, a culture of international aid and development external to Ayiti, the ongoing United Nations MINUSTAH operation, and the recent wave of emergency relief operations following the 2010 earthquake. Participants boldly and directly exerted the historic and political context of Ayiti to be unequivocally yoked to partnerships established through the Haiti Compact.

Yoder, a former staff member at Mennonite Central Committee (MCC) who worked directly with University of Maryland (UMD) students, keenly spoke to the intertwined nature of post-colonialism and its direct influence of contemporary partnerships between American universities and Ayisyen communities via I/NGOs by referencing the context of international relations between Ayiti, the West, and the United Nations as non-reciprocal. Posed a followup question, "Are these partnerships between American universities [and I/NGOs], students that are highly privileged and well-resourced relative to the globe, entrenching or opposing historic relationships and structures of colonialism?," Yoder replied:

> That is a question that I've been grappling with and I think MCC is also. And that is, 'who is it for?'…I think a lot of Haitians would say, maybe there are some benefits but it feels like we are giving and providing and helping these people expand their universes, and expand their minds, and have these global experiences and we are left here…and we have to carry on.

This perplexing exchange between Yoder and myself is wholly representative of every interview with every participant from I/NGOs and American universities. The taxing question and answer represent a consistent omnipresent conversational scaffolding with participants, and the impetus of dedication to pursuing resipwòk (reciprocal) and ge benefis (mutually beneficial) relationships designed to pursue solidarite (solidarity).

Resipwosite

The definition of reciprocity provided to participants as a starting point for discussion was "mutual exchange, or the act of two groups participating." Beginning with this definition, participants spoke of resipwosite in terms of relationship, the process of selecting to participate in relationship, capacity, and partnership standards (see Figure 6 below). These subthemes were not discussed as separate and distinct categories but as

interconnected phases in the development of resipwosite that unevenly develop

simultaneously, singularly, and sometimes jointly. The subthemes of resipwosite reflect

common language and topics used by participants to describe reciprocity though topics

presented underneath subthemes of resipwosite were enmeshed and extended from

subtheme to subtheme.
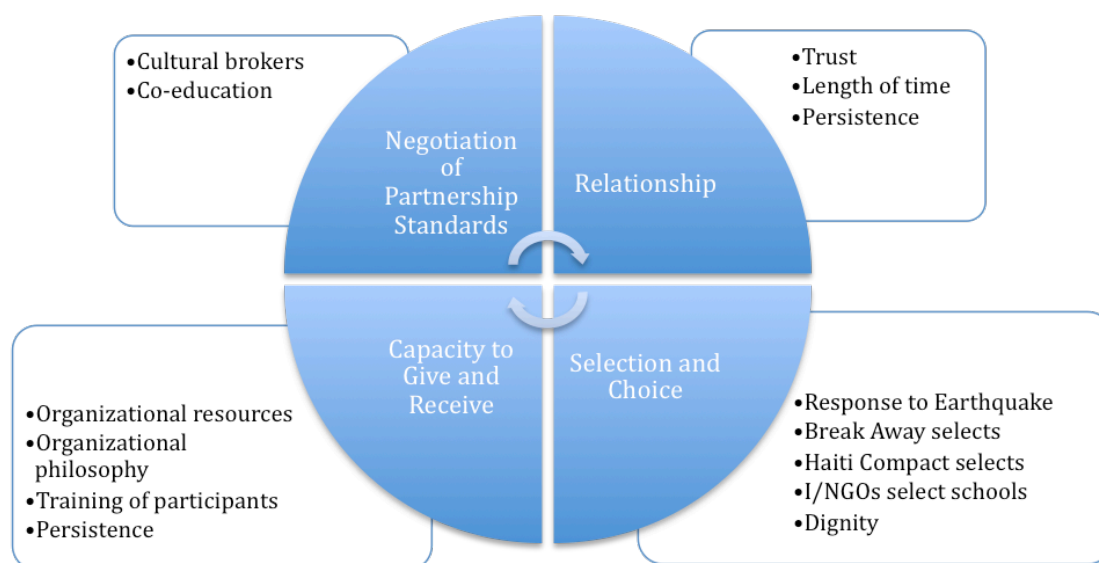
Figure 6. Theme of Resipwosite and subthemes

Relationship was directly referenced by both I/NGO staff and university staff as

essential to working toward and/or achieving resipwosite. The most common variables of

relationship were found to be a commitment to building trust and persistence over a

length of time. The history of Western aid to Ayiti and how it challenges trust-building

between Ayisyens and Americans was central to conversations with several participants.

Speaking to the essential nature of building trust within partnership over time, Yoder

identified colonialism as

one of the challenges in relationship. As I'm kind of seeing it…there just needs to be something in it for them (Ayisyens). And the other word that I've heard thrown around is 'trust.' You know, some of my [Haitian] students tell me, 'you know, Haitians basically don't trust anyone.' And so, you know, for a deep relationship in my experience, there kind of needs to be this trust. In the absence of that it feels like you can only go so far.

The broader historical context of exploitation in Ayiti was reported participants as sometimes slowing or impairing the development of resipwosite between partner I/NGOs and universities.

Length of time emerged from the collective narrative of participants as a paradoxical sub-theme intertwined with relationship and extending well into the other subthemes of resipwosite. Time added an element of rigidity to the subtheme of context presented more thoroughly under the theme of solidarite. In some ways, length of time was found to illuminate, highlight, fertilize, and enrich the potential for resipwosite. Bertsche, a former Connecting Peoples Coordinator at the Mennonite Central Committee, identified long-term interaction with communities as allowing "for the possibility that you can evaluate the benefit [of the partnership];" going to say, "There is something about that continuity….Consistency, predictability, history….That aids that challenge of reciprocity." For Vincent, founder and director of Sonje Ayiti, the process of planning projects with the College of William and Mary was a way of building trust through a resipwòk process of negotiation that requires persistence over time:

> …in partnership…even relationship…communication is key and its how we…plan as a team before… [the students come]. We do conference calls and email…they [say], "These are needs." [And I say], "this is our needs." We put things on the table and until we can come to a consensus…. We [get] on the same page and then we move forward. Its [a] more formal partnership we have…Even after the trip… [our] partnership has developed over the years into a relationship. We maintain contact. We follow up: "How's everything?"…you have to build that trust…relationships.

Transparency was identified by I/NGO and university staff as essential to identifying capacity in a potential partner, selecting to partner with an outside group, and in negotiating partnership standards. Boucard of Fonkoze emphasized the essentiality of her organization's ability to do these things:

> …we get grants from organizations who come and do a lot of vetting. You know, they come and look at our books. They know exactly what we do. Like you, you know, you're curious to know. And there are other organizations....Haiti [had]…10,000 NGOs. That's crazy… [now] I think it's much less, but at the time, [that was] four years ago after the earthquake. They were popping up like crazy. So you have to be careful. You have to really know who you are helping <u>and</u> who they are helping.

Boucard's admonition is in keeping with an experience Giacobozzi had meeting with a potential NGO partner during the exploratory trip:

> We had a couple of weird meetings… I remember we had one in…a hotel, and there was a guy [that] was really…excited about the possibility, but I don't know that he really had … an organization or did he just have…ideas? …We had a couple of meetings like that, and then we had meetings with people who definitely…had a system set up and had the ability [to potentially partner]. So I think it was…across the gamut of…what we were experiencing.

Potential I/NGOs were identified by American universities through personal and professional networks and then contacted with a request to meet over potential partnership. By initiating communication through existing relationships and inviting resipwòk (reciprocal) negotiation to determine potential partnerships there is a desire for countering the dominant historic narrative of non-consensuality. Decisions to establish working relationships between I/NGOs and American universities were made by both entities if the potential for collaborative work was strong. Similarly, the Break Away organization functioned as a convener of the American schools responding to the earthquake and ultimately forming the Haiti Compact. The centrality of Break Away as

the central organization with connections to many colleges and universities throughout the United States, the requirement that American schools participating in the group that would become the Haiti Compact, and the identification of potential I/NGO partners is in keeping with existing literature identifying the initiation of ISL projects to be born out of personal relationships, purposefully initiated institutional alignments, arranged by third parties, or developed from coincidental introduction and shared interests (Bringle & Hatcher, 2002).

By approaching partnerships as relationships that elevate dignity and trust, and after selecting I/NGOs and American universities to participate in capacity-centered partnerships, interview participants reported partners to fully functioned as cultural brokers and co-educators. The negotiation of standards for working together in partnership was found to be recognition of the needs for the other. People with a bi-cultural quality were identified essential to reaching an agreement on the manner in which to proceed - both logistically and culturally. Described by Sumka of American University as "cultural brokers," these people were described as having skills that allow them to identify and understand cultural nuances that others may not be able to perceive. The Kreyol term for these people is "potomitan." Potomitan is the center post of a building and is often used to refer to women around which social constructs supported by and organized around. Bertsche, a cultural broker and former potomitan of MCC who helped arrange a service project for UMD through a partnership that MCC had with an Ayisyen community. Bertsche detailed a service project considered to be a success by herself, Yoder, and Holder:

When we did our rubble groups…the groups were disappointed sometimes because they would ask, '…what happened to that lot we cleared?' And nothing had happened to it…At the end of the day there were 10 people, 12 [Haitian] people that could feed their families…In this context that matters. No it's not sustainable but it is human suffering. What you do with that in a setting like this? Especially if you do that within a context that has some integrity to it….This was an organization, they had goals, they chose the workers, we followed…I think there is value in that….One of the things they also asked for, the Haitian teams said, 'we want to get to know these people more,' because they had been working with them. So we built a social time where they could ask questions of each other. We drank pop. We did that in [Dezam/Desarmes] and we did that here and some people didn't come [but], in my mind at least, …there was a chance to see each other in a more human way. [There] was some reciprocity, if only for a moment.

Gabrielle Vincent, Founder of Sonje Ayiti, which means "Remember Haiti," describes her desire to work with the College of William and Mary in a truly reciprocal partnership that nurtures the development of Ayisyens and university students as cultural brokers and advocates:

We want them. I mean, it's like a win-win situation. I'm learning from you. You're learning from them, and also give them the chance to appreciate who they are as human[s]. [And to learn that] life is not what they see right here in the U.S. As you see here, the world is more global than the local community. And also, what they take, what they learn from us in Haiti, they can take back with them in the U.S. and continue that fight in their backyard because they have also people struggling in the U.S….(GV)

The process of Ayisyens and American university students serving and learning with one another animates the message of dignity given by Reverend Djaloki Dessables, an Ayisyen interfaith minister and ordained Vodu priest. Reverend Djaloki is a regularly invited by members of the Haiti Compact to prepare students for their GSL experience in Ayiti. Porter, of William and Mary, recounted a meeting of Djaloki, Piacitelli, and herself saying, "…He sat us down and said, 'What Haitians need is not your money, it's not your food….It's not your help, whatever. It is number one: dignity, number two: dignity, number three: dignity." Lucceus of Grace Children's Hospital described working with

people from William and Mary as evidence of the objective: "[They give] a lot of respect. They don't portray that, you know, that colonial type of behavior… [By that I] mean, "I'm the boss. I know it all. I say so. And you just do.'" Later in conversation, Lucceus described this attitude as "colonial,… controlling, and or churching." He expounded on the context of the colonial in the minds of Ayisyens: "It's deeply rooted in Haitian minds sometimes. Sometimes Haitians do not want to feel that they have a blan… [giving] to you."

Ultimately, resipwosite was found to require recognition of the context of post-colonialism in Ayiti, the reality of neo-colonialism, and a commitment to counteracting the reality of both through relationship-oriented partnerships with partners equipped to engage as cultural brokers and co-educators. Holder of University of Maryland described the Haiti Compact's commitment to resipwosite as a mode of partnership:

> underlying… conversations or situations or encounters or troubleshooting that we may be … doing [in] our work [we want to keep] consideration of all of that's wrapped up in historical relations between our countries and between our cultures. It's something that is always on our minds… [we are] continuously trying to include…community voice in ways that… try to counteract … some of that deep-seeded oppression and exploitation that is in our country's history.

Using relationship, the process of selection, capacity, and partnership standards to explain resipwosite indicates the complexity of resipwosite itself. All participants spoke to trust relationships developed over time as essential to mutual exchange. Relationships characterized as trusting allowed for I/NGOs and American universities to exercise the power of choice to engage and the power of selection to choose whom they would engage with. Dignity was conferred to participants through their ability to exercise choice and selection, which in turn lent strengthened relationships enough to overcome unexpected

challenges to reciprocity beyond the I/NGOs and universities. These relationships-

trusting, dignity giving, intentional, and chosen interrupted the historic narrative of

foreigners overrunning Ayisyens and created space for the negotiation of partnership

standards. The identified subthemes of resipwosite in collected and analyzed data are

supported by previous work done by Bringle and Hatcher (2002) identifying partnerships

between institutions of higher education and communities, local and global, to be "a

series of interpersonal relationships between (a) campus administrators, faculty, staff, and

students and (b) community leaders, agency personnel, and members of communities"

(Bringle & Hatcher, 2002, p. 503).

Benefis Mityèl

Ge benefis (Mutually beneficial) partnerships built upon mutual exchange, or

resipwosite, were identified by all participants as uncommon in relationships Ayiti has

with the West yet appropriately descriptive of the partnerships of the Haiti Compact.

Achieving benefis mityèl (mutual benefit) for I/NGOs and American universities through

service and learning based partnerships was found to be possible if the partnership was

resipwòk (reciprocal) in nature. Resipwosite between Ayisyens and Western entities is a

counter-normative to the ki pa ge benefis (non-mutually beneficial) precedent according

to Bertsche, formerly of MCC:

> There's a lot of models for companies and organizations that have come in [to
> Haiti] but generally, the sense about them is that they all have more power [and
> that] they all have more money…The belief is that external (Bertsche pauses to
> think), the thought is that the blan who come in think they have better ideas for
> the Haitians than the Haitians do themselves. There's that perception that white
> people have come to 'do to' Haiti and, of course, historically, that is exploitation.

The preclusion of resipwosite was found to negate potential for benefis mityèl.

Cost was found to be the major subtheme commonly threaded through experiences shared by both I/NGO and university representatives. While all of the I/NGO partners reported benefits from partnering with the Haiti Compact member schools, the benefits came with financial and non-financial costs, were not always measureable, did not consistently result in immediate outcomes, and were informed by a wide range of motivations (see Figure 7). The potential threat of compromised student safety and compromised reputation was a financial and non-financial cost identified by Vincent of Sonje Ayiti who said, "it [is] just a matter of one bad incident to get a very bad reputation… it takes a lot of energy from us as well to make sure…[we have] security." Similarly, Lucceus described the grave sense of responsibility when working with Americans in Ayiti saying, "…I'm responsible for them. I'm accountable for them, not only in front of them but in front of the administrations, in front of the office, my office in the State[s] and even…in front of the U.S. government somehow."

Cost

Reputation
Non-Compliance
Emotional toll +/-
Managing epectations

Lost wages
Displaced labor
Offsetting partner cost
Resources illdistributed

Motivation

Emergency relief
University as resource
Improving response
Myth development
Cultural exchange
Altruistic satisfaction
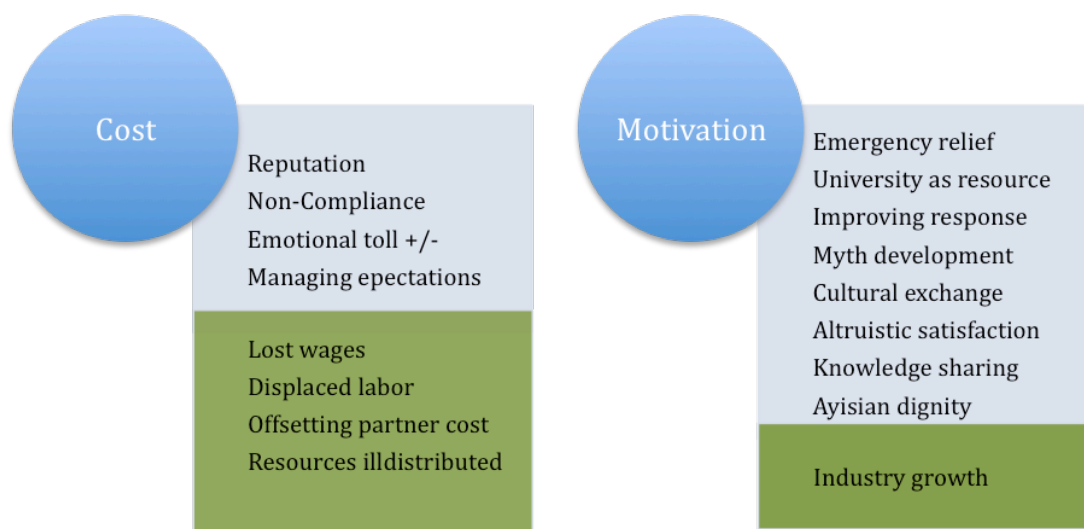Knowledge sharing
Ayisian dignity

Industry growth

Figure 7. Theme of Benefis Mityèl and subthemes

Members of the Haiti Compact and the I/NGOs reported the management of

volunteers' expectations as costly. Piacitelli tellingly described this common cost/benefit

variable as a transactional cost of partnership that diminishes reciprocity and possibly

changes the cost/benefit ratio to the I/NGOs and community members:

> The cost to the Haitians of those (American) expectations were that…they had to
> deal with us saying, 'What can we do to help?' And then [the cost] of us also, in
> many ways, kind of believe we knew the answers to that already <u>and</u> if we
> weren't doing that type of work to help we wouldn't be happy with it.

Magliore van der Vossen, the Disaster Response Coordinator at MCC, recounted a

conversation with Ayisyens working with a non-Haiti Compact group that expresses the

cost of volunteers wanting to work alongside Ayisyens:

> …They said, "Yeah, they keep volunteering, and then we have to volunteer." And
> I said, "Well, what's wrong with that?" They said, "Well, that's easy to say. They
> have a lot of resources. They have a lot of money. They have holiday that [are]
> paid. They come over here. They have everything they want because they are
> visitor. And then we have to volunteer, but it's easy to volunteer when you have
> resources and when you have safety network. ….But volunteering when you're
> trying to struggle and survive and have an extended family that depends on you,
> well then volunteering time and energy is really a lot.

There can be great potential economic loss in the community where volunteer

service work displaces local labor. "When we come in with volunteer groups and are

doing real primary labor up to specific labor that is a job that…is potentially being taken

from someone locally" (J. Piacitelli, personal communication, September 4, 2014). The

Haiti Compact's evolving efforts to offset displaced labor costs in the local economy, the

Haiti Compact has begun to explore and acclaim the value of it's member universities

absorbing greater program costs by "…paying for a Haitian to be working side by side

with (American volunteers). So there was that adjustment, and the adjustment of things

that maybe typically we would take for granted [as] being free here- lectures or tours or

that kind of stuff...." (J. Piacitelli, personal communication, September 4, 2014). The

economic offset that Piacitelli describes the application of a progressive interpretation of

social justice as it informs Porter's work at the College of William and Mary. According

to Porter, social justice "looks more like getting to know people, developing

relationships, figuring out ways to build their capacity…so that they can have self-

determination and be able to continue on their own lives with agency." Accounting for

the negative economic impact of service provided by the university is a deliberate and

crucial decision by the Haiti Compact member schools.

Variance and commonality of motivation for engaging in partnerships associated

with the Haiti Compact is the second subtheme of benefis mityèl. Charitable response

was found to be the initial motivation of American universities to engage with Ayiti

following the 2010 earthquake despite the eventual development of partnerships with

capacity-building I/NGOs. Piacitelli explained, "Break Away and the Haiti Compact

share the value of utilizing education to be able to serve and lift the communities that

surround us [rather than]…being an ivory tower, but…to lift all boats." Motivations of

universities and their students were described as a response to emergency and human

suffering caused by the earthquake; the challenge of universities participating in long-

term partnerships with Ayisyens I/NGOs is that "with the fading of the media spotlight

and the passage of time, recruiting student leaders that really feel galvanized about

Haiti…has gotten more difficult" (S. Giacobozzi, personal communication, September

11, 2014).

I/NGOs reported a variety of motivations for working with the American

universities affiliated with the Haiti Compact including elevating the global reputation of

Ayiti, widely known as the Western hemisphere's greatest recipient of aid. Vincent

directly addressed Ayiti's pervasive moniker and partnership as a way to repeal it:

> We [want] students to see opportunities instead of… [seeing] the poorest country
> of the Western hemisphere. I always say, 'Haiti is the only country with a last
> name.' That's all anybody knows, the poorest country of the Western hemisphere.
> I wanted them (students) to see beyond that.

Knowledge sharing was noted by I/NGOs and American member schools as motivation

for partnership and "meaningful when it is [done] with respect" (R. Lucceus, personal

communication, October 13, 2014). Lucceus of Grace Children's Hospital explained that

"knowledge sharing is very beneficial because as Haitian, we have our expertise, but

when you have somebody come from.…a different perspective…That's helped a lot with

what we already have here (at Grace Children's Hospital)…This is…a real benefit for our

hospital and also for our country."

Finally, developing students as advocates for Ayiti and financial gains to the

national economy around the tourism industry were identified by I/NGO staff members

as common motivating factors for participating in GSL partnerships. These motivations

were often referred to hand-in-hand: "…They can come and be our allies…We know

university students [are] using social media and also when they come, they have the blog

where they share their experiences" (G. Vincent, personal communication, October 3,

2014). Vincent explained how exposing Americans to Ayiti has the potential to aid in the

further development of Ayiti's tourism industry which ultimately provides greater

economic stability:

> The volunteering…should continue in Haiti because…of the tourism side. The
> tourism side would mean that somebody would come from another country and
> explore and [enjoy our] country. We have nice resort[s], very nice hotels, a nice

country, a very beautiful country that people should know. And our story is one of the best stories in the whole world.

Motivations of I/NGOs to balance Ayiti's reputation toward equality with the West and the Haiti Compact's motivation to "lift all boats" through ge benefis partnership both work toward the same goals of interrupting the dominant narrative of neo-colonialism through adjusting power dynamics via cooperative partnerships. Participants reported a range of financial and non-financial costs of developing ge benefis and resipwòk partnerships though ultimately I/NGOs and American universities report benefiting from the partnerships despite the difference in motivation and cost. Both I/NGOs and American universities were found to be motivated by the idea of opposing neocolonialism by shifting Ayiti's historic narrative of exploitation through resipwòk and ge benefis partnerships with one another.

Solidarite

Just as resipwosite was reported to be essential to ge benefis partnerships, benefis mityèl is necessary to American partners grasping solidarite (solidarity) with Ayisyens. Situated within the third and final major theme of solidarite is the subtheme of context. Understanding the context in which the Haiti Compact and I/NGOs are attempting solidarity is necessary to understanding the second subtheme: types of solidarite (see Figure 8). The historical and political context of Ayiti's relationship to the West was found to be an overarching theme of challenge to the achievement of solidarite. Sumka described the challenge of Ayiti's colonial past saying, "There's a lot of pain and…distrust [from]…that original relationship…It's a really complex relationship dating back…hundreds of years and I think still plays out today…[through] an unequal

power dynamic of who has power to give things to the other." During the course of

interviews, and present to a lesser degree during observations and document analysis, the

history and politics of relationships between Ayiti, the West, and specifically the United

States were continuously referenced.

Colonial	• Enslavement
	• Plantation economy
	• Stratified social levels
	• Delayed recoginition of sovereignity
	• Reparations to France
Postcolonial	• American occupation (1915 -1934)
	• Foreign governmental aid
Neocolonial	• World Bank, IMF, UN- MINUSTAH (6/2004-present)
	• I/NGO aid
	• Earthquake aid

Moments	
One-time	
Degrees	• Challenges
	• Stigma (race, nationality)
Cultural norms	• Power differentials (resources)
	• Cultural boundaries (outsiders)
Community connection	
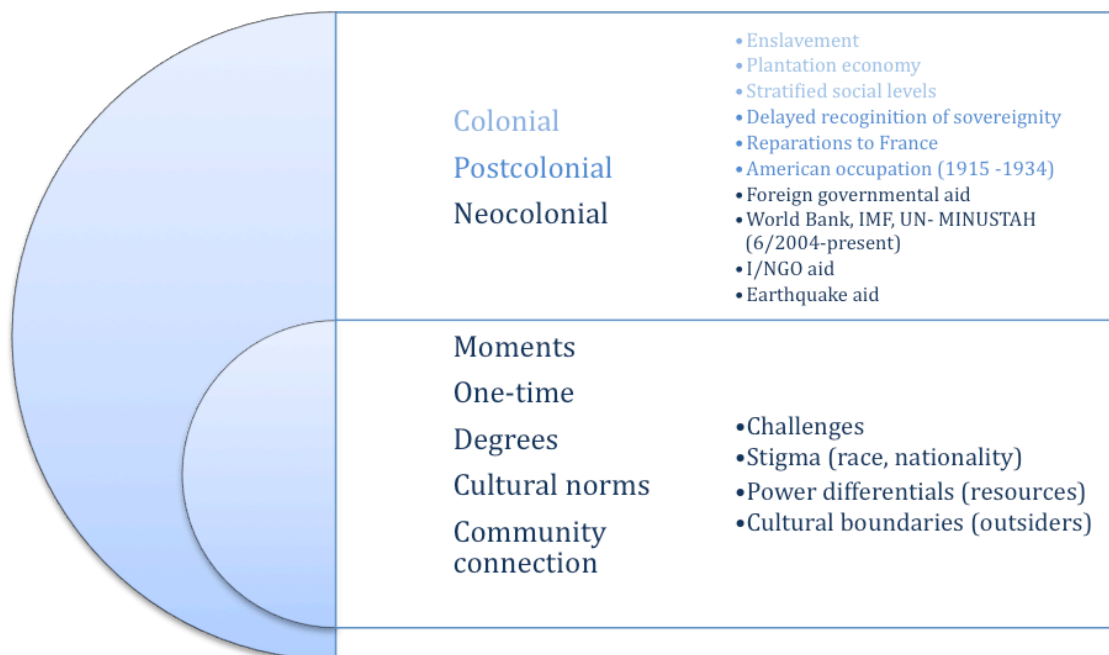
Figure 8. Theme of Solidarite and subthemes

The context of post-colonialism and neo-colonialism was consistently referred to

by participants as negative yet inescapable. Recognition of the exploitive Ayisyen

experience was found to be the central guiding theme of developing resipwòk and ge

benefis partnerships. Largely recognized by American member school staff as the end

goal of partnership, not just projects, solidarite was largely considered to be evidence of

social justice. Social justice, however, was defined in a range ways including wealth

development, equitable access to resources, and a slow shifting of paradigms achieved

through partnership. When asked questions about social justice, I/NGO participants most

often discussed solidarite while members of the Haiti Compact spoke to solidarite as a

singular component of social justice. Yoder, formerly of MCC, spoke of solidarite in

fleeting terms similar to several other interview participants. He described solidarite as a

limited yet valuable connection saying,

> there are moments of connectedness that do cross borders….We will always
> categorically be different but there is a boundary that is permeable there that is not
> to be discounted….I think it happens with work and learn teams in moments of
> solidarity that will not be there tomorrow…but there is a moment there that
> counts for something.

Participants unanimously described solidarite as worth working toward, even if

achievable between Ayisyens and Americans university students if only in moments or

degrees.

Fr. Joseph and Giacobozzi spoke about a kind of institutional solidarite as a

product of in depth collaboration between a U.S. university and an Ayisyen university

like the University of Fondwa. Finally, there is great evidence of I/NGOs and the

individuals working at them to go to great lengths to work toward solidarite with

Ayisyens outside of the elite echelon of society. This type of solidarite was evidenced by

Fonkoze's use of picture-based signage accessible to illiterate and/or non-French

speaking Ayisyens. The bank's successful, yet unwritten message of solidarite was

similar to Bertsche and Yoder's commitment to live "close to the ground" (L. Bertsche,

personal communication, October 13, 2014) evidenced by their tidy sparse home in an

Ayisyen neighborhood. Bertsche emphasized her values of solidarite expressed through

simple living to be in concert with MCC's emphasis of joining the community

referencing post and neocolonialism saying, "maybe being a different kind of white

person is important to me in terms of why I am in Haiti…I really do see it as part of

mission here. I get so much from it..."

Resipwosite and benefis mityèl were found to be necessary for the achievement of

solidarite yet all resipwòk and beneficial partnerships were not found to be characterized

as achieving solidarite. A sense of personal connection to Ayisyens and concepts of

social justice were found to be characteristic of American university staff members of the

Haiti Compact.This sense of connectedness to Ayiti and social justice-oriented GSL was

frequently referred to by American member school participants and evidenced a

perceived and personal sense of solidarity. Genuine and relationship-based partnerships

were found to be the most recommended ways to oppose neocolonialism and negative

stigmas preventing solidarite.

> If you don't build that relationship to really raise your consciousness, to make you understand, [you must] walk in their shoes for a minute, to really have a sense of what's going on. You cannot be a voice of something you don't really grasp, [that] you don't even understand. You don't have the slight idea. To be that voice you need to actually understand. You have to live it to be passionate about it. (G. Vincent, personal communication, October 3, 2014)

Collected data indicating the presence and degree of solidarite as indicated by

individual narratives of interview participants, and the emerging themes presented as a

collaborative narrative informed by analyzed data is in keeping with Porter and Monard's

(2001) research reporting the literal and metaphorical implications of ayni for ISL

relationships and work. Those implications are: (1) reciprocal relationships are born of

genuine need and entail risk for all partners; (2) as stakeholders in ISL projects increase,

so should stakeholder ownership; (3) financial contribution is not true service; (4)

physical labor is evidence of commitment and solidarity; (5) giving must be joyful and

sincere; (6) the sacrifice of time is innate in reciprocal relationships; (7) there must be an equitable exchange between ISL partners; (8) "the net 'value' of the service-learning relationship is a complex equation" (p. 15). Ayni is an enduring philosophy best understood as a cultural practice akin to a covenant of solidarite with obligatory responsibilities to assist community members. It entails a belief of intricate interconnections between all living things, places, and deities. Ayni parallels the sense of Ayisyen solidarite discovered through this research study, as well as the philosophical underpinnings and constructs of ISL and GSL as stated in existing literature, specifically solidarity.

Limitations

Like all research designs, case study methodology has limitations specific to the methodology in addition to limitations of a case itself. When designing the study, I anticipated several potential limitations of the case study and was astounded not to experience any degree of limitation from them. The main limitations that I expected to encounter were linguistic and financial. Linguistic limitations though all the interview participants interviewed spoke and read English very well with the exception of one participant who struggled with some verb tense use. The sometimes incorrect conjugation of verbs did not seem to cause any difficulty in communication. The second anticipated limitation to the study was financial. The total financial cost of conducting research in Ayiti October 8-20, 2014 (room, board, transportation, travel, visa, fees) came to no less than 3,999.50 USD. This schedule averaged two interviews per day and three days of travel, allowing the exact amount of time for conducting interviews and practicing continuous on-going intuitive analysis and the use of the hermeneutic circle.

During the time of study design I was unsure of when I would be able to travel to

Ayiti and therefore planned to anticipate the small possibility of various environment

factors as potentially interfering with data collection and analysis. Limited resources of

secure housing and transportation introduce constantly shifting variables that can demand

adaptability though I was able to secure accommodations at a secure and lovely

guesthouse that was a true joy to board at. Constrained resources have the possibility of

also effecting Ayisyens and ex-pats participating in the study by creating unexpected

changes in routine and quality of life. These changes have the potential to interfere with

scheduled interviews and site visits as well as delay communication. I only had one

interview participant arrive to our meeting late and at no strain to the rest of the daily

agenda. Unexpected storms or natural disasters were recognized as a possibility, but not

probable reality as in-country research is scheduled around seasonal weather patterns. I

traveled to Ayiti toward the end of hurricane season. There were two nights of extreme

tropical storms but these did not cause any interruption to the research agenda.

The limitations of this study are in keeping with standard case study limitations.

Data collected through case study methodology must be carefully presented as narratives

have the potential to "oversimplify or exaggerate a situation, leading the reader to

erroneous conclusions about the actual state of affairs" (Guba & Lincoln, 1981, p. 377).

Unbalanced presentation of collected evidence has the power to communicate aberrant

findings. The misrepresentation of collected data can be caused by a lack of sensitivity

and integrity of the investigator (Merriam, 1998). One of the distinct fundamental

characteristics of qualitative research is the role of the researcher as "the primary

instrument for data collection and analysis" (Merriam, 2009, p.15). Rather than attempt

the impossible task of eliminating researcher bias, the background of the researcher is presented to the reader early on and referred to throughout the study.

Another potential limitation of this research design is the inability of another researcher to replicate the exact presented findings. While replication logic dictates theory must be tested by the replication of findings throughout a study (Yin, 2009), the replication of findings across the spectrum of I/NGO and American university participants' experiences might not be possible with another researcher or other representatives of the I/NGOs and American universities. A closely associated limitation of this study is that not all representatives of I/NGOs and American universities have been on staff for the endurance of partnerships between the parties. This limitation was also presented as a finding within the theme of reciprocity. The study was designed to accommodate for this limitation by employing a constructivist paradigm in which "change is expected, but it should be tracked and publicly inspectable" (Mertens, 2010, p. 259).

The limitation of true participant transparency in this study cannot be known though I exercised all my knowledge, skills, and experience as a professional having worked in global experiential education with I/NGOs with cross-cultural dynamics to establish a personal connection and rapport with interview participants. Every effort was taken to practice social intelligence, cultural appropriateness, and respect is communicated to all research participants. This was done by initiating contact with all interview participants through introduction by a participant's existing relationship (see Figure 9 below); learning as much as possible about Ayisyen culture, history and politics prior to the trip; intentionally learning and using as much Kreyol as possible to

demonstrate cultural appreciation and humility; infusing Ayisien cultural customs and humor into interactions with all Ayisien I came into contact with; sharing personal stories and experiences of my own to make myself familiar to participants; recognizing the expertise of the interview participants; asking permission to share each interview participant's story of experiences; and describing, in detail, the process of member-checking that would be and has been practiced in the analysis of collected data.

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American            College of          University of
University       William & Mary          Maryland

   Fonkoze            Grace              Mennonite
                    Children's            Central
                     Hospital            Committee

  Asosyasyon
   Peyizan          Sonje Ayiti          Na Sonje
   Fondwa

 University of
   Fondwa
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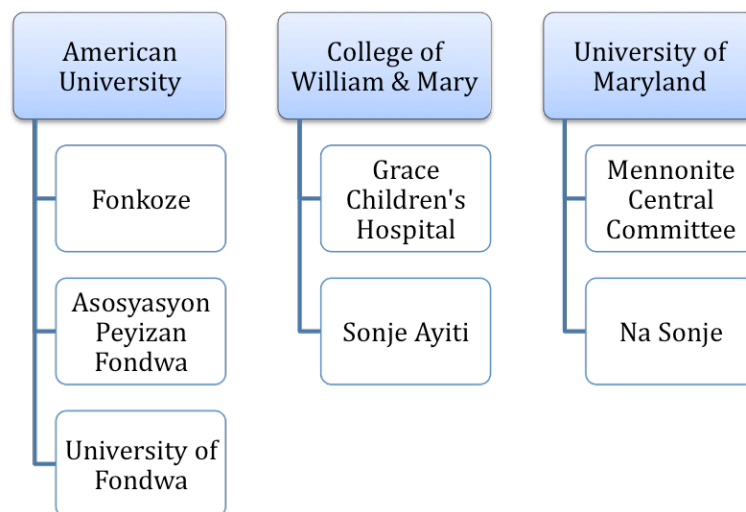
Figure 9. Existing partnerships of the Haiti Compact selected for study

Contribution to Knowledge

The necessity of this investigation is an attempt to address the problem of representation in academic literature of the community partner experience in GSL, an experiential pedagogy commonly used to achieve university priorities of internationalization as a response to globalization. The equal inclusion of community voice in this body of research is intended to interrupt a likely negligent neocolonial cultural hegemony in academic literature. Additionally, knowledge generated by this study is particularistic (Stake, 1995) in regard to the specific partnerships of I/NGOs and

American universities associated with the Haiti Compact. However, the particular

knowledge of this bound case is generalizable, to an extent; it can be used by

practitioners and educators to understand the nuances of partnerships and what

generalizable factors might influence other GSL partnerships.

With institutions of higher education are almost universally implementing

initiatives of internationalization (Green & Schoenberg, 2006) informed and motivated

by academic, economic, political, and social-cultural rationales (Knight, 1994)

magnifying institutional response to the phenomenon of globalization. Participants in

these programs as educators, partners, and students are "major transmitters of knowledge

and ideas, and interlocutors among cultures…. and may therefore be one catalyst in the

emergence and spread of global civil society" (Glasius, Kaldor, & Anheir, 2002, p. 264).

While ISL and GSL connect communities and institutions of higher education on a global

scale for the purposes of "civic education, cross-cultural immersion and relationship

building, community development work, [and] shared inquiry for problem-solving and

change…" (Crabtree, 2008, p. 28) existing literature does not indicate this synergy. As

previously noted, there is a dangerous gap in ISL and GSL literature in regard to

community experiences in partnership.

This instrumental case study investigated select partnerships between American

universities and I/NGOs affiliated with the Haiti Compact to determine the extent of

"effective, reciprocal, and equitable international partnership" (Longo & Saltmarsh,

2011, p. 82). A number of recommendations for future research and educational practice

flow from the findings of this study. The body of qualitative knowledge generated by this

dissertation "inhabits the gap" (Komives, 2000) of ISL and GSL literature that evidences

a lack of community voice around the nature of partnership experiences; the qualities of reciprocity, mutual benefit, and solidarity as present or lacking in partnership; and the nature of developing the previously mentioned qualities through ISL and GSL partnerships. Additionally, this study identifies the unique quality of post-colonial context as inseparable from the nature and quality of contemporary ISL and GSL partnerships.

The post-colonial context in which this investigation was conducted in should be recognized as a composite of the indigenous cultures and people co-opted by colonizing groups as politically and historically rife with structural inequalities born of the cultures and people groups; in no way does the post-colonial narrative of Ayiti exactly indicate the post-colonial narrative of another country. However, the collective counter-normative narrative of the Haiti Compact American member schools and the I/NGOs they partner with in Ayiti does indicate the possibility of American universities and post-colonial communities working together to challenge complex structural inequality in pursuit of social justice. It is my recommendation that more case studies be conducted to understand the unique and unreplicatable realities of post-colonial countries partnering with institutions of higher education through partnerships that endeavor to restore the dignity and autonomy of historically exploited peoples. Such academic research will further "inhabit the gap" of community experience in academic literature in a sophisticated way that honors the differences and exceptional qualities of communities participating in ISL and GSL partnerships.

Implications

Shift to a Counter-Normative Paradigm

The first recommendation of this study is the recognition of context in which GSL partnerships are being established. In the case of the Haiti Compact partnerships, the post-colonial and neocolonial context of Ayiti was pervasive, reaching every conversational interview, directly influencing environments observed, and each document exchanged or posted on the web. Each of these data collection sources hummed the same message- the necessity of new context, of a counter-normative narrative, of an anti-foundational shift. This shift in narrative is where the Haiti Compact joins in, assisting in "changing the way that people are thinking about what Haiti [is] and who people in Haiti are" (S. Giacabozi, personal communication, September 12, 2014). Sumka described this as "shifting [the] narrative and shifting the paradigm [to one where Americans are] not necessarily there to help or to destroy but to learn and exchange..." The shift that the Haiti Compact member schools and I/NGO partners are leading is made clear by Yoder's challenge to UMD students during an alternative break project. "He once posed a question to our team, 'What if you came here not to change Haiti, but for Haiti to change you?' …That's a very…indicative quote of how they… view outside groups that they work with and their role" (C. Holder, personal communication, September 5, 2014).

American institutions implementing internationalization initiatives have the opportunity to contribute to shifting away from a Western hegemonic narrative by using GSL as a restorative pedagogy championing resipwosite as a measureable and achievable goal for international partnerships. Resipwosite, or mutual exchange, is state of relationship, a quality of relation built over time. The selected GSL partnerships associated with the Haiti Compact investigated in this case study evidence significant degrees of trust and dignity established over time. Groups who develop resipwosite

through true GSL partnerships are anti-foundational (Butin, 2008; Hartman et al., in press) and counter-normative (Ash & Clayton, 2009; Hartman et al., in press; Howard, 1998). Establishing resipwosite as a requisite to GSL pedagogy is necessary for the ge benefis of involved parties because GSL it is a type of teaching and learning that engages participants in the activity of deconstructing hegemonic systematic structures of oppression and attempts to establish egalitarian epistemologies.

Invest in Relationships with Partners

Data from this study support the recommendation of developing relationships with GSL partners through existing relationships and developing new partnerships characterized by dignity and trust at every level. Relationship-oriented partnerships should be "…arrangement[s] that allow both parties to develop a deeper dignity" (J. Piacitelli, personal communication, September 4, 2014). Giacobozi's description of the Haiti Compact yields solid advice for educators and administrators engaging in partnerships beyond the institution through internationalization initative. Be sure "that relationships are being built, that there is an intention to keep, to sustain those relationships [so they]…can serve as a…resource to…the people" (S. Giacobozzi, personal communication, September 8, 2014).

Partnerships developed between organizations or nations with structural inequalities should be recognized as existing within such a context. In Ayiti, especially because it is a post-colonial country, "length of time" was loaded with positive and negative meaning. Bertsche explained the length of time Ayiti has interacted with Westerners in exploitive and dependent dynamics to have created "fatigue." Piacitelli described encountering "wariness of do-gooders" during initial meeting with I/NGOs.

Sumka retold one of the conversations had during a meeting with a potential partner

I/NGO:

> Someone said, "Well, all these foreigners come to Haiti, like the aid workers, and then they forget about us. Are you gonna come here and forget about us?" …I think there's something there in…the coming back that validates…the conversation. Like the effort that people go into to talk to us, and effort that Haitians give [in sharing] their time with us that we should…follow through and not just say, 'Oh, yeah. Yeah, this is important' and then not follow through.

Based on the data of this study, short-term GSL projects can positively contribute to resipowsite, benefis mityèl, and forms of solidarite if they are collaborative undertakings of equal partnerships that are long-term. One-time interactions between groups with unequal privilege, access to resources, and imbued historical and political identities communicate a lack of respect and are antithetical to resipwosite, beenefis mityèl, and solidarite. Bertsche makes this clear when saying,

> If you know they are going to come back and you trust that they (American university groups) are going to come back, it allows for the possibility that you can evaluate the benefit [of the partnership]…That also is why [one-time interaction] points to the shallowness of this sort of drop and run approach: 'Here you go, I'll never see you again, but you are really going to like this plastic doll from China.' There is something about that continuity….Consistency, predictability, history…That aids that challenge of reciprocity.

Disable Unequal Power Dynamics of Giving

Benefis mityèl is stressed by ISL and GSL scholars as an essential quality of ISL and GSL. In order for collaborative GSL programs to benefit communities and students, IAB partnerships must exhibit qualities of resipwosite, ge benefis, and social justice (Piactitelli et al., 2013). Data collected during this study supports the recommendation that the direct distribution of goods by groups from American universities to community members be avoided. The recommendation is reflective of I/NGOs in this study going to

great length avoiding association of Westerners as resources, an effort intended to elevate

dignity and respect of people with less access to resources thereby further entrenching

unequal power dynamics created during the colonial era. Sumka explained the

implications of the U.S's historic policy toward Ayiti:

> ...[The] long history of relationship between foreigners and Haitians…stems back two hundred years…to [a period] of colonialism where blans (the French and foreigners)…brought enslaved Africans to [Haiti]…tortured them and forced them to work…There's a lot of pain and…distrust [from]…that original relationship…It's a really complex relationship dating back…hundreds of years and I think still plays out today…[through] an unequal power dynamic of who has power to give things to the other.

Entering a country or culture as a non-member committed to social justice

requires recognition of the outsider stigma associated with the facets of your identity:

nationality, race, religion, etc. In Ayiti, there has been a negative association of

Westerners with distributed goods, no strings attached, meaning transactional exchange

of resources apart from relationship that is dignity-giving. Vincent's organization, Sonje

Ayiti, intentionally avoids allowing American students to distribute goods to Ayisyens in

an effort to curb the pattern of Ayisyen dependency on aid and interrupt the neocolonial

construct of Americans as a source of goods. She explained, "whenever we have groups

we always try not to do distribution. We don't want distribution to relate to the blan."

Bertsche addressed the negative effects of charitable aid distributed at no cost: "There is a

culture…of feeling that they've been done to and so you see a white person [and ask],

'Now what are you going to do for me?' I get it. I totally get it. It's a problem."

Farquarharson of MCC also was deeply concerned by the culture of non-Ayisyen

distribution of resources and the dependency it creates. Yoder's question, "Who's it for?"

must be considered by educators engaging in partnerships spanning power differentials.

American universities must consider Ayiti's relationship with its own hemispherical neighbors as one that "has been characterized by what's good and beneficial for…whatever outside…western country it may be that we're talking about, not as what's best or good or beneficial Haiti and the people there."

Ensure Benefis Mityèl

Data of this study further supports the recommendation of offsetting costs to the ends that the joint GSL project undertaken through resipwòk partnership is proportionately ge benefis to both parties. The involvement of community partners in the identification of costs and motivations of GSL partnerships is essential as it moves social justice oriented politics and activism from the periphery of the student experience to the focal point, an action previously suggested by Welch (2009). Data from this study indicates ge benefis to be considered in terms of cost, financial and non-financial, and motivation. This finding, along with Erasmus' critique of lacking community voice in development of ISL project outcomes, informs the recommendation that there be in-depth discussion between I/NGOs and American universities around the financial and non-financial costs and motivations of both parties groups. This recommended conversation is suggested as a means of validating the realities of partnership of both parties, as well as including local knowledge as essential to measuring progress and achievement and analyzing cost and benefit. The Haiti Compact's recognition of displaced labor and associated negative economic impact on communities where "service" is delivered by outside groups highlights the disparity of economy between American university students engaging in service in Ayisyen communities. The disparity of economy between I/NGOs, Ayisyen communities, and the Haiti Compact member schools indicates a difference of

cost and benefit to participants. The mutual determination of progress and achievement is intrinsically linked to the costs and motivations for participation on by universities and I/NGOs.

Centralize the Poto Mitan

The centralization of local knowledge in relation to the pre-departure training, in-country experience, and the re-entry process is meant to follow through on Longo and Saltmarsh's (2011) proposition that students should adjust their expectations from entering a community and doing good to participating in "reflective inquiry on the origins and intent of the projects in which they participate, the relationship of the projects to the social power structures of the host community and country, and the degree to which their projects and activities might either perpetuate or liberate political, social, and economic structures" (p. 77). This re-orientation of local knowledge as central to logistical components of GSL design and partnership alleviates challenges of cost and benefit to the community and university. Additionally, centralizing local knowledge of partners positions I/NGO staff and community members to operate as co-educators uniquely equipped to help establish a counter-normative collective narrative among GSL participants.

Many ISL and GSL partnerships are developed between the Global north and Global south therefore,

> Colonialism is at…the very foundation of what really needs to be understood and talked about in being able to approach this work with any true humility… [and] understanding how…history…of long ago works its way into systems that are playing out in every single way now. (J. Piacitelli, personal communication, September 4, 2014).

This recommendation acknowledges Glasius, Kaldor, and Anheir's (2002) argument that university and college students are "major transmitters of knowledge and ideas, and interlocutors among cultures…. and may therefore be one catalyst in the emergence and spread of global civil society" (p. 264) and extends this acknowledgement to all participants in ISL and GSL partnerships as all are participants in the larger phenomenon of globalization by their interaction in the cross flow of capital, people, information, and culture. Olesen's (2004) study of the Zapatista community in Chiapas, Mexico and the Zapatista teaching of "asking we walk" coincides with the recommendation for the inclusion of local knowledge as a contribution to democratization of knowledge and interruption of the dominant neocolonial narrative of the Global South's relationship with the North.

> The principle of "asking we walk" clearly reflects the essentially democratic character of the Zapatistas. Democracy is seen not only as an end, but also as integral part of the process of social change and it is a perspective that makes it impossible to define the path of social struggle or revolution and to think of a defined point of arrival. (Olesen, 2004, p. 261)

With an undefined arrival point, freedom exists to continuously pursue the democratization of knowledge as a way of proceeding in partnership as well as interrupting the negligent perpetuation of neocolonialism in the knowledge economy. By incorporating the use of indigenous language and terms into the knowledge economy, we give currency to the community of people who helped make this knowledge known by their participation in research projects.

Future Research

Future research is recommended to more deeply understand solidarity between communities of the Global North and South. Existing literature and conversations within

the community of ISL and GSL practice seem to indicate the possibility of achieving

solidarity though my experience as a qualitative researcher investigating the long-term

partnerships of I/NGOs and American universities associated with the Haiti Compact led

me to believe solidarity/solidarite is fickle, illusive, recognized by some yet

unperceivable to others. Lingering questions I have are: Is solidarity/solidarite a

subjective experience or state of relation? Can it ever be achieved? How can American

practitioners and scholars ethically justify one-time-only ISL and GSL projects?

Outstanding lines of inquiry stemming from this study and for the future study of

ge benefis of I/NGOs, the communities they serve, and American universities include the

investigation of cost/benefit of international service-based initiatives. Consideration

should be given to working with community partners to develop tools for measuring

benefit, assessing progress, and determining achievement. Research around the

implementation of community partners participating in the process of developing tools

would be particularly helpful to practitioners. The implementation of a singular

evaluation tool or within a larger assessment plan of a specific partnership in a program

with strategic plans to increase local knowledge is one suggestion for study that could

potentially yield both qualitative and quantitative data.

A final suggestion for future research building upon data from this study is

focuses on the variables of resipwòk partnership developed over time between and

American college or university and an I/NGO. There is currently no existing literature

presenting quantitative data on this topic. Practitioners and scholars alike would benefit

from understanding the nature of partnership developed over time first by identified

numeric or categorical variables and the further identification of independent and dependent variables.

These three specific lines of inquiry have the potential to inform a greater understanding of panarchy theory (Holling, Gunderson, & Ludwig, 2001) as a model for enduring GSL partnerships. In panarchy theory,

> Sustainability is maintained by relationships among a nested set of adaptive cycles arranged as a dynamic hierarchy in space and time- the panarchy. The panarchy represents the dynamic interplay between processes and structures that sustains relationships on the one hand and accumulates potential on the other. (Holling, Gunderson, & Peterson, 2002, p. 102)

This study has provided an understanding of reciprocity as a state of relation established over time, ge benefis as a negotiated marker for determining the achievement of partnership, and solidarite as a quality of partnership indicating a unification between partners, a state of consolidation of interests, benefit, and relationship. The theory of panarchy provides a framework for understanding resilience in the network of relationships through a recurring adaptive cycle and accommodating for various levels of relationship (Holling, Gunderson, & Ludwig, 2001). Understanding the stages of the nested adaptive cycles that partnership moves through, either persistently or exiting the cycle due to maladaptation would be valuable in establishing markers for resipwòk partnership development and strategically planning long-term partnerships with specific I/NGOs with the intention of persisting beyond challenges that might typically end partnerships.

Summary

Drawing from theories of internationalization cycles and rationales (Knight, 1994) and panarchy theory (Holling, Gunderson, & Peterson, 2002), this instrumental case study of partnerships between I/NGOs and American universities associated with the Haiti Compact. Data was collected on this clearly bound case existing in a real-life context by collecting data from multiple sources to capture the bread and depth of partnership experiences between I/NGOs and American universities. Significant findings came from individual narratives of participants collected during interviews. Analysis of observations and documents enriched and thickened the data analyzed through continuous analysis during collection, the hermeneutic circle, and finally triangulation. The authenticity, credibility, transferability, dependability, and conformability to the ends of focused, generalizable and reproducible findings is present in this study. Individual narratives, observations, and documents were used to identify significant themes of the data and are presented as a collaborative narrative. Identified themes of the collaborative narrative of the Haiti Compact are (1) resipwosite with subthemes of relationship, selection and choice, capacity to give and receive, and the negotiation of partnership standards; (2) benefis mityèl with subthemes of financial and non-financial cost, and motivation; and (3) solidarite with subthemes of context and types of solidarite.

Findings of this study contribute to the body of existing literature on ISL and GSL partnership experiences. Furthermore, it is a contribution the even smaller body of research on international alternative break partnerships, particularly addressing curricular and co-curricular versions of GSL. The collaborative and individual narratives of the Haiti Compact help to democratize knowledge of ISL and GSL partnerships thus challenging the negligent perpetuation of neocolonialism in the knowledge economy and

interrupting the Global North's state cultural hegemony. The collective vision of the

I/NGOs and the Haiti Compact has been restoration; "Dignity has been one of the key

words [during] the development of the Haiti Compact and I feel like it kicks the scales

more towards dignity" (J. Piacitelli, personal communication, September 4, 2014).

APPENDIX A

INTERVIEW PROTOCOL FOR NGO/INGOS

Research and interview questions will be used to better understand the characteristics, qualities, and function of partnership between Haitian NGOs and American universities associated with the Haiti Compact. Research and questions will also be used to and give understanding of the perceived benefits and challenges of existing partnerships by Haitian NGO representatives and American Haiti Compact member school representatives.

Research Questions

(1) What are the perceived benefits and challenges of partnerships between Haitian NGOs and American members of the Haiti Compact?
    a.   What are the benefits and challenges of establishing partnerships?
    b.   What are the benefits and challenges of developing partnerships?
    c.   What are the benefits and challenges of implementing planned projects?
    d.   What are the benefits and challenges of future planning?

(2) Do Haitian NGOs and American members of the Haiti Compact perceive their partnerships to be reciprocal, mutually beneficial and social justice oriented?
    a.   How are the partnerships influenced by historical and political relationships between Haiti, America, and the West?
    b.   Have global service-learning partnerships of the Haiti Compact reinforced or opposed patterns of colonization in Haiti?

Interview Questions
Partnership Conception
    1. How did the university you work with contact you about working in Haiti?
    2. How did they propose working together?
    3. Did the university ask how they could join the work you were doing or did they suggest the type of work that they thought would be most helpful?
    4. What did you think when they contacted you?
    5. Why did you think they contacted you?
    6. What did the members of your organization think about the university's initial contact?
    7. What worked well during the early phase of communicating with university?
    8. What did not work well during the early phase of communicating with university?
Partnership Development
    9. What happened in between the time that university contacted you and the time they came to Haiti?
    10. Who planned what the visit would be like- places to visit, what to talk about?
    11. Were there planning or meetings that you or your organization did for the Americans' visit?
    12. Did planning to work together feel equal? Was there a dominant party? How? Why?
    13. What did members of your organization think about the visit and potentially working with the American university?

14. Did the university share their education goals for students with you?
15. Did the NGO share project goals with the university?
16. Was developing a relationship with university challenging? How?
17. What worked well in the way your relationship with the university developed?
18. What did not work well in the way your relationship with the university developed?

Service Implementation

19. What was it like working with university on a development education?
20. What was it like working with the university on an education initiative?
21. Did the NGO participate in student orientation or project meetings in Haiti?
22. Who planned the service that the students would do in Haiti?
23. How would you describe the working relationship with the university?
24. Did your organization benefit from working with the university? How?
25. Do you think the university benefited from working with you? How?
26. Do you feel your organization has equal voice in your working relationship?
27. Do you think the university is interested in meeting immediate needs in Haiti or helping to make changes that help eliminate immediate needs?
28. Do you consider yourself and your organization to be a partner in educating American students?
29. What were the best things about implementing service with the university?
30. What were the biggest challenges of implementing service with the university?

Future Planning for Partnership and Service

31. Do you plan to work with the same university again? Why? Why not?
32. Does it benefit your organization to work with this university again?
33. Does working with the university diminish your resources (time, money, supplies)?
34. Do you have long-term goals of working with this university?
35. Do you share your long-term goals with the university?
36. Do you feel the university is interested in a long-term partnership with you?
37. What are the challenges of working with Haiti Compact again?

Historical/Social Context

38. What pieces of Haiti's history are important to understanding Haiti today?
39. How would you describe Haiti's historical relationship with other western countries?
40. Did the university representatives and students seem to know about Haiti's history?
41. Did/do you ever discuss Haiti's history with the university?
42. How would you describe what life is like in Haiti today?
43. What defines the social values of Haiti?
44. What pieces of America's history are important to understanding America today?
45. How would you describe America's historical relationship with other countries? Haiti?
46. Did the university students and administrator seem to know about America's history?

47. Did/do you ever discuss America's history with the university?
48. How would you describe life in America today?
49. What defines the social values of America?
50. Does the practice "following the lau" inform the way that you and your organization help other Haitians?
51. Do you find people coming to Haiti from America to be open to Haitian ways of thinking/social constructs?
52. Do you think that Haitian community members are open to American ways of thinking/social constructs?
53. What social differences do you see between Haitians and Americans?
54. Do social differences affect the way you are able to work with the university?

Definitions

55. How do you define and explain charity?
56. How do you define and explain social-justice?
57. How do you define and explain partnership?
58. How do you define and explain development work?

Organization

59. What is the purpose of your organization?
60. What are the values of your organization?
61. Are there specific goals your organization shares with the university?
62. How would you describe your organization as an asset to Haitians?
63. Please tell me about the different groups of stakeholders in your organization.
64. How does your organization relate to local residents?
65. Are there populations among local residents that are a focus of your organization?
66. Does your organization work with local associations?
67. Does your organization work with local institutions?
68. Does your organization have an impact on the local economy? How?
69. How did your organization determine how to partner with the university?

APPENDIX B

INTERVIEW PROTOCOL FOR AMERICAN UNIVERSITIES

Research and interview questions will be used to better understand the characteristics, qualities, and function of partnership between Haitian NGOs and American universities associated with the Haiti Compact. Research and questions will also be used to and give understanding of the perceived benefits and challenges of existing partnerships by Haitian NGO representatives and American Haiti Compact member school representatives.

Research Questions

(1) What are the perceived benefits and challenges of partnerships between Haitian NGOs and American members of the Haiti Compact?
   a.   What are the benefits and challenges of establishing partnerships?
   b.   What are the benefits and challenges of developing partnerships?
   c.   What are the benefits and challenges of implementing planned projects?
   d.   What are the benefits and challenges of future planning?

(2) Do Haitian NGOs and American members of the Haiti Compact perceive their partnerships to be reciprocal, mutually beneficial and social justice oriented?
   a.   How are the partnerships influenced by historical and political relationships between Haiti, America, and the West?
   b.   Have global service-learning partnerships of the Haiti Compact reinforced or opposed patterns of colonization in Haiti?

Interview Questions
Partnership Conception
   1.   How did the university initially contact Haitian NGOs?
   2.   How did the university propose working together?
   3.   Did the university ask how they could join the work of the NGO or suggest the type of work that they thought would be most helpful?
   4.   What were your initial guidelines for identifying potential NGO partners?
   5.   Why did you contact them? How did you propose working on a joint project?
   6.   What worked well during the early phase of communicating with the NGO?
   7.   What did not work well during the early phase of communicating with the NGO?
Partnership Development
   8.   Describe the dynamic of working together between the time you contacted the NGO going to Haiti?
   9.   Who planned what the visit would be like- places to visit, what to talk about?
   10. Was there planning or meetings that you or your organization did to prepare for the travel to and work in Haiti?
   11. Did planning to work together feel equal? Was there a dominant party? How? Why?
   12. What were your concerns about potential work with this particular NGO?
   13. Did the university share intended learning outcomes with the NGO?
   14. Did the NGO share intended project outcomes with the university?
   15. Was developing a relationship with university challenging? How?

16. What worked well in the way your relationship with the NGO developed?
17. What did not work well in the way your relationship with the NGO developed?

Service Implementation

18. What was it like working with NGO on development initiatives?
19. Who planned the service that the students would do in Haiti?
20. Did the NGO participate in student orientation or project meetings in Haiti?
21. How would you describe the working relationship with the university?
22. Did your university benefit from working with the NGO? How?
23. Do you think the university benefited from working with you? How?
24. Do you feel the university has equal voice in your working relationship?
25. Do you think the university is interested in meeting immediate needs in Haiti or helping to make changes that help eliminate immediate needs?
26. Do you consider the NGO to be a partner in educating American students?
27. What were the best things about implementing service with the NGO?
28. What were the biggest challenges of implementing service with the NGO?

Future Planning for Partnership and Service

29. Do you plan to work with the same NGO again? Why? Why not?
30. Does it benefit your organization to work with this NGO again?
31. Does working with the NGO diminish your resources (time, money, supplies)?
32. Do you have long-term goals of working with this NGO?
33. Do you share your long-term goals with the NGO?
34. Do you feel the NGO is interested in a long-term partnership with you?
35. What are the challenges of working with the NGO again?

Historical/Social Context

36. What pieces of Haiti's history are important to understanding Haiti today?
37. How would you describe Haiti's historical relationship with other western countries?
38. Did the university representatives and students seem to know about Haiti's history?
39. Did/do you ever discuss Haiti's history with the university?
40. How would you describe what life is like in Haiti today?
41. What defines the social values of Haiti?
42. What pieces of America's history are important to understanding America today?
43. How would you describe America's historical relationship with other countries? Haiti?
44. Did the NGO and/or community members seem to know about America's history?
45. Did you ever discuss America's history with the NGO or community members?
46. How would you describe what life is like in America today?
47. What defines the social values of America?
48. Do you find your group to be open to Haitian ways of thinking/social constructs?
49. What social differences do you see between Haitians and Americans?
50. Do social differences affect the way you are able to work with the NGO?

Definitions

51. How do you define and explain charity?

52. How do you define and explain social-justice?
53. How do you define and explain partnership?
54. How do you define and explain development work?

Organization

55. What is the mission of your university?
56. What are the values of your university?
57. Are there specific goals your university shares with the NGO?
58. How would you describe your university as an asset to Haitians?
59. Please tell me about the different groups of stakeholders in your university as pertaining to IABs.

APPENDIX C

NGO/INGO INTERVIEW CONSENT FORM

Project Title: Doctoral dissertation in higher education
Interviewer: Jessica Murphy

Introduction:
You are being asked to participate in conversational interviews to help the researcher understand your experiences working with the school _____ to plan service-based development and education projects.

Purpose:
The purpose of the interviews is to better understand how non-government organizations (NGOs) and/or international non-government organizations (INGOs) and universities can work together in in true partnership. This information will be included in an education student's doctoral dissertation.

Procedures:
If you agree to participate in the interviews, you will be asked to talk about your experience in working with the school _____. The interview will be very similar to a conversation that would take place in a professional setting. You are encouraged to respond openly and honestly to the questions asked of you. You are encouraged to bring up topics about partnership with the American university that you feel are significant but were not raised by the interviewer.

Risks/Benefits:
There are no known risks involved in participating in this study. The school _____ knows about this interview, has encouraged it to happen, and is also being interviewed. Benefits may include improvements to the partnership with the university due to an increased understanding of your experience as an NGO/INGO representative.

Respondent Validation
It is the intention and desire of the interviewer to accurately represent your responses in the interview. All information considered findings will be shared with you before it is used. You will be given the opportunity to correct or clarify any information collected during the interviews.

Confidentiality:
Confidentiality and/or anonymity will not be provided to you as a participant in this interview. The information collected in the interviews will be associated with your NGO/INGO and referred to in the context of your partnership with the university _____.

Voluntary Participation:
Participation in interviews is voluntary.

Contacts and Questions:
You may contact the interviewer, Jessica Murphy, at any time at jmurphy17@luc.edu.

Statement of Consent:
Your signature below indicates that you have read and understood the information provided above, have had an opportunity to ask questions, and agree to participate interviews. You will be given a copy of this form to keep for your records.

_____
Participant Signature

_____
Participant Name

Date _____

_____
Interviewer Signature

_____
Interviewer Name

Date _____

APPENDIX D

UNIVERSITY INTERVIEW CONSENT FORM

Project Title: Doctoral dissertation in higher education
Interviewer: Jessica Murphy

Introduction:
You are being asked to participate in conversational interviews to help the researcher understand your experiences working with the NGO/INGO
_____ to plan service-based development and education projects.

Purpose:
The purpose of the interviews is to better understand how non-government organizations (NGOs) and/or international non-government organizations (INGOs) and universities can work together in in true partnership. This information will be included in an education student's doctoral dissertation.

Procedures:
If you agree to participate in the interviews, you will be asked to talk about your experience in working with the NGO/INGO _____. The interview will be very similar to a conversation that would take place in a professional setting. You are encouraged to respond openly and honestly to the questions asked of you. You are encouraged to bring up topics about partnership with the Haitian NGO that you feel are significant but were not raised by the interviewer.

Risks/Benefits:
There are no known risks involved in participating in this study. The NGO/INGO
_____ knows that you will participate in this interview and is also being interviewed. Benefits may include improvements to the partnership with the NGO/INGO due to an increased understanding of your experience as a Haiti Compact member.

Respondent Validation
It is the intention and desire of the interviewer to accurately represent your responses in the interview. All information considered findings will be shared with you before it is used. You will be given the opportunity to correct or clarify any information collected during the interviews.

Confidentiality:
Confidentiality and/or anonymity will not be provided to you as a participant in this interview. The information collected in the interviews will be associated with your university and referred to in the context of your partnership with the NGO/INGO
_____.

Voluntary Participation:
Participation in interviews is voluntary.

Contacts and Questions:
You may contact the interviewer, Jessica Murphy, at any time at jmurphy17@luc.edu.

Statement of Consent:
Your signature below indicates that you have read and understood the information provided above, have had an opportunity to ask questions, and agree to participate interviews. You will be given a copy of this form to keep for your records.

_____
Participant Signature

_____
Participant Name

Date _____

_____
Interviewer Signature

_____
Interviewer Name

Date _____

APPENDIX E

RUBRIC FOR ASSESSING INTERMEDIARY ORGANIZATIONS

Rubric for Assessing Intermediary Organizations
Break Away and The Haiti Compact
June 2010 (revised September 2014)
This rubric was designed primarily with international intermediary organizations in mind.

Housing	Doesn't provide and has no suggestions.	Doesn't provide, but has connections.	Does provide, but high cost.	Provides on-site. Low or no cost.
Security	Actively downplays need for security, despite other trustworthy warnings.	Will need to find/provide own.	Site is able to hire.	On-site, included in cost.
On-Site Access • **Transportation** • **Cooks** • **Translators**	No capacity for this.	Has connections or is willing to help make them.	Has relationships and is willing to provide to group, but high cost.	Has or can arrange for a "full package" according to need, at an appropriate group cost and fair wage. These jobs are filled by local labor and are sustainable.
Personality of Community Partner Connection	Had an extremely difficult time, for whatever reason, communicating in person and online.	A bit guarded in person and erratic communication beforehand.	A bit guarded in person, but friendly and proved reliability beforehand in communication. Has worked at their job for over a year.	Understands the alternative break concept, is excited to host group, and has been helpful, responsive, and even innovative in working with our group. Can articulate goals of organization and projects in succinct way. Has been with organization for multiple years. Transparent.
Capability to Work with a Volunteer Team *(10 – 12 people)*	Does not have capability or interest.	Hasn't worked with volunteer groups in the past but is willing to try.	Has worked with volunteer groups before or is currently, though 10-12 might be a bit much to handle.	Has a volunteer coordinator/ direct supervisor, who has demonstrated understanding of the work load that can be carried by a large group and has indicated this through projects developed.

Language	Translator absolutely needed. No email; no phone.	Limited ability to communicate due to language barrier and limited use of technology.	Ability to communicate thanks to their and our use of several languages. Fairly accessible through phone/email.	Contact is fluent in English and in other languages of the region. Ability to communicate through email and phone.
Potential for Long-term Partnership	Unstable organization. "We'll call you, if we're around next year at this time."	Interested - doesn't know feasibility. We would have to work hard on our end to build capacity and long-term relationship.	Could be persuaded - very interested. Will need some work, but likely will be completely on board after the first try with alternative break groups.	Pursing next steps with alternative break group. Have an established rapport with community. They have other well established, clear and identified partnerships, potentially with groups that look like our own. Interested in developing multi-year service workplans.
Need	High level of bureaucracy. Our group is at the end of the trickle down.	Will work with us , but we're not doing them any favors.	Has need, will use alternative break groups to both serve immediate needs and build capacity.	High need; grassroots level work. Volunteer groups are part of capacity building in a sustainable way as well as meeting some pressing and immediate needs for labor and resources.
Issue Specificity	Very broad – scattershot. Have to work hard to understand what the issues are.	Many issues, though not well developed projects or depth. No sense of education around the project.	Multiple issues and well developed projects.	Clearly defined vision and mission and population served. Conversations with host site generate deeper interest in educational component and possibilities for later advocacy. Projects are related directly to social issue of organization.
Current Partnerships	None.	Unilateral "partnership."	Strong partnerships with other organizations.	Symbiotic relationships present within the organization. Their work is not just their issue – focused on community organizing and supporting other organizations.

Education/Direct Service	Weak in both.	Strong in one, no ties to the other.	Strong in direct service, can help with education.	30% education, 70% direct service. Direct service based on needs assessment conducted by community. Work builds community relationships.
Community Development and Sustainability	We are doing work that could/should be done by locals. Very little interaction with members of the community.	We are working with a few members of the community, but mostly carrying out the ideas of an outside organization as outsiders.	We are working with members of the community and having conversations about creating projects that build community. We are welcome.	Our group of volunteers is not displacing local employment, rather creating funds and supporting efforts at self-sufficiency and dignity. The community sees and understands our role and looks forward to our work side by side with them. We are able to "pass the torch" of our work on to other groups and involve them in a long-term effort.
Intermediary Organization Model	The organization has no real identifiable model and seems to be far removed from the issue and community in which work will take place.	The organization is set up to work with individuals, who have no structure or expectations for a volunteer experience. "Pay and go" arrangement. One local staff person – most staff are at U.S. based office.	Individuals and groups work with this organization, but model is not differentiated. Organization seems well connected to community.	They are their community. The intermediary is structured, primarily to work with groups, but the model and staff is flexible and encouraging of student leadership involvement and break program accountability. AB programs have feedback in setting the itinerary to ensure appropriate balance of service and cultural or educational activities, implementing alcohol policies, and creating group space/time for reflection.
Reorientation	Once the trip is over, it's over.	Trip participants have opportunity to informally or formally evaluate experience.	It is part of both AB and organization programming to do post-trip engagement activities for individuals and group, such as advocacy and local service.	The service work and community partnership is connected to other campus efforts and/or university values or commitments. Participants engage in community impact assessment and evaluation. Group leaders are briefed and trained by leaders from prior year. Post-trip advocacy is the culmination of strong pre- and on-trip education.

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The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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