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The Experience of Female Academics Teaching Social Work in the Global South

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UNIVERSITY OF CALGARY

The Experience of

Female Academics Teaching Social Work in the Global South

by

Yasmin Dean

A THESIS

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ABSTRACT

This study made use of postcolonial theory and the in depth interview to explore the teaching experience of Global North and Global South female social work instructors. Through active interviews from 2008 – 2010, 13 female academics; eight from the Global North and five from the Global South responded to the research question; What is the experience of teaching social work in the Global South?

Participants report on the ways they teach and engage in community and cultural learning within their host/home country, providing information on their teaching practice, and use of educational resources. For many, this was their first opportunity for reflecting and sharing professional teaching experience and insights in a structured manner.

This research offers three contributions. First, major findings reinforce that colonization continues to influence the delivery of social work education in the Global South. Second, despite this reality, there is also a movement toward collaboration and engagement among academics from the South and North that facilitates adaption and creation of culturally relevant curricula to suit the local context. Third, as one of few studies exploring the teaching experience of Global South and North academics, this scholarship provides some practical recommendations to dismantle the influence of postcolonialism on social work education. These recommendations include preparation training for internationally mobile social work academics, a community of practice for South and North academics, and a call for academic activism by individuals and institutions from both the Global North and South to foster mutual respect and develop inclusive educational partnerships.

Acknowledgment

*Like the crane before it takes flight
I was wallowing in deep mud
It seemed I might never spread wings
I stood in my own way
You lifted me up
And finally
I caught a jet stream
Thank you for helping me to fly*

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CHAPTER 1: Overview

1.1 Chapter Overview

... the shape that your silence took is in part what incited me to speak.

(Narayan, 1997, p. 7)

In 2008, I attended the Eileen Young Husband Lecture given by Professor Linda Briskman in Durban, South Africa. Since then, I have read Dr. Briskman's work with interest, because of two words that she spoke with great passion: "Academic Activist". Briskman implored those in the audience to share her conviction that it is "...the moral and ethical duty of social workers to move beyond the realm of everyday practice to explore critical issues that impact on the wellbeing of our nations and the world at large, however small the contribution" (2008, p. 2). As Briskman went on to explain her view that the pervasiveness of Northern domination is keeping our profession from understanding Indigenous wisdom, she captured my attention by focusing on the long-standing divide between the paradigms of the Global North and the Global South¹.

My mind whirled as I sat in that audience. As an academic, I had been seeking some way to make my contribution. Briskman's speech led me to think more critically about the role of social work education. More specifically, I wondered how social work

¹ Like much terminology, the terms "Global North" and "Global South" obscure and neglect as much as they explain and illuminate. We therefore use them reluctantly, even though they are prevalent in development literatures, and are meant to replace earlier (and perhaps even more troubling) nomenclature such as developing/developed, and (from the Cold War) First, Second, and Third Worlds. By Global North, we mean those advanced industrialized countries, many (but not all) of which are in the Northern hemisphere, including the United States, Canada, and Northern Europe; by Global South, we mean those countries in Asia, Africa, Central and South America, and elsewhere, that tend to be less industrialized and economically wealthy, and are more likely to be in the Southern than Northern hemisphere" (Al-Krenawi & Graham, 2009, p.225).

academics are responding to global problems while still understanding their interconnectedness with local practice contexts (Allan, Briskman & Pease, 2009). This line of questioning has influenced my research agenda, the methodology, and my ontological view. The work that will unfold in subsequent chapters explores my research question. For a long time I could not articulate why this was important work until I realized that what I had been struggling with is connected to the largely unstated responsibility that all social work academics are morally obligated to help their students think and act sufficiently critically about structures and systems that need to be changed to facilitate the well-being of people in their respective communities (Ife, 2001). Such responsibility is often left unrealized because collectively, “social work has continued to have an imperialist attitude that fails to build indigenous practices to contend with global forces” (Alphonse, 2008, p. 216). Briskman (2001) has suggested that lack of reflection about teaching experiences and the exportation of educational models serve as an inadvertent instrument of colonization. I offer that research designed to explore the teaching experience has potential to help social work education to better meet the needs of the people it serves.

Although Briskman’s topic is different from the study at the heart of this dissertation, we share a critical school of thought. I understand critical thought to be informed by critical theory including Pease and Fook’s (1999) postmodern critical perspectives and Mullaly’s (2007) structural social work. These writers along with many other feminist (Bannerji, Carty, Dehli, Heald, & McKenna, 1991), human rights (Ife, 2001), and postcolonial scholars (Spivak, 1990) are committed to emancipatory education to “challenge the perceived legitimacy of institutions such as education with a view to

constructing a more just society” (Allan et al., 2009, p.5). Briskman cited Hamilton and Maddison (2007) who emphasize that universities are absolutely essential for “producing educated, informed and questioning citizens with some capacity to scrutinize government decisions” (p 7). Clearly, the influence of universities can be far-reaching, potentially capable of affecting global policies. Therefore academics embracing that mandate must have the freedom, the ethical stance, and the will to pursue research and teaching that questions values at play in the delivery of social work education. This study is rooted in just such a consideration, and focused in particular, on the experiences of academic women teaching social work in the Global South.

1.2 Research Question & Purpose for the Study

The purpose of this study is to seek an answer to the question: *What is the professional experience of female social work academics teaching in the Global South?* The work experience of Global North and Global South social work academics teaching social work is to be found in very few articles. In this study I concentrated on recruiting as participants, international and local female academics to provide firsthand experience of what it is like to teach social work in the Global South. These 13 female academics have worked or are currently working in a number of diverse countries. Most of them teach using English as the traditional medium of instruction. The participants come from Australia, Canada, the United States, India, Indonesia, Norway, and South Africa. They have worked (or are currently working) in Botswana, Bangladesh, China, Ethiopia, Ghana, India, Indonesia, Lithuania, Myanmar, South Africa, Thailand, Trinidad, Vietnam, and Zambia. The study participants are trained social work educators who possess a minimum of a Master’s degree in social work. They obtained their graduate

degrees in the Global North. These female academics shared with me their experience of teaching and developing social work curriculum within the Global South.

This exploration provides for the first time an opportunity to reflect critically on both sets of experiences and to gain a better sense of the nature and scope of Anglo-Northern importation on Global South social work education. The groups are divided in order to provide some analytical distinctions within the overall data set, and in an attempt to provide resulting analytical clarity. At the same time, the analysis takes into account diversity within each group (Global North/Global South) and does not presuppose differences between the two groups at all times or in all instances. As social work is a female-majority profession (McPhail, 2004; Sakamoto, Anastas, McPhail, & Colarossi, 2008), understanding the experiences of women academics provides an additional, gendered analysis. A gendered analysis is important because the experience of women in the academy is understood to be different than that of male academics (Acker & Armenti, 2004; Caplan, 1994; Lazzari, Colarossi & Collins, 2009). More detail regarding the sample is provided in the chapter on methods.

The internationalization of higher education refers to attempts by Global North schools of social work to teach and forge scholarly partnerships with students and academics from the Global South in the Global South. Arguably, globalization has contributed to the internationalization of higher education by providing access to faster technologies and advancements in communications (Altbach, 2001). Access to global travel, particularly for those with financial resources and ‘preferred passports’ has accelerated the pace of internationalization of higher education. As a result, we have seen that “...in many respects the profession, universities, and governments have been

complicit in the process of expanding the realm of Northern social work at the expense of local contexts and cultures” (Gray, et al., 2008, p. 6). “Canadian concerns about the export of social work interventions and education” to the Global South have been evident since the 1980’s (Gilchrist-James, Ramsay & Drover, 2009, p. 15). These concerns are expressed in the following statement by the former Dean of Social Work at the University of Toronto, “It is disconcerting to visit social work programs outside one’s country and find texts that are translated from their North American or European origins...while finding so few domestically derived and indigenous materials” (Garber, 1984, p. 211-12).

In order to achieve cultural relevance it is useful to understand the context in which social work is taught. Embedded in this scholarship is a commitment to praxis; an articulation of the ideas expressed by the study participants to create specific and pragmatic recommendations that further the development of more localized and relevant curricula. The literal definition of praxis refers to the practice and practical side of a profession, however praxis also can facilitate the creation of alternative approaches and encourage courageous ways of being to instill hope in the world (Madison, 2005). Critical reflection and action is related to praxis. By definition, “postcolonial theory explores silenced expressions and subordinated practices that occur within margins of power” (Madison, 2005, p. 49). This research, therefore, makes use of postcolonial theory to better explore the complex reach of Northern social work education.

Critical theory is defined as a form of social work that seeks to address social injustice. Structural social work uses critical theory to “provide criticisms and alternatives to mainstream social theory, philosophy, and science (Mullaly, 1997, p. 108). Critical social work is “motivated by an interest in emancipation of those who are oppressed,

informed by a critique of domination and driven by a goal of liberation” (Kellner 1989 cited by Mullaly, 2010, p. 16). Healy (2001) has argued that, “the core mission of critical social work is to promote social justice through social work practice and policy making” (np). The critical social work perspective focuses on the ways that people’s struggles are embedded in forms of social inequality. This perspective encourages an uncovering of the ways individual actions sustain systems of oppression (Mullaly, 2010). Exploring this topic is important because, it has been argued that, if left unexamined, international social work can continue colonization (Ife & Tesoriero, 2006). By undertaking this study I am exploring an until now, previously un-explored element of international social work – the professional experience of Northern and Southern academics teaching social work in the Global South.

1.3 Social Work Defined

Research on the experiences of academics teaching social work must begin with an operational definition of the discipline and its purpose. However, locating one definition for the profession is no easy task. The International Association of School of Social Work (IASSW) and the International Federation of Social Work (IFSW), both anchored to United Nations Declarations and Conventions on Human Rights, were originally influenced by a strong European worldview (Gilchrist-James et al., 2009). It is only within the past thirty or so years that more schools from the Global South have accepted membership. Choosing to accept this membership has been difficult for some schools that struggled with joining a professional entity dominated by Eurocentric thought. Other schools have been denied or restricted membership because of ongoing debates about what social work is and who may practice it. Over the past 30 years, more

schools have joined the international groups and also, have organized more regional entities. For the sake of this present study, a working definition of social work needs to be identified. Before adopting the following definition, the 2000 Montreal IFSW conference heard many heated debates about social work's international identity. This definition was also accepted by the IASSW in 2001:

The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilising theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work (IFSW, 2000).

The IFSW's definition acknowledges that while social work has a holistic focus, its priorities vary from country to country and these concerns vary according to the country's cultural, historical and socio-economic conditions. Social work's professional identity is widely acknowledged to be that of a change agent and understood as based on an interrelated system of values, theory and practice (IFSW, 2000). The profession's knowledge is based on evidence-based information derived from research and practice evaluation, including local and indigenous wisdom specific to context. The role of social work is to enable all people to develop their full potential and enrich their lives. From these definitions, the profession of social work is understood as a dynamic, evolving practice-based discipline that necessarily relies on intersecting values, theories and practice to liberate vulnerable and oppressed people (IFSW, 2000).

1.3.1 Critical Theory and Critical Social Work Defined

The distinguishing feature of critical social work is that critical or "structural social work uses theory to be critical of existing social, economic, and political institutions and practices and seeks to change them" (Mullaly, 1997, p. 109). Therefore,

while traditional social work and critical social work share the same focus on liberation of people from oppression, critical social work and critical theory is committed to effecting change in the world. Traditional social work relies on the idea of an autonomous individual (O'Brien & Penna, 1998). This approach tends to emphasize individual therapy and group work within a defined social order. By contrast, critical social work critiques the social order and continuously asks, "can it be otherwise" and "can we do better?" (Hick, Fook & Pozzuto, 2005). As a result, I employ a social constructivist and postcolonial theoretical framework in this study. Social constructivism recognizes that "the ways in which we commonly understand the world, the categories and concepts we use, are historically and culturally specific" (Burr, 1995, p. 3). This approach works because as Wilson (2008) has stated critical theory "offers an alternative to the positivist and post-positivist view in that it holds that reality is more fluid or plastic than one fixed truth" (p. 36). "Constructivism takes the ontology of a fluid reality one step further in the belief that there is not merely one fluid reality, but many realities specific to the people and locations that hold them" (p. 37). This study seeks to explore those realities and to expand the various discourses that comprise current understandings of social work education in the Global South.

There are three requirements of undertaking a critical theory: 1) It must locate the source of domination in actual practice 2) it must present an alternate vision 3) it must translate those tasks in a form that is intelligible to those who are oppressed in society (Leonard as cited by Mullaly, 1990, p. 109). First, my position in this study is that there is a domination of Northern perspective in social work education. Second, I hold a vision for a social work practice and education that is more culturally inclusive and reflective of

pedagogy from both the Global North and the South. Third, I believe that it is possible to intentionally frame social work education into a culturally relevant² form that can suit local context. This positioning is influenced by my social location, which I will expand upon in chapter three.

Understanding the profession's identity, knowledge, and role is core to this study. Also germane to the study are the domains of social work education and practice. The majority of social work in the Global North tends to still be individualized practice: Northern social work is framed by a paradigm that favors ideals of individualism, egalitarianism, independence, and self-actualization (Midgley, 2001; Yan & Lam, 2000). This is in contrast to social work practice in some parts of the Global South that tend to focus more on community development practice involving principles of collectivism with needs of the group taking precedence over the individual (Crisp, 2010; Pawar, 2010). Such distinctions reflect varying regional priorities and are affected by the values of a particular community.

Over the past several years, I have read and observed consistent criticism of social work's imperialistic, neo colonialist, mono cultural foundations (see for example: Haug, 2005; Ife, 2001; Midgley, 1981;1990; 1997; Nagy & Falk, 2000; Razack, 2000; Smalley, 1968). There have been numerous debates on these issues including an ongoing discourse about developing universal or global standards for social work (Sewpaul & Jones, 2004). 30 years ago, James Midgley shared his thoughts about social work being a form of

² Cultural relevance is defined as: A general term expressing a strong sense of the importance of social work's responsiveness to local cultural context (Gray, Coates & Yellowbird, 2008, p.284).

professional imperialism. By this, he meant that mainstream social work was a Northern creation whose “universal” values reflected a liberal worldview incompatible with developing cultures (Midgely, 1980; 2010). At that time, Midgley’s seminal work was denounced as being ‘un-American’. From these early writings in 1981 through to the debates held at the International Association of Schools of Social Work (IASSW) conferences (2000, 2002, 2006, 2008 and 2010) and continued in the more recent writings of Midgley there is still much criticism of the imperialistic nature of social work. Scholars such as Ife (2001) and Midgley (2010) continue to argue that little seems to have been done to change practice.

On a more optimistic note, there is now literature emerging that suggests the profession is becoming vocal in its understanding for encouragement of indigenous knowledge and ways (see for example: Al-Krenawi & Graham, 2008; Faith, 2008; Coates, Gray & Hetherington, 2006; Nimmagadda & Martell, 2008). This literature is garnering greater attention than it did even a few years ago. Such shifts are indicative of receptivity toward alternate ways of thinking and practice in social work intervention and education.

Throughout this study, I intend to be mindful of Momper’s (2009) observation that, “as academics we must be wary of criticizing those who are on the front lines of social work, those practicing social workers who are just trying to do their best to assist people” (p. 543). Momper’s caution is important because it reminds academics and practitioners alike, to be attentive to the complex context in which social work is practiced and to understand that critical research may critique the educational structure without necessarily being critical of the individuals teaching. My understanding of

critical research means that it is not enough to identify gaps or find fault, but that in keeping with critical theory, the research findings should focus on what can be improved upon. Being critical also means that research is undertaken to understand what is working as well as what is not working. Likewise, I remain aware that as social work academics, we too are trying to do our best to teach and produce literature that furthers learning and practice. But is this notion of ‘doing our best’ adequate? As service providers we must consider that to merely do ‘our best’ objectifies those we serve. Residential schools in Canada serve as one concrete example among many for the ways that good intentions were harmful because of a failure to understand culture and context (Alston-O’Connor, 2010). It is possible to do harm under the auspices of good intentions. From a critical perspective, the examples from social work’s “good intentions” cause me to hone in on questioning how the discipline is taught and also, what is being taught.

1.4 Research Objectives

Objectives of this study are:

1. To explore the experience of two different groups of academic women from the Global North and the Global South teaching social work in the Global South
2. To explore, using a mixed sample of Global North and South female social work academics to see if there were any similarities or differences in the experiences of the two groups

1.5 Researcher's Assumptions and Philosophical Underpinnings

Creswell (1998) has pointed out that ontological and epistemological assumptions guide the design of good qualitative studies. He also notes that it is important for researchers to manage personal subjectivities by articulating and acknowledging them. For me, these subjectivities include my ethnicity and personal history that has contributed to the social location I have in this research. I believe that my skin color, my experience as the child of expatriates, and my work as an academic who has worked internationally, has influenced my sensitivity toward social work's struggle with cultural relevance. This sensitivity led to my overall research aims. The following is a list of the assumptions directing this study:

1. The tension between global and local within the social work profession is not well researched or discussed (Gray et al., 2008).
2. Critical research seeks to explore that which has not been researched and to draw attention to it (Holstein & Gubrium, 1995).
3. Social work education cannot be understood without hearing from the major producers and consumers of this knowledge. I consider social work academics to be among the major producers and consumers of social work knowledge.
4. Social work academics continue to experience trouble with cultural diversity and value differences (Askeland & Payne, 2006; Gray et al., 2008; Wagner & Yee, 2011). This trouble with diversity has contributed to difficulty with developing culturally relevant approaches in the field.

5. There is likely a gap between Global North training and the ability of academics to meet the education needs of the Global South.

1.6 Driving the Research

As an international worker employed in South Korea (1996-1998) and the United Arab Emirates (UAE) (1998 – 2001), I confused many locals who could not accept that I was also Canadian. Just as in Canada, the persistent question asked of me was “But where are you really from?” Such questioning gave me a unique positioning. As a Northerner in a foreign land, I did not belong. But my ethnicity contrasted with my citizenship and this offered a different access to ‘locals’ and expatriates alike wherein I straddled a third space involving identity politics. These experiences facilitate my positionality within this study. Such positionality ultimately leads to the subjective stance that is necessarily embedded within this scholarship. This approach aligns well with the interpretive research paradigm that says all research has an element of subjectivity because the researcher is always impacted by his or her perspective of how they see and understand the world. Furthermore, having personally experienced working overseas, this research represents a “highly personal decision” (Denzin, 1989, p.76).

There are many elements to the insider-outside spectrum that researchers may take (Herr & Anderson, 2005). Although I am an outsider to this research, I bring some insider knowledge about the Global South teaching experience. As a student (2004 – present), practitioner (1990 – present), and faculty member (2005 – present), with experience of working overseas, as well as taking students on international field schools, I believe that I straddle the world of my participants. From the time that I took my first undergraduate course in social work, I was disappointed by what I viewed as a pedagogy

that seemed steeped in Northern, mainstream, middle class ideology. I felt something was missing but, at that time, I did not know what to look for. Now, over 20 years later, I remain bothered by a sense that social work education still struggles to develop and encourage culturally relevant curricula and practice.

I am a social worker who has been troubled by demands that emphasize the importance of cultural sensitivity in theory but do not reflect the localization of social work practice in what we teach or in the models we use. Localization and indigenization are often used interchangeably in the social work literature. Much social work literature decries current approaches to culturally relevant practice (Gray, Coates & YellowBird, 2008; Midgley, 2010). Gray et al., (2008) has warned that in the Global South, “professional imperialism is alive and well in social work” (p. xxvi) and in some cases, “social work practices are being taught in regions where there are no legal frameworks to empower such textbook interventions” (Crabtree, 2008, p. 544). Missing in both the Global North and Global South classrooms are practical strategies for responding to the need for cultural relevance in social work education (Gray et al., 2008). From Canada, when reflecting on what makes social work at an Aboriginal institute different from mainstream institutions, Bruyere (2008) has pointed out the absence of practical strategies: “In the real world, social workers don’t write academic essays as much as they work with human beings in pain. So, how it is that we have a training system that focuses mainly on academic writing?” (p. 254). Bruyere’s question has contributed to my curiosity for this study.

1.7 Relevance to Social Work

This study has important implications for the ways in which social work education is exported from the North to the rest of the world. From an ethical standpoint (IFSW, 2005), this research is relevant to professional practice. Expatriate academics often have direct and influential interaction with the host culture by way of teaching local students and responding to the educational needs of the community (Richardson, 2000). Some social work scholars argue that the increasing trend of internationalization of higher education should encourage schools of social work to critically contemplate their commitment to culturally relevant education (Gray et al., 2008; Heron, 2011). However, as Finn and Jacobsen (2003) note, this happens infrequently:

Unfortunately, within the dominant constructions of social work in the United States we seldom grapple with the underlying epistemological, ethical, and political issues regarding how we create knowledge in the social world and how we employ that knowledge in social interventions (p. 64).

If Finn and Jacobsen are correct that such reflections rarely occur in the United States, there is a concern of even less reflection by Northern institutions establishing themselves in the Global South.

This thesis is relevant to the epistemology, theoretical development, and practice of social work and social work education. An important objective of this study is to add to the literature by exploring how individual academics experience teaching social work in the Global South. To understand this experience, both Northern and Southern academics will be interviewed. Taking time to hear from academics in the field has the potential to offer insights into social work's continuing internal debates about indigenization and knowledge development. This contribution may help to advance

culturally relevant practices that are aligned with the overarching ethical imperative of social work as a profession. We are citizens in a complex and intricately connected world. Across the globe, human trafficking, climate change, political instability, and forced migrations represent just a few of the challenging contexts within which social workers practice. These extreme conditions require as a starting point a culturally responsive education that can serve as a strong foundation for future social workers.

1.8 Current Gaps in Contemporary Social Work Research

The gaps in the existent scholarly work/literature in the field that are identified in this study are as follows:

1. There is a large amount of literature calling for more culturally relevant social work education but less is understood about how to move from calls for action to action itself (Gilchrist-James et al., 2009; Gray & Coates, 2008).
2. Institutions based in North America and other Northern countries are setting up schools of social work in Asia, Africa, and other regions but less is known about the individual academic's experience of teaching in this region (Gray et al., 2008; Tunney, 2002).

1.9 Overview of Study

This study is divided into five chapters. Chapter two reviews the literature related to the globalization and internationalization of higher education. Chapter two also explores literature focused upon: geographical mobility, female academics, and social work education in the Global South. In Chapter three, I discuss the qualitative tradition of the active interview, my social location relative to this study, sampling strategies and

rationale, a description of data collection and analysis, and ethics. In Chapter four, I provide the findings of the study in this chapter. I also connect the findings with themes identified in the relevant bodies of literature. Chapter five offers a discussion of the findings that support existing literature by emphasizing the importance of focusing on the individual experiences of teaching social work in the Global South. Limitations and strengths of the study are also discussed, along with identification of future areas of study and implications for practice, teaching, and research.

CHAPTER 2: Literature Review

2.1 Overview

This chapter overviews research related to international social work education. Gaps in the existing body of knowledge are revealed, and a case is made for the questions this study raises and answers. In the forthcoming sections, I start with my philosophical underpinnings for this review. Next, I explore literature relevant to the inquiry on globalization and internationalization with an emphasis on social work education. Once the framework for globalization and internationalization of higher education is established, the mobility of academics, characteristics of female academics in the field, and tensions within the profession are discussed. The remainder of this chapter provides a review of social work education in parts of the Global South. The chapter concludes with an explanation of the practice problem and why the study is necessary.

2.2 Philosophical Underpinnings

Ontology is concerned with the nature of reality or what can be real and what cannot (Willis, 2007). I see knowledge as a subjective experience of reality and therefore I understand that all human action is meaningful and must be interpreted within the context of social practices (Goold & Usher, 2006). My worldview is congruent with an Indigenous or postcolonial perspective, which understands that multiple realities influence the social context. An Indigenous ontology is based upon the belief that there are multiple realities; and reality is the relationship that one has with the truth (Bourque, Rattlesnake, Frank, & Lefebvre Sundlie, 2011). Kovach (2005) has defined Indigenous epistemology as a fluid way of knowing that included generation-to-generation teachings

transmitted through storytelling. There is an interconnection between the human world, the spirit world, perception, the collective community, and inanimate entities. Wilson (2001) has noted that Indigenous research means being “answerable to all your relations” (p. 177). Understanding ontology and epistemology in Indigenous centered and [culturally relevant] social work practice is vital for social workers to conceptualize and understand the client understanding of their world (Bourque et al., 2011). As a result, the work of postcolonial scholar Spivak has extended my understanding of postcolonialism and critical theory. This extension was important to me because like both Spivak (1988) and Said (1978), I think and believe that there is insufficient understanding of the interrelationships between of the way that the legacy of colonialism continues to shape present day relations both in and outside of the Global South (Spivak, 1999). Spivak has questioned the “politics of knowledge production and the ways that university researchers go to the South to do fieldwork and collect data” (1990, p. 388). Spivak stated, “If the lines of making sense of something are laid down in a certain way, then you are able to do only those things with that something which are possible within and by the arrangement of those lines” (1993, p. 34). Similarly, other postcolonial critics like Said (1978) and Beverly (1999) have implied that the Global North has *produced* the South in a way to suit the Northern image. These perspectives mirror my worldview, which caused me to question what is said to be status quo and to seek a way to understand things from multiple perspectives. In her book, *Blackfoot ways of knowing*, Bastien (2004) argued that understanding the history of Indigenous people is the start of the decolonizing process which requires a commitment to maintain connections to ancestral ways of

knowing. These perspectives lead me toward understanding the experience of social work academics teaching in the Global South through postcolonial and critical theory.

2.2.2 Postcolonialism and Critical Theory

Postcolonial theory suggests that countries constituted by a colonial past are also affected by and may be embedded in a postcolonial present (Madison, 2005). Despite a historical moment of independence, postcolonial theory asserts that the colonial epoch has affected the education, language, religion, government structures, and cultural values of a country to the point of entanglement, making it impossible for the impact of colonialism to end. Activist Vandana Shiva has declared, “Emerging from a dominating and colonizing culture, modern knowledge systems are themselves colonizing” (Shiva, 1993, p. 9). The postcolonial perspective, which critically examines silenced expression and subordinated practice, provides a useful framework with which to explore the experience of teaching social work in the Global South. This postcolonial framework fits well with critical theory in that both seek to call attention to “the power imbalances that exist on economic and ideological levels between the West and the Rest (Caton & Santos, 2009, p. 193). In her book, *Desire for Development*, Heron (2007) argued, “historicized imperial relations shape the world and our subjectivities, so that if we do not understand how we are implicated in the perpetuation of global domination, we are bound to help reproduce it” (p. 22). She goes on to claim, “former colonies remain implicitly presented as places for Northern heroes” (p. 36). A postcolonial perspective includes “advancement of a macro-relational approach to social dynamics, critique of the conflation of modernity with the West, and an attempt to write history from the colonial margins of world relations” (Bortoluci & Jansen, nd, p. 10). The postcolonial framework aims to break such discourses by instead focusing on “the historical specificities and interconnectedness of contemporary societies” (p.

12) by “writing history from the perspectives of those marginalized by the colonial experience” (p. 14). Young (2004) has argued that what distinguishes postcolonial theory from earlier Marxist histories of philosophy is that Marxism, although it offers a capitalistic and class-based perspective, still documents the history of the West from a Eurocentric standpoint. By contrast, postcolonial theory is itself a specific knowledge base that is comprised of political and cultural production which is non-western. In terms of the genealogy of postcolonialism, Young demonstrated that liberation movements including the Havana Tricontinental (1966) which was a political movement that aimed to fight globalization and imperialism through solidarity with people from Africa, Asia, and Latin America; was the beginning of postcolonialism whereby the intellectual thoughts of Said, Spivak, and Bhabha offered a way to examine issues of gender, language, indigenous rights, hybridity, and ambivalence from a non-western platform that sought to encourage the voice of what was known as the subaltern. This is important and has been identified as a necessity by many postcolonial scholars including Said (1997) and Spivak (1998) who have emphasized the importance of seeking the perspectives of peasants rather than the elites who often “speak for” those in the margins. This term “subaltern” has been typically used to describe those who are socially, politically, and geographically outside of the hegemonic power of the colony and therefore without human agency because of a lack of social status (Spivak, 1998). While it could be argued that academics have significant human agency, I have reasoned that the non western way of knowing has been marginalized and this has resulted in abandonment of cultural practice and knowledge in favor of the standards, language, and practices of western ways of knowing. If this is true, this would then affect the way that social work is taught in the Global South.

In her work on Indigenous methodologies, Kovach (2009) has suggested that “critical theorists will be asked to consider a worldview that holds beliefs about power, where it comes from, how it is manifested, which will, at times, align with Western thought and at other times not (p. 86)”. The genesis of critical theory can be traced back to the Frankfurt school of philosophers including Habermas. Habermas’ communicative action explores “how speaking and acting subjects acquire and use knowledge” (Habermas, 1984, p. 11). This approach lends itself to furthering understanding of the way that context frames knowledge production and establishes an important link between critical theory and postcolonialism. Kovach (2009) has argued that there is a role for both structural change and personal agency in resistance and that Habermas’ notion of finding victories in small struggles resists a purist tendency towards an all-or-nothing approach to social transformation (p. 80)”. This matters because in my view, research must make a practical difference and over time small, incremental changes can effect positive change.

As discussed in chapter one, structural social work is part of “a critical progressive tradition that has been concerned with the broad socio-economic and political dimensions of society, especially the effects of capitalism, and the impact of these influences in creating unequal relations among individuals (Weinberg, 2008, np). It began out of concern with class struggle that “viewed social problems as a manifestation of inadequate social arrangements (Lundy, 2004, p. 57). As a result, social work was viewed as “helping clients to accept and adapt to basically unjust social structures” (Moreau, 1989, p.7). Structural social work fits under the larger umbrella of critical theory. Critical theory has evolved from a tradition of “intellectual rebellion that includes radical

ideas challenging regimes of power” (Madison, 2005, p. 13). In this study, I use critical theory to explore current practice in teaching of social work by looking at the ways that larger structural processes such as globalization, internationalization, and colonialism shape social work education. Healy (2001) has said, “There is an onus on critical social workers to recognize the differences in the contexts from which their ideals are drawn and the environs in which social workers typically practice” (p.3). Used together, critical theory and postcolonialism offers a way to explore what is working in social work education from a perspective that includes the voice of those teaching in the Global South. The ultimate aim of these two approaches is emancipation from educational practices that are oppressive.

Current delivery of social work education is a practice problem that is pedagogically oppressive because there is a lack of alignment between what is being taught and the delivery of culturally relevant practice models. This practice problem is discussed in greater detail later in this chapter. The next two sections of this review focus on postcolonial views of globalization and internationalization. Understanding these two forces and their impact on social work education is of relevance for this study. And, hence what is taught and how it is taught.

2.3 Globalization of Higher Education

Altbach and Knight (2007) defined globalization of higher education as the “economic, political and societal forces pushing 21st century higher education toward greater international involvement” (p. 290). They observed that globalization of higher education includes the integration of research, the use of English as a lingua franca for scientific communication, and the growth of communications and technology publishing.

Askeland and Payne (2006) declared that globalization of education has enabled powerful cultures to dominate more vulnerable societies through social work education. They argued that the export of paradigms and methodologies has been based on the assumption that Northern knowledge is universal and can be applied anywhere. The force of globalization has made economies and whole social structures and nations more interdependent with information technology bringing formerly separate cultures into closer contact. This matters because social work education has become part of the global market, with those who have resources to produce social work literature able to disseminate their views and skills throughout the rest of the world. Askeland and Payne (2006) suggested that the globalization of education, based on assumptions about universal knowledge, has ignored local context and tightened intellectual dependency of the receiving country, thus reinforcing colonialism through the economic and technological superiority of the North. This viewpoint is also agreed with by Gray et al. (2008) who discuss the business of social work education: “US and ‘Northern’ schools setting up or assisting in the establishment of schools of social work in Asian, African and other countries...are driven primarily by financial considerations” (p. 272).

Dominelli (2010) has suggested that the world’s most vulnerable peoples continue to be affected by the forces of globalization bringing new social problems such as human trafficking and environmental degradation. Consequently these forces of globalization are influencing education. In social work, new theories and models of practice are emerging, along with a call for an approach that places more emphasis on social justice and human rights (Dominelli, 2010; Ife, 2001). Social work educators point out that students must be prepared for work with people from different cultures calling for schools to develop more

collaborative relationships with each other (see for example: Abye, 2006; Gray & Fook, 2004; Healy 2004; Noble, 2004; Sewpaul & Jones, 2004). In practice, the preparation of social work students requires providing them with understanding of social work interventions within the local context, yet also equipping these students with an understanding of social work in other regions. In these calls for better student preparation and institutional partnerships, the perspectives of educators on the ground are rarely invited. These perspectives are important because as Bradshaw and Graham (2007) have suggested, “More and more, social work is being called upon to ensure that the profession fits into the social, economic, and practice environments in which it operates” (p. 104). Yet, Kreitzer, Abukari, Antonio, Mensah & Kwaku (2009) have reported that many places “like India, Africa and Eastern Europe” are reluctant to create their own curricula (p. 147). Kreitzer et al. suggested that the reason for this reluctance is the “absolute influence of European education on Africa and how many people experience and continue to experience ambiguity in relation to their historical context through colonization” (p.153). This postcolonial influence has had a negative impact on the development of local helping practices and knowledge (Gray et al., 2008 p. 272).

2.3.1 Internationalization of Higher Education

Internationalization of higher education includes increasing mobility of people, exchange of ideas, and convergence of institutional policies and practices (Matus & Tabut, 2009). The flow of internationalization of education has typically been from North to South (Altbach & Knight, 2007). Widespread instances of internationalization point to mobility of academic staff and students (Kehm & Teichler, 2007). Limited attention has been given to the impact of mobility on academic careers and offshore programs (see for

example: Ackers, 2008; Arthur et al., 2007; Brydon, 2010; Richardson, 2009). Research on the internationalization of higher education has been characterized and implicitly criticized as “theoretically and methodologically ambitious studies without a dominant, conceptual or methodological home” (Kehm &Teichler, 2007, p. 60).

Differences in socio-political contexts result in challenges to social work curriculum, pedagogy, and assessment (Razack, 2002). These challenges contribute to professional tensions that can compromise social work education. This is described as a “classic tension between modernism’s pull toward standardized structures that are applicable across time and space, and postmodernism’s push for prioritizing local contexts and cultures” (Spolander, Pullen-Sansfacon, Brown & Engelbrecht, 2011, p. 11). This push-pull dynamic raises questions about ways to ensure global best practices in social work while continuing to attend to the needs of local societies. Confounding these tensions are the influences that economics also has on the internationalization of education.

2.3.2 Economic Influences

“Some universities seem more intent on making money from ‘advising’ and exporting programmes than on assisting in the development of culturally relevant social work practices” (Gray et al., 2008, p. 6). Money is a motive for many internationalization projects in the for-profit sector, and for some traditional non-profit universities experiencing financial problems (Altbach & Knight, 2007). Over the past 20 years, the international activity of universities has increased dramatically. What has emerged is a ‘knowledge society’ that has created dependence upon higher education as a freely traded commodity (Altbach & Knight). Drivers for internationalization of higher education

appear to be economic; consequently education itself has shifted from being a public service driven by academics, to a market service whereby knowledge is seen as a product or outcome (Brydon, 2011; DeBary, 2007). Such commercial forces have situated higher education as a private good rather than a public responsibility (Altbach & Knight). There is an ever-growing body of literature regarding offshore higher education. Such writing is likely motivated by the number of universities engaged in corporatization of higher education, or what Schapper and Mayson (2004) have referred to as “Taylorisation of teaching and learning” (p. 189), which refers to the growing phenomena of higher education as a business enterprise.

Critical social work scholar, Heron (2012) has expressed unease about the North’s pursuit of global citizenship for students and faculty. Global citizenship is a frequently used term in higher education literature but it is rarely defined. The term implies that an advocacy of obligations to people in other parts of the world (Keeping & Shapiro, 2008). However, some critical social work scholars have criticized the pursuit of “global citizenship” as something only available to people from the Global North: By virtue of being from the North, we possess “global citizenship” conferred by unequal access to visas for virtually any country in the world (Gogia, 2006). Heron (2011) has argued that global citizenship really just means Northern citizenship. Access to visas and money facilitates travel among students and faculty from the North, which creates opportunity for short-term student and faculty placement. However such opportunity is more common and easier to obtain for Northern middle class individuals than it is for those that are from the Global South (Tiessen & Heron, 2012). Heron (2011) has asked whether it is right for the North to pursue educational experiences in higher education given the burden that

falls upon Southern organizations to host and educate potential “global citizens”. Tiessen (2008) has argued that this Northern pursuit of global citizenship has an economic influence, which is problematic because “learning is consumerist in orientation and done in a one directional way that benefits the volunteers [North] but not the host community” (p. 3).

Social work researchers, Coates et al. (2006); Gray et al. (2008); and Gilchrist-James et al. (2009), have described corporatization as the way that economically developed nations with access to money for travel has led to the dissemination and dominance of Northern models of practice. Haug (2005) and Hart (2002) have alleged that the implicit message is that this dominance reaffirms a view of the North as the center of legitimate knowledge for social work. Drawing upon her experience as an international academic, Brydon (2011) has argued that much existing research emphasizes economic drivers of internationalization of higher education, when what is needed is a focus on teaching experience within social work education.

Although the North no longer exercises direct control, neocolonial conditions do continue with social and economic ownership supplanting previously formalized dominations (Shohat, 1997). Finally, the policies of the World Bank, International Monetary Fund, and World Trade Organization continue to direct wealth from the world’s poorest to the world’s richest people and places (George, 1993). Expansion of schools from North to South, acceptance of contracts by Northern professionals for implementation in the South, continued sale of textbooks from North to South, and Northern postgraduate training of most academics perpetuate educational and economic dependency (Gray et al., 2008).

2.4 International Social Work Education Challenges

International social work bodies including the IFSW (2000) and IASSW (2002) have struggled to agree upon global qualifying standards for social work education. Debates persist about what social work is, and its definition is an increasingly contested domain (Gray & Fook, 2004). Osei-Hwedie (1995) has observed that internationalism leads to distancing social work practice from locally based solutions. This is problematic because many African countries cannot afford the type of Northern social work that typically focuses on a very small proportion of the population (Gray & Fook, 2004). Over 43 years ago, Smalley (1968) said, “social work is so intimately related to [a] country’s goals for itself and therefore it is inevitable that forms of social work should differ from country to country, and that its patterns of social work education should differ from country to country” (p.163). Smalley’s comments remain relevant today.

As Northern educational institutions commenced establishing programs and schools in the South, concerns were expressed over postcolonial oppression (Gray, 2005); however, the forward momentum has continued. Work done to date draws attention to the continued dominance of Northern constructions of social work. This dominance is alleged to limit the profession’s understanding of local or context-specific social problems (Brydon, 2010; Mamphiswana & Noyoo 2001). Professional imperialism perpetuates the Northern world view through knowledge dissemination in the form of textbooks produced in the Global North, most social workers being educated in the Global North, and most social work programs in the South created to mirror programs from the Global North. While scholars (Bruyere, 2008; Gray et al. 2008) have written

about ways to achieve cultural sensitivity and inclusion, Haug (2005) has suggested that the platform of these strategies cannot help but remain based in Northern thought.

Tsang and Yan (2001) have declared there is a need “to find a balance” between imported social work knowledge and local conceptual frameworks (p. 45). Research that focuses on understanding the experience of those who teach in the Global South may facilitate finding this balance. In order to move toward gaining a better understanding of those who teach social work in the Global South, the next section focuses on the issues and characteristics of mobile academics.

2.5 Geographic Mobility of Academics

Although internationalization is identified as a key pillar for almost every institution of higher education, the value of international experience in individual career development has remained unclear (Ackers, 2008; Richardson, 2006; Selmer & Luring, 2010). Links between international experience and enhanced career prospects for academics are relatively new explorations in the scholarly literature (Richardson, McBey & McKenna, 2006a).

Altbach and Teichler (2001) have noted that the inevitable increase of students from diverse backgrounds forces academics to re-evaluate the overall design and delivery of education. They stated that, “...academic staff will need to be more mobile so they can better transmit international knowledge and understanding to students” (p. 20). While there is some literature on emerging patterns of academic mobility (Hoffman, 2009; Richardson, 2006; Selmer & Luring, 2010), “phenomena actually experienced and perceived by migrant academics are largely absent” (Hoffman, p. 348). What remains

unknown are the ways in which discipline-specific mobile academics experience teaching in new and unfamiliar contexts. Richardson (2002; 2008), and Seah and Edwards (2006), have observed that academics teaching offshore were likely to experience high anxiety related to the resources, isolation, lifestyle disruption, and approaches to learning. In addition to an experience of distress while teaching overseas, there is also some research suggesting that those working internationally can develop such deep connections to their host culture that the return home can also be felt as an acute loss (Sussman, 2011). Within the management literature, there is an emerging recognition of the importance of understanding the experience of academics working internationally (Richardson, McKenna, & McBey, 2006b; Selmer & Luring, 2010). The research has potential to offer useful guidance for other disciplines, including social work.

2.5.1 Internationally Mobile Social Work Academics

What currently exists in the sparse conceptual literature on internationally mobile social work academics tends to be personalized auto-ethnographic, anecdotal accounts. Such interpretive approaches provide a valuable starting point for this study as these emic accounts offer an insight into individual experiences of teaching in the Global South. Brydon (2010) has raised awareness for the need to better prepare social work faculty for teaching overseas, while Tunney (2002) has highlighted the challenges visiting professors experience when holding multiple roles (liaison, teaching, consultation), and trying to define the social work profession to diverse student and community groups (p. 440). This literature provides useful signposts to help understand some of the experience of social work academics teaching in the Global South.

Haug (2005) has claimed that the crossing of geographic boundaries represents a career luxury afforded mostly to social workers from the Global North. More recently, criticism of this career concept has surfaced in literature on human resources and business, which asserts that careers across borders is an outcome of neoliberal discourse continuing to favor particular groups, usually those from academic, business-school circles (Roper, Ganesh & Inkson, 2010, p. 673). This issue of working across geographic boundaries is facing a growing critique Hiranandani (2011) has suggested that inequalities between the Global North and South have favored Northerners to practice social work in the South; however, when new immigrants try to practice in the North, their work is not often considered “international social work.” Zikic, Bonache, and Cerdin (2010) made a similar contribution in the human resource management / immigration literature with their study on the experience of internationally qualified professionals who came to Canada having to retrain or undergo numerous exams in order to gain professional acceptance. This suggests that experience in the Global North is assumed to be transferable and recognized as practice ready for implementation in the Global South, but not vice versa.

Hugman et al. (2010) have described their experiences as migrant academics to discuss the idea of a borderless social work, and argued that social workers challenge the paradoxes that constitute international work. They experienced conflict and contradictions in working internationally, but noted that attempts to resolve those conflicts inevitably led to a return to what is comfortable and known: the transfer of ideas from North to South. This suggests that there are unequal dynamics of power that direct the ways social work ideas and knowledge are transmitted around the world. From a

practice perspective, there is a portability attributed to credentials from the Global North to work in the Global South with little or no training but when it is practitioners or educators from the Global South coming to the work in the Global North, a more difficult process ensues.

There are “limited studies exploring the migration of social workers, but those that exist fail to examine educational models and curriculum” (Spolander et al., 2011, p. 5). Drawing upon her personal teaching experience, Crisp (2009) has asked whether there is a role for ‘foreigners’ as social work educators. This contribution to the conceptual literature identifies some challenges foreign social work educators may encounter when adjusting to a host culture/country, and seeking to resolve the perceived social problems. “For many mobile academics, teaching is concentrated in research methods and practice learning, an area in which there tends to be more similarities than differences between social work programs in different countries” (Crisp, 2011, p. 673). These observations about interactions with students and differing approaches to marking assignments invite further exploration of how social work academics teach in countries other than their own. More critically, Crisp’s suggestion that foreigners may lack the cultural and socio-political knowledge required to effectively teach social work students, is so rare in the current literature that it points to the need for further exploration.

2.6 Female Academics

For females the academic workplace is seen as a gendered, patriarchal, and culturally biased environment (see for example: Bannerji et al., 1991; Baker, 2010; Bower, 2000; Donaldson, 2000; Luke, 2000; Side & Robbins, 2007). Despite the passage of time since Bannerji’s work, similarities persist in more contemporary academia.

Studies from 2007 indicate that inequalities of women's careers in academia in Canadian universities continue. Side and Robbins (2007) identified that the underrepresentation of women among renowned research scholars, points to continued institutional inequalities for female faculty. A 2007 Canadian Association of University Teachers (CAUT) study revealed that in North America, female faculty continue to account for one third of all full time university faculty. Langan and Morton (2009) have suggested that women continue to experience barriers in promotion policies and tenure time lines, followed by hurdles related to managing family/work roles and keeping up with valued research and publication requirements. Overall, the higher education environment in North America has been described as a "chilly climate" for most females. This term refers to the disadvantageous conditions said to stereotype, isolate, and devalue women in academia (Aisenberg & Harrington, 1988). These conditions include the patriarchal system of tenure (Medina & Luna, 2000), demand for women to offer mentorship more than men (Acker & Armenti, 2004), and the combination of juggling family life with academic life (Clark & Hill, 2010; Young & Wright, 2001). Other barriers to women's publication rates and research productivity in the academic world include caretaker stereotypes (Acker & Armenti, 2004), absence of role models and mentors (Altbach, 2004; Luke, 2002), and unfriendly university policies (Acker, 2000; Acker & Armenti, 2004; Luke, 2002).

Baker's (2010) research on gendered perceptions of choices and constraints among faculty has added to the literature on geographical mobility, suggesting female academics prioritize children and family over their faculty positions. These priorities contribute to a gendered division of labour at home, which then influences career aspirations and confirms that "family circumstances matter to academic careers" (Baker,

p. 16). As a result, Baker has claimed that female academics, more than males, tend to limit job searches to the location of their partner and family.

Luke's (2002) research from South Asia offered a similar description to the larger North American experience. Luke has suggested that the women academics in her study from Hong Kong, Malaysia, Singapore, and Thailand worked longer hours than men. Their work hours included mentoring and counseling students, teaching, committee work, and research. In addition, they were responsible for multi-generational family needs. These multiple role demands experienced by academic women in the North and South have an impact on their lifestyle, which may in turn affect their careers and experience of teaching.

From South Africa, Bezuidenhout and Cilliers (2010) found that women academics in South Africa face numerous challenges due to increasing job demands, increasing class sizes, and role conflict inherent in the female role leading to the manifestation of burnout and stress. They noted: "Female academics, specifically, are likely to get fewer rewards and less recognition for their work and to face numerous challenges in the highly dynamic kaleidoscope of South African higher education" (p.1).

2.6.1 Geographic Mobility among Female Academics

Although there is a substantive corpus of information regarding the very specific and unique challenges facing women academics in the academy (Baker, 2012; Sakamoto, Anastas, McPhail & Colarossi, 2008) there is sparse information about female faculty that engage in international mobility as part of their academic career. Lyons (2001) has claimed little is known about the ways women academics make cross-cultural transitions.

Similarly, Smith (2012) has identified a need for research on an academic's international experience, and noted that a limitation of her research was that the participants were all male faculty. She asserted that an interesting avenue of further study would be women's experience in pursuing an academic career outside of their home country.

Acker and Armenti (2004) have suggested that limited access to geographical mobility is a barrier inhibiting women's full participation and access to career opportunities in academia. From their study on leadership, Adler, Brody and Osland, (2000) identified that other barriers affecting mobility include limitations imposed by careers of spouses, as well as the possibility of senior men in host countries being uncomfortable with ambitious women. However, because this research was conducted with women working in the corporate world, comparisons are premature and must be considered with caution. It is not known yet whether similar findings can be used to explain the experience of female academics teaching social work in the Global South. In seminal work on international competencies of women academics, Arthur et al. (2007) described women's limited access to international work with the term "guarded borders." This "guarded border" is an extension of the 'glass ceiling,' the invisible barrier that sometimes impedes women's participation in senior Northern academic positions and/or international research activities.

Another challenge to women's mobility is also related to the boundaries of inclusion and exclusion in Confucian and postcolonial academic culture (Kim, 2005). Kim has argued that universities in Korea are ruled by a postcolonial culture, which values foreign academics because their presence serves to increase the university's status and also excludes the visiting academic because s/he is a foreigner, and there is a

“persistent resistance against foreigners entering the Korean boundaries” (p. 96). The anecdotes reported by Kim highlight the need for further research on the gaps between “policy discourse of internationalization and everyday discourses of self inside academe” (p. 97). Kim further noted that the positional identity of internationally mobile female academics in Korea contributes to further separation of foreign women in the Korean academy.

2.6.2 Structural Forces on Women Academics’ Agency

Mather (1998) has reported that there is an assumption academic women should sacrifice part of their lives to provide family care, and that there is pressure for women to assume a greater responsibility for the teaching and caring of their students. Armenti (2004) has extended this argument, claiming that a stereotype persists that women are more suited to teaching, supporting, and mentoring students rather than to research. Several other studies also explore the ways that parenting children affects women’s career progression in higher education (Acker & Armenti, 2004; Padilla-Gonzalez, Metcalfe-Fontes, Fisher & Snee, 2011). These studies imply that women have often made career sacrifices in favor of childcare responsibilities (Acker & Feuerberger, 1996; 2003). Interestingly, Hartl’s (2004) research in the management world implied that highly successful international female managers might thrive because of “the availability of house help on (Chinese and Northern) women’s ability to combine family and work, but—more subtly, yet far reaching—also on women’s access to managerial positions” (p. 47). Hartl’s research is suggestive that there may be an impact on career and lifestyle, depending on where women live and work.

2.7 Challenges Within the Social Work Profession

The following section examines some of the practice problems related to social work that have generated criticism in the existing social work literature. Exploration of the standards debate, teaching practice, impact of values and beliefs, and the identified needs of specific countries within the Global South, are integral to understanding issues of teaching social work internationally.

2.7.1 Universal Standards

Within the social work profession, a “unified and identifiable set of critical practices” (Healy, 2000, p. 125) is used to attempt a definition of universal social work. However, agreeing on one set of unifying values to define social work has led to considerable disagreement between scholars. Ife (2000) warned of the danger in viewing Northern social work as a “homogenous, monolithic entity” (p. 150), whereas others have argued there is a universal social work that can be understood as “united through shared human rights and social justice goals” (Gray & Fook, 2004, p. 627). However, there is also “lack of agreement about what social work is,” with many arguing that what is accepted as ‘universal’ is ‘Northern social work’ (Gray & Fook, p. 627). These difficulties of defining social work contribute to debates about its education and practices. These contested topics have led to some allegations that social work has been “a partner in intellectual, cultural and corporate colonization” (Gray et al., 2008, p. 2).

For decades, social work has been engaged in debate about the establishment of universal standards. Two major concerns relating to global standards have been explored. The first concern is that standards defined as global only mirror the social work theory and practice of the North. The second concern is that adoption of global standards

“hinder(s) the development of indigenous theories and practices...by prematurely prescribing the boundaries of the profession” (Healy, 2004, p. 593). Global qualifying standards for social work education have also been criticized for their hegemonic approach. Standards are traditionally set in countries where resources are plentiful. This “devalues schools in different traditions and at different stages of development” (Askeland & Payne, 2006, p.739). Scholars undertaking work on international education have agreed there is an “urgent need for more research” within social work education (Brydon, 2010, p. 16). These scholars have suggested Northern social work is an indigenous model, and not universal as previously declared (Brydon, 2010; Kaseke, 2001; Williams, Maxwell & Cambridge, 2001). This call for research is reflective of a shift away from earlier attempts to identify universal standards for social work education and training. Instead, some scholars and educators have drawn attention to the context-specific practice and education that is happening across the world.

2.8 Values and Beliefs

Hamza’s (2010) research on American female faculty teaching at universities in the Middle East unveiled three benefits of international experience. First, female educators experienced profound shifts in personal and professional attitudes. Second, they encountered students with very different learning styles in comparison to their counterparts from the North. Third, all faculty articulated a broadening of their global perspective. This meant that they internationalized their curriculum, engaged in international research, and shared passion for international experience with students. Hamza’s research implied a shift in values and beliefs as academics worked within the host culture.

The rise of postcolonialism as a major force in contemporary social work literature, revealed increasing discomfort with the passive acceptance of educational exports (see for example: Haug, 2005; Lan, Hugman & Briscoe 2010; Midgley, 2010; Osei-Hwedie & Jacques, 2006; Razack, 2000). Instead, there is an active movement to develop culturally relevant models within social work education. What is valued academically, epistemologically, and ontologically varies between cultures and countries. These value differences make it difficult to unravel what is needed in local social work education (Askeland & Payne, 2006). Brydon (2011a) suggested that dissatisfaction with the hegemonic spread of Northern social work has given rise to serious questions about the applicability of Northern social work to other cultural orientations, and also pointed to the need to develop new skills and values for social work.

While there already is much literature relative to social work education, far less has been said about the personalization of teacher presence in the student-teacher relationship (Tsang, 2011). Sanderson (2008) wrote that the “authentic teacher” is one who is capable of critical self-reflection, and has an understanding that s/he should possess a culturally bound worldview. Sanderson suggested that once this was embodied, the possibility of transformation and an opening up to other worldviews was possible. A second element brought into his conceptual framework for internationalization at the individual level is cosmopolitanism, in which he emphasized the dynamic relationship between local and global. Cosmopolitanism refers to a sense of belonging and a deep engagement with the host culture. Sanderson (2011) argued that further research was also needed to better understand what internationalized tertiary teachers “know, do and believe in” (p. 662). This exploration of values and beliefs is understood to profoundly

affect the student-teacher relationship, and facilitate engagement of academics within an internationalized context.

From a social work perspective, Crabtree (2008) has noted that many topics considered appropriate in Northern classrooms are considered unacceptable for public discussion in other parts of the world. Examples of these topics include sexual orientation, spirituality, family violence, and religious debates. The ways that some of these values and beliefs have influenced the experience of teaching social work are explored later in greater detail in a section dedicated to specific examples from the Global South.

2.8.1 Spiritual Praxis

In the last decade, there has been a significant body of literature dedicated to discussion of spirituality in higher education (Shahjahan, 2010). However, Lindholm and Astin (2006) have suggested that most higher education research on spirituality has focused on students, leaving unexplored the experience of faculty (Shahjahan, 2010). Spirituality is often hidden within other areas such as culturally appropriate practice (Carrington, 2010). Carrington has asserted that social work practitioners and researchers in the South were more comfortable with the inclusion of spirituality than Northern practitioners (p.301). Lindsay (2002) has offered that such caution among Northern researchers, practitioners, and educators might be due to fear of returning to social work's evangelistic, colonizing, missionary past. Shahjahan (2010) has extended this argument by claiming that secular standards are not neutral, and serve to maintain hegemony of normalized Christian privilege within Northern higher education (p. 482). Many scholars have argued that spirituality is considered to be a subjugated form of knowledge in higher

education (Palmer, 2000; Shahjahan, 2010). Graham (2006) proposed that spirituality is an anchor to social work, and has been overlooked by many in the Global North. This is unfortunate because spirituality has potential to inform pedagogic practices, and attention to its relevance may also help with responding to diversity issues in the classroom (Shahjahan, 2010; Tisdell, 2007). Furthermore, spirituality has been cited as an essential cultural identifier for the localization of social work knowledge (Al-Krenawi & Graham, 2000).

2.8.2 Responding to Diversity

Wagner and Yee (2011) have noted that, “tension is evident in what knowledge gets legitimated and validated within sites of higher education” (p. 92). They argued that Freire’s concept of the “culture of silence” prohibited full articulation of the ways in which ethnocentric beliefs are perpetuated in curriculum (p. 91). Despite its emphasis for promoting social change, social work pedagogy has been accused of possessing an individualized perspective that is based on rationalism, objectivity, and social causality (Gray et al., 2008). Contradicting this perspective, Coates et al. (2006) suggested that the abundant literature relative to cultural sensitivity and anti-racist practice is indicative of the profession’s commitment toward diversity. Several scholars have written extensively on this subject, but many still note that mainstream social work has great difficulty welcoming and accommodating diversity (Coates, 2003; Gray et al., 2008; Healy, 2001). This struggle has led to critique of the development of standards in social work, repeated calls for more localized forms of practice, and ongoing attempts to understand how knowledge should be constructed and applied (see for example: Dominelli, 2010; Gray &

Fook, 2005; Haug, 2005; Heron, 2007; Hugman et al., 2010; Lough, 2009; Sewpaul & Jones, 2004).

Social work has been criticized for a colonial past and dominant modern foundation that fails to respond to people in local contexts (see for example: Dominelli, 2002; Gilchrist-James, et al., 2007; Haug, 2005; Heron, 2007; Midgley, 2010; Razack, 2005). Such failures lead to the charge that “social work does not deal with diversity very well” (Gray et al., 2008, p. xxi). This problem contributes to a lack of culturally relevant practices among immigrant, migrant, and refugee communities in the North, presenting a challenge for understanding how social work and its education transcends context in the Global South. An abundance of literature has criticized the profession’s Anglo-American approaches (Gray et al., 2008; Gilchrist-James et al., 2009), but there is little practical literature that moves beyond critique toward solutions that are not subjugated by the Global North perspective. Further, it is challenging to state what a solution would look like given that the Global North perspective dominates so much of the dialogue in social work.

Social work is a profession that is understood to be context specific. According to the Global Standards for the Education and Training of the Social Work Profession, social work intervenes at the points where people interact with their environments (Sewpaul & Jones, 2004). Consequently, the design of effective interventions is dependent upon having an understanding of the person in environment. An omission this study seeks to consider, are the perspectives of female social work faculty who teach in the Global South.

2.9 Teaching Practice

Educational programs in which learners are located in a country other than the one in which the awarding institution is based are referred to as “Offshore” education in Australia and “transnational” education in much of the rest of the world” (Gribble & Ziguras, 2003, p. 205). Gribble and Ziguras have suggested that little is written about teaching and learning in transnational higher education programs. Although the literature around these programs is growing, there continues to be a paucity of information about the teaching practice of academics working internationally. Based on their case study on how an Australian degree program delivered in Singapore was experienced by Singaporean students and Australian academics, Dunn and Wallace’s (2004) findings focused on the importance of understanding the subtle cultural coding of language and textbooks. Students’ understanding of these materials was noted to affect their learning strategies and classroom performance. Dunn and Wallace also reported that Australian academics tend to promote experiential learning, while students from Singapore express a preference for studying what is already known prior to moving into unknown territory. To avoid putting students on the spot as individuals, it was recommended that group activities be culturally tailored to better meet the needs of students in context.

Within the South, some literature points to expectations for the teacher to be honored as an expert. This cultural convention implies if the teacher makes an error or admits to not knowing, they may lose respect from their students (Kowalski, 2006). In their research on transnational lecturers, Gribble and Ziguras (2003) cautioned academics teaching in short-time blocks to be wary of student expectations for ‘expert’ teachers. More recent social work literature (Brydon, 2011; Costello, 2008) revealed limited

training and resources for the educator who entered training and in offshore education environments. In short-time-block situations, the education offered was instrumental in focus and expert-driven with “foreign professionals flying in for 1 to 6 month teaching periods” (Costello, p. 24). The majority of these educational projects attempted to transform individual community members into practitioners in order to help them respond to refugee crises and other disaster situations. It is under vulnerable conditions that marginalized people seek hope from outside expert educators offering assistance through imported models of practice (Costello). Internationally mobile social work academics were then placed in the challenging situations of having to teach as ‘experts,’ while also needing to be learners in order to accurately and sensitively work in the host environment.

Smith and Smith (1999) and Samarawickrema (2005) observed that Southern students often learn more effectively through abstract conceptualization and reflective observations, rather than through active engagement learning recommended by Yuen and Noi (1994). These contradictory opinions of student learning styles indicated that further exploratory research is required in order to understand what students need from their professors. Such explorations may help identify how to prepare faculty for teaching in the Global South, and provide insight into the ways that Northern social work content is understood in other regions. The gathering of such information has potential to help develop a more culturally relevant curriculum and pedagogy.

Like higher education more generally, there has been an increasing trend among schools of social work in the Global North to expand into the Global South (Healy, 2004; Taylor, 1999). How social work is taught within the classroom and the ways in which

faculty and students are viewed as ‘learners and teachers’ directly affects pedagogical approaches in the Global North and South. Also influencing teaching practice is the dominance of English language and use of Northern models in social work education.

2.9.1 Dominance of Language and Models

Altbach, Reisberg and Rumbley (2009) have suggested that while there is an advantage to using a common language, use of English limits access to knowledge and hinders pursuit of scholarship in other languages. Teferra (2008) has also claimed that use of non-native language carries the history of colonialism, and affects quality in contexts where faculty and students are unable to operate with high levels of fluency. Reflecting on the journal *International Social Work's* 50 years of publication, Healy and Thomas (2007) observed that during the 1980s, the publication went from accepting and publishing in English, French, and Spanish, to becoming an “English-only publication” (p. 590). This decision limited author submissions and substantively prescribed the content of what was said. Gray et al. (2008) have argued that within social work’s international discourse, supremacy of English, Northern expertise, and the economic capacity of Northern academics to travel and spread their ideas, has contributed to the creation of a product that the South has been influenced to purchase.

Haug (2001) has suggested that most visiting scholars “shape the South in the likeness of the North, with the help and expertise of Northerners” (p. 4). Fault lines of ‘Northernness’ included: the prevalence of the English language for publications and conferences, the growth of contracts in the North to establish programs in the South, the numbers of faculty in the South educated within Northern models, and the continued use of Northern pedagogical tools in teaching social work. Literature from specific regions of

the Global South as well as Eastern Europe, has called for more culturally relevant approaches (Gray et al., 2008).

Social work has been accused of a one-way transfer of knowledge from North to South, embedded with Northern norms and assumptions (Gray et al., 2008). Nimmagadda and Martell (2008) have suggested that there is a “two way transfer of knowledge,” whereby models developed in India can be applied to practice settings in North America. However, at present an extensive body of literature is devoted to the notion of one-way knowledge sharing, with relatively few studies describing country-specific or region-specific models of social work (see for example: Bar-On, 2003; Nimmagadda & Martell, 2008; Osei-Hwedie, 2002).

From the human resources perspective, McKenna, Richardson, Singh, and Xu (2010) also explored the ways knowledge is transferred across cultures. Their finding suggested that receiving countries have the capacity to distinguish between what works for them and what does not. This finding has a critical relevance for the social work literature that continually implies the South is forced to adopt models that donot fit their context. Hudson and Morris (2003) described this perspective as a “monocultural chauvinism” (p. 72), implying that the North believes the receiving country is incapable of discerning the merits of particular models. Dunn and Wallace (2004) reported that “to adapt curriculum and pedagogy is somewhat condescending, a form of reverse colonialism that denies that sophisticated Asian and other cultures can be selective in engaging with a Northern approach” (p. 293-4). The unilateral direction of knowledge, arguments over establishing global standards, pedagogical approaches, and the specific social needs of countries in the Global South form the basis of some critiques directed

toward international social work education. These critiques also influence the ways that academics can be prepared for international mobility.

2.9.2 Scholarship in and from the South

Butterfield and Abye (2012) have suggested: “It may seem paradoxical, but it is easier for colleagues in the West to know the work of relatively unknown researchers from Africa than it is for their peers in Africa and even those in the same country to know the same work” (p. 212). They point out that access to electronic databases is limited and costly. When compared to opportunities afforded to Northern academics, this places Southern scholars at a disadvantage. Furthermore, because of the general expectation that scholarship be mostly submitted in either English or French, and because senior faculty are in short supply in Africa, there is little help available from more seasoned authors (Butterfield & Abye).

Kreitzer et al. (2009) observed,

A primary concern in social work education is the lack of knowledge about and availability of African writings to students, partly attributable to the lack of publishing opportunities...we have written a lot of things about poverty, we can't get them published...our problem is the lack of funds and lack of connections to get people to do things for us (p. 157).

In describing the influence of Northern knowledge and language, Altbach (2004) observed “existing inequalities are reinforced while new barriers are erected” (p. 7).

Altbach et al. (2009) also noted that some Southern universities are placed at a disadvantage because of unpredictable and shifting priorities of donors. In spite of this potential for unequal partnerships, “new manifestations of South to South flow among academics must also be acknowledged” (Altbach et al., 2009, p.34).

2.9.3 Strategies for Collaboration Between North and South

It is hard “to track and comprehend mobility trends of academic-researchers, scholars, and teaching staff who spend time working outside of their home countries” (Altbach et al., 2009, p. 25). Yet it is important to understand these trends because “what happens in institutions and systems in one part of the world has effects far beyond the immediate environment” (Altbach et al., 2009). For successful collaboration between the Global North and the Global South, Butterfield and Abye (2012) proposed that increased partnerships can make use of the Global South’s proximity and understanding of research with extremely vulnerable populations, and the Global North’s greater access to resources can facilitate coproduction of knowledge.

Kovach (2009) recommended that there needs to be a balance of recognizing and embracing one's own minority or indigenous identity as part of the global whole so as not to polarize groups further. Kovach also suggested it is important to conduct work and research based on wholeness and the intent to live and work in balance. This approach requires academics to undertake critical self-reflection to understand how dominant structures are formed that may keep race and diversity issues out of most social work discourse (Wagner & Yee, 2011). However, Kapoor (2004) has cautioned that heightened self-reflexivity is challenging to live up to: “We function in geopolitical institutions that circumscribe what and how we narrate” (p. 644).

Teaching practice in social work is influenced by the models used, the ways scholarship is shared and developed, and how collaboration occurs between North and South academics. In turn, the ways that academics are prepared to teach in a transnational context also influences the teaching experience.

2.10 Preparation of Internationally Mobile Academics

There is a growing body of literature pertaining to transnational education and “divergent views relating to curriculum and pedagogy in the transnational context” (Dunn & Wallace, 2004, p. 359). These authors found that although the academics in their study add local examples and case studies to their teaching, what is needed is professional development to help faculty adapt and prepare for teaching internationally. Dunn and Wallace proposed that internationally mobile faculty need formal academic professional development and cultural induction prior to departure. In contrast to this recommendation, it is the actual experience of offshore teaching that is a valuable learning experience for lecturers, and more informal means of preparation and mentoring is recommended (Gribble & Ziguras, 2003). Despite an institutional mandate for transnational teaching, there has been “less institutional interest in ensuring that lecturers are prepared for the specific rigors of teaching overseas” (Gribble & Ziguras, p. 213).

In her study on the experience of international faculty, Smith (2012) defined “flying faculty” as “short term sojourners living and working (albeit temporarily) within environments that are culturally different to their own (p. 2). Similar to Dunn and Wallace (2006) and Gribble and Ziguras (2003), Smith reported that her participants embarked on their overseas work with limited pre-departure support (p.13). Her respondents identified they would benefit from pre-departure information about their host culture and students, so as to better understand the culture and context of students.

2.10.1 Rationale for Exploration of Global North and Global South Academics

Over the past decade, the literature on internationally mobile academics has increased. However, literature about the experience of academics in a discipline-specific

profession is minimal. Research related to international education in social work has typically either focused on ways to enhance international student practicum (Schwartz, Kreitzer, Lacroix, Barlow, McDonald, Lichtmanegger, & Meunier, 2011), or has continued to emphasize the more macro literature that concentrates on hegemony within social work education (Askeland & Payne, 2006). An exploration of the experience of individual educators working in the Global South has potential to offer some understanding of what may be common for most female academics, and may also raise awareness of the unique ways that culture and context may influence the teaching experience. Hearing in more detail from those academics teaching in the Global South has the potential to offer insight into the ways that knowledge is shared and adapted. The remaining sections of this chapter focus on the conceptual and research literature providing a current context for how social work education is currently delivered in regions of the South.

2.11 Social Work Education in the Global South

Having established an understanding of the challenges facing higher education and international social work, it is relevant to explore educational needs of countries within parts of the South. The countries and regions of the Global South are diverse and multifaceted. There is no reasonable way to effectively write about social work education within the entire region. Therefore, I have selected to write about countries within the South that the participants and/or I have had work experience in. Within many Global South countries, social work began as a response to conditions emerging out of situations of extreme poverty, health crises, conflict, and environmental disasters (Hugman et al., 2007). Several authors have written about the specific origins of social work in the South,

including China (Tsang & Yan, 2001), South Africa (Mamphiswana & Noyoo, 2000), India (Alphonse, George & Moffat, 2010), West Indies (Williams, Maxwell & Cambridge, 2001), Caribbean (Healy, 2004), Zimbabwe (Kaseke, 2001), and more recently in the United Arab Emirates (UAE) (Crabtree, 2010). These authors share a common perspective focused on severely limited resources, and the need to produce a more localized theory base with culturally relevant practice models to address context-specific problems. Having limited resources for responding to social problems is common to the social work profession. This is true even for wealthy regions such as the UAE where values of the dominant culture dictate that resources are rarely directed toward marginalized communities (Holtzhausen, 2010). A brief review of the regions discussed within this study is undertaken in the following section.

2.11.1 Africa—Botswana, South Africa

According to Mwansa (2010), in Africa the social work profession is responsible specifically to populations that are marginalized and disadvantaged. Famine, disease, corruption, civil violence, illiteracy, and lack of opportunity are understood to contribute to huge problems of human development facing Africa (Mwansa, 2010, p. 130). Drawing on their experience from Botswana, Osei-Hwedie and Rankopo (2008) stated: “It has also been very difficult for scholars to agree on what exactly is relevant to social work in Africa” (p. 208). Such lack of common understanding of social work is particularly an issue in South Africa where previously, social work training was designed according to maintain apartheid (Mamphiswana & Noyoo, 2000). This has left the history and content of social work education in Africa at odds with Northern curriculum (Osei-Hwedie & Rankopo).

In addition to the challenges that forced migration, disasters, and poverty inflict upon the continent (Mwansa, 2010), Africa more so than any other region in the Global South, is said to suffer most from the negative consequences of the digital divide. Castells (2002) has defined the digital divide as the “inequality of access to the internet” (p. 248). Van Dijk (2006) has extended this definition and notes the global digital divide is getting wider and deeper because “skill access is extremely unevenly divided by populations of both developing and developed societies” (p.181). This exclusionary influence is supported in recent literature from Butterfield and Abye (2012) who note:

Some Western electronic databases are available to scholars residing in universities in Africa, but the search time is long and arduous when technology is slow and sporadic. Googling one’s way to the literature has some benefit in returning lists of resources, but this is not a substitute for access to peer-reviewed articles, which usually come with strings attached—the typical cost of \$25.00 US to purchase a single one (p.212).

Competition between the social sciences and other, more prestigious disciplines is common throughout the world. However, in Africa, many of the common problems experienced within higher education are even more pronounced because of inequities in the region (Heron, 2005). Classroom sizes in the social sciences represent another issue that challenges the delivery of education in parts of Africa:

Faculties and departments that are obliged to take the maximum number of students of those that are not accepted, for example, in more prestigious faculties like that of medicine. For example, major universities of Western Africa enroll thousands students in law school, in history, in sociology departments, or in other social sciences. In the same universities, their number is often less than 300 in medical studies (Butterfield & Abye, 2012, p. 213).

2.11.2 Asia—India, Pakistan, Nepal

Drawing on examples from India, Alphonse et al. (2008) has observed that the “suicides of farmers and deaths to malnutrition are situated in a context of increasing socioeconomic disparity influenced by global economic trends” (p. 150). Alphonse et al. draw upon this example to argue that there is a need for social work education and social work standards to understand social problems in India within the context of global capitalism. This is particularly relevant to social work education in India, which typically (due to Northern dominance) has had an emphasis on clinical or generalist practices instead of more critical theories which can help students and practitioners frame structural problems within a social context so that “the pain of global capitalism” can be used to explain “grim social realities existing in India today” (p. 156).

In Pakistan, research by Graham and Al-Krenawi (2008) stressed the value of the country’s faith as an anchor integral to professional practice. A second finding included the ‘situating of practice’ within the collectivist Pakistani value system. Such findings point to an over-arching theme of building community trust. The authors call for more comprehensive research regarding the ways in which to “bridge two worlds: the world of the communities they work in and the world of social work they learned” (Graham & Al-Krenawi, 2008, p. 638).

Major issues facing social work education in Nepal include lack of formal government recognition for the profession, lack of agreed-upon curriculum, and lack of professional bodies to establish focus and quality standards (Nikku, 2010). The individual-centered model of practice is agreed to have limited relevance within

collectivist cultures in much of Asia. Additionally, lack of infrastructure and limited numbers of social work educators has limited the growth of indigenous models.

2.11.3 South Asia—Myanmar, Vietnam

Drawing upon her experience in Myanmar, Costello (2009) observed that the North favored the Socratic method of semantic and logical distinction. However, she cautioned that this Northern perspective is at odds with the Eastern philosophy of Confucianism in which teaching calls for reciprocity, obedience, and virtue. In describing a teaching environment plagued by over 50 years of ethnic war, Costello made three vital points. First, in contexts of extreme oppression, where people have been conditioned ‘not to think’ or express opinions for fear of internment or torture, teaching critical thinking requires sensitivity, creativity, and innovation. Second, in regions experiencing crisis, such as South Asia, the scientific method is favored over interpretive approaches to knowledge construction for very practical reasons of scarcity of time and resources. By scientific method, Costello meant a formulaic approach to social work following a prescriptive step-by-step model. Third, in contrast to Northern reliance on verbal communication, Asian interventions emphasize healing through meditation, prayer, shamanism, and philosophy. Costello recommended that social work education in Asia requires an approach that is sensitive to the ways in which critical thinking can be understood. Teaching that reduces reliance on the English language is encouraged through the use of a participatory theatre approach that allows respect for the context, time limitations, and makes use of more culturally relevant tools.

In Vietnam, there is a significant gap between workforce needs for social work education and the lack of qualified teaching staff (Lan et al., 2010). An absence of

graduate studies in social work and lack of a professional association are two primary reasons for a workforce gap. The social work curriculum fails to “reflect [the] Vietnamese indigenous cultural, social and economic background” (Lan et al., 2010, p. 848). The small amount of available Vietnamese training materials contributes to this problem. Furthermore, English materials are expensive and therefore not accessible to many universities and colleges in Vietnam.

2.11.4 Middle East—Arab Gulf, UAE

Holtzhausen (2010) made a unique contribution to the literature by sharing his personal experience of teaching social work in the United Arab Emirates (UAE). Holtzhausen identified the value tension between Northern codes of ethics, cultural realities, and Qur’anic traditions of the Emirates. The secular approach of Northern social work is at odds with the integrated Qur’anic teachings and values of social work in the UAE. Holtzhausen questioned what values the social work educator in UAE should possess, and identified the physical dangers that can occur when a Northern educator is guided by ethical principles opposite to the value base of the host society. He has called for social work education to be more thoughtful, and to incorporate Arab culture and religious practices into curricula. Crabtree (2008) has also pointed out that the UAE has a complex political environment in which international workers must be careful about what they say about discrimination and institutional oppression, including that of the academic institution that employs them. She proposed that non-Muslim academics teaching social work require substantive understandings of Islamic cosmology and epistemology in order to help develop localized cultural interpretations of social work practice. Similar to Al-Krenawi and Graham’s (2001) earlier work, Crabtree (2008) has suggested that in “many

contemporary Muslim societies, including Malaysia, Indonesia and the Arab Gulf, supernatural aetiologies regarding diverse forms of distress are a commonplace belief requiring traditional healing methods” (p. 546).

2.11.5 Caribbean / West Indies

Global South social work literature and local theory development has been identified by scholars as a pressing need for the profession in this region (Healy, 2004). Because the North is more economically developed than the South, care also has to be taken to avoid negative judgments of the educational programs of the South, based on its more limited resources. Williams et al. (2001) have noted that specialist areas such as working with specific groups or special issues are missing from formal curriculum. Concepts such as anti-oppressive practice are seen as ‘something only the developed world needs.’ This perspective has contributed to the fact that minimal attention has been given within social work curricula to the rising antagonism between diverse ethnic groups within the Caribbean region.

2.11.6 Summary of Social Work in the Global South

The preceding section described how some countries in the very diverse Global South are situated pedagogically. These countries share a common history of colonization and expansion of social work schools from the North into the South. Recognizing the impact of ongoing colonial legacy, scholars in many regions call for the development of a more localized knowledge base. Added to this is the rapid effect of globalization that contributes to societal change. One example of such change is the expectation of students in both the North and the South to obtain an education enabling them to work wherever they want in the world.

Germane to social work education in the Global South are common problems including a widening gap between rural and non-rural communities, extreme poverty, forced migration, human trafficking, epidemics, and climate change. These regions also share a common history of social work curricula that fails to meet the needs of the community. Calls for culturally relevant social work education are made alongside demand for more regional professional associations and greater collaboration intra-regionally (Pawar, 2010).

Graduate studies in social work are often undertaken outside of the region, and even for those countries with graduate programs, social work education is located within a Northern epistemology and ontology. It is only recently that a concerted effort to understand social work education in the Global South has garnered much attention. Evidence of growing interest is seen from the *Journal of Social Work Education's* December 2010 edition that focuses specifically on the Global South. Nobel, Henrickson, and Han's book, *Social Work Education: Voices from the Asia Pacific (2009)* reflected the emerging interest in some of the critical issues and tensions facing social work education. This book was the first to attempt an exploration of social work education in the Asia Pacific region (Nadkarni, 2010).

Current challenges facing social work education in the Global South are complex. These challenges include few locally trained educators, reliance on Northern textbooks, failure to include or understand spirituality as an integral component of social work, an individualized focus within collective cultures, and ongoing debates about what social work is (Gray et al., 2008). The next section of this review focuses on the practice

problem that results when the experiences of faculty teaching social work in the Global South is absent from most research.

2.12 The Practice Problem: Rationale for Exploration

Research on the internationalization of higher education offers little in the way of understanding the realities and tensions internationalization brings to academic staff and educational programming. Sanderson (2008) has suggested that an area that has received little attention in the internationalization literature is the experience, roles, and responsibilities of teachers in the global marketplace (p. 301). Sanderson (2011) continued his argument that internationalization at the level of the individual has continued to be overlooked by most literature in higher education. Sanderson's (2011) research has identified a larger reality that teaching experience is noticeably absent from most Global North literature on the internationalization of higher education.

There are many conceptual and research articles on various aspects of social work education; however, I was able to locate only a few studies that focused on the individualized experience of academics teaching social work in the Global South. Despite a call for further comparative work on the similarities and differences that attending to culture brings (Gray et al., 2008, p. 274), I did not locate any comparison studies between Global North and South academics teaching social work. In light of abundant scholarship on perceived problems with the social work education models used in the Global South, (see for example: Alston-O'Connor 2010; Doel & Penn, 2007; Dominelli, 2002; Gray et al., 2008; Gray & Coates, 2010; Gray, 2005; Haug, 2005; Lan, Hugman & Briscoe, 2010; Midgley, 2010; Osei-Hwedie & Jacques, 2006; Razack, 2000; Sewpaul & Jones, 2004;

Tsang & Yan, 2001), it is problematic that the individual and comparative experience of teaching has been overlooked.

The Northern ideology permeating social work education suggests that most workers are trained to work in an individualistic environment—a framework that limits the profession’s capacity to respond to the major social problems facing the world’s vulnerable. There is an ideological conflict implicit in social work transactions that can keep intervention focused on an individualized rather than collective level (Moldovan & Moyo, 2007). Focusing on the individual has resulted in a tendency to overlook or minimize the marginalization directed at particular groups, thereby keeping entire communities from thriving (Coates et al., 2006). This emphasis on the client as an individual has potential to restrict the profession’s capacity to respond to community and social issues on both sides of the globe. For example, Kreitzer, Abukari, Antonio, Mensah, and Kwaku (2009) have argued that traditional social support systems such as kinship society in pre-colonial Africa broke down once the colonists brought social work in to Ghana. This breakdown has led to increased social problems requiring a different form of social work than the imported model from the North. Today, Northern social work education in Ghana is being challenged, and there is a movement toward creation of a more culturally relevant social work curriculum (Kreitzer, et al., 2009).

Much of what has been written in English in regard to offshore teaching has been done by visiting academics, with the majority of these writings describing the Australian experience of providing offshore or transnational education in the Asia-Pacific (Brydon, 2010; Crisp, 2011). Only a few of these articles have been authored by social work academics. Most discussion about internationalization concentrates on economic drivers,

with minimal attention given to the teaching experience. This focus on economics then distracts from preparing institutions and faculty to teach internationally (Brydon, 2011). Such lack of preparation has potential to contribute to challenges in teaching within many parts of the Global South. Tunney (2002) has spoken of the need to locate teaching materials that reflected the realities of practice in a post-Soviet social welfare system (p. 439). Holtzhausen (2010) has discussed the different ways that social work's ethical code is understood in the UAE as compared to many parts of the Global North. The perspectives of social work faculty in the Global South represent an as-yet untapped source of information that would be useful in developing meaningful approaches to building the profession's knowledge and education from the ground up.

2.13 Summary and Connections to Research

Despite the range of research and ideas raised in this literature review, there are notable gaps. This study will address those literature gaps. These gaps include the teaching experience of individual social work academics in the Global South, the experience of women as internationally mobile professionals, and the ways that social work academics collaborate with one another. Identification of these gaps led to the research question, which asks what is the professional experience of female academics teaching social work in the Global South? Aspects of this literature review that speak to the gaps mentioned include Hamza's (2010) study of female academics teaching in the UAE, and works by Crisp (2009) and Tunney (2002), which focused on self-reported anecdotal works on their personal experience of teaching internationally. These works have helped lay a foundation to advance further understanding of the experience of academic women teaching social work in the Global South.

How faculty experience teaching social work in the Global South is conspicuously absent from the literature. Current social work literature focuses on the struggles to define universal standards, and strategies to escape the reach of ontological and epistemological influence in social work today. Missing is a description of the teaching experiences of social work academics. Despite this significant gap, the literature review in sections 2.1 – 2.5 reveal several key points relevant to this research problem. First, the ways knowledge is understood indicates that social work education is influenced by postcolonial thought, Northern authorship, and commitment to secularity. This literature review points to the small amount of research with internationally mobile and Southern academics. This reveals how rarely the experience of social work educators in the field has been explored. As reviewed in section 2.7, such a lack of dialogue and critiques of existing practices on challenges within the profession contributes to the insular and hegemonic stance that social work has been historically accused of (Migdely, 2008). Sections 2.6 and 2.10 explore the issues pertaining to academic mobility, female academics, and preparation of international academics for overseas work. Section 2.8 explores the way values and beliefs affect spiritual praxis and the profession's response to diversity issues. Section 2.9 focuses on teaching practices and examines the impact that language dominance and models have on pedagogy. This section also explores challenges facing non-mainstream scholarship, and ways that academics might collaborate between the Global North and South. Section 2.11 provides an overview of the educational needs of specific countries and regions within the Global South. Section 2.12 focuses on the practice problem and offers a rationale for this study's comparison of Global North and Global South experience. Section 2.13 explains the connections of the

literature review to the research question, and section 2.14 summarizes the major points of this chapter.

Notably lacking in the literature is a detailed exploration of the contextual understanding of faculty teaching experience in the contemporary world of social work education. The individualized experience of academics teaching social work in Global South communities is not yet seen in the literature. Such a contribution is vital because many academics have direct and influential interaction with the host culture by way of teaching local students and responding to the community's educational needs (Richardson, 2000). Gaining understanding about female academics' experience of teaching in the Global South offers the chance to fill a gap in the current literature in social work education, and thus to enhance how social work is practiced.

CHAPTER THREE: Research Method

3.1 Research Design

The methodological and theoretical frameworks chosen to undertake in this study are fully considered in this chapter. A detailed explanation is provided supporting use of a qualitative approach to consider the questions the study seeks to answer. Overall study design and the utility of using the active in depth interview is also provided. Theoretical concepts at the core of the study's methodology are explored, including postcolonial theory. This chapter focuses on the use of critical research as a method to explore the research problem and answer its questions.

Lincoln and Guba (2000) have suggested that the qualitative approach is suited for exploring individual experiences. From a postmodern perspective, social experiences are characterized by their multiplicities. This is a shift from what might be viewed as universal to more localized and contextual knowledge. Merriam (2009) has suggested that researchers undertaking qualitative research should have a high tolerance for ambiguity, a questioning stance, and ability to think inductively (p. 17). These characteristics are also aligned with my ontological framework that contributes to this study's assumptions that questions need to be asked about the people, the structures, and the practices that influence teaching social work in the Global South.

This interpretive study is based upon the ontological premise that individuals' experiences are understood according to the meanings each assigns to her experience. An interpretive stance favors the qualitative approach because learning about individual meaning and experience is not possible without spending considerable time listening to

the participant as expert in her own life (Kasper, 1994). Furthermore, research that promotes empowerment, inclusion, and social justice is well suited to qualitative methodology (O'Connor & O'Neil, 2004). Because of its ontological stance, the interpretive approach seeks thick and rich descriptions offering “empathetic understanding of the world of others” (Rubin & Rubin, 1995, p. 35) and deepening understanding for how academics experience teaching social work in the Global South.

Among the numerous experiences that ought be explored in social work, I invited female faculty teaching in the Global South to add their teaching experiences about social work in the Global South from 2008-2010. The study consisted of:

- a. 13 semi-structured in-depth interviews with female academics teaching social work in the Global South;
- b. a demographic information form noting relevant information about each participant's age, title, employment history, marital/family status and ethnicity; and
- c. the researcher's field notes.

3.2 Description of Specific Qualitative Tradition used

My decision to undertake a qualitative research study has allowed me to employ a critical perspective that looks at the meanings and interpretations of society from a multitude of perspectives (Madison, 2005). Carspecken and Walford (2001) have claimed that value orientations and favored assumptions about capitalism contribute to what is understood as critical research. Critical research has a history of being applied to qualitative educational research because it offers a rigorous epistemology that argues

against the use of perception as a root metaphor (Carspecken, 1996). Instead, critical research calls for a more holistic exploration of the exchange of understandings in communication. Critical research helps differentiate what often appears as truth claims in favor of an approach that understands the potential for unequal power relationships to distort what is accepted as knowledge. Therefore what is important is how a person interprets her experience and then from that, how existing structures might be transformed to bring about a change in power relations. Critical research is strongly aligned with postcolonial theory and therefore is particularly suited for exploring how concepts such as *language, displacement and neocolonialism* are influencing social work education in the Global South. Critical research begins with a compelling responsibility to make a contribution toward changing existing conditions (Madison, 2005). It has been said that critical researchers “resist domestication” using skills and privileges to penetrate borders and bring to light the voices of those whose stories might otherwise be silenced (Madison, p.5). Given the political nature of academia, there has been a profound tendency for academics to study others yet rarely to observe themselves (Acker & Feuerverger, 1996; Wisniewski, 2000).

Critical research is about meeting multiple sides of the same issue (Holstein & Gubrium, 1995). Dialogue in critical research resists conclusions which means it is committed to maintaining an open mind. All efforts are committed to keeping meanings and dialogue between the researcher and the other going. “This negotiation and dialogue fosters understandings of meanings that make sense in the other’s world” (Madison, 2005, p. 9). The dialogical approach encourages multiple meanings and ways that social work education can be understood from a social constructivism perspective. “Interpretive

research ... assumes that reality is socially constructed... there is no single, observable reality” (Merriam, 2009, p. 8). Philosophically, I understand that there is no reality that is observable or measureable. My philosophical worldview underpins why qualitative research is appropriate to this study.

Key characteristics of qualitative research include identification of biases, and awareness of the tensions inherent in the diversity and contradictions of insider perspectives. Time, capacity, and financial considerations led to my decision to exclude participant observation in this study and instead do an interview-only study as outlined by Holstein and Gubrium (1995). Holstein and Gubrium understand interviews as social productions where interviewing is viewed as inherently collaborative. I have used interviewing alongside the practice of reflexivity as the primary method of data collection in this study. Qualitative interviews of local and internationally mobile academics teaching social work offer a contribution to developing understanding of the meanings that internationalization and academic mobility have at the individual level.

3.3 Social Location Related to the Study

As a brown skinned woman born in England to Sri Lankan immigrant parents I still recall people laughing at my British accent because I failed to sound as I appeared. When my family visited relatives in Sri Lanka and when we moved from England to Canada to Holland and back to Canada, the reaction to my ever-changing accents stayed the same. I was told that I sounded funny, based on a perceived incongruence between my appearance and skin color, and my “posh” accent. Through this experience, I came to realize that I was viewed as an outsider. Such awareness came when I was about 6 years old.

As a result, for many years, I was ashamed of being brown. It was a moment of pride to be told by a peer that I “was not like the other paki’s”. Over time, I became increasingly aware that like the systems and people around me, I assigned importance to Western ways, and minimized that which was Eastern (my Sri Lankan heritage). In my early social work classes, my perspective began to adjust and I became aware of the unique power of position that I held. I was a person who met equity criteria and yet still thought and acted in a way that suited the dominant ethnocentric perspective. This gave me access to jobs and professional opportunities that I liked, and it has made me more socially likeable too. Today, in context of my critical perspective, I believe that I had, at that time, become the “acceptable minority”. This awareness, although slow in coming, has been transformative. In recent years, I have harnessed this internal conflict over my ethnicity and culture and also, held onto the reason I originally entered the social work profession. This reason was to make a positive difference in the world by working as an activist to dismantle structures that favored some groups at the expense of others.

Subsequent work experiences in the United Arab Emirates and South Korea further encouraged my development and receptivity of and toward alternate perspectives. My gender, my ethnicity, my travel, work, and multi-country citizenship, stretched my social location in a sense, admitting of more variables based in an awareness of what it is like to be an outsider and how, from an early age, I came to understand that conventional social order typically places the Global North in a dominant position over the Global South.

I am committed to the related ideals of global justice and human dignity. These ideals are the foundation of my passion for developing culturally relevant approaches in

social work education. My idealism, my personal realities, and my experiences have had a complementary influence on the research design of this study. Advancing understanding of the social work teaching experience of both Northern and Southern professors in the Global South is my effort to address Northern dominance of social work education, and more formally catalogue the resulting tensions.

3.3.1 Ontological and Epistemological Framework

Corresponding ways of *being* and *knowing* were required to support the philosophical framework of this study. While other philosophical viewpoints might also be applied to understanding the professional experience of academics teaching social work in the Global South, my assumptions about how the world functions led to a critical theory philosophical orientation in which issues of power, privilege, and oppression are made visible (Merriam, 2009). In alignment with this view, it is important to understand how individuals make sense of and interact with the reality of their world. This led to the decision to conduct research using the active interview as my method.

My social location as a visible minority in Canada has led me to believe that “people unconsciously accept things the way they are, and in so doing, reinforce the status quo” (Merriam, 2009, p. 35). Epistemologically, this perspective has contributed to my beliefs over how one might discover knowledge about the world. For me, the work of Spivak supports my ontological perspective that the frame in which the world is understood is connected to power dynamics influenced by the longstanding impacts of colonialism.

Madison (2005) has asserted that critical research must extend its political aims to include the politics of positionality. This means coming to terms with an understanding of my positionality as an interviewer and researcher and also, as a voice by which I explore the experience of others. These ambitious objectives make positionality and reflexivity vital to this work. Therefore, I approach the research with awareness of my personal history with colonization and with some understanding of the entitlement and privilege that has brought me to this work.

Emic: I viewed the academic women as *expert informants* with regard to how they view teaching in the Global South.

Etic: As a researcher posing questions to other academic women, I had to be conscious of the ways my biases, culture, ethnicity experiences in academia, and postcolonial indoctrination had potential to influence the ways I interpreted findings of this study. To understand these influences, I reflected continually on my assumptions by maintaining field notes and engaging in constant reflexivity. I also took the chance of being proven wrong about my interpretations. Thorne, Kirkham and O’Flynn-Magee (2004) have observed: “...if the findings look too similar to the analytic framework with which one entered the study, they may reflect the mind’s capacity to “fit” data rather than to ask good questions and generate useful conceptualizations” (p.10). This advice reinforces the demand for a ruthless attention to keeping the open mind needed for good research (Fetterman as cited in Germain, 2001).

There is a precarious balance to be maintained when learning the emic perspective and still maintaining an eye on the etic. Maintaining the *wide-angle lens* is an approach

the researcher must utilize intentionally and consistently. Consultation with peers was extremely helpful in resolving challenges that arose through cultural immersion and reflexivity. I was surprised by some of the findings. Crystallizing data with a review of the allied literature, consulting with my supervisor, and reviewing field notes helped to maintain the level of reflexivity needed for the *emic* and *etic* perspectives.

3.3.3.1 Hyper Self-Reflexivity

Spivak (1988; 1990) has questioned the ethics and politics of how representation of the subaltern (Global South) is undertaken. Kapoor (2004) has also asked, “To what extent do our depictions and actions marginalize or silence groups and mask our own complicities?” (p. 628). As a result there is a tension between the manifest content of what the interviewees say and my latent interpretations which link back to the theoretical and philosophical underpinnings of this study. Spivak (1999) has claimed the obvious point that being postcolonial or ethnic does not qualify the person as an expert on those from the Global South. Spivak and Said (1978), among others, have asserted that it is easy to reproduce Northern hegemonic power by writing about or researching in the Global South. These arguments serve as reminders to lay a foundation for being active in “unlearning of prejudices in order to be able to have deep conversations across wide differences” (Kapoor, 2004, p. 642). This approach demands a hyper-reflexive position that I struggled to achieve. This was not easy work and it required vigilantly monitoring biases while acknowledging that I am still learning.

3.3.3.2 Management of Biases

As with all research methods, there is a potential for biases in interviews and interpretation of interview data. Unchecked, biases lead to untested assumptions that

influence the research and contribute to weakened results. Good research demands that the researcher rigorously reflects upon biases and values, recognizing the impact these values can inevitably have upon the research. This recognition of the myth of complete objectivity does not mean the researcher is excused from making every attempt to reduce risk of bias. Streubert-Speziale and Rinaldi-Carpenter (2003) suggest, the most common way for an interviewer/researcher to reduce personal bias is to keep comments in a field note journal. I followed this advice and recorded biases in a personal journal prior to the interviews. After reviewing the literature and writing post-interview field notes, I became aware of more biases. These biases included underlying, albeit false assumptions that my minority experience meant my understanding of Euro-centrism would be superior to participants from the Global North. Reading Spivak's work helped me to acknowledge and then confront this personal bias. My list of biases was added to my reflective journal. I also discussed these biases with my supervisor. Such discussions facilitated reflexive data analysis.

3.4 Sampling Strategies

Social work traditionally has been understood as a female dominated profession (Kadushin, 1976). McPhail (2004) has challenged the term dominated and suggests 'female majority' is more accurate given women's actual employment positions within the profession and academy. In Canada, according to the Canadian Association of University Teachers (CAUT, 2006), close to two-thirds of social work faculty are women. Mirroring Canadian statistics, in the United States, more than two-thirds of full-time social work faculty is female (CSWE, 2010). Despite repeated email requests to social work education associations in India, China, and South Africa I was not able to

obtain specific data that reported on the number of female social work academics in these regions. Study participants expressed the opinion that there are significantly more women than men teaching social work in the South. Consequently, I made the decision that female social work academics would offer a contemporary and currently majority view of the discipline.

Snowball or network sampling was used as a form of purposeful sampling for this study (Merriam, 2009). Purposeful sampling is defined as a way to select information rich cases for study in depth (Patton, 2002, p. 46). I attended the professional conferences of international social work academics in order to locate key participants that could easily meet the strategic sampling criteria I had established. Having some criteria was important for the study, as I wanted to ensure that participants had specific teaching experience in the Global South. This criterion is listed on page 65. Network sampling was implemented when I asked the first few participants if they could refer me to others (Patton, 2002, p. 237). I also asked some of the conference organizers if they could refer me to others. The sample is comprised of academic women with experience of teaching social work in the Global South. Patton (2002) has observed that to obtain in-depth, rich information, a small number of people can be interviewed. I was looking for the participants' perspectives in order to understand their experience of teaching social work in the Global South. My original intent was to interview at least ten women. As I did interviews, I was slowly introduced to other women that were interested in participating. Therefore the number grew slightly to a final N of 13.

My decision to conduct the majority of in-depth interviews by phone expanded the potential number of countries and participants included in this study. The participants

have been or are teaching within the following countries of the Global South: Bangladesh, Botswana, China, Ethiopia, Ghana, India, Indonesia, Lithuania, Myanmar, South Africa, Thailand, Trinidad, and Zambia. The African countries have experience of the legacy of slavery and in South Africa's case the impact of apartheid. All of the countries also share a legacy of prior colonial or Soviet rule.

Northern academics were selected using the following criteria:

- a. Female
- b. Completion of a Masters degree in social work or above
- c. Teaching or consulting in Global South education for a minimum of three months at a time
- d. Over five years of teaching experience at the postsecondary level: I selected five years of teaching experience in order to recruit participants that could draw upon a few years of teaching to articulate what was the same and different about working in the Global South.

Southern academics were selected using the following criteria:

- a. Female
- b. Completion of a Masters degree in social work or above
- c. Teaching social work in country of origin in the Global South
- d. Over five years of teaching experience at the postsecondary level: I selected five years of teaching experience in order to recruit participants that could draw upon a few years of teaching to articulate what was the same and different about working in the Global South.

3.5 Recruitment

In 2008, the International Association of Schools of Social Work (IASSW) held their bi-annual conference in Durban, South Africa. This same conference was held again in 2010 in Hong Kong, China. I attended both of these conferences to gain access to social work academics teaching predominately in the Global South. Through the conference organizers, I introduced the study to conference delegates. This facilitated an important opportunity to gain sanction from the IASSW for my topic and to generate sufficient interest from prospective participants. Through conference organizers, I sent an email to attendees (see Appendix A) and placed an announcement on the Conference Information Board (see Appendix B).

A total of 13 female participants were interviewed. All had a minimum qualification of a Master's degree in social work and a common experience of teaching social work in the Global South. Five of the participants were academics considered local to the Global South: South Africa, India and Indonesia. The Southern academics are teaching within their country of origin. The remaining participants were Northern academics meaning they were educated in the Global North and have teaching experience in the Global South. These Northern academics are from Australia, Canada, the United States, and Norway. Their teaching experience occurred in Bangladesh, Botswana, China, Ethiopia, Ghana, Indonesia, Lithuania, Myanmar, Ghana, South Africa, Thailand, Trinidad, Vietnam, and Zambia.

Some of the Northern participants in this study were recruited to teach social work practices to non-governmental organizations (NGO); some were hired as contracted

faculty and others were sent by their home institution to help develop or design curriculum in the host country's school of social work. These participants spent at least three months in the host country. The world of internationally mobile social work academics is relatively small, and within this circle, many are well known. This also raises an interesting question about why so few faculty members are willing to be internationally mobile.

To avoid identification, some characteristics of the sample are deliberately excluded from this table. Identifiers such as where the academic is from and where she is teaching are presented in the aggregate. Further details about the demographic characteristics of participants are presented in chapter four.

Figure 1, provides a snapshot view of where the academics are from and where they are teaching.

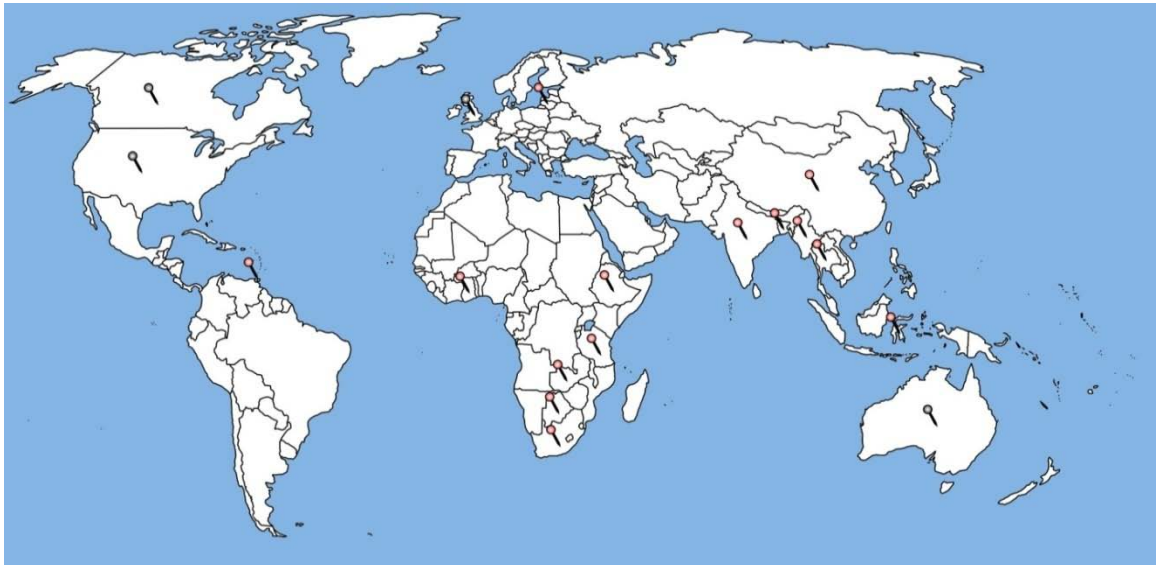


Figure 1: Map of Participants

My decision to conduct the majority of in-depth interviews by phone expanded the potential number of countries and participants included in this study. The participants have been or are teaching within the following countries of the Global South: Bangladesh, Botswana, China, Ethiopia, Ghana, India, Indonesia, Lithuania, Myanmar, South Africa, Thailand, Trinidad, and Zambia. As mentioned earlier, all of the countries also share a legacy of prior colonial or Soviet rule. Despite independence, a history of imperialism continues because the flow of information remains one directional from North to South (Razack, 2000). Razack has encouraged revisiting the flows of exchanges to understand how knowledge domination is created, produced, and disseminated.

3.6 Data Collection Methods

Research is more than the study of people; it is an act of learning from others (Spradley, 1980). My use of the qualitative approach places me in the position of learner and my participants in the role of teacher. This inquiry is guided by a desire to understand both the experience of academics teaching social work in the Global South. Consequently, I employ a critical method to help reveal what has been, until now, unsaid in social work education. The active interviewing method supports the research question because this qualitative approach suits the compelling narrative of my participants whose stories are complex and full of substance (Janesick, 1994). Narratives make up a substantial part of research and it is through the participant's telling of her personal story that details of the teaching experience can be understood. The active, in-depth interview has potential to facilitate deep disclosures from participants. Furthermore, "active interviewing takes advantage of the growing stockpile of background knowledge that the interviewer collects in prior interviews to pose concrete questions and explore facets of

respondents' circumstances that would otherwise not be probed" (Holstein and Gubrium, 1995, p. 46). This supports Kvale and Brinkmann's (2009) idea about the "inter-view" as an exchange whereby the participant gains insight into the interviewer's perspective and experiences. Kvale (1996) has referred to the interaction between interviewer and interviewee as a relationship that assumes the perspectives of others are meaningful and capable of being made explicit. Kvale has also included the *traveler metaphor* in this relationship that understands the interviewer as a traveler who journeys to other lands before returning home to tell the story. The traveler metaphor offers an opportunity to move toward new ways of self-understanding as well as the possibility of uncovering previously taken-for-granted values and customs (Kvale, p. 4).

Crabtree and Miller (1992) have described the research interview as an in-depth and intensive exploration. The interview is a highly flexible method providing deep data and rapid responses (Brenner, Brown & Canter, 1985). Lincoln and Guba (2005) also consider the interview to be a superior research instrument because it "would be virtually impossible to devise a priori a non-human instrument with sufficient adaptability to encompass and adjust to the variety of realities that will be encountered" (p. 39). The active interview requires a reflexive approach that included my ability to reflect on my opinions and to then offer discussion on how my experience may have impacted the research process (Vickers, 2007). This suited my social location in this study.

Given a paucity of information regarding the individualized experience of teaching social work in the Global South, active in-depth interviews, and an interpretive stance offer particularly rich data. Using the interview as method provided opportunity to gain fuller understanding of the context of the academic institution, the practice of social

work in the country, and the professional experiences of academic women teaching social work in parts of the Global South. The interview places women and their personal understandings of their experiences at the center of the inquiry. Kasper (1994) said “the essential meaning of women’s lives can be grasped only by listening to the women themselves” (p. 266). This approach explicitly positioned the research as a collaborative process rather than an isolated experience (O’Connor & O’Neil, 2004).

3.7 Data Collection Process

This study has concentrated on learning about the experience of academics teaching social work in the Global South. In the following section, I describe how the study was introduced, the relevant mechanics of making contact, and the interview process.

The use of electronic mail was vital to this study. I used email to introduce myself and to schedule interviews. I also used email to send out institutional emails to gatekeepers. As mentioned earlier, a copy of the email announcement can be found in Appendix A.

Digital technology was used to record interviews. Recording fulfilled three important goals. First digital recording enabled me to stay true to the informant’s original account and maintain a record of what was said (Holstein & Gubrium, 1995; Silverman, 2000). Second, use of audio-tape captured words as well as other important dimensions such as laughter, stress, irony, and tone. Unlike the transcribed word, the recorded interview affords an important opportunity to listen for tone, process, and underlying meanings (Holstein & Gubrium; Richardson, 2000). Third, because the active interview

focuses on meaning, data from the interview “comprise the myriad things that respondents say and ‘do with words’ to establish the meaningful horizons of their experience” (Holstein & Gubrium, p. 78). The transcripts also included notes when sounds such as laughter occurred during the interview.

Interviews took place between July 2008 and October 2010. Eleven of the interviews took place between the summers of 2008 and 2009. The two remaining interviews took place in the fall of 2010. Interviews were scheduled following the IASSW conferences in Durban, South Africa and Hong Kong, China. With over 3000 attendees, the IASSW conference provided a relevant way to connect with academics uniquely situated in practice within the Global South. As a researcher of limited means, I determined that the IASSW conference would help me to locate participants in a cost efficient manner.

Distance and logistical issues such as travel expenses inhibited the opportunity for more in-person interviews but the telephone interviews provided an acceptable alternative. The in-person interviews were, on average, 20-30 minutes longer than the telephone interviews. In cases, where I had previously met the participant (at the IASSW conference), the level of connection with participants felt strong regardless of whether we interacted by phone or in person.

I selected interview times that met the participant’s schedule. Time zone differences made telephone interviews challenging to arrange. Most interviews lasted between 90 – 120 minutes. Each interview began with an introduction to the research. Sharing my personal interest in this study provided an opportunity for the participant to

relax into a conversation about her experience of teaching social work in the Global South. I indicated that she was in charge of the interview, free to end the interview, or change its direction. Holstein and Gubrium (1995) recommend introductions to an interview serve as a signpost to guide interviewees through the “open terrain of their experience” (p.41). From my perspective, those interviewed had an appreciation for conversation and they wanted to talk about their experience of teaching. This allowed the interview to unfold easily. After three or four emails spent trying to establish mutually convenient times, the interview date was finally struck. This process generated a sense of collegiality before the interview commenced.

Participant responses were detailed, highly articulate, and offered rich accounts of teaching experiences. Possessing some knowledge of the participants’ ethnographic background allowed me to share personal work and travel experiences that increased the interviewee’s trust about sharing her story. Review of interview transcripts reveals a heavy reliance on discourse markers such as ‘yes’; ‘okay’ and ‘yah’ to reinforce active listening and encourage the person to continue their comments. Following the interviews I sent transcripts to participants and followed up with questions via email and phone with those participants from whom I wanted clarification of points raised. All participants were given the opportunity to respond to their transcripts.

The interviews were trouble-free exchanges that relied on mutual attentiveness and responsiveness (Holstein & Gubrium, 1995). By trouble – free, I mean that it was very easy to obtain detailed description from the participants. The words seemed to tumble out of the participants’ mouths. Interviews were transcribed with my voice in normal font and the voice of the participant in italics. I noticed that it was typical to see

whole pages with large italicized font sporadically punctuated with one or two lines of normal font. This suggested that the interviews may have been cathartic for many of the participants.

3.7.1 Interview Questions

In my approach to this study, I drew upon Spradley (1980) to help guide the research. I used *grand tour* and *mini tour* questions to help participants to provide an in-depth account of their experiences. The *grand tour* question put to all participants: What is your experience of teaching social work in the Global South? If needed, supportive questions were provided to help direct the interview. However, often times, participants provided comprehensive responses that included their answers to the *mini tour* questions listed below.

- a. Describe your story of why / how you decided to teach social work?
- b. How do you feel about being a social work academic?
- c. Can you describe the challenges you have experienced when teaching social work?
- d. Describe the resources you normally use when teaching social work? In your opinion, what is needed for teaching social work in the Global South?
- e. Describe your experience with using or developing culturally relevant practice models?
- f. Based on your professional experience, describe what is needed for the advancement of international social work education?
- g. What advice would you give to other academics considering teaching in the Global South?

3.8 Data Analysis

Data analysis is defined as the process of making sense out of the data. It is a complex process that involves moving back and forth between concrete bits of data and abstract concepts in order to answer the research question (Merriam, 2009, p. 175).

Decisions regarding data analysis including the choice for thematic and comparative analysis, transcription, and coding are discussed in the following section. I begin with the choice for thematic and comparative analysis.

3.8.1 Thematic and Comparative Data Analysis

Thematic and comparative manual analysis was employed in this study. Thematic analysis refers to the categorization of data so as to sort it into broader themes and issues (Maxwell, 1996, p.78). Comparative analysis facilitated the comparison of data within and between categories to aid in development of theoretical concepts (Maxwell, p. 78). The use of a computer assisted qualitative data analysis program such as Nvivo could have reduced time demands in the analysis stage and focused my thinking through development of explicit computer demands (Kvale, 1996; Welsh, 2002). However, as a new researcher with a small sample, I reasoned that it would be practical to immerse myself in the data and experience the process of manual coding. While I acknowledge that immersion with computer assisted data analysis also occurs, I wanted to have this experience of manually analyzing the data. In the future, I will likely use a software program to assist in organizing the work to be coded.

3.8.2 Transcription

Kvale (1996) has raised some concerns about the practical problems of transcription relevant to the theoretical issues about differences between written and oral language (p. 160). Marshall and Rossman (2010) extend these concerns:

We do not speak in paragraphs, nor do we signal punctuation as we speak. The judgments involved in placing something as simple as a period or a semicolon are complex and shape the meaning of the written word and, hence, of the interview itself (p.14).

These concerns about transcription are well founded. I was intentional in maintaining my awareness of the concerns with transcriptions by listening to the audio recording when reading the transcripts. This process allowed me to become immersed in the data and to reflect deeply on the themes that emerge. The transcripts also gave me a written document from which more detail could be read. Immersing oneself in the data offers a sound reason for the researcher to do the transcribing. However, time demands and desire for accuracy in transcription led to the decision to hire a transcriber. The transcriber signed the confidentiality agreement placed in Appendix C. In one case, the transcriber returned my recording saying that the accent of the interviewee could not be understood. This proved to be an unexpected opportunity for me to transcribe a single interview thereby experiencing first-hand the challenges Kvale (1996) and Marshall and Rossman (2010) allude to regarding movement of spoken to written word. Accents, dialects, and intonations different to my own added to some of the challenges described in the literature on transcription and recording.

Consistent with good research practices, I offered each participant the opportunity to review her transcripts (Merriam, 2009). Three of the participants followed up by email,

adding additional information to their interview. Two participants initiated follow up conversations with me and one participant made specific, albeit minor, changes to her interview transcript. These changes did not affect the data analysis as the requests were semantic in nature. For example, I was asked to change a “yah” to “yes”. Aside from acknowledging receipt of the written transcript of their recording, the other participants did not offer further comments. Details regarding other methodological limitations as well as the strengths specific to this study are explored in the discussion chapter.

3.8.3 Meaning Coding

Coding and the development of themes was a recursive task. Descriptive coding was completed through reading each transcript. I then wrote key words or phrases beside the transcript line. At times, I used “parallel coding” (King, 1998) and placed the same piece of text under more than one theme. For example, spiritual practices and beliefs were originally placed under the professional values heading and the teaching practice heading. Discussion with my supervisor helped me choose to situate this theme under teaching practice. Additional procedural steps were taken when I went through transcripts highlighting sentences, words, and phrases that repeated or resonated with what I understood to be the participant’s experience of teaching social work in the Global South. I recorded raw, open codes such as “student needs”, “privilege”, “recommendations”, “power”, “race”, “influence”, “funding”, “life stage”, “image”, “social values”, “belonging”, “whiteness - color”, “spirituality/religion”, and “human rights”. I understood raw codes as the words each participant used to describe her experience. This open coding effort enhanced writing of the thesis. By moving from the transcripts to a word chart, I was able to see which aspects of the segments in the data responded to my

research question. This visual image made it easier for me to begin the writing process. *Code clumping* facilitated identification and clustering of *high-level* themes (Carspecken, 1996). I clustered the codes into four anchoring frameworks of North-South comparisons, and, then placed these into emerging themes. These high level themes were: 1) Daily Lives; 2) Values and Beliefs; 3) Teaching Practices and 4) Tensions. For example, all participants made mention of their exhaustion from daily life at home. As a result I placed words and phrases such as “Life stage”, “Children”, “Shopping” under the heading of Daily Life. To ensure *credibility*, I returned via email to my participants for verification and validation of some of my coding (Streubert Speziale & Rinaldi Carpenter, 2003). My participants confirmed some codes. Although the participants were very keen to help with this study, they were also clear that they had limited time for post interview conversations about themes. As a result, “simultaneous data collection and analysis occurred both in and out of the field” (Merriam, 2009, p. 171). During interviews and in follow up emails, I discussed ideas with participants and I explored the literature from the beginning of this study until the defense of this study (Merriam, p. 172). Member checks with peer debriefers also helped support the coding process. The peer debriefers I used included my supervisor, faculty colleagues familiar with international education, and fellow PhD student peers. This form of inter-coding rating checks was particularly useful when I needed to discuss concepts I had been surprised by and wanted to remain sensitive to the time and perspectives of participants.

To organize the data into relevant content areas and identify findings, I returned repeatedly to the research question and asked, what is the experience of female academics teaching social work in the Global South? As I went through the coding process, I sorted

information based on whether the participant's responses could be linked back to the original question. When the participant's response went beyond the scope of the research question at hand, I coded this information separately with the intention of revisiting that data at another time.

3.8.4 Analysis and Interpretation of Generated Data

I chose descriptive, interpretive, thematic analysis to incorporate my pre-existing knowledge about the subject matter. "Description [refers to] what is going on here; analysis involves identification of essential features and interpretation speaks to meanings" (Wolcott in Merriam, 2009, p. 201). This was an iterative process as my themes were continually revised and reshaped through this comparative method. With a small sample, descriptive, interpretive analysis was effective in identifying common themes. I was also able to set aside independent themes (particular to only one participant) for future reference.

Germain (2001) has observed that coding and subsequent theme identification is a cyclical activity that is recursive in nature. I moved back and forth between the interviews to finally select four major analytical themes. The themes were later linked back to existing research. In the findings chapter, I include the participant's words to support the theme's significance to this research (Mulhall, 2003). Peer debriefers were also consulted many times during the coding and analysis stages (Carspecken, 1996). Debriefers helped me to select between compelling exemplars assisting to limit overlap and repetition in favor of best fit. Carspecken affirmed that raw codes often intersect and are redundant in nature. I originally located over 100 raw codes. Discussion with my supervisor helped me to select the four high level themes under which to place the codes.

Some of the raw codes are listed in Appendix D. I found the emergent data to be so rich and thick that I have a plan after this study to revisit remaining data for further secondary analysis. “One of the assumptions underlying qualitative research is that reality is holistic, multidimensional, and ever-changing; it is not a single, fixed, objective phenomenon waiting to be discovered” (Merriam, 2009, p. 213). This means that data, themes, and codes can never “speak for itself” (p. 213) but rather that as the researcher, I chose to select some themes over others. My choices were guided by the way I interpreted the participants’ responses to be connected to the research question.

3.8.5 Tensions

My relative outsider status and generalized etic perspective offers interpretive angles that may not be seen by others. In addition to making note of my assumptions and personal experience, I also remained mindful that some of the literature that I read had potential to influence my thinking and analysis (Heppner & Heppner, 2004). From the literature, I assumed that Northern participants would identify ‘serendipity’ as a primary contributor to their overseas experience. Although several did identify this theme, I was surprised to realize the concept of serendipity was not unanimously shared and that other compelling reasons drew some participants to seek an international experience. This realization also uncovered that I had gone into the research with some apriori assumptions that were discounted when I started the interviews.

I began this research hoping to gain better understanding of international social work education. What I found is the ways in which others perceive skin color affects the experience of participants. As a visible minority woman, I expected that other brown or black minority women would have personal epiphanies relative to how the world saw

them. It did not occur to me that Caucasian academics might have similar experiences. I was surprised that each Northern participant made mention of the ways her color pre-determined how the world saw her.

Carspecken (1996) recommends occasional bracketing and insertion of Observer Comments (OC) within the coding process. However, in practice, I did not and could not separate out what I thought from how I analyzed the data. What I did was to make note of my opinions, questions, and comments in order to keep track of what was influencing my interpretation of the data. Keeping track of my comments in combination with consultation with my supervisor explained the surprise I experienced after some interviews. Contrary to my expectations, some participants expressed two perspectives for which I had been unprepared. Although, I entered this research with a postcolonial perspective, I was still surprised by the expression of entitlement over others. The second surprise contradicted the first. Participants also expressed sincere commitment about the collaborative nature of their work in the host country and a desire to establish sustainable, culturally relevant practices. Monitoring my comments also helped me to realize that a recommendation I thought I saw emerge from the data was a projection I had previously made about mentoring. It was disappointing to let go of this expected result; however, the realization refined my thinking about what may be needed in subsequent studies. Perhaps the greatest contribution that my efforts provided was an opportunity for me to see a pattern emerge from what I originally described as participant inconsistencies. In preliminary reviews of datum, I observed discrepancy between what the participant said and my own sense of an inconsistency. It was not until I was able to review the data in its entirety that I realized participants consistently answered questions in a very positive

manner and then, later in the interview would provide a response to something else in a manner that contradicted an earlier statement. We are all susceptible to contradiction so while these inconsistencies are to be expected, it is the theoretical implications of this incongruency that make this exploration important.

Undertaking a study of only 13 women working in several countries in the Global South made saturation not feasible. Instead of saturation, I worked with my supervisor to develop a trustworthy study.

3.9 Trustworthiness

The decision to use interpretive criteria to evaluate data is connected to my worldview and my desire to contribute knowledge that is believable and trustworthy (Merriam, 2009, p. 234). Merriam (2009) has suggested that research results are trustworthy when there has been some rigor in carrying out the study (p. 209). I chose to undertake critical social research because of the understanding that truth claims are culturally bound and assertions are potentially fallible (Carspecken, 1996). Triangulation of data, participant verification, and member checks confirmed the *trustworthiness* of this research (Lincoln & Guba, 1985). Rigorous attention to field notes post observation is critical for ensuring a trustworthy study. I maintained a journal in which I recorded my thoughts and feelings after each interview. The participants' commitment to the research became clear in the ways they told their story. All but one participant selected her own pseudonym. Of those who chose their own pseudonym, each person provided a personal story of her choice for name. In all cases, the name chosen was that of a grandmother or other role model who had encouraged the participant to pursue goals and be a risk taker. The time spent explaining her choice of pseudonym reveals each participant's personal

investment in this research process. This investment provides an additional indicator of the trustworthiness of this project.

Credibility has been defined as “the correspondence between research and the real world” (Wolcott as cited by Merriam, 2009, p. 215). Guba and Lincoln (1989) suggest that credibility involves recognition of the described experience by readers familiar with the phenomenon being studied. *Credibility* was established through sharing transcripts and themes with participants and correlating interviews with document reviews. In addition, I met with my supervisor on several occasions to discuss the transcripts with him. These “member checks” add to the study’s overall trustworthiness and merit (Lincoln & Guba, 1985). Although in principle, I see member checks as adding to the trustworthiness of a study, I was careful to avoid placing a time burden on the participants in this study. Richardson’s (2000) study on expatriate academics alerted me to the time demands of member checks. To maintain credibility, I also checked and confirmed interpretations with peer debriefers (academic colleagues) and my supervisor to confirm resonance and recognition. To ensure data quality, I followed Carspecken (1996)³ who recommends six procedures to establish a trustworthy critical research and protect researchers to vulnerability claims of projecting beliefs onto the culture under study. These procedures are described in Table 1.

³ Carspecken’s perspective on applying critical theory to educational institutions is aligned with some of the auto-ethnographic approaches within this inquiry. His approach is congruent with other qualitative approaches (Holstein & Gubrium, 1995).

Table 1: Carspecken's Procedures

Carspecken's Procedures	Action / Intensity	Duration / Frequency	Timeline
Facilitate meaning construction by participants	Encouraged participants to reconstruct their experiences through use of non-leading questions and shared participant's perspectives by using rich, thick descriptions. Developed bias list.	Throughout interview, during follow up discussion, and in writing	2008 - 2010
Conduct member checks on reconstruction	Shared meaning constructions with participants and presented negative or discrepant information within the results narrative.	Once with some participants and/or peer debriefers	2009 - 2011
Peer debriefing	Dialogue with supervisor and university colleagues familiar with research on academics.	Writing and analysis occurred over a 3 year period	2008 - 2012
Employ prolonged engagement	In the absence of participant-observation, incorporated Carspecken's accepted alternative by using concrete questions when interviewing participants.	Throughout interview and during analysis phase	2008 - 2010
Use strip analysis	Used parts of the primary record to see if they were consistent with reconstructed themes. Interviews and peer debriefing helped clarify reasons for poor fit as well as offered support for consistency. Completed post interview field notes	Throughout research process After each interview	Maintained reflexive journal throughout 2008 - 2012
Use negative case analysis	In cases of lack of fit, pursued greater understanding of the reconstructions. This was done through peer debriefing and review of secondary literature. Maintained and referred to field notes.	Throughout research process	2008 - 2012

Multiple interpretations from readers, participants and researchers can be applied to any qualitative study. Creswell (2008) encourages repeated readings of the transcripts along with sending the transcripts to participants for verification purposes. A recursive process between observation and analysis occurred. After each interview, I recorded my observations in a reflective journal and added further observations when reviewing transcripts. One participant returned her transcript asking for slight changes to wording and, one participant used the transcripts to initiate a dialogue with her students about their views on social work education. This participant then sent me an email, elaborating on a few recommendations she made regarding social work education. A third participant contacted me by phone for continued conversation about the topic.

It is essential that interpretations are validated through other sources of information (Roper & Shapira, 2000). Consistency suggests that another researcher, using the same data and research context, may arrive at similar conclusions (Merriam, 2009). Consistency was achieved through detailed descriptions of the participants' perspectives. I used peer debriefings, reflective journals, and thick descriptions to ensure trustworthiness by triangulating or crystallizing the data. Consistency of journaling also helped document the interview experience. These journal notes were added to after I either read or listened to transcripts.

Rich, thick descriptions were used to share the participants' perspectives. These quotations provide information about the experience of academics teaching in the Global South so that readers can assess whether the participants' experience might also apply to

others in similar situations. Participants were generous with their words and perspectives offering lengthy answers to assist better understanding of their cultural reality as academics teaching in the Global South.

Through interviews, document review, and member checks I did triangulate the data thereby ensuring credibility, trustworthiness, and consistency. However, throughout this study, I have remained mindful that my angle of response has influenced data analysis. “Triangulation is being revisited in the literature from a post modern perspective ... but in post modern research we do not triangulate, we crystallize. We recognize there are far more than three sides from which to approach the world” (Richardson as cited by Merriam, 2009, p. 216). This perspective is integral to my social location, my philosophical worldview, and my understanding of reality. As discussed in chapter 2, Spivak (1999) argued that the politics of knowledge production, specifically in the way that [Northern] university researchers go to the South and collect data is another form of imperialism. Kapoor (2004) has built upon Spivak’s argument and offers this reminder, “our narration does not occur in a vacuum” (p. 644).

3.10 Ethics

Approval for this study was obtained from the University of Calgary Conjoint Faculties Research Ethics Board. The ethics approval certificate is located in Appendix E. Alongside the importance of protecting research participants there are unique ethical issues specific to this particular project. The world and work of social work academics is small and therefore, the ethical standards applied must allow participants to feel safe to express their feelings without any fear of judgment from the interviewer. Observance of ethical standards for the sake of credible research is vital. Equally important is what

Kapoor has called “vigilant self-implication and painstaking ethical engagement” (2004, p. 644). The unequal power relationships that persist in North-South interactions required a heightened level of self-reflexivity that must also be included in the ethical standards of this study.

Alcoff (1991) cautions that “it is a metaphysical illusion that one can only speak for oneself: We are collectively caught in an intricate, delicate web in which action I take, discursively or otherwise, pulls on, breaks off, or maintains the tension in many strands of web in which others find themselves moving also” (p. 20). This concentration on ethics within critical research is vital in terms of entering the domain of another. Such navigation of previously unvoiced topics must be done with compassion, attention to reflexivity, and an understanding of the implications that may result from bringing attention to what was previously unacknowledged. On occasion, some Southern participants alluded to feeling exhausted and imposed upon by their institution and culture’s expectations of the ways they would treat visiting faculty. Expression of these feelings was not part of the typical hospitality extended by the South and I felt it was important to present my interpretation of any frustrations carefully and sensitively. A similar approach was required when some Northern participants admitted some personal struggles with race and culture. It was a balancing act to determine how far to explore these tensions without judgment. I had to return to the cautionary reminder offered by Momper (2009) in chapter 1; remembering that the aim of critical research is to critique the social structures that the participants work within.

Each participant signed a consent form for this study. The consent form is attached in Appendix F. In addition to the traditional consent forms signed at the

beginning of the study, when I sent their transcripts I also reminded participants of the chance to withdraw or modify their contributions.

From an ethical standpoint, it was important to protect the confidentiality of the participants. Early into the research it became clear that the global social work community is small and a participant's identity would be easy to determine. For this reason, employer institutions are unnamed, and much data is presented in the aggregate. Part of the consent form process included the participant selecting a pseudonym for herself. With the exception of one, each participant described personal reasons for her choice of pseudonym.

3.10.1 Participant Confidentiality

The desire to protect participant identity underpinned my decision to present where Northern participants taught in the aggregate. This decision was not reached lightly as presenting information in the aggregate also implies a treatment of the Global South as one place rather than a rich, complex environment made up of many diverse countries and cultures. As Acker and Armenti (2004) found, ethical concerns persist when the reporting of individual demographic details have potential to compromise the confidentiality of academic participants.

3.11 Participant Overview

3.11.1 Southern Participants

As identified in chapter three, there are three South African women, one Indian woman, and one Indonesian woman in this sample of academics from the Global South. With the exception of having been educated in the North, only one of these five women

had taught social work in the Global North. All of the participants had practiced as social workers in the South prior to becoming academics.

Table 2: Global South Participant Profile

Pseudonym	Citizenship	Age	Marital Status	Teaching in:	Self Identified Race
Indriya	Indian	57	Married	India	Indian
Leni	South African	40	Divorced	South Africa	White South African
Rhonda	South African	55	Married	South Africa	White South African
Jaya	South African	42	Single	South Africa	White South African
Joyce	Indonesian	51	Widowed	Indonesia	Indonesian

3.11.2 Northern Participants

The eight Northern academics interviewed were from Australia, Canada, the United States, and Norway. The Northern academics had earned their highest degree in the Global North and shared a common experience of teaching social work in a number of different countries within the Global South. With the exception of one, all of the Northern participants had worked as social workers prior to entering academia. Some of the Northern participants were recruited to teach social work principles to non-governmental organizations (NGOs) and others were hired to teach and design curriculum at schools of social work. Some faculty in this study had taken sabbaticals from their home institutions in the North. All the Northern participants had spent at least three months in the host country.

Table 3: Global North Participant Profile

Pseudonym	Citizenship	Age	Marital Status	Self Identified
Leticia	Australian	57	Single	White
Elizabeth	Australian	55	Married	White
Johanna	American	58	Divorced	White
Shireen	Norway	55	Single	White
Sheila	American	57	Married	White
Iris	American	60	Divorced	White
Isabella	Australian	55	Divorced	White
Judith	Canadian	53	Divorced	White

3.12 Research Methods Summary

Holstein and Gubrium (1995) have stated that analysis occurs during interviews and during the write up. This process has been iterative for me. To summarize, the qualitative method used in this study is a critical research utilizing the active interview. Theoretically, postcolonial theory takes into account the ways that countries and cultures continue to be impacted by a colonial mindset which makes it impossible to ever fully disentangle from a colonized present. As discussed in chapter two, postcolonial theory encourages exploration of silenced expression and a critical perspective. Since I did not find any similar studies in my review of the literature, this study is likely one of the first in social work from the Global North to seek expression about individualized teaching experience from Global North and South academics. In the following chapter, I will reveal the findings that emerged from this study that asks what is the experience of female social work academics teaching in the Global South?

CHAPTER 4: Results

4.1 Chapter Overview

In this chapter, I provide the findings from this research study of academic women's experience teaching of social work in the Global South. The data is presented first highlighting four major themes of daily lives, professional values and beliefs, teaching practices, and systemic tensions. Following each theme, I provide a summary and connect these findings with contemporary social work education. I integrate this analysis with secondary literature (Graham & Shier, 2010).

4.1.2 Findings

The findings are presented in four sections. Four major themes related directly to the research question, "What is the experience of female academics teaching social work in the Global South?" are described. These are:

- 1) Daily Lives: provides the context for the role their personal circumstances play in the lives and work;
- 2) Professional Values and Beliefs: influences the way participants experienced teaching in the Global South;
- 3) Teaching Practices: the way social work education is taught by the participants in the Global South. This includes resources used and pedagogical approaches taken;
- 4) Systemic Tensions: the way that privileged positioning, sense of belonging, and inequities maintain a colonial domination by the North.

4.2 Daily Lives

4.2.1. Doing More With Less: Southern Perspective

The daily life of participants sets them up for how they approach their teaching practice. Lifestyle factors such as age and relationships influence the teaching experience. Roles such as caregiver, partner, parent, mentor, and friend were clearly identified by all participants as important to their academic lives. Personal circumstances involving family care responsibilities, workload demands, community expectations, and student needs made significant demands on their time. Rhonda described how various professional duties left her little time or capacity for teaching and research:

...It is full, it's too full. And, you are expected to publish, and you know do community service and keep relationships...the whole school with communities and the outside world (Rhonda, South Africa).

Indriya shared similar feelings about multiple role responsibilities, stating that she believed there was no time or capacity for additional academic work:

I just got back from the country (rural area) where we have students I have to supervise. Meanwhile, at home, my father in law has typhoid fever, there is fear of another outbreak here, the children need attention, meanwhile we have a bus strike so getting out to the rural agencies is hopeless. It's all too much. ... my getting a PhD in all this is just a dream (Indriya, India).

Participants suggested that their professional demands contributed to exhaustion and frustration with the system. They felt under pressure to manage personal lives while trying to succeed professionally. In part, these pressures were attributed to the context of teaching in a professional program requiring additional engagement with the community:

It's difficult you know, when you are teaching in the professional program with the field instruction teaching and the classroom teaching, and all of

this other engagements stuff that goes with social work education, as well as publishing (Rhonda, South Africa).

Rhonda further described the challenges of teaching in a professional program where the personal, social, and academic needs were complex:

In the South I think academics have a great pressure because we also teach larger classes, our students have, you know, some real social and academic deficits that we have to make up, so input is a lot more, and we also have less administrative and other support (Rhonda, South Africa).

Leni also described a similar experience of exhaustion as the result of multiple demands and roles:

I think in the Global South because the injustices are greater, I think ...we feel the pressure probably a little bit more intensely... I feel our system is designed to get the last drop of productivity out of me: I must teach, I must research, I must do the PhD, I must publish articles, I must administer, I must do this, I must do that. It's ... it's not a forty hour job and the salary does not even pay for a person to maybe come in and do the washing once a week. And for various reasons, I ended up being a single parent, so I run my whole life; I come home from university, I fetch my children, I cook, I clean, I wash, I iron, I do this, I do that, it's bedtime stories, it's ... it's, you know, the quality time with the children, by nine o'clock I start marking again, I finish at eleven, I try to focus on the PhD, then it's close to midnight, then I collapse, it's five o'clock in the morning I start again, and that's my life. And by the time a student comes needing to be taught, I could scream sometimes. I could scream (Leni, South Africa).

It was interesting that both Rhonda and Leni compared their experience of teaching in the Global South with their perceptions of what it would be like to teach in the Global North. This, despite the fact, that neither of them had taught in the North.

The phrase, “*we are doing more*” (Indriya, India) was offered repeatedly by Southern participants to express frustration over the ways that lack of time affected their relationships with students. In comparison with male counterparts from the South and

with female peers from the South, they shared a common experience of being compromised by multiple professional and personal demands.

Southern academics observed that although they ‘belonged’ to their country, a divide also existed between the cultural or religious group of which they were part of and the other cultures within their society. Their personal characteristics affected the experience of daily life. Most particularly, this experience was focused on tensions that arose out of diversity issues. This same divide was also evident within their student body where lines are drawn based on language and membership of a particular ethnic group. Jaya described this divide.

For me, as a white South African, I grew up with a very limited view of the world, because it was my Calvinistic, Christian background, Afrikaner cultural upbringing, and there wasn't any scope for anything else. We didn't question the other cultures, so for me, it's like a lucky dip – I'm experiencing something new the moment I allow myself to share something from my culture with somebody from another culture, and I love having this bigger view, and I want my students to have that (Jaya, Global South).

For white South Africans, there was a consciousness of simultaneously being part of the African community yet separate from the black majority. The participants from South Africa expressed a high degree of awareness of their whiteness and its impact upon their interactions with students. As Leni pointed out, skin color can be used as the basis for judgment and exclusion “...my employer tried to get rid of me, and went as far as writing to Home Office Affairs to say, ‘We don't have a place for whites like her in this country’” (Leni, Global South).

Although Jaya stated she personally believed that she did not struggle with diversity, she also described the challenge she saw in South Africa post apartheid:

If you take a white South African, who grew up in the early '40's now entering their 70's, 80's, sorry - we grew up with black people being the house-the domestic worker-now they are my colleague. It's quite difficult for them (Jaya, Global South).

Jaya went on to say she believed there was little or no racial tension in her community however she also stated:

For me as a teacher, I want in the classroom to see that the white students are mixed with the Indian students and the black students more, because they still sit separately. I don't see racism per se, but I still see: I don't know you so I'm scared of you (Jaya, South Africa).

Jaya's comment reveals some of the internal problems that happen within the South African culture. Indriya in India and Joyce in Indonesia also described this same problem of inner conflicts as the result of caste, religion, and skin color.

In addition to the challenges involved in belonging (or not) within the local community, there were also differences reported in relation to the ways that academics from the Global South felt they belonged to the global academic community. These differences were described as affecting daily life because they had bearing on the academic's professional sense of self. Indriya described attending international social work conferences and still rarely being allowed to hear or see her voice "at the table",

In the big conferences, there are all these people saying what is best for India but too often the ones doing all the talking are not from India. Look at the table – it is always Europeans and Americans who are these experts on this region. They are saying this or that – they are not really coming here to listen. Just to talk. I get so fed up going to these conferences, each time I say – that is the last one (Indriya, Global South).

Southern participants described living, teaching, and working in a challenging environment. These challenges included extreme poverty, disease, absolute poverty, violence, forced migration, famine, and war. It should also be noted that although

description of challenges were the focal point of the interviews, participants also conveyed much warmth and regard for their home countries. Rhonda likely summarized this best:

Just because I tell you all the problems does not mean we are weak here or that we want to be anywhere else. It is quite the opposite. There is a richness here that believe the South has. The South has a lot to offer. In fact, perhaps because we deal with so many big problems here, I think we have more solutions here too. I hope your study gets that (Rhonda, South Africa).

Despite the emphasis on the significant problems experienced in the South, Southern participants typically described their teaching experiences through comparison with their perceptions of the North. The globalization of education has reinforced the assumption that Northern knowledge is universal (Askeland & Payne, 2006) and therefore it might be expected that participants from the South would draw comparisons with the way things operate in the North, even if they themselves have not been there.

4.2.2 Doing More with More: Northern Perspective

All but one of the internationally mobile academics was over the age of fifty when they worked overseas. These participants acknowledged that life stage and socio-economic status contributed to their capacity for undertaking teaching in the Global South. Leticia shared an insight that it was only when she had fewer personal responsibilities that she felt an international position was possible:

I am fifty-seven, I was fifty-five when I came down here. There was a female part I think is important, I have three children and they are all off to college or grown now, so it was a time when I could do something different if I wanted to (Leticia).

Lifestyle factors such as age and relationship status set the context of circumstances that influenced the teaching experience of Global North participants.

Most Northern participants chose to accept overseas opportunities at later stages in their careers once children were grown and in some cases when marital relationships had ended. Elizabeth traveled overseas with her spouse (who was retired) and Sheila maintained a long distance relationship with a new husband while she fulfilled a three-year contract in Trinidad. Similarly, another participant left her partner in Australia to work in Myanmar.

With the exception of one, the participants from the Global North were paid salaries by their home employer or were in retired positions that allowed them to work for “living wage” in the Global South. These participants were also provided housing as part of their work contracts. This placed the Global North participants in a more financially favorable position than that of their Southern peers. Finances along with ease of mobility permitted the Northern academics to participate in what they saw as a unique teaching experience profoundly impacting their roles as facilitator, researcher, and activist. Elizabeth pointed out that because her home university was paying her, finances were not a concern. However, she commented that unlike the Northern academics, host country colleagues did not have time or capacity to undertake activities beyond teaching because of the low salaries earned by university instructors:

Their salaries are so low they have got to supplement their income quite often. The university often can't pay staff salaries! (Elizabeth, Global North).

This comment by Elizabeth reflected one of several times during the interviews that Northern participants described situations that they believed to be experienced by participants from the Global South. The Southern participants rarely offered these same comments.

4.2.2.1 Northern Academic's Experience of Living in the Host Culture

The following section focuses specifically on some of the Northern participants' experience of living in the host culture. This includes the decision to work overseas, the difference from home to host culture, and some of the ways that daily life in the host culture was affected.

The Northern participants reported little preparation for teaching or living in the Global South.

It just came up for me. There was a Fulbright opportunity, which I took for the adventure and then it was something I just had to keep doing. All the training, if you can call it that, has happened here on the job (Sheila, Global North).

Johanna commented that she learned through experience and observed that despite her lack of prior travel/work, she was able to draw parallels between her home country and the host:

I had essentially been in one place my whole life...the whole county is 25 thousand people, the whole town I grew up in was one thousand people. I remember the first flat I stayed in, reminded me very much of my grandmother's home...I suppose the physical surroundings in the flat that I was given were very close to the conditions under which I grew up (Johanna, Global North).

Although busy and productive at their host workplace, participants did not experience the same level of exhaustion as they had in their home institutions. Leticia described this difference:

...it certainly felt like a luxury living in a house on my own, I did not have to take care of anyone, I was working all the time...and I was writing my PhD too while I was there...it just felt like the best indulgence of my life (Leticia, Global North).

The experience of living and teaching in the Global South was also seen to offer some Northern participants the chance to reinvent or re-learn new ways of being:

I was really free, to try some new things and sort of, well to be new myself. No one knew who I was so I could be a more patient person without my family saying, boy have YOU changed! (Leticia, Global North).

When reflecting on the opportunities that living in the host culture provided, Northern academics said they became more patient, more open, and more adaptable:

...it is more like that I get the broad horizon, and even if I don't use it in my lecture, it's there in the whole personality in a way, my openness, and my personality, I think that's that's what it is. I also think that I have learned more about flexibility (Shireen, Global North).

As outsiders to the host country, Global North participants said they benefited from extra supports offered and also had to reconcile receipt of favored treatment with awareness they had originally come to the Global South to try and reduce inequity. The difference in treatment was attributed to the intersections of age and professional status (having a PhD). Being older, being white, and having an advanced graduate degree afforded Northerners *some* level of position or privilege within the community.

...whenever I would walk into the bank as soon as I had opened the door someone would see me and invite me to come to the front rather than stand at the back of the queue for an hour and half or two hours before it was my turn. (another example is:) they'll ask me to go to certain meetings because it puts them in a better light or it makes them seem important and then people will listen a little bit more if I am there...just because I am white (Iris, Global North).

By contrast, it was the experience of Global North participants that their inability to “belong” led to some opportunity for enhanced student-professor relationships. Leticia shared that her experience of teaching was enhanced by the opportunity that she had to form deeper, more personal relationships with her students. Leticia indicated that she did

not experience the same depth of relationships when teaching in the Global North. When asked what made her experience in the Global South different from teaching in the North, Leticia revealed:

...it's a very crime ridden area, you know, students, everybody, you are always vigilant, students have to give me rides home, everybody is living behind bars and gates... students become very protective of you... I don't go out at night, I teach at night and that's why I have students drive me home...I would never, ever walk on the streets at night (Leticia, Global North).

Leticia explained that her physical differences made her both a target for violence and also provided a way for her to develop closer relationships with her students.

It was a common experience for Northern participants that their skin colour gave them and the programs they were associated with a level of advantage and credibility.

These examples contributed to feelings of conflict for Iris:

I don't know whether I should take the opportunity to get in and out quickly or, if I should make a stand and say no to the offer of moving to the front of the line. Usually, I take it and just feel bad (Iris, Global North).

Elizabeth described a similar experience of privilege afforded because of skin color:

It deserves to be said. In [Africa], there are men and women, and white women. Because I was white and well educated, I carried power (Elizabeth, Global North).

Although the Northern participants discussed *enjoying an easier life* (as compared to their home country), they also expressed feelings of homesickness and the challenge of living without family or close contacts. This was important as it reveals the complexity of the ways competing priorities influence the international teaching experience. For example, lack of family responsibilities opened up opportunity to travel and work in a

different culture but this same absence of family responsibilities brought with it loneliness and sense of vulnerability. Isabella recalled how she felt:

I remember thinking one night in my flat, 'I am very far away from home, and how would I make my needs known should I become ill or whatever? How do I call an ambulance?' I mean things that Americans and persons in any country of origin take for granted, and I couldn't, so I think that is what made it really life changing is the sense that the frame had shifted and I was now the person that needed to depend on others, and wasn't always able to communicate those needs to those others (Isabella, Global North).

Sheila also commented on the isolation she experienced:

Sometimes, it is very lonely and sometimes starting out it is always hard. Starting out and finding your niche and you're not from here and you don't have family here. It's not always fun (Sheila, Global North).

Despite these feeling of homesickness, participants also acknowledged the hospitality shown by the host culture. Johanna spoke of how host culture colleagues and students made special efforts to include her in family outings and meals:

The level of human care is extraordinary. They seem to feel sorry for me that I am on my own and really go out of their way to include me and take care of me. If ___ can't come, she'll send her son or a cousin to check on me. I don't think we're that nice to them when the situation is reversed (Johanna, Global North).

Sheila explained that colleagues and students helped her to cope with being away from home and simultaneously to understand the ethos of the host community: “*They take time to show me about*” (Sheila, Global North). However, Judith also said:

...there is still this ethos of white people being better – there still is – so you treat white people well because they were your masters (Judith, Global North).

It is important to note that although I did ask them, none of the Southern participants clearly suggested that the international academics were an imposition to them.

The Northern participants also unanimously agreed that they would not have considered international work prior to the age of 45:

I think that now my kids are grown and I do not think I could have done this at all – I mean, I know I could not have done this when they were small (Iris, Global North).

This also reinforces research by Tzeng (2006) who found that family life had a significant influence on women's expatriate careers in terms of delaying, terminating, or interrupting it (p. 390).

Health concerns, aging parents, and the arrival of grandchildren were described as three important factors that could limit future mobility among the Northern participants. Elizabeth indicated a “*new little brood of grandchildren*” have given her second thoughts about continuing to work internationally. This suggests that as life stage changes occur, other family responsibilities may influence the choice for future overseas work among older academic women.

4.2.2 Summary of Daily Lives

Participants from the South described the experience of having significant gendered responsibilities, which are greater than those in the North because of the complex frame of injustices that have shaped the South. In addition to these complexities, participants also described contending with very large class sizes and challenging student circumstances. By contrast, Northern academics described a starting point, which included privilege through skin color, financial ease, host country support, and freedom from home responsibilities that gave them additional time for increased engagement with students, social work, and the host community. This different starting point raised a comparison point of the experience described by participants. Southern academics

thought that daily life is much harder in the South and yet, Global North participants like Leticia, described an easier daily life experience in the South. For Northerners, the ease of their daily lives helped them to build closer relationships with students, peers, and community. These relationships then affected the ways they were able to engage with the host culture. Of note, was that Northern participants chose to describe situations they believed their Southern peers experienced. This was noteworthy because the Southern participants did not raise issues of salaries nor did they discuss whether having visiting academics was an imposition.

In chapter two, I introduced writers such as Richardson (2000) and Sanderson (2011) who suggested that research exploring the individual experience of academic careers continues to be somewhat limited. The experiences of participants in this study reinforced the need to understand multiple role responsibility experienced by female academics in their home countries (Aiston, 2011) and the very different starting points to the daily lives of the Northern participants as compared to the Southern participants.

4.3 Professional Values and Beliefs

After working as practitioners, each participant (with the exception of the one non-practitioner) determined that her social work skills might be put to better use as academics affecting the lives of many:

Like most social workers, I wanted to be a social worker because I wanted to make a difference in people's lives and of course, to the better. And then I suddenly realized, but I can make a better difference if I teach others...and then they are going to make the difference in many people's life (Leni, South Africa).

Their explanations suggest a sense of responsibility for the 'next generation', a philosophy of '*paying it forward*', and recognition that their contribution to resolving

social problems could be through training and developing new social work professionals. Many also expressed that they had become better social workers through teaching. When asked to share their professional goals, each expressed a common desire to make a positive difference in the world and to develop students who were independent thinkers.

...I like the idea of being busy forming a new generation of social workers all the time – I love that. Learning from them and trying to teach them, and it's, for me, a dual process all the time; while I'm teaching them, I'm learning and it's a non-stop learning process (Jaya, South Africa).

Similarly, the Northern participants chose to enter teaching as a result of their experience as practicing social workers:

I never set out to have an academic career. I was dragged to it because I did a lot of guest lecturing when I was a practitioner. I came to academia to help the students learn so they could be better social workers (Elizabeth, Global North).

The practices, beliefs and values of the Global South also affected the ways that participants described their teaching experience. Participants from North and South drew examples from their practice experience to discuss their approach to teaching. Leni identified that her strong commitment toward social justice was a factor not just in becoming an academic but also that it influenced her approach to teaching:

I suppose in many ways I am a better lecturer than I am a teacher or facilitator. My opinions are strong because there is so much disparity here and I want my students to understand, to really understand the whole picture. I am able to motivate them through my speeches (Leni, South Africa).

Later in her interview, Leni also shared a personal learning that she felt came about because of our conversation:

One thing I am good at is when I facilitate the student practice learning at [local township NGO]. Students go into community. They speak the

language and they design projects that this community wants. This is what is important to me. That the students go and work directly with the people, then I stop lecturing and we work together (Leni, South Africa).

As the conversation continued, it became clear that Leni had a strong passion for community driven responses. Joyce described this same commitment to community development:

There is no point in talking about what this person or that person should do. We need to focus more on policy planning or social planning. The individual perspective does not work here (Joyce, Indonesia).

Northern participants shared that their personal and professional values were challenged in the host culture. It was hard for Leticia to reconcile some of the ways that the community context challenged her core social work values. Leticia explained,

For example, “we stone people who are HIV positive in our village”. [this social reality seemed to] “open my mind up but it also made it more difficult then to reconcile which value to uphold – the belief that everyone has a right to their cultural practice or the idea that violence of any kind is the opposite of good social work? (Leticia, Global North).

Leticia went on to state that these hard to answer questions of what makes “good social work” altered the way that she approached teaching:

Actually not just my teaching. It has affected all of me, who I am as a person, a professor, and a social worker (Leticia, Global North).

The value and approach to spirituality was another area identified by Northern academics to affect teaching experience of teaching in the Global South. Iris came to believe that a shared spiritual base was effective and necessary for social work practice in her host country:

It is also a culture that has a lot of not just spirituality, but also a lot of belief in magic, ghosts, different kinds of things like that, that very educated people believe in (Iris, Global North).

Iris suggested that without a spiritual base for practice, a social work intervention does not have much relevance for clients. She went on to describe her initial reaction to learning the typical engagement strategies employed in her host community:

...he told me that...the way he engages his client...in a nursing home is through prayer. And, I remember having an absolutely...you know inside I had a real kind of, 'Oh my God! You can't do that! How does he know the woman wants to pray with him?' And all of this... but then as I gradually got accustomed to things, I realized, 'You know, that is probably not a bad idea, that is probably a good engagement tool' (Iris, Global North).

Leticia, also spoke of her original inhibitions about discussing religion in the classroom:

Coming from such a secular place where you don't dare bring up God for fear of a student's wrath made it really funny for me to be here and practically talking about God, and prayer, all the time in the classroom! If I ever went back to the States, I would have to watch and censor myself (Leticia, Global North).

However, Leticia also commented that it was not easy to shift her thinking in relation to the way that curricula and religion could be joined. She noted:

What has been hard is sometimes the way these really religious students who are against homosexuality for instance use this to speak against this value in the classroom. It is a struggle to know how to encourage religious practice as a traditional way for healing yet to get through to my students that their religion does not give them the right to think a man with AIDS has been judged by God (Leticia, Global North).

Another value was placed on the importance of their contribution to the community. Students and community members frequently thanked Northern participants for coming and for the sacrifices they were making by living away from home. In many cases, this was described as “*God's Work*”. The notion of doing ‘*God's Work*’ motivated Sheila to continue working overseas. Sheila suggested that such acknowledgment also reinforced decisions to either return or stay in the host country.

Oh and that was another thing – on my student evaluations – a lot of students were saying on the evaluations – this was something I didn't get in the States – how I wasn't just doing social work, I was doing God's work or, you know, I was a real blessing, and you know, that was very nice, very...that felt very good (Sheila, Global North).

It is a notable distinction that the Southern participants did not include reference to spirituality within their responses. Participants from the Global South seemed to view spirituality as a social norm and one that therefore needed no special attention. By contrast, the Northern participants all provided examples pertaining to spiritual beliefs within their interviews.

Joyce explained:

We do and teach what the community needs. If that is to meet and pray then that is part of the intervention. It does not need to be separate. I think our students understand this because it is what they do too (Joyce, Indonesia).

4.3.1 Summary of Values and Beliefs

Academics from the North and South entered the profession of social work out of a desire to make a positive change in the world. Both groups reported being challenged by what is considered universal values for social work education and yet having to recognize that these dominant values did not always fit the social context. Some Northern participants described difficulty with the way host country values and attitudes were sometimes inconsistent with what they had identified as core social work values. There were also challenges experienced with this difference. This difficulty is revealed by

Johanna's comment:

We had to help them realize that some of their attitudes may not be consistent with what we think of as the core of social work in any nation (Johanna, Global North).

Differences in spirituality and cultural approaches led the Northern participants to engage in critical self-reflection and in some cases they described a transformation in worldview. All of the participants expressed a commitment toward social justice and many seemed to favor community development approaches over individual ones. More detailed descriptions on values and beliefs were offered by the Northern participants whereas the Southern participants seemed to give less weight to what they viewed as very ordinary situations such as the inclusion of prayer or ritual as part of a healing ceremony.

4.4 Teaching Practices

The complex needs of students directed not only what they were taught, but also how they were taught. Students were typically described as coming from an experience of compromised secondary education, where some were negotiating English as a third or fourth language. The student circumstances included but were not limited to having HIV/AIDS or caring for someone with this disease, holding a full time job or two, enduring the impacts of war or civil unrest, and caring for orphaned family members:

Students come to us in particular with huge problems; financial problems, AIDS, this, that, totally under-prepared for university. I mean our schooling system to date, is pathetic; 95% of our students come either from – the numbers are getting smaller – but a great majority of our students come from either township schools or rural schools and their English is not up to date – there has never been critical analysis of anything. So they need a lot of support academically and just in terms of life skills and so on, it takes a lot of personal attention (Leni, South Africa).

These student circumstances increased the complexity of teaching content because school demands took a backseat to the reality of life in the Global South. An understanding of the student's township, health, responsibilities, and finances was

required of instructors. When added to lack of context specific resources, student lives were described having extra challenges. Leni remarked,

I really feel sorry for these students. Really sorry. Not only do they have to work twice as hard, they are parenting their sibling's children, working two and three jobs, and trying to learn about social work from a textbook talking poverty in middle class America (Leni, South Africa).

4.4.1 Classroom Teaching Style

The participants described the ways they taught in the classroom. Some used a lecturing approach whereas others were facilitative and interactive in their style. Sheila relied heavily on infusing acting and drama into her classes. She explained that this allowed for a more “*active classroom*” and providing her with an opportunity to conduct some gain a better understanding for how the host culture viewed social issues and problems. By encouraging the students to develop their own case examples, Sheila noted she was able to gain insights of the community context and social rules. This helped Sheila to feel she was doing a better job of teaching, as students seemed to more easily understand course materials. Sheila also commented that teaching through role-plays and “*being more friendly /approachable*” attracted students to her. By contrast, Sheila observed that most of her Global South peers lectured more and:

They were far more formal to students and each other. I think, at first, my colleagues didn't like my approach but now they seem used to me as they think it is good I am here (Sheila, Global North).

To move beyond linguistic challenges, other Northern participants also encouraged active learning principles incorporating role-play and other theatre techniques. Judith recalled the way she adapted her teaching approach after realizing that students did not understand her lectures:

I went home and I thought, 'Okay, scrap the lecture, we're not doing it anymore, I don't care, we are going to do ten minutes on a topic and then we are doing group work after that or projects. I don't care what it is, role-play, whatever I can think of in my social work training'. We are going to do it, because we are not doing lectures anymore. Out of sheer survival, I drew from everything I could think of what we did in London and, you know, did lots of group work, and they loved it! (Judith, Global North).

Unlike Sheila and Judith, Indriya did not attempt to distinguish between her lecture and facilitation style. She simply stated:

What I do is I teach. Sometimes situation can dictate the style but I think my job is to inform and to mobilize. We are here to make the students engage. That is what I do. So I lecture, I yell, I scream, I say nothing. It all depends (Indriya, Global South).

The majority of Global South participants said they used teaching approaches that focused more on lectures whereas the majority of Global North participants employed activities that were typically more experiential “*and active*”. Jaya was the one participant from the Global South who reported that unlike her other Global South colleagues, she did use a more interactive approach to teaching:

But, you know, my colleagues are not for this. However, I think the students respond well so I am going to keep on doing this. It works for me and it works for my students, that is who this is about. But you know it is not easy for us here to do things differently too. We have an idea of what education is supposed to be like and sometimes my colleagues don't like change (Jaya, South Africa).

Although participants from the Global North approached teaching through interactive styles, the style did not always work. Leticia explained that her attempts at encouraging discussion failed because of the students' expectations of her as an expert:

They have been influenced by Confucianism and the idea of the need for harmony and obedience and great respect for the elders, of whom a teacher is considered to be one... and so I came in.... and after the introductory session I say okay now in groups of three have a discussion

about how those ideas related to things that are happening here..on the border...and no one moved. I said to the interpreter, well what's happening? How come no one is moving? And he said, well we don't understand 'discuss' and I said...I say what I think and you say what you think and you talk about the examples you can think of and swap ideas. He said, but how do we know what to think until you tell us? (Leticia, Global North).

Leticia's attempts to encourage understanding of critical thinking failed even further when she suggested that students try to role-play a discussion:

So I just said you'll just have to make it up. Anything that comes to mind, tell that to the other person. And they looked at me, thinking, and I heard, you're not a proper teacher. You are making us make up ideas when you're meant to have the authority and the knowledge! So I was discrediting myself by those 'Western' ways of developing knowledge (Leticia, Global North).

4.4.2 Classroom Content

The Global North participants placed an emphasis on the need to consult with students, peers, and community to ensure sensitivity toward issues such as sexuality, religion, family structure, and values:

There is so much you must not talk about. It is important to be careful and sensitive to the culture. And to respect its right to also be homophobic or that child abuse is very different here than at home (Shireen, Global North).

These participants noted a discrepancy between the profession's notions of inclusion and the many fixed viewpoints they encountered relating to homosexuality, premarital sex, and familial obedience was noted. This influenced academics to pay attention to the cultural significance of the examples they brought into the classroom. In a few cases, as an intentional aside to the interview, some Northern academics also commented on the ways they were deliberately quiet about their own sexual identity, life choices, and religious beliefs.

For the Northern participants, another challenge to teaching practice was sensitivity over what could be discussed in the classroom. Sheila indicated she found that a number of “*ordinary social work*” conversations were unsafe to discuss. She noted that many Northern materials were not culturally relevant and she had to censor herself from some topics such as homosexuality, “*that’s a huge difference down here than in the States. It’s a much more homophobic society than I am used to*”. Like Sheila, Iris also observed that she deliberately removed some subject areas from her conversations with students:

I know there are oppression forces here but they are very difficult for people to talk about, recognize and they are not felt in any way in the same way that they are felt in the West, so it’s a very different kind of experience to talk about issues of oppression, discrimination, and it just does not translate in the same way (Iris, Global North).

Some Northern participants also stated that there were courses they would not be comfortable or willing to teach in the Global South. This was despite their ability for teaching this content in the North. Isabella explained:

I would not teach counseling or individual models of helping. I just would not do it because of the inherent dangers of cultural imperialism and the ways in which, we in the West, understand psychological development and social change (Isabella, Global North).

Isabella’s caution suggests an element of mono-cultural chauvinism may be evident. This then reinforces some literature, which implies that the host culture unable to adapt the Northern model to suit its context. Sensitivity over what could be discussed in the classroom changed the types of examples used and reinforced some hesitancy about course content. Despite this consensus, there were also reports made by the Global North participants that the Global South was grateful for the North’s presence, even if that attendance meant the bringing of inapplicable practices into the host culture:

I've had some profs say, "I think it's good to have you here. And I've had some students say, I think you really add to this department and that's something I think that I bring in that American perspective ... I have made a contribution, bringing in some good aspects of the educational system that I am involved in and just my teaching style and temperament (Leticia, Global North).

Similar to their collective approach to spirituality, the Southern participants did not draw attention in their interviews to a particular struggle with content issues. Their emphasis remained almost solely focused on the social conditions:

We are dealing not with what you can and cannot speak of. We are focused on what is the problem. These problems are structural so we link what we teach to the collective problem of usually poverty which causes illiteracy which causes gender problem which inevitably results in trouble in the home. We are trying to get to root cause (Indriya, Global South).

Indriya's comment revealed a difference in how course content was approached by some participants. Indriya saw no need to raise particular issues of individual oppression. Both sets of academics did agree there is an inapplicability of Global North concepts and approaches. This lack of applicability became even more evident when participants spoke of challenges with textbooks and other resources.

4.4.3 Textbooks and Other Resources

All participants frequently expressed concern that the use of Northern materials offered ideas that were not always viable for parts of the South. Rhonda indicated that students questioned their instructors about why North American models could not be implemented in South Africa:

We pick up a book published in the US or Canada and it is on the welfare system of their country and then our students read it, and want a welfare system like that in South Africa. And, that is not possible (Rhonda, South Africa).

Jaya also believed the Northern text models tended to simplify or neglect complex matters such as absolute poverty or overstate family violence and child abuse (as how it is perceived in the South). This mismatch of textbook to context makes it difficult for students to understand systems and models in social work. Jaya explained:

The American material sometimes makes things sound so easy. They've got all the knowledge and infrastructure. We have to sometimes work with absolutely nothing (Jaya, South Africa).

In light of the challenges they experienced with course materials, Southern academics commented on the ways they adapt content by drawing similarities between the social problems described in the Northern literature and those they encountered in their own culture. As Rhonda said:

So, we do use Northern literature, but then we try to make it specific to our context and we look at more of the general universality of the issues that are addressed in the Northern literature. We also focus a lot on gathering grey materials – you know, non-published materials – reports, agency case studies, evaluations, reports that are not published in ... published works in the same way as peer reviewed work is (Rhonda, South Africa).

Responding to this challenge of using materials from the North, participants indicated that they tried to use more local sources of knowledge. For example, participants from South Africa made use of “grey literature” which are the policy papers and agency brochures used by social service organizations in the country. This “grey literature” was used, in lieu of textbooks or journals, as a way to teach practice skills and social policy in the South African context. The South African participants identified some of the challenges associated with developing literature specific to regional areas due to a relatively small and financially impoverished consumer base. Having a small potential market in combination with the extreme poverty of many students prohibits the writing

and publication of relevant books. Most Southern participants suggested they had little capacity to author culturally relevant texts. They identified this shortage of authorship and Southern materials as a significant problem facing their community. The absence of relevant resources has led to frustration over how students learn social work fundamentals through standardized Northern texts but then may have to un-learn or contextualize what was taught in order to apply the concepts to their client's situation:

So we ... we are beginning to build up our own stock of textbooks and so on, but we rely heavily on American and ... and British literature, and I do not know whether you really use that stuff still, but we still use Compton and Galaway a lot, we use Corey and Corey a lot and then it's quite funny, how you then teach and say – oh Dominelli for example – we use Dominelli in Anti-Oppressive Theory and Practice, so you teach to the text and then you spend the rest of the semester un-teaching the text. ... But I guess also maybe, a globalized world, that's what we'll have to do with one another; we'll take each other's literature and then we'll undo it and we ... we disassemble it and we re-assemble it, and it's just sometimes that our students really, really battle to keep pace (Leni, South Africa).

As their sensitivity of the social context increased, Northern participants also noticed that many of their textbooks were problematic as was identified by the Southern participants:

When I first came, that was a real problem for me, that I wasn't used to people not being able to read anything. And they had nothing. First of all they had no resources, all the library stuff was very dated and then what they had was in English and some of them had informally translated very old texts and somebody had translated some Compton and Galaway thing. So I ended up getting donations from faculty back at home and also bought lots of texts. At this point, we have this nice little library but again that's all in English (Sheila, Global North)

In addition to language difficulties, Sheila explained that standard American texts might focus on child abuse in the more individualized context of family but the broader discussion of “corporal punishment in the schools, abuse in institutions (orphanages are used here), street kids, and kids involved in the sex trade was omitted” from these books.

She expressed frustration that these omissions led to a failure to adequately depict the community's social problems.

Despite the limitations of course resources and textbooks, Joyce described the ways she was adapting the literature for the students to include a cultural approach, particularly to interventions. Joyce reported that she worked with her colleague from the North to adapt course textbooks and also that always ensured any examples used also included discussion about Indonesian cultural practices. For example, she would use a book to describe a family-counseling model and would always add on that family problems in Indonesia required an approach that involved extended family members (the kin network). As a result, Joyce's work included an emphasis on the community desire of shame avoidance by bringing in extended family to respond to child protection concerns. Joyce recommended that Indonesia needed to have models with more emphasis on starting "where the client is with methods based in reality". She explained that the social context needs to be strengthened for students rather than models, theories, and steps in child protection:

In all the groups, using the kinship model was identified as the number one way to deal with all issues. It does not matter whether it's a malnourished child, an abused girl, a pregnancy. What matters is you must understand it is not the health of the child that is most important to the family it's the shame that is the big thing. Students understand the kinship model and that is what we have to work with. The priority is the local situation (Joyce, Indonesia).

Isabella also reinforced that countries in the South are not merely reproducing the American model but instead:

They engage in their own; it's all mediated through their experience of the state and their own politics of political freedoms. You cannot reproduce anything without it being mediated (Isabella, Global North).

The experience of teaching was enhanced through the adaptability of educators and their openness toward gaining better understanding of the host culture. This new knowledge influenced their level of satisfaction with teaching social work in the Global South. Participants identified listening, reflecting, and demonstrating flexibility as vital ingredients for teaching in the Global South. They found listening and watching for physical cues among students helped to confirm both their and the students' understanding:

And I guess I would say for the teaching abroad recognize that what you know how to do is be a good listener – we are trained in that as well – and to find out where those needs are, where ... what space you can do into. One of the reasons why that became important and ironically, I couldn't speak their language, but I still had to be a good listener on the nuances of translation, and I had to be slow sometimes to respond because if I listened closely enough and long enough often I heard a different question (Isabella, Global North).

As they gained greater understanding of their host culture, Northern participants described another shift in teaching practice which saw them drawing upon concrete ways of being from the social context to help students develop interview and practice skills. Johanna observed that her teaching became more culturally relevant when she took time to:

Use Southern material, develop Southern materials as quickly as you possibly can (Johanna, Global North).

This notion of developing deeper understanding of the host culture was also expressed by Shireen who encouraged visiting key social institutions as a way to effectively understand the ways social services are structured. Shireen's recommendations are similar to Ibarra's (1999) work on crafting experiments through trial and error in order to understand the

culture by seeing what fits and what needs to be adjusted so as to then be able to adapt effectively to the host culture. Judith described this trial and error approach:

And that's the other thing, there are no Ghanaian examples of social work. So I had to go out and roam around. I actually tried to get some stories about what do you do as a social worker? (Judith, Global North).

Like Judith, Shireen also made a point of learning more about the host country by actively participating in the host culture:

I have been to the cinema to see historical films about political development. I have walked around in the streets and I have traveled more in the country so that I have learned more about the country and I got a better perspective on how to understand what they are talking about (Shireen, Global North).

In addition to the challenges noted through a dominance of Northern textbooks, technological limitations were also identified. Tools such as Skype were troublesome due to intermittent interruptions to networks as well as a lack of functional camera devices, screens, photocopiers, and computers. Furthermore, up to date computer programs were not always readily available. This increased the challenge of practices such as file sharing between universities. In this study, the digital divide was a greater source of frustration for academics working in Africa than it was in parts of Asia.

In Africa we are doing research with southern African countries in southern and east Africa on social work education, and it's so hard to just reach everybody because they do not even have emails, you know or they are not always working, and just then you really feel the impact of the digital divide (Rhonda, South Africa).

Poor machinery and limited computer access was described as highly problematic in parts of Africa and the Caribbean:

The photocopier is so slow here and there is only one for the entire department. Each time I come, I bring as many papers and articles as I can fit in my suitcase (Sheila, Global North).

In these regions, participants commented that despite the existence of some up to date social work websites with free access, slow computer speed, and out of date technology made it impossible to take advantage of the sites.

4.4.4 Working with Host Country and International Colleagues

Southern participants suggested that to effectively adapt Northern models into the local context, conversation with colleagues were critical for their teaching practice:

It is not enough for me to do my part here and you to do your part. No, we must do our parts together. From visiting faculty, I have the chance to exchange ideas and I also have an opportunity to hear how you manage so many cultures too. And all at the same time. We must keep these conversations going (Indriya, India).

In addition to keeping conversations between North and South colleagues going, Elizabeth also expressed the importance for Northerners to maintain long-term commitments to their host organizations:

The university has said to me, people come but they don't stick. They might sound enthusiastic and say, oh yah, we will come back or we can do this but it is unusual for people to hang in over the long term (Elizabeth, Global North).

Judith who repeated what she had been told by an academic from the Global South expressed the same recognition of the need for Northerners to honor commitments made:

She said that people come, they take and they go and we never see anything. We don't even see the articles they produce. We don't even get a copy of their thesis! They just come and go. And I don't think that [a] PhD researcher from the West is probably even aware of the burden that they have put on that group and [we] would never tell them [so](Judith, Global North).

During my interview with Indriya, a small glimpse of the additional burden that visitors place on the host culture emerged. I observed two competing perspectives. On one side, Indriya was very positive about working with the Global North and she sees this as integral to her work. Indriya's comment about the extra work imposed by visitors, was not emphasized but in light of statements made by the Northern participants, I took note of Indriya's statement:

I am very happy they come. We do have so much to learn from each other. It is also very kind of them to come and live as we do. It is nice too, to hear how things are in Canada and other places. Ah, it is also work to have extra people, to show them the ways and to help them understand this place. I have made friends and now we are trying to publish something together. All very worthwhile (Indriya, Global South).

On the other side, Indriya's interview revealed that she was frustrated by the ways she believes that the Global North has "taken over" in the South. Indriya's tone of voice, pacing of statements, and emotion revealed a sense of anger, disillusionment, and contradiction. As discussed in the methods chapter, Holstein and Gubrium (1995) pointed out the importance that tone and other non verbal cues such as laughter or sarcasm should be accorded within the transcripts. My interview transcripts with Indriya contained a number of notations in which her written words conveyed a stronger meaning when paired with her tone and other non-verbal cues.

The majority of Global South participants agreed that they believed it was important to have international academics teach in the South. However, further probing revealed that the welcome might be conditional upon the length of stay, the visiting academic's approach to the host culture, and what they had to offer. Earlier in the same interview, Indriya also commented:

Some people do come here too long or too short. The big problem is that some of these people come, go, and then they think they know more about India than we do! And at those conferences, it is those who are asked to speak, those who are listened to. As a woman from India, it is that my voice is not big enough (Indriya, Global South).

Indriya's statement reinforced Gray et al. (2008) and Razack (2005) warning that academics from the North should not assume that the host country's hospitality implies a full welcome. Leticia, also, was reminded not to stay too long and to be aware that she may be taking over someone else's job.

My friend, who I shared the office with from here, said; 'Yah, remember you are a visitor and you need to go – you have a home to go back to,' or, 'You need to go home.' And ... and this was ... these are probably two of my closest friends, and I thought, 'Wow!' You know? What's that about? But again, she's been very, very nice to me, but I suspect with her, that she feels very strongly about (local) people having some of these jobs (Leticia, Global North).

Leticia and Judith both repeated what they said they had heard Global South participants felt but with the exception of Indriya, the participants from the South did not offer these same descriptions.

Participants also offered recommendations for social work education in the Global North. Their comments reflected the importance of joining together perspectives from the North and South. Rhonda made a suggestion for collecting case studies (and stories) from the Global South and including these in some of the textbooks published in the Global North.

I think the north could benefit from also having more perspectives from the south in its literature and challenging those dominant paradigms ... What would be useful is if case studies from other parts of the world could also be included in those kinds of books (Rhonda, South Africa).

Participants described interactions between North and South academics in positive terms.

Joyce described the benefit she believed came from working with an academic from the Global North:

I am working now with an educator from the North. We are trying to find ways to make what already exists in books and videos work for our students here. It is not easy but it must be done. Somehow though, we need to also show appreciation for and sensitivity to the very different religious and cultural ways of the people here. That is what is missing from the [Northern] books (Joyce, Indonesia).

This experience led to awareness that aspects of the curricula required adaptation to better suit Southern community needs

4.4.5 Summary of Teaching Practices

The experience of participants from South Africa was distinct from that of participants from India and Indonesia. Participants from South Africa often spoke of issues facing their entire continent rather than just country specific issues. Reference made for the need to collaborate inter-regionally and far more emphasis to be placed on the need to develop local materials and resources. Being “*left behind*” because of technological limitations caused by the digital divide was a major source of frustration from academics teaching in South Africa. From Indonesia, differences in teaching experience were noted in that the local participant was very enthusiastic about collaboration with colleagues from the North although like her colleagues from South Africa, Joyce also expressed concern that textbooks and other resources failed to account of the cultural practices and needs of vulnerable populations in Indonesia.

When speaking of her experience in the classroom, Indriya was very positive however she expressed anger and frustration about her experience as an academic in the

Global South. Indriya described feeling overlooked by academics from the North who, in her opinion, are considered experts on social work education in her country and while she likes working with academics from the North, she was the only Global South participant who talked at length about the extra work visiting academics made. Indriya's description reinforces a recent study by Heron (2011) that makes note of the imposition Northerner's can have on Southern organizations.

All of the Southern participants told of the ways they adapt and create Northern and Southern models to suit their context. In addition to "learning and unlearning", participants emphasized using grey literature and developing their own case studies for teaching purposes. This mirrors findings from a study in human resources by McKenna, Richardson, Singh, and Xu (2010) that suggests receiving countries very clearly distinguish what works and what does not when adapting imported models.

Only one of the Southern participants had formal teaching experience in the North. However, all five participants made comparisons with the Global North. My data does not tell me where these participants get their information on the North from but it does suggest that there is a dominance of Global North influences that help Southern participants to feel comfortable in drawing comparisons. Nonetheless, there was a common perspective that injustice is felt more deeply in the South and there was a sense that it is easier to be a social work educator in the North than it is to teach in the South. The five Southern participants added onto this comparative point by suggesting also, that faculty in the South have little time or capacity to do more than teach. As a result, these participants suggested that earning a PhD in social work is less likely and undertaking scholarly research is rare in the Global South. While, the argument can be made that a

similar situation exists for many Global North institutions, there is a reality that the experience of the Global South involves extreme levels of poverty and disaster situations that cannot be compared with the North.

Because of their freedom from home responsibilities, Northern academics commented they were able to give more of themselves to the students. This was important because participants also benefited from learning how illness, extreme poverty, language limitations, and lack of resources shifts the ways students are taught in the Global South. The Northern participants said that this experience transformed their teaching practice as social work educators. The opportunity to work in an international setting without the usual responsibilities from home seemed to encourage a transformational teaching style that allowed educators to do what Tsang (2011) has asked for, to: “engage in their teaching as a form of practice” (p. 378). More research on how those who teach in both places can then adjust to meet the learning needs of their host and home communities also has implications for social work education in places like Canada where work with rural, remote, and newly arrived immigrant and refugee communities requires educators to adopt flexible and culturally relevant teaching approaches.

There was agreement that Southern students were compromised by the digital divide, dominance of English, and lack of locally produced literature. None of the participants critically questioned whether forces of globalization and economics played a role in this Northern dominance. In fact, while some participants expressed frustration with lack of resources, literature, and technology, little insight was offered that these compromises might be linked to influences of a postcolonial legacy in social work

education. This revealed how ingrained the status quo of modernity from the North is within the social work education system.

That resistance to their active, experiential teaching styles was rarely mentioned by the Northern participants suggests that social work students may have different expectations of their faculty or, that the postcolonial influence of having foreign faculty might facilitate a freedom for that teacher to be allowed a different teaching style to the norm. This demonstrates the importance of further studies to obtain the views of students and academics from the Global South. From the postcolonial perspective, the views of students and clients are more important than those of the academics teaching them. Obtaining these views is important for a future study.

4.5 Systemic Tensions

The Oxford English Dictionary (2012) defines tension as “nervous or emotional strain; intense suppressed excitement; a strained condition of feeling or mutual relations which is for the time outwardly calm, but is likely to result in a sudden collapse, or in an outburst of anger or violent action of some kind (tension)”. My interpretation of the data in this study was that there was a frustration noticed through systemic tensions associated with privileged positioning that led to some struggles that influenced the teaching experience. The following section discusses the tensions identified from the data.

4.5.1 Privilege of Mobility

The Oxford English Dictionary (2012) defines privilege as: “a right, advantage, or immunity granted to or enjoyed by an individual, corporation of individuals, etc., beyond the usual rights or advantages of others” (“Privilege,” 2012). Privilege relates to how

membership of a particular dominant group can systematically present individuals with access to resources and institutional power beyond the advantages of citizens who do not belong to these groups (Pease, 2010). Analysis of the data revealed that Global North participants were given opportunity and benefits beyond what was considered typical for those from the Global South. Geographical mobility was one example of the privilege that Global North participants described, giving them the opportunity to visit the host environment. With the exception of one senior level participant from the Global South, this same opportunity was identified as not readily available or accessible to the other Global South participants. These participants expressed that lack of money, time, opportunity, and visa reinforced to their limited mobility:

It is not possible for me to go. How would I do this? I am not able to leave my daughters; they are adults but I cannot go. I am not with the right credentials to work in Canada. I don't have sponsorship there or in the States, it is not easily possible (Joyce, Indonesia).

These tensions of mobility underscore the complexity and nuances inherent within international social work education. Indriya, (Global South), Elizabeth (Global North) and Judith (Global North) pointed out the sense of obligation to visitors felt by many host country academics and also acknowledged the level of additional burden this brought. In spite of this additional work, Global North and Global South participants expressed that working in respectful collaboration with one another contributed to a way to mitigate the extra workload, leading to improvements in their collective teaching practice.

4.5.2 Privilege of Status

Pease (2010) has referred to the ways that groups can oppress others is through an expert power which reflects multiple layers of privilege. Leticia revealed the dominance that her presence as an “expert” created:

I was the only English speaker, and all the others were Burmese, and at one stage I said to two of them, “Why don’t you just run the sessions? You know the stuff, and it will save people hearing...hearing it in English like it’s irrelevant and intrusive, and they said, ‘No, no, we want you to do it’ and I say ‘No, no, no’ and, . . . one of them said, ‘These ideas will not be accepted unless you present them’ (Leticia, Global North).

Leticia’s insight that her Global North presence provided some credibility or sanction to elements of the program in the South serves as an indicator of the status privilege that the North still maintains in the South. Further interviews focusing on the ways host countries understand the role of the Global North visitors is necessary to develop further insight about these interactions and the way that status privilege may be affecting social work education. This notion of status privilege was also shared by many of the participants. Rhonda explained:

What happens in the South is ... that they would rather work with top American universities or British universities than to work continentally or regionally. And there is a bias there, because it’s thought that our work, say with the University of Zimbabwe may not be as prestigious, as if we were working with Columbia, for example – or Berkeley (Rhonda, Global South).

In her description below, Indriya revealed the way that the status image of the Global North continues to serve as an ideal “*better than*” more local collaborations:

Of course, this idea that we should work together is talked so much about but you know, the reality of this matter is we, as Indian universities desperately want to always show how valued we are by the English. This is what is most important, You can see this even with our signage. What do we say? We say, “taught by English faculty members”. What is so wrong

with our system that we continue to place the English, the Americans and even the Australians on this pedestal if you like. It is far better for me to work with you than to work with someone down the road (Indriya, Global South).

Although systemic tension was revealed to be an obstacle to some more localized collaborations, Rhonda suggested that as the wealthier counterpart, the Global North should take a lead in encouraging greater support for internationalization. Her ideas included co-presenting at international conferences and helping to locate funds for travel by Southern academics:

While I wish to see more inter-regional cooperation in Africa, I think the North has a role to play in working more closely with academics from the South to write, publish, and present together. We need to stop acting as though it is only the South that can learn from the North. There is much the South has to offer the North too (Rhonda, South Africa).

Johanna also shared a similar vision but she noted that recognition by universities of the importance of international experience was also problematic:

On the faculty end, to learn from educators abroad I think that it needs to count to promotion and tenure time, and university systems are often reluctant to give credit to cross-disciplinary research or Northern research partners, or Northern work on pedagogy that's unrelated to research, so I think somehow changing the infrastructure of the financing, changing the infrastructure of the reward system in universities could go a long way toward ... toward putting people in line for the sort of experiences that would ... that would be more reciprocal; it would put the American – or the north in your model – more in the position of learners than teachers (Johanna, Global North).

This provided yet another example of the way that systemic tensions of mobility privilege and status privilege affected the teaching experience of social work academics in the Global South.

4.5.3 Summary of Tensions

The descriptions of their experience in the Global South revealed that despite many efforts, the privilege accorded to Northern knowledge continues to create inconsistencies in the academy. To some degree, there was a lack of congruence between what was said earlier in the interviews and later statements that contradicted participant's earlier perspectives. While contradiction can be a common occurrence in speech, it can also highlight points of tension and paradox. As critical research is deliberately crafted to unmask inequities and to make visible what was invisible, I paid attention to the tensions that surfaced. These systemic tensions serve to explain why social work continues to experience trouble with diversity (Gray et al., 2008). The intellectual dependency of the South has been exacerbated by a dominance of English and the influence of the digital divide. This dependency is worsened through the status accorded to the North, the economic poverty of the South, and the structural inequities caused by historic and present day dominations (Deepak, 2011).

4.6 What was Learned?

Both North and South academics expressed surprise at how little they had talked with anyone about their careers in social work. Several went on to state that '*not only was it lovely to talk about [these issues]*' (Elizabeth, Global North) but the dialogue provided a rare opportunity to reflect. This perspective was shared by both sets of academics:

Thank you. I have enjoyed it...because you don't often get these opportunities to reflect on your own – on what you do (Shireen, Global North).

My goodness, this may be the first time, apart from job interviews when you're all stressed out and trying hard to say the right this and that - that I have had this opportunity to talk so much about why I do this work and

how I really feel about it. Thank you. You have given me so much to think about (Indriya, Global South).

Participants expressed that the interview gave them an opportunity to think about what they already knew and also, to learn more about themselves and what it means to teach social work in the Global South. This learning revealed itself through the articles that participants sent back and forth to me, through the follow up conversations that two participants had with their students, and by the small number of participants that took time to connect me with other potential participants for this study.

As described in chapter three, the active interview in qualitative research gives participants a meaningful opportunity to share their experience. As a result, participant engagement alongside their expression of appreciation for the interviews supported my choice of qualitative research as the methodology for this study. However, while the nature of qualitative research offers participants a chance to talk about themselves and meet someone interested in their experience, I also interpreted the participants' enthusiasm for discussion as evidence that academia can be a lonely place. As an applied discipline social work's code of practice encourages peer consultation (Knott and Scragg, 2010). Yet each woman in this study expressed that she had had little experience of talking about her work, the feelings associated with it, or her reasons for teaching social work. This is reinforced by literature on academic women suggesting that female academics continue to experience a sense of isolation within their work (Caplan, 1993; Luke, 2001).

The interest and knowledge shared by the participants helped encourage the second more optimistic finding of this study that suggests that despite colonial forces,

there is still an interplay between individual North and South academics being harnessed to achieve a more culturally relevant social work education.

4.7 Chapter Summary

The research question guiding this study is “What is the experience of academic women teaching social work in the Global South?” The findings revealed both similarities and differences in the teaching experience of North and South academics.

Similarities include:

- gendered demands in the home country
- entered social work to make a positive difference in the world
- strong commitment to social justice
- heightened sensitivity toward student needs and the social context
- need for more context specific resources
 - creativity and adaptation of typically dominant models
 - commitment toward production of Southern materials
 - digital divide
- professional collegiality between colleagues from North and South
 - sense of isolation in their work
- experience of racial, religious, and caste divides: belonging and unbelonging
- systemic tensions

Differences noted in the experience of Global North participants as compared to their Global South peers included:

- little or no preparation for work overseas
- increased personal and professional time for students
- increased capacity for scholarship
- opportunity to engage in community within the host country
- shifting worldviews – personal transformation of beliefs and ideas
 - increased openness to incorporating spirituality and other beliefs into social work
- changes to teaching practice
 - not comfortable with expert role / lecture model
- safety concerns which led to differential treatment by students and peers
- opportunity for adventure and life change
- privileged experience

- lack of awareness over some forms of privilege
- homesick
- spoke for the South (example: salaries, imposition of visitors)

Differences noted in the experience of Global South participants as compared to their

Global North peers included:

- multiple role demands
- limited or no time for scholarship
- more comfortable with teacher as expert role
- never spoke for the North
- lack of geographic mobility
- did not draw attention to spirituality as separate from self or from profession
- viewed South as very resourceful and adaptive
 - no desire to mirror the North

One part of the response to this research question was that all participants shared a similar perspective of working to make the world better through a level of personalized collaboration. This has led to the development of very practical approaches to help build a culturally relevant social work education. However, despite a high level of effort toward collaboration, the individual experience of participants was also filled with contradictions and tensions. The choice of participants from the Global North and Global South to become social workers was based on the desire to make a positive difference in the world. Notwithstanding power differentials and lack of resources the relevant work of understanding culture and connecting to community context is happening because of the way that the individuals in this study approach their roles as educators. The relevance of these findings, suggestions for future research, and the strengths and limitations of this analysis will be discussed in the final chapter.

CHAPTER 5: Discussion

5.1 Chapter Overview

In this study, I explored the professional experiences of female academics teaching social work in the Global South. The results stretch widely across the topics of colonialism, privilege, status, and personalized collaboration. This final chapter begins by presenting a concise summary of the research. Following this, I provide an interpretation the significance these results bear in light of previous research and the existing literature base. In the second part of this chapter, the focus moves to the implications of the findings by relating them back to the goal of this study. In addition to an explication of findings, limitations and strengths, practical recommendations, and suggestions for future research are provided. This entire chapter offers a focus on the relationship between postcolonial theory and social work education. I begin with a summary of the study.

5.1.1 Summary of Study

As a reminder, through the active interview, I interviewed 13 female academics teaching social work in the Global South. In chapter one, I offered a framework of five assumptions. These assumptions were intended to address the tension between local and global in the social work profession (Gray et. al., 2008) by using critical research to explore, that which has not been well researched (Holstein & Gubrium, 1995). My additional assumptions were that social work education could not be understood without hearing from consumers and producers of this knowledge, that academics continue to experience trouble with diversity and the development of culturally relevant pedagogy, and that there was a gap between Northern training and the ability of academics to meet

the education needs of social work students in the South. As a result, I wanted to explore the ways that female faculty experience teaching social work in the South and to also see whether there were any similarities or differences in the experiences of academics from the North and academics from the South.

1. This study addressed a series of questions beginning with why and how the participants began teaching social work and for those from the Global North, why they were teaching in the Global South. All of the participants identified that they entered social work and then academia in order to make a positive difference in the world. This was unsurprising given that what distinguishes the social work field from the other helping professions is its social justice mandate and role as a human rights profession (Briskman, 2008; Ife, 2001; Mullaly, 2007). Other questions explored challenges of the professional teaching experience in the Global South. This included questions about resources, relationships, and perspectives about the advancement of international social work education. The data revealed that despite a strong commitment toward social justice, the ways of acquiring knowledge continues to favor Northern ways of knowing through language, thought, and reasoning. As a result, Southern ways of knowing remain at the margins rather than the forefront of social work education. This dominance was reinforced by the ways that Northern academics experienced being privileged for their expertise and presence. However, despite the evidence that suggests colonization continues to influence social work education, a second more optimistic finding also emerged from the data. On the individual level, educators are learning from one another and co-creating resources that are more culturally

relevant for the social context in which they are teaching. This is an optimistic finding which is somewhat contrary to the more macro literature that focuses more on the negative impacts of colonialism affecting social work education. This is an important finding as it points to the need for more research that may help develop a mechanism for these academics on the ground to start sharing their initiatives so that their culturally relevant pedagogy can be disseminated for benefit of both the North and the South.

Having stated the two findings of this study, I begin first with a discussion of the ways the data revealed that colonization continues to influence social work education.

5.2 Influence of Colonization

Haug (2005) has asked whether the social justice mandate of social work can ever be achieved without acknowledging the profession's 'shadow role' of perpetuating a form of colonialism. Haug has written about the ways Northerners engage in their work without accounting for historical and contemporary dynamics of colonialism: "International social work is presented as a friendly, apolitical, ahistorical, cozy conversation in which participants merrily engage in mutual exchange, through conferences, journals or international work" (Haug, p. 127). The following section provides some examples from the data which suggests that forces of colonialism continue to influence social work education.

5.2.1 Privilege and Status: Can we be equal partners?

The Northern participants noted that their status as white representatives of the North contributed to an expectation that they must provide a physical presence at

university meetings in order to add a symbolic credibility or sanction. It would have been illuminating to see if a non-white participant from the North had a similar experience. Pon (2009) has defined whiteness as a form of hegemony that continues to allow one group to dominate another. The participants' experience of status differences and tensions made apparent through data analysis is noteworthy. Observation of these tensions also adds support to existing literature that suggests social work academics continue to have trouble with issues of diversity (Wagner & Yee, 2011).

The privileged mobility and status of the Northern participants in this study reinforced the postcolonial perspective regarding differential treatment of those from the North. Hiranandani (2011) has argued that those from the South would experience hardship in the North as well as in the South whereas those from the North are accompanied by a privilege in both North and South. She has asked:

Why is it that many people of color, from the global South who travel to the global North, even today get to hear such slurs as go back to where you came from, whereas Northerners are welcomed, garlanded, almost worshipped for the most part when they travel to the global South? (p. 91).

Hiranandani's question has reinforced the point that white Northerners experience the South in a very different way from their Southern colleagues. This difference highlights what is often understood as a race privilege in which being "white ... is the standard by which everything is measured" (Briskman, 2008, p.88).

Although there was recognition of the privilege carried by white skin color, some of the Northern participants did not readily identify their physical differences from the host country. This lack of acknowledgment supports the work of postcolonial theorist Memmi (1965) who emphasized that although individuals may reject the implicit and

explicit domination of the colonial arrangement, they are inescapably implicated in the broader relations and practices from which they are unable to extricate themselves (as cited by Hiranandani, 2011, p. 90). The lack of Southern texts, privileging of foreign visitors, and expectations that Northern participants lend a physical presence at university meetings regardless of whether the Northern academic had anything to add offers some examples of this domination.

5.2.1 Gratitude

In addition to being able to do more because they had more time, opportunity, mobility, and status, Northern participants also made mention of the expressions of gratitude they heard from Southern hosts and students. McKenna (2011) has described these North – South relationships as influenced by Said’s (1978; 1993) “binary opposition ... in which the West is the savior of an undeveloped non-West and the non-West is created as inferior, archaic, passive, primitive...” (p. 389). This perspective continues to influence North-South relations as demonstrated through the sense of obligation that the Northern and Southern academics seemed to expect from Northern institutions and peers. Notably, the individual academics articulated an understanding that the North had much to learn from the South but the original intention for their reason to work in the Global South still stemmed from a desire to “*help*”. The importance ascribed to these statements of gratitude by Southern students to Northern academics implies an expectation for host nationals to demonstrate appreciation for Northern contributions. If this is the case then this study supports that the idea of partnerships between North and South is likely not possible because equal power does not exist (Kreitzer & Wilson, 2010). Therefore, although this study presents some reason for optimism, it must be

recognized that power, whether individuals recognize it or not, remains situated with the North and its representatives.

5.2.2 The One Way Opportunity

It is interesting that although the motivation of Northern academics was to help, they acknowledged several benefits from their work. Personal and professional transformation, self-development, travel, enhancement of teaching style, opportunity to make a difference, adventure, and learning represent just some of the benefits that the Northern participants described they gained from their international work. In her study on self initiated expatriation in older women from New Zealand, Myers (2011) found that *escape and unfinished business* were key motivations for the women in her study. The Northern participants in this study experienced the desire for change including escape too. This revealed a level of privilege of mobility accorded to academics from the Global North that is not available or perhaps even possible, to those from the Global South. Hiranandani (2011) has suggested that it is the “structural privilege of contemporary international social workers who are entrenched in globalized economic, citizenship and bourgeois statuses relative to the places they practice social work” (p. 90) that facilitates the uni-directional career opportunities from North to South (Razack, 2002).

Given the benefits accrued by the Northerners from teaching in the Global South, it makes sense that Crisp (2009) and Haug (2005) have asked whether there is a role for Northerners within social work education in the South? Viewed very critically, then it is also economically logical that Northern social work literature as well as that of other disciplines would encourage the development of “global citizens”. Under the guise of global citizenship, Northern academics have economic mobility and citizenship that

allows for freedom of movement to travel and work in other parts of the world. It is still rare for Northern schools and faculty to stop and consider whether just because they can work overseas, they should.

The benefits identified by the participants in this study support Midgely's perspective that collaborative efforts between schools of social work in the North and South should be scrutinized to assess whose needs and interests are served. "While many faculty from the United States and Europe intend to be helpful, they promote unilateralism and perpetuate professional imperialism" (Midgley, 2008, p. 40). Similarly Haug (2005) asked whether Northern academics should teach in the South and scholars such as Razack (2002) have offered warnings about practice problems with North to South education projects. Razack has noted that some exchange programmes have tended in reality to involve tours of less developed countries by students and scholars leaving those who are visited experiencing a new form of colonization. Some scholars have suggested it can be unhelpful for Northerners to go overseas as such missions can be "paternalistic, presumptuous, and problematic" (Haug, p.131). In her five year research project (2007-2012) on Southern perspectives on global citizenship and change, Heron (2011) has also pointed out efforts by Canadian universities' to develop their students into "global citizens" fails to take into account the imposition that such international stays may have on Southern host organizations.

5.2.3 What does the Silence Say?

In this study, the Southern participants rarely made mention of an experience of imposition by the North. That one of the Northern participants said, "*they would never tell you!*" points to the need for greater sensitivity toward the visitor role and further

explorations of how internationalization activity affects host cultures. The “ongoing significance of the colonial encounter in people’s lives” (McKenna, 2011, p.388) offers a possible explanation for why the Global South participants may not have identified these impositions. The Northern presence imposes an extra burden on the South has been expressed by Gray et al. (2008). Data from this study offers agreement from the Global North participants supporting Gray et al. and Heron’s (2012) findings. However, because this agreement came from Global North participants, further and more sensitive exploration needs to be done with Global South participants.

Throughout this study, I noticed examples of those from the North telling me how participants from the South felt. Examples of this were seen when Northern participants identified low salaries of Southern peers, host agency resistance to long-term stay, and the imposition of Northern visits. This willingness by the North to speak for the South requires further exploration.

In subtle nuanced ways, Global South participants did articulate some struggles of being kept separate from the larger, global professional community. Evidence of this separation was revealed through the ways that Southern authorship and publication was limited and the expertise sometimes ascribed by professional social work bodies to experts from the North. This implies that despite social work’s “good intentions”, true partnership between North and South does not exist. Given her stance on whether the subaltern can speak, Spivak’s (1990) postcolonial position offers an explanation of why the experience of Global South academics is missing from most literature. She has claimed, all accounts are driven by agendas from the North whose perspectives race and power relations dominate so that there is no space left for the South. When examined

from a postcolonial perspective, the impacts of the silences of Southern hosts reinforces Spivak's reasoning which suggests that to be heard and to be known, those who are oppressed must adopt western ways of knowing. The silence implies the possibility that I asked the wrong questions and/or that there is still much to be explored regarding the relationships between host and recipient partners.

5.2.4 Northern Knowledge Dominance?

Contemporary social work literature has reported problems with the lack of applicability of Northern textbooks to the host culture. Nimmagadda and Martell (2008) found that social work education in various parts of the Global South shares a common experience that Northern learning theories and models are seen as irrelevant to their cultural context. Holtzhausen (2010) has made a similar statement in respect to the Middle East, charging that, "academic imperialism persists through the continued import and assimilation of Northern texts, theories and methods into United Arab Emirates social work training, curricula and teaching practices" (p.193).

The absence of Southern resources and the prevalence of Northern books reported in this study also pointed to the "intellectual dependency" that Askeland and Payne (2006) have claimed about social work education in the South. While adaptation of resources itself seemed just another tool for effective resilient teaching, this need to adapt was not really questioned by participants. The participants of this study discussed challenges with the time spent in adaptation and time lost due to technological limitations. Further, the existence and complexity of the digital divide demonstrated another example of the structural inequality, which has left most people in many African countries disconnected and excluded from communication and education (Abye &

Butterfield, 2012). This lends support to Abye and Butterfield's (2012) assertion that more academics within the Global South and particularly within Africa have less time, opportunity, and connections to write and produce local literature. In another study, Butterfield and Abye (2012) have noted "the weakening position of the social sciences within academia that is observed in many African countries does not create an atmosphere that supports research" (p.213). Findings from this study supports Abye and Butterfield's (2012) observation that lack of time and capacity leading to exhaustion, limited resources, and absence of Southern materials has severely limited the South's ability to produce local literature.

In the classroom, the Northern participants' more interactive approaches to teaching was surprising given the emphasis on a more Confucian oriented teaching and learning style among many of the host cultures in this study. In their broader study across disciplines, Dunn and Wallace (2004) observed that Northern academics tend to use 'discovery learning' which may meet resistance from some Southern students who sometimes prefer starting from the known. More critically, questions over the teaching styles of Northern and Southern participants could also be viewed as reflective of the active / passive dichotomy often used to justify us / them approaches (Deepak, 2011; Spivak, 1990). Lack of resistance to the teaching style was curious and points to the need for further research to explore how the postcolonial influence may contribute to this acceptance and further, raises questions for how the Northern faculty understands the ways their assumptions might impact the teaching strategy chosen.

5.2.2 Changing the Colonial Cycle

Findings from this study offered two competing perspectives. While in the first finding, I offer continued support through examples for earlier research that colonialism continues to influence social work education; there is also a second more optimistic finding that reveals a commitment at the individual level toward change. This finding is particularly salient given that all the participants in this study acknowledged a social justice stance and a strong desire to make a difference through social work education. As a result, despite the ways that the North continues to dominate and influence knowledge production in the South, the individual relationships between North and South colleagues and students, supports from the community, and increased self-understanding about teaching methods broadened participants' understanding of their role in the classroom and increased their repertoire of diverse practice examples for use with both Global North and Global South students. This led to new teaching practices, which included developing culturally relevant teaching strategies, learning to manage difficult conversations, and bringing local examples into case study work.

It is the “exchange of ideas between colleagues from different countries that is important for the development of the social work profession” (Manthorpe, Moriarty, Hussein, Huxley, Evans, Orme, Crisp, Dutton, Green, Lister, Cavanagh, MacIntyre, Stevens, & Sharpe, 2005, p. 345). Although idea exchange happens in most academic international collaboration, this is especially important for social work because such cooperation has potential to encourage the development of models that are more culturally relevant. Such tools are needed globally as well as more locally. This includes the Canadian context of rural and remote communities that also require and need more

sensitive social work approaches. Work undertaken to create more culturally relevant social work education in the Global South can improve education in the Global North as well. Such an approach places both the North and the South in a position of solidarity that affirms “we are all in this together and there are global problems that need to be addressed by all of us, for the benefit of all of us” (Kreitzer & Wilson, 2010, p. 714).

5.2.3 Exploration of the South-North Experience of Teaching

There are no known studies in the social work literature that delve specifically into the ways individual academics from both the North and South experience teaching in the Global South. Findings from this study highlighted the ways social work educators from the North and the South are collaborating with students and peers in a movement toward cultural relevance and sensitivity in their work. This movement is consistent with research on the psychology of globalization observing the ways that local and global identities combine as a hybridization resulting from an increased cultural connection around the world (Arnett, 2002). In chapter two Crisp (2011) suggested that to succeed in teaching overseas, mobile academics must develop cultural and socio-political knowledge of their host country. The findings from this study demonstrated that through engagement with their peers, Northern academics felt they were able to better understand the host community and adapt effectively.

Typically, the institutional perspective has been emphasized in much of the literature on internationalization and higher education. By contrast, this study has focused on the individual as the unit of analysis. This approach extends understanding of the ways that individual academics from the South and the North are sharing with one another while learning and adapting their academic style to fit the current context. Activity is

happening on the ground level with the faculty and students acting as co-partners in creating culturally relevant education and practices. Identification of these contradictions of colonialism does not negate the positive findings of collaboration. Instead, they build greater awareness for the complexity of issues that contribute to an uneasy relationship between the Global South and the Global North.

5.2.4 How Teaching in the Global South Benefits both Hemispheres

Although findings from the present study reinforced much of the postcolonial literature by demonstrating dominance of Northern based practices, participants in this study also described a level of relationship that suggests it is through personalized engagement of Global North and Global South academics that a more culturally relevant social work education will evolve. This response to the current literature on postcolonialism was made evident through what the participants said is happening in their classrooms, with their peers, and in the ways the context shaped their understandings of social work practice. This optimistic finding stands in contrast to most extant scholarship pointing toward Northern hegemony in social work education. The way that spirituality is understood in much of the Global South offers one example of the ways that the Northern academics were able to incorporate their experience in the South and develop more culturally relevant approaches.

5.2.4.1 *Spirituality and Social Work*

Over the past decade, the international social work literature has paid significant attention to spirituality in social work. While there is substantive human resource and management literature in the workplace on spirituality (Long & Mills, 2010; Karakas, 2010), social work has typically shied away from discussing spirituality within its

workplace because of the profession's Northern emphasis as being a secular profession. However, an idea gaining some momentum is the opportunity for social work practitioners to start considering spirituality and how it relates to social work practice within their working life (Whiting, 2012). As chapter two revealed, some scholars have debated the role of spirituality in social work. It is perhaps one of the places in which tensions between Northern social work as a relatively secular profession still grapples with its missionary past. Chapter two identified that despite more attention given to spirituality within higher education, the legacy of social work's missionary past persists.

Graham (2006) asserted that spirituality is a viable source for rendering social work relevant in the communities it serves and to localize the profession's knowledge base. Al-Krenawi and Graham (2008) observed that social work in parts of the South is constrained by the broader contexts in which it operates (p. 154). These authors' longstanding work in the area of spirituality and social work has led to the recommendation to understand traditional healing as a method to sustain and create effective helping alliances (Al-Krenawi & Graham, 2000).

In this study, participants reinforced Graham and Al-Krenawi's (2000) suggestions by making mention of the ways traditional approaches of prayer, shamanism, meditations, and voodoo to name a few are used in partnership with other social work interventions. The participants demonstrated that integration of traditional and Northern social work intervention helped them to achieve cultural relevance in their teaching and also facilitated a transformation in worldview. This supports Holtzhausen's work (2010) recommending, adapting interventions to explore issues in ways that honor both sets of values (p. 200).

Participants from the Global North also commented on the ways their understanding of spirituality changed as a result of teaching in the Global South. This shift from a more secular approach to one that was more spiritually based seemed to assist the Northern participants in developing more culturally relevant approaches to practice and pedagogy. This transition helps reinforce earlier work by Shahjahan (2010) and Tisdell (2007) who suggested that spirituality has the potential to inform pedagogic practices.

What emerged from the participants' experience of spirituality in the host culture is the need to explore further, the ways that social work education and practice interventions in the Global South include spirituality as a core element by which to understand the social context. Understanding this perspective has potential to facilitate a stronger appreciation and capacity for responding to spirituality in Northern schools of social work as well as Southern ones. This supports Gilligan and Furness' (2006) call for social work educators to give greater priority to exploring the significance of religious and spiritual beliefs in professional practice. Bringing attention to the present lack of spirituality and religious instruction in Northern social work is considered integral to the social work code of ethics (Sheridan, 2009). To date, it is not known whether this lack of attention to spirituality in the North is because it is not considered important or if it is given less priority among other issues and responsibilities (Furness & Gilligan, 2012). There is a body of knowledge which suggests that there is a tendency to make exotic what is seen as external or somewhere else. Such positioning maintains a colonial perspective that keeps spiritual and cultural practices distanced from oneself (Pyrch, 2012). This leads to the possibility that the Northern participant's "opening up" to

alternate practices and beliefs remains mired in colonialist thinking. Further conversation and research at this level has potential to inform and improve understanding of social work interventions to include spirituality as a key element in culturally relevant social work practice and education.

5.3 Contribution of this Study to Existing Knowledge

Any claim of knowledge generation from this study is equally matched with a need for further inquiry. This was an exploratory study that has raised some questions, helped reinforce findings from some postcolonial literature in social work, and also revealed reason for some optimism in the field of social work. First, this study's findings support existing research of the implicit and explicit connections between colonialism and social work education. Second, this study also adds to the literature on international academics by furthering understanding of the gendered experience of academic women in a specific discipline. Third, findings of this study reveal reason for optimism at the individual level which supports claims by Abye and Butterfield (2012) who suggest that social workers and others involved in international work are responding to the challenges issued by James Midgley (1990) and are actively working through research partnerships to coproduce knowledge and learn from the South.

5.3.1 The Individual as a Unit of Analysis

Several authors (Crisp, 2009; Hugman et al. 2010; Haug 2005; Razack 2001; Graham, 2006; Gray et al. 2008 and Gray & Fook, 2004) have expressed a common concern. Why are Global South experiences under-represented in the substantive conceptual and theoretical research literature regarding social work education in the Global South? Interviews with teaching faculty in the Global South allowed me to bring

to the fore in this study, the experience of academics that currently teach social work in the Global South. Making space for both groups provided an opportunity to critically reflect on present circumstances of cosmopolitanism, multiculturalism, and mobility of labour.

As discussed in chapter two, the macro literature has typically explored institutional patterns in international education and social work. This focus has led to overlooking the contributions (both positive and negative) that individual academics can bring to international social work education. Theoretically, this study contributes a viewpoint that suggests some things are working at the individual level. This is in contrast to the prevailing perspectives dominating much of the literature. While analysis of the internationalization of social work education is viewed as an increasingly important research area (Gray et al., 2008), exploring the individual experience of academic women teaching social work level is essential because of the need to obtain information about the ways status quo is both maintained and challenged by individuals in the field.

5.3.2 Holistic Understanding of the Social Context

The second theoretical contribution this study makes is to push for a more holistic understanding of the way academics from the Global North teach in the Global South. The findings from this study revealed that the professional experience of teaching was not limited to pedagogy and classroom time. Rather, academics described their experience as one that was fully connected to the social context and linked to their roles, their positioning, and personal lives within and outside of the academy. Although vital, it is not just the teaching materials and pedagogical style that matters. There is a need to

adequately prepare academics for working and living in host cultures that deserve educators adept at developing culturally relevant teaching styles. This supports findings from Dunn and Wallace (2004) who also reported that academics want to be better prepared for teaching in other countries. This need for more literature and training on teaching overseas has also been confirmed by social work academics with work experience in host countries (Holtzhausen 2010; Tunney, 2002).

In addition to the need to prepare social work academics for international work, there is also a necessity for further attention to repatriation as well. This reinforces Heron's (2011; 2006) demand for comprehensive debriefing / deconstruction programs when social work students return from international practica. Heron (2005b) has claimed that some of the meaning derived from overseas experiences does not become fully consolidated until Northerners have returned home. This suggests that increased effort toward processing international experience is needed in order to inform social work curricula both at home and in host countries.

Unmasking the privilege of Northern academics positionality as global citizens can facilitate collaboration with colleagues from the South. This collaboration has potential to build benefits for both North and South by increasing the amount of Southern literature that is developed through co-authorship. Northern academics are the ones with the mobility, time, and internal connections to research, write, and publish. Southern academics have the insider knowledge, cultural dexterity, and access to stories that need to be told. The commitment for scholarly partnership expressed by participants in this study lends support for the co-authored publications between North and South scholars as also recently suggested by Abye and Butterfield (2012). As a profession grounded in

analysis of power relationships, social work has an obligation to set standards and practice for international social work education (Abye, 2006).

5.3.3 Academic Women's Careers

The general literature on academic women's career development describes the multiple role responsibilities experienced by female academics (Acker & Armenti, 2004; Aiston, 2011). This study makes a contribution by mirroring the general literature's same intensity of personal and professional obligations felt by women in their home countries. Although numerous factors including age and stage of career development may offer some explanation for the capacity for focus described by Northern participants during their time in the host country, the study also paves the way for investigations to pursue the gendered experience of female academics in social work even further.

In her study on self-initiated expatriation, Myers (2011) found that older (defined as over 50) women working internationally did so as a way to "search for a more sustainable and authentic life" (p. 105). Northern participants echoed similar descriptions to Myers' findings where a "new self ... development of new relationships ... and work aligned more closely with personal values" (p. 105) and offered an explanation for why these participants chose international work. This implies that internationally mobile careers may be more readily available among single women from the Global North. From social work, Haug (2005) and Razack (2000) have argued that it is only those from the Global North that also have the luxury of working in the Global South. Interestingly, none of the Global North academics in this study chose to elaborate much on this point. A future study might consider exploring this point further.

There is very little literature that explores whether academic women from the Global South are also seeking the meaningful life transitions discussed in existing Northern research related to expatriate work. Further research is required to see if similar patterns are emerging among women from the Global South. Lack of attention of research attention with academics from the Global South reveals a need for greater scrutiny of mobility projects and internationalization strategies to ensure that such approaches are not really just “Northernization” projects, which serve to continue the colonial interests of the North at the expense of the South.

5.3.4 Role of Family

That the Global North academics waited until their careers were established and children were grown before embarking on international work builds upon earlier research suggesting international work “may not be recognized in the academic marketplace” (Richardson & Zikic, 2007, p. 181). One possible suggestion is that women may wait until later in their career trajectory to follow international interests. Waiting until later allows women with families to initiate international work once children are grown and traditional employment patterns can be disrupted (Myers, 2011). The Northern women in this study offered a perspective that changing roles of grand parenting may once again influence some female academic’s interest and capacity for working overseas. Thus, this study supports some literature calling for further research on the role family plays in expatriation (Richardson, 2006; Richardson & McKenna, 2007).

Arthur et al. (2007) suggested that Northern academic women are less likely to seek international experience until they are closer to the end of their career trajectory, and are likely less encumbered by domestic responsibilities. Richardson (2000) also made

mention of ‘ a better life’ as one of the primary incentives behind migration for British female expatriate academics who said they left Britain for jobs and lifestyles not available to them in their home country. Comments from both Southern and Northern academics support this finding on the multiple role responsibilities experienced by women in their home countries (Armenti, 2004; Mason and Gouldon, 2004). This implies that women’s work at home remains a source of feminine overload. However, when Global North participants were away from home, they described a freedom from typical family responsibilities such as care of dependents and housework. Hiranandani (2012) has asserted that such freedom is the direct result of a broader dominant colonial arrangement in which the structural privilege of Northerners normalizes profound inequalities between North and South (p. 91).

5.3.5 Summary of Contributions to Existing Knowledge

Through exploration of the professional experiences of female social work academics teaching experiences, this study makes three contributions. First, findings reinforce the work of other social work scholars (Haug, 2005; Heron, 2011; Ife, 2001; Midgley, 2010) that colonization continues to influence social work education in North – South relationships. However, despite this reality, there is also a movement toward collaboration and engagement among academics from the South and the North that facilitates the adaption and creation of culturally relevant curricula that suits the local context. Thus, the second contribution this study makes is to support the need for critical reflection in social work education and practice, which has potential to promote efforts toward decolonization. The third contribution this study makes is that it is among the few exploring the teaching experience of Global South and North social work academics

while also providing some practical recommendations to guide social work education in both hemispheres. This third contribution is important because it provides a way, albeit small, to better understand the experiences of host and recipient partners in international education. This offers an original contribution to the growing attention placed on internationalization more generally and, in this case, within the discipline of social work more specifically.

In order to respond to demands for change made by Haug (2005) and Midgely (1981; 2008; 2010); ideas for future, more collaborative directions and activism might be more readily available by listening to those who are already teaching in the South. However, social work academics need to do more than just listen. There continues to be an acceptance or favoring of Northern academics. Rather than pretend this does not occur, I argue that these issues of belonging, systemic tension, and privilege need to be unmasked. Again, to return to the question of whether there is a role for Northerners in social work in the Global South, I answer yes but it is a response with conditions. Social work still operates under the status quo, which reinforces a sense of Northern dominance that is frequently unchallenged. This is an uncomfortable truth. In the management world, Adler and Hansen (2012) have declared that it is time to undertake scholarship that is committed to making a difference. In chapter one, I expressed my desire to be an academic activist like the type that Briskman (2008) described and to be unafraid to explore critical issues that keep the social work profession from understanding Indigenous wisdom.

It is impossible to move from rural to municipal practice without adapting, changing, and shifting the lens of understanding. Similarly, it is impossible to move from

country to country or North to South without altering practice methods. The postcolonial lens of this study has increased an awareness that suggests, “just because we can does not mean we should”. Although globalization has brought with it the opportunity for Northern schools of higher education to develop programs in the South, there is an ethical obligation for the profession to critically examine who benefits from such exchange and who might be harmed in the process. Spivak’s persistent challenges of the ways subaltern groups are used by the North establish the framework of this contribution.

Tsang (2011) suggested that, “What is lacking in the literature is a systematic discussion on the contextual understanding of the students and teachers in the contemporary scene” (p.368). Seah and Edwards (2006) observed that while there is “a growing body of literature dealing with off-shore education, there is a relative dearth of research inquiring into the specific challenges faced by academics teaching in such programs...” (p. 298). Theoretically, this study offers a strategy for responding to neocolonialism critiques by encouraging exploration of faculty experiences at the individual level. These personalized accounts have potential to help the social work profession develop educational strategies that meet the social context of host countries.

5.3.6 Implications for Social Work Education and Practice

These results have important bearings on the development of social work pedagogy. At the broadest level, the study has demonstrated that despite considerable effort to reduce the influence of colonialism in social work, basic power structures as well as the level of entanglement that persists makes it impossible to effectively dismantle the postcolonial forces that have shaped social work education. As I reflect on this broad contribution and its implication for practice, I am reminded of the work of my

friend and mentor from Whitehorse Yukon, Gaye Hanson. In her work on Indigenous knowledge translation, Hanson has argued integration of a dual reality is required when working with many Aboriginal people. These dual realities require taking on a new world view which has the power to alter hundreds of years of higher education “tradition”. A practical example can be found close to home. In Calgary, my employer wants to hire more people who are Aboriginal with a PhD in Social Work. People with this qualification are currently hard to locate. My recent conversation with teacher, Ivan Eagletail who is Aboriginal has revealed that what has challenged him in completing his doctorate is the individualized approach embedded in academia. Mister Eagletail intends to complete a dissertation on Indigenous ways of knowing but, for him, this would involve collaborating with sisters and brothers to create a study that is collectivist in approach and application. To date, there are very few accredited institutions that he believes would fully support this approach. This tells me that here at home, there are practical ways in which a more emancipatory pedagogy addressing local and national context specific realities in social work (Sewpaul, 2007) might help to change the higher education landscape in Canada. This integration of dual realities (Hanson, 2009) has practical application for the ways that social work is taught and its services are then provided. As I bring what I have learned closer to home, I have also become personally more committed to altering my teaching so that students learn a more collectivist approach to their practice. Again, on a pragmatic level, I have come face to face with asking why our social services are meted out monthly or bi-weekly when so many clients come from subsistence cultures that focus on daily survival? Is it that the client cannot meet the system demands or that the individualized, single worldview system cannot

meet the client's needs (Hanson, personal correspondence, 2012)? My hope is that by encouraging more dual or multiple realities, the social service and social work education system here as well as in other countries can improve.

5.4 Contributions to Practice: Advocate for Solidarity!

Kreitzer and Wilson (2010) have argued that the idea of partnership between the global North and South assumes an equal power that does not exist. Instead, they advocate for solidarity, which recognizes that global problems cannot be isolated to North or South but rather must be seen from a collective viewpoint as affecting all of us. The principle of solidarity removes the more colonial perspective of a "passive" South that requires rescue by the "active" North. Much of the mainstream development discourse has been challenged as the "civilizing mission of colonialism reinforcing the narrative of Western savior to passive Third World victims" (Deepak, 2011, p. 780).

Therefore, it is possible that the Northern desire to "help" by working in the Global South may be attributed to a sense that "corrective study by the West" is needed (Said, 1978, p. 41). In the following section, I offer four practical ideas that may be useful in achieving solidarity rather than partnerships between unequal partners. These ideas offer a way to bridge stories, people, students, teachers, and researchers together. Ideas for the practical implications are derived from the perspectives offered by the participants in Chapter four and connected to the theoretical implications discussed earlier in this chapter.

5.4.1 Make Room for Stories

American scholar of religion James Carse (1986) tells us that 'if we cannot tell a story about what happened to us, nothing happened to us' (p. 167). Being unwilling to accept that nothing happened to me, I am obliged to become a storyteller (Pyrch, 2011).

Participants described the importance of local stories and examples for bringing to light the community's needs. Repatriated Northern academics with experience of teaching in the South continue to include this oral material in their home country classrooms. There is an understanding that these stories help frame learning for students on both sides of the globe. The work of Swanson (2009) has demonstrated how collections of stories can help teachers and researchers understand they are partners in a shared project. Swanson's research stresses the importance of working collaboratively with marginalized communities as partners in a shared project. Postcolonial scholar, Dei (2000) has expressed the importance of rethinking the role of indigenous knowledge in the academy: "one recognizes that knowledge is not static but rather constantly created and recreated in context, then Indigenous knowledges need to be an integral part of the ongoing co-creation and re-creation of academic knowledge/work" (Dei, 2000, p. 113).

Changes in technology are now making it easier for Northern academics work with publishing companies to design course packs that combine articles or grey literature alongside formal textbook publications. Grey literature refers to policy papers, agency materials (brochures), and Internet sites of local organizations. Given this very broad scope of grey literature, the inclusion of specific case stories, the use of local literature, and policy papers would be most useful to consider for inclusion. Asamoah and Beverly (1998) suggest:

Novels, poetry, collections, short stories and essays depict the human condition in ways that are both entertaining and informative. An entire course in human behavior could be developed using themes from local literature (p. 183).

From a curricula perspective, the teaching faculty should be the ones who make the final decision on what goes into their courses. In my opinion, the profession has an

ethical and educational imperative to incorporate more grey literature into its curriculum. This will promote Southern authorship. Southern academics' use of oral culture built on community practice can help inform the North providing students with a knowledge base that may be more relevant to their clients. Various accreditation bodies and associations could play a role in recommending these pedagogical approaches as a way to achieve cultural relevance within the classroom.

5.4.2 Shared Authorship: Show Up

Academics from the Global South report their workloads and demanding daily lives limit capacity for participating in international conferences and publishing in the 'right' journals. Such limits affect the content of publications resulting in dominance of authorship by the North and further silencing of the South. These same complaints were also expressed by academics from the Global North. What distinguished the South experience from the North, however, was the lack of time and opportunity to participate and publish.

Practically speaking, shared authorship requires a shift in the ways academia understands publication. It means placing collaboration above individual or institutional research agendas. There are numerous publications: conference presentations, journal articles, and books, which point out the problems in social work education. What had been missing are tangible suggestions on how to improve social work education to make it more relevant. This supports similar recommendations also made in the decolonization literature (Dei, 2000; Swanson, 2009). However shared authorship is reliant on reducing operational gaps (discussed in the next section) between institutions and individual

academics so as to limit the competing institutional priorities that can often make full collaboration between North and South challenging to implement.

5.4.3 Universities and Social Work Education Programs: Fill the Gap

Findings from this study point to operational gaps between Northern universities and the personal experience of academics teaching in the Global South. Dewey and Duff (2009) have recommended that universities incorporate feedback from academics working on international projects, and clearly differentiate individual and institutional accountability. Inviting female academics teaching in the Global South to share their experience helps to answer part of that call. The literature review revealed how rarely the experience of individual academics is included in university plans for internationalization. Bridging this operational gap has the potential to facilitate ‘buy in’ from sending universities to understand how the original intent of a collaborative strategy can be impacted by a lack of resources and the possible destabilizing effect on academics of working in an unfamiliar cultural context. Ways to fill the gap include preparation manuals for host country and international social work academics planning to work together and deconstruction programs for academics returning to their home culture (Heron, 2011).

5.4.4 Connect and Organize: Develop a Community of Practice

The academic women in this study expressed frustration over their experience of demands on their time, especially within their home countries. Similarly, Acker and Armenti (2004) and Acker (2010) have discussed the multiple role responsibility experienced by academics women which when combined with limited time to reflect and discuss one’s role in teaching can contribute to a sense of isolation among female

academics. This lack of opportunity to engage with others may also impact the ways in which adaptations to teaching and learning are shared. For this reason, Wenger's Community of Practice (CoP) may offer a useful model to achieve the three earlier suggestions of storytelling, shared authorship, and bridging operational gaps:

“Communities of practice are groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly”

(<http://www.ewenger.com/theory/>). Application of a CoP enables its members to take “collective responsibility for managing the knowledge it needs by creating a direct link between learning and performance.

A CoP for social work academics has potential to offer three relevant strategies (Wenger, McDermott, & Snyder, 2002). First, as a response to the isolation among academics, a CoP may provide a forum for forming global and local connections. Second, formation of such groups has the potential to share and build upon the many ethical and culturally relevant ways that social work is being taught across the world. Third, as a response to earlier work completed by Dunn and Wallace (2004) and Gribble and Ziguras (2003), a CoP offers potential to be structured to provide formal and informal preparation for internationally mobile academics. This idea builds upon Robson and Turner's (2007) study of the internationalization strategy at a university in the United Kingdom. In their study, Robson and Turner found that academics believed they needed activities that incorporated reflective practice to promote development of culturally inclusive pedagogies. Parker, Arthur and Inkson (2005) also found that career communities facilitate career support, sensemaking, and learning. These communities provide a level of social cohesion and continuity that can facilitate both individual and community

learning (p. 510). Botelho, Kowalski and Bartlett, (2010) have implemented a community of practice at their university in Brazil to facilitate change among academic staff. Botelho et al.'s CoP provides some insight around the ways the initiator of the project eventually becomes superfluous to the CoP because the participants start directing the process. A similar model could be followed for action and research relative to international education. The proposed CoP for international education offers a framework for the three practical recommendations of showing up, bridging the gap, and making room for stories to occur.

5.4.5 Summary of What Remains

This study brings to light some of the masked tensions that seem to still be contributing to a very “uneasy relationship” within international social work education. The results of this study, support Haug’s view that social work cannot fully move toward a human dignity model without acknowledging that colonialism dominates the social work profession’s education and practice. Further work needs to be done on race, culture, and identity exploring the different teaching experience of Global North and Global South academics and also on the impact of skin color. The study’s data on systemic tension, belonging, and privilege pointed me toward a new direction not yet uncovered in the secondary literature. Although race and ethnicity is discussed broadly within the social work curricula, the unequal power possessed by Northern academics teaching social work in the Global South is a scarce presence in almost all pedagogical discussions. This implies that color and privilege, the first thing we see and feel, is not to be seen and certainly not discussed unless we are discussing client or student ethnicity (Sue & Sue, 2008).

More optimistically, the findings of this research offer one of the first studies of its kind to explore the experience of female academics teaching social work in the Global South. The findings provide insight into what is happening 'on the ground' pointing toward the ways those individual academics are collaborating and personalizing their work to achieve cultural relevance and sensitivity within social work education. Theoretically, the study offers a strategy for responding to neocolonialism critiques by encouraging exploration of faculty experiences at the individual level. These personalized accounts have potential to help the social work profession develop educational strategies that meet the social context of host countries.

5.5 Limitations and Strengths

The strengths and limitations of this study have the potential to provide useful direction for further research in this area. I begin with the limitations, focusing first on some typical limitations of most research and then moving onto those that were specific to this study.

5.5.1 Limitations

The limitations of this study provide focus for further research and frame the scope of this study's findings. Time zone differences led to scheduling difficulties for arranging telephone interviews. There were also challenges associated with relying solely on verbal communication skills. These limitations were managed through the establishment of a clear interview agenda and groundwork done prior to the phone call. If funding were to allow, future in-person interviews would provide helpful insights including non-verbal cues. Furthermore, the opportunity to interview faculty in their

offices might provide relevant discussion points connected with photos or other visual material linked personally or professionally to the teaching experience.

Follow up or formal second interviews were not done in this study. Second interviews and focus groups might have enhanced this study and allowed for increased probing regarding the ways in which participants understood the findings and recommendations. However, finding academics willing and able to make time for focus groups and further interviews may have presented a further challenge.

Although it was useful to interview both Northern and Southern social work faculty in order to explore their teaching experiences, it was challenging to distinguish differences in the specific experience of each group. Given the paucity of research on social work academics teaching in the Global South, it may have been useful to concentrate a first study on just one of these groups, although that would have entailed a loss of the perspective available through exploring the experience of the two groups.

The academics from the South were generally younger than the academics from the North. This meant that the two groups were in different life stages; a factor that Myers (2011) and Sullivan and Mainero (2005) have pointed out places women at very different decision making phases. These different life stages would have affected the ways that the participants described their experience of teaching in the Global South. For example, with more years of teaching, perhaps the Global North participants were more confident in their pedagogy; a factor that may have facilitated greater student acceptance of teaching practices not commonly employed in their host culture.

There were other more substantive limitations that can build upon this study's positive results and help frame future studies. This was an iterative process and the transcripts were analyzed as they were received. It was not until I was writing this study that my critical awareness increased to the point where I noticed shortcomings in my interview questions. In hindsight, I would have considered second interviews or focus groups so that I could refine my inquiry to ask more pointed questions about the inconsistencies that I noted with regard to tensions. To be respectful of the participants' time as well as to be sensitive to the relationship building required for difficult conversations, I do not believe that some of these more pointed questions should be asked during the first interview.

Wisniewski (2000) has offered that academics do not engage in research with peers because of a fear over what might be uncovered. This fear in combination with factors such as the competing demands of work might have hindered the participants' capacity for engagement in the interview process. The reluctance of academics to engage in research with peers offers a possible explanation for why no visible minority women volunteered to participate for the Northern sample. At the time I worked in the Middle East, I was one of very few brown women from the North working at the faculty level. I speculate that although times have changed, there may still not be many visible minority women from the Global North that are teaching in the South and/or perhaps because of small numbers, these individuals may be unwilling to participate due to their visibility as a minority member. This may also help explain why participants did not wish to discuss on record, their sexual orientation and other elements that (in some environments) might

be used against them. It is clear, however, that the inclusion of more diverse faculty members would also broaden the scope of this study's findings.

As Spivak (1990) has pointed out, it is erroneous to think that understanding of another is ever really possible. Despite my own best intentions, there were many times that I continued to inadvertently place the North at the center of my analysis and as my benchmark. It was only through reading my work repeatedly that these assumptions became evident to me. A future study designed by a scholar from the Global South and Global North may reduce some of the geopolitical and geo-institutional imperialism that resulted because of my dominant positioning as a researcher from the Global North. Using this work as a springboard for future efforts gives me a greater awareness of the type of questions that offered potential to enhance this study. These questions may have brought the postcolonial experiences of the Global South participants further into this research. It is a limitation of this study that, still, it is the experience of the Global North that has dominated this research. Spivak (1990) has called for a transformation of consciousness which requires greater scrutiny of the "here" rather than what so often happens, representing "the other over there" (Visweswaran, 1994, p. 112). The limitations discussed represent a useful starting point for continued research that focuses on best practice in social work education. The next section will identify strengths of this study.

5.5.2 Strengths

The ideas represented in the preceding sections offer useful analytical contributions towards a broader take on social work in the Global South. As noted throughout Chapter Five, many of this study's findings support existing research as well

as add to the development of a more culturally relevant social work education. These findings revealed that individual academics engage collaboratively with their peers. The participants in this study help to unpack the pedagogical strategies they employ to create and contribute to culturally relevant education. However, because these strategies are offered from an individual perspective, the suggestions are small and have previously gone relatively unacknowledged by larger studies such as those undertaken by Midgely (2010) that focus on more macro perspectives. Much of the postcolonial literature in social work takes a larger view of the issues. The macro perspective offers an important viewpoint that reveals patterns between countries and continents. While this broad level analysis is informative, it cannot provide the ‘on the ground’ perspectives obtained by taking time to individually interview academics when they are immersed in the experience of teaching in the Global South. This is important because “the experience of countries with the assessment and restructuring of social work education should be discussed in light of the unique characteristics and the historical experience of each country” (Soliman & Elmegied, 2010, p. 102). At the time of data collection, there were no other studies exploring the experiences of individual social work educators teaching in the Global South. Hearing from Northern and Southern social work faculty provided an opportunity to gain a better sense of the nature and scope of Anglo-Northern influence on social work education.

Iacobucci’s (2011) study of internationally mobile female academics offered a new way to conceptualize internationalization of higher education through a ‘bottom-up’ approach rather than the typical top-down process followed by most universities. This study reinforces Iacobucci’s findings suggesting that universities would benefit from

hearing more from academics teaching internationally. The participants in this study demonstrate the important contributions that those working on the ‘front lines’ of social work education have to offer. These contributions provide a fresh way to conceptualize the internationalization of social work education in a manner different from the top-down process typical within many universities (Altbach, 2007; Knight, 2000). This new conceptual understanding supports the findings of secondary research that international initiatives remain university based and lack attention to individual academic perspectives (Dewey & Duff, 2009).

There are far more than three sides from which to approach the world” (Richardson as cited by Merriam, 2009, p. 216). In chapter three, I discussed that the postmodern approach to research recommends the crystallization of data. This perspective was integral to my philosophical worldview and my understanding of reality. By choosing a postcolonial approach, I was also critical of my lens and perspective. Employing a critical viewpoint also meant being open to seeing when things are working as well as when they are not. As a result, I feel fortunate that I was able to discern when individual actions influenced teaching practice, pedagogy, and structures. And I was also able to question when I interpreted these actions to also carry a postcolonial weight to them. I believe that my perspective is an important strength of this study.

5.6 Suggestions for Future Research

All the nations that ever lived have left their footsteps in the sand. The traces fade with every tide, the echoes grow faint, the images are fractured, and the human material is atomized and recycled. But if we know where to look, there is always a remnant, a remainder, an irreducible residue (Davies, 2011, p. 393)

Critical educationalist and theorist Paulo Freire was committed to empowerment and dialogical practice. Freire believed it was important to transform structures such as education, so that the marginalized people these structures were supposed to assist could instead be “beings for themselves” (Freire, 2006). This transformation involves a partnership between hope and action. This concept of empowerment guides my suggestions about ways to extend the present study to help make higher education more culturally relevant for the new century. Further writing in this area in solidarity with scholars from the Global South has potential to inform ways in which academics can prepare for international work and ways in which the social work profession can teach and practice from a culturally relevant and more inclusive standpoint.

What this exploratory study offers is the promise of a springboard for further inquiry. To date, little direction has been provided on how to understand “which voices are sanctioned in the academy, in our agencies, in our practices and in our collaborations” (Razack, 2000, p. 84). More research is needed to explore and uncover an understanding and appreciation for pre and postcolonial scholarship that is transnational in scope. My hope is for “Researchers, be they White or researchers of Color, frame their research narratives to operationalize the epistemological standpoint that allows them to see and write knowledge differently” (Buendi, 2003, p. 50).

When I consider my future research agenda, there are a number of different directions that remain unexplored. The gendered experience of male academics, the perspectives of sending institutions, and host agencies all represent just a few of many areas worthy of more investigation. However, I find myself personally motivated to search out what was most surprising and unexpected to me from this study. I did not

anticipate so many silences from the Southern participants and despite my postcolonial lens, I was not expecting that Northern participants would believe it was acceptable to speak for their Southern peers. As a result, for a long time after the completion of these interviews to the analysis, I experienced personal discomfort. My social location had previously led me to rarely question whether the projects that I organized internationally caused an imposition. Once this idea took root, I had to then apply critical theory to my own actions and beliefs. There has been an uncomfortable awakening in me. Now, my next research efforts need to include a way of inviting input from Southern colleagues while remaining respectful of the influence the continual demands of the North has on the South.

Of interest to me is a participatory action research model (PAR) to support the preliminary ideas and recommendations developed in this study. PAR undertakes research through invitation to those who would be interested in sharing what they know and what they learn. This is important because any movement toward decolonization must start, not out there but rather at home. Sinclair (2004) has stated “social work education and practice should be a decolonizing pedagogy” (p. 50). And, she asserts that the profession and its educators are not neutral or free from colonial influence. Decolonization and solidarity efforts begin with a rootedness, and an exploration of that which each of us is. To do otherwise is to continue colonization (Pyrch, 2012).

What is done in the North can affect the education offered in the South (Gray et al., 2008). Similarly, what happens in the South affects the education offered in the North. We live in a biosphere and what we do as academics has an impact globally. This is part of the heritage of colonialism. From a more optimistic perspective, it is heartening

to see how the individual educators in this study are collaborating, adapting, and learning. And from a postcolonial perspective, it is also important to understand that global structural inequality has contributed to challenges that maintain dominant knowledge structures and limits ability to locate and develop more culturally relevant social work education to suit the local context.

An important aspect of credible research is for findings to “work” for those who share the same experience. Over my time as a PhD student, my work and research at Mount Royal University has taken me to conferences and projects in China, England, India, the United Arab Emirates, the United States, South Africa, and Yemen. The opportunity to speak with faculty and host agencies alongside this PhD research has fine-tuned my thinking. The final ingredient that is needed is exploration at the individual level. This study showed me that the more I could do to understand myself, the more of the world I could potentially understand. Contrary to the literature that typically places forces of colonialism outside of our selves, I hope this study does for its readers what it did for me. There are elements of colonialism that can end with me. The work starts not there but, here.

5.7 Final Words

Earlier this year, I visited an inspiring community health program in Hawai‘i. While at their land-based health program, Ho`oulu `Aina; a nature preserve on Oahu, I had the opportunity to learn about the majestic Banyan trees. Photographs are taken of this tree and many marvel at the trees’ extraordinary roots. Offering shelter during rains and filling the landscape with beauty, the trees provide form and function. However, the Banyan tree is also steeped in a history that few know. When the slow growing Koa tree

was noticed for its wood, logging began and Koa disappeared from the landscape. To fill the gap, Banyan trees were imported from India. Growing at seven times its normal rate, the Banyan has taken over much of the Hawaiian landscape, adding beauty but taking up space leaving little room for indigenous plant growth. Because the Banyan *looks* like it belongs in Hawai'i, what is missing is rarely noticed.

This research began because I believed metaphorical Banyan trees were taking over social work education. As I went deeper into this forest, I noticed that despite the presence of Banyan, there is new growth taking root. The shoots of these plants and trees are combining what works and they too are now growing. This study, while personally rewarding, has also put some stakes in the ground and provides a foundation for further study and deeper understanding of the experience of academic women teaching social work in the Global South.

6.0 Appendices

6.1 Appendix A: Email to Attendees

Dear Colleagues,

Interview Participants Sought for PhD Research

The focus of my dissertation is on the experiences of female social work academics teaching in the Global South. I am delighted to tell you that I will be presenting and attending the IASSW conference this July and I am hopeful that this venue might also provide me the opportunity to interview some female academics currently teaching social work in the Global South. I have full ethical clearance for my research from the University of Calgary. You are welcome to contact my doctoral supervisor, Dr. John Graham: jrgraham@ucalgary.ca if you would like to speak with him.

Attached to this email is the ethics approval certificate for my research along with a letter of invitation asking you to consider participating in an interview with me. This interview will take approximately one hour and we can schedule it at a time of mutual convenience during the IASSW congress. If you are willing to participate in this research and/or know of other participants who might be interested in being interviewed, please reply to me at: yzdean@shaw.ca You are welcome to forward my email to others who might be interested in this study.

Thank you for considering this request.

Sincerely,

Yasmin Dean, PhD Candidate

6.2 Appendix B: Information Sheet

INFORMATION SHEET

Experiences of Female Social Work Academics Teaching in the Global South

I am delighted to invite you to participate in this research project, which will explore experiences of female social work academics teaching in the Global South. This research is being undertaken in partial completion of my doctoral degree in social work at the University of Calgary. Please read this information carefully before deciding whether to participate. If you decide to participate, I thank you for your interest and cooperation. If you decide to not take part, there will be no disadvantage to you of any kind and I thank you sincerely for considering this request.

This research project focuses on social work academics currently teaching in a university or other tertiary institution in the Global South. The internationalization of the academic profession has contributed to an increasing number of academics accepting international appointments. Despite an extensive body of research about expatriate male managers, there is a lack of qualitative understanding about female academics and their personal experience of teaching social work. This project will, therefore, make a significant contribution to our understanding of how social work is taught across cultures.

I intend to interview international and local social work academics to discuss with them, the challenges and opportunities of teaching social work in the global south. This interview has been designed to be an informal yet informative conversation journey which I am hopeful that both I and you, as co researcher, will feel comfortable and relaxed.

Should you agree to participate in this project, you will be asked to participate in an interview that will typically last 60 minutes. With your permission, the interview will be audio taped. The interview may take place on the telephone or in person in a location of your choice and at a time that is convenient to you. The interview will take the form of an open discussion about your experiences of teaching social work with a particular focus on the issues you identify as most important. I may ask you to consider issues such as any overseas experiences, and your thoughts on teaching social work in the Global South. Still, what will be discussed is fundamentally up to you in terms of what you identify as important factors in your teaching experience. You are assured that you need only get information that you felt comfortable with and which you feel is relevant to the aims of this research, as you perceive it.

The interview will involve an open questioning technique with one grand tour question and other questions which will depend on the way our conversation evolves. In the event, that the line of questioning develops in such a way that you feel hesitant or uncomfortable, you are reminded of your right to decline to answer any particular question or to withdraw from the interview at any stage without disadvantage to yourself.

Results from this research will be used to advance and our understanding of the experiences of female expatriate academics. The data may be published but any personal data included will in no way be linked to any specific participant. Your confidentiality is assured.

You are most welcome to request a copy of the results should you wish. You are also free to request a copy of the transcript of the interview and to correct any personal information in it.

The data collected will be securely stored in such a way that only I will be able to gain access to it. At the end of the project any personal information will be destroyed immediately except that which is required by the University of Calgary faculty of Social Work's research policy. This policy states that any raw data on which the results of the project depend will be retained in secure storage for five years after which time the data will be mechanically destroyed.

If you have any questions about this research, please do contact me by e-mail: yzdean@shaw.ca or by telephone at: XXXXXXXXXXXX.

Thank you for considering this research request.

Sincerely,

Yasmin Dean

6.3 Appendix C: Confidentiality Agreement

Confidentiality Agreement for Transcriber

Name of Researcher: Yasmin Dean

Title of Project: Experience of Female Academics teaching Social Work in the Global South

Before we can hire you to transcribe research interviews, we must obtain your explicit consent not to reveal any of the contents of the tapes, nor to reveal the identities of the participants (i.e. the faculty interviewed and their place of employment). If you agree to these conditions, please sign below.

(Signature)

Date

6.4 Appendix D: Raw Codes

1. adventure	41. meaning making	<p><u>Similarities:</u></p> <p>Individuals are collaborating</p> <p>Unspoken tensions</p> <p><u>Differences:</u></p> <p>Desire to produce Southern lit.</p> <p>Frustration with resources</p> <p>North needs help from South</p> <p>North – older</p> <p>Shifting worldviews</p> <p>Global Injustices</p>
2. age	42. minority	
3. career	43. money	
4. caring	44. never fit in	
5. chance	45. opportunity	
6. characteristics	46. outsider	
7. children	47. orphans	
8. collaboration	48. parents	
9. colonialism	49. passion	
10. community	50. pedagogy	
11. community needs	51. politics	
12. cooperation	52. poverty	
13. culture clash	53. pray	
14. death	54. privilege	
15. disease	55. publish	
16. diversity	56. racism	
17. divorce	57. recommendations	
18. economics	58. relationships	
19. education	59. role plays	
20. ethics	60. sensitivity	
21. family	61. social justice	
22. finances	62. social problems	
23. freedom	63. social values	
24. exhausted	64. spirituality/religion	
25. family	65. student needs	
26. foreigner	66. students	
27. funding	67. taboo subjects	
28. gain	68. tell story	
29. genocide	69. tension	
30. generous	70. tenure	
31. god's work	71. textbooks	
32. grandchildren	72. theatre	
33. HIV/Aids	73. token	
34. health	74. too much work	
35. help	75. transformation	
36. helpful	76. travel	
37. homesick	77. trust issues	
38. human rights	78. understanding	
39. job	79. values	
40. kind	80. volunteer	
41. learn	81. wanderlust	
42. life stage	82. war	
43. loss	83. whiteness	
44. magic	84. widowed	
45. married	85. worldview	
46. meaning		

6.5 Appendix E: Ethics Certificate

6.6 Appendix F: Consent Form

Name of Researcher, Faculty, Department, Telephone & Email:

Yasmin Dean, PhD Student, Faculty of Social Work, 403 608 0267, yzdean@shaw.ca

Supervisor:

Dr. John R. Graham, Faculty of Social Work

Title of Project:

Experience of International and Local Female Academics

Teaching Social Work in the Global South

This consent form, a copy of which has been given to you, is only part of the process of informed consent. If you want more details about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

The University of Calgary Conjoint Faculties Research Ethics Board has approved this research study.

Purpose of the Study:

The purpose of this inquiry is to examine the teaching experiences of international⁴ female social work academics from the Global North⁵ and local⁶ female academics

⁴ Much of the research regarding international workers tends to use the word 'expatriate'. By definition, expatriate refers to "leaving the fatherland". The proposed research is based in feminist perspective and therefore, the term "international" will be employed by the writer. This trend is in keeping with some of the more current research regarding international academics (see for example: Richardson, 2005). However, it must be noted that many of the resources used for this paper still use the word 'expatriate'.

currently teaching social work in the Global South⁷. Ultimately this research intends to understand how social work education transcends geographical boundaries by posing the research question: “What are the professional experiences of female academics teaching social work in the Global South”. This information will be developed through a series of telephone and/or in-person interviews. The active interview, drawing upon interpretive interactionism provides the framework for this research.

What Will I Be Asked To Do?

Your participation is purely voluntary; it involves meeting with the interviewer to discuss the research themes for 1 hour. If you feel uncomfortable with any of the questions or themes you may decline to answer. Moreover, if you wish to cease participation you may do so without disadvantage to yourself. The objective of the interview is to encourage you to speak freely and openly about your experiences, using your own words. You will be asked one open ended question: **What have been your experiences of teaching social work?** Through our conversation, it is likely that related questions will also be asked.

What Type of Personal Information Will Be Collected?

⁵ Global North refers to those countries that are considered to be in the Northern hemisphere such as: Australia, Britain, Canada, the United States and Western Europe.

⁶ Local in this case refers to the academics in this study who were born and raised in the country this research is conducted in.

⁷ Global South refers to countries in Asia, Africa, Central and South America, and Eastern Europe. These countries tend to be less industrialized than countries in the Global North and most have had a history of Western colonialism.

Should you agree to participate your identity, faculty affiliation and the institution you work for will be protected throughout your participation in this study. Participants will be given pseudonyms to protect their identity.

I intend to comply with the security, storage and subsequent destruction of records/data by following the requirements of The Faculty of Social Work at the University of Calgary. These guidelines are that all taped and written information shall be kept in a locked safety box inside the interviewer's main office which will also be locked.

Information stored on the investigator's computer will be protected by a personal access pass code.

Access to the information collected will be limited to the researcher, the supervisor (Dr. John Graham) and potentially, one transcriber. All individuals granted access to this data will sign a form designed to protect the confidential nature of this information. All information collected will be destroyed by mechanical shredding five years after the data was collected.

All participants will remain confidential and be referred to by pseudonyms. There are options for you to consider if you decide to take part in this research. You can choose all, some, or none of them.

The pseudonym I choose for myself is _____.

Please put a check mark on the corresponding line(s) that grants me your permission to:

I grant permission for my interview to be audio taped: Yes: ___ No: ___

I don't want to be audio taped but I agree to being interviewed with you taking notes: Yes: ___ No: ___

Are there Risks or Benefits if I Participate?

As in all research and interviews discussing individual experiences, themes might arise which the interviewees don't wish to discuss. In these cases, you can decline to answer and the theme will not be pursued. In the unlikely event that you find the discussion upsetting, contact information for counselling or other supports will be made available to you immediately.

What Happens to the Information I Provide?

Participation is completely voluntary and confidential. You are free to discontinue participation at any time during the study. Should a participant choose to withdraw partway through the study, data collected to the point of her withdrawal will be retained/used. No one except the researcher, the doctoral supervisor and the transcriber will be allowed to see or hear any of the answers to the interview agenda. Only group information will be summarized for presentation or publication of results.

All interview data will be kept in a locked cabinet only accessible by the researcher. The confidential data will be stored for five years on a computer disk. It will then be permanently erased, and any hard paper copies will be mechanically destroyed.

Signatures (written consent)

Your signature on this form indicates that you 1) understand to your satisfaction the information provided to you about your participation in this research project, and 2) agree to participate as a research subject.

In no way does this waive your legal rights nor release the investigators, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from this research project at any time. You should feel free to ask for clarification or new information throughout your participation.

Participant's Name: (please print) _____

Participant's Signature _____

Date: _____

Researcher's Name: (please print) **Yasmin Dean**

Researcher's Signature: _____

Date: _____

Questions/Concerns

If you have any further questions or want clarification regarding this research and/or your participation, please contact:

Ms. Yasmin Z. Dean
Faculty of Social Work
XXXXXXXXXX
yzdean@shaw.ca
And
Dr. John R Graham
Faculty of Social Work

jrgraham@ucalgary.ca

If you have any concerns about the way you've been treated as a participant, please contact Patricia Evans, Associate Director, Research Services Office, University of Calgary at (XXX) XXX-XXXX; email plevans@ucalgary.ca

A copy of this consent form has been given to you to keep for your records and reference.

The investigator has kept a copy of the consent form.

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