(Human) rights-based community practice for impactful community – academic partnerships:

A multi-site case study of the ICAN Master of Social Work Fellowship Program

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Abstract

Rights-based community practice-oriented international educational fellowships in a Master of Social Work that have led to impactful community-academic partnerships in military occupation and prolonged conflict zones are scarce. In this study, 18 semi-structured interviews (11 ICAN fellows and 7 academic leaders) are thematically analyzed, along with 128 documents, within a descriptive multi-site case study in order to examine the collective three-level impact of the 25-year span of the McGill International Community Advocacy Network's social work fellowship program on the level of fellows, academic institutions, and communities. Study findings align with contingency theory propositions, and point out that the integration of community-academic partnerships within academic institutions depends on the alignment of internal institutional, and external environmental factors that lead academic institutions to integrate these partnerships once fully aligned. Implications for this study entail future social work research, policy, education, and recommendations for peacebuilding.

Résumé

Les bourses d'études internationales de maîtrise en travail social axées sur la pratique communautaire et fondées sur les droits, qui ont conduit à des partenariats communautés-universités efficaces dans une zone d'occupation militaire et de conflit prolongé, sont rares. L'analyse thématique de 18 entretiens semi-structurés (11 boursiers ICAN et 7 responsables universitaires). Et de 128 documents dans le cadre d'un cas descriptif multi-sites a permis d'examiner l'impact collectif à trois niveaux d'un programme de bourses de travail social du Réseau International d'Action Communautaire d'un quart de siècle au niveau des boursiers, des institutions universitaires et des communautés. Les résultats de l'étude s'alignent sur les propositions de la théorie des contingences et soulignent que l'intégration du partenariat communautés-établissements universitaires au sein des établissements universitaires dépend de facteurs institutionnels internes et de facteurs environnementaux externes qui conduisent les établissements universitaires à intégrer ces partenariats une fois qu'ils sont pleinement alignés. Les implications de cette étude impliquent des recherches futures en travail social, des politiques, de l'éducation et des recommandations pour la construction de la paix.

“Ohèn:ton Karihwatéhkwen”[1]

“THE MOHAWK THANKSGIVING ADDRESS: WORDS BEFORE ALL ELSE

We bring our minds together as one and give thanks for the people gathered here that everyone is at peace here where we live on earth…now our minds are one.

We bring our minds together as one and give thanks for (this is repeated throughout the prayer) Mother Earth. She has given us everything we need to live in peace…now our minds are one.

We bring our minds together as one and give thanks for the food plants. They help us when we are hungry…now our minds are one.

We bring our minds together as one and give thanks for fruits and especially strawberry, the head of the berry family…now our minds are one.

We bring our minds together as one and give thanks for the grasses. Some we use as food and some as medicine…now our minds are one.

We bring our minds together and give thanks for the water, rivers, lakes, and oceans and that clean water keeps running all over the earth. It keeps our thirst quenched…now our minds are one.

We bring our minds together as one and give thanks for the fish. They give us strength, so we do not go hungry…now our minds are one.

We bring our minds together as one and give thanks for medicines that still help us when we are sick…now our minds are one.

[1] Ohén:ton Karihwatéhkwen, commonly called the "Opening Address" or the "Thanksgiving Address.". Out of many written versions, below is a short version of the Ohén:ton Karihwatéhkwen (MOHAWKS OF THE BAY OF QUINTE KENHTÈ:KE KANYEN’KEHÁ:KA, 2023)

We bring our minds together as one and give thanks for wild animals that still help us when we are cold and hungry…now our minds are one.

We bring our minds together as one and give thanks for the trees, especially maple, the head of their family, that it still creates sap as the Creator made it to do…now our minds are one.

We bring our minds together as one and give thanks for the birds, and we still hear the nice singing that they bring, especially the head of the bird family—the eagle is its name…now our minds are one.

We bring our minds together as one and give thanks for our grandfathers, the thunderers, that they make new waters…now our minds are one.

We bring our minds together and thank the four winds that they still do what the Creator has asked them to do…now our minds are one.

We bring our minds together as one and give thanks for our brother, the sun, that it is still bright and warms the earth…now our minds are one.

We bring our minds together as one and give thanks for our grandmother, the moon, that she is still in charge of when children are born…now our minds are one.

We bring our minds together and give thanks to the stars that dress the sky for our grandmother, the moon…now our minds are one.

We bring our minds together as one and give thanks for the four messengers; their job is to take care of the people…now our minds are one.

We bring our minds together as one and give our thanks to the Creator for everything that he has done for the people…now our minds are one."

(Akwesasne, 2021)

Dedication

أَكَرِّسُ عَمَلِي هَذَا إِلَى كُلِّ " اَلْمُضْطَهَدِينَ فِي اَلْأَرْضِ " ، وَإِلَى أَرْضِنَا، وَلِشَجَرَةِ اَلزَّيْتُونِ اَلْكَنْعَانِيَّةِ اَلْفِلَسْطِينِيَّةِ اَلْخَالِدَةِ وَالْمُنْغَرِسَةِ فِيهَا مُذْ سِتَّةِ آلَافِ سَنَةٍ .

I dedicate all my work to the “wretched of the earth,” to our land and its deeply rooted 6-thousand years immortal Palestinian Canaanite olive tree.

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List of abbreviations

AQU – Al-Quds (Jerusalem) University

ANU – An-Najah University

BGU – Ben-Gurion University

BSW – Bachelor of Social Work

CAC – Community Action Center

CAPs – Community – Academic Partnerships

CIDA – Canadian International Development Agency

CSC – Community Service Center

DFID - Department for International Development

EU – European Union

JRCS – Jordan Red Crescent Society

HU – Hebrew University

ICAN – International Community Action Network

IEF – International Educational Fellowship

IKM-E - Integrated Knowledge Mobilization and Exchange

ISP – Independent Study Project

JCAN – Jerusalem Community Advocacy Network

MCHRAT – Montreal Consortium for Human Rights Advocacy Training

MMEP – McGill Middle East Program for Civil Society and Peacebuilding

MSW – Master in Social Work

MoHE – Ministry of Higher Education

RBA – Right-Based Approach

RBCP – Rights-Based Community Practice

SAC – Sapir Academic College

Sweileh CDC – Sweileh Community Development Center

SDG – Sustainable Development Goals

SSRC – Sderot Social Rights Center

SSW – School of Social Work

U of J – University of Jordan

USAID – United States Agency for International Development

UNIFEM – United Nations Development Fund for Women

UNRWA – United Nations Relief and Works Agency for Palestine Refugees in the Near East

U.S. MEPI - U.S.-Middle East Partnership Initiative

WJ – CAC – West Jerusalem Community Advocacy Center

Note on referencing and formatting

- Footnotes in chapters 4 and 5 to reference the 128 documents: Footnotes are used in these two chapters are printed at the bottom of the page about a paper's content and supporting text is utilized to support the body paragraphs.
- Followed APA for the rest of the document.

Chapter One: Introduction

1.1 Overview

Social change-focused Community – Academic Partnerships (CAPs) are a critical community practice approach embedded in coalition building and fostering alliances. CAPs are reciprocal, co-creative, equitable relationships that engage academic institutions and community representatives / agencies around specific aims to achieve a goal that primarily tackles social justice issues in the community of interest (Drahota et al., 2016). CAPs have recently gained traction in academia to broker, implement, translate, exchange and put academic research in conversation with ways of knowing, needs, and aspirations of communities (Adams, 2019). Social work is well-positioned to partake in this critical area of research, given its historical community foundations and emphasis on engaged research (Abbott, 1995; Addams, 2019; Begun, 2010; Flexner, 1915; Palinkas et al., 2017; Stuart, 2007). Despite the century-long root of CAPs being an integral part of community practice, it is scarcely examined in social work literature, especially in the context of military occupation and prolonged conflict.

For the purposes of this study, the original CAP was initiated by the founder of ICAN, a McGill School of Social Work (SSW) professor, who established community-based centers linked to the McGill SSW. As a result of this endeavour, Project Genesis emerged in Montreal in 1977 and later became a fully-fledged autonomous community advocacy organization. Since then, Project Genesis has been located in the culturally diverse Côte-des-Neiges neighbourhood of Montreal, where 38.4% of inhabitants lived below the poverty line in 2010 (Montgomery et al., 2010). As a grassroots community organization, Project Genesis provides storefront and home advocacy services for individuals, as well as community organization around anti-poverty policies and housing rights (Project Genesis website, 2022). This Canadian model was implemented internationally in the early 1990s through the founding of the Beersheba Genesis Project. This idea was expanded and taken regionally to Jordan, and later to Palestine (Torczyner, 2020). This expansion was facilitated through

the McGill Middle East Program in Civil Society and Peace Building (MMEP), which since 2010 has become known as the International Community Action Network (ICAN). For two and half decades, McGill University's SSW ICAN Master of Social Work (MSW) Fellowship program emerged as an International Education Fellowship (IEF) that established 12 Rights-Based Community Practice (RBCP) centers in Israel, Jordan and Palestine, which were established by the ICAN MSW fellowship program. Six of these RBCP centers were created in partnership with academic institutions in the region. This dissertation focuses on CAPs, specifically where fellowships were sponsored by academic institutions which assumed responsibility for the six affiliated CAPs covered in this study. Throughout its 25 years, ICAN admitted 60 fellows, of whom 57 graduated and completed their MSW degree from McGill. Twenty-nine of the ICAN MSW Fellowship Program alumni were affiliated with academic institutions: five of these alumni came from Israel, nine from Jordan, and 15 from Palestine. Fellows spent the first year at the McGill SSW and the second year at an ICAN-affiliated RBCP center in the Middle East. Through its trained fellows, RBCP centers, academic institutional partners, and regional network, these ICAN MSW Fellowship Program components contributed to these six CAPs. This dissertation examines the impact of the ICAN MSW fellowship on fellows, academic institutions, and communities on the six CAPs in question. Theoretically, this study presents the intersection of the fields of community practice, peacebuilding studies, CAPs, collective impact studies, and international social work education.

1.2 Problem statement

Although there exits seven decades of literature investigating IEFs, this researcher could not find a single case study investigating IEFs with features similar to those in the ICAN MSW Fellowship Program and its multi-dimensional impact. A rather large swath of literature published on IEFs focused on the individual-level impact on the fellowship recipients, their career trajectory, and personal career contribution to their home countries (Atkinson, 2010; IIE, 2019; Mawer, 2018).

Moreover, although many of the examined IEFs encourage fellows to return home, they are not required to do so, nor is this a requirement embedded in their program design (Marsh et al., 2016; Campbell, 2016). In contrast, the ICAN MSW Fellowship Program explicitly requires fellows to return home to complete their degrees. Furthermore, the regional network's component involving three nations experiencing military occupation or prolonged conflict, and Canada, offers an added valuable dimension, particularly given that few studies have examined the impact of IEFs simultaneously on fellows, academic institutions, and their communities. This proposed research study focuses on these three interlocking dimensions of the impact of the ICAN Fellowship Program. Therefore, this study's uniqueness resides in examining the Fellowship Program's collective multi-dimensional impact on the fellows, academic institutions, and underserved communities that have led to these CAPs. During the course of this study, the researcher identified three conditions necessary for impactful CAPs to be sustained and integrated within academic institutions. Fully integrated CAPs were facilitated by a tried-and-tested model, charismatic program leadership, and successful integration into the academic institutions' infrastructure. These three preconditions enabled strong selection criteria for fellows, post-fellowship commitment, and senior leadership commitment that lent for the full integration of CAPs within the academic institution.

This multi-site descriptive case study indicated that the ICAN MSW Fellowship Program contributed to a myriad of pathways that led to either fully or partially integrated CAPs typologies. These typologies hinged on the three above-mentioned conditions for impactful CAPs: namely an adaptable model, charismatic and committed CAPs leadership, and administrative infrastructure to buttress the CAPs, as well as the selection of fellows and the commitment to work within the academic institution supported with their senior leadership commitment.

1.3 Theoretical perspectives

Contingency theory examines the relationship between the environmental factors and organizational structure that led to the integration of innovative changes within a given organizational structure. This innovative organizational change is motivated by 'fitting' the organization to its environment. Such 'fitness' transpires as contingency variables beget an incremental organizational structural response. Otley (1980) argued that the design of an organization is affected by the external environment within which it operates. Moreover, Kaplan (1998) noted that leading organizations develop innovative management as a response to uncertainty. Donaldson (2001) argues that contingency theory explains organizational change as an incremental functionalist process of adaptation. That is, the organization adopts a new structure in order to better fit the difference in contingency variables. These contingencies are often cited as moderator variables, as Bourgeois III (1984) highlighted (p. 590).

This study's conceptual framework flows from the overall ICAN conceptual model, which includes the objectives of the Fellowship Program. Hence, the ICAN program's prevailing theory of change stipulates several dimensions. One dimension relates to the academic institutions' engagement in the overall management of the entire program. The partnerships fostered between McGill University and other academic institutions are meant to strengthen their capacity and improve their academic programs, networks, and community partnerships. One vehicle to achieve this was through a fellowship program conceived initially as a master's degree in architecture and social work, and later became solely focused on social work. Fellows were selected by academic institutions and were required to return to the very same institution to contribute to areas identified by them, which served both the institutional needs of the academic institutions and introduced new methods of practice in the community.

An additional objective was the establishment of community-based, professionally managed, volunteer-driven, and university-affiliated RBCP centers in underserved communities (ICAN website, 2022). These ICAN RBCP centers had seven common features:

> "(1) Located in the most disadvantaged and the most ethnically diverse communities in their respective cities. (2) Walk-in services to address personal experiences of disentitlement. The service is offered primarily by volunteers from the community, many of whom have themselves experienced disentitlement and been assisted by the centres. (3) Volunteer-based community volunteers participate in decision making processes that impact on the policies of the practice centres, allowing for civilian oversight at different levels of policy and programming. (4) Employ social workers and lawyers, allowing non-state actors to take legal ownership and enhance civilian oversight of the legal system. (5) Outreach work to identify common legal and social issues of disentitlement and recruit the community and volunteers to organize around them. (6) Counter-disentitlement through community organization, legal action and empowerment. (7) Academically linked providing community residents with academic and institutional resources, and universities with progressive learning environments for community practice, research and volunteering" (ICAN website, 2022).

Such RBCP centers required distinct community practice competences in order to maintain the link with academic institutions while responding to community needs. Consequently, for the community, the combination of the involvement of trained fellows in affiliated academic institutions providing institutional support will improve community services provided through RBCP centers, which, in turn, will positively influence the underserved communities. Given the constant interplay of all three dimensions, the ICAN MSW Fellowship Program theory of change is fulfilled when

academic institutions' institutional needs are identified and their capacity is internally built up to support community service to underserved communities (MMEP, 2013). Within this conceptual framework, the ICAN MSW Fellowship Program operated in the Middle East for 25 years to establish a network of six RBCP centers linked with six academic institutions and trained 29 fellows. While many studies have explored scholarships with peacebuilding objectives, not many had similar objectives to the ICAN MSW Fellowship Program. In this multi-site case study, the ICAN MSW Fellowship Program brings together fellows from a conflict-ridden region; hence, the peacebuilding dimension offers a unique and valuable additional perspective.

Peacebuilding is a central objective to both the ICAN MSW Fellowship Program as well as ICAN itself. Besides strengthening academic institutions' links to the community and empowering disadvantaged communities, advancing peace is central to ICAN's tripartite objectives (ICAN website, 2022). ICAN explicitly links inequality, rights-based organizing, and peacebuilding, and sheds light on the association between rights, relationships and actors in fulfilling them (Torczyner, 2001). Within the ICAN peacebuilding framework,

> "Access to rights and entitlements such as housing, water, health and education not only ensure the right itself but also guarantee the right of entry to social, legal, educational, medical structures and more as well. Access to rights provides meaning to the individual's relationship to society and its institutions. Within such a context, civil society and peacebuilding are possible and meaningful. Individual security and dignity are protected, and wellbeing and freedom are actualized." (McGill Fellowship Program Brochure, 2006 as cited in Grodofsky, 2007, p. 50)

The ICAN MSW Fellowship Program is centred on fostering conditions that promote relationships among fellows, academic institutions, as well as within and between communities. These relationships within institutional configurations have led to developing a regional network for

rights-based community empowerment practice initiatives and peacebuilding. The network defined four central areas for joint initiatives beyond each center's work. These were bilateral exchanges, joint rights-based ventures, regional conferences and combined research efforts (Grodofsky, 2007). Consequently, the ICAN MSW fellowship prepared fellows to address inequality and promote peacebuilding by integrating them into their professional practice as reducing inequality and building relationships are integral to social work practice.

1.4 Purpose of the study

Few studies examine these three levels (fellows, academic institutions, and communities) of the impact of IEFs, and they focus primarily on the level of individual impact without examining the institutional or community impacts. This investigation aims to unfold the ICAN MSW Fellowship Program's overall collective impact.

1.5 Research questions

What is the impact of the 25 years of the McGill SSW ICAN MSW Fellowship Program? The researcher investigated this question by examining the collective impact through a focus on four questions;

- What has been the impact on the fellows who participated?
- What has been the impact on the academic institutions that sponsored them?
- What has been the impact on the underserved communities in Israel, Jordan, and Occupied Palestine?
- What has been the impact of peacebuilding on fellows, academic institutions that sponsored them and underserved communities?

1.6 Scope of the study

The scope of this study is to examine the collective multi-levelled impact (fellows, academic institutions, and local communities) shaped by the ICAN MSW Fellowship Program's that led to the emergence of 6 CAPs in the Middle East region. Broadly, this scholarship seeks to understand the

factors that shape the differential impact at each of the six participating academic institutions within the Middle Eastern context.

1.7 Significance of the study

CAPs that address inequality are critical to positive social change. Studying these CAPs may help determine the most effective and appropriate conditions to developing impactful CAPs. Investigating the ICAN MSW Fellowship Program's collective three-levelled impact will offer an essential contribution to this literature. This study will inform community practitioners, policymakers, and academic institutions' understanding of how international social work academic fellowship programs can advance innovation in academic institutions. Doing so improves the welfare of the underserved communities and serves as formative feedback for those involved in the CAPs, offering insights into enhancing their programs. At these academic institutions, such a study will contribute to the Israeli, Jordanian, Palestinian, Quebecois, and Canadian understanding of these CAPs, while developing broader knowledge and theories about the outcomes of such partnerships. Insights gained from this study will offer a greater understanding of the ICAN MSW Fellowship Program's complexity and its innovative design for effective IEFs. Detailed accounts of such IEFs can serve as a model for future research. These implications and suggestions can inform practice in the Middle East region, Quebec and Canada. This study of the collective multi-levelled impact of the ICAN MSW fellowship is vital to the profession of social work for several reasons: (1) social work and CAPs are mutually constitutive, such as forming partnerships that provide service to clients, supporting social justice, the dignity and worth of individuals, self-determination, and empowerment of clients (Reamer, 2013), (2) CAPs are consistent with the social work profession's rights-based focus, (3) findings will give insight into what constitutes an impactful CAPs in order to address inequality, and (4) social work may contribute to the methodological advancement a CAPs.

1.8 Dissertation structure

Chapter one: This chapter introduces the dissertation as a whole, presents an overview of the background and problem statement, outlines the purpose of the study, states the research questions and the scope of the study, demonstrates the method used during this dissertation research, and presents the study's significance.

Chapter two: This chapter reviews the literature on IEFs, focusing on their collective multi-levelled impact, including how this impact led to the formation of CAPs. Similarly, it presents a review of organizational theory, which probes the interrelationships and impact at play between the personal, internal, and external environmental factors that shape their outcomes. The review focuses on the primary empirical impact studies applied by most researchers who studied the phenomena, namely that it fits within the rights-based practice model. While framed within organizational theory, the chapter provides the conceptual framework and operational definition of the multi-levelled dimensions of the collective impact of IEFs used in this study.

Chapter three: This chapter presents the descriptive multi-site embedded qualitative case study methodology, the research design and site, participant information, data collection methods and analysis, researcher positionality, ethical dilemmas, and limitations. The chapter ends with a description of the three significant levels of impact for the six cases selected as the focus of this study.

Chapter four: This chapter presents the first part of the study's findings which elaborate on the context in which the ICAN MSW Fellowship Program case operates, including the social contexts which led to the emergence of the six CAPs. The chapter also describes the six multi-site CAPs cases and identifies their distinguishing features with regard to the contextual, organizational, and socio-economic context in which they operate. Each case study provides a description of the inception, development and status of the CAP.

Chapter five: This chapter presents the second part of the study's findings. The first section focuses on the impact on fellows, the second section focuses on academic institutions, and the third section focuses on the ICAN MSW Fellowship Program's impact on communities.

Chapter six: This chapter discusses the findings and extracts the key components necessary for impactful CAPs, including the theoretical assumptions outlined in the literature review as compared with this study's empirical results. This chapter explains the dominant factors that lead to impactful CAPs.

Chapter seven: This chapter offers a conclusion with the implications of the study's findings and recommends directions for future CAPs related to social work research, practice, education, and policy.

Chapter Two: Literature review

2.1 Overview

This chapter reviews the central literature regarding the effect of IEFs on the three levels of impact on CAPs pertinent to this study. It then relates these findings about the impact to organizational dynamics, more concretely to the significant influence of the interaction of an institution's internal and external environments on the sustainability of CAPs. First, to better understand the IEFs, the researcher explains the meaning of impact and how it has been utilized in the related literature on the impact of IEFs. The literature review covers a period of seven decades spanning from post-WWII to the present day.

2.2 Situating the ICAN MSW Fellowship Program within literature on IEFs

The collective impact framework (Kania and Kramer, 2011) provides a structure and a firm inter-sectoral foundation for this study into how fellows, academic institutions, and communities interlock to form impactful CAPs. By extension, within this framework, the interlocking of these collective three-levelled impacts formed the ICAN MSW Fellowship Program's CAPs (Kania and Kramer, 2011; 2015; Weaver, 2016). The career trajectory of fellows and their personal contributions to their societies constitute the majority of published literature on IEFs, meaning it is focused on individual-level impact (Atkinson, 2010; IIE, 2019; Mawer, 2018). Rarely do these examined IEFs embed fellows' return to their societies in their program design (Marsh et al., 2016; Campbell, 2016). Conversely, the ICAN MSW Fellowship Program explicitly requires fellows to return to their sending institution to complete their degrees while connecting them to a regional network.

2.3 Relevant literature on IEFs

Kent (2018) defines IEFs as a training space / process to share / leverage ideals, values, learning, and expertise to promote fellows' positive social change potential. The positive social change of IEFs is often understood in multiple "pathways", and intends to engender opportunities for

both individuals and communities to address injustice and improve their well-being. Ripple changes from these opportunities transcend the individual's IEF experience and contribute to broader institutional and societal impact, which includes intellectual, economic, social, cultural and environmental contributions. IEFs partner with governmental, academic, and not-for-profit sector actors as collaborators and partners and transcend borders by interacting internationally (Kent, 2018, p. 23-24). The majority of IEF studies cluster into two areas; examination of fellows' recruitment and selection (Yeh, 2003; Musa-Oito, 2018), and fellowship design and expectations (Campbell, 2016b; Mawer, 2018). The second cluster of IEF studies addresses the broad topic of impact and effectiveness, which is the crux of this study. Many published evaluations, outcome case studies, and longitudinal studies emerged after the 2008 financial crisis (Kone, 2013). In his critical review of the impact of IEFs, Mawer (2018) organized these studies into; (1) micro-level effects, including fellows' competencies and their work trajectory, (2) meso-level effects, including matching employers' needs and institutional capacity building, and (3) macro-level impact, including a myriad of social, economic, and civil society effects and its contribution to global diplomatic relations (p. 257-274). This "Magnitude of Impact" (Mawer, 2018, p. 257) classification of the three dimensions is generally comparable with the three-levelled impact on individuals, institutions, and society examined in this study. It is worth pointing out that Mawer's (2018) review of decades of IEFs indicated that less than 9% of these fellowships asked fellows to return to their home country and contribute to their societies. The researcher's review could not identify a single study in social work or other fields that examined IEFs requiring fellows to return to their home countries and the academic institutions that select them.

2.4 The impact of IEFs

2.4.1 On the level of individuals

As previously highlighted, most IEF impact studies focused on individual-level aspects. Within that, career pathways were the most frequent outcome studied. Many indicated that IEFs

enabled fellows' access to quality international education to improve their career pathways (Atkinson, 2010). Studies investigating career pathways for those fellows who return to their home counties have highlighted those skills acquired during IEFs contributed to better career outcomes and increased employability (Choudaha, 2017). Still, salary findings are mixed as those fellows who returned to work in the public sector did not necessarily receive higher wages (Zapp, 2017). However, other studies indicated that IEFs resulted in promotions within their institutions and better salaries (Marini, 2017). Hence, there is clear evidence that IEFs improve the likelihood of accessing better quality international higher education, which in turn improves fellows' career prospects in their home countries, although not necessarily their earning potential.

From 2001 to 2013, the Ford Foundation's International Fellowships Program (IFP) provided 4,305 graduate fellowships, with alumni from 22 different countries. Findings from their fifth Alumni Tracker Study (2019) pointed out that such fellowships provided alumni with an opportunity to expand their skills used to challenge the marginalization others face (IIE, 2019). The IFP offered a post-graduate fellowship to leaders from underserved communities in Asia, Africa, Latin America, and Russia and encouraged them to return home but without embedding the return in the requirements of the IFP structure. These fellowships ranged from two to six years, covering either bachelor, master or doctoral degrees in fields that range from science, technology, engineering and mathematics, to social sciences and humanities. Eligibility for this fellowship entailed the following four criteria; a demonstrated commitment to their home country's social issues, an eagerness to continue their education, difficulty accessing quality academic institutions due to poverty and discrimination, and lastly an aspiration to work for social justice in their home communities upon completing their studies.

Of the IFP fellows, 84% returned to their home countries (Ford Foundation Website, 2020; IIE, 2019). Notwithstanding this significant return rate, one finds little discussion regarding indicators of how they are expected to tackle social injustices in their home countries upon their

return. Additionally, this cross-sectional snapshot does not explain what happens when those alumni fail to find a job and subsequently leave their country. Tung and Lazarova (2006) found that 58% of Romanian scholarship alums would likely move and work abroad if given the opportunity (p. 1863).

Altogether, career pathways highlighted in the research will constitute one of the attributes explored at the impact level pertaining to fellows. Additionally, this study will explore fellows' attitudes toward social work practice, peacebuilding, and their relationship with the 'other', as well as how fellows perceive their impact, and the impact of the fellowship program as a whole on themselves, on their institutions, and underserved communities. This endeavour will contribute to the emerging literature by providing a nuanced understanding of the impact of IEFs on individual fellows.

2.4.2 On the level of institutions

Few studies examined the dimension of institutional-level impact, and those that the researcher identified had limited relevance and inconclusive results. Most of these studies did not discuss programs which require fellows to return to, and contribute to the development of, the academic institutions that selected them. Selected academic institutions sent fellows who were working faculty and staff matched with an academic program at an academic institution in Germany and Netherlands. These partnering academic institutions with Dutch and German academic institutions located in more than 30 countries from the "Global South," including countries in Africa, Asia and Latin America, and this is illustrated in the German Academic Exchange Service (DAAD, 2020) and the Netherlands Fellowship Program (NFP) (Boeren, 2018). Similar to the ICAN MSW Fellowship Program, the NFP fellowship uses the demand for training within academic institutions to identify the study program and the candidates who will receive an IEF. Thus, there is a shared characteristic which is the focus on capacity building, however the programs differ as ICAN requires fellows to return, while the NFP does not.

Nonetheless, the demand-driven NFP seeks to train fellows based on the identified academic institution's needs. In total, 70% of NFP fellows return to their academic institution's employers (Van der Aa et al., 2012). While acknowledging the importance of IEFs in engendering institutional capacity building, surprisingly, Boeren's (2018) NFP study highlighted that it might actually undermine it because this level of impact is inherently linked to fellows' decisions after completing their IEF. Among the many possibilities, fellows may decide to return to a previously held position and integrate their IEF gained learning there, transition to another position / department within the same institution, or move to another institution entirely (p. 52). The complexity of pinpointing and attributing impact at this level contributes to the dearth of studies (Van der Aa et al., 2012).

2.4.3 On the level of the community

Most examined IEF programs do not have a concrete communal or political agenda. The fellowship program that the researcher is examining requires fellows to apply their knowledge gained to underserved communities by introducing new social programs, methods, and promotion of social policy changes that will benefit the least served.

Many of the studies examining the societal-level impact of IEFs have focused on the social / political / economic impact on home countries (Wilson, 2017), international cooperation (Kent, 2018), and brain gain (Kalisman, 2015). These studies examined the societal impact by looking at the involvement of fellowships graduates in political, public, social, and academic positions (Martel, 2019; Wilson, 2017). However, there is little evidence presented to understand the impact of these fellowships not only on the career trajectory of individual fellows but also on the communities that sent them.

Related literature indicates that the societal impact of IEFs has been studied regarding the career progression of graduates, their position, and their social influence (Wilson, 2017, p. 9). This impact was documented in Martel's (2019) fifth IFP report in the 10-year Alumni Tracking Study. This quantitative survey study for 1,246 of IFP's alumni (33% response rate among alumni who were

contacted) addressed academic institutions' social inequality impact and documented how they leveraged their academic institution's experience to promote social justice advocacy in their communities. This study found that 79% of IFP alums were first-generation university students. Moreover, 87.4% of alumni agreed that IFP helped them confront social injustice issues they face today or have faced in the past.

Furthermore, 52.4% of alums had organized campaigns at the local or community level, and 76.3% indicated that their communities looked to them when advocating for social justice (IIE, 2019). The weight and value of the societal impact of fellowships are often disputed among the conclusion of various studies (Atkinson, 2010), including disputes about what a community values and considers relevant. However, that there exists converging evidence on fellows' contributions positively effecting democratization or civic engagement is promising as it shows many of them become active in the democratic transformation in their home country, and engage in advancing human rights discourse and application in their practice (Mawer, 2018). Case in point, the fellows from the Middle East and North African region, upon their return to their home countries following their studies in human rights amidst the two waves (2011/2019) of the Arab Spring, participated widely in protests. As a result, they faced substantial violence and jailing sentences from their home governments, accusing them of being non-patriotic and serving sponsoring governments` agendas (Kalisman, 2015). To avoid such political entanglement and to protect their fellows, many IEFs frame their "agenda" within their mission, objectives and recruitment and selection criteria with keen attention to the local social needs within justice and human rights approaches (Marginson, 2018). Subsequently, graduates contribute to their society and enhance international cooperation between fellows and their host country (Wilson, 2017), till 2016 most examined programs do not have a concrete communal or political agenda.

2.5 Review of organizational contingency theory and CAPs

Organizational theory and research demonstrate that organizations seek to achieve their goals by balancing the needs of their internal and external environments under continually changing conditions. Academic institutions also operate under the condition that they strive towards three primary objectives; teaching, research, and service to the public. How much emphasis is placed on these goals, and how they are achieved, is a reflection of internal and external demands in its environments, historical and socio-economic context, and available opportunities and resources. In this section, the researcher will review related literature concerned with key contingent factors shaping CAPs, and how CAPs and their environment mutually constitutes each other. These factors include the rights-based approaches, academic institutional leadership, and adaptive academic institutional infrastructure.

While organizational perspectives, paradigms, and their significance on academic institutions have evolved historically from "bureaucratic, political, collegium, organized anarchy, institution, post-modern and post-industrial to cultural, feminist, gender and spiritual" (Manning, 2018, p. xv), and these paradigms tried to address tensions within academic institutions from "specialization to integration, sustainability versus immediacy, globalization to localization, corporatization versus liberal arts values, professionalism versus adaptability, individualism versus community, independence versus interdependence, structure versus flexibility public versus private good, competitive versus collaborative." (Manning, 2018, p. 2). This evolution for organizational theory across time also shaped the evolution of decision making. This dissertation does not incorporate the critical turn in organizational theory but mostly adhere to classic organizational contingency theory.

2.5.1 CAPs-related propositions on organizational contingency theory

Contingency theory postulates that organizational effectiveness is achieved by matching organizational characteristics to their environment (Donaldson, 2001). This effectiveness depends upon environmental change (Tidd, 2001), which is a recurrent theme in contingency literature.

Although academic institutions are historically lauded as innovation hubs, they are criticized as stable, and slow to adapt to technological advances (Lanford & Tierney, 2022; Simsek & Louis, 1994), hence they are not considered to be keeping up with innovation (Gioia & Thomas, 1996) due to their "organized anarchy" (Manning, 2017, p. 28), wherein academic institutions are structured around departmental clusters (Elton, 2003).

CAPs are intimately related to contingency theory. Given that organizational contingency theory proposes that contingent organizations respond effectively to environmental shifts by adapting their structure (Donaldson, 2001). CAPs emerge due to environmental shifts that require a structural response, hence, enabling organizational functions emerge to support CAPs initiation, implementation, and sustainment (Britt, 2021). Such enabling functions allow for rallying organizational resources to scan contextual and structural variables (internal and external, organizational leadership, approach, and integration) and crossing boundaries between the environment and organizational structure (Tidd, 2001). In the case of CAPs, between the academic institution and community. This intimate relationship between contingency theory and CAPs provided the rationale for its choice as the theoretical guiding theory for this dissertation.

The researcher's central argument is focused on how academic institutions respond to changing, and often conflicting demands from external environments, and how they are poised to slowly make risk-aversive decisions contingent on their internal and external public support. Considering this reality, innovation within academic institutions can be challenging to reach as it requires alignment between their senior leadership and administrative integration, and support from its various constituencies.

Establishing CAPs is a complex decision-making endeavor because of the complexity of academic organizational structure. This complexity with academic institutions makes traditional decision-making norms in business / industry environments (Hardy, 1990). Shared governance constitutes a defining feature of academic institutions, where the roles of academic and

administrative personnel and their sharing of authority and responsibility are hard to disentangle (Bess & Dee, 2008). Although necessary to academic institutions, this shared authority has been identified as a source of risk aversion, fragmentation, and avoiding responsibility (Blaik, 2007).

Within this "loosely coupled" structure allows nimble responses to emerging ideas, allowing the pursuit of various and even conflicting goals, and yet, it limits effective organizational-level reaction due to competition over scarce resources, and the politicization / power necessary to reach departmental goals (Orton & Weick, 1990, p. 120) CAPs emerge. While the loose coupling that allows departmental autonomy ultimately inhibits academic institutions' collective action (Birnbaum, 1988), thus, constituting "organized anarchies" (Manning, 2017, p. 28) CAPs entail collective action endeavor that requires building alliances, administrative and structural support.

For CAPs to function properly, shared structure, loose coupling, and organized anarchies, academic institutions can inadvertently institute parallel decision-making processes. Cohen et al. (1972) suggested the "garbage can" decision-making model, where actors move in and out of the decision-making process due to competing demands on their time and attention, which resulted in various levels of interest in the decision-making process (p. 120). This malleable interest leads to haphazard decisions (Hatch, 2018). Moreover, Mintzberg (1979) defines decision-making as, "the process of developing a commitment to a course of action" (p. 246), implying that this process is a result of the interaction of procedural rationality, decision rationality, and action rationality (Eckel, 2002, p. 65). Routine decisions are daily and straightforward, while complex or unstructured decisions are answers to new, unfamiliar responses in the organization (Mintzberg et al., 1976). They require information gathering, alternative examination, and evaluation. Although the literature does not directly address issues of environmental factors in academic institutions' decision-making process, several studies provided different perspectives on decision-making regarding the interaction between academic institutions and specific environmental factors. An academic institution’s decision-making process involves people with different interests who in turn influence decision

outcomes to serve their interests. Hardy (1990) examined the decision-making processes in two academic institutions facing difficult financial conditions by focusing on the political context, namely, the active interest groups, their power, and how administrators managed these interest groups. The author pointed out that academic institutional decision-making structures, "…are often constrained by government funding and regulations, besides academic freedom and tenure regulations" (p. 302-303). This article identified academic institutions' lack of productivity / inefficiencies but hardly addressed the social and political issues in academic institutions' environments.

Since CAPs entail an academic organizational response to environmental shifts. Recently, the environment in which academic institutions are situated has undergone significant changes. Academic institutions are now asked to solve societal problems by encouraging economic development, working with communities, etc. All of these expectations are limited by funding constraints. Academic institutions must speed up their decision-making processes to address these changing environmental factors. Dill (1997) noted that academic institutions' decision-makers have been asked to shift from a focus on maintenance decisions, such as budget allocation and program administration, to strategic decisions focused on substantive / divisive issues facing academic institutions, like department budget cuts (p. 324). This shift begets restructuring the governance system of academic institutions to work in an environment competing for limited resources, not one designed for growth and resource distribution (Benjamin & Carroll, 1998). Hence, if academic institutional decision-making processes are dynamic, and their alignment with environmental factors influences the allocation of financial and administrative resources, it would allow prompt and innovative decision-making.

CAPs form a unique catalyst for innovation that brings academic institutions and community together that lead to mutual and constitutive learning. Prior research examined innovation’s detriments / processes / diffusion through individual, structural-functionalist, and interactive

perspectives (Wolfe, 1994). For Rogers (2010), the organizational decision-making process concerning innovation hinges on interactive factors (e.g., leadership, interpersonal relationships, culture and organizational structure) with their environment, which determine the level of adoption and diffusion of innovations (p. 35). These results in practice change how the organizational structure modifies to fit its environment (De Hoogh et al., 2005). These changes are usually marked through policies / procedures / governance shifts that allow innovations to be diffused and adopted (Scott et al., 2008). Critical elements are associated with academic institutions' diffusion of technology. These elements entail numerous instructional strategies and community engagement tactics (Silver, 1999), which match changing demographics, the economy, environment, politics, and technology (Grummon, 2010). Rogers (2010) expounded that early-stage diffusion is often guided by the environment, innovation level, and the social system in which the innovation is communicated (p. 81). Environmental attributes are transmitted through interpersonal relationships and influenced by leaders and structures (Morley & Morley, 2007). In a large-scale academic institutions study, Simsek and Louis (1994) concluded that a change in structure and procedures does not affect faculty behaviour unless a change in values occurs (p. 689). This article is consistent and confirms Schneider et al.'s (1996) statement that individuals join "whole organizations" and subsequently leave them due to conflict with organizational culture (p. 764). Consequently, academic institutions that integrate innovation into their culture are better prepared / resilient for change and better able to plan for the future (Link & Scott, 2017). Moreover, to instill innovation, academic institutions are required to not only foster linkages among their diverse communities and incubate an innovation-driven ecosystem, but also to emphasize the value of individual action / interactions to encourage innovative ideas, scaling them up, then scaling them out. To do that, academic institutions realize that building CAPs are necessary to maintain and sustain an innovation culture.

The catalysis resulted from CAPs lead to innovation in structure, knowledge, and process. As previously mentioned, environmental factors influence the level of innovation within academic

institutions. A recurring theme in contingency theory postulates that institutional effectiveness is achieved by matching organizational characteristics to their environment (Donaldson, 2001). Environment shifts require academic institutions to improve their core processes through rigorous interdepartmental coordination and inter-sectoral partnerships (Dill, 1999; Garvin, 1993). CAPs enhance integration between these academic institutions and their communities (Acworth, 2008; Drahota et al., 2016; Greenhalgh et al., 2016; Howells, 2006; Manning, 2017). CAPs offer the possibility to create more coherent academic institutional choices as they restructure their processes according to their environmental shifts. Brookman-Frazee et al. (2012) indicated that the dynamics within CAPs are captured through proximal and distal outcomes. Proximal outcomes entail partnership synergy, knowledge exchange, tangible products that occur during the execution of CAPs activities, and distal outcomes resulting in multilevel community impact and improvements (Brookman-Frazee et al., 2012; Drahota et al., 2016). Studies focusing on the synergy between various partners accounted for 18.5% of published literature about CAPs (Drahota et al., 2016). These studies indicated that synergy improves the ability of a CAP to engage in creative, holistic, practical ways, build consensus around its goals, and integrate interventions that connect multiple priorities, constituents, programs, services, and sectors. It also documents and assesses its impact, communicates how its actions will address community problems, and obtain community support (Lasker et al., 2001).

Such CAPs synergy influences the Integrated Knowledge Mobilization and Exchange (IKM-E), which accounts for 26% of published literature on CAPs (Brookman-Frazee et al., 2012; Drahota et al., 2016). IKM-E is defined as a, “collaborative entanglement that purposely and consistently develops and supports approaches and processes that combine the sources of knowledge and the beneficiaries of that knowledge to interactively move toward a common direction such as meeting an identified community need” (Phipps et al., 2012, p. 23-24). As knowledge brokers span several boundaries between academic institutions and their communities and environments, they are crucial

in connecting and translating knowledge to actors by focusing on relationships between community actors, academic institutions, and decision-makers for better implementation, integration, and utilization. Such knowledge mobilization is framed through the adopted approach and enhanced through informal networks and formal CAPs built through individuals within academic institutions (Nutley et al., 2007). These nested system-level social, individual, institutional, and community processes leverage resources and introduce new social services. This effectiveness is contingent on organizational structural adjustment such as: adopting and implementing approaches like a Rights-Based Approach (RBA) (Babaci-Wilhite, 2015; Torczyner, 2001), leadership (Northouse, 2015), and environmental shifts (Tidd, 2001). CAPs synergy and IKM-E are constitutive components that determine how academic institutions adopt their CAPs approach (an RBA in this case), and leadership practices to restructure their process to adapt to environmental shifts.

From a contingency theory perspective, CAPs which emerge from IEFs postulate to incorporate innovation and actualize efficiency. Academic institutions must consider the environment and attend to how they internalize and adapt such environmental factors to manage uncertainty and thus survive. In the following section, I will discuss three critical contingency CAPs responses by academic institutions to environmental shifts, including the approach, leadership, and infrastructure.

2.5.2 CAPs contingent on the Rights-Based Approach

Different academic institutions are experiencing different tumultuous events in unique contexts, which shape how they will respond to environmental changes, and to manage the uncertainties pronounced by these shifts, they explore various intervention models. Several radical changes in the environment of academic institutions accelerated over time and revealed significant social inequalities. Such environmental shifts included fluctuations in demand on academic institutions and social-economic and regulatory changes that required academic institutions to adapt and such organizational adaptation to environmental changes constitutes the crux of organizational

contingency theory. To address such inequality, RBA remains the dominant approach for community actors and scholars' work as it is informed by human rights discourse and practice to advocate for human rights protection in participatory ways. RBA recognizes the state's critical role as a duty bearer and prioritizes universality, fairness, and equality in its implementation (Lubell, 2012).

Within this approach, storefront, outreach, community organization, participation and policy change are the linchpin methodologies for implementing the RBCP proposed by Torczyner (2001). This RBCP approach emphasizes the practical realization of "human" rights guaranteed through individual and community advocacy to overcome social and other forms of inequality. By analyzing the possible responses to the individual's and the collective's needs, this approach focused on unmet needs and assessed options available to the individual and community (Torczyner, 2001). Responding to these unmet needs may include a combination of self-help and human rights advocacy (legal and political) to ensure that individuals and the community receive entitlements guaranteed by the state or the international humanitarian agencies in the case of military occupation.

The RBCP approach constitutes one of the most used approaches for CAPs for the academic institution's response to inequality experienced within communities. The rights of low-income people to participate in processes affecting their lives and decide as individuals and communities as a way to gaining access to their socio-economic rights. The practice of human rights advocacy is linked to law and community organizing. The premise is that every person holds the same rights at their core. RBCP seeks to ensure the rule of law, increasing access to fundamental rights and entitlements. This approach requires a process of empowerment, whereby persons gain the ability to influence relationships and act independently. These personal, communal, institutional, and political relationships are appropriate empowerment tools at each level and are essential RBCP elements (Torczyner, 2001). RBCP-focused CAPs are centered on addressing inequality, and are concerned with the promotion of social and economic rights within countries, as well as promoting peace between countries.

Such RBA innovation offers a framework for working together, and a space where interventions are co-created and framed within the academic institution structure and simultaneously offer community-relevant programs that create and sustain impactful CAPs.

2.5.3 CAPs contingent leadership

Avolio et al. (2009) depict leadership, "… as dyadic, shared, relational, strategic, global, and a complex social dynamic" (p. 422-423). This dynamic leadership focuses on leaders and followers, peers, supervisors, work setting / context, and culture, including a broader array of individuals representing diverse sectors (Avolio et al., 2009, p. 422; Northouse, 2015).

The success of CAPs is contingent on a supportive academic institutional leadership which is unique. Within academic institutions, leadership is a complex endeavour that entails, "embrac[ing] organizational processes that prioritize collaboration, shared leadership, and local decision-making" (Kezar & Holcombe, 2017, p. 4). Academic institution leadership goes beyond administrative lenses and includes all institution stakeholders in the leadership conversation. Vroom and Jago (2007) point out that a common denominator between all leadership definitions is a, "process of influence" (p. 17).

Most successful policies in academic institutions have come from the top, making leadership matter (Kerr, 1982, p. 30). Leadership also matters to the academic institutions' ability to effectuate discovery, co-creation, and change (Latchem & Hanna, 2001, p. 54; Teece, 2014, p. 339).

Within academic institutions, CAPs require dynamic leadership while being contingent on academic institutional context, teams, workplace culture, strategic academic institutional alliances, and governmental connections. Academic institutional leaders scan their institution's context, shape the institutional vision and priorities, and assign talent, time, and monetary resources (Peck, 1984, p. 277) to reach these priorities. Their decisions allow the leadership and talents of academic faculty and staff in the workforce to shape the processes that enrich CAPs. Senior academic leadership support the work of CAPs and encourage boundary spanning enriched through co-working, new

learning between academia and community, and energy to make these relationships worthwhile. Such supportive leadership towards CAPs mitigates problems and difficulties concerning mistrust, misunderstandings, and lost resources, but also allows for middle-ranking staff leadership to emerge (Gornall et al., 2018). Leadership with vision, integrity, consideration and a sense of direction is associated with effectiveness, and is more likely to foster a collegial atmosphere and advance CAPs. A combination of leadership and management helps create and deliver value to academic institutions in numerous ways, including seeding and supporting CAPs. A combination of authoritative, affiliative, democratic, and coaching leadership styles enhances the academic institutional climate and, in turn, academic institutional performance (Teece et al., 1997, p. 516).

Both internal and external contexts interact, shape academic leadership choices, and impact institutional relationships with the community. Academic leaders who face environments challenged by volatility, uncertainty, complexity, and ambiguity cannot simply be efficient administrators if their organizations are to remain viable. Effectiveness requires organizational leaders to identify opportunities and manage threats, qualities a senior leadership team must possess, especially in today's environment. Leadership is embodied in individuals, processes, and organizational governance structures. The ability of leadership within an academic institution to dynamically sense opportunities and future trends, prioritize the investment of resources, and, from time to time, offer new degree programs, research centers, and institutes to seize the most promising opportunities is crucial. This allows for transformation to keep institutions resilient and aligned with their environment (Teece, 2007). Academic institutional leadership must engage presidents, senior executive teams, and ultimately the faculty if universities are to succeed in the increasingly complex environments in which they operate. An academic institutional governance structure must also support the bold moves that campus leaders sometimes need to make to achieve evolutionary fitness (Heaton et al., 2020). As such, dynamic leadership can help guide CAPs, especially when done

transparently and in line with a well-honed strategy. Financial cross-subsidization can help reduce the tensions that result from CAPs (Heaton et al., 2020).

Supportive leadership dynamics in the academic institution led to the success of CAPs, contingent on understanding and managing the academic institutional environment through adapting its structure.

2.5.4 CAPs contingent on the academic institution's adaptive structure to the environment

Like any other organization, academic institutions act as open interdependent systems within their contexts. This interdependence underlies the interaction of environmental, organizational and individual factors that shape their impact (Scott, 2015). They are assumed to be open, organic, and adaptive systems that constantly interact with their environment. These interactions between the academic institution and the wider environment begets complexity and uncertainty. Complex and uncertain environments ignite adaptive responses in their design, structures, and complexity (Bruns & Stalker, 1961). The permeability of these boundaries allows for interactions between academic institutions, the environment, and the in-between boundary. The external environments of academic institutions comprise broad factors affecting all academic institution systems, while the internal environment entails specific internal factors that affect a particular academic institution (Bess & Dee, 2008). As a result, academic institutions scan their environment, filter through required changes, and internalize them to be deemed fit, efficient, and effective.

2.5.4.1 Academic institutions contingent external environmental factors

External environmental factors are shared between all academic institutions in a specific country. These include political, legal, economic, socio-cultural, and technological factors (Bess & Dee, 2008). Such factors shape the actions and responses of academic institutions (Daft, 2013). Hence, academic institutions constantly analyze the shifts in their external environment to meet the needs of the various stakeholders and maintain relevance and advantage (Daft, 2013). These factors

constantly influence the needs of stakeholders, making them uncertain and hard to predict. Hence, an academic institution's adequate understanding and responsiveness to external environmental factors influences their opportunities for growth and survival (David & David, 2013).

2.5.4.2 Academic institutions contingent internal environmental factors

In addition to generic environmental factors, academic institutions are subject to more concrete and direct influences that are more specific to academic institutions, which are commonly referred to as internal environmental factors. To examine these factors, the researcher will use external environment factors that consist of, "suppliers, customers, competitors, unions, regulatory agencies, and special interests'' (Bess & Dee, 2008, p. 65).

As a result of environmental factors, academic institutions embedded within a geographic region are governed by a system of authority that interacts with the social class structure, demographics, and mobility patterns that shape the generic environmental factors, which in turn influence the processes of academic institutions. The magnitude of these influences increases with economic instability and technological interruptions. Thus, academic institutions constantly analyze these shifts to transform uncertainty into a growth opportunity, and make it relevant to various stakeholders. These proximal and generic environmental factors constitute the attributes of environmental factors. Constant environmental surveillance allows these academic institutions to manage uncertainty and develop effective responses. These factors govern the operations, interactions, and partnerships responses of academic institutions. These responses shape the decision-making processes, goals, and innovation processes that constitute academic institutions as a learning organization.

2.5.4.3 Academic institution contingent fitness to their environment

Contingency theory describes the organizational change as a process of regaining fitness. Bruns and Stalker (1961) argued that an organization's motivation to move from misfit into fit aims to reduce the deficit and gain higher performance. Hence, fitness provides an image for the

organization through its environment (Berry et al., 2016). Donaldson (2001) highlighted that this theory's explanations depict reactive responses of individuals or organizations to misfit. That is, declining performance represents a state of misfit that is recalibrated to restore prior performance.

Literature indicates two persistent views of contingency theory. The first is deterministic wherein organizational structures change and adapt in response to unforeseen events in the external environment. This implies that contingency variables account for most of the structural variation, while the preferences / choices of the organizational members do not contribute to the explanation (Donaldson, 2001). The second is volitionistic wherein organizational members exercise a free choice over their organization's fate. This implies that organizational members proactively work together to shape the organizational response when an unpredicted external environmental shift occurs (Whittington, 1988). This results in four potential categories: contingency and volition, contingency without volition, no contingency with volitions, and no contingency with no volition. This study falls within the quadrants of contingency with and without volition.

Organizational fitness transpires as contingency variables beget incremental organizational structural responses. Otley (1980) argued that the external environment in which they operate affects the designs of organizations. Moreover, Kaplan (1998) noted that leading organizations develop innovative management in response to competitive forces. Such an organization might begin to rely on cutting costs for efficiency to fit its members' perceptions of competition and uncertainty. Academic institutions have a central function, with CAPs occupying a low priority. In periods of economic precarity, these weaker CAPs are likely to be cut unless they have been integrated into the academic institution structure in a way that makes it a priority for the institution while promoting social justice in the community.

2.5.4.4 Academic institution peacebuilding contingent to their environment

The evolution of CAPs is contingent on context, and its emergence in conflict zone hinges on the peacebuilding process. At the same time, theoretical peacebuilding debates distinguish between

negative and positive peace. The realist approach defines negative peace as the absence of violence or war (Reeta et al., 2003). As a result, peace means insisting that non-violence may exist under hegemony, where coercive power is used to dominate others to bring about peace. Positive peace is a mutually constitutive concept, incident, and action for everyone's welfare (Boulding, 2000). Peace is not the mere absence of violence, but rather, it is the presence of conditions like equality and coexistence (Galtung and Udayakumar, 2013; Wehr and Lederach, 1991). Peace, as a result, becomes interwoven into people's life and increases human understanding through communication, peace education, international cooperation, conflict resolution and human rights. Within this understanding of, "universality, reciprocity, and inclusion principles, coexistence can be advanced to guard all claimants' rights and promote their equity, constituting fundamental human rights advocacy principles" (Torczyner, 2001, p. 92). Subsequently, improving social and economic rights fulfills the peacebuilding goals and thus impacts conflict resolution within and between countries.

Academic institutions' management of external and internal environmental shifts leads to weaving CAPs that deploy innovative practices and novel approaches to deal with such shifts. Practices range from leadership choices that impact their relationships with the community, an example of an institution adapting academic institution structure. Furthermore, such CAPs are facilitated and co-constructed through adopting peace-building practices and RBA that strengthen CAPs in volatile times and offer a potential for their integration into these academic institutions.

2.6 The conceptual study framework

For this study, the researcher used contingency theory to examine the integration of innovative changes within an organization's structure and the relationship between the environmental factors and organizational structure. This theory provides the scaffolding for this study's conceptual framework.

While numerous theories explain how and why organizations change, contingency organizational theory explicitly explains the effect and change of formal structures. Its threefold assumptions entail that: (1) organizational structure significantly impacts efficiency, (2) effective organizational structure varies according to the environment, and (3) organizations must adapt to be efficient, otherwise, their performance will nosedive (Kieser, 1995). Hence, to reduce misfits and increase efficiency, it proposes variations in the division of labour, distribution of authority, and coordination mechanisms as a reflection of this organizational change (Bess & Dee, 2007). This study, framed within organizational contingency theory, proposes that the success of impactful CAPs is attributed to the following: (1) returning ICAN MSW fellows, (2) the level of involvement of academic institutions, and their structural integration of the ICAN MSW Fellowship Program within the academic institution, and (3) the relationship between the academic institution and its community. The central hypothesis of this study is that the interlocking of these factors leads to typologies of impactful CAPs that have emerged from the ICAN MSW Fellowship Program.

Since its inception, ICAN has been premised on the interrelationship of advancing civil society and promoting equality within countries as a necessary component of advancing peace between them. The ultimate goal is coexistence based on respect for the universality of rights nurtured by reciprocal and inclusive relationships, a goal which has been central to the ICAN CAPs. While ICAN's regional leadership functioned independently, given the volatile political environment in which they operated, the presence of a Canadian international academic partner (McGill University), in addition to the innovative Quebec / Canadian model of rights-based community practice within the peacebuilding framework, gave them legitimacy and more credibility.

2.6.1 Peacebuilding and a rights-based community practice approach

Peacebuilding is a socially transformative and constitutive process, and promoting socio-economic and cultural rights enacts policies and structures that restore equality. For the ICAN MSW fellowship program, peacebuilding connotes "interrelationship of advancing civil society and

promoting social justice within countries as a necessary component of advancing peace between them. The ultimate goal is coexistence based on respect for the universality of rights, and nurtured by relationships which are reciprocal and inclusive" (ICAN, 2017, p. 9).

The ICAN MSW Fellowship Program utilized peacebuilding within its RBA as its signature community practice approach. Within this understanding of, "universality, reciprocity, and inclusion principles, the ICAN MSW Fellowship Program advanced coexistence to guard all claimants' rights and promote their equity, constituting fundamental human rights advocacy principles" (Torczyner, 2001, p. 92). The ICAN MSW Fellowship Program operationalized the peacebuilding goal by improving social and economic rights which have impacted peacebuilding within and between countries. The methodologies utilized by ICAN to implement the RBCP approach included a storefront, outreach, community organization, participation, and policy change. This RBCP approach emphasized the practical realization of human rights guaranteed through individual and community advocacy to overcome social and other forms of inequality. By analyzing the possible responses to the individual's and the collective's needs, this approach focused on unmet needs, and assessed options available to the individual and community (Torczyner, 2001). Responding to these unmet needs may include human rights advocacy to ensure that individuals and the community receive entitlements guaranteed by local or international laws. In the RBCP approach, the means are as necessary as the ends; the right of low-income people to participate in processes and decisions that affect their lives as individuals and communities is as important as gaining access to their social and economic rights. The practice of human rights advocacy is linked to law and community organizations. At its core, the premise is that every person holds the same rights. RBCP seeks to ensure the rule of law, while increasing access to fundamental rights and entitlements. This approach requires a process of empowerment, whereby persons gain the ability to influence relationships and act independently. These personal, communal, institutional, and political relationships are appropriate empowerment tools at each level and are essential RBCP elements (Torczyner, 2001).

Overall, the ICAN framework is concerned with the promotion of social and economic rights within countries, while simultaneously promoting peace among them. RBCP is the methodology used to achieve these rights.

2.7 A conclusion for academic institution's managing environmental complexity for impactful CAPs.

Most reviewed IEFs studies focused on individual outcomes at the level of fellows, while others did not demonstrate an impact on the level of either institutions or communities. IEFs fostering impactful CAPs interlock the impact of fellows, academic institutions, and communities. The impact of CAPs is contingent on the academic institution's external and internal environment. Academic institutions attempt to manage uncertainty and conflict pronounced by the external environment by providing dynamic leadership that adapts its internal institutional structure. They also adapt how to approach these uncertainties and conflicts and establish infrastructure to respond to them.

Chapter Three: Research Methodology

3.1 Overview

This qualitative multi-site case study describes the three-levelled impact of the ICAN MSW Fellowship Program. The design of this study seeks to understand both the ICAN MSW Fellowship Program, and the participants' experience. This is meant to be a discovery rather than a confirmation process, an exploration of context and the relationship between specific variables rather than identifying a fixed outcome (Merriam, 1998).

Between 1997 and 2020, 60 fellows graduated from seven ICAN MSW Fellowship Program cohorts comprised of 25 Israelis, 17 Jordanians, 17 Palestinians, and 1 Syrian. Participants in this study were primarily (48.3%, 29 out of 60 alumni) graduates who returned to one of six ICAN partnering academic institutions after having completed this program, and the remaining were stakeholders of this program. A targeted sample ensured diverse participants from different roles, cohorts, and academic institutions.

The study's final sample included 18 interviewed participants. 11 were fellows accepted to be interviewed out of 29 potential interviewees whom the researcher identified from the ICAN 25 years roster and contacted. The remaining 7 interviews were with senior administrators out of 40 ICAN network stakeholders. Participants aged 32 – 75, of whom 33% were self identify women. Additionally, the researcher reviewed the extent of program documents compiled during the program's life span.

Despite that, the researcher would have preferred to have interviewed a more significant number of key decision-makers and community members. However, since this study spans 25 years, finding and interviewing critical decision-makers who were instrumental during the inception and growth of the selected CAPs was impossible.

Data collection occurred in the spring and summer of 2021 and consisted of semi-structured retrospective interviews. Remote interview questions were focused on understanding the participants' experience regarding the ICAN MSW Fellowship Program's collective multi-levelled impact on fellows, academic institutions, and local communities. The researcher collected, sorted, and coded the data to identify emerging patterns, themes, and concepts related to the research questions (Saldaña, 2021). Findings were based on frequency, the heightened significance of the themes to the participant, and their triangulated validity across groups and data sources.

3.2 Methodology: Qualitative case study

A case study design is the most appropriate methodology when the researcher seeks to understand a particular experience within a bounded system, and the participants experience (Merriam & Tisdell, 2016). Many leading case study researchers such as Yin (1994; 2018) emphasize that this methodology is a particularly suitable process for questions seeking to investigate a bounded phenomenon empirically in its specific real-life context (Yin, 1994, p. 13; Miles and Huberman, 1994, p. 25). It is, “an intensive, holistic description ... of a single instance, phenomenon or social unit” (Merriam and Tisdell, 2016, p. 27). Stake (1995) views the case study as the study unit and product itself, whether the researcher locates themselves more in the process aspect of the case study methodology or the end product (as the researcher positions themselves in this study).

The case study method is considered an appropriate method for understanding the consequence of a phenomenon occurring within a particular context (Yazan, 2015). Nonetheless, it is a detailed description and particularistic approach focusing on a specific people’s cohort dealing with an issue within a particular context, revealing a new understanding for the researcher and reader about the examined phenomenon (Merriam & Tisdell, 2016). Whether for improving practice or informing policy, the use of case studies is ubiquitous in investigating educational interventions, events, processes, and impacts (Merriam & Tisdell, 2016; Merriam, 1998). Furthermore, a case study

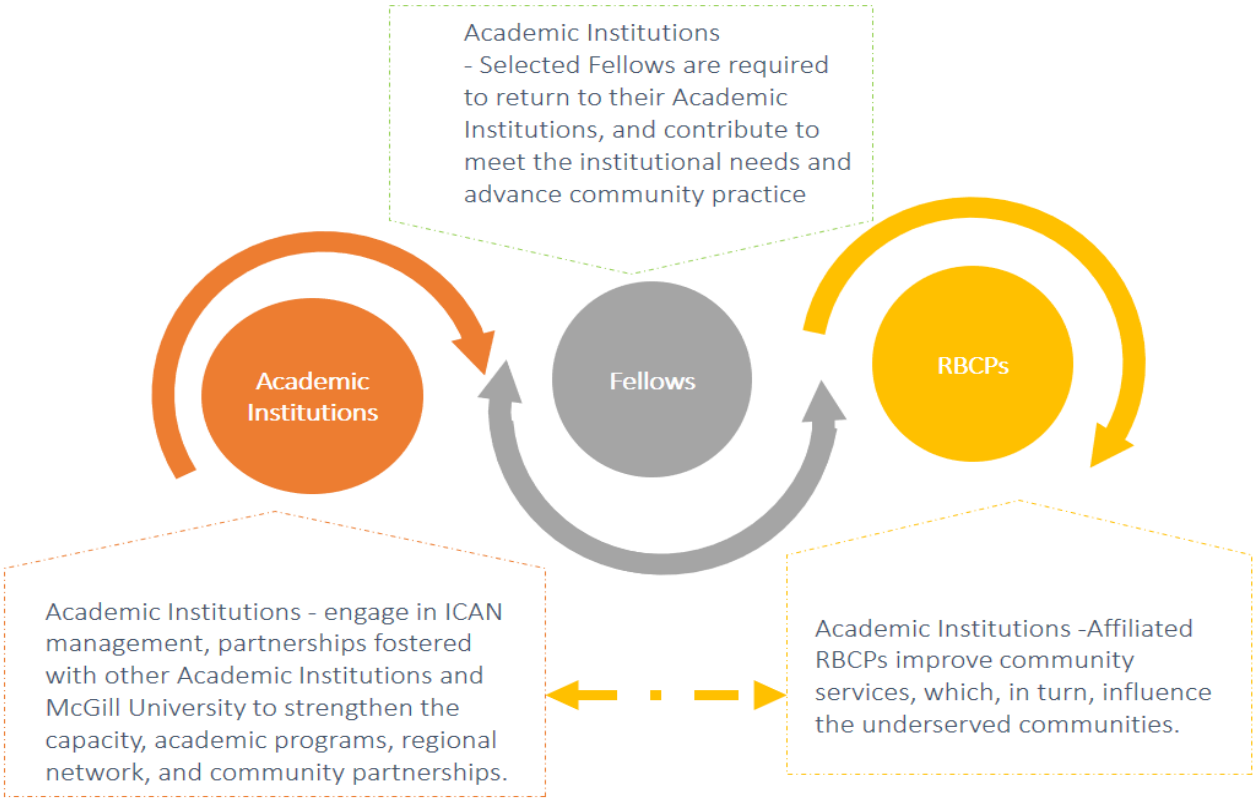
is an appropriate methodology because, by definition, IEFs' impact occurs in a particular program when participants experience shifts in their perceptions or practice (Cranton & Hoggan, 2012, p. 531). Ultimately this research methodology sheds light on what both the researcher and the audience understand in a complex situation, and what they can do similarly or differently in a given situation (Merriam & Tisdell, 2016).

Overall, the case study approach is instrumental in engendering an in-depth, multi-faceted understanding of a complicated phenomenon in its real-life context (Stake, 1995). Hence, through a qualitative methodology, this multi-site case study hopes to provide an in-depth qualitative understanding of the multi-layered impact of this fellowship across time, sites, and institutions.

The case in this study is the ICAN MSW fellowship program that is located in six sites that had an affiliated academic institution. This study's conceptual framework flows from the overall ICAN conceptual model, which includes the objectives of the ICAN MSW Fellowship Program. Hence, the ICAN program's prevailing theory of change stipulates several dimensions. One dimension relates to the academic institutions engaged in the overall management of the entire program, and the partnerships fostered between other academic institutions and McGill University, to strengthen their capacity and improve their academic programs, networks, and community partnerships. One vehicle to achieve this is through the fellowship program, commencing with the selection of fellows. These fellows are required to return to the academic institutions which selected them, and contribute to areas identified by those same institutions, which serve both the institutional needs of the academic institutions and introduce new methods of practice in the community. An additional objective is the establishment of community-based, professionally managed, volunteer-driven, and university-affiliated RBCP centers in underserved communities. For the community, consequently, the combination of trained fellows' involvement, and affiliated academic institutions' institutional support, will improve community services provided through RBCP centers, which, in turn, influence the underserved communities. Given the constant interplay of all three dimensions, as

outlined in Figure 3.1, the ICAN MSW Fellowship Program theory of change is fulfilled when the institutional needs of academic institutions are identified, and their capacity built through services provided to underserved communities (MMEP, 2013). Within this conceptual framework, The ICAN MSW Fellowship Program worked for the last 25 years in three Middle Eastern countries to establish a network of RBCP centers as outlined in Table 3.2 that are academically linked with six academic institutions and have trained 60 ICAN fellows.

Figure 3. 1 – ICAN MSW Fellowship Program conceptual framework



3.2.1 Research Design

This study examines the collective three-levelled impact of the ICAN MSW Fellowship Program that has led to the emergence of six CAPs. This study employed a descriptive multi-site case study methodology to identify and study the collective impact of the ICAN MSW Fellowship Program.

The selected sample for this study included two groups: partner academic institutions' decision-makers and fellows who graduated and were linked to these institutions. The sample included a variety of stakeholders engaged in the ICAN MSW Fellowship Program at different times, levels, jurisdictions, and countries.

3.2.2 Participants

The participants in this study were selected from 60 ICAN MSW fellows admitted to the program and 40 ICAN network stakeholders. Between 1997 and 2020, 60 fellows graduated from seven ICAN MSW Fellowship Program cohorts comprised of 25 Israelis, 17 Jordanians, 17 Palestinians, and 1 Syrian, as outlined in Table 3.1.

Table 3.1 – 60 ICAN MSW fellows distributed by country and year					
Cohort (#, Year)	**Israel**	**Jordan**	**Occupied Palestine**	**Syria**	**Cohort # / Total #**
Cohort (1, 1997 - 1999)	2	2	0	0	4
Cohort (2, 1998 - 2000)	2	4	4	0	10
Cohort (3, 2000 - 2002)	4	3	3	0	10
Cohort (4, 2004 - 2006)	4	4	3	0	11
Cohort (5, 2007 - 2009)	4	2	4	0	11
Cohort (6, 2014 - 2016)	5	1	2	1	9
Cohort (7, 2018 - 2020)	4	0	1	0	5
	25	17	17	1	60 fellows

Six CAPs were forged throughout the quarter-century timeline of the ICAN MSW Fellowship Program, where 29 fellows returned to RBCP centers linked to these academic institutions, while slightly more than half returned to community organizations which also sponsored fellows to study alongside those fellows sponsored by academic institutions. As outlined in Table 3.5, of the 29 fellows who returned to the academic institutions who sponsored them, five were Israeli, nine were Jordanian, and 15 were Palestinian. In terms of institutional decision-makers, the researcher identified 40 ICAN stakeholders and found and interviewed 7 of those heavily involved in each of ICAN's partnering academic institutions.

Table 3.2 – 18 interviewees (fellows, academic leaders) affiliated with academic institutions distributed by academic institution and year							
Interviewee	**Sapir Academic College**	**Ben Gurion University**	**Hebrew University**	**Al-Quds University**	**An-Najah University**	**University of Jordan**	
Interviewed fellows	**1**	0	1	2	3	4	**11** interviewees out of 29 fellows who were affiliated with academic institutions,
Interviewed Academic leaders	1	2	1	1	1	1	7 academic leaders' interviewees

These participants were selected using targeted sampling. Given this study's framework, the selection criteria for targeted sampling included the role a person played in one of ICAN's partnering academic institutions, gender, years out of the program, as well as how similar or differentiated the themes were across different sites.

For the selected participants, written consent was acquired, and a copy was provided for each participant via e-mail one week prior to the interview. Participants were informed that they could decline to participate, withdraw, or end their participation at any point in the process, and no participant chose to do this.

3.3 Data Collection

For seven months (Feb – Sep 2021), the researcher reviewed 470 documents, and selected 128 which were most relevant to their study. These documents included reports, newsletters, and correspondence obtained from ICAN's 25-year institutional repository. Due to COVID – 19 travel restrictions, the interviews were conducted remotely over a period of four months between April – August 2021. Interviews allowed the researcher to be in a relationship with participants in order to better understand how they express their experiences. The spirit of that relationship is captured in the following quote,

> "I want to understand the world from your point of view. The researcher wants to know what you know ... you know it. The researcher wants to understand the meaning of your experience, walk in your shoes, and feel things as you feel them. Will you become my teacher and help me understand?" (Aronson, 1995, p. 34)

Twelve interviews were conducted in Arabic, and six were conducted in English. Furthermore, written documents over the entire course of the program were examined to contextualize and triangulate the information gleaned from the interview.

3.3.1 Semi-structured retrospective interviews

Retrospective interviews focus on the learner's description and understanding of a particular experience (Cranton & Hoggan, 2012). In semi-structured retrospective interviews, the researcher creates an interview guide with a list of probes of specific data required from all participants, but questions are used flexibly with no predefined order or exact wording (Merriam & Tisdell, 2016). This approach allows a researcher to, "…respond to a situation at hand, to the emerging worldview of the respondent, and new ideas on the topic" (Merriam & Tisdell, 2016, p. 111).

Six of the 18 conducted interviews were from Israelis, five were Jordanians, and seven were Palestinians. Eight out of the interviewed 18 chose to be interviewed in Arabic, allowing them to share their experience more accurately and precisely. These interviews were audio-recorded using two devices, transcribed in their original language, translated, and transcribed verbatim into English. Audio-recording the interview is optionally given the political reality participants live in and experience. If the participants agreed, they were only audio–recorded. No videos were recorded. All participants agreed to be audio-recorded and kept in a password-protected file only accessible by the researcher. The researcher does not believe that the audio recording of interviews has influenced shared data quality. The community impact was studied utilizing the ICAN repository, which the researcher conducted first and ran a thorough, in-depth examination of the 25-year span of historical records indicated earlier.

The researcher chose a targeted non-representative sampling methods as it enabled them to capture various perspectives (Denzin & Lincoln, 2005). As the ICAN MSW Fellowship Program operates in six sites, with 60 alumni, 12 RBCP centers, and six partnering academic institutions over a period of 25 years within a changing political context, there is potentially a very large diversity of perspectives. Added to that, the program's maturity, the diversity of backgrounds among fellows, and the activities produced due to the fellowship program have all influenced and shaped its collective impact.

For this study, the researcher selected only fellows who were sent from, and returned to, academic institutions. The researcher also interviewed academic institutions' leadership, faculty, and decision-makers involved with the academically-linked RBCP centers. The sample included a total of 29 fellows who were sent by academic institutions and returned to them to complete their degree and fellowship commitment. A roster for these fellows who returned to the six academic institutions partnering with ICAN was established and contacted. Sadly, three of these fellows have passed away, but the remaining selected fellows were contacted through various mediums (Email, phone numbers, and personal connections). Subsequently, I had 11 fellows who agreed to be interviewed. 40 senior academic decision-makers identified through the researcher's review of the ICAN repository and were involved, instrumental and remained linked with ICAN and supported its work in the last quarter-century were identified and contacted. Only 7 responded and were interviewed. The 18 participants who agreed to be interviewed were contacted to explain the purpose and objectives of the study and the research questions that the researcher study intended to answer. Attached to the researcher's correspondence with the participant was the McGill Research Ethics Board (REB) office-approved consent form was shared, and participants were asked to read it carefully, sign it and return it to the researcher at the best time that works for them. Specifically, this study employed a purposeful, but convenient, non-random sample of the target population of ICAN MSW fellows who returned to these academic institutions. The researcher used purposeful sampling to gather data from experienced participants.

In these 60 – 180 minutes interviews, the researcher explored how the fellowship program impacted fellows, academic institutions, and the community that has led to CAPs. This significant interview variance was attributed to the fellows' and senior academics' level of involvement with ICAN. I interviewed senior academics and fellows from the 1st and 2nd cohorts with almost 25 years of experience with ICAN. Hence, the interview took almost one hour and in three cases, I interviewed them three times to allow them ample time to share their extensive experience with the

researchers. I also had fellows who had just graduated from ICAN in 2020 and had a more recent yet short experience with ICAN, and one hour was sufficient time to share their experiences. Interview themes with fellows explored how the fellowship program influenced their career prospects, attitudes toward peacebuilding and other personal dimensions, and their perception of the impact of the ICAN MSW Fellowship Program on academic institutions and the community. The interview themes pertaining to the decision-makers from the six partnering academic institutions included how the fellowship program influenced the academic institutions in terms of the following: (1) new academic program development, (2) enhanced teaching capacity, (3) expanded international institutional network, (4) access to new sources of funding, (5) new community engagement plans, (6) increased commitment to community service, (7) adopted institutional policies and initiatives attributable to the fellowship program to support marginalized groups, as well as (8) the impact of the fellowship program on the fellows themselves (for more information, please see Appendix 3). Finally, the researcher reviewed documents that outlined the community level of impact in neighbourhoods wherein RBCP centers linked to academic institutions were embedded. In their review, the researcher considered the following: (1) the influence of the fellowship program on the community with regard to new social programs, (2) novel use of community practice methods, and (3) social policy changes benefiting the least served and leading to a positive community change. Such themes will constitute the overall collective three-levelled impact of the fellowship program on the fellows, academic institutions, and communities.

3.3.2 Document review

Mining data from documents is a common method in case study research. The researcher reviewed a total of 470 documents spanning the 25 years that ICAN has been in existence. This review focused primarily on documents related to the six partnering academic institutions and their six affiliated RBCP centers including: letters, partnership agreements, meeting minutes, narrative reports, evaluation reports, grant applications, proposals, brochures, newsletters, websites, social

media, independent graduate social work-study projects, academic articles, and doctoral dissertations. While these documents are records that partnering academic institutions and centers have shared with ICAN, due to limitations related to COVID where travel was discouraged and, in many cases, was restricted, especially in conducting fieldwork that might cause harm to our participants and community members, the researcher did not interview community members due to COVID travel restriction and the time limitations of doctoral work especially for international students. This health emergency led to shifting my fieldwork to become virtual, and while virtual data collection is a feasible, efficient and timely temporary alternative to the health emergency within the limited doctoral timeframe. Limitations for virtual data collection include poor response rates that can lead to biased data, low response rates and other potential issues. Such virtual data collection also often flattens and ignores contextual factors, and its implementation limited contextual observations (Sah et al., 2020) and their incorporation into the researcher's analysis. Recognizing this significant pitfall, the researcher's experience as a fellow, knowledge of the region, and prior friendship and working relationship with several ICAN stakeholders has remedied and compensated for conducting virtual fieldwork and its potential effect on examining contextual factors. While reviewing the ICAN repository, the researcher also realized that the most exhaustive documents in the repository date from 2008.

While reviewing the ICAN repository, the researcher also realized that the most exhaustive documents in the repository date from 2008. Many of the documents reviewed go back to 2008 and hence were the researcher's focus. This year's choice is attributed to four reasons: (1) document availability in the ICAN repository around that year, where most partnering academic institutions have consistently reported their work to ICAN, (2) recent graduates and partners, especially from the Hebrew University (HU), who was less involved, and disentangling their trajectory and impact was limited due to the unavailability of their data on the repository, (3) the partnership of two of the six CAPs, namely the University of Jordan (U of J) and Al-Quds University (AQU), ended in 2008 and

hence scattered and unrelated documents in the repository were excluded as they were irrelevant to the research question and finally (4) most of the 18 study participants commented and referred to experiences and data up to this year.

A limitation of this study is the researcher's inability to interview community members served by the RBCP centers affiliated with the 6 ICAN MSW fellowship program institutional partners. Such inability to interview community members were attributed to this case study's design and the travel embargo for any fieldwork-related travel due to COVID-19. A viable alternative for registering community voices was compiling documents accessed in the ICAN repository, primarily a composite of all the reports these RBCPs reported to the program.

3.3.3 Personal experience

The researcher relied on their extensive experience as an insider as one of the data sources in this study (Kirpitchenko & Voloder, 2013). Eight years of various involvements with the ICAN MSW Fellowship Program (2007 - 2016) have provided the researcher with knowledge of this case and access to critical stakeholders. In 2009, the researcher graduated from the ICAN MSW Fellowship Program, prior to which the researcher worked as an instructor in the Department of Social Work at AQU, an ICAN partner, between 1997 – 2008. As an ICAN MSW Fellowship Program alumnus, the researcher gained deep insight into this program, giving them an insider perspective. The researcher sought to understand the collective impact of social change motivated by their examined experiences, their experience in the ICAN MSW Fellowship Program, and their understanding of the importance of CAPs. All these perspectives were incorporated at different points into this study.

3.4 Data Analysis

3.4.1 Step 1: Organizing the data

Data obtained from the in-depth interviews and the ICAN document archive were manually coded to identify themes related to the three levels of impact previously described. The data

collection process had six primary sources of evidence: documentation, archival records, interview records, facilitator observation records, participant observation records, and physical artifacts. By employing numerous sources, it was possible to provide insight into the studied phenomenon and facilitate the development of converging lines of inquiry to achieve triangulation (Yin, 2009).

Collected case study data was organized into a case study database (Merriam & Tisdell, 2016, p .233). During each part of the data collection, the researcher paid particular attention to their reflexivity and utilized memo writing as a way to both 'self-tune' as a metaphorical instrument of collection, as well as record their analytical process (Wrona & Gunnesch, 2016). The researcher also documented coding challenges and how their positionality might have influenced the analysis. Emergent categories, patterns, subcategories and themes in the data about the collective multi-levelled impact of the ICAN MSW Fellowship Program under investigation were organized and documented.

Memos were sites of dialogue between the researcher and the data collected. Personal relationships to the researcher's study, research questions, code choices and definitions were examples of conversations in these memos and an internal reality check of the researcher's thinking process and reflection. Emergent themes became part of a broader classification scheme. The researcher then reflected and wrote about the possible connections, overlaps, and flows among and between the emerged themes according to the impact level (fellow, academic institution, community, sites, activities, events, and relationships).

To warrant against misinterpretation, the researcher used member checking throughout the data analysis process to confirm whether the collected data and subsequent data analysis resonated with study participants (Maxwell, 2006, p. 246; Boote & Beile, 2006). Participants were asked if they wanted a copy of their transcript and had an opportunity to share any additional responses as they wished.

3.4.2 Step 2: Generating categories, themes, and patterns

Out of 470 documents, 128 relevant documents were read, re-read, and systematically examined and organized according to these categories: (1) recording their meta-level, including document type, country, date, title, and description, (2) observing information the researcher learned about the sender / author / writer, receivers, and institutional address, (3) the researcher's interpretation of the content, key themes and issues, author intent, and evidence from the document that spells out the intent and themes and the document's context, and (4) contextualizing the documents as a piece of historical evidence in order to investigate what could be found in this document that the researcher might not learn anywhere else.

During Sep — Oct, 2021, the researcher transcribed and translated the 18 interviews. Afterward, the researcher reviewed the recorded meetings' transcriptions and the repository grid to understand the entire text. The researcher prepared a list of coded words, grouping similar codes together to create a manageable number of lists. Then the researcher derived ten themes or categories based on the study's content and wrote a description for each.

After collecting the qualitative data for interpretation and analysis, at about one-third of the way through the data analysis process, the researcher prepared an interim summary or provisional report presenting the final findings and conclusions related to the research questions in the form of a descriptive narrative.

The researcher coded Israeli, Jordanian and Palestinian transcripts to see where perspectives aligned or differentiated, and if new categories emerged. After reviewing the transcripts, the researcher also coded the entirety of the program documents provided by the ICAN repository. Once this was completed, the researcher reviewed Inkstater's (2010) ICAN evaluation to triangulate the

codes from the 18 participants with a broader sample of ICAN fellows and stakeholders. The themes that emerged from the participants were consistent with a more expansive selection of documents.

3.4.3 Step 3: Developing cross-cutting themes

Yin (2003) advised returning the whole case after analyzing its parts for embedded case studies. Before developing cross themes, the researcher re-read the emerging results for the three-levelled impact of the ICAN MSW Fellowship Program. The themes which emerged from each level were also examined for the ways in which they interlocked with each other. As a result, the researcher identified cross-cutting key themes based and how they related to each other through sub-themes.

3.4.4 Step 4: Establishing trustworthiness of the data and results

To enhance this study's rigour and reliability, the researcher used several strategies offered by Padgett (2008). These strategies included: prolonged engagement, triangulation, peer debriefing, support, member checking, and an audit trail (p. 73).

The researcher used the triangulation of two or more sources to achieve a comprehensive picture of a fixed point of reference by building on the already established relationships with some study participants. Given the iterative nature of this qualitative case study, the researcher continuously reassessed, validated, and authenticated the analyzed data through ongoing consultations with respondents, peer debriefing, and member checking. As the sampling was purposive, findings cannot be "representative". Member checking can only ensure that the findings are "realistic and complete" illustrations of their experiences as told to the researcher.

Using multiple methods of data collection is a strategy often used in case study research to help craft a more holistic and dependable understanding of the case, as well as to ensure that the data is, "most congruent with the reality as understood by the participants" (Merriam & Tisdell, 2016, p. 252). Stake (1995) deepens and expands the role of triangulation by actually naming four strategies: data source triangulation, investigator triangulation, theory triangulation, and methodological

triangulation. For data validation, the researcher asks not only, “are we granting a comprehensive and accurate description of the case?” by having it right but, “are we developing the interpretations we want” (Stake, 1995, p. 107). To integrate data collection and analysis triangulation this research utilized different data samples, sources, methods, and viewpoints of the case to improve validity and capture different impact dimensions.

The researcher also employed member checking, which Creswell (2016) described as asking one or more participants to check the truthfulness of the report verbally or in writing to ensure that the findings are realistic and complete. The researcher requested that two participants perform member checking to ensure that the themes and interpretations made by the researcher were correct, fair, and representative.

3.5 Researcher positionality and insider-outsider considerations

In qualitative studies, the researcher utilizes their body to register their values and social location to evaluate their experiences (Knapp, 2017). In connection to the ICAN MSW Fellowship Program, the researcher came to this research as an insider which afforded them access and contextual understanding not easily obtained by an outsider researcher. For example, the researcher was a community organizer with the Jerusalem Community Action Network (JCAN), which led to the founding of the Kufer Aqeb RBCP, as well as a social work instructor at AQU, and was an ICAN MSW fellow sent by AQU in 2007. Through these lived experiences, the researcher gained insights into ICAN’s work and was granted access to all ICAN documents and data regarding the three-levelled impact of this fellowship program.

3.6 Ethical considerations

The McGill Ethics Board approved this study under File #: 20-11-008, and this study methodology has limitations detailed below. No foreseeable harm will result from participating in this study. All generated data was de-identified and reported anonymously, and no names or

addresses were present in the data. This de-identified data was stored in a secure and password-protected computer in a separate electronic file on a secure McGill Microsoft One Drive server. Furthermore, all those granted access were required to sign a confidentiality code of conduct agreement. No identifying information was published in the study; pseudonyms were used when referring to interviewees or other organizations referenced in the study. Study participants were provided with a consent form via e-mail before the interview.

As a former ICAN MSW Fellowship Program alumnus, the researcher's positionality presented a double-edged sword. While their involvement with various ICAN MSW Fellowship Program's partnering academic institutions, RBCP centers, and fellows contributed to relationship building, trust, and insider perspective deemed valuable to this study, it could raise ethical concerns regarding bias. Accordingly, the researcher adhered to Padgett's (1998) recommended strategies, including triangulating multiple data sources to develop a comprehensive understanding of the phenomena. This was achieved using documents, interviews, and their personal experiences. Member checking through informant feedback or respondent validation helped improve the study findings' accuracy, credibility, validity, and transferability. A negative case analysis through searching for, and discussing, unsupported and contradictory elements emerging from data analysis was conducted (Padgett 1998, p. 108-115). Although such bias cannot be eliminated in qualitative research, the researcher used all these strategies to enhance the study's rigour, minimize the potential biases, and report them transparently.

3.7 Study limitations

This study has five limitations. As this descriptive study focused on only one unique IEF within a unique context, the generalizability of these findings to other IEFs which do not have either comparable objectives or structures is strictly limited. Thus, future research should be conducted with more cases from similar IEFs elsewhere.

Secondly, being an insider researcher provided several advantages (explored in the sections above), namely privileged access to the community, to academic institutions faculty and administrators, as well as ICAN's document repository. Nevertheless, the researcher understands that this subjectivity might be challenging. This subject provided deep insights into this dissertation and forthcoming publications, yet their earlier involvement with ICAN, and the supervisor, who is the founder of ICAN, may bias the findings.

Third, identifying and interviewing decision-makers was another limitation. As this study spans a quarter-century, many have left these academic institutions as well at least two academic institutions ended their CAPs with ICAN in 2008.

Fourth, the virtual nature of the data collection method has a limitation and flattened experience and landscape. This virtual data collection also limited getting responses from a more extensive and diverse number of fellows.

Lastly, the examined fellowship program spanned 25 years, coinciding with different phases and actors, and often relied on memory for an event that took place a while ago. Being an insider researcher has proven insightful to this study yet might create bias. As a result, the researcher used triangulation, numerous data sources, and member checking with research participants to avoid that to examine each data point.

3.8 Conclusion

Having presented the methodology, the following chapter begins to focus on the key questions the researcher has outlined about the impact on the fellows, academic institutions and communities. Before doing so, it is vital to present the different contexts of each institution. The following chapter presents the six CAPs that emerged from ICAN's document repository, and most participants during the research process, constituting the primary three-levelled impact attributes resulting from the ICAN MSW Fellowship Program.

Chapter Four: Context for the six rights-based community practice-focused CAPs

4.1 Overview

This chapter describes the six CAPs that emerged from the ICAN MSW Fellowship Program according to three stages of development: inception, growth, and current status. Each stage includes a description of the setting, actors, structure, governance, and community programs. Table 4.1 summarizes this information and is provided at the end of this chapter.

4.2 Middle Eastern context within which the ICAN was implemented

The 1994 peace process promised a two-state solution on historic Palestine and attempted to address the consequences of the 1948 and 1967 wars. In this exact year, Jordan signed a peace agreement that created a new opening for collaboration and partnerships. ICAN emerged amidst this complex context and the historical convergence with three broad goals, namely,

> "[1] to advance civil society and peace building by encouraging direct collaboration among all participants engaged in these fields through the building of people-to-people relationships, and the development of local, [regional and McGill] national and international programs. [2] To strengthen the linkage between academic institutions and communities to provide advanced level training to leaders of civil society evidencing unique abilities and experience in the broad field of civil society and peace building. [3] To empower disadvantaged communities and marginalized groups by establishing a network of multi disciplinary, storefront Rights-Based Community Practice Centers." (ICAN Website, 2022).

ICAN proposed to realize these goals through partnerships. One central vehicle through which to achieve these goals was the creation of the fellowship program.

4.3 ICAN MSW Fellowship Program

ICAN provides a two-year MSW fellowship to persons spearheading civil society work in Jordan, Palestine, and Israel. More than 60 alumni have been trained to support partnering academic

institutions and RBCP centres. The ICAN MSW Fellowship Program focuses on interdisciplinary practice in social work and social welfare, access to law, and respect for human rights. Fellows participate in the program as representatives of the RBCP centers in the Middle East. They spend their first year in Montreal at McGill University, and their second year working and conducting research in one of the RBCP centers in the region. At the end of the program, fellows obtain graduate degrees in social work through the ICAN Special International MSW Fellowship Program at McGill. After this two-year commitment, fellows are expected to spend at least six additional years working in the practice centres. Alums remain connected to the program through their ongoing promotion of its values in their professional lives and their commitment to advancing rights (ICAN Website, 2022).

The ICAN MSW Fellowship Program was established within the McGill SSW to advance the rights of marginalized communities in the region. The program had three objectives. Firstly, to strengthen academic institutions by providing advanced training. Secondly, to impact marginalized communities` socio-economic conditions by establishing a network of multi-disciplinary, storefront practice RBCPs centers. These centers share seven features: located in marginalized and diverse communities, offer walk-in services, provide counsel to counter socio-economic disentitlements, employ social workers / lawyers, conduct outreach work, and are volunteer-driven and academically linked. Thirdly, to advance civil society, peacebuilding, and regional cooperation.

Built on a Canadian community practice model, ICAN, established in 1997, works with these three locations where six academic institutional partners collaborated to promote community practice, peace, and civil society in 12 marginalized communities in the Middle East, as presented in Table 4.1.

Table 4.1 – List of all ICAN's RBCP centers				
#	**RBCP centers**	**Academic Link**	**Inception – Present Status**	**Founding ICAN Fellows or other members**
1	Community Development Centre (CDC) – Sweileh	University of Jordan	2000 – Closed in 2015	ICAN Jordanian Fellow
2	Waqa for Community Development – Amman	Jordan Red Crescent Society	2008 – Closed in 2018	Two ICAN Jordanian Fellows
3	Community Advocacy (Genesis) – Beersheba	Ben-Gurion University	1991 – Closed in 2011	The ICAN founder
4	Community Advocacy – Jerusalem	Ben-Gurion University	1992 – Closed in 2012	The ICAN founder and ICAN Israeli board member
5	Mezach – The Center for Social Rights	Sapir Academic College	2008 – Present	ICAN-affiliated Sapir Academic College social work professor
6	Community Advocacy – Lod	Ben-Gurion University	2007 – Closed in 2013	The ICAN founder and ICAN Israeli board member

7	Community Advocacy – Netivot	Sapir Academic College	2010 – Closed in 2011	ICAN affiliated Sapir Academic College social work professor and ICAN Israeli fellow
8	Community Service Center – Nablus	An-Najah University	2000 – Present	ICAN Palestinian fellow
9	Community Action Center – Al-Quds (Jerusalem)	Al-Quds University	2000 – Partnership ended in 2008	Two ICAN Palestinian fellows
10	Community Action Center – Sur Baher	Jerusalem Community Action Network	2010 – Closed in 2018	ICAN Palestinian fellow
11	Community Action Center – Kufer Aqeb	Jerusalem Community Action Network	2014 – Present	ICAN Palestinian fellow
12	Community Action Center – At-Tur	Jerusalem Community Action Network	2010 – Closed in 2020	ICAN Palestinian fellow

Table 4.2 – List of ICAN's RBCP centers linked to the six academic institutions				
#	**RBCP centers**	**Academic Link**	**Inception – Present Status**	**Founding ICAN Fellows or other members**
1	Community Development Centre (CDC) – Sweileh	University of Jordan	2000 – Closed in 2014	ICAN Jordanian Fellow
2	Community Advocacy (Genesis) – Beersheba	Ben-Gurion University	1991 – Closed in 2011	The ICAN founder
3	Community Advocacy – Jerusalem	Ben-Gurion University and Hebrew University did not fully commit	1992 – Closed in 2012 (Torczyner, 2020, p. 272)	The ICAN founder and ICAN Israeli board member
4.1	Mezach – The Center for Social Rights	Sapir Academic College	2008 – Present	ICAN-affiliated Sapir Academic College social work professor
4.2	Community Advocacy – Lod	Ben-Gurion University	2007 – 2013	ICAN affiliated Sapir Academic College social

				work professor and ICAN Israeli fellow
4.3	Community Advocacy – Netivot	Sapir Academic College	2010 – Present	ICAN affiliated Sapir Academic College social work professor and ICAN Israeli fellow
5	Community Service Center – Nablus	An-Najah University	2000 – Present	ICAN Palestinian fellow
6	Community Action Center – Al-Quds (Jerusalem)	Al-Quds University	2000 – Partnership ended in 2008	ICAN Palestinian fellow

Table 4.3 – 60 admitted fellows among the seven cohorts ICAN MSW fellowship program							
ICAN Phases	Phase I			Phase II		Phase III	
MSW Cohorts	1997-1999	1998-2000	2000-2002	2004-2006	2007-2009	2014-2016	2018-2020
Cohort # (**60 Alumni)**	1st cohort (4)	2nd cohort (10)	3rd cohort (10)	4th cohort (11)	5th cohort (11)	6th cohort (9)	7th cohort (5)

4.4 Six rights-based community practice-focused CAPs facilitated by the ICAN MSW Fellowship Program

CAPs' three-levelled impacts from the ICAN MSW Fellowship Program differed in the six studied partners. This difference depended on factors about the academic institutions' internal structure, including to whom the RBCPs relate and where they fit in the academic institutional structure, which is the main difference between ANU and AQU. Its experience and having relationships with the community, which both AQU, ANU and BGU had but U of J never had. Part of it depended on the fellows, where homegrown fellows are a better fit than recruited fellows from outside the institution. ANU human capacity building was homegrown; nonetheless, the AQU was never homegrown, and U of J wanted them to be homegrown but did not have much to harvest.

4.4.1 Israeli CAPs

4.4.1.1 Ben-Gurion University

Ben-Gurion University's (BGU) senior leadership have been committed to provide institutional and financial resources that leverage partnerships with local communities. This commitment manifested in BGU faculty serving as steering committee and leveraging community service and volunteerism to serve different communities (BGU, 2016)[2].

BGU initiated the Beersheba Genesis Project to establish a community-based center independent from BGU's Department of Social Work. This CAP was initiated by the Montreal Consortium for Human Rights Advocacy Training's (MCHRAT) director in 1992, who, along with the BGU social work faculty and students, identified the most marginalized neighbourhood while maintaining connections with BGU at various levels. After the center became autonomous, sustaining it was a challenge.

[2] BGU web site (2016). About BGU. Accessed on Jun 10, 2023 from https://in.bgu.ac.il/en/Pages/about.aspx

4.4.1.1.1 Initiation (1991 – 1997)

Since 2005, Beersheba has become one of the fastest-growing cities and is considered the capital of the southern Negev region in which it is located. By 2020, its population had almost doubled to 186,600, including 20,000 Palestinians living within city confinement, representing about 10% of its residents. In 1992, MCHRAT's director visited Beersheba to convene with academics, community organizers, and professionals who had shown a keen interest in the RBCP model. In these meetings, the adaptation of the Montreal Project Genesis was presented as pivotal to engaging various groups and members (Torczyner, 2020, p. 34). Engaging Israeli academic institutions was vital to provide leadership and support through teaching, research, and student internships in order to create opportunities for the RBCP to be integrated into the social work curricula and practice.

To influence national policies, Genesis Israel opened a West Jerusalem center close to government agencies and funding foundations. Also, MCHRAT's director garnered Avner Amiel's support. Avner is a four-decade West Jerusalem municipality community work department critical actor to whom many social issues and advancements are attributed (Forester et al., 2012; Hasson, 1993; Thawaba & Al-Rimmawi, 2013).

Within this context, two academically-linked, community-based, volunteer-driven, and professionally managed RBCP centers emerged and cooperated with municipal community development departments to address local issues. With broad support incorporated from various regions, these two RBCP centers would grow and find financial resources to sustain their work.

4.4.1.2 Hebrew University

Hebrew University (HU) is the premier research in Israel, and it has the oldest social work department in Israel and has historically been engaged with community practice in Jerusalem, but when they came to the ICAN MSW fellowship program, their participation was very different, as

well as their context. At first, they provided students with fieldwork, and much later, a unique one-off possibility came for fellows, but there was no plan to sustain its impact.[3]

HU was invited as an initial partner to the founding of Genesis West Jerusalem. The HU SSW provided students with field placements. The person hired to conduct community advocacy in Israel was a field placement supervisor at HU, and this relationship was the core of HU's involvement. Nevertheless, HU did not play a leading role and did not have a representative on the Genesis West Jerusalem board. This collaboration was rekindled again in 2018.

4.4.2.1 Initiation (1991 – 1997)

After obtaining the support of the West Jerusalem municipal Department Director of Social Services, the MCHRAT founder met in 1992 with the director of Shatil, a funding agency for not-for-profits, and the HU faculties of social work and law. West Jerusalem neighbourhoods were identified, a national director was hired, a site for its office was revisited, volunteers and staff were recruited, and a West Jerusalem Advisory board was formed (Torczyner, 2020, p. 20).

4.4.1.3 Sapir Academic College

Sapir Academic College (SAC) is a large public college whose senior leadership was committed to building connections with the Sderot community. SAC leadership has been fully engaged and supportive of its affiliated RBCP, which had the direct support of SAC's president's office. Such leadership support even strengthened after the appointment of the new president, who came from BGU and was directly involved in the program dedicating further financial and human resources to serve this objective (SAC website, NA)[4]. A combination of senior leadership wanting this and putting their money into it and a Key staff person who has developed the whole program. Nonetheless, such orientation was reversed, especially with the right-wing government appointing a

[3] HU web site (2016). About. Accessed on Jun 10, 2023, from https://en.huji.ac.il/about

[4] SAC web site (NA). Our mission Sapir Academic College. Accessed on Jun 10, 2023 from https://www.sapir.ac.il/en/node/1854

new board and president. This new leadership orientation shifted finances, and priorities changed, including connection with communities.

After working with the Beersheba Genesis Project and moving from BGU to Sapir Academic College (SAC). In 2008, the recently hired then social work professor established SAC's Sderot Social Rights Center (SSRC), which expanded to become a network of three community centers. This CAP was integrated into the city of Sderot's welfare department in 2021. Sderot lies in the western Naqab region, an economic fringe region with high poverty and unemployment rates. In 1996, it was declared a city and in 2019 it had a population of 27,635 inhabitants. Sderot city is adjacent to SAC.

4.4.1.3.1 Initiation (2008)

The founder of the Sapir centers had previously coordinated social work field placements at BGU, and had completed her doctorate at McGill with the ICAN program founder. In September 2008, she initiated the SAC, which joined ICAN, in the 2008–2009 academic year with students from both the Departments of Social Work, and Public Policy and Administration[5]. The Sderot center started in 2009-2010.

After Sderot residents and SAC students jointly mapped the community and identified its strengths, needs, and concerns, the SSRC started receiving members of the community in February 2012, with the official opening in January 2013. The SAC Department of Public Policy and Administration was connected with the Sderot community through this community-driven mutual student and steering committee board-governed center, and by inviting SAC volunteers into the college for training and graduation ceremonies.

Upon their community organization work, the professor and her students worked with tenants to address housing issues. She described what happened as,

[5] Shmulik Hadad (October 20, 2008) "Sderot: Those Who Can Afford It Have Already Left." Ynet News, March 19, 2008.

> "…tenants brought chairs and couches from their apartments and in a circle next to the open sewage sat for the first of many discussions that would ultimately lead to sewage repair... enlistment of the first group of volunteers and community activists, who would be critical in establishing the Sderot RBCPs...name[d] Mezach-The center for social rights" (ICAN founder 2020 interview as cited in Torczyner, 2020, p. 274)

As a result, she recruited 25 residents to enroll in a 13-session training program to become the first cadre of SSRC volunteers. This ICAN-affiliated SAC social work professor, "Invited the community into the SAC campus, separated by a broad highway from the city. Despite this proximity for many of them, it was the first time they entered the academic institution's gates." (Israeli academic faculty and regional coordinator)

The volunteers who graduated the training courses, as well as public policy and social work students, began to offer legal advice clinics, operate the rights storefront, and engage in community organizing activities. Volunteer training courses began in January 2013 for volunteers to expand the center's work. A storefront legal expert and a community organizer were the paid staff and provided services and organized home visits[6].

4.4.1.4 Conclusion

While the Beersheba and West Jerusalem RBCP centers started before the ICAN program began, its MSW Fellowship Program was established in 1997. Community advocacy marked the

[6] See, for example, https://www.sapir.ac.il/en/node/1694. See also, https://www.mcgill.ca/ican/centres/israel/sderot

early stage of a new Israeli community organization model after a BGU field work instructor joined the SAC Social Work Department and established SSRC in 2008.

4.4.2 Jordanian CAPs

4.4.2.1 University of Jordan

Jordan is a monarchy (Huth-Hildebrandt, 2021), and the royal court appoints the presidents of universities. Academically, the University of Jordan (U of J) is considered a premier university where medicine and education are the only faculties that engage the community. Such engagement with the local community occurred within a bureaucratic structure and amidst constant leadership change. Through the last three decades (1993 - 2023), 10 presidents have been appointed with a royal court decree. (U of J website, 2023)[7].

Initially, the U of J partnered with ICAN to establish a Master of Social Work program and a RBCP center. The MSW program was launched in 1999, and the RBCP center in the Sweileh neighbourhood located in eastern Amman was established in 2000. Later on, in 2002, the U of J established a Bachelor of Social Work (BSW) program. In 2008, this Sweileh CAP was transformed to establish the Waqe3 Development Center in partnership with the Jordanian Red Crescent Society (JRCS), which later became an independent incorporated not-for-profit organization. After COVID hit, this RBCP center's services shrank significantly.

4.4.2.1.1 Initiation (1991 – 1997)

The demographic transformation in Amman, the Jordanian capital, has been dramatic. Overall, the population of Jordan had soared from 449,000 in 1950 to 3,416,000 in 1990. In 2016, the population of Jordan was 9,531,712. In parallel, Amman grew disproportionately. In 1950, 108,000 people lived in Amman, less than one-quarter of the entire population. By 1999, 38% of all

[7] U of J web site (June 10, 2023). About UJ. Accessed on Jun 10, 2023 from https://www.ju.edu.jo/Pages/AboutUJ.aspx

Jordanian inhabitants lived in Amman, and by 2015 the percentage rose to 42%, with over four million people living in the country's capital (Huth-Hildebrandt, 2021).

Six alumni returned to the U of J from the initial ICAN architecture and MSW Fellowship Program. Upon their return, they were critical in establishing a graduate and undergraduate SSW and a U of J-affiliated Sweileh Development Center (SDC). Defining parameters for this practice center included that it was fully integrated into the U of J, be accountable administratively for its activities, and that a director be named who would be responsible both for the practice center and the social work program. This was to allow its integration and facilitate the identification of needs common to both the social work program and the practice center such as the identification of future fellows.[8] [9]

4.4.2.2 Conclusion

The Sweileh-based SDC and U of J-affiliated center provided services for senior residents, women, and refugees. In 2008, this partnership with the U of J moved to the JRCS, where the Waqe3 Community Development Center would be accountable and linked to them. In moving toward further autonomy, this new center was incorporated as an independent non-governmental organization in 2011.

4.4.3 Palestinian CAPs

4.4.3.1 An-Najah University

Like other Palestinian universities, An-Najah University (ANU) requires students to do at least 32 credit hours of voluntary service[10]. ANU has a long history and a reputation for ongoing

[8] ICAN founder (October 12, 1999), Preliminary Report from Jordan.

[9] ICAN founder (October 18, 1999). Letter to the Academic vice president of the University of Jordan.

[10] ANU website (2022). Faculties. Accessed on March 2021 from https://www.najah.edu/en/academic/faculties/

supportive relationships with the Nablus urban and rural communities in the northern West Bank. ANU worked alongside the Nebulosi community, especially during Israeli military and settlers' closures and attacks. ANU was fully committed to institutionally integrating academia and community to support and respond to the Palestinian community's challenges. The ANU had a continuous senior academic institutional leadership tenure within the last three decades. This senior academic leadership continuity and support was manifested with the senior leadership developing capacity from within its ranks. Building human capacity within its ranks benefited the institutions significantly and contributed to maintaining the institutional link and relevance. Further, leadership support was accompanied by keen interest from ANU at the president's office level to strengthen the ANU's community service program (ANU website, 2022) [11] [12].

ANU partnered with ICAN to establish the Community Service Center (CSC). In 1999, ANU-CSC opened an office in downtown Nablus to provide housing, educational and social assistance services, and training to several civil society organizations. This center was integrated within the ANU centers' unit and became pivotal in organizing the 32 hours of community service required by each ANU student.

4.4.3.1.1 Initiation (1997 – 2000)

Nablus, with a population of 126,132 residents, is located in the center of the inner mountain region of Occupied Palestine, approximately 39 miles north of Jerusalem, with diverse Palestinian Christian, Samaritan Jewish, and Muslim populations. Located between Mount Ebal and Mount Gerizim, its connection with Damascus is echoed in its architecture, Arabic dialect, and its type of traditional commercial and cultural life.

[11] ANU website (2022). Facts and figures. Accessed on March 2021 from https://www.najah.edu/en/about/annu-facts/

[12] ANU website (2022). Faculties. Accessed on March 2021 from https://www.najah.edu/en/academic/faculties/

In 1998, the ICAN founder met with ANU's President in Nablus. In this meeting, the ANU President explained that "the international component, the relationship with McGill, and the core issues the program addressed provided scope and depth. A partnership was formalized after sketching how ANU could deliver capacity-building objectives at the university, and directly impact social welfare and housing policies" (Torczyner, 2020, p. 126-127).

In 1998, ANU chose their two inaugural fellows. In their second year back in Nablus, they established a program that renovated the most dilapidated houses with the participation of the residents and voluntary efforts at a meagre cost. This program became a model for the U of J and the AQU centers. The second fellow who joined the program was an activist and academic. He became the founding director of the CSC and directed it through[13] 2005 when he left to study for his Ph.D. to write a dissertation about the center. He also became a core member of the management committee and a supervisor of ICAN fellows in Jordan and Occupied Palestine. A community organizer and peace activist, he was a natural person to lead the practice center as he was trusted by ANU's President, revered by the community and actively engaged in international peacebuilding[14].

4.4.3.2 Al-Quds University

Al-Quds University (AQU) provides higher education and community services within various Jerusalem neighborhoods. Jerusalem's reality, sustained leadership, and financial issues shaped AQU's institutional integration of community relations and engagement with the community. Within this context, and to support other faculties and departments (i.e. the social work department)

[13] ANU - CSC website (2022). Home. Retrieved on Feb 2021 from https://csc.najah.edu/en/

[14] ANU - CSC (n.a). Info sheet - Building community in Nablus. Accessed on Jan 2020 from https://www.mcgill.ca/ican/files/ican/nablus4pgedit-1.pdf

AQU collaborated with global education partners to build capacity and recruit new faculty and staff, who often recruited from outside the ranks of AQU. (AQU website, 2023) [15], [16]

Occupied Jerusalem's Old City, where the Community Action Center (CAC) was based, was established in 1999 due to the partnership between AQU and the ICAN MSW Fellowship Program. The AQU-CAC returning fellows established the center and several programs touching on housing rights, women's empowerment, and afterschool education programs. AQU ended its partnership with ICAN in 2008. After this, the CAC was transformed into a legal clinic and was integrated within the AQU's Faculty of Law structure, while the co-founder and director remained until 2013. Afterward, the CAC transformed into a legal clinic run by the AQU law school. ICAN then established the Jerusalem Community Advocacy Network, which established three RBCP centers in other Jerusalem neighbourhoods, including Sur Baher, Al-Tur, and Kufer Aqeb, providing services and rights access, especially for Jerusalemites**.** As of 2018, JCAN services consolidated into one center in Kufer Aqeb.

4.4.3.2.1 Initiation (1997 – 2000)

The establishment of the AQU-CAC in the Old City of Occupied Jerusalem responded to the needs of Jerusalemites who lived under Israeli occupation with unstable residency rights and who pay significantly into the Israeli regime (Cheshin et al., 2009). Research conducted by AQU and the

[15] AQU web site (June 10, 2023). Al-Quds University at a glance. Accessed on Jun 10, 2023 from https://www.alquds.edu/en/al-quds-at-a-glance/

[16]"According to the Israeli occupation regime, Palestinians have been grouped into different categories and Palestinians in Jerusalem were categorized into a unique category that allows them Israeli residency without citizenship. Those residents cannot live outside the illegally annexed Jerusalem; if they do, their residency is revoked, and they become stateless. In the period between the illegal annexation of East Jerusalem in 1967 and 1995, Palestinians could have their status of Permanent Residency removed only if they lived outside Israel (including in the oPt) for a period of 7 years (Buttu 2015: 8). In 1995, however, this was abruptly changed with the introduction of the Centre of Life Policy. Under this policy, if an individual could not prove on an annual basis that their center of life (including for example renting property, having an Israeli job contract, paying taxes in Israel) was in Jerusalem, their residency would be revoked [and become stateless]" (Procter, 2023, pp. 69 – 70)

Jerusalem Center for Social & Economic Rights in the late 1990s found that, "the Jerusalem Municipality collected approximately 30 % of the municipal taxes in Jerusalem from Palestinian residents who constituted 32 % of the city's population yet received minimal benefits" (As cited in Torczyner, 2020, p. 173). For example, in 1995,

> "…. Palestinians received less than 1 % ($ 500 000) of the ($ 58 million) allocated by the Israeli government to Jerusalem. By 2000, the total funds spent on Jerusalem was 8.7% of the municipal budget. Thus, the West Jerusalem Municipality spent six times more on the Israeli population than the Palestinian population. Accumulated over the years since 1967 [the year Israel occupied Jerusalem], vast disparities in public services continue between Jerusalem became the norm. Garbage collection, road and sidewalk repair, street lighting, and sewage were notably inferior in East Jerusalem compared to the Westside. Jerusalem Municipality 1999 data reveal 743 inhabitants per kilometre of sewage pipe in the West compared to 2,809 in the East. Six hundred ninety inhabitants per kilometre of sidewalk in the west compared to 2,917 in the East. There are [710] inhabitants per kilometre of road in the West compared to 2,448 in the East. One thousand seventy-nine public gardens in the west compared to 29 in the East. There are five hundred thirty-one sports facilities in the West compared to 33 in the East; 26 libraries in the West compared to two in the East. Moreover, 1,451 playgrounds in the West compared to two in the East. Furthermore, the lack of services was extended to education, health, social insurance, and general welfare." [17]

[17] Sonia Najjar (2000). Rights & Access: The Story of Al-Quds University-Old City Community Action Center, Jerusalem.

In facing this reality, an AQU administrator highlighted the importance of having a community service center to support these Palestinian communities. She highlighted that,

> "Any capacity building for the Palestinians is important at the individual, organizational and community levels. So, generally speaking, there were many benefits, and if you want to pinpoint the impact, it varies. Everything the center [CAC] does contributes to the community, and every case they look at is a contribution to the community. Any capacity building for women, children, youth, and adolescents contributes to the community." (Palestinian university administrator and ICAN executive committee member)

The AQU steering committee considered two potential sites in 1999. The first site was the Shufat Refugee Camp on the outskirts of Jerusalem, which falls under the jurisdiction of the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNREWA), and the second site was the neighbourhood within the walls of the Old City of Jerusalem itself.

After much consideration, the steering committee unanimously selected the old city of Jerusalem. [18] [19] The following quote describes the decision-making process in more detail,

> "We met at Al Quds today. I got there early and gave [AQU Dean of Graduate Studies] [ICAN administrative Coordinators]'s letter in which he recommended the Old City. She said that she and the entire membership of the steering committee preferred the Old City as it was central, clearly in need and did not have the problems of dealing with United Nations ... [fellows] work in a structure and are accountable, and they must learn to work with their steering committee... [AQU Graduate dean] chaired the meeting and, on several occasions, legitimated his point of view while

[18] ICAN administrative coordinator (1999–2000), Annual Report to CIDA.

[19] ICAN founder (October 24, 1999), Al-Quds Progress report.

> skillfully pointing out the difference between their concerns and that of policymaking which considers many more factors and a wider context. Everything the [fellow from the refugee camp in Bethlehem] said furthered the case for the Old City – and not for Shu'afat [a Jerusalem refugee camp and a fellow from the refugee camp in Bethlehem]. In the end, the Old City was chosen... The decision made by the steering committee to locate the center in ... the Old City was taken ... the issues of helping people access social rights was clearer in the Old City and more central to the complexities and difficulties of people achieving a measure of dignity and service."[20]

As a result of the final recommendation, the steering committee developed an action plan to establish a practice center[21]. A search began to find an appropriate location in the Old City.

There were several underlying issues which presented significant challenges to the AQU-CAC, including severe restrictions on Palestinians' travel, the AQU's ongoing financial deficit, and the university's inability to situate CAC within the university structure, in particular within its Social Work Department. The fellow who lived in the refugee camp in Bethlehem left the program. The second fellow, who lived in Ramallah, often spent up to six hours travelling to and from work at the center in the Old City, a trip that would take 20 minutes each way were it not for the Israeli checkpoints and later the Israeli wall.[22]

With schools often closed, the centers organized volunteers and found space in the community to offer ad hoc schools, social services, and recreation centers in the neighbourhoods most afflicted. The fellow from Ramallah led a core group of volunteers and students to assist more than 50 families referred by other community organizations unable to help them. While the other

[20] ICAN Founder (October 25, 1999), Confidential Field Notes.

[21] Al-Quds Steering Committee (October 1999), Meeting Minutes.

[22] MMEP (July 2000–June 2001), Annual Report.

fellow mainly supported combining legal and volunteer advocacy, which later in 2000, led to the opening of an ongoing legal clinic within the AQU-CAC to assist residents in accessing services and protect their rights.

When schools reopened, it organized civic education programs in 20 schools to strengthen Palestinian social democracy and civic relations between Palestinian communities. Overall, the center assisted more than 7,000 people in a variety of ways which are further elaborated on in the following quote,

> "Through a wide array of programs from the supportive education program which matches volunteers and [school] children [with] tutors, the outreach to families in the Old City, information sessions on topics of interest that affect people's rights (health, housing, education, welfare, etc.) ... Women's groups ... legal services, rights information sessions, training courses to volunteers, etc."[23]

4.4.3.3 **Conclusion**

Occupied Jerusalem's Old City is where the CAC, an AQU-affiliated center, is located, however its partnership with ICAN ended in 2008. After this, the CAC was integrated within the AQU center's structure, where the co-founder and director remained until 2013. Following that, AQU law school's legal clinic was combined with the CAC. The center focused on residency rights and the demolishing of Palestinian homes by the Israeli occupation regime.

CAPs forged with AQU initially focused on establishing the CAC with a continued effort to connect it to the AQU's institutional structure. While the CAC had tremendous success, its integration within AQU was not explicit or effective. After 2008, following the termination of its

[23] MMEP (2003), Final Report Phase 1 Contribution Agreement Canadian International Development Agency.

relationship with ICAN and the departure of the AQU-CAC founder and ICAN fellows, the CAC was fully integrated and focused on its work as a legal clinic.

While the CSC embedded in downtown Nablus was integrated within the ANU structure, it was pivotal in connecting the university with the community through various programs, particularly after the center coordinated the community service hours required for all ANU students.

4.5 Overall conclusion

This chapter points out how different contexts engendered different inceptions of the RBCP model and hence different CAPs trajectories. The following chapter will present the results of their three-levelled impact.

Chapter Five: Three-levelled impact findings

5.1 Overview

In this chapter, the researcher will examine the impact of the ICAN MSW Fellowship Program on the fellows themselves, the academic institutions that sponsored them, and the communities they served. The researcher refers to these layers of impact as the three-levelled impacts.

Eleven impact themes emerged from the qualitative data collected, divided between the three levels of impact. The following chapter will present the findings demonstrating the impact of these themes that emerged from Palestine, Jordan, and Israel.

5.2 Three-levelled impact indicators which emerged from the data

The data revealed 11 themes distributed across the ICAN MSW Fellowship Program within the three levels of impact. Four themes emerged from the analysis of the impact on fellows including: (1) furthering fellows' social work education, (2) their promotions within academic institutions, (3) their advancement outside the academic institutions, and (4) peace-building and their

contact with others. With regard to the impact on academic institutions, data was clustered around four main themes including: (1) new social work academic program development, (2) an increase in social work faculty numbers / enhanced teaching capacity, (3) expanded international institutional networks (local, regional, and McGill) / cross-fertilization of ideas, and (4) the impact on senior management's view of social work, community service, and their academic institution's mission to serve their communities. The impact at the level of communities suggested three other themes: (1) formulated a community-driven mission, (2) provided new community programs (individual referral, advocacy, community development, and social policies change), and (3) offered new social programs, methods, and social policy changes. Collectively these 11 themes constitute the three-levelled impact of the CAPs which were emerged through the ICAN MSW Fellowship Program.

5.2.1 Impact on fellows

Four themes emerged from the data regarding the impact on fellows. These themes concern social work education, promotions within academic institutions, advancement outside academic institutions, and peacebuilding and contact with the 'other'.

The theme of academic trajectory was more prominent among Jordanian and Palestinian fellows because they were selected by academic institutions, especially for the first four cohorts, to advance within an academic institution that requires an advanced doctoral degree after obtaining their MSW at McGill. It is worth noting that the first Jordanian cohort included four fellows with PhDs. Out of 60 ICAN MSW fellows, 29 were academically-affiliated, of which 10 (34%) pursued a doctoral degree in social work, law, sociology, or urban planning. At the time of writing, eight fellows had completed their doctoral social work dissertations and examined various aspects of social work practice in Israel, Jordan, and Palestine.

5.2.2 Impact on academic institutions

This section addresses the ICAN MSW Fellowship Program's impact on academic institutions in the region's six academic partners.

The data was clustered in four main themes: (1) new social work academic program development, (2) an increase in social work faculty numbers / enhanced teaching capacity, (3) expanded international institutional network (local, regional and McGill) and the cross-fertilization of ideas, and (4) impact on senior management's view of social work, community service, and their academic institution's mission to serve their communities. Accordingly, this chapter is organized around these four main themes from the perspective of the six academic actors who partnered with the ICAN MSW Fellowship Program at different stages of the 25 years of the program.

The ICAN program led to two academic and practice programs within partnering academic institutions: the implementation of the U of J MSW and BSW programs, and the ANU social work program's accreditation from the Palestinian Ministry of Higher Education (MoHE) as an autonomous department. Professionally, ICAN contributed to establishing RBCP centers in which academic institutions' administrators, faculty, and students worked together to design programs that supported the community, as in the case of the six partnering academic institutions involved with ICAN.

5.2.3 Impact on communities

This section addresses the researcher's third research objective to investigate the ICAN MSW Fellowship Program's impact on communities in the region's six academic partners. Drawing from the qualitative data collected, an analysis of the current ICAN quarter-century repository and interviews will be presented. The researcher will discuss the main themes that emerged related to the operationalization of the ICAN MSW Fellowship Program's impact on communities facilitated in RBCP centers.

The data was clustered in three main themes: (1) formulated a community-driven mission, (2) provided new community programs (individual referral, advocacy, community development, and social policies change), and (3) offered new social programs, methods, and social policy changes. Accordingly, this chapter is organized around these three main themes from the perspective of the six academic actors who partnered with the ICAN MSW Fellowship Program at different stages during its 25-year period.

5.3 The setup of the Six CAPs and their three-levelled impact

5.3. (1) An-Najah University CAPs three-levelled impact

5.3.1.1 Impact on fellows

5.3.1.1.1 Furthering their social work education

Of the 60 fellows across the ICAN MSW fellowship program's quarter-century lifetime, 14 out of 17 Palestinians were linked to academic institutions – nine of whom were sponsored by ANU. The data reveals that the ICAN MSW fellowship program contributed to enriching fellows' perspectives, as well serving as a launch-pad for their academic advancement. Of those nine fellows, five advanced in ANU, and took on such roles as the Vice President for Community Affairs, Dean, community service coordinators, and sociology and social work instructors. Advancement within the university was particularly the case for the three fellows who completed their doctoral degrees in sociology and social work. Three of the ANU fellows interviewed indicated that the ICAN MSW Fellowship Program allowed them to be exposed to different social welfare models.

One fellow completed his educational administration master degree from ANU. He is currently the director of the CSC and the ANU Continuing Education Department and is responsible for connecting to the community and university. A fellow interviewed for this study currently teaches at ANU's Social Work Department and has been the department chair for three years. They explain their experiences further by stating:

> “I am an ANU Sociology and Social Work Department assistant professor. I was the department's chair for three years. In these three years [2017 - 2020], I managed to transform the department's academic plan from sociology and social work to an accredited Social Work Department. This was a big challenge at ANU... Currently, I teach and coordinate the Master of Women's Studies program, and there are many challenges; I hope we will solve these issues soon.” (Palestinian academic faculty and ICAN MSW fellow)

Five ICAN MSW Fellowship Program alumni out of the nine became ANU Sociology and social work instructors. This ANU-affiliated ICAN MSW Fellowship Program group supported integrating community-oriented social work practice into their universities. The following Palestinian fellowship graduate returned to ANU and detailed her experiences as follows:

> “In 2017, I was appointed as the chair of the department. I wondered how I would be chair of the department with considerable conflict while being the youngest person in the department. I started to talk to like-minded people like [founder of the CSC and associate professor in the department] who understand social work and its [academic and professional] requirements. I then started planning to build an independent accredited Social Work Department. The university had an enormous challenge with the Palestinian Ministry of Higher Education [MoHE] concerning accrediting social work students, which influenced our graduates' hiring chances as social workers at that time. The university's changes were cosmetic and unconvincing to the MoHE, and what made these challenges even starker was that we had Palestinian students from the 1948 areas who had similar problems. In collaboration with [the CSC founder], I started writing the planning and managed to hire [a 2018 ICAN MSW alumnus], a graduate of ICAN and some supportive people then and examined various regional and international social work academic programs, including McGill.

> We got approval from ANU despite disagreement from multiple department members and managed to hire another social worker from Nazareth [name of the professor]." (Palestinian academic faculty and ICAN MSW fellow)

Despite challenges and with a minimum turnover to the outside institution, this critical mass fostered by the ICAN MSW Fellowship Program galvanized ANU to develop a fully independent social work program recognized by the Palestinian MoHE. One of these fellows who pursued work outside this academic institution joined and advanced through the UN-Habitat urban settlement program.

5.3.2 Institutional impact on An-Najah University

5.3.2.1 New academic program development

Since its foundation, ANU-CSC has had eight programs that included a, "supportive education program, housing reform program, psychosocial and social support program, elderly care program, orphan sponsorship program, philanthropy forum program, communal and local initiatives program, poverty and hunger reduction program."[24]

> "Early goals included raising awareness on issues of human and social rights as well as those with special needs; studying community needs and the ability of available services to meet those needs; and development of program and activities to increase participation of all groups in community life, with the aim of creating a healthy civil society."[25]

[24] ANU-CSC (2023). Programs. Accessed on Feb 2023 from https://csc.najah.edu/en/programmes/

[25] Minutes of the Management Committee (November 2006), MMEP, Montreal.

Through these programs, almost 3500 ANU students per academic year from various disciplines did their 50 hours of community service required for graduation. Between 2007 – 2012, it involved more than 17,500 volunteers (Torczyner, 2020, pp. 281-282).

> "…. at [ANU], there is only a sociology department, which also encompasses social work, but faculty and professional expertise in the field are limited… This is the only opportunity to learn social work through this professional framework. The Centre further acts as a laboratory for both the sociology and science departments."[26]

The ICAN MSW Fellowship Program contributed to academic and institutional advancements at ANU, especially in sociology and social work, by training nine MSW fellows who returned as social work practitioners, five of whom became social work instructors. One ICAN fellow, who subsequently assumed the role of Dean of Student Affairs, directed the CSC and taught community practice in the Sociology and Social Work Department. They explain, "We now have Sociology [established in 1991] and the Social Work Department, wherein ICAN MSW fellowship program created an academic staff to teach social work courses." (Palestinian academic faculty and ICAN MSW fellow)

The ICAN MSW Fellowship Program inspired various CSC programs, including housing, education, and social assistance. Of note, as of 2007, the CSC was able to embody the link between ANU and the Nablus communities due to their responsibility to coordinate the volunteer hours required from all ANU students.

The ANU Sociology and Social Work Department has historically mainly been comprised of sociologists whose approach to social work issues was more theoretical than practical. The ICAN MSW Fellowship Program provided five alumni who became instructors. These instructors not only taught and led discussion seminars on community practice, but the founder of the CSC also

[26] Minutes of the Management Committee (November 2006), MMEP, Montreal.

leveraged the community service requirement for each ANU student to address the gap between the department and community engagement. They explain this point further in the following quote:

> "One of the first steps in preparation for the launch of the CSC was to send invitations to different governmental and non-governmental community organizations, asking them to name representatives to the CSC steering committee. According to CSC's first brochure, the steering committee comprised representatives of several governmental and non-governmental institutions working in Nablus governorate in CSC activities, in addition to representatives of the served community and CSC volunteers, as well as two representatives of ANU. The committee follows-up CSC vision, policies, and [its] relations with the community, as well as helping in opening horizons of cooperation with other relevant community institutions.... the involvement of the steering committee members [enabled] the CSC… to build a network of relationships with many community organizations and was welcomed as new players willing to cooperate rather than being seen as a new competitor. [the CSC founder and director] …was aided by the steering committee members to extend contacts with community organizations beyond those I had established in my past voluntary work in the community."[27]

Instilling the community practice course to link the center with community service requirements opened the venue for interdisciplinary collaboration, the development of various community programs, and volunteer coordination. The CSC founder and ICAN alumni indicated that,

[27] [ANU-CSC founder] (2010). adopting rights-based approach to community practice: the experience of the Community Service Center, Nablus, Palestine - a case study.

> "The link between the Sociology and Social Work Department …was not much coordination except for the community practice course. This opened the door to the idea that the university has a one-hour credit community service course where each student needs to serve 30 hours of community service. The initial idea is to have social work, and urban planning students, do their hours at the CSC. Still, we needed an educational department when we developed the afterschool program. Then we announced that we were ready to coordinate for the ANU students to do their community service hours through the CSC, almost 1500 students." (Palestinian academic faculty and ICAN MSW fellow)

ANU - CSC's main branch in Nablus innovated scores of programs, directly impacting approximately 200,000 Palestinians between 2007 and 2010 and involving 32,800 volunteers. The CSC managed this process, where approximately 3,500 students were trained in community practice, participation, decision-making, and human rights each year. They were placed in 517 community organizations, and after this training, they complete 50 hours of community service.[28]

The ANU organizational integration and its commitment to the CSC program were critical to its sustainability. The CSC's role as a community service coordinator was institutionalized within ANU's structure. The previous Director of ANU's Scientific Centers, which reported to the university President's office, elaborated in the following quote:

> "ANU has a coordinator for the scientific centers (water and environment, medical analysis...) linked to the president's office (a third pillar next to the vice president for administration, academics and centers coordinator), and [the] CSC was the first

[28] McGill Middle East Program Final Narrative Report to CIDA (2010) and Final Report Phase II (2003–10).

> community center at the university." (Palestinian academic faculty and ICAN MSW fellow)

5.3.2.2 Increased social work faculty number and enhanced teaching capacity

In 2023, the ANU Sociology and Social Work Department had seven faculty members. Two of whom were ICAN MSW fellowship alumni (ANU website, 2023). The returning nine fellows enriched their institution with new ideas such as projects and initiatives that emerged from their Independent Study Projects (ISP) around housing, community practice, and RBA training. In turn, this diversified the social work faculty by bringing new members with community practice domains that range from women's issues, to community education and service and housing.

For ANU, the CSC founder indicated that the ICAN fellowship's contribution to the ANU Sociology and Social Work Department was not only limited to bringing in newly trained faculty. They also indicated that,

> "[The] Social Work Department was traditional, and I started teaching community organizing or community service. Still, the social work curriculum was less than 20% of the program, and those who taught courses like group work were very traditional. That led to not connecting the center to the department, and I believe that ANU lost more than 12 years in making this connection, which is a real obstacle for those who study social work. Most of the social work faculty like [fellows from the 2007 – 2009, 2014 -2016 cohorts] and I [out of 8] solidified the social work identity of the department." (Palestinian academic faculty and ICAN MSW fellow)

All ICAN MSW alumni returning to ANU contributed to introducing new housing, education, and social assistance programs. Five (out of nine) taught numerous social work courses on community practice, community organization, rights-based practice, and gender-based interventions. Two of the current ANU Sociology and Social Work Faculty were ICAN MSW

fellows, and one of them headed the department between 2016 – 2020, where she led the effort to accredit an independent ANU Social Work Department. She described this process,

> "We have [the] CSC as an important center for the university and it is supported in various ways. Also, we developed an accredited Social Work Department at ANU, an international connection, especially with McGill. We are accrediting a new Social Work Department, and we have the CSC and a well-articulated approach. Nevertheless, this impact could have been more significant if we had maintained these fellows. We could have maintained these fellows through better selection criteria." (Palestinian academic faculty and ICAN MSW fellow)

Not only did the ICAN MSW Fellowship Program contribute to enriching the ANU Sociology and Social Work Department with new instructors who enriched the CSC program, but it also improved its inter-university collaboration with Al-Quds Open University. The CSC founder further illustrates,

> "Al-Quds Open University used to send their Social Work Department students to do their practicum at the center, and even the chair of the department was part of the CSC board of directors." (Palestinian academic faculty and ICAN MSW fellow)

5.3.2.3 Expanded institutional network; nationally, regionally and at McGill University

ANU representatives played a central role in managing the overall ICAN program and, through this participation with Canadian, Jordanian and Israeli partners, widened their institutional networks. This forum engendered a platform for numerous joint proposals presented to, "… seek funding … [from] philanthropic foundations and international governmental organizations such as USAID, the European Union, DFID of the United Kingdom, and CIDA in Canada" (Torczyner, 2020, p. 295), the Canadian sponsorship in particular enhanced ANU's network, as the founder of CSC highlights,

> "ICAN was the center for this partnership for two reasons, (1) the academic and theoretical orientation of the idea and (2) the budget. Our relationship with the Canadian representative in Palestinian and their support and visit to our center supported the center in front of the ANU and community." (Palestinian academic faculty and ICAN MSW fellow)

Thanks to the cross-regional connections fostered through the ICAN MSW Fellowship Program, the CSC developed a mobile center after fellows visited the 'Rights Mobiles' established by Community Advocacy to bring their services to remote villages in the Negev. The CSC founder further highlighted,

> "The international management committee benefited me in brainstorming and exchange expertise, and it was a rich space for developing plans, especially in the times of the siege where it was important to connect and meet with the Israeli part to create a positive environment and generate new ideas." (Palestinian academic faculty and ICAN MSW fellow)

Case in point, members of the ANU Palestinian ICAN network visited the West Jerusalem and Beersheba ICAN network centers operationalizing RBCP through their programs and activities. During their 2003 visit, they learned about the Bedouin Rights Mobile, food coops, and other programs.[29]

Strengthening connections was not limited to local agencies but it extended to regional and international partnerships and increased academic institutions' capacity and connections. The director of the ANU centers (2004 – 2015) indicated that the ICAN MSW Fellowship Program at,

[29] MMEP II (2004), Semi-Annual Report, December 12, 2003–September 30, 2004.

"…the level of ANU, it strengthened the relationship between the ANU and other international bodies." (Palestinian academic faculty and ICAN MSW fellow).

Concurrently, this international collaboration was evidenced in the 2011 Institutional ANU evaluation report, indicating that ANU benefited from ICAN through the CSC community programs, community engagement, and its connection with regional and academic institutions. This is explained further in the following quote:

> "The extent to which ANU successfully serves both the local and regional community, and Palestinian society, is striking. Recent developments include opening An Najah Teaching Hospital, an important resource for the city of Nablus and the university's medical and health students. The university has several agreements and links with a range of strategic partners. These include collaboration with the private sector, NGOs, the Palestinian Authority, and local organizations, such as schools. This also includes a developing range of international links, fostered particularly by the scientific centers on a joint project basis. Relations and networks reflect ANU's international and global aspirations and the desire to expand cooperation with European and North American universities and diversify beyond its traditionally strong links with universities in the Arab world." (Bull et al., 2011, p. 10)[30]

5.3.2.4 Impact on senior management's view of social work and community service

ANU senior management directly supported the CSC work. In a 2000 Montreal executive committee meeting, a member stated that the,

[30] Bull, Tove; Froment, Eric; Volkova, Tatjana; Maikämper, Moritz, & Newton, Jethro (2011). An-Najah National University Evaluation Report. EUA – Institutional Evaluation Programme. Accessed on April 25, 2022 from https://www.iep-qaa.org/downloads/publications/iep_anu_final_report.pdf

"…agreements between institutions should be based on relationships between people who want to achieve maximum academic creativity and innovation and are willing to invest human and financial resources. The sincere commitment of people and a real flow of ideas and knowledge are more important than written agreements, large sums of money and constant evaluations. Developing networks and partnerships are good laboratories for practicing democracy and good governance, and their aim should be to enhance human resources."[31]

Such commitment of senior management, including the ANU presidents' direct support, directly impacted the sustainability of the CSC. This commitment was encapsulated by the ANU president, who indicated that,

> "… [Institutional agreements with ICAN partners] should be based on relationships between people who want … academic creativity and innovation and are willing to invest human and financial resources. The sincere commitment of people and … [the natural] flow of ideas and knowledge are more important than written agreements, large sums of money and constant evaluations… [and developing] networks and partnerships are good laboratories for practicing democracy and good governance, and their aim should be to enhance human resources."[32]

Such commitment and perspective facilitated supporting and appreciating the ICAN MSW fellowship's endeavours.

[31] ICAN (March 14, 2000), Minutes of the International Executive Committee, Montreal.

[32] ICAN (2001), Minutes of the International Executive Committee, Montreal, March 14, 2000.

5.3.3 Impact on An-Najah University communities

5.3.3.1 Formulated a community-driven mission

Over a quarter century, the ANU-CSC has had activities ranging from student volunteers. Some examples of activities include 50-hour volunteer trainings for 15 community organizations (Olwell, 2000), organizing supportive education programs and placing volunteers in schools (McGill Middle East Program Final Narrative Report to CIDA, 2010), and 1867 outreach services in 2001 (MMEP Annual Report, 2001). Finally, the CSC introduced hospital social work to Nablus based on experience gained by fellows' engagement with Montreal's hospital social workers. This led to the creation of clinical social work within the Palestinian health system, providing psychosocial support for 700 caregivers in Nablus hospitals in 2012 (Torczyner, 2020, p. 282).

Examples of services projects initiated by ANU-CSC to serve communities include:

> "… "More than a Job" to empower marginalized communities to access their rights. The second is emancipatory research … addresses disability in Palestine, and through this 'nothing about us without us' project, we conduct fieldwork in partnership with people with disabilities in our local community." (Palestinian academic faculty and ICAN MSW fellow)

The RBCP approach for the ANU-CSC was appreciated by local communities' organizations that sought to learn about the model. A Palestinian fellow explains further,

> "Also, [I was] inspired by the work of the Montreal Voluntary Bureau, where I wanted to train organizations that have volunteers. I recall that PICDAR [The *Palestinian* Economic Council for Development and Reconstruction] supported us financially for 30 trainees. We delivered 25 hours of theoretical and 25 hours of practical training in managing volunteer work. We expanded our network, and when we took the community service course upon us, we decided to design a manual introducing the CSC vision, principles, values, and voluntary work, and anyone who

> gets to any of our programs gets specific training in the program. [CSC's current director and ICAN alumni] also helped in the program. Instead of 30 to 50 hours, we added six theoretical hours at the beginning of the semester and those who wanted to work in psychosocial support for hospital residents to support the nursing staff and caring family. Also, volunteers became supportive of the hospital administration work." (Palestinian academic faculty and ICAN MSW fellow)

The CSC was absorbed entirely within the ANU structure. The CSC continues to coordinate community service hours for ANU students, and provide community services, including education, housing, social assistance, and volunteerism (Torczyner, 2020, p. 308).

The trustworthiness of ANU and the steering committee members enhanced ties between the CSC and the community (Torczyner, 2020, p. 169-170). This fusion of university expertise, institutional leadership, and the residents' participation underscores the success the CSC initially achieved, and continues to achieve to this day with careful attention, "to build a solid base of community involvement and participation" (Zaidalkilani, 2010, p. 230).

The ANU-CSC organized a 50-hour volunteer training for 15 community organizations about administrative and organizational issues, rights, responsibilities, principles of volunteerism and the Universal Declaration of Human Rights. Accessibility was assured by locating it downtown near a refugee camp, the old city, a public market, and a transportation hub. Toward the end of 1999, the CSC had 550 trained volunteers and students, 380 children and children with disabilities enrolled in afterschool programs, and about 42 social and health services pamphlets.[33]

The ANU – CSC housing rehabilitation program brought social work and architecture students, faculty, tradespeople, and local businesses together to renovate Nablus Old City's

[33] ICAN Fellowship director (July, 2000), Report of Progress of Nablus Community Service Center.

dilapidated homes through voluntary effort at virtually no cost. This renovation effort is detailed more in the following quote:

> "[The] ANU - CSC renovated over 600 low-income families' homes and 11 community public spaces since 2001. Six schools have been renovated to accommodate wheelchair access, and seven rural girls' schools have been retrofitted with adequate sanitary facilities and septic tanks. This approach again demonstrates how [the] CSC connects the most marginalized affected by Israeli settler-colonialism to the fore in collective expressions of community solidarity."[34]

The supportive education programs began with 12 schools in 2003 and placed volunteers in over 50 schools. The following narrative report elaborates more on this program: "Each semester, about 240 volunteers (students and retired teachers) assist about 1000 children with learning difficulties at different schools [and the] CSC Mobile's 28 volunteers worked with 280 children in 30 rural schools". [35]

Throughout outreach services, the CSC worked on issues to support children with disabilities, senior citizens, parents, and low-income families with poor housing conditions. A total of 1867 services were provided in 2001.[36] This outreach work was extended through a mobile unit in 2005, led by two ICAN alumni who worked to organize volunteers from remote villages around community-identified issues.[37] This unit's work was further expanded in 2008 to 10 villages through a mobile truck that served as a storefront where four social work CSC staff worked with the diverse

[34] ICAN (2011), McGill Middle East Program Final Narrative Report to CIDA 2010; and ICAN (2011) Final Report Phase II 2003–2010.

[35] ICAN (2011), McGill Middle East Program Final Narrative Report to CIDA 2010; and ICAN (2011) Final Report Phase II 2003–2010.

[36] ICAN (2002), MMEP Annual Report: July 2000–June 2001.

[37] Helene Lalonde (August 9, 2007), CIDA's McGill Middle East Program in Civil Society and Peace Building: May–June 2007.

communities on disability, housing rehabilitation, health insurance, afterschool programming, health and financial support, and other issues. In total, 3,500 residents were provided with intergenerational services.[38] Eight rural villages had a volunteer team resulting from this work in 2012 that served 2000 families annually through the CSC satellite storefront and outreach programs.[39]

Over 100 students volunteered in the ANU computer lab each year to assist visually impaired students in providing transcription and print braille textbooks to make their learning more accessible. In 2007, the center launched a new initiative to help students identify visual impairments with the assistance of the ANU Optometry Faculty, where the CSC provided regular primary school eye checkups, organized the donation of glasses, and offered optical medical exams where indicated.[40] The model, and its impact, are highlighted in the quote below:

> "Residents' testimonies and public and community organization thank you letters for their trustworthiness, transparency, ethical principles and credibility, and even our volunteers are welcome as employees in community organizations. We transformed the charitable model to the right-based one in that service is provided as a right to respect the dignity in participating with this resident. This influenced other local and regional community organizations. Our services provide 4,000 volunteers annually to support social service provision in northern West Bank hospitals. In the last two years and [in] cooperation with the Ministry of Agriculture, we planted 40 K plants—rehabilitation of houses for low-income families. After the Ministry of Education adopted [the] after-school program, it was integrated with a partnership with other universities like Independence University and Khadouri University. [It] created more

[38] ANU – CSC (2010), Mobile Centre success briefing, 2008–2009, Nablus.

[39] ICAN (2013). McGill Middle East Program: Final Narrative Report Phase II 2012.

[40] ICAN (2011), McGill Middle East Program Final Narrative Report to CIDA 2010; and ICAN (2011) Final Report Phase II 2003–2010.

> initiatives that support the ANU orientation toward meeting United Nations (UN) 15 Sustainable Development Goals (SDGs).” (Palestinian academic faculty and a fellow)

The CSC introduced hospital social work to Nablus based on experience gained by the engagement of fellows with Montreal’s hospital social workers, which led to the creation of clinical social work within the Palestinian health system. Through the CSC’s hospital program, 100 volunteers provided psychosocial support for 700 caregivers in Nablus hospitals in 2012 (Torczyner, 2020, p. 282). The ANU- CSC volunteers contributed to running group activities for 70 children with debilitating diseases and their families. The CSC’s commitment to the inclusion of the most marginalized is evident in its normalization program in public schools for physically and psychologically disabled children and youth in collaboration with the Palestinian Ministry of Education. These services are explained in more detail in the following quote:

> “Each year, over 600 students can access their education through [the] CSC’s efforts, helping children with disabilities who attended traditional schools and their families overcome integration difficulties. Activities include home visits, school visits, recreation and educational support. Volunteers also advocate for the rights of these children and their inclusion in public community life.” [41]

5.3.3.2 Provided a new model of community practice (referral, advocacy, community development, policy changes)

In 2009, the CSC provided 8,720 services. Specifically, 3,000 beneficiaries through the Open-Door program, 3,520 through the volunteer bureau, and 1,000 students from 26 schools through the supportive education program. A total of 160 houses, and six schools, were rehabilitated through the housing rehabilitation program in the Balata Refugee Camp in the Old City.

[41] ICAN (2011), McGill Middle East Program Final Narrative Report to CIDA 2010; and ICAN (2011) Final Report Phase II 2003–2010.

Furthermore, 820 psychosocial supports for women were provided, 70 Thalassemia patients' families were assisted, 60 foster children were sponsored, and 50 seniors were supported through the Goodwill Forum, which brings together volunteers and local donors to provide activities to seniors to ease social isolation (Al Kilani, 2010; Inkstater, 2010, p. 25 – 26).

The CSC contributed to ANU's civic engagement by facilitating community services for 3,520 university students. In addition, 517 community organizations obtained certified training in community practice, participation, and human rights through the CSC. Additionally, in 2009, 1,500 psychosocial supports were provided. Beneficiaries included refugee camp residents, survivors of abuse, and chronically ill patients in the hospital.

The ICAN MSW Fellowship Program contributed to the CSC and affiliated with ANU on social issues and policies concerned with education, housing, and social assistance for various community members across their life course. CIDA's evaluation of the ANU-affiliated CSC showed that it served Nablus's diverse communities and reached different rural villages and towns. In both modalities, the CSC benefited from ANU student volunteers, partnering and networking with local organizations in towns like Sabastia, Aqraba, and Asira Al-Shamalyia to provide complementary outreach programs to the Nablus-based CSC. These modalities delivered services while the Israeli military segregated Nablus and its rural communities. Services through the mobile CSC included: after-school programs and learning support for children, including children with disabilities, and access to social assistance for women-headed households. They were also instrumental in forming a women's community association to raise awareness about combating domestic violence, income generation projects, policy change to broaden school access for students with disabilities, and addressing environmental issues. These led to community efforts to implement solar power in rural villages not connected to the grid with the engineering department (Inksater, 2010, p. 15).

The ICAN MSW Fellowship Program supported by the ANU CSC contributed to the rigorous use of case studies to demonstrate services provided to individuals and groups. Five

proposals were approved during ICAN's Phase II, raising approximately $500,000 with matched contributions from ANU, partnering agencies involved in the housing program, and citizen donations. Also, the CSC developed a social work component for hospital treatment and follow-up. Existing CSC programs brought attention to hospital-based social work practice, which led to the Ministry of Social Development to hire full-time social workers for all Nablus medical institutions. The CSC also provided various community practice initiatives within the RBCP centers framework, including psycho-social, women's empowerment, housing, the Good Will Forum, and senior citizens. The CSC also influenced social policies to integrate social work practice into the health systems.[42]

5.3.3.3 Increased access for, and participation of, the underserved to community building services and social policy change

The ANU – CSC not only provided services in downtown Nablus, but also through mobile RBA centers which extended to 29 neighbouring villages (McGill Middle East Program Final Narrative Report to CIDA, 2010). While recognizing the importance of the ICAN Fellowship Program in facilitating the community connection to the academic institution. This connection enabled the academic institutions to fulfill their service mission, which was critical to the ICAN Palestinian academic partners. Fulfilling this service mission was spearheaded by two ANU graduates who had carried out their voluntary work at the CSC in the community. The CSC mentor met with two students who had the idea of opening a similar center in a nearby village after their volunteer experience. They were social work students at academic institutions who received encouragement and support from the start of their organization. The process is described in the following quote,

[42] Inksater, Kimberly (2010). *Report to the Canadian International Development Agency and McGill Middle East Program in Civil Society and Peace Building.* Just Governance Group Ltd., Canada

> "Mashareek Society for Developing the Al-Reef" (Mashreeq for Rural Development). While operating in Aqraba, the central village is surrounded by 29 other villages. In doing so, these social work students organized a forum where 32 people listened, discussed, organized, and planned the implementation of activities with the support of the CSC. A particular focus is on persons with disabilities, specifically the hearing impaired. As a result, this project has provided approximately 15 clients with hearing aids. Developing literacy classes through Braille teaching was another service for those with disabilities. The local community supports them financially, and the CSC supports them in filling the capacity gap."[43]

As illustrated by the CSC director, supporting social work students falls within the CSC aims that facilitate the ANU service mission. They elaborate on this in the following quote,

> "[The] CSC, with the programs, gave a unique model with volunteers, fundraising and let ANU fulfill its mission because the university was interested in doing this work for a long time for serving the society, but the vision and strategies were not clear, so fellows managed to translate this vision professional who created a good local reputation for the university and the center became a center for the local institution and national. For example, Birzeit University considered the center important in serving the community and took the European Excellence Certificate, highlighting the CSC. We ranked #1 in Asia University's Commitment to Community Service in the last six months. When we started teaching, the CSC was a training place. Social work emerged in hospitals, and schools and became local and national policymakers." (Palestinian academic faculty and ICAN MSW fellow)

[43] ICAN (2011), McGill Middle East Program Final Narrative Report to CIDA 2010; and ICAN (2011) Final Report Phase II 2003–2010.

5.3.4 Current status of An-Najah University's CAPs

In 2000, the CSC launched a support program to respond to the needs of senior residents enduring food insecurity in the old city of Nablus. Initially, 15 community volunteers supported 30 seniors in advocating for themselves. ANU assigned the CSC to coordinate the 50 community service hours to graduate. Since 2007, 3,500 students[44] from various disciplines have been trained annually in community practice, democratic participation, decision-making, and human rights in 517 governmental and community agencies, organizations, and centers. By 2012, this had led to the sustainable annual impact of the CSC, reaching almost 16,000 community members in that year alone.[45] In these and many other ways, the ANU-CSC link with the ANU student service hours to enrich various Nablus social and health care service agencies and communities.[46] A Palestinian fellow describes the impact of these programs below:

> "Return was significant because I started an initiative regarding the psychosocial initiative for kidney patients. This experience was where I started understanding RBCP, community organizing, and advocacy as I started working with disadvantaged kidney patients. This program greatly empowered them, from mere patients to active residents who started a community organization. The most important [thing] I leant in ICAN is that we do not work for people. We work with people. It is a critical principle for social work." (Palestinian academic faculty and ICAN MSW fellow)

ANU integrated the CSC as part of the organizational and functional structure. To date, the CSC coordinates voluntary student placements and continues to provide and expand on the

[44] ICAN (2011), McGill Middle East Program Final Narrative Report to CIDA 2010; and ICAN (2011) Final Report Phase II 2003–2010.

[45] ICAN (2013), McGill Middle East Program: Final Narrative Report Phase II 2012.

[46] ICAN (2011), McGill Middle East Program Final Narrative Report to CIDA 2010; and ICAN (2011) Final Report Phase II 2003–2010.

abovementioned services. ANU provides an example of a CAP that became embedded in the university mission and put it on par with research and teaching. ANU students must do community service each year to obtain academic credit. These thousands of volunteers are coordinated and managed by the ANU-CSC, inspired by ICAN's RBCP centers model. The CSC provided RBA training and connected student volunteers to hundreds of communities and public organizations where community service occurs. The ICAN-trained MSW fellows, who later became ANU faculty, advised these students. The time faculty engaged in this work was considered an essential part of their workload. The CSC reports to the director of scientific centers within the ANU organizational structure, directly reporting to the university president. This structural integration ensured that 'service to the community' was infused and integrated into every university's faculty, department, and student (Torczyner, 2020, pp 280 -284).

5.3.5 Conclusion

The ANU- ICAN partnership with the ICAN MSW Fellowship Program throughout its quarter-century partnership has achieved impressive results which were detailed in the previous section. These achievements took place with ANU senior administration deeply engaged at the beginning, and their engagement strengthened throughout the program phases with exceptionally committed fellows to the academic institution's service mission. This included establishing the ANU-CSC, expanding services, and establishing the mobile CSC, all of which became well integrated within the ANU structure. The following section will present AQU, which had a somewhat different trajectory wherein the CAPs were focused on the CAC's role in fulfilling the AQU community engagement mission.

5.4. (2) Al-Quds University CAPs three-levelled impact

5.4.1.1 Impact on Palestinian fellows

5.4.1.1.1 Furthering their social work education

Of the 60 fellows across the ICAN MSW Fellowship Program's quarter-century lifetime, 14 out of the 17 Palestinians were linked to academic institutions – five of whom were sponsored by AQU (Inkstater, 2010). None of these five fellows came from AQU's ranks. AQU benefitted from the five returning fellows who served their second year in the AQU-CAC in the Old City of Jerusalem: four fellows became instructors in the Social Work Department or took over other AQU administrative roles, including the Chair of the Social Work Department, while the remaining one joined Palestinian community organizations.[47] The data reveals that the ICAN MSW Fellowship Program contributed to enriching the perspectives of fellows and worked as a launchpad for their academic and career advancement. Two of these five fellows left AQU after completing their fellowship, while the other three advanced in AQU, as they became chairs of the AQU Social Work Department, instructors, and RBCP center director and community organizers (AQU Social Work website, 2023; AQU-CAC website, 2023). Of those five, three started their doctoral degree, of which two have completed their doctorate.

An alumnus who advanced outside of AQU and obtained his MSW in 2000, after discontinuing his work with AQU in 2002, became a program manager for the UNRWA, then started a consultancy with the Palestinian Ministry of Social Development in 2021 while obtaining his social work doctoral degree. Since then, he became the case manager for the Palestinian Ministry of Social Development, where he indicated that,

> "This 5-year program initiated in 2017 would transform the Social Development Ministry from relief intervention to development intervention through case management." (Palestinian ICAN MSW fellow)

[47] AQU – CAC (2009) Annual report. Al-Quds University – community action center.

> "So yeah, I returned from my [ICAN MSW] master's study. I spent a few years at the [AQU] Community Action Center… [After completing my commitment to AQU-CAC], I switched to academia for some time [4 years]. After some time working in academia and at an NGO, I was the director of an NGO, and I needed a break… [I] moved to something completely unrelated [despite my MSW being very useful]. I am part of the diversity and inclusion council at [name of the work] … I have found myself falling very directly into very social work-oriented positions, whether volunteering or not, that I am doing today. So that is what I find fascinating. It is social work, in general, has been my passion." (Palestinian academic faculty and ICAN MSW fellow)

Ongoing financial instability at AQU (Salha & Albadawi, 2022) led two fellows out of five fellows to leave once they completed their ICAN MSW Fellowship Program degree. One of the two fellows who left AQU immediately after graduation mentioned that,

> "When I returned to AQU, I worked [at the] CAC, but the university did not pay my salary for almost six months." (Palestinian ICAN MSW fellow)

Although AQU was willing to integrate fellows as instructors and faculty members, AQU's financial uncertainty stymied the impact of the ICAN MSW fellowship by either forcing them to either leave AQU to look for more stable opportunities, or remain and feel demoralized, and have their plans interrupted due to the uncertainty.

5.4.2 Impact on Al-Quds University

5.4.2.1 New academic program development

The ICAN MSW Fellowship Program developed four main programs linked to social work courses and AQU social work, education, and law faculties. These four AQU-CAC programs

include: a legal clinic, community and civic educational program, volunteer unit, and women's empowerment program.[48]

The AQU – CAC provided the Palestinian Jerusalem community with 32,483 services. The Storefront Advocacy Unit worked with single-parent families, marginalized families, senior residents, and university students. The center also received phone calls from outside the country for legal consultation services. A total of 18 AQU students volunteered 1609 hours. This constituted the backbone of the program in 2007 and provided 10,260 services for 3960 service users. The second AQU – CAC program's Women Empowerment Unit organized self-empowerment lectures, knowledge-based courses, tours, community celebrations, and public meetings. Again, the 13 AQU students who volunteered 95 hours were critical to the structure of this program in 2007, and provided 1468 services for 393 service users. The third AQU-CAC program was a community school program that worked with 10 Palestinian public schools in five Jerusalem neighbourhoods with students aged 7-12 years. Similar to the other two cases, 41 AQU students volunteered 444 hours constituted the backbone of this program in 2007 and provided 3075 services for 1219 service users. The fourth AQU-CAC civic education program worked with 7 public Jerusalem schools in Jabal Al-Mukaber, Abu Thour, Sour Baher, Old City, Wadi Al-Jouz and Al-Ram with students aged 14 – 16 years old. 10 AQU students volunteered 1380 hours, constituted the backbone of this program in 2007 and provided 2680 for 120 service users. The fifth volunteers are the nerve of the AQU-CAC, focuses on two fields of action: recruitment/placement of volunteers & volunteers' training. 195 AQU students from various social work, law, education and gender studies have volunteered 3394 hours, constituting the backbone of CAC's programs in 2007[49].

[48] AQU-CAC (2023). Home. Accessed on Feb 2023 from https://cac.alquds.edu/en/#
[49] AQU – CAC director (2008). AQU-CAC 2007 presentation. Unpublished PowerPoint presentation presented to AQU senate.

Fellows ran and enriched these services, as was in the case of fellows returning in 2009, where one ran a Women's Empowerment Unit while the other developed a Student Volunteers Bureau. AQU student volunteers who came from various social work, education, law, and physical education programs fulfilled their required 120 hours of community service through the AQU-CAC program. In 2009, through the Student Volunteers Bureau established by one of the returning fellows, 700 AQU student volunteers trained to launch campus and community initiatives in collaboration with the AQU-CAC. Various programs provided more than 10,000 volunteer hours throughout the academic year of 2008 – 2009.[50]

AQU benefited from the ICAN fellowship by not only bringing new ideas like the RBCP approach and its advocacy manifested through the legal clinic to assist residents in accessing services and protect their rights. AQU-CAC is, "situated in the Old City of Jerusalem in one of the most poverty-stricken, densely populated neighbourhoods with high unemployment levels, drug addiction, school drop-outs, and poor housing."[51] The AQU-CAC describes the legal clinic as follows,

> "The Legal Services Unit assists Jerusalemites in obtaining their legal rights of a social and economic nature, especially in matters of national insurance, residency, and construction without a license (pro bono services**)**. The unit started its path by providing guidance and counselling to the beneficiaries on the one hand, as well as through awareness-raising meetings and training conducted by the center…the Legal Services Unit has started to represent beneficiaries in the field of building violations without a license with the help of specialized lawyers and to represent them before the various judicial… [including] representing beneficiaries in residency cases (such

[50] AQU-CAC (2009), MEPI Creative Associates Local Grant Performance Report.

[51] AQU – CAC (2003) Highlights 2003. Al-Quds University – Community Action center.

> as reclaiming withdrawn residency, representation in family unification cases, children's registration before the Ministry of Interior, visas, non-expulsion, and pleading before Israeli courts). The center also represents the beneficiaries of insurance residency cases in the courts. The center has become the beneficiary of collective punishment cases when it finds the need to do so. The center has already succeeded in recovering many of the residency permits withdrawn and registering many children, as well as success in many families' unification cases after reversing the security ban or proving the center of life, as well as in protecting individuals' homes from demolition. This way, he could preserve some citizens' usurped rights."[52]

In 2003, the AQU–CAC assisted 3,984 people through the legal clinic, another 2,100 residents received outreach, and more than 7,000 people were assisted through the afterschool community and civic education program.[53]

As previously mentioned, none of the fellows came from the ranks of AQU. There was a great deal of uncertainty at the university and the Social Work Department in particular, making it difficult to sustain this impact. The ICAN founder explained its effect as follows:

> "At Al-Quds University, neither [name of the 2nd cohort of AQU fellows] came from the ranks of the university – academic or administrative. Their future positions at Al-Quds, their roles at the center, and their working conditions at Al-Quds were not yet fully settled." (Torczyner, 2020, p. 142)

[52] AQU – CAC (2023), Our unit legal service unit. Accessed on Feb 6, 2023 from https://cac.alquds.edu/en/our-units/legal-services-unit/about.html

[53] AQU – CAC (2004), 2003 Annual report. Al-Quds University – Community Action center.

5.4.2.2 Increased social work faculty number and enhanced teaching capacity

AQU benefitted from the five returning fellows who served their second year in the AQU-CAC in the Old City of Jerusalem. Four of these fellows taught five AQU Social Work Department community social work courses, including administration in social work, community development, development in the Arab world, scientific research and coordinated community practice fieldwork courses.[54]

One of these fellows chaired the AQU Social Work Department and became its first chairwoman between 2012 – 2017. Her AQU Social Work Department webpage illustrated that,

> "[She is] an associate professor at Al-Quds University, Department of Social Work … her Ph.D. in social work … concentrates on poverty and social policy. She earned her master's degree in social work with a concentration in community organizing from McGill University in Canada and her bachelor's degree in sociology and social work from Bethlehem University, Palestine. Her research interests are poverty and social policy, emphasizing anti-poverty policies, international aid, government performance, civic engagement and social welfare in the Global South countries." (AQU Social Work website, 2023)

It was an unintended consequence but the returning fellows also fostered an intergenerational dialogue lacking in the AQU Social Work Department. She noted that,

> "I think AQU benefited a lot … from people coming in with outside perspectives with different ideas … I did come with that different perspective… I was not alone in the room; you were there with me, you were with me in the room, and that is the power of this program; you are bringing more people with differing perspectives.

[54] AQU Social Work department (2023), Accessed on Feb 8, 2023, from https://csc.alquds.edu.DeptName=Social%20Work

> [ICAN MSW Fellowship Program] also brought younger generation, providing an opportunity to integrate younger instructors into the department." (Palestinian academic faculty and ICAN MSW fellow)

5.4.2.3 Expanded institutional network; nationally, regionally and at McGill University

ICAN MSW Fellowship Program enabled AQU to expand its capacity to build joint proposals with local foundations such as the welfare association, regional granting agencies like The U.S.-Middle East Partnership Initiative (U.S. MEPI) and international funder like the United States Agency for International Development (USAID) and the European Union (EU). Until its departure in 2008, AQU representatives played a central role in managing the overall ICAN program and, through this participation with Canadian, Jordanian, and Israeli partners widened AQU institutional networks. AQU regional cooperation is premised on three principles stated by the AQU president,

> "Parenting – any project must be parented with an understanding that all partners must have equal involvement from beginning to end; parity – there must be parity between partners at all levels including financial resources, equipment, academic involvement, and infrastructure; and transparency – decision making must be transparent and inclusive, especially concerning budgeting."[55]

These principles were a fulcrum for joint proposals presented to, "…philanthropic foundations and international governmental organizations such as USAID, the EU, Department for International Development (DFID) of the United Kingdom, and Canadian International Development Agency (CIDA, now Global affairs) in Canada" (Torczyner, 2020, p. 295)

Regional connections fostered through the ICAN MSW Fellowship Program were not limited to local agencies but extended to regional and international partnerships and increased academic

[55] ICAN (2001), Minutes of the International Executive Committee, Montreal, March 14, 2000.

institutions' capacity and connections. Through this consortium, AQU sought successful funding from EU, American, British and Italian consulates, strengthened the AQU- CAC advocacy, legal clinic, and education and women empowerment programs. For example, in 2009, AQU was awarded a 2-year US 20,000 $ grant from the US-based MEPI enabling AQU-CAC to train 700 AQU student volunteers who provided more than 10,000 volunteer hours throughout the academic year 2008 – 2009 that work counted as part of their AQU community service required for their graduation.[56]

Concurrently, the ICAN MSW fellowship program enabled visiting the West Jerusalem and Beersheba ICAN network centers to operationalize RBCP through their programs and activities.[57]

5.4.2.4 Impact on senior management's view of social work and community service

AQU senior administration recognized the value of the ICAN MSW Fellowship Program to provide trained fellows. The AQU president delegated coordination with the ICAN MSW Fellowship Program to the Dean of Graduate Studies, who, until leaving AQU, became central to facilitating ICAN's work within AQU. This AQU representative understood the importance of the ICAN MSW Fellowship program in providing new trained instructors, faculty, and professionals to AQU. She highlighted in the 1998 inaugural meeting the following AQU expectation of this partnership:

> "It is in this context that our hopes and expectations from this program include:
>
> • Sense of awareness for the need to promote international and regional cooperation as essential and inevitable.
>
> • Close relationship between partners with a clear understanding of the essence of development through international cooperation.

[56] AQU-CAC (2009), MEPI Creative Associates Local Grant Performance Report. Al-Quds University – Community Action center.

[57] ICAN (2005), MMEP II- Semi-Annual Report, December 12, 2003–September 30, 2004.

• Enhanced teamwork in planning, implementing and evaluating within a dynamic interactive process grounded in the authenticity of partners.

• Fulfill the role of Al-Quds University in community service and development.

• Promote interdisciplinary practice in providing social services.

• Promote the concept of volunteerism amongst university students and the community through work in the practice center.

• Promote everlasting peace, understanding cultures and working cooperatively."[58]

The AQU representative facilitated forming a solid steering committee with members knowledgeable of Jerusalem's social service system who had the university's confidence to ensure the integration of the RBCP center into the university, and that those fellows were supported and accountable within AQU. This involvement was critical. The steering committee decided on the location of the CAC in the Old City and allocated tasks among returning founding fellows.[59] She valued the importance of the ICAN MSW Fellowship Program in running, "…existing centers [that] are stretched too thin to be sustainable, and new centers are opening."[60]

This support enabled ICAN to establish an AQU-affiliated CAC, and the fellows were the vehicle for establishing CAC. This is explained further in the following quote:

"… [ICAN founder] met with [Senior AQU management], and we discussed the importance of having a strong steering committee with members knowledgeable of the political and social service system and who have the confidence of the university in order to make certain that the center is fully integrated into the university and that

[58] ICAN (1999), Minutes of the International Executive Committee Meetings of MMEP: 11/98, p. 15.

[59] ICAN Founder (2000), Al-Quds Progress report, October 24, 1999.
[60] ICAN (2007), Minutes of the Management Committee, MMEP, Montreal November 2006.

> the practice center and [name of the ICAN MSW fellows from 1st cohort] are accountable within this system. We discussed the choice of the neighbourhood. … [Senior AQU manager and ICAN founder] agree[d] that the Old City [location]… [and alumni] should concentrate on the tasks at hand by working as a team."[61]

Although CAC naturally fit with the AQU Social Work Department, which lacked leadership and financial support. "Lacking necessary administrative leadership, challenges emerged regarding the role and the place of the fellows in relationship to both the Social Work Department and the university."[62]

This integration never happened. The CAC was not anchored in the Social Work Department, or any department after this representative left AQU in 2006, and the absence of an involved senior administration, AQU management hesitated to support the program. The AQU leadership proposed a different director from the AQU–CAC who had not been a fellow, nor were they knowledgeable about the RBCP model. When this attempt failed, AQU established a competing center using the same name. These competing views eroded and ended the partnership in 2008.[63] This challenging moment is detailed in the following quote:

> "The departure of Al-Quds University from the network appeared to be due, in part, to the limited direct involvement of [AQU]… in the network over time due to changes in senior offices [and the opening of]… another practice center using the same name as the CAC but without the RBCP experience, [ICAN founder indicate that this] was interpreted as undue interference and restrictions on the university's

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[61] ICAN founder (2000), Al QUDS Progress report, October 24, 1999.

[62] ICAN administrative coordinator (2000), Annual Report to CIDA: 1999–2000.

[63] Inksater, Kimberly (2010). *Report to the Canadian International Development Agency and McGill Middle East Program in Civil Society and Peace Building.* Just Governance Group Ltd., Canada

> autonomy by McGill. [ICAN founder admitted that] … there is a delicate balance that needs to be struck regarding the terms of membership in a network, and university culture may require a particular approach to ensure active engagement of the appropriate university officials in the network meetings."[64]

When AQU and ICAN parted ways in 2008, the CAC was nudged to be integrated within AQU as a legal clinic administratively accountable to the AQU Law Faculty. The integration was completed immediately after the founder left the center in 2012 to pursue her social work doctoral degree. After AQU withdrew from the partnership, ICAN transformed its work into JCAN, a network of RBCP centers in Al-Tur and Sur Baher. In 2014, it opened a new center in Kufar Aqab, where the three centers were consolidated in 2020.[65]

5.4.3 Impact on Al-Quds University communities

5.4.3.1 Provided numerous collaborative community programs (referral, advocacy, community development, policy changes)

Because of the restrictive conditions imposed for Palestinian Jerusalemites discussed in Chapter 4, the work of the AQU–CAC has focused on the immediate needs of residents living under military occupation. This is explained further:

> "The work is growing, and directors find themselves overworked with the immediate demands of their daily responsibilities, focusing on human problems. For example, the Israeli wall imposed an enormous burden on the Palestinians surrounding Jerusalem and contributed to further fragmenting Palestinian communities and

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[64] Inksater, Kimberly (2010). *Report to the Canadian International Development Agency and McGill Middle East Program in Civil Society and Peace Building.* Just Governance Group Ltd., Canada

[65] JCAN website (2022). Signing the Memorandum of Understanding between the Open University and the Jerusalem Community Advocacy Network. Access on May 1, 2022 from http://www.j-can.org/page.php?id=304by12363Y304b

> decentering Jerusalem from their lives and created more poverty and severe need for the services provided by [AQU -] CAC".[66]
>
> "[Throughout these units and in 2005] the center reached 23,384 people through storefront, legal assistance, civic education, community education and technological information programs, as well as voluntary work units."[67]

The civic education program targeted sixth grade and reached out to more than 600 students paired with 45 AQU student volunteers from various disciplines. The AQU-CAC also inaugurated additional services such as a,

> "… woman's club and services, which focuses on strengthening and ... providing [them with] practical information ... [and how to] deal with such social problems"[68]

The AQU-CAC adapted the RBCP approach, and in 2008, 17,649 service users were served, of them 4,355 advocacy cases.[69] It also trained 28 organizations on volunteer recruitment, training and management, and spearheaded 10 organization coalitions to advocate for Palestinians' human rights.[70] Later in 2009, a three-year volunteer bureau was established wherein 750 university volunteers provided information, lectures, and educational support at local Jerusalem schools,[7172]

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[66] ICAN (2005), Report on the McGill Middle East Program Mid-Term Review Meeting. September 9, 2005.

[67] ICAN (2007), Minutes of the Management Committee, MMEP, Montreal November 2006.

[68] ICAN (2004), MMEP II- Semi Annual Report, December 1, 2003–September 30, 2004

[69] Inksater, Kimberly (2010). *Report to the Canadian International Development Agency and McGill Middle East Program in Civil Society and Peace Building.* Just Governance Group Ltd., Canada

[70]AQU – CAC (2004), Highlights 2003, Al Quds University Community Action Center.

[71] ICAN (2013), MMEP Newsletter, Vol. 9, No. 2, December 2012.

[72] ICAN (2004), MMEP, Final Report Phase 1 Contribution Agreement Canadian International Development Agency, 2003.

and in 2007, the CAC advocated for providing services to 19,000 cases with the National Insurance Institute[73].

The AQU-CAC storefront services were based on individual needs. Lawyers, social workers, and social work and law students from AQU worked in the CAC storefront programs (e.g., women's programs). These programs were planned and implemented with the beneficiaries based on the everyday needs of individuals (e.g., Welfare to Work, school shortage). Fellows who had returned furthered the RBCP approach in the CAC. In 2008, 17,649 clients were served through the AQU–CAC services.[74] A total of 4,355 of these services were advocacy cases, of which almost 65% were women, which were served through the storefront. In the storefront, the CAC liaised with Palestinians residing in occupied East Jerusalem, who are considered residents entitled to services from the occupying Israeli government, but which are often inaccessible to them, particularly given the lack of Palestinian jurisdiction over these services in East Jerusalem. Of these 4,355 advocacy service users, almost half (2,230) addressed an issue related to loss of residency. One testimony of an AQU-CAC service user indicated that,

> "…he was unaware of his rights and entitlements before coming to the center. He and his family had multiple problems related to residency. For him, taxes had doubled, and he could not afford the payments. His house was seized, and he and his wife were brought to the police station. CAC's legal services assisted in challenging the Israeli court judgment, and as a result, taxes were lowered substantially according to their ability."[75]

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[73]AQU-CAC (2012). Annual report 2011. Al-Quds University – Community Action Center.

[74]Inksater, Kimberly (2010). *Report to the Canadian International Development Agency and McGill Middle East Program in Civil Society and Peace Building.* Just Governance Group Ltd., Canada

[75] Helene Lalonde (August 9, 2007), CIDA's McGill Middle East Program in Civil Society and Peace Building: May–June 2007.

The CAC also supported parents' campaigns in the Ras Khamis, an area next to Shufat Refugee Camp, to ensure their children's right to education after the Israeli ministry had closed various schools resulting in 6,000 children being unable to access an education. Children were moved to a school in an industrial area near the Israeli wall and military checkpoint.[76]

In 2009, 4,688 women attended 232 education sessions on women's rights, such as traditional family laws, child support after separation and divorce, and partner violence. Also, the CAC campaigned with social benefits and welfare recipients to lobby against Welfare Work rules. "The original Wisconsin Plan was formulated in the early 1990s… to solve chronic unemployment in the United States. The program coupling tighter welfare benefits with the use of manpower placement companies"[77]. The campaign changed age requirements, modified service provider requirements for medical notes, and, ultimately, cancelled the Welfare to Work Program. The issue was that in East Jerusalem 19,000 Palestinian eligible for welfare assistance waited up to 16 months to obtain their benefits, while in West Jerusalem, the waiting period was three weeks. In 2007, a coalition was formed between the WJ-CAC and the AQU – CAC to challenge this. The coalition demanded that Israel fulfill its obligation promptly to Israeli and Palestinian Jerusalemites alike. Directly appealing and appearing at the Israeli parliament sub-committee on welfare, the East Jerusalem welfare staff was increased, and the backlog eliminated in three months. Another initiative that impacted the community included youth and children who benefited from attending the Jerusalem identity and education program, and the in-class democracy program. Additionally, hundreds of children were tutored each year by linking university and community volunteers

[76] United Nations Development Programme - Programme of Assistance to the Palestinian People (UNDP/PAPP) (2017). Jerusalem communities behind the wall "Area X". Accessed on Feb 24, 2023 from https://www.undp.org/sites/g/files/zskgke326/files/2022-11/resilience_series_-_area_x_-_final.pdf

[77] Laks, Hertzel (Feb 1, 2005). Israel to Implement 'Wisconsin Plan' to Combat Unemployment. Accessed from Feb 24, 2023 from https://www.haaretz.com/2005-02-01/ty-article/israel-to-implement-wisconsin-plan-to-combat-unemployment/0000017f-ded1-d3ff-a7ff-fff1a2830000

together. Senior citizens were reached through outreach and storefront services to assist them in accessing social benefits. The AQU - CAC also obtained US 800,000 $ in funding from the Italian consulate for the women's empowerment program in the Old City of Jerusalem.[78] The CAC also recruited funding from the EU, the American and Italian consulates, the Palestinian Welfare Association, and the Jerusalem Unit at the Palestinian Ministry of Jerusalem Affairs.

After the AQU and ICAN relationship ended in 2008, ICAN established JCAN, which started working on house demolitions and social assistance issues. JCAN trained 34 key community members around RBCP centers. They recruited several volunteers from Al-Quds Open University to support community linkages through a home visits program, assisting in the storefront, and bringing clients to lectures, courses, and the legal clinic. In the following section, the trajectory of each CAPs will be explored more in-depth.

5.4.3.1 Increased access for, and participation of, the underserved to community building services and social policy change

In 2003, the CAC assisted 3,984 Palestinians through legal, social work, and volunteer advocacy. They also provided home visits to 2,100 residents. The center emerged as a vital community practice space where it provided a 170-hour training program to representatives of 28 organizations on volunteer recruitment, training, and management, and spearheaded a coalition of 10 organizations.[79] The center was known to, "[Fight] for Palestinian human rights in Jerusalem, namely for access to basic social services for which they are entitled, such as health, social, and unemployment benefits."[80]

[78] ICAN (2007), Minutes of the Management Committee, MMEP, Montreal November 2006.
[79] AQU – CAC (2003). Highlights 2003. Al-Quds University Community Action Center / MMEP, Final Report Phase 1 Contribution Agreement Canadian International Development Agency, 2003.

[80] AQU – CAC (2003). Highlights 2003, Al-Quds University Community Action Center.

A Palestinian faculty member in the quote below also highlighted such an impact:

> "…I believe the [CAC] programs and the model helped many individuals differently. Community organizing changed many people's lives, like calling the national insurance and asking questions about your reality…programs [include] …crafting, learning Hebrew… social economy initiatives… demolishing of houses and…the Shu'fat Refugee Camp school…." (Palestinian academic faculty)

After the completion of the Israeli wall in 2008, the AQU campus became physically separated. As mentioned in Chapter Four, the Israeli wall created some parts of the campus within the enlarged boundaries of Jerusalem, and others located beyond wall. This severely impacted the routine functioning of AQU, student and faculty mobility from campus to campus or home to school, and consequently the CAC's ability to train AQU social work students and recruit volunteers. These trained and recruited trainees and volunteers added a complex layer of coordination and social needs that put Palestinians in further legal limbo and created contradictions between dealing with the Israeli legal system and international humanitarian law.

5.4.4 Current status of Al-Quds University's CAPs

In 2008, AQU and ICAN agreed to part ways. The AQU Dean of Graduate Studies and the Chair of the Steering Committee left AQU but remained involved with ICAN and were instrumental in establishing JCAN. Meanwhile, the AQU-CAC director remained in contact with ICAN and became the director of JCAN until she left in 2013 to continue her doctoral studies in social work. The CAC transformed into a legal clinic led by the founder of AQU Legal Clinic at the law school.[81] At the same time, the CAC's former director and the former AQU Dean of Graduate Studies networked with a lawyer from the Palestinian President's office to establish a network of centers in

[81] AQU – CAC (2022). About us. Retrieved on May 2021 from https://cac.alquds.edu/en/about.html

Jerusalem to defend and advance the rights of Palestinians. Subsequently, a new not-for-profit was incorporated and transformed into JCAN.[82]

5.4.5 Conclusion

Palestinian academic institutions collaborating with the ICAN MSW Fellowship Program contributed to integrating two CAPs throughout its quarter-century partnership with ICAN. While the ANU CAPs were fully integrated, AQU had a somewhat different trajectory. Its CAPs were partially integrated, and primarily focused on the CAC's role in fulfilling the AQU community engagement mission. After parting ways, the AQU-CAC became more of a legal clinic serving Old City Palestinian communities under the auspices of the AQU law school. In general, as the next section will present, these two Palestinian CAPs integrated differently than the Jordanian CAPs.

5.5. (3) University of Jordan CAPs three-levelled impact5.5.1 Impact on the University of Jordan's fellows

5.5.1.1 Furthering their social work education

Of the 60 fellows across the ICAN MSW Fellowship Program's quarter-century lifetime, five out of the 17 Jordanians were linked to the U of J, and were distributed into all three cohorts (Inkstater, 2010; Torczyner, 2020). The U of J benefitted from these five returning fellows who served their second year establishing a new social work academic department and Community Development Center in Amman. Among the five Jordanian alumni sponsored by academic institutions, where they worked with the Department of Social Work, two worked within the architecture department, and the remaining one worked in different positions. Four of the five fellows came from the ranks of the U of J and already had doctorates in related disciplines. Two of these fellows established U of J Department of Social Work and became its chairs, and the

[82] JCAN (2023). من نحن؟ "Who we are?". Retrieved on Feb 2023, from http://www.j-can.org/ar/Article/6/%D9%85%D9%86-%D9%86%D8%AD%D9%86-

remaining three became U of J social work and urban planning instructors. In addition, they took other U of J administrative roles such as academic programs quality assurance, and became RBCP center directors and community organizers (U of J website, 2023). The data reveals that the ICAN MSW Fellowship Program enriched fellows' social work perspectives, augmenting their sociology and architecture degrees. The ICAN MSW Fellowship Program also served as a launchpad for their academic and career advancement. Only one, in addition to these fellows, came from outside the U of J ranks and was later appointed as the chair of the U of J Department of Social Work. Three of those five fellows had their doctorate, degrees after their fellowship program.

Three of the four interviewed Jordanian alumni were affiliated with U of J, and highlighted their appreciation for community practice. Four of five Jordanian alumni sponsored by an academic institution, the U of J, were interviewed. One of the interviewees was an administrator. The three other fellows interviewed later became leaders at the U of J and were instrumental in establishing the Bachelor and Master of Social Work programs at the university. Another interviewee attributed obtaining his Ph.D. to the ICAN Fellowship. He received his doctorate from the Department of Architecture and Urban Design at the University of Strathclyde and currently works as a senior administrator at the U of J:

> "I joined the 2nd MMEP [later became ICAN] cohort... I was then a new architecture graduate and teaching assistant when the U of J encouraged me to join the program, and it was my first time travelling... I learned a lot in the program, and my ISP prepared me to work at the Al-Wihdat Palestinian refugee camp [a 75 years old refugee camp in Amman] ... It was promising, and I supported the storefront coordinator and how to use this space... After returning to Amman from my 2nd year toward my degree, I did my field placement at the Sweileh Community Development Center [Sweileh CDC] ... this program opened the door for me to pursue a doctoral degree in Glasgow." (Jordanian academic faculty and ICAN MSW fellow)

Another Jordanian faculty member and interviewee indicated that in 1994 he joined the U of J Sociology Department after obtaining his sociology doctoral degree from a southwestern U.S. university. After joining the ICAN MSW Fellowship Program, he became the founding director of the U of J School of Social Work in 1999. Later, he worked for three years as the General Director of the Ministry of Social Development and another three years as the General Director of the Jordanian Disability Council. On leave from the U of J Department of Social Work as of 2015, he currently holds a social work program deanship in a prominent regional university. The interviewee indicated that the ICAN MSW Fellowship Program,

> "…gave [him] a profession, interest and shaped their life, especially as social work is not a well-developed profession in Jordan and getting a professional higher degree in social work in Jordan was unattainable. This training helped me understand the RBA model and how to translate that model into a community center. This work shaped and changed my life and other following fellows and the community members." (Jordanian academic faculty and ICAN MSW fellow)

The third interview was with another Jordanian faculty and fellow, who worked for 15 years at the Jordanian Ministry of Social Development and is also currently on leave from the U of J and, until 2021, was the U of J Department of Social Work chair. They said, "I was especially motivated to connect the U of J Department of Social Work with community organizations and local communities." (Jordanian academic faculty and ICAN MSW fellow)

In 2001, he resigned from his governmental job to join the Fellowship Program. Six months after completing the ICAN MSW Fellowship Program, he was appointed as a social work instructor, incorporating what he learned into the newly emerging U of J MSW program. After a short while, he became director of the Sweileh Community Development Center affiliated with the U of J. The interviewee indicates that it furthered their career within the academic institution:

> "After moving from the government job, I worked for 6 months as a U of J 'social work instructor', and then I was incorporated into the U of J social work nascent program initiated in collaboration with MMEP [later known as ICAN]. Then I became the director of [the] Sweileh RBCP center. My prior relationship with governmental agencies was beneficial as they referred to services in Sweileh RBCP centers... My experience in ICAN was rich and insightful as we collaborated in designing and implementing RBCP programs." (Jordanian academic faculty and ICAN MSW fellow)

One Jordanian alumnus indicated that their career trajectories shifted from governmental and not-for-profit sectors to academia and then again to the not-for-profit sector. One interviewee said that the fellowship inspired them to join a doctoral degree:

> "After I left Juhoud, I became the Director for Projects and Training for the Women Committee Collective then and worked in the American Bar Association as a senior lead consultant in their rule of law program. Currently, I am a doctoral candidate at the U of J in sociology, and I am supposed to graduate in August 2021. In addition, I am proud of authoring Syrian refugee labour and the right to housing booklets in Turkey. I also work with the National Committee for Women's Affairs, where I train participants about domestic violence as part of the 19-day campaign to combat violence against women. Also, I am a volunteer at the U of J community service center to share with students how to develop their C.V.s and prepare for interviews necessary for them after graduating." (Jordanian ICAN MSW fellow)

5.5.2.2 Impact on the University of Jordan

5.5.2.2.1 New academic program development

Inspired by the ICAN MSW fellowship program, by 2023, the U of J department of social work offered two BSW and MSW programs with a staff of 14 academics and administrative faculty – two of whom still in the department are graduates of the ICAN MSW fellowship program.[83] In 2013-2014, 345 BSW students were registered at the U of J. Of them, 277 (80%) were female (Al-hilalat and Khalil Ibrahim, 2015).[84] As part of the U of J partnership with the ICAN MSW Fellowship Program, a Jordanian MoHE-accredited MSW program admitted its first cohort in 2000. The BSW program in 2003 was created despite the challenge of reconciling professional social work school requirements within the university bureaucratic structure and its regulations and procedures that separate teaching and practice (Torczyner, 2020, p.81). After its third cohort, the ICAN MSW Fellowship Program contributed to establishing, running, and maintaining the U of J Department of Social Work. The U of J-affiliated ICAN MSW fellows were selected based on their experience in the social service sector. A Jordanian fellow indicated that at the time of signing the memorandum of understanding in 1997 and the implementation of this memorandum between McGill School of Social Work's ICAN and U of J that the,

> "[ICAN] program contributed to establishing the U of J Department of Social Work, which anchored the beginning of the social work profession in Jordan, and even the chair of the department [name of the ICAN fellows] is himself a graduate of the program." (Jordanian ICAN MSW fellow)

[83] The University of Jordan Department of Social Work (2021). Department's Current, previous Academic faculty and administrative staff. Accessed on Feb 8, 2023, from https://arts.ju.edu.jo/Departments/School_DeptStaff.aspx?DeptName=Social%20Work

[84] الهلالات, & خليل إبراهيم. (2015). معوقات التدريب الميداني لدى طلبة العمل الاجتماعي في الجامعة الأردنية. Dirasat: Social Sciences & Human, 42.

Selecting the first MSW cohort was critical to the implementation of this agreement signed in 1997. The following quote features an excerpt from the 'Declaration of cooperation: Social Work Education, McGill University and the University of Jordan':

> "Whereas poverty, inequality and social exclusion remain a fundamental threat to peace and security.
>
> Whereas, the development of a professional social work program in Jordan can contribute directly to the achievement of three important objectives: the reduction of inequality, the promotion of opportunities for women, and the advancement of peace.
>
> Whereas McGill University and the University of Jordan seek to work together to develop the first social work program in Jordan and
>
> Whereas a structure has been put in place to achieve this through the Montreal Consortium for Human Rights Advocacy Training and the University of Jordan committee to establish a social work program.
>
> McGill University and the University of Jordan formally collaborate to develop the first University-conferred degree program in social work in Jordan." (Declaration of cooperation, as cited in Torczyner, 2020, pp. 99 – 100)

Two fellows were selected after the signing of this agreement. One was a professor in the Demography Department, with a doctoral degree from a university in the United Kingdom, and a keen interest in Jordan's population of senior residents. The second fellow, with extensive work experience at the Jordanian Ministry of Social Development, held a doctoral degree from a U.S. university and was an academic within the U of J Sociology Department. His potential capacity to establish and connect the new MSW program to the community and other governmental agencies was a decisive factor in selecting him. He indicated that he,

> "…created a structure and resources for the social work program within the university. I also strengthened the relationship between the Minister of Social Development and the Department of Social Work, where I convinced the ministry to give 15 scholarships to their employees to study an MSW at the U of J. Some have completed their [social work] doctoral degrees by now. Others became directors in the Ministry [of Social Development]." (Jordanian academic faculty and ICAN MSW fellow)

Four ICAN fellows who returned from Canada in 1998 were expected to divide their time between teaching and the Sweileh RBCP center, but only one fellow, who himself was a sociology professor, made consistent efforts to move the center along. Practice centers and training are an integral part of professional social work training. However, establishing the community-based center affiliated with the new U of J Department of Social Work, which later became part of the U of J MSW program development plan, gave the U of J a profound insight through which they could engage with the community. In the 2006 Montreal executive committee meeting, a Jordanian fellow and administrator highlighted that,

> "The main obstacle is that we [in Jordan] need professionals to do this. The Amman Centre had three staff last year and me. We need more students with master's degrees to be able to expand this approach professionally. The only possibility to do this right now is through the MMEP fellowship program at McGill."[85]

He also indicated that the,

> "Sweileh [CDC] center was established as part of the MSW program, which was dedicated to community service and field placement training and fulfilled one of the

[85] ICAN (2007), Minutes of the Management Committee, MMEP, Montreal November 2006

> critical much-needed roles of the University of Jordan." (Jordanian academic faculty and ICAN MSW fellow)

After his return in 1998 to the U of J, this alumnus founded the U of J MSW program. He highlighted this as follows:

> "…Upon my return in the 2nd year, I built a study plan for the MSW. I built collaboration with various organizations with [president of the U of J then Prof. Walid Al-Maani] and developed the academic plan for the MSW degree that all the U of J approved boards." (Jordanian academic faculty and ICAN MSW fellow)

This department's overview stated that,

> "During the last three decades, Jordan has witnessed profound social, economic, and demographic changes. As a result of these changes, some social problems have emerged, such as family deterioration (violence, increasing divorce), increasing rate of poverty, and rate of disadvantaged people …etc. Within this context, the University of Jordan felt the importance of establishing an academic social work program to provide society with professional social workers. In 1998, the University of Jordan established a social work program offering a master's degree in social work. In 2003, the University of Jordan offered a bachelor's degree in Social Work."[86]

This department has evolved significantly as the current chair of the U of J department, who was interviewed for this study, indicated that, "[In the 2021-2022 academic year, the U of J] social work program [has] 480 BSW students, and 55 MSW students with eight faculty members." (Jordanian academic faculty and ICAN MSW fellow)

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[86] The University of Jordan Department of Social Work (2021). Department's Overview. Accessed on Feb 8, 2023, from https://arts.ju.edu.jo/Departments/school_DeptCourses.aspx?DeptName=Social%20Work

The success of the MSW program convinced the U of J administration of the importance of adding a BSW program, which started in 2008, and was premised on,

> "… [the Sweileh SDC] practice center be fully integrated into the university [of Jordan] and that it be accountable administratively for its activities... and a director is named responsible both for the practice center and the social work program to allow for smooth integration and facilitate the identification of needs common to both the social work program and the practice center such as the identification of future fellows. Professor [name of a Jordanian faculty and fellow] is a good choice. In this start-up stage, it is more important to dedicate all four fellows to the actual work of setting up the center. The administrative directorship for the time being need not be situated in the center and can be readily combined with the tasks associated with directing the social work program."[87]

The development of such an academic program had unique institutional challenges, as the 2000 ICAN program director reported:

> "First, the university is highly centralized, and delegation of authority was slow to come by. This created considerable delays in decision-making and communications. Bridging two different departments – architecture and social work – in two different faculties, communication as to the role of the center and the fellows was strained and disjointed. The fellows found themselves with conflicting demands from their departments, the university administration and the McGill support staff. Relationships

[87] ICAN founder (October 18, 1999). Letter to the Academic vice president of the University of Jordan.

> among the fellows were often uncooperative, and, given that none had prior community practice experience, there was a tendency to give insufficient attention to the needs and demands of the field."[88]

In 2013 after completing his doctoral degree at the U of J sociology program, a fellow documented the Sweileh CDC in his dissertation as an RBCP case study. This fellow's unique experience at the Jordanian Ministry of Social Development and Disability Council allowed him to contribute immensely to the nascent social work program, especially in building the connections between the Department of Social Work and various social development agencies and community organizations. Establishing the department of Social Work became clearer after writing about it in his ISP and returning during his 2nd year to the U of J-affiliated CDC. He emphasized that,

> "The second year was a field placement and writing the ISP, and I wrote about the importance of the referral service at the storefront in the Community center because I used to receive the cases and refer them to other social and not-for-profit institutions … [a] referral service was inexistent and to succeed in this you need to build on your social network and built a database for available resources for those who came after me. We are still far away from this in Jordan and the Arab world. This should be built by both the private and public sectors, but universities can do even this and contribute." (Jordanian academic faculty and ICAN MSW fellow)

This critical brokering role made him the sole externally recruited ICAN MSW fellow to the U of J, who was hired as a faculty member there. After obtaining his doctoral degree, he became the Social Work Chair until he left to be a social work assistant professor at a prominent regional social work institute.

[88] ICAN administrative coordinator (Aug, 2000), Report to C.I.D.A., McGill Middle East Program in Civil Society and Peace Building. p. 16.

These structural challenges were mainly navigated by a member of the 2000 – 2002 (Cohort # 3) alumni, who in 2018 became the chair of the U of J Department of Social Work. He indicated that,

> "[The] U of J Department of Social Work was established in 1997 in collaboration with McGill University as an MSW. In 2002 after my return from McGill, I became the director of the Community Development Center affiliated with the U of J MSW program and funded by MMEP, and then became part of the team that established the BSW program at U of J to connect academia with local communities needs and field placement." (Jordanian academic faculty and ICAN MSW fellow)

The ICAN MSW Fellowship Program was instrumental in initiating the U of J to go through a process to establish the program and adapt the social work curriculum to the Jordanian context. Subsequently, the department expanded and was incorporated within the university structure that funded the eight faculty positions at the department. This development led to interagency sectorial collaboration between the U of Jordan Department of Social Work, the Ministry of Social Development, and community organizations, as indicated here:

> "[The University of Jordan VP Academic, the director of the McGill School of Social Work, the associate director and ICAN program director, and the ICAN founder] contributed to the 2000 inaugural University of Jordan social work conference attended by almost 250 participants. During their visit, McGill presented the social work students, and faculty donated 200 social work texts contributing to 350 books making the seed of a specialized U of J social work library." (Torczyner, 2020, pp 155 – 156)

Of the U of J Social Work Department staff, only two faculty members are former ICAN MSW fellows. These ICAN MSW fellows were instrumental in brokering their experiences at social development agencies, and community organizations enabled such program expansion. Field placement expansion depended on the fellows from subsequent cohorts who worked as field supervisors and contributed to training the U of J social work students. The U of J BSW chair added that the tumultuous regional event increased the resources for the social work program:

> "The first BSW cohort was in 2003. The MSW was expanded through expanding field placement options for two reasons; the influx of Syrian refugees hosted in Jordan aftermath of the Syrian war and the response to their urgent needs, and in the last one and half years, due to COVID-19. Fieldwork allowed students to support the poor, marginalized families and communities in following COVID health safety recommendations, food security, parenting skills, and wellbeing, especially for older adults and persons with disabilities." (Jordanian academic faculty and ICAN MSW fellow)

The ICAN MSW Fellowship Program exposed Jordanian fellows to the Canadian welfare system. Their McGill SSW education, their field practicum in Montreal, and ISPs about establishing the Sweileh-based CDC linked to the U of J and its services enabled them to explore different aspects of social work education and practice. The exposure led ICAN MSW Fellowship Program-linked U of J faculty and fellows to explore RBA issues and integrate it into curriculums, classrooms and field practices. The chair detailed this further by stating,

> "…health care, older adults, food security, disability, displacement and conflicts and child welfare, youth juvenile justice, intimate partners' violence, empowerment and advocacy are issues that fellows were exposed to during their first year at McGill School of Social Work classroom and in their field practice." (Jordanian academic faculty and ICAN MSW fellow)

Establishing thriving MSW and BSW programs was critical for the U of J. Nevertheless, the U of J could not maintain the community practice center after 2008. Challenges in incorporating the RBCP center as a professional training component of the Department of Social Work were even more burdensome due to the continuous change in the top university administration's authority resulting in delays in moving things forward. An interviewee explains this further,

> "…financial reasons resulted in U of J's hesitancy to incorporate these [RBCP] centers with its structure, which is why it shrank them to campus student service center, run by a max of two staff to serve their students. Nevertheless, [despite their 2009 close], several community-based associations and initiatives emerged from them that covered some of the programs in the neighbourhood [that the Sweileh CDC used to do]. I am also on the board of several community organizations, and foundations like Noor Al-Hussein Foundation specialize in women and family issues." (Jordanian academic faculty and ICAN MSW fellow)

5.5.2.2.2 Increased social work faculty number and enhanced teaching capacity

In 2023, two of the 12 social work faculty were ICAN MSW Fellowship Program alumni.[89]Among 17 Jordanian alumni, five returned to the U of J, where they worked with the Department of Social Work, two worked within the architecture department, and the remaining one worked in different JRCS offices. Returning fellows enriched their institution with new ideas around the RBA approach, social work community training, and courses (e.g., local and community organizing, social planning and policy, and voluntary social work)[90], and provided a core team to

[89] The University of Jordan department of social work (2021). Academic staff. Accessed on Feb 8, 2023, from https://arts.ju.edu.jo/Departments/School_DeptStaff.aspx?DeptName=Social%20Work

[90] The University of Jordan department of social work (2021). Department's Courses. Accessed on Feb 8, 2023, from https://arts.ju.edu.jo/Departments/school_DeptCourses.aspx?DeptName=Social%20Work

establish the department of social work. The chair of the U of J Department of Social Work described this:

> "[The] first encounter with [the] ICAN Program was in 2000 meeting in Jordan where we discussed Jordanian disability support programs and lack of policies and programming. I indicated that there are policies, but we lack professionals to implement these policies. In my meeting with the ICAN founder, who shared the NDG Montreal Genesis Project's success stories, he proposed a model close to our reality in the region. This is why we lack a professional model of social work and move away from charity dependent on Faz'aa (emergency response), charity, and giveaways, especially in Ramadan, while doing nothing during the year…our marginalized communities do not want your charity. They want a program that guarantees them training and rehabilitation, which is what ICAN is about." (Jordanian academic faculty and ICAN MSW fellow)

The U of J social work curriculum incorporated the RBCP model and worked on various issues facing Jordanian society, especially those related to working with refugees and urban poverty. The founder of the U of J MSW program highlighted that,

> "I was intentionally not to say the word 'social service,' and instead, I used 'social work' …. The difference between them is that systemic services do not cover the activist (advocacy) and sense of agency for providing social change, which are critical aspects of this profession. Of course, I was critiqued because of this linguistic decision in which I had to justify to the dean's council how I changed the name." (Jordanian academic faculty and ICAN MSW fellow)

5.5.2.2.3 Expanded institutional network; nationally, regionally and at McGill University

As previously mentioned, all those whom the U of J sponsored were engaged in this ICAN MSW Fellowship Program, and contributed to establishing the U of J BSW and MSW programs. The Sweileh CDC also recruited more financial resources; however, program funding remained challenging due to its affiliation with the university's structure and bureaucracy. Being one of the 12 regional RBCP centers envisioned and established through ICAN, this network supported the Sweileh CDC in navigating governance, management strategy, and its relation with the U of J. The Sweileh CDC governance was structured with clearly defined roles and responsibilities. Professionally, the existing RBCP model enhanced human resources development in various disciplines: lawyers, social workers, and community and student volunteers, leading to improved service delivery for the Sweileh community in east Amman.[91]

The ICAN MSW fellowship network provided the U of J with opportunities to apply for new funding through essential donors such as CIDA (now Global Affairs Canada), USAID, DFID (now the Foreign, Commonwealth & Development Office), and other agencies like the United States Institute of Peace.

Regionally, network partners were facilitated by regional coordinator positions to assist network members in proposal writing, management, conflict resolution, and to coordinate exchange visits and cross-border program development (Torczyner, 2020, p. 221). This is explained further in the following quote:

> "[The ICAN MSW Fellowship Program] will give Jordanians, Palestinians, and Israelis unique abilities and experience in civil society and peacebuilding. It will lead to improved housing, balanced social development, increased respect for human

[91] Inksater, Kimberly (2010). *Report to the Canadian International Development Agency and McGill Middle East Program in Civil Society and Peace Building.* Just Governance Group Ltd., Canada

> rights, and increased participation of women in all aspects of life. It will strengthen community-based organizations and academic institutions in Jordan, the Palestin[e]… and Israel to develop and apply new organizations, methods and programs rooted in empowerment techniques, the popularization of professional knowledge, and in strategies of social inclusion, and to relate them to peace building. This program will further develop collaboration among Israelis, Palestinians and Jordanians through building people-to-people relationships and developing regional strategies. Long term impact includes sustainable housing programs, reduction in inequality, and rule of law, democracy building and coexistence."[92]
>
> "In June 1998, [the ICAN founder] traveled … to establish a framework for an inaugural meeting of all the partners at McGill… [He visited partnering Palestinian academic institutions as well as] the University of Jordan and the Jordan Red Crescent would represent Jordan. Along with Community Advocacy and Ben Gurion University in Israel, the network of institutional partners – each having a bilateral relationship with McGill University – was established – representing a regional thrust to rights-based practice and peace building." (Torczyner, 2020, p. 134)

This regional partnership enabled, for example, fellows to mutually learn from each other and transform these initiatives into programs and initiatives within their centers. For example, he convinced the U.N. Habitat to work in an urban setting and renovated 20 houses as part of the housing program at the U of J-affiliated Sweileh CDC in the Jordanian capital, Amman.[93]

[92] ICAN Tier 1 proposal (1998). Civil society and peacebuilding: Housing, Human Rights and Social Development Program for the Middle East.
[93] ICAN (2007), Minutes of the Management Committee, MMEP, Montreal November 2006.

5.5.2.2.4 Impact on senior management's view of social work and community service

Views of senior management had a direct impact on the sustainability of the centers. For example, the support of the BGU provost, who became president of SAC, and the direct support of the ANU and AQU presidents facilitated the support and appreciation of the ICAN MSW fellowship's endeavours.

In his 1999 communication with the U of J vice president academics, the ICAN founder indicated the ICAN MSW Fellowship Program's alumni's capability and their role in establishing the U of J RBCP center:

> "It is essential that the practice center is fully integrated into the university and be accountable administratively for its activities. A director is named responsible for both the practice center and the social work program to allow for smooth integration and facilitate the identification of needs common to the social work program and the practice center, such as identifying future fellows. [Name of 1st cohort U of J ICAN alumni] is a very good choice. In this start-up stage, it is more important to dedicate all four fellows to setting up the center. The administrative directorship for the time being need not be situated in the center and can be readily combined with the tasks associated with directing the social work program."[94]

However, alignment between a university's president and ICAN's goals fluctuated. At the U of J, the constant change within the U of J administration, primarily the president's tenure, hinged on the appointment by the royal court. These challenges are described further in the following quote:

> "[name of] the V.P. of academics understood the program, and his replacement was not able to understand [the ICAN MSW Fellowship Program]. Initially, the CDC center became part of the field placement training for the MSW student, but then it

[94] ICAN Founder (2000), Letter to U of J vice president academics, October 18, 1999.

was closed down and replaced with an on-campus community service center that falls under the university bureaucratic structure without the need to go and consult with people [as ICAN envisioned RBCPs]. Sweileh CDC used to be next to a mosque 'Abdul al-Rahman bin Awf,' and people in the neighbourhood saw the U of J logo, but with changing administration and the loss of U of J's institutional memory, the center lost the support of the university, shrank till it was closed down …."

(Jordanian academic faculty and ICAN MSW fellow)

5.5.2.3 Impact on University of Jordan communities

5.5.2.3.1 Formulated a community-driven mission

The impetus of cooperation between the U of J and ICAN was establishing an MSW program, but establishing linkages between the newly established MSW and the community proved challenging. The U of J overturned the recommendation to have RBCP center's location moved from the al-Wihdat[95] Palestinian Refugee Camp to the Sweileh neighbourhood in eastern Amman.[96] This incident exposed a split in the academic mission to the community. Reversing the initial RBCP center's recommendation by the U of J administration signalled that challenges that lie ahead during the decade the Sweileh CDC-enabled partnership with the community and refused to establish a

[95] "The Wihdat Camp was set up in 1955, southeast of the Jordanian capital and within the administrative borders of Greater Amman. It is about six km (four miles) from the city center and covers an area of about 479 dunams (47.9 hectares). The land belonged to the Jordanian state and Jordanian families, such as the Hadid family, which rented the land to the state. The Camp initially held about 5,000 refugees registered with UNRWA. They had come from the villages and towns in the districts of Lydda (Lod), Ramla, Haifa, Jaffa, Hebron, and Bir al-Saba'(Beersheva); a few families came from the village of Beit Dajan in the Nablus area. 2017, there were about 57,000 registered refugees." Palestine remembered (2022) from Welcome to Wihdat (New Amman) R.C - Wihdat (New Amman) R.C". Accessed on Feb 25, 2023 from https://www.palestineremembered.com/GeoPoints/Wehdat__New_Amman__R_C__2897/index.html

[96] ICAN director (2000) Letter to U of J President, March 28, 2000. & ICAN administrative coordinator (2000) Report to CIDA, August 2000, p. 17.

steering committee with governance authority, and when community work took place, such practice was ambivalent:

> "Working in the diverse neighbourhood of Eastern Sweileh required careful balancing both within and with our institutional partner to carry out the central mission that rights belong to all. Doing so in a community where the scarcity of resources aggravates social tensions requires sensitive, dedicated and highly skilled practitioners. Two decisive factors enabled the University of Jordan Community Development Center to meet these challenges... [Returning 2001 fellows] ... knew what to do, how to do it, and were eager to start... [The name of SDC director] director and based at the university, the work began in earnest [name of returning fellow and faculty] set up and coordinated the storefront [name of another fellow] was the community organizer, and together they did outreach. Through outreach, they met many isolated... [senior women and community organizers who set up a clinic] bringing in medical staff from the University [of Jordan, who provided these senior women with basic literacy skills after examination and visual aids and health advice related to diabetes, a prevalent disease among this group]...These same women formed the first Golden Age Club in Jordan, had a celebratory opening, were invited to the Mayor's office to meet him, and, as the process unfolded, opened several micro- [social] enterprises. [Name of fellows and faculty] knew the network of services and the regulations which govern them from his 15 years at the Ministry of Social Development. The staff recruited volunteers, and [name of fellows and faculty] provided them with training. The storefront was at street level at the hub of the

community, in a former home, and inviting. It displayed a large sign with the logo: 'The University of Jordan Community Development Center'." [97]

The Sweileh CDC transitioned into an autonomous center called the Waqe3 Community Development Center, founded in May 2011.[98] Between 2008 – 2011, the center operated under the auspices of the JRCS and was housed there. A Jordanian faculty member and former fellow describe this transition in more detail:

> "[The] Sweileh Center discontinued due to financial reasons, where [the] U of J could not incorporate the Sweileh CDC with its structure, and that is why it was retrieved to campus and repurposed as a student service center run by two staff to their serve students nothing more. [Despite Sweileh CDC shut down] several community associations, which grew out of the Sweileh CDC community initiatives and continued some of the programs in the neighbourhood. I am also on the board of community organizations and foundations like the Noor Al-Hussein Foundation, working on women and family issues." (Jordanian academic faculty and ICAN MSW fellow)

5.5.2.3.2 Introduced a new model of community practice

Most available U of J CAPs data is garnered from 2010, as the collaboration between ICAN and U of J ended this year. For example, 14,000 services were provided in 2009 for residents in the following categories of intervention: violence against women, women's literacy, education, and housing issues. The Sweileh CDC also advocated for more civic participation, family mediation,

[97] MMEP (2003), Final Report Phase 1 Contribution Agreement Canadian International Development Agency.

[98] ICAN website (2022). ICAN centers – Jordan. Access on March 10, 2022 from https://www.mcgill.ca/ican/centres/jordan

digital literacy, and home renovations for low-income women (Inksater, 2010, p. 15 – 16).[99] Of these, the Sweileh CDC developed a psycho-social United Nations Development Fund for Women (UNIFEM)-funded support program for 21 women to combat domestic violence and familial disputes. Forty-eight men also participated in training about women's rights with the help of a psychologist, lawyers, and Imams.

Furthermore, the court liaised with the Sweileh CDC on mediation and visitation during domestic disputes and custody cases. Before this arrangement, all visitation programs used to take place inside police precincts, and as a result, 66 families had visitation arrangements at the center. The Sweileh CDC also benefited from community volunteers, including 10 university volunteers, who, in 2009, organized Arabic language literacy training for 85 women, many of whom were refugees, enabling them to advocate for rights and support their children. The center organized afterschool programs for 1800 youth. Also, 165 seniors attended two weekly health clinics.

Housing was another Sweileh CDC collective issue. The center worked to improve housing conditions for 25 families funded through Habitat for Humanity. The center also leveraged 65 individual cases received at their storefront and launched an advocacy campaign that changed the criteria for allocating social benefits based on fairer practices. This advocacy led to obligatory field visits by social workers before deciding on social assistance. As a result of this improved access to the Jordanian Ministry of Social Development social assistance program, the Sweileh CDC's annual share of beneficiaries accessing this service was increased to 858 from only 100.[100]

Through its partnership with the ICAN MSW Fellowship Program, the Sweileh CDC used case studies to demonstrate change, including increased empowerment, knowledge of rights, and

[99] Inksater, Kimberly (2010). *Report to the Canadian International Development Agency and McGill Middle East Program in Civil Society and Peace Building.* Just Governance Group Ltd., Canada

[100] Inksater, Kimberly (2010). *Report to the Canadian International Development Agency and McGill Middle East Program in Civil Society and Peace Building.* Just Governance Group Ltd., Canada

capacity to access entitlements (Inkstater, 2010, p. 27–31). Being affiliated with the U of J helped the Sweileh CDC access 12 - 15 student volunteers annually from 2003 until 2008 who supported the Sweileh CDC programming for senior residents, refugees, women and children. The following quote summarizes in greater detail the center's impact:

> "The Sweileh center assisted 6,000 residents through its storefront in 2005. Between August and October 2006 alone, the storefront assisted 10,000 people… The center has approximately 250 volunteers – 200 are students, 50 are from the community itself – including 10 volunteers who were former clients and now run programs. There are daily programs in elderly education and literacy in collaboration with the Social Development Ministry and medical testing in association with the Health Ministry. The center has programs underway right now, providing educational, legal, psychological, economic, and home support. Twenty women have received funds to start their own micro-economic projects. Many of them are single mothers coping with low self-esteem and awaiting court decisions with respect to their husbands. The housing program is now moving to renovate 50, and there are 150 on the waiting list."[101]

The ICAN final narrative report to CIDA indicates that between 2003 – 2012, Sweileh CDC collective advocacy and programming included: civic engagement and participation, culturally specific community disputes issues, educational programs for seniors and women, and home renovations (p. 39).[102]

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[101] ICAN (2009), McGill Middle East Program - Bringing Rights Based Practice to Scale: Concept Paper.

[102] ICAN (2013), MMEP, Final Narrative Report to CIDA: 2003–2012, p. 39.

5.5.2.3.2 Increased access for, and participation of, the underserved to community building services and social policy change

Many Jordanian community organizations adopted the RBCP model as the Sweileh CDC shared its experience, and was chosen by the Jordanian government as a model for 40 RBCP centers, as the 2005 Jordanian National Development Report recommended.[103] In the outreach process, the center introduced many neighbourhood-level changes, one of which included organizing in 2002 to stop the move of the cemetery. The Sweileh CDC learned about the municipality's decision to move Sweileh's cemetery into a new location near the neighbourhood. After hearing residents' concerns, the Sweileh CDC staff and volunteers organized a petition and signed up 4,000 residents to protest this move resulting in the community retaining its cemetery.[104]

In addition, through outreach the same year, the Sweileh CDC realized the challenges for children living with separated families who can only be visited by their parents at the local police station. Realizing the uncomfortable environment for children, the center advocated for the Sweileh CDC to be an alternative space which was safer and warmer. [105]

[103] United Nations Development Programme (UNDP) (2005). The Jordan National Development Report.

[104] MMEP (2003), Final Report Phase 1 Contribution Agreement Canadian International Development Agency.

[105] MMEP (2003), Final Report Phase 1 Contribution Agreement Canadian International Development Agency.

In 2002, the center advocated for 60 Sweileh senior residents to be checked, diagnosed, and prescribed visual aids using local resources. After obtaining them, these 60 senior residents had five three-hour income-generating training sessions. [106]

Finally, in 2002 the Sweileh CDC provided outreach to senior citizens forming the Golden Age Club. In addition, they initiated a health information advocacy program, and supervised the visitation program, contributing to resolving specific issues and spearheaded several successful collective advocacy projects.[107]

5.5.2.4 Current status of the University of Jordan's CAPs

The ICAN's partnership with the U of J initially agreed to establish the Department of Social Work and RBCPs center simultaneously. This partnership succeeded nonetheless in establishing the Department of Social Work at the MSW and BSW levels and struggled in the latter. In 2000, an agreement was reached to select the Sweileh neighbourhood for the RBCP center instead of the location near Al-Wihdat Palestinian Refugee Camp. Sweileh is accessible by public transportation, is situated not far from the U of J, and its housing and infrastructure are poor.[108] When the CAPs agreement with the U of J ended in 2008, the partnership was transferred to the JRCS, which led to the emergence of the Waqe3 Community Development Center, which in 2014 served almost 1380 clients (Qdah, 2015). Although in 2022 the Department of Social Work graduated 323 social

[106] MMEP (2003), Final Report Phase 1 Contribution Agreement Canadian International Development Agency.

[107] MMEP (2003), Final Report Phase 1 Contribution Agreement Canadian International Development Agency.

[108] ICAN (2000), Minutes of the University of Jordan Practice Center Committee, November 29, 1999.

workers,[109] the Sweileh CDC was already closed in 2009. Hence, U of J only partially integrated the Sweileh CDC within its structure.

5.5.2.5 Conclusion

While the ICAN MSW Fellowship Program contributed to establishing a well-enrolled BSW and MSW programs at the U of J, the program integrating the RBCP Sweileh CDC was challenging. In the following chapter, I analyze the distinct organizational adaptations at each CAP and the reasons for these results concerning the theoretical framework provided in chapter three.

5.6. (4) Ben-Gurion University CAPs three-levelled impact

5.6.4.1 Impact on Ben-Gurion University's fellows

BGU did not sponsor any fellows; consequently, no fellows returned to it. The ICAN program emerged from the BGU experience, as it was the first CAP attempted in the region. The ICAN founder formed a partnership with BGU wherein he assisted in the development of the BGU MSW program, while BGU provided the organizational backbone to support the creation of a community organization. Although BGU did not sponsor fellows and there was no plan for them to return to BGU, it was involved in the design and implementation of the program at multiple levels. In doing this, academic faculty and fieldwork supervisors formed the founding board for the first CAP named Genesis Israel and later changed to Community Advocacy. Senior BGU administrators, such as the provost, joined the management committee as partners from the beginning. Out of 25 ICAN Israeli fellows, 11 were BGU graduates, but they returned to the newly formed Community Advocacy, and were accountable to it.

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[109] U of J (2022). Department of Social Work – Overview. Accessed from February 26, 2023, from https://arts.ju.edu.jo/Lists/DepartmentOverview/School_DepartmentOverview.aspx?DeptName=Social%20Work

5.6.4.2 Institutional impact on Ben-Gurion University

5.6.4.2.1 New academic program development

BGU and McGill, via MCHRAT, signed a memorandum of understanding to advance social work research, teaching, and practice through exchanges, support, and assistance in developing their MSW program. In addition, an RBCP center would be used as a teaching, research, and fieldwork center for students where the, "importance of university auspices and public advisory support" would be emphasized. [110]

For Israeli academic institutions, infusing rights-based pedagogy and practice into the social work curriculum was a significant contribution of the ICAN program. ICAN's rights-based model also influenced how community practice was conducted in Israel, which entailed not only incorporating this model into the social work curriculum but also creating infrastructure through the academically-linked Community Advocacy RBCP centers in both Beersheba and West Jerusalem (as demonstrated in Table 4.1). A BGU Professor described the depth of academic involvement as follows,

> "ICAN brought a new model of practice to Israel, and I know that [BGU] university liked it then and even our first female president a few years ago and she was on the board, people in the department visited Montreal to learn about the [RBCPs] model." (Israeli academic faculty)

He went on to describe his prolonged engagement and commitment to the vision and goals of the partnership and how it was manifested in real-life practice,

> "I started to get involved with [the ICAN MSW Fellowship Program] in 2001 and even in 1999 when I moved to and started working in Beersheba ... Like many [BGU]

[110] Kaufman, R. (2009). From "Project Genesis" to "Community Advocacy": Establishing "Community Advocacy" in Israel 1991–1994. Ben Gurion University, Beersheba: Israel. (Unpublished manuscript).

> faculty who were set on the board and I joined the board, and since I was living in [West] Jerusalem, I represent the Beersheba chapter in [West] Jerusalem national board ... [when I moved to Beersheba] One of the roles of faculty was to be one the [RBCPs] board, so I represented the [BGU] Social Work Department [there]." (Israeli academic faculty)

Even the former BGU president, who served between 2006 – 2018,[111] served on the first advisory board of community advocacy. However, the BGU – McGill ICAN SSW partnership's goal was to create an independent community practice organization from BGU following the model developed at McGill in Montreal. Rights-based practice courses at BGU linked to the Beersheba center allowed students to enrich their experience and learn about a novel community practice method. It also permitted faculty, especially those concerned with community organizing, to join in and be part of this work. This training enriched the BGU community organization courses through guest lectures, and community-based projects, where students collaborated with the Beersheba center. This BGU community organization faculty added that,

> "In [community advocacy RBCPs located in] Beersheba, which was a significant community organization wherein [BGU social work] students were supervised and volunteered… the center has a perfect name despite the dynamic within the [BGU social work] school which impacted their relations... I was teaching almost 120 students an introduction to community organizing course where I always invited people from Singur [the Beersheba RBCPs] to speak to the class as well my students did so many community projects in coordination with the Beersheba RBCPs." (Israeli academic faculty)

[111] Ben-Gurion University of Negev (2022). Former presidents. Accessed on May 01, 2022 from https://in.bgu.ac.il/en/Pages/management/Former_Presidents.aspx

Also, the ICAN MSW Fellowship Program contributed to developing the capacity of many faculties one of whom,

> "[BSW BGU instructor] became the coordinator of fieldwork at Ben-Gurion University and was [ICAN founder's] partner in implementing the first center in Beersheba under the auspices of BGU. [She] later went on to do an interdisciplinary PhD in social work and law… [Under the supervision of ICAN founder which] focused on the interrelationship of rights-based practice and peace building. [She later] became the director of the school of social work at [SAC], where she pioneered three rights-based centers" (Torczyner, 2020, p. 4)

5.6.2.2.3 Expanded institutional network; nationally, regionally and at McGill University

Funding opportunities, expanding regional network and bilateral cooperation were examples of the expanded BGU network facilitated by ICAN. Along with its regional partners, BGU sought significant joint funding four times from Canadian,[112] American, and European granting agencies including USAID, the EU, and CIDA.

The value of this network was indicated in Lalonde's (2007) CIDA evaluation report which stated that,

> "…the importance is in the strength that one center gets from the other, a discussion forum, if you want, for exchanges. They can voice and share new ideas and the current political situation. One staff member told me that he would call his friend on the other side when things got bad out there after an Israeli incursion. These friends

[112] ICAN founder (1998), Letter from the ICAN founder to Minister Marleau, January 18, 1998. Official meeting summary with Minister Diane Marleau, January 20, 1998.

were made during the Montreal experience, allowing them all to keep the channels of communication open." (Lalonde, 2007, p. 20)[113]

BGU, in collaboration with the JRCS, modified its existing Bachelor in Emergency Medicine to accommodate 14 Jordanian paramedics, after obtaining half a million euros in EU funding for 'Partnerships in Peace Program'. In the fall of 2009, all paramedics graduated. Moreover, to train additional Jordanian paramedics, The Jordan-Israel Collaboration in Disaster Preparedness and Management was proposed with these objectives:

- "To achieve comparability and compatibility of the Jordanian and Israeli emergency medical services agencies systems.
- To establish and support Development and Strategy Forums (DSF) of key stakeholders to explore ways of creating and sustaining an integrated emergency medical services system.
- To share knowledge and expertise currently utilized in each country concerning EMS service delivery, policies and protocols for handling multi-casualty medical emergency events.
- To design joint drills that will promote cooperation between management and field agencies in responding to an emergency or a disaster"[114]

In an internal letter addressed to the BGU rector, the Director of Emergency Medicine wrote:

"The department of Emergency Medicine of Ben Gurion University sees the implementation of this project to be of highest importance for academic cooperation,

[113] Helene Lalonde (August 9, 2007), CIDA's McGill Middle East Program in Civil Society and Peace Building: May–June 2007.

[114] Adini, Bruria; Schwartz, Dagan (February, 2010) Jordan–Israel Collaboration in Disaster Preparedness and Management, Biannual Report, Ben Gurion University.

> as a contribution to the development of EMS globally, and as a project that advances understanding and friendship among nations. Our department will be able to launch this program within six months following official decisions by the appropriate authorities."[115]

Subsequently, the BGU Emergency Medicine Services director, the JRCS's director, and ICAN founder co-authored a concept proposal where:

> "…12–16 Jordanian students [will be enrolled in] to the Department of Emergency Medicine at Ben-Gurion University who will study in the full academic program. Those successfully completing all requirements will be awarded a Bachelor's degree in Emergency Medicine … The third-year hospital and EMS [Emergency Medical Services] rotation will be performed partly in Israeli hospitals and with the Israeli national EMS (MDA) and partly with partnering Jordanian hospitals, the Jordanian Red Crescent and the Jordanian EMS. During the clinical rotations in Jordan, teaching staff will include clinicians from the partnering institutions. Throughout the program, regional conferences and collaboration will be sought with the Jordanian Red Crescent, Jordanian EMS and Civil Defense [Civil Defense is a mistranslation of the fire brigade], Jordanian hospitals and universities to facilitate academic paramedic educational programs in the region and to enhance regional collaboration, cooperation and understanding."[116]

This collaboration built on the experience and trust building achieved in four earlier ICAN MSW Fellowship Program cohorts, and discussions took place through the ICAN executive

[115] BGU EMS director (2007), Letter to BGU rector, July 2007.
[116] BGU- EMS Founding members (2007) "Project for the Promotion of Professional and, Academic Collaboration between the Jordanian Red Crescent Society, Jordanian Emergency Medical Services (EMS) and the Department of Emergency Medicine at Ben-Gurion University of the Negev".

committee where challenges, needs, and solutions were suggested. Consequently, the formalization of this collaboration was reached. The previous BGU provost, who discussed his involvement, emphasized this connection between BGU and partners, "…I felt "we" BGU and other academic institutions in Israel should start developing relationships with Palestinian universities to develop healthy and fruitful cooperation toward the future when we were optimistic." (Israeli academic faculty)

5.6.2.2.4 Impact on senior management's view of social work and community service

The buy-in from BGU for the ICAN MSW Fellowship Program was manifested in BGU's interest in establishing the MSW program and community advocacy. This buy-in was actualized through their active participation in the ICAN executive committee. Case in point, within its mutually shaped agreement to establish the MSW program and community advocacy RBCP, BGU senior administration was fully committed to the ICAN MSW Fellowship Program. As the BGU rector between 2002 – 2010,[117] and the first BGU women president appointed in 2006 – 2018,[118] both had served on Community Advocacy Beersheba's founding board and intervened on numerous occasions to push it forward in academic, governmental, international, and philanthropic forums. The BGU president between 1990 – 2006 travelled with the ICAN founder to Jordan for cooperation and in support of the ICAN model.[119] This ICAN support led to a fully-fledged BGU MSW program[120] and established a thriving community advocacy RBCP center that was the foundation for all RBCP-affiliated centers in West Jerusalem, Lod, and Sderot.

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[117] BGU (2016). Previous rectors. Accessed Feb 13, 2023, from https://in.bgu.ac.il/en/rector/Pages/past-rectors.aspx

[118] Israeli National Academy of Science in Medicine (n.d.). Prof. Rivka Carmi President. Accessed on Feb 13, 2023, from https://www.interacademies.org/person/rivka-carmi

[119] Arnon, A., and Bamya, S. (Eds., 2007) "Economic Dimensions of a Two-State Agreement between Israel and Palestine" Aix-en-Provence Group.

[120] BGU (2016). The Charlotte B. and Jack J. Spitzer Department of Social Work. Accessed Feb 13, 2023, from https://in.bgu.ac.il/en/humsos/social/Pages/about.aspx

5.6.4.3 Impact on Ben-Gurion University communities

5.6.4.3.1 Formulated a community-driven mission

The Beersheba and West Jerusalem RBCP centers were designed to be independent yet linked to academic institutions (e.g., Community Advocacy Beersheba, West Jerusalem Community Advocacy Center and later community Advocacy Lod), with an Israeli national board including BGU representatives. While the RBCP centers were established in collaboration with various academic institutions, their support led to advancing the overall Community Advocacy network in advocating for improved housing conditions in the region, and joining other anti-poverty advocacy campaigns.[121]

5.6.4.3.2 Provided a new model of community practice (referral, advocacy, community development, policy changes)

Within the RBCP centers network, the Beersheba Community Advocacy center worked on issues that included: "housing issues, municipal services, national insurance, education, single parents' issues, and health funds and workers rights."[122]

Between 1999 and 2000, Community Advocacy achieved substantial advocacy gains in housing policy and won a Supreme Court case obliging property owners to maintain public housing, resulting in $4.5 million USD allocated to improve public housing conditions. Community Advocacy collaborated with 36 community organizations, including the Public Housing Forum coalition, and as a result, it provided assistance to approximately 10,000 residents, including those who visited the Beersheba and West Jerusalem storefronts, were contacted through outreach, or

[121] Kaufman, R. (1995) *From Project Genesis to 'Community Advocacy': Establishing 'Community Advocacy' in Israel 1991–1994*. Ben Gurion University, Beersheba.

[122] Community Advocacy (June 1995), Project Genesis Israel; Highlights: 1994–1995.

attended the community rights information sessions and fairs.[123] This is explained further in the following quotes:

> "Since April [1999], outreach activity has intensified. Eight local organizations have been met with, including schools, health institutes, the main mosque and the like. The Mokhtar, Imam and parliament member representing the neighborhood have also been interviewed. The main purposes of these meetings were to introduce the practice center, recruit volunteers, discuss neighborhood problems, and to obtain material for the resource directory. Outreach to disadvantaged families – the disabled, widows, the elderly and the unemployed has begun, and a variety of issues relating to access to service, insufficient and inaccessible health facilities, housing and income maintenance have been identified. About 100 students and faculty members were reached through various on-campus outreach activities. As well, there have been numerous articles in the Arabic and English press about the center as well as several television and radio interviews. The center is currently engaged in its initial outreach activities. Given the problems identified, progress has been slow and often frustrating. In order to ensure proper professional support in the coming year, a program is being planned with Community Advocacy / Genesis Israel. Careful monitoring is essential in order to determine if the delegated authority finally provided by the university takes place in practice and whether the objectives of the practice center are being well pursued."[124]

[123] Community Advocacy (2000), Highlights.

[124] ICAN administrative coordinator (August, 2000), Annual Report to CIDA: 1999–2000.

> "[In 1999 – 2000] … 6,000 community residents sought assistance and visited Beersheba and Jerusalem storefronts. More than 2,000 people were contacted through outreach. Another 600 attended the Community Rights Fair, where Community Advocacy brought together 36 organizations to set up booths and meet people in the local park. An additional 1,387 people attended Public Information Meetings organized by Community Advocacy. Substantial gains were made in housing. Community Advocacy's successful Supreme Court challenge concerning repairs and maintenance in public housing resulted in an allocation of 3 million dollars to improve conditions. As part of the Public Housing Forum coalition, Community Advocacy succeeded in a court case that enabled 9500 public housing residents to purchase apartments, saving them 100 million US dollars."[125]

Within the RBCPs model, West Jerusalem Community Advocacy Center worked on issues that include: "housing, debts, health, national insurance, education, and employment."[126] In the welfare-to-work project, West Jerusalem Community Advocacy worked with 3,000 people and aided in appeals regarding the governmental Welfare to Work program, winning 70 % of their cases. As a result of its advocacy, the Ministry of Industry and Communications agreed to eight amendments written by Community Advocacy which limited the removal of benefits for people who miss work, and removed specific segments of the population from the program. This included cases such as those within five years of retirement, those who have been out of the workforce for four to seven years, with additional childcare provisions for single mothers. Also, Community Advocacy opened five food co-ops, where the fifth co-op served almost 7,000 people. Community Advocacy has proposed a law to remove VAT from basic food necessities, which has been tabled in 2007. The storefronts handled 4,593 cases and reached 2,500 more through outreach. There is also an almost

[125] Community Advocacy (2000), Highlights 2000.

[126] Community Advocacy (June 1995), Project Genesis Israel; Highlights: 1994–1995.

daily outreach table at the main offices of Welfare to Work.[127] Utilizing the RBCPs model, the Lod Community Advocacy center open in 2007 and worked on similar WJ-CAC issues that included: "housing, debts, health, national insurance, education, and employment." [128]

In 2010 as a result of working on these issues Lod community advocacy center reported that:

> "…. many of the physical [improvements] of the neighborhood [including] repaired roads and sidewalks, additional traffic signs, street lighting, garbage collection, and sewer pipe repairs as well as an increase in police patrols and public safety."[129]

Furthermore, in 2010 the Community Advocacy Lod food co-op, modelled after the one in West Jerusalem Community Advocacy, served 95 families who had joined the co-op and saved, on average, 15 % in food costs. By the end of 2012, about 50 local volunteers at Community Advocacy Lod assisted about 300 people a month. The storefront was open four days a week, and some 20 volunteers took the RBA training courses.[130]

5.6.4.3.3 Increased access for and participation of the underserved to community building services and social policy change

ICAN also built connections with various community organizations and funding agencies. This BGU social work professor highlighted ICAN's introduction of a new professionalized RBCPs model as the following:

> "The concept of [the] rights shop in mobilizing people and doing it in a community way, not in advocacy and legal advocacy way was a new style of organizing... You

[127] ICAN (2007), Minutes of the Management Committee, MMEP, Montreal November 2006.

[128] Community Advocacy (June 1995), Project Genesis Israel; Highlights: 1994–1995.

[129] Community Advocacy Lod (2012), Annual Report 2011.

[130] Community Advocacy Lod (2014), Annual Report 2013.

> can imagine their influence on Israel since this organization does not exist and the welfare ministry... Nevertheless, rights and advocacy were fundamental, and I think Singur [Hebrew for rights-based - community organization] had a big impact on welfare policy and civil society organizing, so I think this is their biggest contribution. You rarely bring a model from another country, and you integrate it... Another contribution I think was the work with the establishment, like the work with patrons and you work with institutions this was [founder of ICAN] style. [His style entailed building] coalition ... [and] connection between grassroots and universities in [West] Jerusalem and Beersheba. It started with students in Beersheba and municipalities, which was also a new model. This was very professional; activists usually do organize, and it was a fresh way for civic society organizations to think about the alternative. It was regarded as a very professional organization because it is a weak point of civil society organization to mobilize the community and involve people you are fighting for." (Israeli academic faculty)

This new and professionalized model trained many students who became volunteers and organizers in the newly established academically-linked centers in Beersheba and Jerusalem. ICAN's recently introduced model was academically valuable but also influenced other welfare agencies and community organizations. An interviewed BGU social work professor highlighted this by showing how adopting this model influenced housing policies:

> "So, I think it impacted organizing, civil society, and welfare service organizations. It has also impacted housing policy in Israel. There were the first big campaigns for public housing, legal obligation, and passing laws and activists and [Beersheba] Genesis was one of the main organizers. People know if you need authentic people who can come and talk and introduce a problem, especially in Beersheba. There were two laws in public housing. There was the leading force, and the other was the law

that specified the government's obligation to maintain public housing. It is a very important law because many people were living in public housing, and it also created a very nice group of activists, which is another thing that worked. We cooperated with these organizers. My students did other things as well, and they were well-trained and committed and knew what to do for many years. This group lasted for almost 20 years. It was amazing. The other law was about the privatization of public housing. There were parts of the movement, especially through bringing people together and mobilizing them to allow the tenants to buy the houses and not let the rich people buy the public housing. This was a very important law, and they were instrumental in fighting against this law… It was integrated … [because] the notion of rights and social workers need to advocate for rights where the clients are…. But [the ICAN model] was very well adapted, and I think that is because it was connected to the university, to civil society organizations, and the municipality, so that is why it succeeded." (Israeli academic faculty)

5.6.1.1 Current status of Ben-Gurion University's CAPs

BGU and ICAN terms of the partnership were unique because they sought to establish independent RBCP centers. Nonetheless, this CAP was foundational to all ICAN's work in Israel, including those in Beersheba, West Jerusalem, and Lod. However, these centers were shut down between 2012 and 2013, though the work continued through the SSRC, which will be the focus of the next section.

5.7. (5) Sapir Academic College CAPs three-levelled impact

The SAC partnership was pioneered in 2008 by the ICAN regional coordinator. The regional coordinator became the School of Social Work and Public Policy director at SAC, and subsequently

established three rights-based centers serving underserviced and at-risk communities in Sderot, Netivot, and Ofakiem (Torczyner, 2020, p. 4). This is explained further in the following quote:

> "[In] the 2008–2009 academic year, students from the Social Work Department and Public Policy, and Administration department, will be working together with [ICAN Israeli regional coordinator and SAC social work and public policy professor] to create the necessary framework for the establishment of the rights-based practice, center in Sderot."[131]

This professor brought the RBCPs model and integrated it within the SAC BSW program as follows:

> "…developed at McGill University, 'Rights-Based Community Practice' offers marginalized populations the tools to participate in the decision-making processes that affect their lives and impact community. Mezach [SSRC] opened the first Center in Sderot in 2010, then in Ofakim in 2014. They serve thousands of people annually. A new Center is opening in Rahat. Mezach [SSRC] RBCP Centers offer free assistance TO disadvantaged citizens in various areas focused primarily on social and economic rights. In addition, when a local or national problem arises, Mezach [SSRC] creates coalitions with other organizations to generate change. In addition, Mezach [SSRC] provides RBCP Training Programs in Beersheba, Kseifa, Netivot, Hura, Al-Kasom Regional Council and Rahat and other locations. Residents participate in free training courses to work as peer counsellors and community activists. Professionals join our in-service training courses to impact and change

[131] Director General of Sapir College (September 6, 2008), letter to ICAN founder.

social work practice across ethnicities, backgrounds and affiliations throughout the south and Israel."[132]

5.7.5.1 Impact on SAC fellows

5.7.5.1.1 Furthering their social work education

Only 20% (five out of 25) of Israeli fellows were fully sponsored by academic institutions and expected to engage in community practice. As previously mentioned, BGU did not sponsor fellows, but they were instrumental in initiating independent RBCP centers that profoundly impacted disadvantaged Israeli communities. SAC sponsored three of the five fellows who returned to the Sderot Social Rights Center (SSRC) (i.e., the network of centers affiliated with SAC), and HU sponsored the remaining two as a one-time offering. In this context, an Israeli alumnus interviewed commented that the ICAN MSW Fellowship Program deepened his community practice knowledge:

> "I learned a lot about community practice …I did my 2nd-year field practicum and ISP in Mezach [SSRC], an organization affiliated with SAC… my work in Sderot and Ofakim as a community organizer there… meaning the community is part of the solution." (Israeli ICAN MSW fellow)

The five SAC-affiliated fellows wrote ISPs in their second and final MSW year. These ISPs discussed services for persons with disabilities, housing rights, and halfway houses for inmates, and volunteer coordination. In turn, this influenced their social work practice primarily in the RBCP SSRC network. An Israeli fellow describes the importance of his field placement and ISP more in detail in the following quote indicating that after their graduation they,

> "Started working in Akim, a housing solution for persons with special needs, especially with intellectual disability, autism, and down syndrome. [Currently, he works at] Merkaz Otzma (*power*) is a welfare program aimed at people living in

[132] Sapir Academic College (2021). School of Social work BSW special program. Accessed on Feb 10, 2023 from https://www.sapir.ac.il/en/ba/social_work-ba

> poverty to help [them] …access their rights and entitlement and guide them financially." (Israeli ICAN MSW fellow)

Of interest, several alumni who worked in community practice and were not affiliated with an academic institution, nonetheless, went on to complete doctoral degrees focusing on Bedouin rights violations and social change community organization in the Negev. Currently, one is a professor at a US-based university, while the other is leading a Montreal-based community organization that aims to better integrate immigrants.

One 2016 alumnus affiliated with SAC supervised the social work fieldwork within the Social Work Department at the SSRC. Another 2020 alumnus affiliated with SAC worked in a community-based organization to support people living in poverty, and explained his mission as follows:

> "...Merkaz Otzma (*power*) is a welfare program aimed at people living in poverty to help them find a solution and figure out their situation to access their rights and entitlement and guide them financially. Currently, I am a manager at the Netivot municipality city social services … [and] I provide individual and community services." (Israeli ICAN MSW fellow)

Since most Israeli fellows were affiliated with community organizations, the interviewees' ongoing involvement with the program depended on their career trajectory and life circumstances. Israeli alumni advanced in these community organizations for the last quarter-century. One alumnus from the 2018 – 2020 cohort outlined his emerging trajectory after completing the ICAN MSW 2nd year at the SSRC. He describes his progression as follows:

> "After the Mezach [SSRC] internship, I started working in Akim…I worked there for a few months… [Currently,] I am a manager [for Merkaz Otzma (*power*)] in the city

> of Netivot. I provide [there] individual and community services." (Israeli ICAN MSW fellow)

This trajectory was very familiar to the Israeli fellows who, once their MSW was finished, either worked in ICAN-affiliated RBCP centers, moved to the local community organizations sector, or even internationally. Of the five Israeli SAC-affiliated fellows, two joined local community organizations, one joined an international community organization, and the last one founded his own organization while the remaining fellow remained as social work coordinator. For example, one fellow from the same 2018-2020 cohort who was working for a Montreal-based human services agency offering social, employment, and immigration services indicated that:

> "It helped that I learned here [at McGill] in Ometz [to get my job as a case manager]. There is a participatory approach that I related, and it reflects what I have done in Lod and what I am doing here in Ometz, which is an excellent part of ICAN that reflects what I am doing now." (Israeli ICAN MSW fellow)

5.7.5.2 Impact on SAC

5.7.5.2.1 New academic program development

For SAC, integrating rights-based pedagogy and practice into the social work curriculum significantly contributed to the SAC's development. ICAN's rights-based model also influenced how community practice was conducted in Israel, which entailed incorporating this model into the social work curriculum and creating infrastructure through the academically-linked RBCPs in Sderot (as demonstrated in Table 4.1). It subsequently enriched the curriculum and field opportunities in the Social Work and Public Policy Department and created interdisciplinary opportunities between

social work, law, and public policy. Furthermore, approximately 250 students were enrolled across the three years of the BSW program[133].

The RBCP model contributed to training community residents to become volunteers and advocates as well as BSW and law students. This is explained further in the following quote:

> "The Mezach [SSRC] RBCP Training Center offers residents free training courses to work as peer counsellors and community activists. Graduates of the course, over 100 residents, volunteer and operate the centers, including social workers, lawyers, and Sapir students and volunteers. The Mezach [SSRC] Training Center also gives Rights-Based Community Practice training to social workers and other professionals affecting social work practice across ethnicities, backgrounds and affiliations throughout Israel's south and nationally.
>
> In addition, the Training Center grants RBCP training to Sapir's School of Social Work students, training them to deliver accessible knowledge and tools to empower the least advantaged in Israeli society through the social work community organizing and policy practice courses as well as through the social work field placement experience."[134]

5.7.5.2.2 Increased social work faculty number and enhanced teaching capacity

Two out of the five fellows who returned to Israeli academic institutions joined the administrative ranks of SAC. These two SAC-affiliated fellows contributed to lead the RBCP-

[133] Committee for the Evaluation of Social Work Study Programs (2016). Sapir College School of Social Work Evaluation Report. Israeli council of higher education. p.6. Accessed on Feb 10, 2022 from https://che.org.il/wp-content/uploads/2018/07/Sapir-College-Final.pdf

[134] Sapir Academic College (2021). School of Social work BSW special program. Accessed on Feb 10, 2023 from https://www.sapir.ac.il/en/ba/social_work-ba

focused social work students' training and fieldwork experience[135] while the other fellow worked in the SAC student support services as an accessibility coordinator.[136][137]

The SSRC founder herself had been trained as an interdisciplinary scholar,[138] and the network the she helped establish was linked to both the Social Work and Public Policy Departments at SAC[139]. Grodofsky's (2007) highlighted the importance of this interdisciplinarity through creating networks of association to advance civil society, ensuring a more equitable distribution of resources, fostering reciprocal relationships, and peace building require interdisciplinary practice, that at one and the same time, will advance social welfare, promote access to law, and guarantee respect for human rights (pp 50 – 51).

The ICAN Fellowship Program enhanced interdisciplinarity through field placements and research which lay at the intersection of social work, law, and public policy. This was adopted by the SSRC and described by the ICAN founder as the following:

> "A model of rights-based practice must be interdisciplinary and intrinsically linked to law and social work. These two disciplines provide structure to relationships, and their language concerns rights and obligations. Law and social work are also

[135] [Name of the fellow] (2023). Cohort 29 SEPTEMBER 2020–AUGUST 2022. Mendel School for Educational leadership. Accessed on Feb 20 2023 from https://school.mandelfoundation.org.il/english/Fellows/Pages/default.aspx

[136] ICAN 2009 newsletter (Autumn 2007). MEET THE 2007-2009 MMEP FELLOWS. Accessed on Feb 20, 2023 from https://www.mcgill.ca/ican/files/ican/MMEP-October-2007-Newsletter-final.pdf

[137] שם הבחור (2016). נופלים בין הכיסאות נגיש ב-20 בפברואר 2023 מ https://spirala.sapir.ac.il/4810 /

[138][Name of the SSRC founder] (2002) 'Peace Building: The Role of Social Work and Law in the Promotion of Social Capital and Political Integration', doctoral thesis.

[139] [Name of the SSRC founder] (2007). the contribution of law and social work to interdisciplinary community development and peace building in the Middle East. *Journal of Community Practice, 15*(1-2), 45-65.

> concerned with conceptual and practice frameworks that enhance and delineate a sense of self, entitlement, and empowerment. This sense of self is reinforced by social roles that validate or stigmatize, legitimate or alienate people's actions and the rights they claim. The ability to actualize legal rights is related to the strengths of one's relationships. Thus, law and social work are intrinsically linked in rights-based practice." (Torczyner, 2020, p. 339)

5.7.5.2.3 Expanded institutional network; nationally, regionally and at McGill University

The ICAN MSW Fellowship Program is centred on fostering conditions that promote relationships among fellows, academic institutions, and within and between communities. These relationships within institutional configurations have led to the development of a regional network for rights-based community empowerment practice initiatives and peacebuilding. The network defined according to Godofsky (2007) into four central areas for joint initiatives beyond each center's work. These were bilateral exchanges, joint rights-based ventures, regional conferences, and combined research efforts (p. 55).

SAC's Social Work and Public Policy faculty member was the ICAN regional coordinator[140] and was instrumental in ICAN's third expansion phase.[141] Once at SAC she became the director of the Social Work Program at the college and established three practice centers as part of a network named SSRC. The ICAN MSW Fellowship Program, through this ICAN-affiliated professor, contributed to expanding the network for SAC.

[140] McGill Middle East Program (February 27, 2003), Sustaining Peace Building and Empowerment Practice among the Poor in a Context of Crisis and Uncertainty: A Proposal for Second Phase CIDA Support.

[141] McGill Middle East Program (2009), Bringing Rights Based Practice to Scale: Concept Paper.

In 2015, a returning SAC-affiliated fellow took the same methodology to Ofakim and then to Beersheba and, most recently, to the Bedouin city of Rahat (2019). The SAC faculty and administrator described this methodology as follows:

> "[Initially, we conduct a] ... community social mapping in collaboration with SAC students... [They] are trained to go door-to-door, to become acquainted with the people to learn about their issues and enable their access rights, and identify local leaders and include them in developing the RBCP center. At the same time, a steering committee was formed from city residents and SAC academics to support the student's work and the development of the center in general. After forming a group of 20 leaders, the group was trained in an academic course on topics relevant to establishing RBCPs. SAC faculty share their knowledge and expertise with the group of leaders throughout the semester-long course so that the group would learn how to establish and run an RBCP center, listen to the community, and deal with governmental service institutions to advocate for others' rights." (Israeli academic faculty and regional coordinator)

5.7.5.2.4 Impact on senior management's view of social work and community service

The ICAN MSW program partnership with the academic institution was a litmus test with which to gage senior management's commitment to social work community service. This senior management commitment was exemplified in allocating financial resources that directly influenced the center's sustainability, as in the case of SAC. This is explained in the following quote:

> "In September 2008, Sapir Academic College formally joined the McGill network and authorized during the 2008–2009 academic year that students from the Social Work department and Public Policy and administration department will be working together with [name of SAC social work professor and founder of SSRC] to create the necessary framework for the establishment of the rights-based practice center in

> Sderot. The backing of Sapir Academic College recognized the importance and value of this academic–community partnership by integrating it into [name of SAC social work professor and founder of SSRC]'s academic responsibilities and even putting their own money into it. In 2008, [name of the SAC president], the president of Sapir College, allocated [15,000 US$] to launch it. Two years later, [name of the new president who retired from BGU] allocated an additional [20,000 US$] to establish the center." (Torczyner, 2020, p 273)

For example, the BGU provost who became president of SAC facilitated the program as follows:

> "As I retired from BGU ... SAC hired me as president for over two and half years, and what kept me connected with the program is that the chair of the Social Work department was a student of [name of the ICAN founder] and was very much involved and creating community center nearby SAC that was successful when I was there. I provided few funds to continue developing with others a well-regarded network of community centers that added to the SAC Social Work department." (Senior Israeli academic administrator)

5.7.5.3 Impact on SAC communities

5.7.5.3.1 Formulated a community-driven mission

The new SAC president, who started his tenure in 2008 and was retired from his rector-ship position at BGU and was tremendously supportive of the ICAN MSW Fellowship Program and SAC partnership with the Sderot community.

> " ….. [He] recognized the importance and value of this academic–community partnership by integrating it into [SAC social work professor who is ICAN-affiliated" academic responsibilities and even putting their own money into it. In 2008 … he

allocated an additional [$ 20,000 US] to establish the center." (Torczyner, 2020, p. 273)

The SSRC maintained links between the Sderot College's Social Work and Public Policy Departments, and contributed financial and human resources. This included providing faculty, who offered community courses for student volunteers, and funded the three centers that emerged from the SSRC network.[142] Eventually, in Sep 2021, the SSRC separated from the SAC and transitioned along with the SSRC network (Sderot and Ofakim) from CAPs to a public agency. This was a community partnership in which both Rahat and Sderot municipalities' social welfare departments adopted the services. This process is described further in the following quote:

> "Instilling the RBCP model into the city of Sderot and Rahat, where these centers were run as independent centers under the SAC umbrella. Because of this, two processes have happened. One is that the administration of [the] SAC has changed, and there is less interest in this kind of community work. Moreover, after some 12 – 15 years of being involved in the centers, I am tired of raising money, which has become more difficult. So, understanding those two processes, two ideas came up. One is to allow the centers to continue functioning in the city that is willing to pay for them, and we found that Sderot and Rahat are eager to pay, and I have been working with them in the last year in helping them, you know, to learn the skills, knowledge to have the centers become part of the social service agencies. The second idea we came up with is how to transform these centers from a model into a movement, in other words, how to spread the message about RBP even if we are not running the centers ourselves. Because one of the things that has become very clear is that we need RBP, but no one is doing it the way we do it. There is a need for more knowledge and skills

[142] The SSRC network: Negev rights-based community practice centers. Accessed on Jan 19, 2021 from https://www.sapir.ac.il/en/node/901

among social workers, municipalities, community organizations, and citizens. So, in addition to working on implanting the model into these two cities, [Name of the 2016 ICAN MSW alumni] and I, together with two lawyers, have developed a business partnership effectively where we are training social workers in municipalities around RBCP. By the end of September 2021, I will step back entirely as the SAC RBCP from both of those cities, and I hope to continue with Rahat to supervise and accompany them in the development, but that will be through the business. In other words, if they are willing to pay me, I will continue working with them, and if not, I will not. Because as far as my commitment to SAC and the center, by September, that will be fulfilled." (Israeli academic faculty and regional coordinator)

5.7.5.3.2 Provided a new model of community practice (referral, advocacy, community development, policy changes)

SAC, through a network of three RBCPs centers, in 2008, advocated for over 100 residents and got the municipality to repair sewage pipes which were exposing the neighborhood to toxic waste and roadwork.[143] Since first reaching out to Sderot residents in 2008, by 2013, the SSRC founder and the fellow hired at SAC since 2014 and their students advanced the social rights of over 2,000 Sderot residents through individual and community services promoted primarily by community volunteers trained in the rights-based community practice model. Since 2013, the center volunteers at each of the three centers (Sdreot, Ofakim and Rahat) and assist over 500 families each year. Two out of every three issues volunteers faced in each city concerned national insurance (welfare), housing, debts, and court judgements (Israeli SSRC founder)

[143] ICAN (2012), MMEP Phase II – Extension Narrative Report, For the Period: October 2011–March 2012, May 31, 2012.

Committed to empowering residents to know their rights and advocate for themselves, the RBC founder recruited 25 residents to enroll in a 13-session training program to become the first cadre of SSRC volunteers. Uniquely, she invited the community into SAC.[144] Despite their proximity, for many it was the first time that they entered the gates of the academic institution. The "Rights Course for Volunteers"[145] was launched with an opening ceremony attended by the SAC president, professors, and the mayor of Sderot. The course focused on understanding rights and regulations, and developing the skills to pursue them. She opened with a session about the RBCPs model and its application to Sderot. She reviewed what she had learned from her experience in Sderot and welcomed the volunteers as founding members. SAC faculty gave sessions in social work, law, public administration, and counselling, as well sessions from community members. Topics included interviewing and communication skills, laws relating to national insurance, unemployment, seizures, support payments, techniques and principles of outreach, advocacy, and organizing for policy change. Upon completion of the course, the volunteers received a certificate from SAC granted by the college president.[146]

The novel approach of the RBCP model introduced by ICAN provided multipronged services ranging from collective advocacy and programming, including advocating for workers' rights, public housing, health rights, municipal services, access to education, and food tax**.** Inkstater's (2010) evaluation of the ICAN program indicated that the Israeli RBCPs established a local community organization with various funding sources ranging from the EU to Canada. Their embeddedness within the local community enabled them to lobby for entitlements, policy and legal changes, and

[144] Sapir Academic College (2021). School of Social work BSW special program. Accessed on Feb 10, 2023 from https://www.sapir.ac.il/en/ba/social_work-ba

[145] Sapir Academic College (2021). School of Social work BSW special program. Accessed on Feb 10, 2023 from https://www.sapir.ac.il/en/ba/social_work-ba

[146] The SSRC network: Negev rights-based community practice centers. Accessed on Jan 19, 2021 from https://www.sapir.ac.il/en/node/901

collaboration with social service professionals in the West Jerusalem municipality and the government. This locality and working relationship enabled these centers to work on social housing, social benefits, health services, and food security issues. They also advocated for more diverse representation committees to address food co-ops, neighbourhood security, workers' rights, public housing, health rights, municipal services, access to education, and food tax.[147]

5.7.5.3.3 Increased access for and participation of the underserved to community building services and social policy change

The SSRC also built connections with various community organizations and funding agencies. One dimension of the brokering process RBCPs used between various communities and academic institutions was fellows' engagement in community organizations and their neighbourhood community visits. The SAC founder explained their approach in the following quote:

> "The first step for developing the center includes a community social mapping, with the help of students from Sapir College. The students are trained to go door to door, become acquainted with the people, learn about the difficulties and issues they face in relation to their ability to access rights, and include them in the process of developing the center. In parallel, a steering committee is formed, consisting of academics and residents of the city from various professions, to support the students' work and the development of the center in general." (Israeli SSRC founder)

This process was particularly inherent in the SAC's brokering process. A SAC professor described her methodology as follows:

> "… during the mapping process, potential local leaders are identified. After forming a group of 20 leaders, the group is trained in an academic course on topics relevant to

[147] Inkstater, Kimberly (2010). Report to the Canadian International Development Agency and McGill Middle East Program in Civil Society and Peace Building. Just Governance Group Ltd., Canada

> establishing and operating the emerging center. SAC faculty share their knowledge and expertise with the leaders throughout the course. The group learns how to run a 'rights center' to help others in their community advocate for and access their rights. They also learn to deal with government institutions and work together to access their rights. From this process, common issues emerge, enabling a community process development. By the end of this stage, community residents will be ready to establish the rights-based community practice center with the professional staff." (Torczyner, 2020, p. 23)

The SSRC at SAC expanded its reach after the return of a 2015 fellow. As a student of the ICAN-affiliated SAC professor, a staff member at SSRC, and having started the center in Ofakim, this 2018 – 2020 Israeli fellow was the main organizer who galvanized residents to improve public transportation in Sderot. The SSRC planned to expand its centers to the Bedouin towns and developed its model to become an independent training institute. It trained volunteers from Rahat. The 2015 fellow directed the SSRC, while the ICAN-affiliated SAC professor was the founder and academic director of the SSRC and served as director of the School of Social Work at SAC.[148] SSRC, and other centers, were consistent with SAC's needs and the communities they serve in the region. Inkstater (2010) found that the ICAN RBCP programs and services responded consistently to the socio-economic and political conditions and challenges identified in national and local contexts.[149] As of 2021, the CAPs with SAC were transformed into a partnership with the municipality.

[148] Rapoport, Meron; The Pioneers of Sderot. Haaretz, May 25, 2007. Accessed on December 19, 2022 from https://www.haaretz.com/1.4822242.

[149] Inksater, Kimberly (2010). *Report to the Canadian International Development Agency and McGill Middle East Program in Civil Society and Peace Building.* Just Governance Group Ltd., Canada.

5.7.5.4 Current status of Sapir Academic College CAPs

The SSRC picked up the work in BGU at Beersheba in 2008 (Torczyner, 2020, p. 308). While decoupling from the Sderot RBCP center, the SAC social work professor and the SSRC Director supervised Beersheba for one year following the closure of the Community Advocacy center to fellows who still needed to complete their 2nd year (returned from Canada in 2018) to finish the program.

After moving from BGU to SAC in 2008, this social work professor and founder of the SSRC indicated her interest in stepping out of their role in Nov 2021 after incorporating the RBCP in the social work curriculum and establishing a robust network of RBCP centers in college neighbourhoods and other surrounding communities. However, this process was challenging due to a range of factors. These included challenges of interdisciplinarity, in this case, social work and public policy work within the colleges, and the variable college buy-in due to changing administrations, which in turn influenced the allocated funds for this work. This also influenced their appreciation for service work, which affected professor priorities, and proved hard to maintain without continuous institutional financial support and recognition of the value of this community service work. She noted that she,

> "…wanted to maintain the academic link recognizing that [naming the community organizer another ICAN MSW fellow] does not have a doctorate. The college was unwilling to compensate him for his community organizing or even dedicating a faculty member and decreasing their teaching load to running Mezach [SSRC]. I have been willing to do it for free, but I am the last of a dying breed of people willing to do things like that...Now the SSW is trying to open it as part of the curriculum, and I could fight for that to happen for Mezach [SSRC], but I am not interested. Because I was the head of the department and the course of RBCP, we had it now as part of the curriculum. We teach it as part of the first year in an intro to social work course, the

second year in community organizing and the third year in policy practice. I know it is integrated as long as I am there. That is another six years. Will it continue afterward? I do not know ... I did my job the best way I could for six years, and I am proud of what I did, and then I decided to stop doing it, and I had to let it go, and I say the same thing as far as Mezach [SSRC]. I have been involved in RBCP since 1993, and I will continue to do it independently and teach it in my courses. I understand that things have a life of their own. The university has been behind the project since 2008. I think this is great." (Israeli academic faculty and regional director)

"SAC saw this as extracurricular, and it does not matter that my students were involved through community organizing or public policy… They were not paying credit to do work at the RBCP, which bothered me at college. Nevertheless, really a turning point because we were seen that we could not continue to be reliant on philanthropy or grants, and we started doing training that started to bring in money for the center for self-sufficiency, and this created much work for the accounting department, and this when the problems happened. They did not want to deal with issues, [the] head of accounting had many calls, and at the end of it, he said, 'I had enough of this', and the administration listened." (Israeli academic faculty and regional director)

5.7.5.5 Conclusion

A partnership with SAC was formed in 2008 to build the SSRC, which expanded to the SSRC. The Sderot and Ofakim-based RBCP centers were absorbed into their municipalities' Social Welfare Departments. The ICAN MSW Fellowship Program has be instrumentation to CAPs to locate and maintain their appropriate fit to the SAC.

5.8. (6) Current status and three-levelled impact of Hebrew University CAPs

Due to its different structure, its relatively newer existence as compared to other CAPs, and its one-off nature, the institutional impact cannot be measured. This one-off possibility of having two of their students join, complete a double MSW (McGill and HU), while fulfilling the requirement include a second year at the RBCPs in Community Advocacy in Lod and wrote their ISP there.[150][151] One of the issues in this storefront work was its attempt to adapt and develop an adequate response during times of COVID-19 lockdowns. As this returning HU fellow indicated about her work in Lod: "Yes, everything was done [in] Lod, storefront, people knowing they can receive assistance, and pre-pandemic people were lining up to receive our support, and even in the pandemic, we adjusted to help people remotely." (Israeli MSW fellow)

While this new fledging CAP was recently re-kindled in 2018, academic institutional challenges, accompanied by the COVID-19 global pandemic measures, wreaked havoc on it and led to its disintegration after the graduation of the ICAN cohort # 7. The two fellows in 2018 were trained and did their fieldwork at the Lod Community Advocacy Center with the Na'am Association to combat violence against women.

5.8.1 Conclusion

Community Advocacy formed three CAPs throughout its quarter-century. Transformative CAPs were forged with BGU, and SAC. The partnership with SAC was formed in 2008 to build the SSRC, which expanded to the Mezach network in Sderot, Ofakim, and Netivot. West Jerusalem-based RBCP centers were absorbed into their municipalities' Social Welfare Departments. CAPs

[150] Community advocacy at its height operated in three sites; Beersheba, West Jerusalem and Lod. After the WJ-CAC bankruptcy in 2013, ICAN developed a partnership with Na'am a Lod community-based organization dedicated to combating violence against women.

[151] Summer ICAN newsletter (2019). Management committee: ICAN Website. Accessed on March 20, 2023 from https://www.mcgill.ca/ican/article/summer-newsletter.

forged with Israeli academic institutions initially were intended to build an independent community organization outside of the academic institution structure. While this objective was fulfilled, given the fragile funding ecosystems for community organizations, most were absorbed into Israeli government welfare agencies or closed down.

5.9 Three-levelled impact of peacebuilding

5.9.1 Peacebuilding and relationships with the 'other'

Central to the fellowship program was that it could serve as a vehicle to promote peacebuilding in two ways: by reducing inequality within countries, and promoting reciprocity and the reduction of inequality between countries. It was hypothesized that the fellowship program could serve these objectives through relationships formed among the fellows in Montreal and sustaining these personal and professional relationships when back in the region. In this regard, fellows were routinely presented at McGill and Montreal as 'Ambassadors for peace'. Further, understanding and common objectives could lead to joint regional programs among institutional and community partners working where possible across borders.

Measuring impact on peacebuilding depends on reach and context. The ICAN Fellowship Program clearly had no reach or pretension to have an impact on the political issues regarding the inequality of Palestinians within Israeli, as well as Palestine itself being subjected to Israeli occupation. There is data, however, concerning the impact of the peacebuilding component of the fellowship program on the fellows and the academic partners who sponsored them, and this section will present findings regarding these two aspects.

Joining the ICAN MSW Fellowship Program was a significant way to achieve this goal through narrative exchange sessions, sharing studies of RBAs, internships, social events, engaging in public speaking events, and upon their return through joint projects, exchanges, conferences and social media (Torczyner, 2020).

The ICAN MSW Fellowship Program attempted to promote contact through activities that enriched fellows' interaction. The researcher will subsequently demonstrate how this was achieved through joint activities facilitated by the program steering committee that enabled applying for numerous funding proposals to fund activities. Nearly all alumni perceived their integrations and experiences as life-changing and a significant part of who they are today. Before they arrived in Montreal, ICAN MSW fellows highlighted that minimal constructive contact happened among Israelis, Jordanians, and Palestinians. This fellowship allowed them to meet each other in a different context. Fellows appreciated this encounter and indicated the peacebuilding component. This is explained for fully in the quote below:

> "Showing how this evolving method of rights-based practice rooted in theories of coexistence was uniquely adapted in different contexts and cultures while negotiating complex, volatile political environments, it illustrates how long-term peace can be advanced when likeminded people – irrespective of nationality or religion – find ways to promote common interest and a regional culture where all people share the same rights" (Torczyner, 2020, p. 2)

This component was critical to their ICAN MSW Fellowship Program's experience. An Israeli alumnus indicated that she,

> "… [I] learnt a lot about the people living 20 km away from me. I gained much experience in working with a diverse group. I also gained much knowledge about international social work and how it is done in various places to advocate for and work with people, advocate for themselves and to work with many regional organizations, and plan huge events and fundraising." (Israeli ICAN MSW fellow)

The peacebuilding component was also critical for Jordanian fellows to meet others and engage in the program. A Jordanian alumnus explained,

> "The program's strength is bringing Jordanians, Israelis, and Palestinians. Although these areas are nearby, they are minimal chances to meet away from that context. This program reinforces peace-building through social events, especially during Ramadan, which was unforgettable." (Jordanian ICAN MSW fellow)

The ICAN MSW Fellowship Program's peacebuilding enabled fostering contacts with the 'other'. This included meeting each other and engaging in various personal relationships and visits for Jordanians and Israelis. For example, a Jordanian fellow obtained an Israeli visa through the support of the ICAN founder to participate in an Israeli fellow's wedding ceremony. In general, the ICAN MSW Fellowship Program brought Israelis, Jordanians, and Palestinians together in a different context, and this contact was valuable for the Jordanians and Israelis.

Below, a Jordanian and an Israeli fellow speak about their commitment to peacebuilding,

> "…My motivation to study abroad is also the idea of peacebuilding and as a member of civil society. This fellowship falls within my work. Personally, I believe in the human rights approach and the value of living together in peace." (Jordanian ICAN MSW fellow)

> "… [The conversation about peace at the ICAN peacebuilding seminar] taught me a lot, and to be honest, I wanted to get deeper into it, but others were not into it. We discussed it with ['non-flict' peacebuilding seminar], but I wanted to discuss it one-to-one. Nevertheless, I felt I wanted it more than they did, but I learned a lot." (Israeli ICAN MSW fellow)

Palestinian interviewees echoed a continued commitment to peace labour, yet their commitment was challenged by the reality in Palestine, which is well documented and has damaged Palestinian life, livelihood, and society. A Palestinian fellow explains further that:

> "My vision and understanding of advancing peace and social work were apparent in my interview with ICAN. Since the signature of Oslo, I have been involved in

> democratic action and human rights in various Palestinian communities...the two sides were interacting when peace hopes were still high and the academic side of the program... so peace is my essence, and any stance I take emanates from this stance which is central to me. ICAN contributed to peacebuilding and fostering coexistence and understanding among fellows." (Palestinian academic faculty and ICAN MSW fellow)

In his December 2005 MMEP's (Renamed ICAN in 2009 afterward) newsletter, the ICAN fellowship coordinator echoed the importance of this peacebuilding component and reported on the value of peacebuilding activity for fellows by stating that:

> "To my mind, nothing the fellows did was more important than their meetings together in our peacebuilding sessions. They accepted and internalized our common value: you can trust someone you know well more easily. Moreover, even in conflict, people have more in common than that which differentiates them. At these meetings, they put themselves on the line in two ways. First, they opened themselves up by talking at length, each in turn, about the life that had brought them to Montreal. Second, they opened themselves up by putting aside preconceived notions to listen to the 'others' they had been taught were 'different'. Israelis listened to Palestinians, Palestinians listened to Israelis, and Jordanians listened to and were listened to by Israelis and Palestinians. After completing these self-revelatory exercises, they began to discuss issues fraught with the possibility of hurt and blame…They kept on dialoguing and emerged with new, previously unthinkable, friendships. Strong ideas emerged on the difficult question of how they could personally build peace. "Help fellow citizens lead a more normal life, so they can think about things other than violence, like fighting for their rights." "Deal with the conflict from the inside by working on it within our communities." "Peace is achievable," they said. "Look

around. It exists in many places and situations". "Bring together the grassroots who never get to meet." "Talk to people. Be patient. Clarify to people the negative impact of conflict on their lives. Help meet people's needs." Through our peacebuilding sessions, the fellows met the "other" and found that the "other" is human, similar, and approachable. . .. When the opportunity for direct action towards peace presents itself, they are ready."[152]

5.9.2 Peacebuilding and relationships with the 'other' in academic institutions

Through the joint management and executive committees, ICAN fostered links and built a shared agenda for partners. The management committee comprised partnering academic institutions representatives and the RBCPs center directors. This is explained further in the following quote:

> "This Management Committee will engage in ongoing programming, grant submissions for regional activities, planning and conference organizing, thus shifting the responsibility for these functions to the region."[153]

This management committee supervised the implementation of the five guiding principles govern the executive committee:

> "(1) Centers must be located in the communities where the people most need them can access them. (2) Centers must be multidisciplinary to respond to various needs. Professional expertise must be able to respond to people's needs. (3) People must be given the tools to respond to the needs of their changing society to access entitlements and solve problems. (4) Centers will deal with common issues faced by

[152] ICAN fellowship coordinator (December, 2005) "Fellowship Coordinators Report." MMEP Newsletter, Vol. 6, No. 2.

[153] McGill Middle East Program (February 27, 2003), Sustaining Peace Building and Empowerment Practice among the Poor in a Context of Crisis and Uncertainty: A Proposal for Second Phase CIDA Support.

> people in a community. (5) Centers will enhance people's participation in defining needs, lobbying, research, informing policymakers and organizing to solve problems together."[154]

Throughout the quarter century of its existence, the ICAN executive and management committee navigated complex regional events and continued to adopt a collaborative approach through joint cross-border proposals and initiatives that fostered peacebuilding relations among the ICAN partnering regional academic institutions. BGU's collaboration with the JRCS illustrates this approach. The collaboration was established as a training for a Bachelor of Science in Emergency Medicine as of 1997. In the fall of 2009, 14 Jordanians graduated from the Jordan - Israel Collaboration in Emergency preparedness and response.[155]

Moreover, to train Jordanian paramedics, The Jordan-Israel Collaboration in Disaster Preparedness and Management was proposed with the earlier mentioned four objectives. In an internal letter between the BGU rector and the director of emergency medicine wrote:

> "The department of Emergency Medicine of Ben Gurion University sees the implementation of this project to be of the highest importance for academic cooperation, as a contribution to the development of EMS globally, and as a project that advances understanding and friendship among nations. Our department will be able to launch this program within six months following official decisions by the appropriate authorities."[156]

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[154] ICAN (1999), Minutes of the International Executive Committee Meetings, 11/98,

[155] ICAN (2013), Jordan–Israel Collaboration in Disaster Preparedness and Response, Final Report, Ben Gurion University, 2012.

[156] BGU EMS director (July 2007), Letter to BGU rector, July 2007.

Subsequently, the BGU EMS director, the JRCS director, and ICAN founder co-authored a concept proposal where:

> "…12–16 Jordanian students [will be enrolled in] the Department of Emergency Medicine at Ben-Gurion University who will study in the full academic program. Those successfully completing all requirements will be awarded a bachelor's degree in Emergency Medicine … The third-year hospital and EMS rotation will be performed partly in Israeli hospitals, with the Israeli national EMS, and with partnering Jordanian hospitals, the Jordanian Red Crescent and the Jordanian EMS. During the clinical rotations in Jordan, teaching staff will include clinicians from the partnering institutions. Throughout the program, regional conferences and collaboration will be sought with the Jordanian Red Crescent, Jordanian EMS and Civil Defense [Civil Defense is a mistranslation of the Fire brigade], Jordanian hospitals and universities to facilitate academic paramedic educational programs in the region and to enhance regional collaboration, cooperation and understanding."[157]

The connections between BGU and the partners were emphasized by the previous BGU provost. ICAN sought to create a space where partners' relationships could develop further through the organization and handling of external events—joint proposals to Canadian, American, and EU granting agencies[158] to facilitate cooperation between partners were made. In 2002, the United States Institute of Peace funded a regional conference with partners,[159] as the proposal's rationale indicates.

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[157] Founding members (2007), Project for the Promotion of Professional and, Academic Collaboration between the Jordanian Red Crescent Society, Jordanian Emergency Medical Services (EMS) and the Department of Emergency Medicine at Ben-Gurion University of the Negev.

[158] ICAN (2008), Management Committee Minutes March 2008 Dead Sea, Jordan.

[159] McGill Middle East Program Newsletter (December 2002). BROADENING OUR SUPPORT BASE. Vol. 3, No. 2. P 11. Accessed on Feb 22, 2023 from https://www.mcgill.ca/ican/files/ican/MMEP_Newsletter_Dec2002.pdf

> "… [ICAN] applied to the United States Institute of Peace in the spring of 2002 [to] … hold a conference with our partners to reflect on the McGill Middle East Program model. The proposal was funded [to].... bring our senior partners to Canada for the conference."[160]

Other regional conferences (i.e., Cyprus[161], Istanbul[162], Dead Sea and Amman[163]) to forge people-to-people regional cooperation premised on the fact that all people share the same rights as the ICAN program coordinator wrote aftermath of the 2000 Amman conference. This is emphasized in the following quote:

> "The important role of these social occasions in forging relationships cannot be underestimated…volunteer coordinator and the community organizer… compar[ed] notes on their centers, programs and activities. In addition, six members of the second incoming cohort were able to participate in the Amman conference, which allowed them to feel part of a larger group and better understand the overall objectives and activities of the program…. [an incoming Palestinian fellow indicated that] … we can learn from each other, it is good" (a short pause). "Now, I must prepare my children for this."[164]

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[160] McGill Middle East Program; (Jun 27, 2002), Peace Building during Times of Warfare: A Proposal to the United States institute for Peace, Montreal.

[161] ICAN (2002), MMEP Annual Report: July 2000–June 2001.

[162] ICAN (2007), MMEP Regional Conference Istanbul; Evaluation.

[163] ICAN (2008), Management Committee Minutes March 2008 Dead Sea, Jordan.

[164] ICAN administrative coordinator (2000), Annual Report to CIDA: 1999–2000.

CIDA had provided a grant to ICAN to fund a bi-annual meeting of the management committee in Montreal, and the other in the region as a program objective.[165]

5.9.3 Peacebuilding and relationships with the 'other' in communities

The ICAN MSW Fellowship Program invested in people-to-people relations through broadening contacts, as in the 2006 Istanbul conference[166], and building coalitions to address austerity measures, as in the 2007 WJCA – AQU – CAC coalition against the implementation of the Wisconsin plan.[167]

Joint projects led to a 2006 Istanbul conference, where 96 academics, former fellows, center staff, and center volunteers attended. The primary goal of this well-received conference was for participants to exchange with each other and develop conversations to promote RBCP regionally.[168][169]

An Israeli professor describes the importance of these meetings in the following quote:

> "I was involved in the regional project, and it was the meeting in Istanbul, and I was involved in the peace[building], and I had a meeting with Palestinian leaders but never on the people to people [except as an Israeli soldier], but it is like professional, some of the Israelis were right-wing and never met Palestinian [except as Israeli soldiers] and then I met the fellow from An-Najah and Jerusalem, and I met this

[165] McGill Middle East Program (February 27, 2003), Sustaining Peace Building and Empowerment Practice among the Poor in a Context of Crisis and Uncertainty: A Proposal for Second Phase CIDA Support, Montreal.

[166] MMEP (2006). MMEP Regional Conference Istanbul: Evaluation

[167] Helene Lalonde (August 9, 2007), Monitoring Mission; CIDA's McGill Middle East Program in Civil Society and Peace Building: May–June 2007.

[168] MMEP (2006). MMEP Regional Conference Istanbul: Evaluation.

[169] ICAN regional coordinator, (June 2006) "MMEP in Istanbul: A Close Encounter Away from Home: A Conference of Peacemakers from the People." MMEP Newsletter, Vol. 7, No. 1,

> soccer player and I met with a faculty from Al-Quds University and also we had this meeting in the Dead Sea. It was not normal for Israeli universities [to meet with] Palestinian and Jordanian universities. It was enabled because the fellows have a similar way of thinking about peace, and the personal relations forged enabled everybody to feel at home, with no tension and let us do our homework peacemaking, and it was the biggest achievement because the university was part of it." (Israeli professor and ICAN executive committee member)

Two coalitions impacted peacebuilding with the communities approximate to CAPs. These coalitions included the 2009 – 2012 "Jordan–Israel Collaboration in Disaster Preparedness and Response", and the 2007 – 2010 coalition concerning Welfare to Work between WJCA and AQU-CAC. In 2010, the WJCA and AQU-CAC joined efforts for three years to organize against the Wisconsin plan which affected 20,000 families. This plan conditioned welfare on finding work and, "made it difficult for people unable to work to access welfare benefits."[170] This three-year-old joint coalition deployed advocacy, awareness-raising, and legal work. As a result of this organizing, the program was cancelled in 2010.[171]

5.9.4 Conclusion

These findings provide evidence regarding the impact of the fellowship program on the peacebuilding components both in terms of fellows themselves and, more broadly, among academic institutions. Turning to the final chapter, I shall identify and address the factors that helped shape these outcomes.

[170] Helene Lalonde (August 9, 2007), Monitoring Mission; CIDA's McGill Middle East Program in Civil Society and Peace Building: May–June 2007.

[171] Helene Lalonde (August 9, 2007), Monitoring Mission; CIDA's McGill Middle East Program in Civil Society and Peace Building: May–June 2007.

5.10 Overall conclusion

This chapter has presented data regarding the multidimensional impact of CAPs in Israel, Jordan, and Palestine. The impact of each of these CAPs was substantial, and although each one was uniquely forged in different contexts. The following chapter will analyze what accounted for these findings, and relate that back to the organizational theory discussed in Chapter Three.

Table 5.1– Trajectory of CAPs enriched by the ICAN MSW Fellowship Program

#	**RBCP center**	**Academic Link**	**Founding member**	**Inception – Status**	**Formation stage: Context → Individual cases** (Inksater, 2010)	**Implementation** (Inksater, 2010, p. 57)	**Status (transformation)**
1	Beersheba Genesis	Ben-Gurion University	The ICAN founder, while teaching community organization at BGU	1992 – Closed (2008)	**"Context:** • Formal national agencies to lobby for entitlements and policy and legal change. • Legal strategies for functioning courts **Individual cases** • Social housing • Social/ health services. • Food security • Family laws"	**"Collective advocacy and programming** • Advocate for workers' rights, public housing, health rights, municipal services, access to education, and food tax."	The ICAN MSW fellowship tried several times to sustain through Lod Genesis and link the center to the Mezach network. In the end, some centers of this model were integrated into the municipal social

							services department.
2	West Jerusalem Community Advocacy Center		The ICAN founder and, more recently, a memorandum of understanding was reached through the ICAN executive director	1992 – Closed (2010)	**"Context:** • Formal national agencies to lobby for entitlements and policy and legal change. • Legal strategies for functioning courts **Individual cases** • Social housing • Social/ health services. • Food security • Family laws"	**"Collective advocacy and programming** • Advocate for workers' rights, public housing, health rights, municipal services, access to education, and food tax."	The model was integrated into the West Jerusalem municipality structure.

3	Sderot Social Rights Center	Sapir Academic College	SAC social work professor who previously taught at BGU, and was a doctoral student with the ICAN founder	2008 – Closed 2021	**"Context:** • Form a national agency to lobby for entitlements and policy change. **Individual cases** • Social housing • Social/ health services. • Food security • Family laws"	**"Collective advocacy and programming** • Advocate for workers' rights, public housing, health rights, municipal services, access to education, and food tax."	Rahat and Beersheba Municipalities offered consultancy services while integrating into the Mezach network within the municipal social service delivery network
4	Community Development Center – Sweileh	University of Jordan	Sociology assistant professor and graduate of the	2000 – Closed (2015)	**"Context** • Inadequate civil society political culture and civic engagement and participation.	**"Collective advocacy and programming** • Civic engagement and participation	While the Al-Ashrafyia Waqe3 community centers were established in partnership with the

			1st Jordanian cohort		**Individual cases** • Family dispute and conjugal violence • Access to education • Housing “	• Culturally specific community disputes issues. • Educational programs for seniors and women. • Home renovations”	Jordanian Red Crescent society, COVID – 19 significantly shrank their services.
5	Community Service Center - Nablus	An-Najah University	Instructor at ANU who graduated from the 2nd cohort and got his doctoral degree under the supervision of	2000 – Present	**“Context** • The Israeli siege (2000 – 2008) of Nablus made it difficult for ANU and CSC to reach out to the community and deliver services because curfew and siege measures hindered them and	**“Collective advocacy and programming** To address family disputes in Aqraba, CSC mobile provided awareness and rights training. The local women’s committee has formed a	ANU integrated the CSC within its structure and became the coordinator of community service.

			the ICAN founder		prevented residents of surrounding areas from moving freely into the urban centre (and vice versa) • Minimal public services from municipalities and agencies. **Individual cases** • After-school programs, • Learning support for children, including children with disabilities (Physical access for children with disabilities at homes and schools	committee of notables to handle cases. • Legislative change regarding age for students with disabilities • Environmental campaigns • Income generation for women • ANU engineering department led community efforts to implement solar power in rural villages not	

					• Access to social assistance for women heading households."	connected to the grid."	
6	Community Action Center – Al-Quds (Jerusalem)	Al-Quds University	AQU Graduate studies dean	2000 – Present	**"Context** • Illegally annexed east Jerusalem is under the control of the Israeli municipal administration. • Lobby for services for individuals at municipal and governmental agencies; • Taking legal action within Israeli courts. **Individual:** 1. Identity/Residency	**"Collective advocacy and programming** • Achieved changes regarding eligibility and administrative rules & processes (age requirement, medical notes, increased staff) • Women's programs include literacy and awareness-raising seminars.	AQU integrated the CAC within its structure, and since 2013, its focus has been on advocating against the systematic Israeli policy of demolishing Palestinian homes.

					2. Housing permits 3. Social/health benefits 4. Access to education 5. Mobility restrictions because of the Israeli wall.”	• Strategic litigation – High Court decision resulted from a coalition of parents seeking increased classrooms in East Jerusalem. • Education campaign for increased classrooms.”	

Chapter Six: Discussion

6.1 Overview

The previous chapter provided qualitative and quantitative data demonstrating the impact of the ICAN Fellowship Program on fellows, academic institutions, and the community. This chapter identifies those factors that account for the multilevel impacts highlighted in the previous chapter. This chapter identifies factors that account for these multilevel impacts put forward in the previous chapter.

The discussion focuses on two central questions and situates them within the theoretical framework provided in Chapter Three. These first question is: what factors at the level of fellows, academic institutions, and community account for the significant impacts reported in Chapter Five. The second question is: how does the interrelationship of these factors at each CAP explain the differences in results achieved among them?

Each CAP required fellows to return to their sponsoring academic institutions to complete their studies, and simultaneously be hired by the RBCP centers to implement what they studied during their MSW degree. Notwithstanding the overall similarities in program requirements and design, each CAP developed differently and achieved different results. Factors that account for profound differences entail the interaction between experienced fellows' recruitment, and selection criteria from within the academic institutions. These academic institutions gained continuous support from their academic leadership, who valued working with the community through RBCP centers. In the academic institution analysis, such CAPs integrate, which brings a positive cost-benefit analysis to their academic institution.

6.2 Factors underlying ICAN MSW Fellowship's three-levelled and peace-building impact

The $25 million invested since 1997 by CIDA into ICAN's quarter-century lifetime contributed to the three levelled impacts of highly versatile RBCPs and solidified the peace-building

process. A seven-year CIDA evaluation study concluded that, "… [excellent results were achieved [by ICAN] in all outcome areas despite the security, political and economic instability experienced by project partners." (Inksater, 2010)

6.2.A.1 Underling factors for the level of fellows

Three distinctive factors underlie the impact on fellows:

1. The requirement to complete their MSW degree at the academic institutions that sponsored them
2. The requirement that they join the ranks of sponsoring academic institutions and provide ongoing support to the affiliated RBCP centers
3. That RBCP centers implemented action plans to promote and advocate for community rights directly linked to their studies at McGill

These factors enabled a sense of purpose as practice at the centers. The fact that practical work was directly related to their studies, was a necessary component to obtain the degree, and provide long-term employment at academic institutions, was a rare combination to come by. The combination of requirements for the ICAN MSW Fellowship Program was not found in seven decades of reviewed literature on IEFs (Kent, 2018; Mawer, 2018; Musa-Oito, 2018; Yeh, 2003). Literature focused primarily on the impact at the level of fellows, in particular in terms of career trajectories of graduates rather than strengthening academic institutions or communities. Nonetheless, those studies with one or another of these three components were reported (Boeren, 2018; DAAD, 2020; IIE, 2019; Kalisman, 2015; Kalisman, 2015; Martel, 2019; Wilson, 2017). Thus, these distinctive features of the ICAN MSW Fellowship Program contributed heavily to its impact on the fellows, the academic institutions that sent them, and the communities they served.

The ICAN MSW Fellowship Program required a commitment from the partnering academic institution. Students were often attracted to promoting social justice at home but lacked opportunity,

and many IEFs did not require it. For example, the literature indicated that fellows often aspired to work for social justice in their home communities upon completing their studies, but lacked a clear action plan. As such, when fellows did return, they struggled to implement what they learned during their IEF to advance positive social change (Kent, 2018), and lacked an institutional connection to secure employment (Mawer, 2018). The ICAN MSW Fellowship Program's components were unique and as such incomparable to any other existing IEFs, in particular because almost all fellows (with the exception of two), returned and completed their studies. Other return rates cited in the literature include Tung & Lazarova (2006) who found that "58%" (p. 1863) of alumni returned compared to the alumni of Ford Foundation's IPF with an 84% return rate (Dassin, 2013; Ford Foundation Website, 2020; IIE, 2019). ICAN's exceptionally high rate of returning fellows is attributed to the fact that the other programs did not embed the return of fellows as part of the program design.

The ICAN MSW Fellowship Program created an institutional structure trajectory that enabled fellows to integrate their learning and, at the same time, advance within these institutions. By successfully establishing a community-based RBCP center affiliated with academic institutions, and a regional and international network, the ICAN MSW Fellowship Program created a unique experience for fellows.

6.2.A.2 Underling factors for the level of institutional impact

Three factors account for the ICAN MSW Fellowship Program's academic institutional level impact:

1. Continuous support from academic leadership
2. Positive cost-benefit analysis where benefits outweigh the costs for the academic institution

3. Structural integration of the ICAN MSW Fellowship Program at the academic institution.

Stable leadership for the ICAN MSW Fellowship Program's partners was critical to maintaining the support and relevance of CAPs. This required continuity of approach and support in light of changing leadership. Continuity of leadership was critical to, "embrace organizational processes that prioritize collaboration, shared leadership, and local decision-making" (Kezar & Holcombe, 2017, p. 4), as it goes beyond administrative lenses to include all institution stakeholders to "influence" (Vroom and Jago, 2007, p. 17) academic institutional direction and commitment to the community. Most successful policies in academic institutions have come from the top, making leadership matter (Kerr, 1982, p. 30). Leadership also matters to the academic institutions' ability to inculcate discovery, co-creation, and change (Latchem & Hanna, 2001, p. 54; Teece, 2014, p. 339). Within this, the organizational decision-making process concerning innovation hinges on interactive factors (e.g., leadership, interpersonal relationships, culture, and organizational structure) with their environment, which determines the level of adoption and diffusion of innovations (Rogers, 2010, p. 35; Wolfe, 1994). These results in practice change how the organizational structure modifies to fit its environment (De Hoogh et al., 2005). These changes are usually marked through policies / procedures / governance shifts that allow innovations to be diffused and adopted (Scott et al., 2008). Critical elements are associated with academic institutions' diffusion of technology. These elements entail numerous instructional strategies and community engagement tactics (Silver, 1999), which match changing demographics, the economy, environment, politics, and technology (Grummon, 2010).

Data suggested that requiring fellows to continue their commitment for up to 6 years at their sponsoring academic institutions contributed significantly to the development and sustainability of new programs. Long-term commitment invested at the academic institution through long-term leadership is vital to introducing a culture of innovation (Link & Scott, 2017). In this manner,

academic institutions developed and grew new social work academic programs, increased social work faculty numbers, and as a result enhanced their teaching capacity and expanded their institutional network (national, international, and within McGill University). Most reviewed IEFs literature considered only individual awards, and measured impact in terms of their ongoing career advancement, not institutional or community advancement (Boeren, 2018; Choudaha, 2017; Van der aa et al., 2012; Zapp, 2017). This is an essential difference from the ICAN MSW Fellowship Program. Such choices might entail returning to a previously held position and integrating the skills gained during their IEFs, transitioning to another position or department within the same institution, or moving to another institution (Boeren, 2018, p. 52). The complexity of pinpointing and attributing impact at this level contributes to the dearth of studies (Van der Aa et al., 2012).

6.2.A.3 Underling factors for the level of communities

Three key factors underlie the ICAN MSW Fellowship Program community impact:

1. The extent to which fellows had prior community experience impacted community results
2. The history and relationship of the academic institution and with the community
3. The RBCP centers and their RBA approach

The ICAN MSW Fellowship Program adapted the RBCPs model and methodology to access and advocate for community socio-economic rights through a storefront, outreach, and legal clinic. Subsequently, the fellowship program selected fellows with a range of community experience; some had none or very little, while others had more extensive experience. It was found that CAPs with those fellows who had more experience and knowledge of the community, working in and representing an academic institution, were more likely have a greater impact than CAPs which did not.

6.2.B.1 Underling factors for the ICAN MSW Fellowship Program peace-building impact

Three key factors underlie the ICAN MSW Fellowship Program peace-building impact:

1. Space to test out the relationship with the 'other'
2. Fulfilled the identified interest, and brought specific benefits to each academic institution
3. Deployment of ambiguity through which ICAN partners interact

Peace-building for the ICAN MSW Fellowship Program required a structure where fellows and academic institutional partners met each other through their participation at an executive programmatic decision-making level. The bilateral academic partnerships between these six academic partners with McGill University, a well-respected university in the region and with whom collaborators were keen to partner with. The partnership facilitated through ICAN provided the platform for partners to meet through the international executive committee at McGill. McGill created a shared space where ICAN partners could meet the 'other', which brought forward their issues and established a collaborative workplace to advance their agenda through the ICAN MSW Fellowship Program. Such bilateral partnerships provided the necessary ambiguity for partners, and provided a chance for contact and co-existence that utilized empowerment and advocacy as necessary tools for each institution to advance its vision, while at the same time having the opportunity and space to work with each other.

6.3 Conclusion

Several underling factors leading to the three-levelled and peace-building impact emerged from the ICAN MSW Fellowship Program. These factors included an administrative and institutional backbone fostered by the support of senior leadership. This institutional backbone fit within ICAN's unique arrangement which included fellows' return, followed by a service requirement of up to six years in the sponsoring academic institution. This arrangement supported

the academic institutional commitment to the partnership with the community through adaptable RBPC centers.

6.4 Underlying factors shaping the three-levelled impact and peace-building of the ICAN MSW Fellowship Program that enriched Six CAPs

The ICAN MSW Fellowship Program's contributed to the six partnering academic institutions, their immediate communities, and the fellows sent to study MSW degrees at McGill who subsequently returned to in an RBCP center. Results indicated that the impact on the fellows was situated both in the personal and professional domains, and as a far more embodied experience. It also described the transformation of academic institutions and the program's significance in establishing new Schools of Social Work, as in the U of J, and an autonomous accredited Social Work Department at ANU.

Related literature indicates that peace is not the mere absence of violence, but rather the presence of conditions like equality and co-existence (Galtung and Udayakumar, 2013; Wehr and Lederach, 1991). Peace-building, as a result, becomes interwoven into people's lives and increases human understanding through communication, peace education, international cooperation, conflict resolution and human rights. Within this understanding of, "universality, reciprocity, and inclusion principles, co-existence can be advanced to guard all claimants' rights and promote their equity, constituting fundamental human rights advocacy principles" (Torczyner, 2001, p. 92). Subsequently, improving social and economic rights fulfills the peace-building goals and thus influences conflict resolution within and between countries. Most ICAN-reviewed documents, as well as interviewed participants, indicated a new understanding of the role of academic institutions in improving their service mission and their relationships with communities by introducing new programs and initiatives, but this level of impact was limited in its sustainability.

The ICAN MSW Fellowship Program's double focus on RBCP and peace-building was unique yet challenging. While the peace-building component was central to the ICAN MSW Fellowship Program, the existing power differential permeated throughout this process. Meeting the 'other' outside the context of military occupation motivated person-to-person contact. However, the pragmatic reality of the program was limited—a brief one-year encounter takes place at McGill University, and then fellows return to their context, where they continue to endure military occupation and prolonged conflict.

Within the contingent organizational theory presented in Chapter Three, the motivation and vision to engage with CAPs for ICAN partners was premised on its level of integration with the academic institutional structure. Whether partially or fully integrated, this level of integration shaped its trajectory and sustainability. Data revealed that the underlying factors for what could be considered impactful CAPs were consistent with the University of Waterloo Tamarack Institute's collective impact framework (Kania, Kramer, 2011; 2018). Once the financial support, leadership, and governance structures were secured through the tried RBCP model, they were implemented in Israel for almost a quarter of a century. Simultaneously, McGill's SSW ICAN signed bilateral agreements with academic institutions essential to forming these CAPs. The partners' commitment was vital to building the partnership's agenda, consensus, and decision-making mechanisms to create accountability. All the while offering through the fellowship the much-needed support and relationship to solidify the partnerships through alumni who alternated between academic institutions and RBCPs embedded within low-income communities.

A recurring theme with contingent organizational factors that impacted CAPs postulates that institutional effectiveness is achieved by matching organizational characteristics to their environment (Donaldson, 2001). CAPs are one of these matching processes. Contextual shifts require academic institutions to improve their core processes through rigorous interdepartmental coordination and inter-sectoral partnerships (Dill, 1999; Garvin, 1993). CAPs enhance integration

between these academic institutions and their communities (Acworth, 2008; Drahota et al., 2016; Greenhalgh et al., 2016; Howells, 2006; Manning, 2017). CAPs manifest academic institutional choices as they restructure their processes according to context. Brookman-Frazee et al. (2012) indicated that the dynamics within CAPs are captured through proximal and distal outcomes. Proximal outcomes entail interpersonal and operational processes, knowledge exchange, tangible products that occur during the execution of CAPs activities, and distal outcomes resulting in multilevel impact (Brookman-Frazee et al., 2012; Drahota et al., 2016). CAPs studies focusing on the synergy between various partners indicated that synergy improved the ability of CAPs to engage in creative, holistic, practical ways. For example, leaders can build consensus around their goals and integrate interventions that connect multiple priorities, constituents, programs, services, and sectors. This process documents and assesses their impact, communicates how their actions will address community problems, and can obtain community support (Lasker et al., 2001). Once the six CAPs were created, the ICAN MSW fellows deepened those CAPs by developing community-based initiatives while advocating for the rights of the most disenfranchised and partnering with academic institutions.

6.4.1 Factor underlying the three-levelled impact atAn-Najah University

The ANU's continuous senior academic institutions' leadership tenure and support provided legitimacy and resources for this collaboration. This senior academic leadership continuity and support was manifested with the choice of a charismatic inaugural fellow from within its ranks. Those ANU-selected fellows from their ranks brought familiarity with the institution and enabled them to effectively support the ANU - CSC and maintain the institutional link and relevance. This particular role led fellows to continue to work for, and advance within, the ranks of these academic institutions. Life incidents and events that ranged from illness to family crises were the only reasons that bucked these trends.

Moreover, this senior academic leadership support enriched the ANU Sociology and Social Work Department with new social work instructors. Due to the CSC's full integration within ANU at the level of the president's office, it was tasked and entrusted with coordinating the responsibility of ANU's community service program. This high level of integration allowed the CSC to become the chief coordinator for ANU's community service requirements, where all students must do 35 community service hours as a prerequisite for graduation. The ANU Sociology and Social Work Department Chair led this complete integration. She was an ICAN MSW Fellowship Program alumni and secured accreditation from the Palestinian Ministry of Education to establish an autonomous Social Work Department. Such integration was solidified through the structural integration within ANU as manifested in the accountability to the center's management, where the director was an ICAN MSW fellowship alumnus and the ANU President's office.

ANU has a long history and a reputation of ongoing supportive relationships with the Nablus urban and rural communities in the northern West Bank. ANU worked alongside the Nebulosi community, especially during Israeli military and settlers' closures and attacks. ANU was subsequently fully committed to integrating both academic and community, where it continued to develop institutionally while providing support and responding to the challenges the Palestinian community faced. In the case of ANU, the RBCP-modelled CSC strengthened ANU's engagement with the community by establishing community and mobile centers. The ANU - CSC focused on housing, education, and hospital-based social work issues.

6.4.2 Factor underlying the three-levelled impact at Al-Quds (Jerusalem) University

AQU ambivalently supported the CAPs because of underlying factors such as a lack of sustained leadership of integration within the university, financial issues, and the context in which AQU resides. This AQU CAP was never affiliated with any department (e.g., social work) or unit (e.g., centers units), and at one point, AQU opened an additional center with the same name but without leadership and staff trained in the RBA approach. Compounding these factors were that

fellows were not recruited from AQU ranks, and were charged with implementing a mission without administrative structures. Consequently, integration within the university structure was further challenged.

In fact, AQU's motivation to partner with ICAN was to bring in new faculty and staff. The second component of strengthening its commitment to the community was particularly challenging given the Jerusalem environment and AQU's relationship to it discussed in Chapters Four and Five. The recruitment of ICAN MSW fellows from outside the AQU structure introduced a much-needed new and diverse staff, but their lack of integration and insecure position at AQU led to many fellows leaving after fulfilling these commitments and, in many cases, even before that as the university had a persistent financial crisis. Additionally, the recruitment of fellows from outside the ranks of AQU, who were not Jerusalem residents, meant their entry to Jerusalem required a special crossing permit from the Israeli military.[172]

This recruitment rationale barred their fast and easy integration within the existing structure, including social work and law. In addition, constant changes in the Dean of Graduate Studies, and the AQU center's director responsible for coordinating with ICAN, made it difficult to plug the CAC within the AQU structure. This issue became clear after AQU departed from ICAN, and when the CAC integrated with the AQU Faculty of Law and rearranged services to a legal clinic that addressed the legal rights issue for Jerusalemites.

[172]"According to the Israeli occupation regime, Palestinians have been grouped into different categories and Palestinians in Jerusalem were categorized into a unique category that allows them Israeli residency without citizenship. Those residents cannot live outside the illegally annexed Jerusalem; if they do, their residency is revoked, and they become stateless. In the period between the illegal annexation of East Jerusalem in 1967 and 1995, Palestinians could have their status of Permanent Residency removed only if they lived outside Israel (including in the oPt) for a period of 7 years (Buttu 2015: 8). In 1995, however, this was abruptly changed with the introduction of the Centre of Life Policy. Under this policy, if an individual could not prove on an annual basis that their center of life (including for example renting property, having an Israeli job contract, paying taxes in Israel) was in Jerusalem, their residency would be revoked [and become stateless]" (Procter, 2023, pp. 69 – 70)

In addition, AQU sprawls over numerous jurisdictions and has a tenuous relationship with the Jerusalem community, where both AQU and Jerusalem communities face unprecedented existential threats. The Social Work Department was in turmoil, people were not being paid, and there was no continuous hands-on leadership by the AQU for the CAC. The fellows were not from AQU or Jerusalem, and the particular status and issues concerning Jerusalem residency are interrelated factors which in the case of AQU's CAPs led to only partial institutional integrations.

6.4.3 Factor underlying the three-levelled impact at the University of Jordan (U of J)

Rapid demographic changes in Jordan's population brought on by a successive wave of refugees, U of J's lack of experience in partnering with communities and its fragmented relationship with them, and its internal administrative structure made the integration of their CAPs difficult, but the development and integration of academic social work program relatively easy.

Of note was the constant change of U of J senior academic leadership compared to other CAPs, its hierarchical and bureaucratic structure, and its unresolved issues regarding the full integration of Jordanian citizens from various backgrounds into Jordanian social, economic, and cultural life. The continuation of senior academic institutions' leadership had been challenging at the U of J as the Jordanian royal court appointed four presidents between 1998 and 2008. The memorandum of understanding initially signed between ICAN and the U of J established an MSW degree that was developed jointly through the Jordanian and McGill social work faculty committees to apply the Canadian social work model within the Jordanian context. However, several other factors affected the difficulties the U of J had integrating the center, including that the U of J could not find fellows from within its ranks to develop the center and integrate it. Once the U of J agreed to seek fellows externally, the center began to take shape, as these fellows were both motived and experienced.

6.4.4 Factor underlying the three-levelled impact at Ben-Gurion University

BGU's partnership with the ICAN founder assisted in the certification of the MSW program and autonomous RBCP centers similar to the Montreal Genesis Project. The commitment of senior leadership was evident at BGU, and provided institutional legitimation, financial resources, and support to this form of collaboration. When Beersheba Genesis was established, many of the BGU faculty were on its steering committee and integrated aspects of this RBCPs model into their work.

However, unlike all the other academic partners, BGU had no desire to absorb the CAPs into the university. Instead, it sought the McGill model, where the university provided direct academic institutional support to establish the RBCP center. Therefore, it did not encounter the issues confronted by the other academic partners and focused on providing student and faculty support, while focusing on policy and regional issues at the management level. BGU was the first Israeli academic institution to be represented at the management level, as its leadership was keen on developing partnerships with neighboring academic institutions in Jordan and Palestine.

6.4.5 Factor underlying the three-levelled impact at Sapir Academic College

The commitment of senior leadership at SAC came about principally through the appointment of the fieldwork coordinator at BGU to their social work faculty. She completed an interdisciplinary doctorate in social work and law at McGill and has shepherded the Beersheba CAPs for BGU. Subsequently, the rector of BGU and an executive member of ICAN became president of SAC – further facilitating its integration.

Fellows were recruited to serve the SSRC's needs and only sometimes augment the academic ranks of SAC, except for one fellow who joined the academic ranks for a while. Such orientation could be understood as its weakness, especially when its presidency changed with the appointment of a new board and president by the right-wing government. This new leadership shifted finances,

and priorities changed as there was not a sufficient stake for SAC to continue developing this CAP, further weakened by this shift in senior leadership.

6.4. B.1 Factor underlying the peace-building impact for the six CAPs

The RBA model is premised on the universality of rights that lead to co-existence and bilateral partnerships between the ICAN collaborating academic institutions and McGill University. This is in addition to the international and regional executive community which was a space for fostering peace-building through shared decision-making. This model fostered proposed collaboration and mutual learning from a prominent welfare model like the Quebec and Canadian one within McGill, a world-known university. ICAN struck bilateral agreements with all partnering academic institutions, which brought these partners the benefit of international academic collaboration. The RBCP adaptable ICAN approach, as well as ICAN's ambiguity approach, brought these partners together and created a shared space for collaboration, contact, advancing the RBCP model, and most importantly, regional coordination. These shared spaces included international executive committees, international conferences, and regional meetings. All these factors were drivers for the peace-building impact.

6.5 Conclusion

The ICAN MSW Fellowship Program led to peace-building and three-levelled impact for six CAPs. IEFs supporting social workers working within CAPs are critical, timely, well-poised, and enriching. Financial support, leadership, and governance structures were secured through the RBCP Montreal model. Simultaneously, McGill SSW ICAN signed bilateral agreements with academic institutions essential to forming these CAPs. The partners' commitment was vital to building the partnership's agenda, consensus, and decision-making mechanisms to create accountability. All the while offering the fellowship the much-needed support and relationship to solidify the partnerships through alumni. Those alumni alternated between academic institutions and RBCPs embedded within low-income communities. This fellowship's double focus on RBCP and peace-building was

unique yet challenging. While the peace-building component was central to the ICAN MSW Fellowship Program, the existing power differential permeated this process

Given the ICAN MSW Fellowship Program's regional and issue complexity of the CAPs, different types of CAPs emerged. Data revealed the challenges of maintaining these six CAPs, leading to different trajectories. The complex, messy, ongoing realignment of these CAPs underscores the impact of the interrelationship of administrative integration, community relation and program design.

Table 6.1 – Study findings summary			
Overarching Research question	**Research Question**	**Emerging themes**	**Underling factors for multileveled impactful CAPs**
What is the impact of the 25 years of the McGill SSW ICAN MSW Fellowship Program?	What has been the impact on the fellows who participated?	1. Furthering fellows' education, 2. Promotions within academic institutions	1. The requirement to complete their degree at the institutions that sponsored them. 2. The requirement to join their ranks and provide support to the affiliated RBCP centers. 3. These RBCP promoted and advocated for community rights directly linked to their studies at McGill.
	What has been the impact on the academic institutions that sponsored them?	1. New social work academic program development. 2. Increase social work faculty number - enhanced teaching capacity. 3. Impact on senior management's view of social work, community service, and their academic institution's mission to serve their communities.	1. Continuous support of academic leadership. 2. Positive cost-benefit analysis. 3. Structural integration at the academic institution.
	What has been the impact on the underserved communities?	1. Formulated a community-driven mission, 2. Provided new community programs (individual referral, advocacy, community development, and social policies change) 3. Offered new social programs, methods, and social policy changes.	1. Fellows' prior community experience impacted community results. 2. The history and relationship of the academic institution and with the community. 3. RBCP centers and its RBA approach
	What has been the impact of peacebuilding on fellows, academic institutions that sponsored them and underserved communities?	1. Encounter with the "other" 2. Expanded international institutional network (local, regional, and McGill), cross-fertilization of ideas.	1. Space to test out the relationship with the "other." 2. Fulfilled the identified interest and brought Specific benefits to each academic institution. 3. Deployment of ambiguity as a medium to ICAN partners' contact.

Chapter Seven: Implications and Conclusion

7.1 Overview

The findings from this study indicated that the interlocking impacts of fellows, communities, and academic institutions produced complex and multifaceted CAPs. The main factors contributing to the emergence of these CAPs were conceptualized as shared vision, monitoring progress, joint activities, communication, and backbone support organizations. The study revealed that complex environments gave rise to, implemented, and sustained CAPs in military occupation and protracted conflict contexts, in turn producing more complex trajectories. The ICAN MSW Fellowship Program consistently found ways to maintain these ingredients, which included fellows returning to their sending academic institutions to serve primarily in their RBA community-linked centers. The ICAN MSW Fellowship Program contributed to the emergence of six rights-based community practice-focused CAPs to address issues related to education, housing, and social assistance that served community members across the course of their life.

Within this RBCP approach, the ICAN MSW Fellowship Program viewed its impact as the interlocking impact of fellows, academic institutions, and communities. In doing so, the ICAN MSW Fellowship Program's collective impact contributed to social change. Furthermore, the Fellowship Program developed strategies to cultivate, implement, and sustain CAPs. These strategies included training community workers, framing the organization's agenda to align with both the academic institution and the community, and diversifying resources. Along with these findings, the study pointed to the need for further research regarding cultural, power differentials, just peace, and liberationist considerations when implementing this approach and navigating its complex relationship with academic institutions. This study's findings point out that depending on external and internal dynamics proposed by organizational contingency theory, which includes power relationships. Such power examination needs further examination as there are different power

differentials in each institution and each society, and how one approaches those align with one's own country and institution. Israel, for example, a tumultuous and fragile democracy while engaging in an occupation. In Jordan, understanding the power of hierarchy in a kingdom, while in Palestine, working to support an emerging state rather than challenging it. It is incumbent on researchers to re-examine power relations within CAPs that will enable the development of a more culturally sensitive and relevant to the need of the community. Additionally, more theoretical community practice model RBCP centers are needed to conceptualize CAPs dynamics.

7.2 Implication on CAPs

Within the contingent organizational theory, and due to the motivation and the vision to engage with CAPs for ICAN partners, findings demonstrated the emergence of two CAPs typologies premised on their level of integration within the academic institutional structure. Whether partially or fully integrated, this level of integration shaped its trajectory and sustainability.

7.2.1 CAPs Typologies – (1) CAPs fully integrated into academic institutions

There was a synergy between the quality of the selected fellows, the academic institution's organizational fit, and its reflection on both the ANU mission and the social role played in Nablus; when weaved together, they formed fully integrated CAPs.

The interlocking impact of the fellows' selection, organizational fit, sustained leadership, and ANU's role in the Nablus community are clear examples of the central characteristics of successful, fully integrated CAPs. With the choice of a charismatic inaugural fellow from within its ranks, ANU was fully committed to integrating both academic and community aspects of these CAPs. In the case of ANU, the RBCP-modelled CSC contributed to strengthening ANU's engagement with the community by establishing community and mobile centers that worked on housing, education, and hospital-based social work issues. It also enriched the ANU Sociology and Social Work Department with new social work instructors. The CSC also coordinated the ANU-wide community service program, where all ANU students were required to do 35 community service hours as a prerequisite

for graduation. This complete integration led the Chair of the ANU Sociology and Social Work Department, who herself was an ICAN MSW Fellowship Program alumnus, to secure accreditation from the Palestinian Ministry of Education to establish an autonomous Social Work Department. Such integration was solidified through the structural integration within ANU, as manifested in the accountability to the RBCP center's management, where the director was also an alumnus of the ICAN MSW fellowship.

7.2.2 CAPs Typologies – (2) CAPs partially integrated into academic institutions

7.2.2.1 Academic institutions which fully integrated and expanded the academic part while not integrating the RBCP centers into their structure

The initial memorandum of understanding between ICAN and the U of J was to inaugurate an academic MSW program and to establish the RBCP center. The U of J found integrating the academic degree component easier. Indeed, the U of J opened the MSW program in 2000 and the BSW program in 2002. Moreover, in contrast to the relative ease with which the U of J has integrated the academic program into its organizational structure, it had enormous difficulties in integrating the RBCP center due to the nature of its organizational structure, and its academic and research-focused mission. Such difficulties are also attributed to the U of J's academic leadership being in constant change, where each new leader could not grasp the partnership with ICAN, nor its structure or process. The U of J also could not recruit fellows from its ranks, and when it did, the university assigned them the primacy of their different roles and reminded them of their academic focus. The Sweileh – CDC also was not administratively structured within the U of J, making its sustainability untenable.

7.2.2.2 Academic institutions integrated the RBCP centers with their institutional structure

AQU's motivation to partner with ICAN was encapsulated in bringing in new faculty and staff, and strengthening its commitment to the community. Establishing the CAC was also critical to fulfilling AQU's keen interest in strengthening the community engagement aspect—the combination

of recruiting fellows from outside the ranks of AQU and who did not reside in Jerusalem. The AQU's institutional internal difficulties resulted in a lack of organizational fit for its academic departments. The context of the Palestinian Jerusalemite community, and AQU's relationship combined to produce mixed results wherein AQU maintained the CAC RBCP center.

Nevertheless, it changed its role to fit within the organization and community realities of AQU. Consequently, the CAC became integrated with the Faculty of Law and started shifting services toward more of a legal clinic that addressed the issue of legal and social rights of Palestinian Jerusalemites. However, the ICAN Fellowship Program strengthened the teaching programs at the AQU Social Work Department, where three of its ICAN fellows joined the department ranks, and one fellow even became the AQU Social Work Department chair between 2012 - 2017.

On the other hand, SAC was an example of how changes in leadership and lack of integration of returning fellows weakened support when priorities changed, as this was not the goal to fulfill the institution's needs. BGU, on the other hand, presents a different model where the goal of the CAPs is to create an autonomous organization independent of the sponsoring academic institution. They did not sponsor fellows, nor did fellows return to them. However, they provided the essential support to students in field placements, with invested faculty involvement and public support, without which the RBCP centers could not have been established. While uninterested in having any ongoing responsibility or liability, the RBCP center would not strain its resources but would augment them. This model, however, leaves RBCP centers focused on raising funds for their endeavours and program, which become increasingly difficult to sustain. This was mainly the case with the Community Advocacy network, which emerged from the BGU CAPs and had a 20-year run.

In these typologies, the full or partial integration of the CAPs with academic institutions was preconditioned on the presence of the RBCPs model, charismatic leaders, funding and organizational fit. These preconditions necessary for impactful CAPs were made available through the ICAN program and permeated through the international executive committee to all the six CAPs enriched

by the ICAN MSW Fellowship Program. Nonetheless, forming an institutional infrastructure, having a shared agenda, engaging in reciprocal relations, and establishing CAPs-centered measures constituted the four conditions contributing to fully integrated and impactful CAPs.

7.3 Implications for CAPs-involved academic institutions

This study has substantial implications for community practice. Before seeking out CAPs, RBCP centers must have a plan and be organized in their approach. Even if the partnership does not take a formalized process, by having a plan in place, the centers can make sure that their goals are presented earlier rather than later in the relationship. Having a plan also allows the RBCP center to see if their needs fit with the academic institution they seek to partner with. Additionally, RBCP centers should understand their worth and what they can bring to CAPs. As such, mutual learning and collaboration can result from inter-professional practice (social work, law, architecture, etc.) and reciprocated resources and abilities. While RBCP centers might have expectations of what a partnership with academic institutions may entail, they also need to know the strengths and benefits of the partnerships. Being in the community, and representing a community, can lead to more practical applications of research-based practices within the academy. RBCP centers affiliated with academic institutions require a realistic understanding of how academic institutions work and how they might be integrated within the institution's faculties and administrative structures.

Overall, creating and sustaining CAPs was not an easy task. Nevertheless, ensuring that the RBCP center's needs are met can lead to a mutually beneficial and reciprocal partnership that furthers the missions of the university and the community. From design to dissemination, the benefits of engaging community partners are wide-ranging: assuring research projects target practical and relevant research questions, bringing innovative answers to improving environmental health risk assessments, improving management and communication practices by generating locally relevant data, implementing community-driven interventions, and disseminating culturally- tailored information. For those academic institutions that consider developing fully integrated CAPs, three

elements are required: (1) people (e.g., ICAN MSW Fellowship Program, fellows, and academic leaders). (2) A model (e.g., ICAN MSW Fellowship Program, rights-based program), and (3) organizational support (e.g., academic service mission, financial, and administrative support).

7.3.1 Fellows' selection criteria, choice, and life circumstances

Academic institutions partnering with the ICAN MSW Fellowship Program had a localized process for the selection of fellows. Selection criteria varied regarding who was eligible to apply for the fellowship, and this decision significantly influenced their impact. For example, SAC experienced challenges after establishing a national executive committee that advertised, interviewed, and selected external fellows. Only one of the fellows stayed and worked at the college. This process was similar to AQU, which always selected fellows from outside its structure and took advantage of the fellowship to introduce much-needed new and diverse staff, but this decision led to many fellows leaving AQU after fulfilling these commitments and, in many cases, even before that as the university had a persistent financial crisis which led to delays in salary payments.

Unlike this external selection process, the U of J and ANU selected fellows from within their ranks, which brought familiarity with the institution, and enabled the fellows to effectively support the CAPs and maintain the institutional link and relevance. This particular role led fellows to continue to work for, and advance within, the ranks of these academic institutions. Life incidents and events that ranged from illness to family crises were the only reasons that bucked these trends.

7.3.2 Senior academic institutional leadership commitment

Academic institutions' contribution to the ICAN MSW Fellowship Program and, subsequently the CAPs, was strengthened by their leadership's commitment and continued tenure. The commitment of senior leadership was evident at BGU, which also once moved to SAC to continue its commitment and provide institutional legitimation, financial resources, and support to this collaboration. However, the collaboration and support dwindled once this key senior leader left. The continuation of leadership within senior academic institutions had a similar impact on ANU, and

AQU provided legitimacy and resources for this collaboration. At the U of J, reaching a similar commitment was challenging due to the continual replacement of presidents.

7.3.3 Rights based community practice model

The RBCP model is rooted in co-existence theories. Such a model was uniquely adapted to different contexts and cultures while academic institutions, and negotiated its complex environments. This was enabled through brokering cross-border partnerships, and ensuring the operating conceptual model for advocacy centers was at the heart of disadvantaged communities. The RBA orientation also developed academic social work programs, and initiated significant policy changes in each site to alleviate inequality, and promote peace.

7.4 Research implications

Further research would be well served by examining the dynamics of social change-focused IEFs that enriched CAPs in numerous settings. As this study focused only on the impact of CAPs from the ICAN MSW Fellowship Program within a particular context, the generalizability of these findings to other settings is limited. Thus, future research should include more cases from similar contexts. Secondly, the quarter-century history and the spread of the CAPs examined in this study offered an enormous amount of data. The CAPs the researcher specifically selected have continuously faced crippling political, social, and financial circumstances that could be contrasted with further research to examine CAPs in non-conflict zones but with more diverse communities.

7.5 Social policy implications

This study points to the essential component of CAPs. The availability of these components is essential to building CAPs. These CAPs effectively utilize existing community and academic institutions' assets efficiently. CAPs leverage change that is not attainable when institutions act alone, especially when the desired changes span different sectors like higher education and community. Paying careful attention to these three elements contributes to building such an

intersectoral coalition can create a synergy to address intractable social problems (e.g. inequality, poverty, conflict, etc.), fostering greater opportunities for change than may otherwise be possible.

Further, this study contributes insights to local, regional, and international policymakers interested in IEFs that enrich CAPs working with vulnerable populations in three different contexts in Israel, Jordan, and Palestine. These contexts gave rise to different policy approaches. In Palestine, CAPs worked to introduce services which the Ministry of Social Development and municipalities later adopted. In Jordan, the policy change was addressed through incremental advances in institutional bureaucracy, and by having the royal court's support. In Israel, the approach was much more focused on advocacy where demonstrations often appeared before the Supreme Court. This study recommends having impactful CAPs that support policymaking in ways which fit the context. The CAPs created should have measurable goals and outcomes that all members responsible for achieving them understand. The nature of coalition building within CAPs, and its interest in bringing new voices, contribute to inclusive and holistic interventions and responses. Institutions must embrace diversity and the plurality of CAPs and share power and leadership equally with community partners at every step of the participatory research process. Academic institutions provided the preconditions that led to establishing CAPs, and fostering the four CAPs conditions led to these institutions addressing social problems such as poverty and inequality in a much more comprehensive and integrative way.

7.6 Social work practice implications

Social work practice is well poised to build impactful CAPs in the context of geopolitical violence, which has yet to be conceptualized within the discipline. The findings from this study could inform practice about how to initiate, implement, and sustain CAPs emerging from community practice. This study indicates how CAPs can advance the community's needs while advancing social work education by training students and building shared spaces for faculty, and capacity building for community activists. Also, by incorporating community voices into the social work curricula

through the experiences and perspectives of the community agents, this study provides a practical understanding that can benefit community organizations, and community partners looking to academic institutions as possible partners on relevant issues.

7.7 Social work education implications

Community practice-focused social work educators can benefit from CAPs. Collaboration between those educators and community partners in identifying projects to meet community need, develop project goals, and anticipated project outcomes will offer unique interdisciplinary, experiential practice, mentorship, connections, and competencies.

In this setting, students can be taught to inquire about the social, political, and economic factors that impact the views of their clients and communities on health and wellness. CAPs emerged through the ICAN MSW Fellowship Program, linking residents with community providers from large community-based organizations.

7.8 Peace-building implications

Contextual dynamics necessitated many RBCP center adaptations. Implications of this multi-site case study provide some insights into on-the-ground peace-building efforts and building CAPs. CAPs require effective leaders and facilitators. Additionally, community and academic institutions' engagement are paramount to peace-building.

CAPs demand a practice model that enables engaging with various communities. This multi-site case study uses the RBCPs model that explores issues relevant to community members, uses their voices to advocate for their rights, and strengthens peace-building. This double-sided community practice and peace-building are necessary to strengthen the commitment to local solutions and address power dynamics.

These CAPs ensure the place of the community's voice and deepen the commitment to transformative social change, which are also integral to peace-building. CAPs can address the

fundamental root of conflict within the community, particularly in the context of “total violence” (Al-Sakka, 2022, p. 32). CAPs require participatory scholarship to deepen peace-building, and navigate its contemporary complexities to rebuild hope.

7.9 Conclusion

RBCPs-focused CAPs contribute to academic institutions to fulfill their public mission through community-engaged work. This multi-site ICAN MSW Fellowship Program case study illuminates that social work is well-poised to facilitate impactful CAPs. Findings suggest that the collective three-levelled impact of the ICAN MSW Fellowship Program on fellows, academic institutions, and communities enriched six CAPs that trained fellows and linked academic and community organizational structures and community programs. This improved how academic institutions partnered and worked with communities. Findings spotlight the interlocking aspects of partnership work and provide important insight into the inception, implementation, and sustainment of CAPs.

7.9 The way forward

This research study identifies critical issues that need to be addressed for the ICAN MSW Fellowship Program. Dual-sided social work research on community practice and peace-building that enriched CAPs is promising yet is not fully developed. To date, research efforts to identify the ICAN MSW Fellowship Program’s core attributes and impact have focused only on the level of fellows, with isolated cases where academic institutions and communities’ levels of impact are interlocked to form CAPs. Ensuring all stakeholders are engaged in implementing and sustaining CAPs in a way mindful of power differential is crucial. ICAN MSW fellowship program was pervasive with these issues that range from funding, how decisions are made, and conflict. This issue goes beyond the researcher's question and is hard to detect within the deployed methodology. Nonetheless, the equitable reciprocal dialogue between academic institutions and communities driven by an achievable agenda can be crucial. This researcher intends to further his work by

developing a peace-building training model, and examining the resulting emergence of CAPs, including their implementation, sustainability, and impact determinants. Such research will focus on developing an integrative CAPs manual that identifies the core attributes and competencies of the implementation and sustainability of CAPs, and their local and transnationally facilitation.

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Appendix # 1: ICAN MSW Fellowship Program fellows who pursued doctoral dissertation topics

Author	Title	Abstract	University	Status
(1) [redacted], 2010	Adopting a rights-based approach to community practice: the experience of the Community Service Center, Nablus, Palestine	This study explores the experience of adopting and implementing a Rights-Based Approach (RBA) to community practice in Palestine using a case study methodology. The studied case is a community-based organization that is university-affiliated and voluntary efforts-oriented, the Community Service Center (CSC). CSC is affiliated with An-Najah National University, Nablus, and Palestine and is a partner in the MMEP. CSC works in a context characterized by political, social and economic instability and uncertainty. Community work in this context, as a method of social work, is expected to target its goals through addressing issues of social and political nature simultaneously; contributing to national aspirations of building a state after decades of occupation and working to realize human rights of the disadvantaged through their empowerment and participation. RBA social work constituted the theoretical framework of the study. This framework is based on linking human rights and social work in a way consistent with the mission of social work as a profession that targets the barriers to accessing human rights; poverty, discrimination, and lack of education. Therefore, a human rights-based community practice should imply respect for human rights in its means and outcomes. Data about this experience was collected from three sources; CSC documents, a sample of persons	McGill	Completed, 2010

		who were involved in CSC work, and the researcher's own experience as a founding director of the organization. Data was collected using qualitative methods; interviewing study participants, reviewing documents, and reflecting on the researcher's experience. Data were analyzed using qualitative traditions. The study concluded that successful adoption and implementation of RBA are conditioned by five factors: the opportunity for the organization, the professionality of the organization's team commitment, RBAing the organization's practice, and sustaining the approach. RBAing the organization's practice takes into account the following principles: participatory empowerment; practice context and cultural relativism; rights and needs; accountability; and solidarity. Based on the above understanding of the successful adoption and implementation of RBA, the study presented several recommendations; for CSC, ANU, and MMEP.		
(2) [redacted], (2017)	Managing the tensions facing indigenous social change	The tension between providing services to marginalized groups and organizing them for advocacy to challenge the power structure is a fundamental dilemma for Social Change Service Organizations. This dilemma exists in many civil society organizations, especially among organizations that work with marginalized and oppressed communities such as the Bedouin indigenous minority in Israel, where providing immediate services and advocating for policy	McGill	Completed, 2017

	organizations that combine service and advocacy: The case of the Arab Jewish centre for equality, empowerment and cooperation in the Negev, Israel.	change are equally crucial. There is abundant literature on the tensions that arise from combining service provision and advocacy, as these approaches each require their own organizational structure and resources. There are very few studies, however, showing how these organizations manage and overcome these tensions. This study applied an exploratory case study using The Arab Jewish Center for Equality, Empowerment, and Cooperation (AJEEC) in the Naqab-Negev as an instrumental single case. This study explores the tensions and approaches/strategies used to manage the tensions between providing service and advocacy and how AJEEC was able to survive and thrive in the long run. The findings of this study pointed to the social and political contexts as the main factors that shaped the tensions and the strategies the organization developed to manage them. The case provided an in-depth understanding of the dynamics of these tensions and revealed AJEEC's unique approach, strategies, and long-term solutions implemented to manage these tensions effectively and sustainably within the social, political, and cultural context in which AJEEC operates. The study presents implications for future research, policy, and management, along with recommendations for social work practice.		

(3) [redacted] (2016)	The Politics of Sumud: Former Palestinian Women prisoners' Experience of Incarceration under Israeli Occupation.	This thesis examines former Palestinian women prisoners' experiences of imprisonment in Israeli colonial prisons. It traces their life experiences before, during and after prison, examining the boundaries imposed around them by Palestinian culture, which treats women's bodies and sexuality as the representation of family honour and reputation. Another important layer of restriction is imposed by the Israeli occupation, which targets Palestinian women in their everyday lives, using various tactics to expose Palestinian private space to the public as a means of exercising power. As part of these practices, the occupation uses women's bodies as an object of threat to control the Palestinian community, which in turn becomes more conservative in issues relating to women. I argue through the thesis that different boundaries are multilayered and far from fixed. Furthermore, the politics of social relations and interaction that take place within them are varied and affect women in different ways. It is in this context that I suggest that women create a space of negotiation according to their awareness of the nature of a space, and their boundaries within it, to exercise their political subjecthood and agency. I discuss how former Palestinian women prisoners' political subjecthood and their political performance shift between visibility – as community workers, mothers of political prisoners, participants in funerals, marches, or protests, and even as housewives – to invisibility when they take roles in	Goldsmiths, University of London.	Completed, 2016

		the military resistance groups and employ different tactics to hide their activities from their families and communities. Hence, women are in a continuous process of spatial negotiation, demanding constant understanding and awareness of their boundaries and limitations. Sumud (steadfastness) is an important element for Palestinian women in their encounter with the Israeli occupation, and also in constructing their space of negotiation. Their practices of sumud are shaped and reshaped according to the politics of the space of negotiation these women create. Before their imprisonment, Palestinian women perform their sumud by bearing the Israeli occupation's efforts to control Palestinian homes. After imprisonment, this sumud is reconstructed as resistance against collaboration with the Israeli prison authority, and determination to challenge the limitations of prison by centering their daily lives on politics and preparation for life after their release. In this thesis, drawing on feminist 6 standpoint theories, I facilitate voicing the former Palestinian women prisoners' silenced experiences and shed light on their often-unrecognized roles in resisting the Israeli occupation.		
(4) [redacted]	The Social Work Profession in	Even though social work in its popular or informal type existed prior to 1971, when the first formal social work education program was established in East Jerusalem, this research focuses on later rather than former times. The main research question is about challenges facing the	University of	Competed, 2020

[redacted], (2020)	Palestine: Challenges and Strategies for Future Development.	development of the social work profession in Palestine and the possible ways to address them, which is directed at participants from all categories of actors involved in formal social work education and practice. The methodology that the researcher applied to answer the main question and its subquestions is the exploratory cross-sectional flexible design, which uses two qualitative research methods; in-depth individual interviews and focus group interviews. The fact that no previous researches were conducted on the topic and the need to produce knowledge about it, necessitated the need to go beyond numeric or statistical indications about the challenges, particularly the need to explore the perceptions and meanings of every challenge and the processes by which these were shaped. The main source of this knowledge is the participants' daily experiences and practices that shaped their views of the social world in which the profession in Palestine emerged and evolved. Therefore, the researcher applied this methodology particularly. The findings of this research are focused on identifying a list of 29-33 key challenges in 6 areas, in which social work education and training occupied a central position. The need for an indigenous social work model in Palestine is highlighted as a priority and the strategy towards this end is to develop a national framework for the profession that	Birmingham.	

		would provide a shared vision, purpose, standards, and values by which education and practices should be guided.		
(5) [redacted], (2012)	The dynamics of decision-making in formulating anti-poverty policies in Palestine	The purpose of this study was to investigate the dynamics of decision-making in formulating anti-poverty policies in Palestine. Particularly, this study was concerned with exploring the key decision makers, their roles, and how the power relationship among them influences the process of formulating anti-poverty policies. In addition, this study was intended to investigate the knowledge about the dynamics of decision making within the Palestinian National Authority (PNA): how actual decisions are made about anti-poverty policies and who is making decisions. Moreover, the scope of this study also included how the unique economic, social, and political contexts of Palestine influence the process of formulating anti-poverty policies. Further, this study explored how anti-poverty policies impact the lives of everyday poor Palestinians. This study utilized political theories, colonialism theory, and hegemony theory, to understand the external factors that affect the formulation of anti-poverty policies. Also, it used public policy theories, elitism, pluralism, and bounded rationality theory, to explore how anti-poverty policies are made and who made such policies in Palestine.	Boston College	Completed, 2012

		This study employed a qualitative approach with a social constructivist paradigm of inquiry. This case study focused on two major sites that are responsible for formulating social policies in Palestine: the Ministry of Social Affairs (MOSA) and the Ministry of Planning and Administrative Development (MOPAD) in Ramallah. The findings of this study indicated that significant changes have occurred as regards who the key decision makers are and what roles they play in the formulation of anti-poverty policies. In analyzing the power relationship among the key decision makers, the findings showed that although the PNA has increased its control over the decision-making process, the international donor agencies continue to significantly influence this process. The data also revealed that unlike the models of policy making in democratic countries (such as elitism or pluralism), the approach to developing anti-poverty policies in Palestine reflects the participatory model. Consistent with the theory of bounded rationality, the findings revealed that anti-poverty policies have been made with financial, material, political, and other limitations. Implications for formulating anti-poverty policies and for future research are discussed.		

(6) [redacted], (All But Defense)		This dissertation hopes to build more space for these women's experiences and agencies to be heard and recognized. Through the voices and stories of Palestinian women, the author hopes to make a contribution to understanding the intersecting relations of power manifest in their experience of organizing to resist the humiliation and injustice that face them everyday.	York University	Ongoing, 2014
(7) [redacted], (2008)	Scenarios as a design framework in architectural practice and architectural education	The thesis reviews design methods in general, and emphasizes the understanding of design as a thinking process that depends on designers' experience, and their interaction with the different design activities performed with regard to the environmental settings and contexts. It focuses on building a framework for the description of the architectural design approaches used by experienced architects in practice. After analysing the protocols revealed by twelve experienced architects, the thesis argues that 'scenario-based design' (SBD) is a way of thinking that used by the architects to generate the design solution by means of cognitive matching of technical, functional, contextual, and inspirational criteria throughout the design process. The research finds that the architects primarily use the context constraints that match with the brief requirements to initiate design concepts and generate solutions.	University of Strathclyde - U.K.	Completed, 2008

(8) [redacted] [redacted], (2013)	اتجاهات المستفيدين من مركز "واقع" حول منهج الحق في تنمية المجتمع / الأردن "The attitudes of the beneficiaries of the "Waqe3" Center about the right approach to	هدفت الدراسة للتعرف إلى اتجاهات المستفيدين من منهج القائم على الحق في التنمية في تحقيق التشاركية ألمجتمعية للمستفيدين من المنظور التنموي الاجتماعي، وبيان قدرة منهج الحق في التنمية على إحداث التغيير والتطوير باتجاه العملية التنموية انطلاقاً من قدرة المستفيدين تجاه تحسين نوعية الحياة ومدى مواءمة مخرجات برامج المنهج مع حاجات المستفيدين من شريحة المجتمع المحلي في منطقة الاشرفية. اتبعت الدراسة منهج المسح الإجتماعي بالعينة، حيث اشتملت عينة الدراسة المستفيدين من برامج منهج الحق في التنمية بواقع 10% من مجموع المستفيدين والبالغ عددهم 1380 مستفيد، واعتمدت الدراسة على الاستبانة كأداة بحث رئيسة لجمع البيانات والمعلومات من عينة الدارسة، واشتملت الاستبانة على مجموعة من الأسئلة بلغ عددها (71) سؤالاً، مقسمة على أربعة أقسام لتجيب على تساؤلات الدراسة. لقد تبين من نتائج الدراسة على المبدأ الإيجابي للمساواة والتشاركية في تصميم وتطبيق ألبرامج، وأشارت إلى أن ألمشاركة ألمجتمعية، تقدم دورا مهما في تحديد موقف الأهالي من فعالية تطبيق ألبرامج وأساليب إنجاحها وأدوارها بشكل عام، وأن عزل الفئات المهمشة والضعيفة، أدى إلى أن تنمو خبرات لديهم بطريقة متأخرة عن ما هو متاح وموجود، حيث أن هذا العزل بعيدا عن ألمشاركة الفعلية، جعل هذه الفئات تعمل وكأنها قطاع أخر من المجتمع، وأشارت الدراسة إلى انه يزداد نشاط ووعي أفرادها بالحقوق الاجتماعية، ويرجع ذلك إلى تأثر المستفيدون بالتدريب والنشاطات والتطبيقات العملية لمنهج الحق في التنمية، والذي وجد له قبولا في المجتمع حيث أشارت النتائج أيضا أن غالبية المستفيدين من خدمات مركز واقع	U of J	Completed, 2013

	community development / Jordan"[173]	للتنمية هم من الإناث، وهو ما يعكس الرغبة في رفع درجة الوعي بالحقوق نتيجة عدم توفر معلوماتها خلال الفترة التعليمية وخاصة خلال مرحلة الشباب العمرية. وأوصت الدراسة بضرورة تشجيع وتفعيل دور مؤسسات ألمجتمع المدني، والعمل على إشراك راسمي ألسياسات الاجتماعية وصانعي القرار السياسي، مع مؤسسات ألمجتمع المدني والإعلام والرأي العام وبناء جسور الثقة فيما بينهم، وأهمية ترسيخ مفهوم العلاقات الدولية في التنمية، حتى تصبح ملزمةً من الناحية القانونية، والعمل المشترك لتأسيس دليل إجرائي عملي تطبيقي لمنهج الحق في التنمية. "The study aimed to identify the attitudes of the beneficiaries of the right-to-development-based approach in achieving community participation for the beneficiaries from the social development perspective and to demonstrate the ability of the right-to-development approach to bring about change and development towards the development process based on the beneficiaries' ability to improve the quality of life and the extent to which the outputs of the curriculum programs are compatible with The needs of the beneficiaries of the local community in the Ashrafieh region.		

[173] The researcher translation

		The study followed the sample social survey approach, where the study sample included beneficiaries of the programs of the right to development approach by 10% of the total number of beneficiaries, amounting to 1380 beneficiaries. The study relied on the questionnaire as a leading research tool for collecting data and information from the study sample. The number is (71) questions, divided into four sections to answer the questions of the study. The results of the study showed the positive principle of equality and participation in the design and implementation of programs and indicated that community participation plays an essential role in determining the attitude of parents towards the effectiveness of implementing programs, the methods of their success, and their roles in general and that the isolation of marginalized and vulnerable groups led to the growth of their experiences. In a way that is later than what is available and existing, as this isolation is far from actual participation, making these groups work as if they were another sector of society, and the study indicated that the activity and awareness of its members of social rights increases, and this is due to the beneficiaries being affected by the training, activities and practical applications of the right to rights approach		

		development, This is due to the beneficiaries being affected by the training, activities and practical applications of the right to development curriculum, which found acceptance in the community—the educational period, especially during the youth stage. The study recommended the need to encourage and activate the role of civil society institutions and work to involve social policymakers and political decision-makers with civil society institutions, media and public opinion, and build bridges of trust between them, and the importance of consolidating the concept of international relations in development, so that it becomes legally binding, and joint action to establish a practical and practical guide to the right to development approach."[174]		
(9) [redacted], (2021)	العلاقة بين الحداثة السائلة والمواطنة: دراسة ميدانية على شابات وشباب محافظة	The study aimed to explore the relationship between liquid modernity and citizenship by identifying the opinions of the respondents about the current life style, individuality and citizenship and to identify the impact of the cultural and social dimensions on public interest and public participation in the present of the individual variable. To achieve the study objectives, a questionnaire was designed considered to two parts, the first part included demographic question about the study sample, while the second part included (25) items distribution on the two main	U of J	Completed, 2021

[174] The researcher translation

	مادبا؟ مراكز الشباب "The relationship between liquid modernity and citizenship: a field study on young women and men in Madaba Governorate	axes of the questionnaire: the first axe was about life characteristics and included two dimensions; the cultural dimension and the social dimension. The second axe was about citizenship which was divided into three sub-axes as follows: axis on individuality, axis on interest in public affairs, and the axis of public participation. A social survey method was used for this study, and was applied to a purposive sample consisted of 441 males and female you from four youth centers in Ma'daba Governorate. The study concluded the cultural dimension was high with means of (3.81), while the social dimension was averaged with means of (3.61), it was noticed also that the interested in the public affair was average with means of (3.01), and it was noticed also that the public participation was average with (2.38) means. The results showed that the cultural and social dimensions have an impact on public interested and public participation in the presence of the variable of individuality, where individuality mediated the relationship between each the cultural and social dimensions and the variables of the interested in public affairs and the public participation, and it was statically significant at the level of $P < 0.001$, $P < 0.001$. The cultural and social dimension showed (31%) of the discrepancy in individuality and that discrepancy in the two dimensions of the interest in public affairs and public participation was (11%) and		

	youth centres"[175]	(36%) due to individuality, that is, by increasing one unit of individuality, it leads to a decrease of (11%) and (36%) on concern in public issues and public participation. Finally, the study highlighted a number of recommendations, include the conduction of more studies and research on liquid modernity and citizenship and selection of non-youth samples to conduct comparative studies between youth and adults, and conduct national dialogues with youth to identify their concept of citizenship and its representations and obstacles to representations from their point of view, in addition to conduct a national conference for youth to develop a citizenship mean for youth, by youth themselves and in partnership with all stakeholders.		
(10) [redacted], (2021)	Challenging spatial oppression in a context of denied housing rights: a case	Housing is a universal human right and essential to human survival and dignity. Yet in settler colonial contexts, policies of forced displacement and home demolition severely affect indigenous societies. For decades, Israel has pursued a policy of forced displacement and demolition of Palestinian homes and livelihoods in the occupied Palestinian territories (oPt). Consequently, thousands of Palestinian homes were demolished, and tens of thousands of people have been forcibly displaced. These policies deprive families of their homes, limit their access to basic services and infrastructure, affect their well-being and violate their human rights. Nevertheless,	McGill	Completed, 2021

[175] The researcher translation

	study in so-called area c, West Bank, Palestine.	scarce research examined housing rights within settler colonial context such as oPt. We know little about the impact of home destruction policies on the inhabitants and their human rights, and even less about the counter practices that indigenous communities use to challenge these policies and exercise their housing rights. This doctoral research explores the challenge and complexity of exercising housing rights in an area affected by military occupation and settler colonialism. Specifically, it examines housing-related initiatives for vulnerable Palestinian communities at acute risk of home demolition and forcible displacement in the so-called Area C in the oPt. Thus, this thesis contributes to our understanding of how housing rights are being exercised within the context of spatial and settler colonial violence. This study employs the concept of settler colonialism and human rights approaches to understand the context and process of housing rights denial, as well as to analyze the different tactics that have been used by Palestinians to exercise their housing rights while challenging the systematic and structural forms of settler colonial oppression. So, the main research question guided this study is: how are housing rights being exercised within the complex context of ongoing military occupation and settler colonial practices in occupied Palestinian territories /so called Area C? Using a qualitative case study approach, I examined housing-related		

		initiatives in three different Palestinian communities located in so called Area C. I conducted 47 in-depth interviews with Palestinian policy makers and key informants representing local communities, the civil service and non-governmental organizations. I also engaged in direct observations and documentary analysis. Data was analyzed thematically and was organized according to the research main questions. The findings uncovered two main processes happening simultaneously: (1) the official and unspoken policies that contribute to spatial oppression and housing rights denial; (2) the processes to exercise housing right, which include three main strategies that are being used in the so-called Area C. These three strategies are: 1) circumventing the oppressive power system through acts of 'everyday resistance' such as Sumud (steadfastness) and individual surreptitious home-building; 2) negotiating the oppressive power system through an emerging Palestinian spatial-planning process; and finally, 3) engaging with the oppressive power system through a legal process. The significance of this research is that it addresses the lack of knowledge about indigenous housing rights within the context of ongoing settler colonialism. By providing a comprehensive analysis of the complexity of exercising housing rights in such areas, this study contributes to an improved theoretical understanding of housing rights in settler colonial states. Also, it offers a new understanding of home demolition		

		and forced displacement that goes beyond the narratives of destruction, its impact on the inhabitants and the notion of victimization, by instead focusing on people's agency and community resilience to challenge settler colonial spatial oppression and denied housing rights.		

Appendix 2: Informed consent form

Hello, my name is Tareq Hardan. I am a McGill School of Social Work Ph.D. Candidate (SSW) **and supervised by Prof. Jim Torczyner, a McGill SSW community practice professor. He can be reached by** e-mailing [redacted] or **mailing** [redacted]. I would like to invite you to participate in my research study, titled; "An online qualitative case study investigating the impact of the ICAN/MMEP Fellowship Program". This study aims to better understand 24 years long of the ICAN/MMEP Fellowship Program's overall impact. Specifically, this research hopes to understand the fellowship impact on fellows, Academic institutions that sponsored them linked to underserved communities in Israel, Jordan, and Palestine. More broadly, the study hopes to explain how International Social Work Educational Fellowship Programs can advance innovation in academic institutions to improve underserved communities' welfare. Subsequently, serving as formative feedback for those involved in Community-Academic Partnerships, hence, offering insights into enhancing their programs.

Your participation in this research is voluntary. You may refuse to answer any questions and may stop taking part in the study at any time. If you agree to participate in this project, you will be asked to participate in one online WebEx interview, which will last no more than two hours at a time of your choosing. I will ask for some personal information such as your age, ethnicity, educational, and professional background.

If you agree to participate, I will ask you to give permission to audio-record the interview to assure accuracy in the data-gathering process. However, audio-recording the interview is optional. Once participants agree to audio–record the interview, it is not mandatory to participate by video, and you can keep your video camera function off. After the researcher transcribes the interview, there may be follow-up questions relating to our interview shortly after, and I may ask to contact you by telephone, email, or mail. Furthermore, I may also ask

you, later in the future, if you would be interested in giving your opinion about the general findings and implications of this research study. Of course, your participation in these discussions is also optional. There are no foreseeable risks of your involvement, as this is not a treatment study. This is an exploratory study, attempting to examine the impact of the ICAN/MMEP MSW Fellowship Program.

Your confidentially is of utmost importance to me. In order to ensure that, all of the information I obtain from you will be coded after the interview and the coded-key will be stored separately in a locked location to ensure confidentiality. I will also keep the audio - recording and notes in a locked file with a unique passkey. Each person I interview will have their own fictitious name so that no one else will know who you are. The coded names' key will be kept in a separate locked file with a unique passkey accessible only to the researcher. As the sole researcher/investigator, I am the only person who has access to the coded list, and this Code key will be retained seven years after the study publication so that participants can withdraw *themselves* at any point during the interview. Keeping the code key for seven years means that they can *withdraw their data at anytime,* up until seven years, after which you will destroy the code key and withdrawal will not be possible.

Notes with fictitious names (i.e., without identifying information) will be kept in a secure laptop file. Again, your confidentiality will be protected, and your name and other identifying information will never be used in any reports generated by the present research project. Upon completing the research study, the collected data will be retained for seven years after the first publication**. Study findings will be disseminated in various formats, for example, my dissertation, peer-reviewed articles, policy briefs, conference presentations, professional association meetings, communities' roundtables, and other local stakeholders and social media or podcasts.**

Optional Agreements:

- ☐ I agree that this interview is audio-recorded.
- ☐ I agree to be contacted for a follow-up.

If you have any questions about the current research project, you may contact me via email: [redacted] or my Supervisor, [redacted].

REB Contact Info: If you have any ethical concerns or complaints about your participation in this study and want to speak with someone not on the research team, please contact the Associate Director, Research Ethics at [redacted]1 or [redacted], REB File #: 20-11-008

Participant Consent Statement:

Please sign below if you have read the above information and consent to participate in this study. Agreeing to participate in this study does not waive any of your rights or release the researchers from their responsibilities. To ensure the study is being conducted properly, authorized individuals, such as a member of the Research Ethics Board, may have access to your information. A copy of this consent form will be given to you, and the researcher will keep a copy.

Participant's Name: (please print) _____

Participant's Signature: _____ Date: _____

Feb 19, 2021

Appendix 3: Interview protocol

- **Vignette (1) – Fellows Interview**

The interviews will explore how the Fellowship Programs impacted fellows, academic institutions, and the community.

Interview themes with fellows will explore:

Background

- Can you tell me about yourself?
    - Where are you from?
    - Education
    - Family background
    - Your work before engaging with ICAN/MMEP MSW fellowship?

Perception of ICAN/MMEP MSW Fellowship Program

- When did you know first about the ICAN/MMEP MSW fellowship?
- What was your initial impression of the program?
- When did you decide to apply to the ICAN/MMEP MSW fellowship? What are the gains and commitments?

Applications Process

- Can you walk me through your application process?
- How were informed about your selection and admission?
- Did you have any concerns or challenges in this process? Were provided support from your academic institutions and the ICAN/MMEP MSW fellowship office enough?

Fellow's MSW Fellowship Experiences

- Can you share with me about your 1st year MSW experience in Montreal?
    - Can you share with me about your settling down experiences?
        - Where did you live?
        - How did you choose where you live?
        - Were you engaged in any of the city activities?
    - Can you share with me about your social work classes' experiences?
        - What are the indelible acquired knowledge and skills from McGill SW classroom experience? Critical conversations? Relevance to your expertise?
    - Where did you do your Montreal field placement?
        - What did you do there?
        - How was your field placement experience relevant to classroom experience?
        - Was that experience relevant to your social work interest?
    - Can you tell me about the peacebuilding component of the program?
        - What was your impression of the other before getting to Montreal?
        - Do you think that the peacebuilding seminar facilitated dialogue and broke the ice?
        - Do you think the joint events and presentations facilitated collaboration among fellows?
        - What are your attitudes on the other right now?
- Can you share with me about your 2nd year MSW experience back home?
    - What did you do in your second year?
    - Where was your stage based?
    - Did you apply what you learned in your stage? If yes, what were the things that you applied? If not, why?
    - What kind of received academic and professional supervision during your stage?

- What were your ISP topics? Why did you choose that topic?

Professional and Career Trajectory Post-Graduation

- What did you do after receiving your MSW certificate?
    - Did you stay in the same institution?
    - What were your positions? If you stayed in the same institutions? For how long did you stay?
    - If you left the institutions? Why? What happened? Moreover, what are the challenges that you faced during your stay there?
    - Are you still practicing social work?
    - Are you a member of a professional social work organization?
- How the Fellowship Program influenced their career prospects
    - What did you do after leaving your academic institutions?
    - What are the jobs and roles that you have taken since then?

Perceptions on ICAN / MMEP MSW Fellowship Impact on Academic Institutions and Community?

- What do you think this ICAN / MMEP Fellowship's impact on academic institutions?
- What do you think of this ICAN / MMEP Fellowship's impact on local communities?

- **Vignette (2) – Academics from Affiliated ICAN MSW Fellowship Program Partnering with Academic Institutions Interview**

The interviews will explore how the Fellowship Program's impacted fellows, academic institutions, and the community. Interview themes with fellows will explore:

Background

- Can you tell me about yourself?

- Where are you from?
- Education
- Family background
- Your work before engaging with ICAN / MMEP MSW fellowship?

Perception of ICAN / MMEP MSW Fellowship

- When did you know first about the ICAN / MMEP MSW fellowship?
- What was your initial impression of the program?
- When did you decide to engage with the ICAN / MMEP MSW fellowship? What are the gains and commitments?

Partnership Process

- Can you walk me through the partnership process?
- How decisions were made, and what informed your decision concerning the partnership?
- Did you have any concerns or challenges in this process? Were you provided support from your academic institutions and the ICAN / MMEP MSW fellowship office enough?

Fellow's MSW Fellowship Experiences

- Can you share the experiences of fellows sent by your academic institution during their MSW 1st year experience in Montreal?
  - Can you share with me your perception of your settling down experiences?
    - Where did they live?
    - How did they choose where you live?
    - Were they engaged in any of the city activities?
  - Can you share with me about their social work classes' experiences?

        - What are their most impactful acquired knowledge and skills from McGill SW classroom experience? Critical conversations? Relevance to their expertise?
    - Where did you do their Montreal field placement?
        - What did they do there?
        - How was their field placement experience relevant to classroom experience?
        - Was that experience relevant to their social work interest?
    - Can you tell me about the peacebuilding component of the program?
        - What was their impression of the other before getting to Montreal?
        - Do they think that the peacebuilding seminar facilitated dialogue and broke the ice?
        - Do they think the joint events and presentations facilitated collaboration among fellows?
        - What are their attitudes on the other right now?
- Can you share with me about their MSW 2nd year experience back home?
    - What did they do in your second year?
    - Where was their stage based?
    - Did you apply what they learned in your stage? If yes, what were the things that they applied? If not, why?
    - What kind of received academic and professional supervision during their stage?
    - What were your ISP topics? Why did they choose that topic?

Professional and Career Trajectory Post-Graduation

- What did they do after receiving your MSW certificate?
    - Did they stay in the same institution?

    - What were their positions? If they stayed in the same institutions? For how long did they stay?
    - If left the institutions? Why? What happened? Moreover, what are the challenges that they faced during your stay there?
    - Are they still practicing social work?
    - Are they a member of a professional social work organization?
- How the Fellowship Program influenced their career prospects
    - What did they do after leaving your academic institutions?
    - What are the jobs and roles that you have taken since then?

Perceptions on ICAN / MMEP MSW Fellowship Impact on Academic Institutions and Community?

- What do you think this ICAN / MMEP Fellowship impacts your academic institutions?
- What do you think of the impact of this ICAN / MMEP Fellowship on your local communities?

Appendix 4: Documents reviewed for data collection and analysis

Doc	Year	Content	Language	
ICAN Official documents	1993 1996 1997 1998 1999 2000 2002 2003 2006 2008	Official letters Field notes Letters from funders, government institutions	En	1) ICAN Founder Field notes: Genesis Beersheba Update: April – June 1993 2) ICAN Founder, EXECUTIVE SUMMIT: GENESIS IN ISRAEL/SINGUR KEHILATI, April 1995. 3) ICAN Founder Draft Discussion paper # 2: The development of social work program at the University of Jordan: A collaborative initiative of McGill University and University of Jordan, November 1996. 4) ICAN Jordan's confidential update, April 7 – 9, 1997. 5) ICAN Founder, Confidential Field Notes 1997.

				6) MCHRAT, Memorandum of Understanding: McGill University and the University of Jordan 1998 – 1999, July 11th, 1998. 7) MCHRAT, Memorandum of Understanding: McGill University and An-Najah University, 1998. 8) McGill SSW, Memorandum of Understanding: McGill University and Al-Quds University 1998. 9) ICAN Founder, Confidential Field Notes 1998. 10) ICAN Founder, Confidential Internal MCHRAT DOCUMENT, May 5 - 19, 1998. 11) ICAN Founder letter to AQU president Sari Nusseibeh, June 28, 1998.

				12) ICAN founder letters exchange with Kappy Flanders, June 3rd, Aug 7th, 18th, 1998 13) ICAN founder letter to the honourable Sheila Finestone, May 11th, 1998. 14) ICAN founder letter to Michael Bell, Ambassador of Canada in Tel-Aviv, November 16th, 1999. 15) ICAN Founder, Confidential Field Notes, October 25th, 1999. 16) ICAN Founder letter to Vikram Bhatt, October 6th, 1999. 17) Jim Torczyner's letter to Sami Khasweneih, October 18th & December 22nd, 1999. 18) Jim Torczyner, Letter to Sami Khasweneih, February 14th, 2000.

				19) Nicky Aumond, Memorandum to Salah Al-Louzi, director of the community development center university of Jordan, December 15th, 2000. 20) ICAN Founder to AQU president Sari Nussiebeh, and Khaled Kanan on August 14, 2002 21) MMEP information for applicants to the MMEP Graduate Fellowship Program leading to the McGill M.S.W – International Partner Program, Revised September 2003. 22) Nicky Aumonde to Jordanian Ambassador to Canada, Fouad Ayoub, January 15th, 2003.

				23) Paz, Dr. Nachmi; Director-General Sapir College, Letter to Jim Torczyner, Sderot, Israel, September 6th, 2008. 24) مساق خدمة المجتمع 10108، خدمة المجتمع والعمل المجتمعي، مركز الخدمة المجتمعية، جامعة النجاح (أيلول، 2006) 25) MMEP, Winter Term Field Experience for fellows, 1998
Narrative reports	1994 1995 1998 1999 – 2000 2000 - 2001	Mission documents, program description, and reports to funders	EN AR	26) Kaufman, R.; From *Project Genesis to 'Community Advocacy': Establishing 'Community Advocacy' in Israel 1991–1994*. Ben Gurion University, Beersheba, Israel. (Unpublished manuscript) 27) Torczyner, Jim; Genesis in Israel Overview, Montreal, Quebec, Canada, 1994.

	2003 – 2010 2003 – 2012 2003 2004 2005 2007 2008 – 2009 2012			28) Community Advocacy; *First Year Summary Activities of Community Advocacy Beersheba March 1994–February 1995*, March 1995. 29) MMEP, management plan, December 1998 30) Jim Torczyner, Preliminary Report from Jordan, October 12th, 1999 31) Jim Torczyner, Al QUDS Progress report, October 24, 1999. 32) CIDA Narrative report, MMEP minimum cost housing program, June 16th, 1999. 33) Jim Torczyner, The Establishment of the Jordanian practice center in the Saweilhah Neighborhood, May 2000. 34) Nicky Aumond, Report to CIDA, August 2000, p. 17

35) Jim Olwell, Report on Neighborhood Selection: Jordan, January 2000.

36) Jim Olwell, Report of Progress of Nablus Community Service Center, July 2000.

37) Salah Al-Louzi, Progress report for the “Community development center” from July 1st, 2000 o December 6th, 2000. December 7th, 2000.

38) Community Advocacy / Project Genesis Israel, Highlights 1995, Vol (1), N 2, Jan 1996.

39) Community Advocacy, Highlights 2000, p. 6.

40) MMEP, Final Report Phase 1 Contribution Agreement Canadian International Development Agency, 2003.

				41) Al-Quds University Community Action Center: Highlights 2003. 42) Al-Quds University Community Action Center: Highlights 2003. 43) MMEP, Final Narrative Report to CIDA: 2003–2012, p. 39. 44) McGill Middle East Program Final Report Phase II 2003–2010. 45) MMEP, Report on the McGill Middle East Program Mid-Term Review Meeting. September 9th, 2005 46) Jordan National Development Report, 2005.

				47) Monitoring Mission; Helene Lalonde, CIDA's McGill Middle East Program in Civil Society and Peace Building: May–June 2007, August 9th, 2007. 48) An Najah Community Service Centre, Mobile Centre success briefing, 2008–2009, Nablus. 49) McGill Middle East Program Final Narrative Report to CIDA, 2010 50) MMEP Phase II - Extension narrative report October 2011– March 2012, May 31st, 2012. 51) McGill Middle East Program: Final narrative report Phase II, 2012. 52) WAQA FIELD REPORT (2012) Jordan - Eastern Amman - Al Ashrafiyeh (https://www.mcgill.ca/ican/files/ican/waqa1pager-final.pdf)

Annual reports	1999- 2000 2001 2002 2004 2006 2007	Program reports, including partnering academic institutions, their affiliated RBCPs, programs and community initiatives, budget organizational developments and progress	EN AR	53) Nicky Aumond, Annual Report to CIDA: 1999–2000. 54) MMEP Annual Report: July 2000–June 2001. 55) Summary of the meeting of Friends of MMEP held Wednesday, December 4th, 2002. December 16th, 2002. 56) MMEP II- Semi-Annual Report, December 1st, 2003–September 30th, 2004 57) MMEP II- Semi-Annual Progress Report, CIDA Project # 7015676, Year 6, Q 1 & Q2, April 1st– September 30th, 2006. 58) Community Advocacy report to MMEP, July 31st, 2006.

				59) MMEP II- Semi-Annual Report, April 1st, 2006 – March 31st, 2007 60) MMEP II- Extension Semi-Annual Report, April 1st, 2007 – September 30th, 2007
Board and management committee meeting minutes	1998 1999 2000 2001 2002 2003 2005 2008	Board meetings discussion and decisions, ongoing management issues, follow up	EN	61) Peter Marris, "The Age of Violence: The Struggle for Identity in a Global Economy," Beatty Memorial Lecture, McGill University, Montreal, November 2nd, 1998. 62) Minutes of the University of Jordan Practice Center Committee, November 29th, 1999 63) Minutes of the International Executive Committee Meetings, 11/98, p. 2 – 8. 64) Al-Quds Steering Committee, Meeting Minutes, October 1999

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