A Necessary Evil?: Barriers to Transformative Learning Outcomes for Resistant Participants in

Required Experiential Learning Activities

D. Eric Lassahn

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Sustainability Education

Prescott College

May, 2015

Joan Clingan, Ph.D.
Committee Chair

Eric Hartman, Ph.D.
Committee Member

Scott Manning, Ph.D.
Committee Member

Antoinette Hertel, Ph.D.
External Reader

UMI Number: 3705855

UMI

Dissertation Publishing

UMI 3705855

ProQuest®

Abstract

Required experiential learning within the context of higher education is on the rise. This dissertation endeavors to expand current understandings of resistance to required experiential learning including root causes, implications, and opportunities to address and alleviate resistance. The debate regarding the merits of required service, service-learning, study abroad, and other experiential learning opportunities is examined. In addition, access to such opportunities, causes and effects of resistance that develops for some participants, and ways of addressing this phenomenon are identified. To this end, an exploration of existing literature related to required experiential learning and reluctant participation is offered. In addition to a case study of Susquehanna University's Global Opportunities program, data for this study was gathered through research methods including focus groups and semi-structured, open-ended interview. Findings reveal a variety of causes of resistance, why resistance manifests for some students prior to required study away, and strategies that practitioners in the field of experiential education employ to address such resistance.

Keywords: sustainability education, experiential learning, service-learning, global service-learning, cross-cultural education, Fair Trade Learning, transformative learning, resistant participants, case study, semi-structured interviews, open-ended interviews, focus groups

Dedication

To my parents, Don and Diane Lassahn. You have given me everything including life and the tools needed to make the most of it! Thank you for showing me real love so that I will always know it.

To my wife, Jennifer Lassahn. You are my steadfast partner and most amazing love. Thank you for being the co-pilot on this adventure we're sharing!

To my children Ethan and Ella. You mean the world to me, you are the future, and I love you with all my heart!

Acknowledgments

I would like to thank my faculty, mentors, cohort (especially the subset), family, and friends, but most of all, my wonderful wife. This process begins and ends with Jennifer Lassahn who supported and encouraged me from the moment I decided to apply to this program, through every step of the way during the completion of this document, and throughout every part in between. Thank you so very much for your sacrifice over the past four years!

To the faculty at Prescott, you have been energizing, supportive, and incredibly knowledgeable. Thank you for guiding me through the amazing and phenomenal experience that is the PhD program at this incredible university. I would like to extend deep appreciation to my committee, Joanie, Eric, and Scott, who also each served as instructor for multiple courses or practicums. I am so honored to have had you along for this journey as I benefited tremendously from your knowledge, instruction, guidance, and support. Thanks also to Antoinette who played such an important role as expert external reader. Other faculty for my self-designed courses included Jon Niles, Mark Radecke, and Robert Rabin. Your mentorship, instruction, and contribution to my advancement through this program were invaluable.

To my family, the people who have known me the best and the longest, thank you for your support and understanding, even if you weren't really sure what I was doing or why I was doing it! You will never know the amount of strength, dedication, and courage that I drew from the deep Lassahn/Parkinson well but your support made all the difference over these past years.

My friends and colleagues have heard more about this program and dissertation than you ever wanted to, but you remained in my corner throughout and I am eternally grateful for your friendship and support. Tom Rambo, Emily Bowling, and Kathy Straub, thanks for the letters!

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Chapter 1 – Introduction

Sustainability education is an approach to learning that considers the impact and viability of both human action on our natural environment and interaction with one another in community. Sustainability education utilizes experiential learning to balance process with content. In *Pedagogy of the Oppressed*, Paulo Freire (1970) asserts that our basic calling is to act upon and transform our world, striving to create a more meaningful and satisfying life both individually and collectively. With a focus on context, relevance to a particular environment or community brings about educational pedagogy that allows for a deeper, more meaningful exploration of a broad spectrum of concepts and issues (Freire, 1970). In this way, sustainability education can be a means of promoting and strengthening a land ethic or increasing interdependence in community. Educating for sustainability inherently considers diverse perspectives and invites the critical examination of dominant paradigms. By connecting content across disciplines, a holistic approach can lead to a greater understanding of various systems and the complexity of societal, economic, and environmental challenges with which we are faced (Sterling, 2001).

Sustainability based instruction is an approach that creates conditions which allow students to develop and cultivate skills and acquire knowledge. Within this pedagogy, students are challenged to examine a wide variety of values and explore relationships between local and global issues and perspectives (Sterling, 2001). A major aspect of my own education around sustainability has been an examination of the relationship between local communities and globalization and the ways in which globalization has the potential to cause smaller, more local communities to become less sustainable. True sustainability combines social, economic, and

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environmental justice and provides a holistic approach, striving toward harmony among the community of life on earth (McKibben, 2007).

During the process of refining my dissertation research topic within the realm of sustainability education, my research path remained relatively straightforward. I have chosen an approach that has drawn upon my experience while increasing my knowledge base. Through my coursework and research in this doctoral program in sustainability education – expanding and strengthening my academic foundation in the areas of economic, communal, and environmental sustainability – it has become clear that my contribution will come from the areas of education, sustainable communities, and global service-learning (GSL). This is the space in which my work life and personal realm intersect and the avenue through which I hope to contribute to a better world.

In pursuit of experience and knowledge in the field of civic engagement and GSL, I became aware of the concept of Fair Trade Learning (FTL). The appeal to this approach lies in its combination of socially just, fair economic, community development, and service-learning systems to form an adaptable, effective, and empowering means toward mutual benefit for all involved. Due to the comprehensive nature of FTL, it can be used to inform or test existing models and could certainly help a variety of programs and partnerships evolve (Building a Better World, 2014).

Focus of Research

The examination of experiential learning, which has the potential to move college students in their development of perceived civic responsibility is central to this study. From this perspective, a heightened sense of responsibility represents transformative change based on a

transformational learning paradigm. Transformative change can lead students to develop an increased awareness of important issues in local and global communities. A sense of agency is likely to emerge and an ethic of service and engagement evolve in the realms of social justice, politics, the environment, and education (Colby, Beaumont, Ehrlich, & Corngold, 2007). The desire to see an increased sense of civic responsibility, enhanced intercultural competency, or other types of civic growth among students has led me to develop a personal, professional, and academic interest in service-learning and study abroad education (especially in combination). Unfortunately, not all students have access to transformative learning experiences. Obviously, students with less access to experiential learning are not as likely to participate. One solution for ensuring access and engaging students who potentially have the most to gain from experiential learning is to mandate participation for all students as a curricular or graduation requirement. This mandate may take the form of required service, required study abroad, or other occasions for required experiential learning.

An overlap of work involved in GSL, the curricular cross-cultural requirement at Susquehanna University, and a personal interest in strategies that are inclusive of and effective for a wide variety of traditional-aged college students has caused an important and perhaps under-studied issue to become more apparent; the condition of the resistant participant. In consideration of an increasing use of curricular based and required service-learning and, in other cases study abroad, I began working with Eric Hartman to examine the phenomenon of the resistant participant. This work has highlighted the need for continued research and a deeper understanding of such resistance in the face of required service-learning or study away.

Given my work in civic engagement, residential education, sustainability, and study abroad, I am focusing on experiential learning opportunities for traditional-aged college student participants as a means to achieve transformative outcomes. Specifically, I have become focused on GSL as a vehicle for significant positive influence on both host communities and student learning outcomes. To further narrow the scope of this discussion, it has become apparent that, as the fields of study abroad and civic engagement expand, students are more likely to face curricular or co-curricular requirements to complete cross-cultural, service-learning, or similar experiential education activities (McLellan & Youniss, 2003; Redden, 2009; Moely & Ilustre, 2011). An emerging side effect of such requirements is the resistant participant and resulting impact on learning outcomes (both individual and group), host community, and programs. This dissertation expands upon current understandings of such resistance including root causes, implications, and opportunities to address and alleviate resistance in this context.

Based on my experience, I am defining resistance as an expressed or implied (verbally or nonverbally) defiance or reluctance to participate in an educational activity, connected academic work, and/or reflective activity. Reluctance to participate could manifest as a circumstance that is either pre-existing for a student participant or one that develops as an experiential learning opportunity is underway. This condition could result from a genuine disinterest; opposing viewpoint; reaction to challenges inherent to the host site, host culture, experiential learning activity; lack of positive experience; other undefined factors; or a combination of factors. Such a circumstance limits growth and learning because the student is closed off from the learning opportunity and unwilling to fully engage in the activity or academic material. Not only can this reluctance to participate affect an individual student's ability to experience transformative

learning, but overt resistance can be disruptive to host communities and fellow participants as well.

These observations are born from experience such as the 2012 Prescott College Cohort 7 Colloquium for which I served as a co-organizer. This example is particularly important because it marks the first required experiential learning activity in which I served as co-leader/organizer since beginning to study the phenomenon of resistant participation in this context. Having become aware of expressed resistance from at least two cohort members, I approached the program with a heightened awareness of the ways resistance manifested for participants and the effect this dynamic had on others in the context of this experience.

In co-coordinating a required GSL/FTL experience for Sustainability Education Ph.D. students in Vieques Puerto Rico in October 2012, there were aspects of the experience that I expected some participants to find challenging. These anticipated challenges included issues with the accommodations, food, schedule, weather, lack of control over schedule, and level of interest in the experience in general. While these challenges did not manifest for the majority of the participants, there were those who were significantly affected by these or other factors resulting in considerable resistance to the experience.

During the colloquium, the majority of the group participated fully in the experience in ways that I would describe as interested, curious, and engaged. In addition, most members of our cohort asked well-formed questions relevant to our purpose and goals, were both physically and mentally present for all of the sessions and activities, and exhibited a positive attitude. However, there were several cohort members who were identified by the planning committee in the process leading up to the experience as resistant or unwilling to participate in the experience. Over the

course of the week, I was able to observe and interact with the resistant participants. Further, it was not difficult to discern that the resistant participants had a negative impact on their peers as concerns were raised to both the planning group and our faculty.

Behaviors exhibited by the resistant cohort members included missing the first night of the program; frequently disengaging from the group at various times during discussions and presentations; verbalizing their unwillingness to participate and frustration at their required attendance; and although lodging together was part of the program, refusing to stay with the rest of the group.

During and after the Vieques colloquium, I set out to more clearly understand the resistance being expressed by some of our participants and the impact on our group dynamic. While the group was comprised of Ph.D. students rather than the traditionally aged undergraduate population on which I focus in this study, similar outcomes were observed. Based on my past experience leading various study away and service-learning trips, I have come to expect that student outcomes typically correlate to the amount of effort and engagement participants contribute to the experience. The Vieques experience supported this thinking in that differing levels of participation and general attitude toward the program seemed directly related to participants' level of engagement in this group's required GSL opportunity.

This experience furthered my thinking about resistant participants and helped in the selection of research methods for this study. The literature review is intended to collect the available scholarship on this issue and the research design is informed by my experience. This study is intended to further our understandings of the causes and implications of participant resistance to required experiential learning activities. Included in this conversation is the debate

concerning the merits of required service, service-learning, study abroad, and other experiential opportunities; access to such opportunities; causes and impact of resistance that develops for some participants; and ways of addressing this phenomenon such as choice architecture, pre-flection, clearly defined expectations, challenge and support, micro steps, and reflection. Strategies, for addressing participant resistance such as those listed above, are discussed in Implications & Conclusion.

This dissertation examines the body of literature encompassing required experiential learning with a focus on required service-learning. The literature review is also informed by experiential learning theory and by the principal thought leaders in study abroad including La Brack (1985), Bennett (1993), Deardorff (2006), Vande Berg (2007), Hammer (2009), and Engle & Engle (2012). Experiential learning theories include experience as education (Dewey, 1916) and the role of experience in personal development and cultural development (Kolb, 1984). A theory illustrating individual stages of development (Perry, 1999) is also relevant to this discussion.

Dissertation Outline

The following section will serve to provide an overview of the remaining chapters of this dissertation.

The Literature Review provides theoretical framework to ground this study and explain the concepts on which the assumptions, questions, research, and findings rely. Concepts addressed in this chapter include experiential learning, service-learning, study abroad, intercultural competence, and global citizenship. The remainder of the chapter provides a comprehensive review of research involving required service-learning.

A broad survey of existing literature has demonstrated that there is not wide agreement regarding the merits, effectiveness, and impact of required service and service-learning in high school and college-aged students. Some studies indicate that required service could cause students to turn away from voluntary service and community engagement in the future while other studies have demonstrated that required service can be a catalyst for transformation, enhanced academic achievement, and future voluntary engagement, especially for underrepresented populations of students and particularly when certain conditions exist. These conditions include some degree of choice for students in the type(s) of service they will complete; orientation to the service and the reasons for the requirement; and students' perception that the service they contribute is meaningful and making a difference on some level.

The thematic differences identified in the literature review include quality in organization of experiential learning activities, level of participant choice, and specificity of terminology. Resistance is more likely when the experience is poorly explained, structured, carried out, and processed. Requirements are more likely to be successful when participants have some level of choice regarding how they will satisfy the requirement. Many studies have not specified type of service among the broad range of activities that may constitute service or volunteerism.

The methods chapter presents the research question and explains the methodological framework used to gather data for this study. The first aspect of my research question is concerned with identifying contributing factors that cause participants to be resistant to required experiential learning. The ways in which resistance influences transformative learning will also be addressed. Next, I believe that it is important to identify existing strategies and develop new ones to address these dynamics.

I chose to conduct qualitative research for this project in order to investigate the experience of the participants in this study. Qualitative interview methods included focus groups with program directors and semi-structured/open-ended interviews conducted with participants who exhibited resistance before participating in required experiential learning activities. Manual coding techniques where utilized as the main analytical approach to interpret data collected from focus groups and individual interviews conducted as part of this research. By including a case study of the Global Opportunities (GO) program at Susquehanna University, I provide an example of required experiential learning in order to add context for this examination of the resistant participant phenomenon.

The case study presents an example of required experiential learning at a small, private, liberal arts university. Susquehanna University has developed an initiative called the Global Opportunities (GO) Program, a significant requirement in the university's current Central Curriculum, which was implemented in fall 2009. This chapter examines the purpose and rationale of the program; offers a comprehensive background; explains the structure, outlining the three major phases of the GO program and the SU Cross Cultural Learning Goals on which it is founded; reviews the development, operation, and current status of the program; summarizes the progress of the program to date; and discusses the outcomes, future goals, and upcoming strategies that have recently emerged. The case study is grounded in study abroad literature and concludes with the proposition of opportunities that could further enhance the program and student outcomes.

Analysis and findings are presented after the case study. Findings include participants' reasons for resistance, the ways that this resistance was challenged, and how their learning

happened. Participants also shared their impressions of the GO program, experiential learning, and opinions on whether experiential learning should be required of college students. The chapter begins with a short review of the coding process, followed by demographic information, and a breakdown of content areas. Content areas included themes and sub-themes as illustrated by examples of coded text in the form of participant quotations.

The final chapter, Implications & Conclusions, synthesizes my own accumulated, experience-based observations and assumptions with the findings. Experience that I have had with resistant participants has demonstrated that students who are unwilling to embrace an activity in the context of required service or study away can create problems beyond personal outcomes. Other participants' experience can be disrupted and learning outcomes can be influenced in significant ways. In addition the effect on the host community, site host, and sending organization can be detrimental.

The more I spend time learning about and practicing GSL informed by FTL principles, the more I believe in the potential for transformative outcomes of this approach. At the same time, the focus on resistant participants fuels my interest in identifying contributing factors and developing strategies to address dynamics that are likely to short-circuit transformational learning outcomes.

Chapter 2 – Literature Review

Experiential education, having the capacity to be transformative, is a powerful means of educating students. "Despite the varied definitions and tensions surrounding the terms, pioneers of integrative and interdisciplinary education have long embedded experiential learning into the curriculum, often using service-learning approaches, as a way to deepen students' awareness and knowledge of societal issues and challenges" (Ehrlich & Jacoby, 2009, p. 103). Given that cross-cultural education is a form of experiential education as is service-learning, the combination of the two have the potential to be both more complex and transformative. This work is primarily concerned with these two examples – as independent approaches and in combination – of experiential learning.

This chapter provides an overview of existing literature concerned with study abroad and required experiential education activities with a specific emphasis on required service-learning. The study abroad literature surveyed draws upon experiential learning theories; maps the connections between experiential learning, intercultural learning, and global service-learning; and examines the tension between global citizenship and intercultural learning. Finally, the range of findings on required service and service-learning is examined in depth in order to discern a prevailing outlook.

Key Concepts

Specific to this research are foundational concepts including experiential learning, transformative learning, study abroad, global service-learning, Fair Trade Learning, and service-learning. Below I present an overview of these concepts and their relationship with one another by exploring the ways in which they inform and inspire my work.

Experiential Learning

Influential cognitive developmental and learning theorists, John Dewey (1916), David

Kolb (1984), William Perry, (1999), and Jack Mezirow (2000) inform the foundation of

experiential learning and student development related to this study.

Dewey viewed experiential learning as a philosophy of education that embodies a

"continuum of experience" across which experiences that stimulate or hinder learning are

arrayed (Kolb & Kolb, 2005). Dewey asserted that civic engagement hinges upon education and

that all genuine learning comes through experience (Ehrlich, 2000). Dewey articulated a critical

distinction: just because "all genuine education comes about through experience does not mean

that all experiences are genuinely educative" (Dewey, 1938, p. 25). This statement has particular

relevance when considering the issue of required experiential learning explored in depth below.

Kolb defined experiential learning as "the process whereby knowledge is created through

the transformation of experience" and further asserted that "knowledge results from the

combination of grasping and transforming experience" (Kolb, 1984, p. 41). Kolb developed the

cycle of experiential learning (Figure 1.), which portrays two interrelated ways of grasping

experience–concrete experience and abstract conceptualization–and two interrelated modes of

transforming experience–reflective observation and active experimentation. In this model,

learning results from the resolution of tensions among these four learning modes. Tangible

experiences are the basis for observations and reflections, which are then assimilated and

distilled into abstract concepts. New implications for action can be drawn which can then be

actively tested and serve as examples in creating new experiences. Visually, this process is

represented as a cycle or spiral in which the learner interacts with each area, experiencing,

reflecting, thinking, and acting in a repeated progression that is consistent with the learning

situation and subject matter (Passarelli & Kolb, 2012, p. 140).
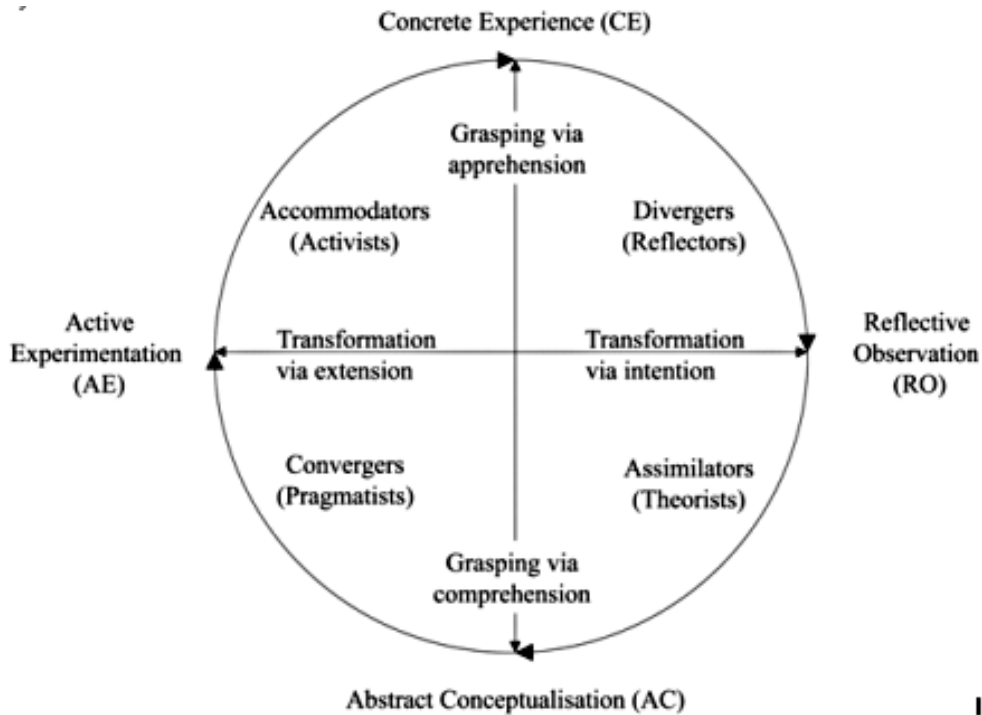
Figure 1. Kolb's Cycle of Experiential Learning.

Perry's theory of development, resulting from a study based on the experience of college

students is represented in a model that includes a nine position developmental outline.

Intellectual development is characterized by a shift toward greater independence of thought and

less reliance on the worldviews of those regarded as authority figures by the individual. He put

forth the concepts of Dualism, Multiplicity, and Relativism. Moving from Dualistic perceptions

through Multiplicity and ultimately toward Relativism reflects a progression of intellectual

development (Perry, 1999).

Transformative Learning

According to Mezirow, transformative learning is "the process of using prior interpretation to make a new or revised meaning of ones experience to guide future action" (Mezirow, 2000, p. 5). Transformative learning encourages individuals to "seek out … engagement with those different from ourselves, to foster critical reflection on the meaning of our differences" (Mezirow, 2000, p. 121). From this viewpoint, both service-learning and cross-cultural experience help to create socially responsible communities thus engaging students in meaningful ways that provide enhanced perspective on their own college experience. Within the greater context of sustainability, such enhanced social responsibility can foster more just, inclusive, and viable communities.

Nickols, Rothenberg, Moshi, and Tetloff (2013), highlight Kiely's (2005) articulation of transformational learning theory (as developed by Mezirow, 2000) specific to the personal empowerment often resulting from service-learning, ideally encouraging students to become more aware of their own false assumptions while developing as more socially responsible and self-directed community members. In his 2004 study, Kiely noted that service-learning educators who approach their work with "transformative intentions" should consider the long-term effect that transformational learning can have on participants. Further, he confirmed "the existence of multiple forms perspective transformation that result from participation in international service-learning" (Kiely, 2004, p. 18).

In a 2005 longitudinal case study, Kiely questioned the widespread popularity of Kolb's Cycle of Experiential Learning. Kiely's analysis of student journals, reflection papers, research reports and pre/post surveys yielded five categories that explain how students demonstrated

transformational learning resulting from participation in service-learning. These categories included: contextual border crossing, dissonance, personalizing, processing, and connecting. The contention resulting from this study is an enhanced explanation of transformational learning theory and the addition of a new conceptual framework for the furthering of transformative learning.

An intended outcome of transformative learning is the formation of positive change in students to thereby effect positive change in society (Freire, 1970). In civic learning or civic engagement as a particular form of transformative education, educators bring socio-political issues to life by connecting students to organizations whose purposes relate to specific course content through active involvement or direct interaction (Colby, Beaumont, Ehrlich, & Corngold, 2007). It is important however, to help student-participants prepare for outcomes related to these potential shifts or expansion of perspective that might lead to activities that challenge existing socio-political frameworks in ways that are counterproductive (Kiely, 2004).

Whether through intense, extremely meaningful experience or by tuning into the seemingly normal and everyday occurrence, it appears as though transformation will only occur if people recognize and are open to an experiential learning opportunity and are then willing to do the work along their journey of change. If students are closed off to experiential learning opportunities, they are potentially limited in their ability to experience transformation. For some, "change is what happens when the pain of remaining the same becomes greater than the pain of changing" (Schlitz et al., 2007, p. 35). Without recognition of the importance of personal growth, an expansion of one's worldview, and the sense of responsibility that often follows, the motivation to transform could remain external and unheeded.

Study Abroad

A chronological review of the major developments in the field of study abroad is intended to explain important learning frameworks. Throughout the history of the study abroad field, there have been three significantly different accounts of knowing and learning: positivism, relativism, and experiential/constructivism (Vande Berg, Paige, & Lou, 2012). The robust influence of Kolb's (1984) Experiential Learning Theory is evident in the naming of this third paradigm. Building on the work of Franz Boas and Edward Hall, Bruce La Brack articulated the evolution of intercultural learning as a progression from a "Traditional" to an "Ethnography of Communication" and finally, to a "Coordinated Management of Meaning" paradigm (La Brack & Bathurst, 2012). This anthropological context grounds student learning related to culture as a general phenomenon, an understanding of students' own culture, and development of a "greater faculty to *learn about any culture*, wherever they may find themselves in the future" (La Brack & Bathurst, 2012, p. 207).

Early on in the field of study abroad, Bruce La Brack (1985) elevated the phenomenon of re-entry, asserting that the term was most appropriate for describing the return process. Related to the re-entry process, La Brack advocated for heightened attention on the problem of reverse culture shock and outlined the priorities for research in this area for decades to come. La Brack is also credited with the development of the first required study abroad program at the University of the Pacific, established in 1976 (La Brack & Bathurst, 2012).

Milton Bennett's (1986, 1993) Developmental Model of Intercultural Sensitivity (DMIS) and Mitchell Hammer's (2009) Intercultural Development Continuum (IDC) are scales widely used to gauge participant development in the context of intercultural learning. Bennett, Hammer,

and Wiseman's (2003) Intercultural Development Inventory (IDI) has been broadly adopted by colleges and universities to gauge participant orientations toward difference, as a diagnostic tool to determine a potential learner's predisposition for cross-cultural instruction, and as a pre- and post-instrument to measure participant development from ethnocentric to more ethnorelative orientations (La Brack & Bathurst, 2012). The IDI serves as a standard in study abroad research, the results from which have demonstrated the need for structure and skilled intervention in students' learning abroad. Simply stated, a strong case is made that the mere act of studying abroad does not spontaneously lead to knowledge, insights, perspectives, attitudes, and skills necessary for success in a global society (Vande Berg, Paige, & Lou, 2012).

Denial → Defense → Minimization → Acceptance → Adaptation → Integration

ETHNOCENTRISM   ETHNORELATIVISM
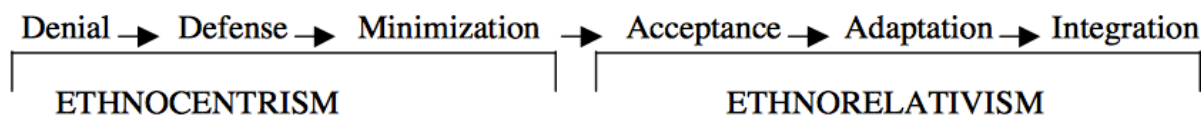
Figure 2. Developmental Model of Intercultural Sensitivity (DMIS).

The DMIS identifies Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, and Integration as the main stages of intercultural development. This model is closely related to Perry's (1970) model of intellectual development, which maps progress from Dualistic (the ethnocentric stages of Denial and Defense in the DMIS), through Multiplicity and Contextual Relativism, and finally to Committed Relativism (the ethnorelative stages of Adaptation and Integration) (J. Bennett, 1993 in Lou & Bosley, 2012).

Grounded in the DMIS, the IDC also identifies stages of intercultural development but varies in several key ways based on research conducted using the IDI. Both models share Denial as the initial stage along an intercultural development continuum, but the IDC identifies Polarization (a combination of Defense and Reversal) as the next stage. Both models identify the

Minimization orientation, but the IDC identifies this stage as transitional between the

ethnocentric and ethnorelative designations. The DMIS identifies the Minimization stage as

squarely rooted in ethnocentrism as ethnorelativism is not achieved until the Acceptance stage

according to Bennett. Also of significant importance, the IDC signifies Adaptation as the final

stage on the continuum rather than Integration as designated in the DMIS (Hammer, 2012).

Denial → Polarization → Minimization → Acceptance → Adaptation
| Monocultural Mindset | | Intercultural Mindset |

Figure 3. Intercultural Development Continuum (IDC).

With the Georgetown Consortium Project, Vande Berg, Connor-Linton, and Paige (2009)

sought to measure intercultural, language, and disciplinary learning for participants in study

abroad. The authors were also interested in gauging the relationship between student learning

and study abroad program components. The study included 1,159 participants and utilized the

IDI as the pre- and post-instrument. This landmark study revealed three significant findings:

First, students participating in study abroad programs demonstrated more effective language

learning than students in the control group studying the same languages in the U.S. Second, the

study demonstrated important relationships between specific program components and student

outcomes. Third, indirect yet significant relationships were demonstrated between language

learning and intercultural development. The main case made by the study is that students

studying abroad learn most effectively when proactive learning interventions are in place.

Deardorff (2006) surveyed intercultural experts and study abroad administrators in higher

education to reach consensus on a general definition of intercultural competence. Along with this

definition, the elements of intercultural competence were identified resulting in a framework of

intercultural competence. This framework includes *attitudes* such as respect, openness, curiosity, and discovery; culture-specific *knowledge*; *skills* such as observation, listening, evaluating, analyzing, interpreting, and relating; *internal outcomes* such as flexibility, adaptability, an ethnorelative perspective, and empathy; and *external outcomes* including representation of the elements above through an individual's behavior and communication (Deardorff, 2010).

Global Citizenship

While sharing similar learning outcomes with the intercultural competence framework, global citizenship differs in emphasis (Nussbaum, 1997; Kiely, 2005; Bringle & Hatcher, 2011). Schudson (2003) considers global citizenship skills to include different social responsibility proficiencies that support participation in a variety of political and cultural traditions. According to Banks (2004), "citizenship education should also help students acquire the attitudes, knowledge, and skills needed to function in communities other than their own, within the national culture and community, as well as within the global community" (in Longo & Saltmarsh, 2011 p. 72).

Nussbaum (1997) articulated the values of global citizenship with the recognition that our world is unavoidably multicultural and multinational. By questioning what it means to cultivate humanity, Nussbaum concluded that an ideal citizen places her or his loyalty to all human beings before those of the same nationality. When articulated less strictly, this perspective includes the blurred edges represented by competing priorities and viewpoints. In the end, global citizens recognize the value of human life as equally important the world over and understand their responsibility toward all fellow citizens as bound by "ties of recognition and concern."

Lewin (2009) noted that increased numbers of U.S. students studying abroad has

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commercialized the field. In outlining the various critiques of current day study abroad, he acknowledged those who "express deep skepticism about a shift in goals from cultural acquisition to global citizenship" particularly related to students contributing service in developing countries (p. *xv*). With the recognition that the phenomenon is an "ongoing voyage, as much a process as a goal," Lewin contended, "global citizenship is culturally and politically determined, as much by the role of higher education and foreign policy as it is by any political theory" (p. *xx*). Lewin also argued for approaches to study abroad that prioritize "community development over student development as the best means to achieve both" (p. *xxii*).

In his text *Cosmopolitanism: Ethics in a World of Strangers* Appiah (2010) settled on the term cosmopolitan because, at it's origin, the term indicated "a rejection of the conventional view that every civilized person belonged to a community among communities" and that the world is a state "of which [cosmopolitans] with innumerable other rational beings, are citizens, promoting together under the general laws of nature the perfection of the whole…" (Appiah, 2010, p. *xiv-xv*). It should be noted that this text has been used in a number of Global Citizenship courses at Susquehanna University as part of the Global Opportunities Program (discussed in Chapter 4).

Woolf (2010) also advocated for a terminology other than global citizen because the term "is a complex, contested proposition and not a condition to be achieved through the purchase of experience" (p. 52). For Woolf, the question lies in whether global citizenship can be learned gradually. Because it permits progressive acquisition, he also argues for the term cosmopolitism rather than global citizenship, which he considers an "implied state of being" (p. 54).

Whether referred to as global citizenship or cosmopolitanism, there have been calls for

fair trade labeling or certification (Mdee & Emmott, 2008; Hartman, Paris, & Blache-Cohen, 2014) in the field of GSL or International Service-Learning similar to that of other commodities. This type of advocacy supports the notion of a global common good in support of a set of basic human rights.

With these distinctions in mind, intercultural competence could be considered in deference to, and an important component of, global citizenship. As represented in Table 1, Hartman and Hertel (2013) further explored the tension between global citizenship (emphasis on equal dignity for all/universal human rights) and intercultural competency (respect for other cultures and prevailing practices above all else). In examining the tensions between the two constructs, a 'knowledge approach' (Tarc, 2007) to higher learning was also considered (Hartman & Hertel, 2013).

> Most global citizenship theorizing suggests that there is an essential core to the human experience, and that humans owe duties to one another across cultures and around the world. If this is the case, there are at least two implications for higher education. First, global citizenship education seems to imply educating for values within centuries of global citizenship tradition. Second, intercultural competence frameworks become an essential, yet subservient, component of global citizenship. (Hartman & Hertel, 2013)

The examination of the tensions between intercultural competence and global citizenship are of particular importance when considering the case of Susquehanna University's Global Opportunities Program, a required study away experience for all SU students. This study is presented in Chapter 4.

Table 1

Compare/Contrast: Global Citizenship, Intercultural Competence, and a Knowledge Approach

Global Citizenship *(equal dignity)*	**Intercultural Competence** *(respect for other cultures)*	**Knowledge Approach**
Involves values - a belief in equal human dignity, global community, respect for other cultures, and a desire for peaceful coexistence Carter (2001).	Holds respect for other cultures as its organizing ideal - grounded theory consensus on a definition and elements comprising intercultural competence. (Hartman & Hertel, 2013)	Dominant models of global citizenship and intercultural competence may not be robustly conceptualized as ideals by colleges & universities (Morais & Ogden, 2010; Musil, 2006; Hartman, 2008, 2014)
Encourages respect for common dignity, empathy, and *critical distance from one's own cultural assumptions;* Nussbaum holds tightly to a conception of common human dignity *before* moving deeply into how critical distance and the likely related intercultural competence and acceptance skills should be understood (Hartman & Hertel, 2013)	Researchers agreed upon a number of important attributes, including awareness of one's own cultural influences and development of the ability to understand the world from others' perspectives (Deardorff, 2006)	Tarc (2007) argues that instead of encouraging dispositions, educators ought to be concerned with what counts as knowledge and what knowledge they choose to emphasize.
The notion of a vaguely-held conception of a good human life informs human rights theory which asserts within it an uncertainty and an openness to revision. (Hartman & Hertel, 2013)	Appropriateness can only be determined by the other person – with appropriateness being directly related to cultural sensitivity and the adherence to cultural norms of that person (Hartman & Hertel, 2013)	Tarc suggests that exposing students to counterhegemonic knowledge systems and ways of knowing will lead to the kinds of dispositions desired by advocates of social justice education.
Human rights scholars embrace an understanding of rights as "contingent moral aspirations" (Donnelly, 2003) that are tentative and open to change (Donnelly, 2003; Ignatieff, 2003)	Conflicts between cultural norms and human dignity are often extremely nuanced (Nussbaum, 1992).	Encouraging critical inquiry through the juxtaposition of ideal and real commitment to common dignity offers an exciting discourse opportunity in the classroom, particularly in respect to the strand of global citizenship thinking known as moral cosmopolitanism (Kleingeld & Brown, 2013)..
How can we fully appreciate one another's differences while lifting one another toward full human flourishing? (Hartman & Hertel, 2013)		Moral cosmopolitans do not suggest they understand the political structures that should guarantee global human dignity, but they clearly affirm a global duty to support basic human rights and justice (Kleingeld & Brown, 2013).

Required Study Away

Beginning in 1976, Bruce La Brack pioneered what developed into the first required

study abroad program at the University of the Pacific's School of International Studies (SIS). By

1977, all students enrolled in the university's Callison College were required to participate in

orientation and reentry seminar work. Currently, all SIS undergraduates are required to study

abroad for at least one academic semester and since 1986, have been required to take credit-

bearing pre-departure and reentry coursework. "In short, SIS takes an intercultural approach to

interdisciplinary education, and cross-cultural training is expected to assist the students in

understanding academic disciplines as well as parts of the world" (Bathurst & La Brack, 2012, p.

264).

While little has been written regarding student resistance to required study abroad, there

has been some exploration of resistance that develops in participants during the study abroad

experience. One description of student resistance that can develop for students while studying

abroad was articulated by Engle and Engle (2012):

> Even in terms of simple engagement with the host culture, our observations revealed
> contrasting tendencies in student behavior abroad. Stimulated by the challenge of the
> unfamiliar, a small minority of curious and adventurous students spontaneously open
> themselves to experiencing the new places and people offered by a culturally different
> environment. Unfortunately, a large majority, accustomed through life on their home
> campuses to being catered to as student-clients in a carefully maintained comfort zone,
> never fully risk discovering that fertile learning space where familiar cultural codes give
> way to the new and different. Instead, they recoil in the face of scarily real opportunities
> to engage with local peoples and events, clinging to the security of their own language,
> habits, and beliefs, and complaining adamantly when things in the host culture are not as
> they should be by home standards. (p. 287)

Given the developmental stages in which students are enveloped as they attend college, it is not

surprising that this is the reaction had by many as they experience such new and different life

circumstances.

"Studying abroad can temporally alter attitudes and values, but translating those shifts

into deep and sustained positive change can't be reasonably expected solely of study abroad. One

basic tenet of learning is that deep, sustainable development comes from a process that includes

an experience of disequilibrium followed by period of reflective meaning-making" (Salisbury, 2012, para.12). Such disequilibrium is a normal result of cross-cultural immersion and a likely outcome of service-learning. The combination of these elements infused with critical reflection creates a structure within which participants can experience immersion and disorientation followed by opportunities to make sense of the experience on many levels, simultaneously.

Global Service-Learning

By living in a host community in an embedded way as part of a cross-cultural service-learning experience, students have the opportunity to form reciprocal relationships with those they have come to serve. With this in mind, it is important to explore what changes become necessary in the service-learning approach when utilized in the international or cross-cultural context. Hartman and Kiely (2014) suggest that "Global service learning is a community-driven service experience that employs structured, critical reflective practice to better understand common human dignity; self; culture; positionality; socio-economic, political, and environmental issues; power relations; and social responsibility, all in global context" (p. 60). The emphasis on culture and social justice in a global context and the use of critical reflection to prioritize common human dignity begins to set global service-learning (GSL) apart from domestic, intra-community service-learning and create the framework within which the combination of study away and service-learning can be examined.

Fair Trade Learning

As a practitioner of GSL, I have become familiar with the concept of Fair Trade Learning (FTL). As the use of GSL gains prominence and becomes more common, there is recognition that it is not enough to provide service to a host community. In most cases, participants in a

cross-cultural service-learning experience are privileged over the host community both during and after the experience. In an effort to equalize the vale of this exchange, Amizade Global Service-Learning has introduced Fair Trade Learning. The FTL approach emphasizes fair wages/working conditions, balance in value between volunteer participants and the host community, shared participation in program planning, and appropriate personal/professional/educational opportunities for community members (Amizade, 2012).

Sterling (2001) explains that sustainability as education is concerned with education as process, what is happening in the moment, the means themselves rather than the means to an end. If education is viewed as an act of sustainability, based on an ecological worldview, variously called participative, coevolutionary, living systems, or a New Environmental Paradigm, then we are seeing the emergence of a fundamentally different story about how learning happens in the world. FTL immerses the student at the heart of the community as a living system so they can experience the process of a different cultural community.

As educators on college campuses seek to provide more authentic learning experiences for their students while contributing to the betterment of local and global communities, the importance of relationship becomes clear. To further the connection between transformative education and civically transformative partnerships such as FTL, Enos and Morton (2003) describe transformative community/university partnerships as those in which their "joint work is likely to transform them both" (p. 30). Transformative relationships create opportunities for positive change and growth for the students who participate and the community partners with whom they are involved. In an FTL relationship, important social, interpersonal, and interactive elements are likely to be accentuated.

FTL can cause students to slow down and tune into the learning experience in a way that causes them to commit to broader change. By setting the expectation that extraordinary experiences juxtaposed with an individual's current worldview will lead to transformation, students may also learn to pay attention to ordinary experiences as opportunities for transformation. Cross-cultural service-learning experience as framed by FTL may reveal the true art in deriving the transformative from the ordinary, enhancing our ability to pay attention and tune into all the amazing and phenomenal occurrences that take place daily.

Through further research and collaboration among scholars in the field of GSL, the editors of Global Service-Learning.Org have developed a set of ethical standards based on FTL principles. These standards were also articulated by Hartman, Paris, and Blache-Cohen (2014) and represent "best practice" for maximizing benefits and minimizing negative impacts of community-based service, global service-learning, and volunteer tourism programs for both host communities and volunteers. The standards are arranged in three areas: Core Principles, Community-Centered Standards, and Student-Centered Standards. Core Principles include standards such as: Institutional Commitment and Partnership Sustainability; Transparency; Environmental Sustainability; and Deliberate Diversity, Intercultural Contact, and Reflection. Community-Centered Principles are comprised of standards such as: Community Preparation; Timing, Duration, and Repetition; Local Sourcing; Direct Service, Advocacy, Education, Project Management, and Organization Building; and Reciprocity. Some of the Student-Centered Standards include: Student Preparation; Connection of Context to Coursework and Learning; Challenge and Support; Instruction and Mentoring; and Preparation for Healthy Return to Home

Communities. A full articulation of ethical standards for GSL based on FTL principles, please see Appendix A.

Service-Learning

We will now return to a discussion of service-learning as studied in the domestic context. Early thought leaders in the field of service-learning include Markus, Howard, and King (1993), Giles and Eyler (1994), Jacoby (1996), Furco (1996), Eyler, Giles, and Braxton (1997), Eyler and Giles (1997, 1999), and Ehrlich, (1997, 2000). Through scholarship and research, some of these leaders further defined the practice while exploring the differences between service-learning and other forms of experiential education (Giles & Eyler, 1994; Furco, 1996; Jacoby, 1996; Ehrlich, 1997). Others demonstrated the positive effects of service-learning on students' sense of civic responsibility (Markus, Howard, & King, 1993; Eyler & Giles, 1997; Ehrlich, 2000), ability to grasp complex social problems (Eyler & Giles, 1999), and ability to apply course content to new problems or situations (Howard & King, 1993).

In 1996, Furco distinguished service-learning from other similar forms of experiential learning, including volunteerism, community service, field education, and internships (Furco, 1996). Beginning with the work of Robert Sigmon who defined service-learning as an "experiential education approach that is premised on reciprocal learning" (Sigmon, 1979 in Furco, 1996, p. 71). Sigmon elaborated that as learning results from service activities, both the providers and recipients of service benefit by learning from the experience. From Sigmon's perspective, service-learning "occurs only when both the providers and recipients of service benefit from the activities" (Sigmon 1979 in Furco, 1996, p. 71). Based on Sigmon's (1994) typology Furco identified as the key to service-learning, a balance between learning goals and

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service outcomes. Widely cited, Furco's work has been used by many colleges and universities as a basis for defining service-learning.

As the field of service-learning has grown over the course of nearly four decades, many definitions of service-learning have been developed. Jacoby defines service-learning as "a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development" (1996). The Campus Compact National Center for Community Colleges specifies that service-learning "is a teaching method which combines community service with academic instruction as it focuses on critical, reflective thinking and civic responsibility. Service-learning programs involve students in organized community service that addresses local needs, while developing their academic skills, sense of civic responsibility, and commitment to the community" (nd). The Carnegie Foundation for the Advancement of Teaching defines Service-Learning as "a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities" (nd). In defining service-learning, Stokamer (2011) chose the term "community-based learning" and derived a definition from a collection of sources. "Community-based learning is a pedagogical tool that supplements classroom instruction with service in the community and critical reflection, emphasizing personal and civic responsibility and reciprocal partnerships (Cress, Collier, Reitenauer, & Associates, 2005; Gottlieb & Robinson, 2002; Kirby, Levine, & Elrod, 2006)" (p. 5).

According to Furco (1996):

Service-learning programs are distinguished from other approaches to experiential

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education by their intention to equally benefit the provider and the recipient of the service as well as to ensure equal focus on both the service being provided and the learning that is occurring. To do this, service-learning programs must have some academic context and be designed in such a way that ensures that both the service enhances the learning and the learning enhances the service. Unlike a field education program in which the service is performed in addition to a student's courses, a service-learning program integrates service into the course(s). (p. 75)

The literature abounds with many more descriptions of service-learning, but for the purposes of this study, the definitions above demonstrate elements that are particularly important to a foundational understanding.

Common elements of these and other definitions of service-learning include: structured experience in the form of service, pedagogy, reflection, reciprocity, and the development in participants of a sense of civic responsibility. Perhaps the most conspicuous point of contention among definitions of service-learning is whether academic/classroom learning is specified as an absolutely necessary component. For the purposes of this study service-learning can entail curricular or outside the classroom learning opportunities.

Required Service and Service-Learning

The remainder of this chapter provides a focused review of literature concerned with service and service-learning – as an important form of experiential learning – that is required at the high school or college level. Regardless of whether the service-learning requirement is school wide, by program, or individual course, required service-learning provides an excellent example of required experiential learning which results in some participants exhibiting resistance.

A broad survey of existing literature on required service and service-learning in high school and college-aged students has demonstrated that there is not wide agreement regarding the merits, effectiveness, and impact of this educational approach. Some studies indicated that

required service could cause students to turn away from voluntary service and community engagement in the future (Jones & Hill, 2003; Jones, Segar, & Gasiorski, 2008; Merrill, 1999; Sobus, 1995; Volunteer Canada, 2006). These studies are examined below in "Required Experiential Learning as Problematic." Other studies have demonstrated that required service can be a catalyst for transformation, (Eyler, Giles, & Braxton, 1997; Mather, Karbley, & Yamamoto, 2012) enhanced academic achievement, (Davila & Mora, 2007; Osborne, Hammerich, & Hensley, 1998) and future voluntary engagement, especially for underrepresented populations of students and particularly when certain conditions are put in place (McLellan & Youniss, 2003; Metz & Youniss, 2003; Metz & Youniss, 2005; Stokamer, 2011; Stukas, Snyder, & Clary 1999). These conditions include some degree of choice for students in the type(s) of service they will complete, orientation to the service and the reasons for the requirement, and students' perception that the service they contribute is meaningful and making a difference on some level (McLellan & Youniss, 2003; Moely & Ilustre, 2011; Reinders & Youniss, 2006). It should be noted that these conditions were generally not in place, not tracked, or at least, not discussed in studies included in the "required service as problematic" group.

In all, there are 11 studies identified that support required experiential learning. These studies are examined below in "Required Experiential Learning as a Catalyst for Transformation."

Based on a survey sponsored jointly by the Center for Information and Research on Civic Learning and Engagement and the Council for Excellence in Government, Lopez (2002) found that the youth surveyed were not in support of community service requirements for high school graduation. This nationally representative sample of 1,500 youth came out against required

community service by a measure of 55 percent to 43 percent.

While youth polled on most academic requirements would likely express significant resistance, it has become widely accepted that such requirements influence a student's average level of competency, and therefore supports a perception that competency requirements are necessary. As the notion of required experiential learning becomes more widely accepted (as its importance is more widely perceived) the motivation to situate such requirements in the higher education curriculum is expanding.

Sometimes resistance is born of frustration or a sense that social issues are insurmountable. Rubin and Hayes (2010) offer encouraging discussion on the practice of connecting students' lives and experiences to their academic coursework through civic action research, but caution that this practice can also create dilemmas for both students and educators. Rubin and Hayes note that a sense of "disjuncture" and lack of agency can occur when students experience severe problems while simultaneously experiencing feelings of powerlessness to act against them (p. 369).

When adding a cross-cultural context to the discussion, resistance can often result from the unfamiliar. With the understanding that transformative learning strives to create positive change in students and thereby effect positive change in a diverse and global society, students must develop cultural competence. Colby (2007) specifies that in one form of transformative education: civic learning or civic engagement, learning goals can be achieved through active involvement or direct interaction with unfamiliar populations. Transformational learning encourages individuals to "seek out engagement with those different from ourselves, to foster critical reflection on the meaning of our differences" (Mezirow, 2000, p.121). From this

perspective, both service-learning and cross-cultural experience help to create socially responsible communities thus engaging students in meaningful ways that provide enhanced perspective on their own college experience. Mather, Karbley, and Yamamoto (2012) highlight that cross-cultural, service-learning experiences are likely to trigger resistance to issues and reactions that arise during reflection. Such resistance can close a student off from the experience or integrate the experience into students' life going forward.

Stukas, Snyder, and Clary (1999) followed students who were required to volunteer in order to graduate from college and questioned whether, "when requirements to serve are placed on experienced volunteers, [if] their intentions to continue to engage in voluntary action may be short-circuited" (p. 59). While many students have a positive attitude toward community-service requirements at their schools, and may not feel particularly coerced into volunteerism because they are already supportive of such service-learning programs, other students have a less positive attitude and may believe that these programs are unnecessary.

Required Experiential Learning as Problematic

When viewing required service-learning as something other than voluntary, as a source of decreased likelihood of future service, responsible for reinforcing stereotypes, or other types of problems outlined below, a case can be made against required experiential learning. Volunteer Canada (2006) offered a discussion paper that carefully considered the difference between volunteerism and various forms of required service. Using data gathered from a review of relevant literature, the paper outlined a continuum, and examined each type of service along this continuum, the relationship between the types, and the implications of mandatory service on participants' motivation for voluntary service. The mandatory forms of community service, by

definition, involve compulsion from a source of power outside of the person required to perform the work. Punishment and/or the denial of important rights and/or benefits are the consequence for those who fail to meet service requirements. Of the wide variety of ways that citizens can become engaged in community activities, it is clear that mandatory community service is the furthest of all from volunteering. In this way, Volunteer Canada articulated one of the pervasive arguments shared by other studies concluding that required service is problematic. However, this discussion paper went on to insist that mandatory community service be distinguished from service-learning because service-learning experience in the community is intended to enhance learning, is integrated into the curriculum, and the service experience is returned to the classroom in the form of reflection. This is an important distinction when widening the lens to encompass the broader category of experiential learning. This report also questioned the likelihood of long-term or life-long volunteering as a result of compulsory participation, calling for further examination. This report is an effective examination of the various forms of required service because it establishes clear delineations between various forms and resulting implications. I agree that further examination of the benefits of required service and service-learning are needed given the mixed results found in my research thus far.

Jones and Hill (2003) suggested that college students who participated in service in high school tended to continue in college if their motivation came from an internal commitment along with family and school encouragement. In this study, it was shown that those who participated intermittently in response to a requirement or to build their resume were less likely to continue serving once they entered college. Interviews with participants revealed two reasons against required service. Consistent with Volunteer Canada (2006), Sobus (1995), and Merrill (1999),

Jones and Hill argued that if service is framed as a requirement, then it was no longer considered service. Jones and Hill also found that students became focused on the completion of the requirement rather than the service experience and discontinued service once they met the conditions of the requirement. The authors make the case that service requirements can deter any lasting continued involvement in students as well as the development of civic or social responsibility.

Jones, Segar, and Gasiorski (2008) set out to examine outcomes associated with mandatory high school service-learning based on the experience of a diverse group of college students. The focus of the study included the nature of the experiences of the students in meeting the high school requirement, the meaning the participants made of those experiences, and the impact of those experiences on their college outcomes. This study differs from other findings, which conclude that service is problematic, in a very important way. While students resisted the required nature of their community service, reluctance was largely due to the way the requirement was carried out in their schools. Frustration was expressed with the lack of quality, poor structure, and perceptions that the service was not meaningful. This seems to indicate the potential to alleviate resistance by adding structure, quality, and depth to experiential learning opportunities. The authors also found that once in college, students could reflect on a high school service requirement and more clearly perceive its value.

A critical examination of basic social psychological research was offered by Sobus (1995), which led the author to question the logic of coercing people to behave prosocially. The data was derived from an extensive literature review and an examination and discussion of psychological theories. Theories considered include self-perception theory, self-determination,

the discounting principle, and overjustification. It should be noted that much of the work cited involves research done with children. The author concluded that requiring community service of high school students is not a prudent policy when viewing the question from the psychological perspective. Further, Sobus argued that a policy that threatens students' ability to graduate as motivation to serve the community is unlikely to foster long-term prosocial attitudes. Based on his review of the literature, the author determined that a policy mandating service should be "expected to undermine positive attributions, stifle feelings of self-determination, and ultimately make self-generated acts of community service more scarce" (p. 10). This research is convincing insofar as the author's interpretation of the current psychological literature is well supported. However, there is no new study or data provided to further support this case. One area of concern emphasized in the article is the loss of perceived control created by a service requirement. Other studies and articles (see below in "Required Experiential Learning as a Catalyst for Transformation") have demonstrated that a significant element of choice can still be incorporated into a well-designed mandatory service program.

In an article based on a position paper by Merrill (1999) several core values were suggested to help unify the purpose of those involved in promoting, producing, overseeing service and volunteerism in order to encourage improved collaboration. One of these core values is the call for more significant governmental involvement not only to provide opportunities for service, but also to "create and foster the climate in which individuals may contribute to the quality of life in their own communities through freely given citizen participation" (p. 4). I read this as an argument against required service, but the author does go on to clearly support incentivized service such as AmeriCorps or any variety of other government, employer, or

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privately sponsored programs and opportunities. This paper is convincing to the extent that a strong case is made for more organization, clearer definitions, enhanced communication, and increased support for service, service-learning, and volunteerism across all the bodies that promote them. In comparison with other research in this area reviewed above, the emphasis in Merrill's article is on clarity of terminology and increased organization with regard to societal and governmental efforts to engage more citizens in service. The position that required service or service-learning is problematic bears mention as a peripheral issue.

Stukas, Snyder, and Clary (1999) determined that participants who were against freely volunteering subsequently reported greater future intentions to volunteer when they completed service for which they volunteered *rather than* that which was mandated. However, as noted below under "Required Experiential Learning as a Catalyst for Transformation," this study provides mixed results because mandates and choices did not seem to have the same impact on participants who were predisposed toward volunteering freely; whether serving freely, or as part of a mandate, these participants reported increased intent to volunteer. Therefore, this study only supports the case against required service for those participants who are against volunteering.

Parker-Gwin and Mabry (1998) examined both civic and academic outcomes for 260 students participating in required and optional service learning courses. The authors found that after one semester of service-learning, student outcomes were mixed as participants expressed slightly less positive feelings toward community service at the end of the term as compared to the beginning. In explaining the results of their study, the authors identified two pedagogical issues: requiring student participation in service-learning and the role of reflection activities in positive outcomes. Similar to the findings of Jones, Segar, and Gasiorski (2008), Parker-Gwin

and Mabry concluded that students' academic outcomes might be enhanced by regular critical reflection and meaningful integration of service activities with course material throughout the semester. This underscores an important theme, which emphasizes quality preparation regardless of pedagogy. As with any teaching strategy, it is noted that the value of service-learning depends a great deal on its implementation.

As Table 2 demonstrates, the literature reviewed above deals almost exclusively with high school students but varies with regard to focus and methodology. A mixture of qualitative and quantitative methodology are offered including constructivist approach, narrative inquiry, literature review, position paper, and survey analysis. While all reached the conclusion to some degree that mandatory experiential learning is problematic, Jones and Hill (2003) and Jones, Segar, and Gasiorski, (2008) focused on the influence that high school service requirements have on students throughout their college experiences. However, the Jones and Hill (2003) study was concerned with required service while the Jones, Segar, and Gasiorski, (2008) study examined required service-learning.

Sobus (1995) argued that from the under-studied psychological perspective, required service is not effective as a means of generating engaged citizenship in high school students. It is difficult to gauge the difference in impact between course-based and school-wide required service and service-learning, except that course-based activity tends toward service-learning which, given the reflective component, can help students more easily understand the rationale for a required service component.

Table 2

Required Experiential Learning as Problematic

Study	Population	Required Service	Required Service-Learning	Required Cross-Cultural	Course Based / Campus Wide	Method(s)	Conclusion
Jones and Hill (2003)	High School (tracked into college)	X			Campus Wide	Constructivist Approach	Req. service in HS decreases likelihood of service in college
Jones, Segar, and Gasiorski (2008)	College (to determine outcomes from HS exp.)		X		State Wide	Narrative Inquiry	Perceived the requirement as a burden while in HS, but retrospectively understood the value of the requirement once the students were in college.
Sobus (1995)	High School	X			Course Based & Campus Wide	Literature Review	Req. community service of high school students is not a prudent policy when viewing the question from the psychological perspective.
Merrill (1999)						Position Paper	The author argues that ongoing categorization of all forms of citizen engagement under a single generic term such as "service" confuses the public and the profession.
Lopez (2002)	High School	X			Course Based & Campus Wide	Analyzed a survey sponsored jointly by the Center for Information and Research on Civic Learning and Engagement and the Council for Excellence in Government	In nationally representative sample of 1,500, youth came out against req. community service (55% to 43%). Resistance to req. comm. service for high school graduation decreased by age. Women and ethnic minorities expressed higher levels of support for req. service.
Stukas, Snyder, & Clary	College		X			Hierarchical regression was used to test the data collected	Participants against freely volunteering subsequently reported greater

(1999)						from two rounds of surveys.	future intentions to serve when they completed voluntary service than that which was mandated.
Parker-Gwin, & Mabry (1998)	College		X		Course Based		After one semester of service-learning, student outcomes were mixed as participants expressed slightly less positive feelings toward community service at the end of the term. Two pedagogical issues were identified: requiring student participation in service-learning and the role of reflection activities in positive outcomes.

Required Experiential Learning as a Catalyst for Transformation

When viewing required service-learning as transformative, fostering civic engagement, promoting inclusion, and contributing to other positive outcomes as examined below, a strong case can be made for the requirement of experiential learning. Eyler, Giles, and Braxton (1997) and Mather, Karbley, and Yamamoto (2012) supported the requirement of service as a means to stimulate transformative learning outcomes for students. In a national study included over 1500 students from over 20 colleges and universities, Eyler, Giles, and Braxton sought to support the notion that service-learning should be included in the college curriculum by examining who chooses service (and why) and the impact of service-learning on student learning outcomes. The study revealed that participation in service-learning has a small yet significant effect on many of the learning outcomes measures identified in the study. The authors found that students who chose service-learning voluntarily differed significantly on almost every outcome measure of a pre-service survey administered at the beginning of the semester. The authors also noted that

offering only voluntary service opportunities, will not reach the students who have the most to gain from participation in service, in essence, supporting the case for required service and service-learning at the collegiate level.

When considering personal growth and development, resistance during the experiential learning cycle my not be surprising. Mather, Karbley, and Yamamoto (2012) utilized a narrative research approach believed by the authors to be an effective method for researching outcomes in cross-cultural and service-learning experiences. The authors called for educators to recognize that service-learning participation can be part of a larger life journey in order to put issues of student resistance in perspective. In this way, student resistance to accepting positions of privilege can be framed as a response to challenges resulting from educational experiences, rather than an educational failure. This perspective highlights the struggle that can arise for students participating in a transformative learning experience. This article lends valuable insight regarding student resistance noting that it can serve as a "catalyst for ongoing reflection" rather than a barrier to growth and learning. This supports the notion that identifying ways to help students make meaning of a learning experience going forward in their lives is one of our most important tasks.

Required community service was found to improve academic performance and increase graduation rates. Davila and Mora (2007); Osborne, Hammerich, and Hensley (1998); and Markus, Howard, and King (1993) drew connections between required service / service-learning and enhanced academic achievement. Davila and Mora found that required community service leads to higher academic performance in reading, mathematics, science, and history.

Additionally, more so than voluntary service, required community service increases the

likelihood of college graduation because civically-engaged teenagers make greater scholastic progress during high school and later acquire higher levels of education than their otherwise similar peers. Required service was also found to have a stronger effect on male students over female students. These conclusions are important due to the relationship between required service and positive educational outcomes for students. While the study focuses on high school students it also addresses college graduation rates across race and gender as a result of civic engagement. However, there is little discussion regarding resistant participants.

Similar to the study described above, required service-learning was found to improve students' performance. Osborne, Hammerich, and Hensley (1998) found that required service-learning could improve student performance in areas such as cognitive complexity, social competency, perceived ability to work with those different from themselves, and self-worth in social situations. A study was conducted with four sections of a pharmacy communications course in which two sections were given a service-learning assignment while students in the other two sections completed a traditional research project. The results of pre- and post-tests administered to all students in the study demonstrated that significant improvement for the service-learning students was found in all measured areas. Markus, Howard, and King (1993) conducted a similar study with a lecture/section structured political science course. Two of eight sections were given service-learning placements in addition to their discussion class while the remaining sections participated in a traditional style discussion class and completed a research assignment. Students in the service-learning sections self-reported perceptions of higher performance in the course as compared to students in the traditional discussion sections. The service-learning students had also learned to apply course principles to new situations and had

developed a greater awareness of societal problems. Pre- and post-survey data revealed significant effects of participation in service upon students' personal values and orientations. Classroom learning and course grades also increased significantly as a result of students' participation in course-relevant community service.

In conflict with some studies discussed above which found required service-learning to be problematic, Stokamer (2011), McLellan and Youniss (2003), Metz and Youniss (2003), Metz and Youniss (2005), and Stukas, Snyder, and Clary (1999) found evidence that the likelihood of future voluntary engagement increases as a result of required service. Many of these studies found this especially true for underrepresented populations of students particularly when certain conditions such as preparation, an element of choice, and reflection are employed.

From a large-scale study, Stokamer (2011) offered the results of a five-year longitudinal study including 11,000 students from 700 senior-level capstone courses at an urban research university. Capstones are the culmination of the general education requirement for all students and therefore constitute a campus-wide requirement. This research utilized experimental methods to test a new theoretical model of civic competence development. In an effort to identify personal and educational elements that enrich civic competence, four components of civic competence (knowledge, skills, attitudes, and actions) and eight corresponding epistemological domains were studied utilizing item and factor analysis. This research suggests that the required nature of service-learning in capstones may render the results more generalizable than other studies. The author showed that positive outcomes are possible for students who are not already prone to engage in service-learning.

McLellan and Youniss (2003) reframed service as "action that follows from available resources consisting in close personal networks and organizational affiliations" rather than an "individual, spontaneous act" (p. 56). The authors' findings highlight the ways in which previous studies have failed to specify type of service among the broad range of activities that may constitute service or volunteerism. And even within the realm of required service, level of structure, relation to curriculum and presence of reflection in the process (service vs. service-learning) can have a significant influence on learning outcomes and intentions to serve in the future.

Further supporting the case for increased likelihood of future service, Metz and Youniss (2003) offered a case study to support their hypothesis that required service at the high-school level can contribute to volunteerism and motivation to volunteer in the future. The study examined students from a public high school whose board implemented a community service requirement of 40 hours as a prerequisite for graduation. The study showed that more students were further inclined rather than less inclined to serve and that students in the required cohort were more involved in service (required or voluntary) at each grade than students in the non-required cohort. Among students in the required cohort, positive impact of required participation was attributable to the 40-hour mandate. The study identified three factors that were most closely related to students who were more inclined toward service: 1) having parents who volunteer, 2) belonging to school organizations, and 3) the school requirement; This last factor was connected by the authors to increased student intentions to participate in future service. Metz and Youniss concluded that there was "no evidence that the requirement turned students off to service" but instead that "required service was a positive motivating force" (p. 285).

Metz and Youniss (2005) further postulated that a service requirement can have a positive influence on the civic engagement of students who have fewer resources and little service experience than students who, based on identified factors, are more pre-disposed to community service. Analyzing data collected during their 2003 study, the authors answered the following questions: "Does the experience of doing mandatory service promote civic development as defined by attitudes and behavior, in high school students? And, does mandatory service add civic value to individual students beyond that which they bring already to the service experience?" (p. 414). The authors concluded that high school students who were resistant to volunteering were positively affected after fulfilling the requirement. This seems to indicate that the requirement "operates as a form of recruitment that affords these students a novel opportunity to experience themselves as responsible civic actors" (p. 431). The findings also counter the notion that students who are pre-disposed to service can become less inclined to continue service after graduation.

As noted above, Stukas, Snyder, and Clary (1999) determined that participants who were against mandatory service subsequently reported greater future intentions to volunteer when they completed service for which they volunteered rather than that which was mandated. In contrast, mandates and choices did not seem to have the same impact on participants who were predisposed toward volunteering freely. Given the mixed conclusion of this study which only supports the case against required service for those participants who are not predisposed to volunteer, an important question becomes: how likely to freely volunteer are those who are against required service without being required to do so?

McLellan and Youniss (2003), Reinders and Youniss (2006), and Moely and Ilustre (2011) identified specific conditions that have been shown to increase likelihood of future engagement as a result of required service. These conditions include some degree of choice for students in the type(s) of service they will complete, orientation to the service and the reasons for the requirement, and students' perception that the service they contribute is meaningful and making a difference on some level.

Course-based service-learning can be extremely effective. McLellan and Youniss (2003) supported the case for a curricular approach to service-learning, citing the connection with traditions of student participants' "need for exploring social-historical identity" (p. 57). When appropriately structured with an orientation toward service-learning, an emphasis on socially positioned service activities (those with a component of direct interaction with those in need) is more common. This phenomenon "may afford opportunities for partaking in moral-political traditions, just as voluntary service does" (p. 57). The authors provided a critical analysis of outcomes from previous research. Through a clear specification between socially interactive service and functionary service and the case for curricular-based service (or service-learning), the authors offered a paradigm shift that changes the conversation regarding the merits of required versus voluntary service.

Reinders and Youniss (2006) considered the impact of school-based, required community service on pro-social behavior in youth. This study found that direct service to people in need led participants to feel more civically engaged. Further, the belief in themselves stemming from their positive contributions to sponsoring organizations, thus altering self-awareness, led to higher likelihood of future helping behavior.

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As an example of institution-wide required experiential learning at the university level, Moely and Ilustre (2011) offer a case study of Tulane University which, in the aftermath of Hurricane Katrina, implemented a new service-learning graduation requirement. The new public service graduation requirement mandates all undergraduate students take a service-learning course in their first two years of study and complete a second academically based, public service experience before graduation. The authors asked four questions designed to: discover any difference in student attitudes toward the service-learning mandate and those who enrolled previous to the requirement; gauge new-student perspective on the requirement; identify potential correlation between background and attitude toward the requirement; and discover whether students' civic attitudes, knowledge, and skills were related to their views on the requirement. The authors concluded that attitudes toward a service requirement were generally positive. Their study also supports findings in Stukas et al. (1999) that providing an element of choice for students participating in required service is vital. These findings are important due to the limited literature regarding the impact of required academically based service in higher education and this article makes a significant contribution to furthering knowledge in this area. This study is most similar to the research on which this study is focused.

As Table 3 demonstrates, the literature reviewed above offers a wide variety of research in support of required experiential learning. The twelve studies reviewed include three qualitative and nine quantitative studies. Six of the studies focus on college students and the majority of studies focus on campus-wide requirements.

Table 3

Required Experiential Learning as a Catalyst for Transformation

Study	Population	Required Service	Required Service-Learning	Required Cross-Cultural	Course Based / Campus Wide	Method(s)	Conclusion
Eyler, Giles, & Braxton (1997)	College	X	X		Both	Two rounds of surveys, one at the beginning of the semester, and one at the end. Hierarchical linear multiple regression was used to test this data.	Reveled that participation in service-learning has a small yet significant effect on many of the learning outcomes measures identified in the study.
Mather, Karbley, & Yamamoto (2012)	College		Resistance to accepting positions of privilege not required service.	Resistance to accepting positions of privilege not required service.	?	Narrative research approach	Evidence of resistance to accepting positions of privilege may be seen as a response rather than an educational failure in the face of challenges imposed by service-learning experiences on students' current ways of making meaning of their lives.
Davila & Mora (2007)	High School	X			?	Empirical analysis of 1988-2000 panel data from the National Education Longitudinal Study of 1988.	Found that req. service leads to higher academic performance in reading, mathematics, science, and history. Also, higher college grad rate.
Osborne, Hammerich, & Hensley (1998)	College		X		Course Based	Study was conducted with four sections of a pharmacy comm. course in which two sections were given a service-learning assignment. Students in the other two sections completed a traditional research project. All students were given a pre- and post-test	Significant improvement was found in all measured areas

Study	Population	Required Service	Required Service-Learning	Required Cross-Cultural	Course Based / Campus Wide	Method(s)	Conclusion
McLellan & Youniss (2003)	High School	X	X		Campus Wide	Logistic regression analysis of data from survey results	Within the realm of req. service, level of structure, relation to curriculum and presence of reflection in the process (service vs. service-learning) can have a significant influence on learning outcomes and intentions to serve in the future.
Metz & Youniss (2003)	High School	X			Campus Wide	Case Study: authors utilized questions to assess student attitudes regarding required service and gauge the likelihood that they would perform voluntary community service after graduation.	More students were more inclined than less- inclined to serve. Students in the req. cohort were more involved in service (required or voluntary) at each grade than students in the non-required cohort.
Stukas, Snyder, & Clary (1999)	College		X			Hierarchical regression was used to test the data collected from two rounds of surveys.	Participants against freely volunteering subsequently reported greater future intentions to serve when they completed voluntary service than that which was mandated. In contrast, mandates and choices did not seem to have the same impact on participants who were predisposed to freely volunteer.
Metz, & Youniss, (2005)	High School	X			Campus Wide	Regression analysis - using data collected in previous study - (Metz, & Youniss, 2003)	High school students who were resistant to volunteering were positively affected after fulfilling the requirement.
Moely & Ilustre (2011)	College		X		Campus Wide	Case Study	Attitudes toward a service req. were generally positive. This study also supports findings in Stukas et al. (1999) that providing an

Study	Population	Required Service	Required Service-Learning	Required Cross-Cultural	Course Based / Campus Wide	Method(s)	Conclusion
							element of choice for students participating in req. service is vital.
Stokamer (2011)	College		X		Campus Wide	Item and factor analysis of a five-year longitudinal study including 11,000 students from 700 senior-level capstone courses at an urban research university.	Positive outcomes are possible for students who are not already prone to engage in service-learning.
Reinders & Youniss (2006)	High School	X			Campus Wide	Model Sequence (data from an assessment of service in two suburban Catholic high schools).	Direct service to people in need led participants to feel more civically engaged. Further, the belief in themselves that student participants had made positive contributions, thus altering self-awareness, led to higher likelihood of future service.
Markus, Howard, & King (1993)	College		X		Course Based	Pre and Post Survey / Course Evaluation	Students in service-learning sections reported higher course performance than those in the traditional discussion sections. S-L students had also learned to apply course principles to new situations, and had developed a greater awareness of societal problems. Classroom learning and course grades also increased significantly as a result of students' participation in course-relevant community service.

Because the studies examine two different populations (college vs. high school), all

results may not be generalizable to my research. With regard to the research that focused on

college students, additional variety exists within the category of campus-wide vs. course or

majors-based requirements. Examination of the effects of required service, service-learning,

and/or cross-cultural learning (or any combination therein), lends a notable level of variety as

well. The value of the research discussed above lies in the generalizability of the results; required

experiential learning can be shown to improve students' future intentions to be civically engaged,

positively impact self-perception, enhance students' ability to make meaning of their

experiences, and engage students who are less likely to participate in experiential learning. This

last outcome is of particular importance as students who are less likely to participate can often

benefit the most from such opportunities (Eyler, Giles, & Braxton, 1997).

Chapter Summary

Results of the research in this area range in consistency for a variety of reasons. Melchior

and Bailis (2002) outlined an array of factors including differing definitions of the term "service"

and/or "service-learning," the breadth of service being performed, and the assortment of

recipients of the service. This range and variety does not lend to the production of uniform

results (Reinders & Youniss, 2006).

This "apples-and-oranges problem" (Melchior & Bailis, 2002; McLellan & Youniss,

2003) is a reference to the variety with which service has been defined in the research. In much

of the research considered above, service may have included a variety of activities ranging from

manual labor to tutoring; recipients may have varied from peers to people experiencing

homelessness; settings may have ranged from schools to church-managed soup kitchens; and

purposes may have ranged from fulfilling graduation requirements to advancing social justice (Reinders & Youniss, 2006).

As previously noted, it is difficult to assess the difference in impact between course-based and school-wide required service and service-learning, except that course-based activity tends toward service-learning which, due to the reflective component, can help students more easily understand the rationale for a service requirement.

It is important to consider the methodological reasons why the results of the research in this area vary and essential to recognize the impact of such variety, definitions of types of activities, breadth of requirement, population, and so forth have on the various findings. However, the existing literature does not identify the more nuanced causal relationships between service requirements, type of programming intervention, student population, and civic or transformational outcomes.

> It should not be surprising, therefore, that such reviews have reported mixed and inconsistent findings regarding the impact of school-generated service on students. This insight takes on even more relevance when it is understood that the kind of service and variations in sponsorship in fact make for differences in outcomes on students' volunteer service that is not done for school credit (e.g., Metz, McLellan, & Youniss, 2003). It follows, then, that the case for or against mandatory service as a means for promoting civic development is still an open question (Metz & Youniss, 2005, p. 416).

From this perspective, the intent of this literature review is not to more deeply examine findings that seem to truly be in conflict with one another. Questions of methodology vs. population vs. question construction, vs. educational activity and so forth would best be considered as a separate, stand alone research project.

The thematic differences that have been identified in this literature review include quality in organization of experiential learning activities, level of participant choice, and specificity of

terminology. This review has shown that resistance is more likely when the experience is poorly explained, structured, carried out, and processed. Requirements are more likely to be successful when participants have some level of choice regarding how they will satisfy the requirement. Many studies have not specified type of service among the broad range of activities that may constitute service or volunteerism.

Chapter 3 – Methods

The literature reviewed in chapter 2 has shown that required experiential learning is a confluence of numerous concepts. Many of these concepts including experiential learning, cross-cultural education, global citizenship, and in some instances, global service-learning, are fundamental to the cross-cultural requirement at Susquehanna University. This experiential learning requirement is administered through the Global Opportunities (GO) Program.

Following this introduction, I provide a brief overview of the GO Program to strengthen its significance in relation to the literature review, introduce my dataset, and present a brief background and rationale for the study. After acquainting the reader with the program that provides the data and reviewing my research question, I offer a detailed account of the methods used to complete the research for this study. Methods selected for this study include case study, focus groups, and in-depth qualitative interviews. The next section will include a more detailed explanation of the process used for data collection. This is followed by a discussion of the data analysis and an explanation of my positionality with regard to this study.

I am drawn to approaches where the researcher is immersed as an integrated component of the research rather than acting as a detached observer. Seeing myself as a part of the process (a participant as well as observer) is intriguing as a means of self-discovery in the process of knowledge creation. Participating in a "social process" as a part of the community of research rather than contributing as an isolated, individualistic act defines my approach toward and understanding of mindful inquiry. In this way, "inquiry may contribute to social action and be part of social action" (Bentz & Shapiro, 1998, p. 7).

Within a hermeneutical context, this heuristic research study is born from an interest in

creating a transformative learning environment in which participants can overcome their

resistance to experiential learning opportunities in order to develop a deeper sense of

responsibility toward their community and environment. Hermeneutics holds that the sum of our

understating and interpretation are "bound to, and shaped by our existing in particular historical

and cultural context, because we use the concepts, language, symbols, and meaning of our time

to interpret everything" (Bentz & Shapiro, 1998, p. 40).

Because I have been involved in experiential and required experiential education for

more than a decade and given my deep interest in the topic, I have chosen a heuristic approach

within the hermeneutical context. According to Moustakas (1990), heuristic research is an

intensive process in which "the investigator must have had a direct, personal encounter with the

phenomenon being investigated. There must have been actual autobiographical connections…the

heuristic researcher has undergone the experience in a vital, intense, and full way" (p. 14). When

leading experiential learning activities such as a service-learning activity or study away program,

I am participating directly in the learning, both for the students and myself. Therefore, research

upon experience in which I have been directly involved and immersed seems to me an obvious

choice in order to further enrich my own understandings and knowledge, while strengthening my

ability as an experiential educator. This work represents a "personal transformation" that resulted

from this "heuristic journey" (Moustakas, 1990, p. 14).

Foundational to this study is the recognition that resistance to participate is a

phenomenon and therefore open to study through phenomenology. As a philosophy,

phenomenology emerged in the nineteenth century and has developed many variations. A

consistent hallmark of phenomenology is the goal of understanding the world as it is lived and

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experienced. Principles that are common to phenomenological research include commitment to description rather than explanation, endeavoring for a non-judgmental attitude, emphasis on interpretation, and the concept of intentionality (Finlay, 1999).

In an effort to understand human experience, phenomenology is committed to describing how and why meanings arise. In order to honor the experience of participants, the researcher's judgment is suspended and it is assumed that participants are not purposefully or unknowingly altering their reactions. Because participants are sharing their honest interpretation of an experience, as influenced by identity and positionality, meaning emerges through the continued examination of our realities (Finlay, 1999). Intentionality, from a phenomenological perspective, is understood as experience and consciousness that are about or of something. There is a "relationship between the perceiver and what is perceived, between the knower and what is known" (Anderson & Braud, 2011, p. 167).

I chose to conduct qualitative research for this project in order to investigate the experience of the participants in this study. In this way, the study examined what takes place for certain student participants in the context of required experiential learning. The use of case study combined with a qualitative interview approach enabled me to capture, examine, and understand what happens for participants in required experiential learning situations within a specific context (Locke, Spirduso, & Silverman, 2000).

I have crafted a qualitative research process grounded in mindfulness, hermeneutics, phenomenology, and a heuristic approach because I am inspired by relational knowing and meaning-making through common experience. Qualitative interview methods included focus groups and semi-structured/open-ended interviews. This approach fits with my desire to focus on

participants' lived experience and the meanings they attach when reflecting upon such experience.

Global Opportunities, Susquehanna University

Implemented in fall 2009, the Global Opportunities program at Susquehanna University is the result of a cross-cultural requirement in the university's new Central Curriculum. To satisfy the requirement, every student at Susquehanna must complete an approved, cross-cultural immersion experience of at least two weeks, imbedded in preparatory and reflective work on campus. As recently as spring of 2015, the credit-bearing portion of the requirement was a graded two semester-hour reflection course. This reflective work might include papers, oral presentations, performances, creative writing, or video production, but the components all map to student progress on a single set of clearly defined cross-cultural learning goals, as adopted by the Susquehanna faculty: Students must learn to understand and recognize ethnocentrism; compare and contrast cultural practices; demonstrate critical awareness of their own cultural values and identity; examine their own role and responsibility in their intercultural interactions; and consider how they might act differently as a result of their cross-cultural experiences. "GO Short" experiences are two-week (minimum) cross-cultural immersion opportunities led by SU faculty and staff. A "GO Long" program constitutes a semester abroad during which students participate in semester programs offered through other institutions around the world.

Background & Rationale

Within the context of sustainability education, it has been shown that students' awareness of humanity's current situation alone will not lead to the type of change that is needed in the world today (Frisk & Larson, 2011). Research continues to demonstrate that learning as a result

of transformative experience is necessary to move students to action and engagement (Bringle, Hatcher, & Jones, 2011; Eyler, Giles, & Braxton, 1997; Eyler & Giles, 1999; Itin, 1999; Kiely, R. 2004). With this in mind, the Global Opportunities (GO) program at Susquehanna University is designed to provide richly participative, cross-cultural, community-based experience that is likely to lead to learning as change (Susquehanna University, 2014). Such transformation is unlikely to result if students are not open to the experience and the resulting learning. A case study of the GO program will provide an example of required experiential learning and context for this examination of the resistant participant phenomenon.

Research Question

The first aspect of my question is concerned with identifying contributing factors that cause participants to be resistant to required experiential learning. I want to learn more about the ways in which resistance influences transformative learning. Next, I believe that it is important to identify existing strategies and develop new ones to address these dynamics. If we are able to design GSL/FTL experiences with elements specifically created to remediate resistant behavior before, during, and after a learning experience, implications for study away and service-learning programs in the undergraduate, liberal-arts setting could be significant.

Research Design & Participants

A case study of the Global Opportunities (GO) program at Susquehanna University provides an example of required experiential learning and create context for this examination of the resistant participant phenomenon. According to Creswell (2007), case study is a type of design in qualitative research. While a methodology, case study is also an object of study and a product of the inquiry. In this approach, the investigator explores a bounded system (a case) or

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multiple bounded systems (cases) over time through detailed, in-depth data collection involving multiple sources of information. Data sources can include observations, interviews, audiovisual material, and documents and reports. This research results in the reporting of a case description and the identification of case-based themes.

Focus groups were conducted with GO program directors who have experience with resistant participants. Krueger and Casey (2009) define a focus group as "a carefully planned series of discussions designed to obtain perceptions on a defined area of interest in a permissive, non-threatening environment" (p. 2). Under this method, a researcher brings together a group whose members' ideas are of interest. The session begins with the introduction of discussion topics or some general questions. The participants discuss topics and provide perspectives on the questions while the researcher serves as the group facilitator (Rubin & Rubin, 2012).

I also conducted in-depth qualitative interviews (Rubin & Rubin, 2012). This type of qualitative interviewing assists researchers in exploring the experiences, motives, and opinions and learning to see the world from perspectives other than their own (p. 3). The variation of in-depth qualitative interviews that I used is responsive interviewing. Responsive interviewing seeks to set conditions in which the interviewee or "conversational partner" can provide in-depth, insightful, and detailed responses to a set of questions that do not prompt any particular response. More specifically, "the interviewee can respond any way he or she chooses, elaborating upon answers, disagreeing with the question, or raising new issues" (p. 29). As mentioned, these techniques included focus groups and open-ended/semi-structured interviews.

In-depth qualitative interviews in the form of semi-structured, open-ended interviews were conducted with participants who exhibited resistance before participating in required

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experiential learning activities. This approach allowed me to secure rich and detailed information such as experience and examples. Semi-structured interviews utilize open-ended questions and allow the interviewee to respond any way she or he would like. The questions are not asked in a pre-determined order and participant responses help determine which follow-up questions are asked. While there is structure to the interview, the participant has the ability to expand upon answers or raise new issues. The order of the questions can change from interview to interview, and different questions can be posed to different interviewees (Rubin & Rubin, 2012).

In consideration of an existing hierarchical relationship between the participants, and myself as a staff member at Susquehanna University it was important to create conditions where students felt free to share their real thoughts on the issues being addressed in the interviews despite our status difference. Throughout the process of recruiting and working with the interviewees, I endeavored to maintain sensitivity to the potential for perceived coercion by reminding them of the voluntary nature of this study. If I planned to recruit a participant for whom I served as an instructor, the participant was not recruited until I submitted her or his final grade. In this way, I sought to eliminate the misconception that a grade was in some way attached to participation in my research. At each stage of the recruitment and interview process, participants were assured that anonymity would be maintained. Before and during interviews, I also prompted interviewees that honest answers provided the most benefit to the outcomes of the study.

Data Collection

Given my experience as director of two different GO Short programs, each of which I led multiple times, and as instructor for the credit-bearing post trip reflection courses, I worked with a population of students likely to contain resistant participants. In some cases, these resistant participants were identified from past service-learning trips on which I served as leader or program director and a reflection course entitled Global Citizenship for which I served as instructor. This work with students participating in a variety of experiences offered a rich context for comparison and contrast based on varying elements of each experiential learning activity.

Once the IRB proposal was approved, I conducted focus group interviews with fellow program directors who have experience with resistant participants. Two focus groups consisting of 3-5 participants each were convened. Through these focus groups, I gathered information pertaining to their experiences with resistant participants. This part of the research served the purpose of collecting experiences, assessing impacts of resistant participants, and identifying potential resistant participants to interview during the next phase of my research. Given the required nature of the GO program at Susquehanna University, several GO program directors had experience with resistant participants. As program directors shared their experiences, it was important to gauge the perceived effect resistant participants have had on fellow students, site hosts, and on the program directors themselves. It was also important to understand from the instructor's perspective, the ways in which resistance influences learning outcomes for resistant students. As mentioned, interest in the various strategies program directors have developed for dealing with resistant participants was also a focus of inquiry. As a form of reflexivity, I endeavored to explore my own experiences with resistant participants and other preconceptions

that might impact the study (Creswell, 2007).

Selected quotations from the focus groups are shared in Analysis and Findings. Program directors were assigned a random set of initials to maintain anonymity. The letters "PD" which appear before the initials serve as the designation to identify program director quotes.

Upon completion of the focus groups, I began recruiting individual interview participants, contacting a total of approximately 20 students. This group included those whose resistance I was directly aware of and others who were identified during faculty program director focus groups or through the faculty/staff network at Susquehanna University. In accordance with procedures specified in my IRB proposal, potential participants were given an overview of the research project and a copy of the informed consent form. As noted above, one condition of informed consent for this study was the maintenance of anonymity for participants. Participants in this study are identified by a pseudonym consisting of two randomly assigned capital letters. Based on responses from potential participants, I was able to conduct semi-structured or open-ended interviews with eight participants exhibiting resistance before required experiential learning activities.

Data Analysis

I used manual coding techniques as the main analytical approach to interpret data collected from focus groups and individual interviews conducted as part of my research. Coding is a heuristic or cyclical, "exploratory problem-solving technique without specific formulas or algorithms to follow" and serves as the "initial step toward an even more rigorous and evocative analysis and interpretation" (Saldana, 2013, p. 8). Coding methods used in this study included emotion coding and values coding.

Saldana (2013) defines emotion coding as a process for labeling emotions experienced and recalled by the participant or inferred about the participant by the researcher. This method is well suited for research that explores "intrapersonal and interpersonal participant experiences and actions" (p. 105). In this approach, the researcher is challenged to make inferences about subtextual emotions experience by research participants by remaining attuned to participant body language and vocal nuances (p. 109).

Values coding is described by Saldana (2013) as an application of codes on qualitative data that represent a research participant's values, attitudes, and beliefs. In this way, participants' perspectives and worldview can be represented and further examined. This method is particularly appropriate for studies that "explore cultural values, identity, intrapersonal and interpersonal participant experiences, and actions in case studies." (p. 111).

Manual thematic analysis allowed me to ponder, empathize, organize, synthesize, and assess the data. I was then able to reflect upon emerging patterns and draw conclusions accordingly (Saldana, 2013). Given that participants discussed resistance they felt prior to involvement in the experiential portion of Susquehanna University's cross-cultural requirement, it was expected that their reasons for this reluctance could be quite varied.

Positionality

My ontological and epistemological assumptions in relation to research have to do with my lived experience as an extremely privileged individual. Given my upbringing, socio-economic status, sexual orientation, ethnicity, education, ability, etc., I must continuously own my privilege and renew my commitment to use my unearned advantages in life as a force for good. My assumptions about the nature of being and knowing are related to my own world

perspective, faith in our future, intuitive ways of learning and understanding, and an openness to change. These basic categories of being motivate me to endeavor to let go of outcomes, reserve judgment, and allow for others to be who they are in the world.

An intentional, mindful approach to this study served to connect me as a researcher to my core self, my research interests, the world in which I live, my philosophical assumptions, and my moral and political values (Bentz & Shapiro, 1998). Creswell's (2007) explanation of the research design process was very helpful in helping me recognize that qualitative research begins with our own worldview and philosophical assumptions. In my own approach to this process, I must first acknowledge my belief that we humans must reorient ourselves in order to survive and thrive in harmony within our civilization and our biosphere's interdependent ecological systems. In my opinion, well designed experiential learning opportunities, developed within sound positive civic engagement and/or intercultural frameworks will result in such reorientation. From here, my beliefs become more specific in relation to my research. I have come to understand the importance of honestly and explicitly identifying these assumptions and frameworks in my writings.

Based on Creswell's work, I describe myself as having an epistemological philosophical assumption and advocacy / participatory worldview; thus, at the conclusion of research, I compiled and further develop a set of strategies and approaches designed to alleviate resistance to experiential learning activities. I believe that there is value in this endeavor as students have a greater opportunity for transformative learning outcomes when they are open to educational experiences whether required or otherwise.

Chapter Summary

It is precisely the interest in enhancing transformative learning outcomes for students who exhibit resistance toward required experiential learning that motivated the selection of the methods discussed above. To strengthen its significance in relation to the literature review, this chapter provided a brief overview of the GO Program to help familiarize the reader with my dataset and to support the rationale for this study. A detailed account of the methods used to complete this research included discussion of case study, focus groups, and in-depth qualitative interviews. The process used for data collection and the approach used to analyze the data was also outlined. Finally, an explanation of my positionality with regard to this study has been provided to appropriately situate the researcher in this context.

Student participants who demonstrated resistance to participate before their GO program experience were identified through my own experience or as a result of program director focus groups. In the future, this group could be studied in an effort to map their transformation (or lack thereof) back to particular experiences in an effort to capture potential insights relevant to overcoming resistance.

Chapter 4 – Case Study: Global Opportunities Program Susquehanna University

As previewed above, Susquehanna University has developed an initiative called the Global Opportunities (GO) Program, a significant requirement in the university's new Central Curriculum, which was implemented in fall 2009. Through this curricular requirement, every student at Susquehanna must complete an approved, cross-cultural immersion experience of at least two weeks, surrounded by preparatory and reflective work on campus. The credit-bearing portion of the requirement is a two semester-hour reflection course.

The reflection course is designed to gauge student progress on a set of clearly defined cross-cultural learning goals (SU CCLGs) adopted by the Susquehanna faculty: Students must learn to compare and contrast cultural practices; understand and recognize ethnocentrism; demonstrate critical awareness of their own cultural values and identity; examine their own role and responsibility in their intercultural interactions; and consider what they might do differently as responsible global citizens after their cross-cultural experiences. The cross-cultural requirement can be satisfied by student participation in one of three types of GO programs: GO Short, GO Long, and GO Your Own Way.

In this chapter, I will present a case study of the GO Program including the purpose of and rationale for the program; historical background for GO; an in-depth explanation of the program's structure; the SU Cross-Cultural Learning Goals; development, operation, and current status of the program, progress of GO in its first five years; a discussion of student outcomes; future goals and strategies; and opportunities for continued programmatic growth, development, and refinement.

A distinguishing characteristic of the Global Opportunities Program is the value placed on domestic U.S. cultures as a possible source of cross-cultural immersion. Under the GO requirement, students may choose a domestic experience as long as the culture is different than that of students' own background. Currently, approximately 10 % of participants choose a domestic option mainly through GO Short opportunities (Manning, personal communication).

GO Short experiences are two-week or longer intensive cross-cultural immersion opportunities led by SU faculty and staff. GO Long programs constitute a semester abroad during which students participate in semester programs offered – with one exception – through other universities or third party providers around the world. SU sponsors one GO Long program in London, which is organized and operated by the Sigmund Weis School of Business. GO Your Own Way experiences are self-designed by students who submit a proposal detailing the ways in which their planned experience will satisfy the elements of the GO program and meet the cross-cultural learning goals.

Over the past two years, the breakdown across GO program options has remained relatively consistent. For the class of 2014, 54% of participants utilized the GO Short option, 38% chose to GO Long, and 8% developed a GO Your Own Way program. The class of 2013 saw higher GO Short program participation at 59%, while GO Long participation registered 35%, and GO Your Own Way participation recorded 6% participation (SU Office of Cross Cultural Programs / Manning, personal communication).

Purpose & Rationale

Susquehanna University will continue to become more diverse and inclusive by increasing international student recruitment and improving the intercultural literacy of SU's

domestic students in an effort to build a more global campus (Susquehanna University, 2014b). Given the overarching intentionality of this path, the GO program is a key strategic component in the comprehensive plan to internationalize the SU campus (Susquehanna University, 2014).

The GO program is designed to help students achieve enhanced intercultural sensitivity and improve their sense of global citizenship regardless of the type of GO experience they choose. Susquehanna's GO program can be distinguished from most other study abroad programs due to intentional organization and facilitation of the travel experience and the addition of structure through pre and post-study abroad coursework. This approach is supported by Vande Berg, Paige, and Lou (2012) who present the case for structured interventions that educators should utilize to increase the likelihood that students will learn and develop through studying abroad.

Background

Roots of the GO Program can be traced back to the oldest continuously operating U. S. study abroad training program at the University of the Pacific. Launched in 1976, the program evolved to include pre and post-study abroad courses, each offered for academic credit. Until recently, the University of the Pacific program was completely unique in that the locus of learning takes place on campus, rather than abroad (Vande Berg, Paige, and Lou, 2012). Bruce La Brack, founder of University of the Pacific's study abroad program contended, "intervention prior to and after study abroad is just as critical to students' intercultural learning as the study abroad experience itself" (Bathurst & La Brack, 2012, p. 262).

Fast forward to the summer of 2004 the faculty of Susquehanna University set about the process of developing a new central curriculum. During the next five years, the faculty

"established learning goals, evaluated the extant general education curriculum in light of the learning goals, developed a new Central Curriculum to better pursue them, and implemented the curriculum in fall 2009" (Susquehanna University Middle States Report, 2013).

As a result, SU established the Global Opportunities (GO) Program, a significant requirement in the new Central Curriculum, implemented in fall 2009. During the year prior to the establishment of the GO requirement, approximately 30 percent of Susquehanna students studied abroad while roughly 70% of incoming students reported a desire to study away. This indicator served as part of a larger rationale for requiring study away of all students, to remove obstacles for those students who entered SU intending to study away but who ultimately did not (Manning, personal communication).

<div align="center">**Structure**</div>

Learning outcomes in the experiential context can be most effectively derived from appropriate preparation, intensive experience, and reflection on those experiences (Kolb, 1984, Mezirow, 1990, Jacoby, 1996, Welch, 2010, Lou & Bosley, 2012; Vande Berg, Paige, & Lou, 2012, Bathurst & La Brack, 2012). The GO program is comprised of three phases (students receive a letter grade for each), a pre-departure course, experiential study away portion, and a credit-bearing reflection course (the successful completion of which satisfies the curricular requirement).

Pre-departure

The pre-departure phase of the program includes a minimum of three preparatory course meetings. Pre-experience work, often called preflection (or pre-flection) is an important part of the process. Topics for pre-departure class include group development (including the generation

of goals, expectations, and norms), development of a definition of culture, introduction to the

culture being visited, other preflection activities, and a safety/security orientation. Given the

amount and range of pre-departure topics, many program directors have found it beneficial to run

four to seven pre-departure course meetings.

Preflection can help students begin to shift into the mindfulness necessary to

achieve greater depths of self-awareness. The ability to process the countless thoughts

and feelings that will arise during the course of a series of disorienting dilemmas

(Mezirow, 1999) could be directly related to significance of student learning outcomes.

Further, preflection can also serve to emphasize a degree of self-care that will be

necessary during a cross-cultural experience.

> "[P]re-flection," [is the practice] in which students are asked to look ahead and
> anticipate what they are not only looking forward to, but what they are nervous or
> anxious about as well. We overtly and intentionally forewarn students of the
> potential shadows they will encounter. We tell them the experience may be messy
> at best and even a little scary. At the same time, we give them permission to feel
> anxious. Be advised, they often will not internalize or even remember this
> warning until they come crashing into the shadows of their experience. (Welch,
> 2010)

Students must earn a passing grade in the pre-departure course in order to participate in

the study away experience.

The Study Away Portion of the Experience

The obvious centerpiece of the GO program – the study away phase of the

program – provides SU students with an experience in a culture different from their own.

Participants will live and then process this experience to create meaning and derive

learning. Although the length of the study away portion of the program varies between

two weeks and a full semester, a variety of structures and approaches create opportunities for students to meet the SU CCLGs.

As noted above, GO Short programs are developed and typically led by SU faculty and staff. An average of 16 students participate in each GO Short program although trips have run with as few as five students and as many as 27. Given the brief timeframe of two or more weeks, GO Short programs are intensive in nature and intentionally structured to create ample opportunities for cross-cultural immersion. Such opportunities include meetings, presentations, service, homestays, cultural experiences, participatory activities, academic coursework, and social interactions.

Lewis and Niesenbaum (2005) support the case that short-term study abroad experiences can be potentially transformative for and attractive to college students who are otherwise less likely to study abroad for longer periods. Lewis and Niesenbaum outline four specific strategies to create outcomes that meet goals similar to those of longer-term study abroad. These strategies include: connecting experience to academic coursework, conducting community-based research, participating in community service-learning, and highlighting research skills and interdisciplinary connections.

GO Long programs encompass an academic semester and vary in structure and cultural intensiveness. During their semester abroad, students can experience similar cross-cultural opportunities as those participating in GO short programs. To select a GO Long experience, students choose from a list of SU approved semester away opportunities offered through partnering universities and third party providers. GO Your Own Way programs offer the greatest degree of flexibility regarding duration, activities, and approach to meeting the SU CCLGs

assuming the student proposal has been approved by the Study Away Advisory Group (described below).

A key difference between the Global Opportunities program and study away programs at other institutions is the degree of choice offered to students regarding participation in culturally immersive experiences. The choice among the three types of GO programs offers students a great deal of flexibility. Students with an intensive major or who participate in varsity athletics for example may choose a GO Short or GO Your Own Way option in order to stay on schedule or allow for seamless participation on their teams. Students who may need to satisfy the requirement as seniors can choose the shorter option in the summer or winter in order to graduate on time the following spring.

Such flexibility does not come without challenges for GO administrators. The struggle to maintain flexibility for students while maintaining an appropriate level of control for the degree and quality of immersion dictated by the SU CCLG's is an ongoing experiment (Manning, personal communication). A major payoff of such flexibility is a user-friendly aspect of the program which allows most students to identify the option that works best for them. As noted in the literature review, most students respond well to required experiential learning experiences when offered a degree of choice between opportunities.

Post Travel Reflection Course

After returning from the study away portion of the program, students must enroll in and pass a two-credit reflection course. The reflection course is designed to gauge student progress on the clearly defined SU CCLGs. GO London students remain with their cohort for the reflection course. Other GO Long and GO Your Own Way participants take a reflection course

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entitled Global Citizenship. The reflection course for GO Short participants is typically instructed by the program directors of each program.

The Global Citizenship course is taught by an SU faculty member and is comprised of students from a number of different GO Long programs as well as GO Your Own Way participants. Teaching Global Citizenship can be a very interesting experience for instructors who have not before led reflection among a group whose participants have not all experienced the same activity in the same time and place. The course is 14 weeks in duration and capped at 18 students.

Consistent with the pre-departure course and travel portion of the experience, GO Short program directors design and teach the reflection course. Each GO Short reflection session is expected to meet at least five times over a seven-week portion of a semester, consistent with other two-credit courses. The number of students enrolled in each reflection course varies depending on the number of students who participated in the related GO Short program.

Coursework for these reflection courses can include contemplative essays, research papers, oral presentations, performances, creative narrative, or video production. Contemplative essays can vary in length and draw from journal entries, group reflection conversations, in-class discussion, photo elicitation, or many types of social media posts. The goal of such exercises is to cause students to recall and then further process the travel experience while synthesizing information gathered before, during, and after the travel experience. Meaning is made through the examination of discomfort, breakthrough moments, and critical learning episodes. Contemplative essays allow instructors to give important feedback in an effort to assist students in discerning further meaning from the experience.

Research papers assigned during reflection courses usually aim to intentionally bridge the student experience with specific course content or a specific aspect of the travel experience. Again, instructor feedback on such assignments can be extremely valuable. Presentations, whether individual or group, tend to serve as a culminating assignment challenging students to synthesize learning which spans the entire program in a way that can resonate with others. Such presentations can take a variety of forms and often center on the creation of an artifact or product such as a PowerPoint slide deck, web site, poster, or video. The act of creating the presentation, sharing the presentation with others, and then receiving feedback serves as multilayered reflection experience. While less common, performances, narrative, or video production allow students a variety of creative outlets through which to express feelings and thoughts derived through the process of reflection.

Susquehanna University Cross-Cultural Learning Goals

The GO program is grounded in the cross-cultural learning goals (SU CCLGs) adopted by the faculty in 2007. According to the CCLGs, students will be able to:

(1) Demonstrate a complex understanding of culture including the ability to

(1a) Develop a critical working definition of culture.

(1b) Articulate awareness of differences and similarities between their culture of origin and the one in which they are/were immersed.

(1c) Define and recognize ethnocentrism and ethnocentric assumptions.

(1d) Demonstrate critical awareness of their own cultural values and identity.

(2) Recognize how their attitudes, behaviors, and choices affect the quality of their cross-cultural experiences.

(3) Reflect on their personal growth, social responsibility, and the value of active

participation in human society. (Susquehanna University, 2014)

Underpinnings of the SU CCLGs can be traced to developmental and educational theories with

specific relevance to study abroad: Milton Bennett's Developmental Model of Intercultural

Sensitivity (DMIS) (Bennett, 1993) and David Kolb's experiential learning cycle (Kolb, 1984).

With regard to CCLG (1, a-b), the importance of identifying culture is of foundational

importance for many U. S. students given the challenge that they "are culturally conditioned to

dismiss the very notion of cultural difference" (Engle & Engle, 2012, p. 300). Further, the first

CCLG asks students to engage in a self-reflexive act: to use the process of defining their own

culture as a means to then redefine culture in a way that is not their culture (Bennett, 2012).

Grounding CCLG (1c), Bennett went on to assert, "the most general practical goal of

intercultural learning is to overcome ethnocentrism and to enable successful communication in a

multicultural environment" (p. 102).

Deeper self-awareness for participants is an intended outcome that is central to the GO

experience. CCLG (2) is concerned with the active experimentation phase of Kolb's (1984)

Experiential Learning Cycle and reflected in his recognition that the "way we process the

possibilities of each new emerging event determines the range of choices and decisions we see."

In this way, CCLG (2) challenges students to increase their input during the GO experience in

order to maximize outcomes.

CCLG (3) is also firmly rooted in Kolb's (1984) experiential learning theory, with

particular attention to ongoing reflection as a means for transformation. "As a result of this

sense-making process, students adopt new ways of thinking, acting, and relating in the world. For students who move mindfully through the study abroad experience, it has the potential to change their worldview, provide a new perspective on their course of study, and yield a network of mind-expanding relationships" (Kolb, 2012). This learning goal is also reflective of the Susquehanna University mission, which is grounded in Liberal Arts philosophy with an emphasis on educating "undergraduate students for productive, creative, and reflective lives of achievement, leadership, and service in a diverse and interconnected world" (Susquehanna University, 2014).

Development, Operation, & Current Status

The GO program is administered by the Office of Cross Cultural Programs which is overseen by the Dean of Global Programs. While originally developed by the faculty as a part of the new central curriculum, the Cross-Cultural Requirement Implementation Team was a group assembled to operationalize the GO program. Other mechanisms for delivering the program include, the Study Away Advisory Group, GO Short program directors, and Global Citizenship course instructors.

The Implementation Team included the Dean of Global Programs, Provost, Vice President of Finance, Vice President for Enrollment Management, Director of Finance, and Director of Financial Aid, Assistant Registrar, and Director of Residence Life and Civic Engagement. The group developed the policies and procedures, financial modeling, and capacity building of the program. The Study Away Advisory Group is comprised of between five and seven faculty and staff members. This group serves as the body that approves GO Short

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programs and puts forth recommendations regarding programmatic improvements and assessment.

The "GO" House, is a Global Opportunities themed residence hall. The building also serves as one of the programmatic hubs for GO related activities. From a practical standpoint, the GO House accommodates students who will be spending a semester abroad to reduce concerns related to the coordination of roommate assignments upon their return.

Given the task of implementation and oversight of a new graduation requirement for more than 2,000 students, the Office of Cross Cultural Programs has been under considerable strain. Pressure to grow programs under budgetary constraints, limited staffing, and minimal resources has been significant. However, the office has seen considerable staffing increase since the inception of the GO Program. When the program began, the Office of Cross Cultural Programs was staffed with a faculty director with time allocated from a two-course release, and an administrative assistant who supported two academic departments. An assistant director was soon added along with a dedicated administrative assistant. The current staffing structure includes the Dean of Global Programs, a Faculty-led Program Manager, Program Advisor, and Administrative Assistant. The office is also staffed with between two and four student interns (ten hours each per week) and approximately ten peer advisors (five hours each per week).

The operating budget for the GO Program includes further program development, office operations, and staff development. The GO Long budget is based on estimates of the number of students and program fees. The GO Short portion of the budget is modeled in the same way. Both are compared against long-term projections (as informed by past averages, expected enrollment, and student surveys) and adapted with each year's results. However, in the case of

GO Short programs, each GO Short trip budget is developed independent of the total operating budget. While many colleges and universities utilize short-term study abroad programs as revenue generators, SU subsidizes GO Short programs as a demonstrated commitment to the central curriculum's cross-cultural requirement. The majority of this funding is used to ensure access for all students regardless of financial status (Manning, personal communication).

Progress Thus Far

By the spring of 2015, approximately 1,400 students will have completed the cross-cultural requirement of the Susquehanna University Central Curriculum. That is 1,400 students who will have participated in a highly structured, intercultural, theoretically grounded, required experiential learning opportunity.

In the 2011-12 academic year, Susquehanna University sent more students abroad than most undergraduate-only institutions in the nation (Open Doors, 2013). The Institute of International Education's (IIE) annual report on student mobility ranked Susquehanna fifteenth among all baccalaureate schools in the United States (Susquehanna University, 2014).

In 2013, Susquehanna was awarded the IIE Andrew Heiskell Award for Internationalizing the Campus. The campus will participate in the Generation Study Abroad Challenge, the IIE initiative to double the number of American students who study abroad by the end of the decade through the Generation Study Abroad campaign. The five-year initiative also aligns with Susquehanna's values regarding access by focusing on increasing the diversity of students who study abroad and removing barriers to participation. Thus far, SU is one of eight Pennsylvania schools to join the IIE coalition (Susquehanna University, 2014).

Susquehanna also received a $250,000 grant from the A.V. Davis Foundation to further

expand the Global Opportunities program. The funding includes support for faculty and curricular development and student scholarships (Susquehanna University, 2013).

Outcomes

Other early signs of success can be seen in postgraduate outcomes. As SU graduates progressively see themselves as global citizens, their interest in and comfort with continuing their experiences abroad also seems to be increasing.

> Susquehanna's commitment to study abroad has also resulted in an increase in the number of students who apply to Fulbright, Peace Corps and other postgraduate international study and service opportunities. In 2013, three Susquehanna students were successfully placed with countries for the Fulbright program and in 2014 that number increased, resulting in eight Fulbright placements in two years. This is one of the highest placement rates in Pennsylvania for liberal arts colleges. (Susquehanna University, 2014)

Other postgraduate outcomes on the rise include the number of students who attend graduate school overseas, the number who apply to teach English oversees, and the number of students who's post Susquehanna jobs include an international focus or work abroad (Manning, personal communication, July 15, 2014).

Due to the relatively recent establishment of the program, the full value of potentially transformative outcomes for SU students as related to the cross-cultural learning goals is in the process of discovery.

Future Goals & Strategies

The SU Strategic Plan (2014) includes a call to "use the success of the GO program as an impetus to further internationalize our campus and create strategic partnerships across the globe" (Susquehanna University, 2014c). "As Susquehanna continues its focus on internationalizing the campus, it has set goals of doubling the number of qualified applicants to postgraduate international programs and increasing the number of students studying in Africa, Asia and South America" (Susquehanna University, 2014).

Initiative Nine of the Strategic Plan is specifically concerned with further integration of the GO program into the campus culture and $125,000 is budgeted over the next five years to help achieve this initiative (Susquehanna University, 2014). New goals for the GO program include strengthened curriculum, wider variety in GO Short options, expanded co-curricular programming to support GO/international activity on campus, increased pursuit of and successful procurement of international post graduate opportunities, and attributable alumni engagement related to the GO program. The dean of global programs in collaboration with others will achieve these goals by:

- Chairing an ongoing International Strategy Committee comprised of the provost, vice president for finance and administration, vice president for enrollment, and the academic deans.
- The creation of short and long term strategy for the program as part of a comprehensive internationalization plan.
- Strengthening post-GO reflective courses.
- The development of additional curricular and co-curricular programming to strengthen and deepen student's international and cross-cultural experiences and competencies.
- An increase student awareness of and the facilitation of application to international postgraduate experiences.
- The integration of GO and other international experiences into alumni programming. (Susquehanna University, 2014c)

In addition, Initiative 7 of the SU Strategic Plan calls faculty to "explore curricular initiatives that address sustainability within new or existing programs, the Central Curriculum, and the GO Program" (Susquehanna University, 2014c). A continued campus-wide support and participation will be necessary for the achievement of all GO related goals set forth in the strategic plan.

Funding from an AV Davis grant will be utilized to develop a Puerto Rico program as a training opportunity for faculty and staff program directors. The Puerto Rico program is planned as a learning laboratory to teach and model GO Short program work for new program directors and other staff (Manning, personal communication).

As outlined in Susquehanna's commitment to participate in the Generation Study Abroad Challenge (2014), the institution plans to make significant contributions to research in the field of international education, increase the number of seniors who apply to Fulbright, Peace Corps, and other post-graduate international study and service opportunities, increase the number of students studying abroad through exchange partnerships, and increase the number of students studying abroad outside of the traditional centers of Europe and Australasia.

SU plans to utilize existing data to contribute to research in the field to answer questions of cohort (such as underrepresented populations of students), the study away choices they make, and the reasons for those choices. Members of the campus are committed to presenting and publishing this research annually.

With regard to international postgraduate opportunities, Susquehanna has placed an emphasis on avenues such as the Peace Corps and Fulbright programs. By creating an infrastructure through which students have greater exposure to such opportunities and structured support throughout the application process, SU is engaging much greater numbers of students in

these types of opportunities. For example, eight students have been awarded Fulbright scholarships in the past two years – three in 2013 and five in 2014 (Susquehanna University, 2014b).

Susquehanna aims to increase the number of students studying abroad through exchange partnerships to 10%. The rationale for this goal is a belief that students who study abroad as part of exchange programs experience more significant outcomes than those who participate through third party providers.

Currently, the majority of SU students choose to participate in study away programs in Europe and Australasia. Susquehanna has expressed a commitment to double the number of students studying abroad in Africa, Asia, and South America.

Opportunities

While the sheer numbers alone could be considered impressive, the intention and proficiency with which the program is administered will ultimately have the greatest effect on student learning outcomes.

Ongoing programmatic improvements include the enhancement to pre-departure preparation, program director training, the development of guidelines for programmatic structure, and assessment. In particular, students could benefit from enhanced pre-experience preparation, often referred to as preflection (or pre-flection) which can have an incredible influence on the way that student participants approach an experiential learning opportunity. In an effort to prepare students for an experiential learning opportunity, set expectations, orient them to the concepts with which they will be dealing, develop appropriate skills, and state the

learning goals, preflection is an important part of the process. Students should be clear on the learning goals and have the skills necessary to achieve expected outcomes (Eyler & Giles, 1999).

While GO Long and GO Your Own Way students are certainly engaged in pre-departure work, the Office of Cross Cultural Programs continues to progress in its efforts to help students gain a clear understanding of the SU CCLGs. The ways in which students are expected to approach the experience – before, during, and after – such as journaling, structured assignments, intentional cross-cultural exchange, and capably facilitated reflection continue to evolve. One major move intended to enhance the quality of the pre-departure experience, is the re-assignment of one of the reflection course credits to the pre-departure course. This change is based on assessment data mentioned above and is scheduled to take effect for academic year 2015-2016.

In addition, the importance of faculty and staff in facilitating students' GO experiences continues to emerge. "The evidence shows that students do in fact benefit significantly when they enroll in programs abroad that intentionally intervene in their learning" (Vande Berg, Paige, & Lou, 2012). While GO Short programs are designed with intentional intervention from the faculty and staff members who direct them, GO Long and Go Your Own Way programs vary more widely with regard to program structure and facilitation.

To date, assessment of the program and associated learning outcomes has included course grades, a GO Short student survey, the Global Citizenship course feedback form, reflection course assessments, and post trip surveys. There is a recognized need for more types of assessment particularly related to participant learning outcomes. These assessment options could include more objective tools such as the Intercultural Development Inventory (Hammer, Bennett, & Wiseman, 2003), Global Competencies Inventory (Bird, Stevens, Mendenhall, & Oddou,

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2007), Cross-Cultural Adaptability Inventory (Kelley & Meyers, 1993), or Intercultural

Sensitivity Inventory (Bhawuk & Brislin, 1992).

Because the GO program is still developing, opportunities for research, assessment, and

continued development have been identified. One important assessment result is the change from

the assignment of credit to the pre-departure course, a change that was based on student feedback

shared on evaluations. Students surveyed expressed the need for better preparation before the

experience on intercultural learning in order to get more out of the reflection class later.

Additional research is planned pertaining to outcomes includes a study of GPA (particularly

those of lower-achieving students) before and after GO (Manning, personal communication).

Susquehanna University continues to evolve new approaches intended to optimize

transformative outcomes for students as related to the SU CCLGs. After a half-decade of

operation, review and revision of the SU CCLGs could be beneficial in an effort to maintain or

enhance focus on the desired outcomes of the GO program.

Significant institutional energy has been involved in the promotion of the GO Program,

the internationalization of the campus, and emphasis on the ways in which the GO Program

distinguishes SU from other similar institutions. While resources have been identified for further

program development, choices regarding how these resources are deployed could have a

significant impact in the quality of program delivery for students.

As mentioned, additional training for faculty and staff program directors is planned. The

content of such training could include the grounding theories related to the SU CCLGs.

Strategies for teaching and facilitating intercultural and experiential learning could assist

program directors in further skill development. As a result, students could be guided through the

three phases of the experience in ways that would likely result in learning outcomes more closely related to the SU CCLGs.

As the body who developed and approved the cross-cultural learning goals, the faculty exhibited a great deal of thought and intentionality in relation to the intended gains in intercultural competence and increased global citizenship of SU students. Additional areas for deliberation might include learning goals specific to intercultural communication (Bennett, 2012) given the importance of authentic relationship with those in the host culture. Development of appropriate communication skills is therefore paramount to deeper understanding (both ways) in the context of intercultural relationships. Further consideration may also be given to unpacking the relationship between Intercultural Competence and Global Citizenship. (Deardorff, 2006; Hartman & Hertel, 2013).

Because the CCLGs reflect perspectives from both the Global Citizenship and Intercultural Competency approaches to study away, a philosophical clarification could be beneficial. How could SU address more specifically the difference between a social change agenda and respect for existing cultural norms? As discussed in the literature review, one might conclude that seeking to first understand cultural norms before attempting to introduce social change is a sensible approach.

Perhaps further consideration could be given to Bennett's notion that cross-cultural learning is different from intercultural learning. He presented cross-cultural learning as a result of a particular kind of *contact* among people of different cultures while intercultural learning is described as a result of a particular kind of *interaction or communication* in which the difference in cultures plays a role in the creation of meaning (Bennett, 2012, p. 91).

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One strategy for deepening interaction between SU students and host communities is the addition of service-learning to more GO programs to deepen the experience and assist students in achieving the SU CCLG's. A growing body of literature (Lewis & Niesenbaum, 2005; Bringle, Hatcher, & Jones, 2011; Hartman, Kiely, Friedrichs, & Boettcher, 2014) suggests that intercultural learning is significantly enhanced when coupled with service-learning thus resulting in global service-learning experiences.

These opportunities are directly related to some of the topics that emerged in the literature review and are supported by some of the findings discussed in chapter 5.

Chapter Summary

Susquehanna University strives to become more diverse and inclusive by increasing international student recruitment and improving the intercultural literacy of SU's domestic students in an effort to build a more global campus (Susquehanna University, 2014b).

In fall 2009, Susquehanna University implemented a new central curriculum which included a cross-cultural requirement. Every student at Susquehanna must complete an approved, cross-cultural immersion experience of at least two weeks, surrounded by preparatory and reflective work on campus. Dubbed the Global Opportunities (GO) Program, the requirement can be satisfied in three ways. Students can take a traditional semester abroad (GO Long), a short term, intensive study away experience (GO Short), or design an experience themselves (GO Your Own Way). The program is based on a clearly defined set of Cross Cultural Learning Goals.

"Ultimately, it is important to translate the intentionality of the cross-cultural learning goals throughout the delivery of the program to students. Intercultural competence unfortunately

does not 'just happen' for most; instead, it must be intentionally addressed. Intentionally addressing intercultural competence development at the post-secondary level through programs, orientations, experiences, and courses – for both our domestic and international students – is essential if we are to graduate global-ready students" (Deardorff, 2010). Susquehanna University recognizes this statement as foundational to the institutional approach and philosophy regarding the Global Opportunities Program.

Susquehanna has outlined an ambitious plan for continued integration of the cross-cultural requirement into the fabric and identity of the campus as a global university. This plan calls for further strategy building, program development, reflection course enhancement, emphasis on postgraduate opportunities, and integration between the GO program and alumni programming. The GO Program at Susquehanna University serves as an example of required experiential learning informed by both Intercultural Learning and Global Citizenship pedagogies. This tension challenges the institution to clarify values pertaining to intercultural competency and global citizenship while deepening the engagement for students in cross-cultural contexts.

Chapter 5 – Analysis, Findings, & Results

Interview participants offered rich accounts of their GO experiences, reasons for resistance, the ways that this resistance was challenged, and how their learning happened. Participants also shared their impressions of the GO program, experiential learning, and whether experiential learning – and in some cases whether the GO program – should be required of college students. This chapter begins with a short review of the coding process, followed by demographic information and a brief introduction to the interviewees. I will then share what was learned about their transformations away from resistance through a breakdown of content areas. Content areas included themes and sub-themes as illustrated by examples of coded text in the form of participant quotations. In addition to resistance, content areas include what participants learned in relation to the SU CCLGs; participant reactions to the GO Program; critical learning moments, and participant reflections on what experiential learning entails.

Process

I chose to manually code first and determine later whether computer-assisted qualitative data analysis would be necessary. As investigation of the data progressed, I decided against computer-assisted data analysis largely because of the familiarity with the findings that was developing through the manual process. My next step was to decide on an amount of data to code. Consistent with Guest, MacQueen, & Namey, 2012 and what Saldana (2013) reports as a majority of qualitative methodologists, I decided to limit coding to the most significant portions of my body of data. During an initial read-through of all the transcripts, I highlighted significant passages and identified initial categories. I used this process to gain more familiarity with the material and initiate a few basic analytic processes (Saldana, 2013). In addition to highlighting

and setting aside significant passages, I also inserted line breaks as each new topic began. I would then rearrange these into units of discourse as part of the coding process (Saldana, 2013).

Emotion and values coding on the collected passages identified as significant yielded a total of 49 emotion codes and 70 values codes. The most prevalent codes relating to emotions expressed by participants included adverse descriptors such as negative (4), frustrating (3), and discomfort (3). The most commonly expressed positive emotion codes included feeling better (5), appreciation (3), fun (3), and excited (3). The most prevalent codes contributing to an understanding of participants' value orientation included appreciation for the spirit of the cross-cultural requirement (17), attitude change (13), and contribution of service/sense of responsibility (9). As I gathered passages that were particularly relevant, they were organized by theme and assigned the corresponding pseudonym so that quotes utilized in this chapter could be properly attributed to the correct interview participant.

Participants

Of the eight interview participants, six had participated on the GO Short program to New Orleans. Of those six, five had traveled as part of the same group (HRT 20). A common theme across the interviews was the mindset and rationale of the participants in choosing their particular study away experience.

Some of the reasons that students shared for resistance to participate in the study away requirement include a lack of motivation, a misunderstanding of the program, academic or athletic scheduling conflicts, discomfort associated with travel, or lack of access to their first choice of program. All of these reasons will be explored further in this chapter.

As demonstrated in Table 4, it should be noted that the participants in this study are all male. Of the additional students identified as resistant participants and invited to participate in this study, two were female. While some students declined to participate, the female students in particular failed to respond to multiple requests for interviews.

Other demographics of interest that are reflected in Table 4 include class year, major, and that all of the participants except for one were graduating seniors. Five of the interview participants were business administration or economics/finance majors while the other three majors included biology, history, and environmental marketing. Consistent with the aim of this study, all interview participants were of traditional college age (18-24 years of age).

Table 4

Participant Demographics

Participant	Gender	Major	Home	Reason for Choosing SU	Traditional Aged?	Year
PR	M	Bus. Admin.	Allentown, PA	Beautiful Landscape/ well maintained campus	Y	Senior
RP	M	History	Chestnut Hill, PA	Athletics/liberal arts ed	Y	Senior
TJ	M	Business admin.	South Portland, ME	Athletics/comfort with campus	Y	Senior
DE	M	Econ & Finance	Lebanon Valley, New Jersey	Athletics/comfort with campus	Y	Senior
LF	M	Econ	Lancaster, PA	Athletics, near home, academic challenge	Y	Senior
BI	M	Business finance, administration	Portland, ME	Size, fit, architecture, etc.	Y	Senior
GS	**M**	Environmental Marketing	Newark, NJ (born/raised: Nigeria)	Accidental app, Campus visit, Mother's pref.	Y	Junior
BV	**M**	Biology	Harrisburg, PA	Near home	Y	Senior

Noteworthy Participant Characteristics

The following section is a condensed summary of the participant profiles that I have included in Appendix C. The summary provides characteristics that I found particularly interesting or believed could lend particular context to the sections below. For example, a hallmark of TJ's GO experience was his role as a catalyst for a positive attitude change among other resistant members of his trip. Not only did he make a decision about how he was going to experience the trip, that he was going to shift his attitude, and that he would embrace the experience, but he also took it upon himself to create positive space for other team members.

RP was the only interview participant from GO New Orleans who didn't travel on HRT 20 and his resistance was particularly interesting because it lasted through the first week of the two-week trip. Because RP was resistant and frustrated with his trip for almost half of the time he was there, it was interesting to hear how his stories changed as he discussed events later in the week. The stories seemed richer as he described later parts of his trip once he was more open to the experience.

Some participants, such as DE, were confident in their capacity to successfully navigate the GO experience, but their resistance seemed to stem from the fact that the trip was not happening on their own terms. Several of the participants had intended to do a semester abroad but instead, for a variety of reasons, ultimately chose one of the shorter GO options. At least two interview participants (PR and BI) experienced a disorienting dilemma during which a conversation with a local resident challenged their perspectives of the work the group was doing and some of the culture that was being emphasized. This event is described in further detail below in the *Cross-Cultural Learning / How did this learning happen?* section of this chapter.

Other participants including PR were very concerned with the price of the GO Program as an add-on cost for students. Similar to others, PR was also extremely focused on the ways in which any of his experiences in college would help him secure and be successful in a job.

BV was the only interview participant to have experienced a GO Your Own Way program. For him, the GO short program presented drawbacks because he did not want to travel with a large group. Another interesting discussion that emerged during BV's interview was his belief that waiting to take his general humanities requirements after returning from his GO experience helped those courses feel relevant.

> I held off on taking some of my central curriculum stuff. So last fall I ended up taking a sociology course and a biology class that was centered around food. This spring I also took environmental ethics. I think having waited to take those after I went abroad was much better than if I would have taken them prior to, just because I actually related a lot of things from my abroad experience into those classes, whether it was papers or just topics of the courses. (BV)

This quote illustrates another potential outcome of required experiential learning, the ability for students to understand the ways that the learning activities can be applied to courses outside their major.

Only one of the interview participants met with me before embarking on the travel portion of his GO program. The lone junior in the study, GS offered a fascinating situation because he was originally from Nigeria. Much of his resistance to the requirement was based on his own journey of cultural identity and how his experience did or did not fit into the requirement and the CCLGs.

Content Areas, Themes, Sub-themes, & Coded Texts

In connection to my research questions, I discussed seven themes with participants during their interviews. These themes included reasons for resistance; whether participants overcame

their resistance; cross-cultural learning that took place (especially in connection to the SU CCLGs); the ways in which intercultural learning happened; participant perspectives on the GO Program; participant understanding and thoughts about experiential learning; and their perspective on how the experiential learning requirement compared to other elements of the SU curriculum. This section presents the seven primary content categories and their related themes, sub-themes and representative text. Each of the primary content areas is described and the themes and sub-themes are discussed and supported with coded text. Relationships between content areas and findings based on this analysis are provided in the next section.

As shown in Table 5, all eight participants articulated resistance before the travel portion of their GO experience and each could specify reasons for that resistance. Each interview participant also shared that he had overcome his resistance before or during his trip. The reasons given for resistance and overcoming resistance are explored in detail below. In the next thematic area, seven of eight participants were able to articulate learning directly related to the SU CCLGs. Since GS was interviewed before embarking on his trip, all participants who had traveled were able to articulate learning related to the SU CCLGs and how this learning happened (the fourth thematic area). All eight participants shared strong opinions about the GO program. In the sixth thematic area, each participant could articulate a definition of experiential learning in his own words (see Table 6) and discuss the importance of this approach in his education. Finally, each of the eight interview participants shared their perspectives on how the experiential learning requirement compared to other elements of the SU curriculum in the seventh thematic area.

Table 5

Content Categories, Themes, and Sub-themes. Numbers in parentheses indicate the number of participants who had text coded within that content area, theme, and sub-theme

Content Categories	Themes	Sub-themes
Reasons for Resistance (8)	Cost (7)	
	Unable to participate in first program choice (3)	
	Desire to be with family during break (3)	
	Distracted (1)	
	Peer Influence (1)	
	Academic / Athletic Schedule Timing (3)	
Overcame Resistance (8)	Attitude shift (5)	Conscious decision to change (3)
		Influenced by PD positive attitude (2)
	Appreciation (4)	
	Peer influence (2)	
	Service (6)	
	Quality of program (1)	
	Program Directors (2)	Intervention (1)
		Appreciation for program director commitment (1)
	Exercise (1)	
	Other influences (2)	
Intercultural Learning / SU Cross-Cultural Learning Goals (7)	Enhanced sense of civic responsibility (5)	Intention to volunteer in the future (1)
		Critical learning moment (2)
	Increased awareness of own culture (2)	
	Expanded concepts learned in class (1)	
	Many cultures within the U.S. (2)	
	Ethnocentrism (2)	
	Globalization (1)	
	Compare & contrast various cultures (4)	
	Expanded understanding of culture (3)	
	Specific Observations (2)	
	Relationship between cultural differences and socioeconomic differences (1)	
How did this learning happen (7)	Through service (5 of 6 total service trips)	Recognition of positive impact (2)
	Critical learning moment (2)	
	Interpersonal Interaction (3)	
	Reflection (3)	Preflection (1)
Perspective on GO Program (8)	Concerns (not related to cost) (6)	Negative feelings (2)
		Pre-departure too long / repetitive (4)
		Not portrayed clearly to new students (2)
	Appreciation (5)	Appreciated the options / flexibility (1)
		Better than expected (1)
On Experiential Learning (8)	Valuable (8)	New experience (1)
		Causal/active/experiential learning (3)
	Practical experience (2)	Internships (1)
		Learning after reflection on experience (1)

EL Requirement in relation to other curricular requirements (8)	Ranked highly (6)	Before trip (1)
		After trip (5)

Resistance

As discussed in the introduction, I am defining resistance as an expressed or implied (verbally or nonverbally) defiance or reluctance to participate in an educational activity, connected academic work, and/or reflective activity. Reluctance to participate could manifest as a circumstance that is either pre-existing for a student participant or one that develops as an experiential learning opportunity is underway. This condition could result from a genuine disinterest; opposing viewpoint; reaction to challenges inherent to the host site, host culture, experiential learning activity; lack of positive experience; other undefined factors; or a combination of factors.

For interview participants in this study, resistance manifested in a number of ways including delay in selecting a program, appealing the requirement, proposal of GO Your Own Way programs with minimal connection to the SU CCLGs, expressed frustration during pre-departure, and in some cases, disengagement during at least part of the travel portion of the tip. "I was upset. I still was very begrudged to go. I wasn't very happy about having to go to New Orleans mainly because over the summer is the only time I could go boxing frequently" (RP).

Reasons for resistance. While there were a variety of reasons that students shared for reluctance to participate in the SU study away requirement, they were related thematically. Reasons for resistance were organized under the themes of cost; unable to participate in first program choice; desire to spend break with family; distracted by curricular / co-curricular

involvement during semester leading into the GO trip; peer influence; and timing (academic or athletic scheduling conflicts).

As Table 5 illustrates, the reason for resistance most often cited – as shared by seven participants – was concern over cost of the GO experience. Reasons for resistance that were cited by three participants include inability to participate in first program choice, desire to be with family during break, and academic / athletic scheduling issues. Reasons shared by one interview participant include distraction due to curricular and co-curricular activity and peer influence.

In some cases, participants' reasons for resistance were related to logistical barriers. In other cases, the reasons could be seen as indicators of participants nearing the edges of their comfort zones. Some participants expressed issues related to both logistics and limits of comfort.

> I didn't want to miss a season of track and field or cross-country. I also didn't want to be that far away from my family. I didn't feel ready to go away. I didn't want to go anywhere. I didn't really want to leave the country. I am not a big fan of air travel or airports at all, so. It just seemed like a lot of trouble. And uh, I just wasn't too happy about the idea. (RP)

The quote above illustrates several reasons for resistance and is shared here to offer a snapshot of the participant responses below.

Many of the students interviewed expressed strong philosophical opposition to the program. Some participants expressed this opposition in basic terms: "I just didn't want to do something that I didn't particularly have an invested interest in because that is not how I operate" (DE). This student viewed the requirement as counterproductive to what he was striving to accomplish in what he felt was the primary focus of his education.

> It was almost like a speed bump, in the way it unfolded. It didn't have to be, if I had been more decisive in the beginning of my college career, knowing what I wanted to do, it wouldn't have been a speed bump. But the way it ended up, now knowing at 18 years old what I wanted to do with the rest of my life, it was a speed bump. Not everybody needs a

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liberal arts education and I think that is where a lot of my issues have come in. I don't need you to send me somewhere and tell me the culture isn't the same. I know it exists, I've experienced it, I've just not experienced the ones that you are wanting me to go see, or the ones that you are offering me or telling me that I have to go see. I am not ignorant, I just don't want to go. I don't want to pay for it. I want to finish my content portion of my education. I want to get out of here so I can experience these kind of things on my own. (DE)

DE recognized the role that his own decision-making process played in his eventual GO Program choice. This is an important realization that was voiced by at least three interview participants. As DE notes, it can be difficult to discern a life path at 18 years of age and this lack of clarity can certainly delay academic decisions such as choice of major and GO Program.

Other participants described their philosophical opposition to the requirement as a response to feelings of being forced into something in which they were not interested. In these cases, students seemed to be responding to more than the requirement, seemingly rebelling against the authority of the university.

I don't know, I just have an issue with mandating things in general, so with the GO program mandating something, I think, one, it kind of robs -- it takes away a little bit of the experience, not just from the people who don't want to be there, but those who do, because you also have to deal with them being kind of sour. I guess that not wanting to be there was that I was kind of opposed to the fact that they were mandating it. There were not a lot of options that jumped off the page with me, that I really die-heartedly wanted to do. So then I did feel I was being more forced there, I guess, than anything, which kind of puts a sour taste. (LF)

It is noteworthy that LF also speculates on the impact that resistant participants can have on their non-resistant peers in the same program in the quote above.

Another interview participant had a more independent perspective. BV was critical of the kind of cross-cultural experience that he could have as part of a group of SU students on a GO Short program or at a host university among a group of privileged students on a GO Long program.

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I was kind of hesitant about the GO program. I don't want to be a tourist. If I am going to go abroad, I want to do it the right way. I don't want to be going to the tourist attractions, what everyone goes to. I would rather be doing -- really experiencing the culture itself. We really did that in New Zealand. (BV)

In my experience with Global Opportunities, students rarely questioned the program on the grounds that they did not believe it was possible have a meaningful cross-cultural experience. A far more common concern, one that was expressed by every interview participant in this study, cost was a factor in his reluctance to participate.

Cost. The issue of cost was the most clearly and consistently articulated reason for participants' objection to the program. Concern over cost was sighted as a personal hardship, a challenge for families tasked with financial support, concern over financial impact on their less-fortunate peers, and suspicion of Susquehanna's motivations. In some cases, cost and convenience seemed to be expressed as interchangeable issues.

When describing personal hardship, interview participants were vague but firm in their characterization of their ability to afford to partake in the GO program. The following student reactions to GO program costs are fairly representative.

- That is how I picked, how I decided I was going to do the New Orleans trip, because it was the most affordable on the list. I had to pay for it, and it was just the simplest. (DE)
- The reason why I ended up going to New Orleans, which was my GO Short program, was I think I looked at the prices and I picked the cheapest one. (RP)
- There were some like going to Russia didn't really interest me, but there were plenty of viable options, but nothing jumped off the paper. So I was pretty happy with my choices. I guess it kind of came down to financial at the end. (LF)
- Really expensive credits -- that is the way I looked at it…the credits are considerably more expensive than if you just had another 2-credit class here at school. It would just be part of your tuition. I was like really apprehensive. (PR)

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A specific financial challenge included lost income while traveling with their GO program. "Yeah, because not only am I spending money while I am there on the program, I'm missing out on part-time work I could have over that break" (PR).

GO is also a consideration for families tasked with financial support. In other cases, the family can afford the extra cost of the program, but the student feels guilt over the extra expenditure. "It was affordable for my family. I just didn't want to have to cost that money. I didn't want that to be held over my head" (RP).

Other interview participants expressed concern over financial impact on their less-fortunate peers, "I don't know how many students you actually have that are on the full-blown aid, like they need as much as they could possible get" (PR).

Suspicion of Susquehanna's motivations was the clearest evidence of critical examination on the part of students. "I didn't know if Susquehanna is doing this to get extra money or, I mean, I understand it costs a lot to send these kids here, but I just didn't really understand it. I figured it was really expensive to put your students in that" (PR). Other suspicions were related to financial aid.

> So when I learned that the GO program here, you have to go and you have to pay yourself, that is when I started questioning. You can't force someone to do something that they can't do, because if you want them to do something, you have to make it possible for them to do it. So when I learned that the financial aid package here doesn't go with you, fully, as it should, or goes partially with you but you still have to come out of pocket for everything else, that made me feel uneasy about the program completely. Because now, for my GO trip, I have to take out a loan, another loan on top of the other loans that I have already taken out to go to school here, so I can go abroad. (GS)

Another participant moved from a place of critical cynicism to a more conciliatory mindset in just a few moments during the interview.

I was very negative a second ago, but [we have] an opportunity make something great and then help people learn. So why not come together and figure out the best way where maybe a student doesn't have to drop $5,000 in order to graduate on top of their $45,000 tuition. (TJ)

During the interviews, once participants reasoned through their thoughts and feelings about the GO program and related experiences, they often changed their position by contradicting an earlier response of softening their resolution on a particular issue. However, cost seemed to be the issue on which most participants remained adamantly opposed.

In at least one instance, cost was considered to such a degree that the additional funds required to secure a passport represented enough to rule out travel abroad. Due to the difference in the cost of other domestic programs, it could be interpreted that cost and convenience were being viewed as interchangeable issues.

I chose my GO program based solely off of price. It was the cheapest one. I am not in a financial position to -- I had a hard time affording a passport, so I was kind of like, Well, I'm not going to go overseas. The passport is an extra cost, so I figured I'd go on this trip, short and I know how to build. I initially tried to do the Hawaii program because I wouldn't have had to buy a passport, but I didn't get accepted. (PR)

Given the fact that the Hawaii program was significantly more expensive than the New Orleans program (in which PR enrolled), the cost of a passport by comparison was minimal.

Not surprisingly, the notion of traveling with friends was also folded into the consideration of cost. "Then senior year is approaching. New Orleans was obviously the cheaper option, but a bunch of my friends were going. I had never been to that city or really the Deep South" (BI).

Unable to participate in first program choice. A majority of interviewees shared stories of study away plans gone wrong. As reported by three participants, an issue which affected their attitudes about the GO program included situations when students were denied or otherwise

unable to secure a place in their first choice of GO Program. Often compounded by other factors, failure to secure a first choice program often led to a chain reaction of other complications, which seemed to create additional frustration as reported by participants.

> I was 100 percent going fall of my junior year. Somehow for some reason, too many males applied, so they said you have to go in the spring. I couldn't. My cousin was getting married. I was a groomsman and I wasn't going to miss his wedding. It would not have been feasible or reasonable to fly back for a 2-day gathering. So that kind of altered my perception about the GO program and set it up as pretty negative. I was really excited to go on the GO program. It would have worked well with the golf season. I would have been able to go to my cousin's wedding and participate in it and be with some of my closest friends abroad in London for a semester. That really left a bitter taste in my mouth about the GO program. (TJ)

> Well, you can't go abroad, long. I said, OK, why? They said, you have a double major at this point and you wouldn't be able to add this double major and still graduate on time. They suggested I come back for a ninth semester, and that is not going to happen. So then it was GO [Your Own Way]. I proposed a few ideas and got turned down. I didn't do official pitches. They just said, they will never work. Forget it, I'm going to do the cheap one [GO New Orleans]. (DE)

Some participants demonstrated an understanding of the choices they did or did not make as a primary cause for missing out on the GO Long experience. Others firmly believed that external factors such as policies, circumstances, and administrators kept them from participating in GO Long as they had originally planned.

Desire to be with family during break. Three students shared that being away from family was also a factor in their negative feelings toward participating in the GO program. LF captured this sentiment well when he shared the following, "I don't know, I'm a big homebody, so having to spend 3 weeks of the time that I normally get to spend with my family, I wasn't keen on that, either."

Distracted. The literature (McLellan & Youniss, 2003; Vande Berg, Paige, & Lou, 2012) suggests that the level of quality preparation of students for their study away program is directly

related to the significance of their learning outcomes. It seems that the challenge of engaging students in this preparation is hampered by a sense that such preparation is not important. Interview participants consistently shared that pre-departure coursework was repetitive, too long, or otherwise detracted from the travel portion of the experience. Further, one interview participant expressed difficulty in focusing on a future experience when so much is happening for them in real time during the current semester. "Yes. We met a few times and we talked about some of the things we'd be doing and what we'd need to go out there and that was all well and good. I wasn't really interested. I wasn't paying very much attention. I was very much engrossed in what was going on during the semester" (RP).

Peer influence. As in many other aspects of college life, peers have a significant influence on one another. BV was noted in a quote above as basing, in part, his decision to participate in GO New Orleans on the idea that some of his friends would be in that program with him. Whether influencing choice of GO Program or what attitude to adopt, peers play an important role in many study away experiences including the choice to be resistant.

> I think what [is] sort of ironic is obviously [if] you surround yourself with a certain energy, you are going to maximize that energy. You are going to display that energy more. We wanted to be negative; we wanted to have a negative sentiment. There were probably 4 or 5 of us that really had a negative sentiment and that sort of grew and wasn't a fun experience at the beginning of the trip. We are in Baltimore and fly to Philadelphia and get down there and wait in the airport for the rental cars. We are all tired, we are maxed and I think for that first day, going into it, was not pleasant. (TJ)

Students can also have a positive influence on their resistant peers. This phenomenon will be examined below.

Timing (academic/athletic schedule). For students who have an intense schedule including both academic coursework and co-curricular activity, the timing of incorporating a GO

program into their college landscape can be challenging. Three participants shared concerns

related to this theme.

> I can't GO Long because I need some courses that are only offered in the fall every two years. Certain courses are only offered in the spring every year. You can't GO Long in the fall, because all my courses, that I needed -- the one course that I took this fall was offered only every 2 years, this fall. The one that I took last year was offered only every 2 years last fall. In my first 2 semesters, I was still trying to figure out what I wanted to do in life, major-wise. (GS)

Interview participants discussed the challenges of integrating what they saw as an add-on

experience into their academic career. As noted above, GS also mentions life path discernment

process as related to choice of major to which he seems to attribute some of his indecision

around selecting a GO program.

Once a student has identified a way to incorporate the trip into their schedule, getting to

the beginning of the trip can still be daunting.

> We left the 26th of December, I think, which meant that -- we flew out of Baltimore and I am from Portland, Maine -- so I left Christmas day from Portland, Maine. Drove to Lansdale, Pennsylvania, believe it or not, to stay with [a fellow participant]. There was a 12-hour drive on Christmas which was not fun. Up at 4:00 a.m. driving from just north of Philadelphia to Baltimore. So I'm frustrated. It was the day after Christmas and I couldn't spend it with my family. I think I'm there with many individuals who have the same sort of mindset that I do. We need this to graduate, that sort of thing. (TJ)

Many participants traveling on a GO program during winter break have similar stories due to the

challenge of fitting a two-week trip inside of a relatively short timeframe between semesters. The

frustration is almost certainly greater though, when a participant does not want to embark on the

trip in the first place.

As noted in the case study, SU has gone far to evolve the whole campus in a way that has

highlighted cross-cultural learning as an expectation. As the program becomes more interwoven

with the campus culture, more students are likely to have clear expectations regarding participation and as a result, will plan more accordingly.

Participants Overcame Resistance

Each interview participant who had already returned from the GO travel experience reported that resistance had been significantly or totally alleviated before or during his trip. At the time of his interview, GS had also experienced a shift toward a more positive attitude regarding his GO program. Reasons for this change in participant attitudes, allowing them to embrace their experience ranged from recognition of program quality to influence of their peers, from a conscious decision to be less resistant to intervention from a program director, and from using exercise as an outlet to a book that a participant was reading. Perhaps the most interesting finding in this study is the correlation between reduction in resistance and connection to the service element of the travel portion of the experience.

Of the participants in this study, RP appears to have taken the longest to embrace his GO travel experience. He reported feeling resistant to the experience for approximately half the trip, or one full week. "I didn't really start feeling better about it until about the first week I was there. I kind of started, my mind started changing." For RP, resistance manifested in disengagement, isolation from the group, and disinterest in the experience. The turning point came during an intervention from one of the program directors, which in hindsight was accomplished flawlessly and seemed to make all the difference. The program director had a conversation with RP and simply tried to give him a different perspective and encouraged him to change his attitude.

> Yeah. I was taking a break from working and just sitting by myself in a huff. In the shade while, while a few other people were in the house and in the shade. She walked over to me and just was being very nice and asking if like I had water and asking like how I was doing. [We] had a little conversation and we kind of, she kind of walked into that, hey

you having a good time? You don't look too happy here. And, I'm like, well like it's not quite, like I didn't think this would be fun but I'm like I'm not really having fun. Like I don't have anyone here I know. Like I don't really, I'm pretty bored [etc.]… she kind of encouraged me. And then we led into that conversation about my attitude but certainly not in an accusatory way. I never felt like I was accused or on the defensive. I felt like it was more of a friendly conversation. And uh, just that, the observation helped me notice it about myself. You've been in that point where you've been able to like, take a step back and see what you've been doing and been like, like you can either say, this is like oh, maybe I stepped a little too far that way, and realized, you know, I shouldn't be so miserable. I got it pretty good. And these people are really trying so, I should really give them more of an effort. (RP)

This statement illustrates RP's resistance and how he was influenced by an intervention from a Program Director, his own strategies for coping, and the trials and tribulations that come with an intercultural service-learning experience. Later RP added more detail to his description of the intervention by this program director.

> And I, I'm happy that [the program director] was able to kind of wake me up to that. And say, hey this is what you make of it. Like if you don't want to be here, fine. You're doing your job, like you'll get a good grade, but you'll have a better time if you try to. It wasn't chastising me, it was more, just constructive observation. I was very open to it, she phrased it perfectly. (RP)

This is consistent with literature (Welch, 2010; Vande Berg, Paige, & Lou, 2012) which reinforces the importance of well timed, intentional intervention to help students overcome challenges or arrive at transformative learning outcomes.

Quality of program / commitment of facilitators. For three interview participants, the acknowledgment that the program was of a certain quality with committed program directors seemed to help them engage.

> A turning point in the experience for me, I guess, changed my whole perception of the program, was when we were in the church and started talking about -- basically reflecting on the program and just understanding how hard the GO directors worked to put this together. It just made me really appreciate it, because going into it, obviously I was, Oh, this is going to cost a lot of money, I'm volunteering my time. But after seeing you guys put all this together for us, I was really appreciative and thankful. (PR)

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In my experience outside this study, other participants have often mentioned experiencing a positive connection with a program director or recognition that the program quality was worthy of their best effort as reasons for motivation.

Attitude. As an educator, I have come to believe that the outcome of any given challenging learning situation is closely related to the mental orientation of the student. Therefore, attitude truly is one of the most important factors in successful transformative learning. When participants exhibit a negative attitude, they are likely limiting their ability to experience transformative outcomes. According to interview participants, when they were able to change their attitude, as a result of internal or external motivation, their ability to transcend resistance was unlocked. **"**So, starting that second week I kind of was like alright I'm gonna actually, really put myself in there and you know, see what I can do with this. I applied myself. I got to talk with our guides and it became much funner after I kind of stopped hating it. It was just the attitude was really, really the problem" (RP).

Each interview touched upon the theme of attitude in some way but five participants referenced a shift in attitude as a means for transcending resistance. TJ's interest in motivating others seemed to contribute to an ability to move beyond his own resistance.

> But, you know, the next day we are at the job site. You know, it came down to the fact that I was going to be here and I was going to make a positive difference, not only those around me on our group, but certainly what we were doing in New Orleans itself. So, you know, I think it is just choice. I was reading about Abraham Lincoln and he -- it was a severe depression, he had severe depression and one quote I read about him said having this is a choice. I think that is interesting, so it was all a mindset that I could make myself feel. And not only was that important with regard to this trip, but I think that holds true for any sort of action or situation you are in, in your daily life. In my papers, my reflection papers, obviously I talk about my paradigm shift, and I think that happened the first day on the job, at 7:15 in the morning, and that was it. It was make a choice. (TJ)

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Having the opportunity to observe students move beyond their resistance was very interesting and, as a program director, extremely satisfying. It also contributed to a positive experience and productive learning environment from an educational perspective.

Sometimes, participants simply gave in to the experience they were about to have. After everything that led DE to the GO New Orleans experience: the lack of commitment, inability to participate in his first program choice, half-hearted informal GO Your Own Way proposals, less than engaged participation in the pre-departure coursework, he finally gave himself over to the experience.

> It was almost like a -- I'm trying to think of a good word -- you almost give up. As much as I didn't want to do it, as much as I was complaining because what was causing a scene or having a piss-poor attitude really going to do for me over the next 14 days? Nothing. It was just going to make a miserable, long drawn out 2 weeks of whatever I was going to be doing. So I walked through the gate. I was pissed off when I got dropped off at the airport. I got pissed off when I met with Don, not because I don't like Don -- I love Don -- but sitting there getting ready to go through security, and it was, You know what? I can't turn around. I can't leave. I need to graduate, give up. I just took it for what it was worth. I was going and I was going to enjoy it. In some way, shape or form, I am going to find a way to enjoy it, and me having an attitude about not wanting to do anything was not going to help. So, yeah, I did write about that. It was security, I checked my bag and my attitude, and the attitude stayed at home, and the bag made it there. That was important. It was important to understand -- I understood the whole time; I just didn't want to do it. Then when I realized it needed to happen is when I went… all right. (DE)

From that point forward, DE was a different participant. Instead of hindering the experience of others, he boosted spirits in the group. Instead of hanging back, he became a leader. When it was time to reflect, he was suddenly one of the first participants to share his thoughts and feelings.

The value of a positive attitude cannot be overstated in any type of experiential learning, which challenges participants to move beyond their comfort zones. Students who understand this can embrace the learning experience in the face of challenges and remain open to transformative

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learning outcomes. A resistant participant who recognizes the value of a positive attitude often

loses his or her ability to remain resistant.

> If you go in with an open attitude -- that is one thing you need to do, just go in with an
> open attitude and be willing to accept every experience. You can reflect later on how you
> learned through that experience, even though you might not have liked it too much. As
> long as you stay positive throughout the trip, I definitely think it has a lot of benefits.
> Maybe that is not what other people experience. I don't know if other people stay positive
> throughout -- I try to be pretty positive through most things, and not look for the bad
> sides. (BV)

It has been said many times that attitudes are contagious and my personal experience leading

global service-learning trips certainly bears this out. If the group is generally positive, the morale

of the participants is not easily lowered. If the group is exhibiting less enthusiasm or contains

even a small number are particularly negative participants, the impact can be severe. Resistant

participants pose this problem, and in many cases, the best remedy is a boost from peers. When a

fellow participant can articulate a sentiment similar to that of BV above, breakthroughs can often

occur.

Relationship / peers. In the case of HRT 20 (GO New Orleans) attended by the majority

of participants in this study, peer intervention was one of the most significant influences. TJ was

one of the other leaders who emerged once the trip began. He took it upon himself to challenge

others to transcend their resistance to the experience.

> You know, I was reading this book by Seth Godin called *Tribes*, so how do you influence
> those around you, and whether somebody rejects you or accepts you, you choose what
> they hear. So maybe somebody rejected what you said or wasn't going along with your
> idea, you could rephrase it into a way that they would hear it differently, see it in a
> different light. I think that notion is that you can just change the perception. You can just
> reword it. It is up to you, so it was up to me. I think I did that. If you can challenge
> somebody, get in their face, and force them to get back in it, it is not easy, but I think the
> key was saying, Hey, we are all so spoiled rotten so let's go through this, let's see if we
> can do this, people are counting on us. Again, this was obviously on the jobsite and just
> push through it and you are making a difference. Then you are able to reflect back on

what the difference is that you are making and then you are positive like that. I think on the jobsite, the first or second day, a couple of us, a couple of guys, girls, you are down and out, sick, tired, whatever it might be. You get up and just have to keep going. I think that was sort of, for me, was realizing that I can sort of influence and motivate people and I found that on the jobsite. It kind of correlates back to my own selfish motives of not being miserable, but at the same time, come on, let's go! (TJ)

This quote from TJ also foreshadows another important finding from these interviews. Many participants described the service-learning element of the GO New Orleans program as a catalyst for transcending resistance. This is discussed in more depth below.

Appreciation / sense of making a difference. A finding in which I am particularly interested involves the effect of the service-learning component on resistant participants as reported by many of the interviewees. As mentioned above, six of the eight participants attended trips that incorporated service-learning. During their interviews, all six of these participants cited the service element of the trip as an important catalyst for a shift in perspective. The following responses are typical.

- But, after that point, I started kind of seeing the value the service we were doing there. And, that even though it was in the United States, even though the event that had crippled the city happened so long ago, we were really doing something that was worth it and that people really appreciated it. We had police drive by and wave at us and thank us. We had people on the streets when we'd wear our, our RHINO t-shirts or our HRT t-shirts, the volunteer shirts. They would walk over and they would congratulate you. They would thank you. Like, some guy even hugged me. It was just, it was just very different. (RP)
- I think, absolutely, as time went on, people started to connect on the same level, once we were onsite a few days and working together. I think most people saw the value of what we were doing there. (BI)
- I guess I would say that volunteering can be very rewarding, something that I generally don't do, because I've always [thought] if you are good at something you charge for it. [Laughter] I'm not too bad at building houses, so I charge for it. So to do it for free was different for me, but it was also very rewarding at the same time. I got to meet a lot of new people that I didn't talk to before. That was payment in itself. (PR)
- I guess I learned a different perspective on team building and trips like this and small groups, just how they can come together and form and achieve a common goal. I have been a part of sports teams, but like I said, this is different because in sports, you choose

to play on the sports team and you choose to work hard. But a lot of us are thrown in here from different, thrown into the trip from different aspects or different points in their life where -- some people don't want to be there, adamantly and some [inaudible] on the trip, and then there are people who are all about it. Then you are mentioning the service element, in this case it was the construction work most of the time. We did some other service, we did some other things, but most days it was this construction work that we did that seemed to unify the team, because it was this challenge we all had to do. (LF)

The realization that participants were contributing to something larger than themselves; that their efforts meant something to others seemed to stir a sense of pride in themselves and one another. As mentioned above, the service activity functioned as a catalyst for the group dynamic and the theme of service as having a positive effect on resistant participants is important.

Other influences. Resistant participants found other ways to work through their disengagement or negative attitudes about their experience. For RP, it was exercise that bolstered his improving attitude.

So, at I'd wake up at five, go out for a run I'd come back around six o'clock I'd know I have about an hour. So, I would go over to the fountain and I would, do some yoga, do some stretching. Really relaxed me kind of got my head in the right mental state. And then I would you know, take a shower and I'd go to the worksite and things started getting better. (RP)

While not mentioned specifically during interviews, several other participants were observed exercising during their GO experience as well.

As evidenced by many of his quotes, TJ drew inspiration and motivation to change his perspective from the various books he was reading or had recently read. Once students were willing to open up to the experience, they became more equipped to challenge themselves and stretch their comfort zones. And participants like RP could begin to take much more from the experience.

And I decided that I wanted to kind of get more involved. I wanted to be a bit more outgoing. Meet more people. So when we'd go places, I'd, I'd go out of my way to talk to

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people, to ask them about New Orleans. We visited the French Quarter frequently. I talked to street performers, which were fascinating people. I talked to waiters and waitresses at the places we've been to. (RP)

As students became more open to their experience, opportunities for transformative learning were revealed.

As detailed in chapter 4, the SU Cross-Cultural Learning Goals inform the design of GO Short programs and highlight intended outcomes for student participants. The next section examines student learning outcomes in relation to the SU Cross-Cultural Learning Goals, interactions with others across difference, and as a result of critical learning moments. A major component of the SU CCLGs, interacting across difference – both as an experience and a skill to be further developed – is a primary learning mode in every GO program. Appropriately challenging study away education provides critical learning moments when students are faced with difficult or disorienting circumstances and learn in the process of working through those circumstances.

Susquehanna University Cross-Cultural Learning Goals

Examples of student learning related to the Susquehanna University Cross-Cultural Learning Goals (SU CCLGs) ranged from participant-reported improvements in understanding culture as a concept, enhanced recognition of one's own culture, improved ability to discern similarities and differences between various cultures, an understanding of the ways that personal choices effect the quality of an experience, several mentions of ethnorelativism, and an enhanced sense of civic responsibility. As mentioned earlier, each of the seven participants who had already experienced the travel portion of their GO program were able to articulate learning related to at least one of the SU CCLGs.

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The first SU CCLG is concerned with ensuring that students develop an understanding of culture as a concept, that they can articulate a definition of culture, and develop an ability to critically examine culture.

> The fact that the curriculum, the itinerary could point out to us that a culture existed within our own boundaries. I thought that was neat. Going back to the question earlier, that was the first time I came to the realization that this is an entirely different group of people, with an entirely different set of values, who have the same passport as me. I wouldn't have otherwise thought that you could have culture in the borders of your own country. But just seeing that -- you could see that from New England to the South, or the West Coast to the East Coast, the Pacific Northwest. There are all these different ways that people act, and I just wouldn't have thought you could have all that in 50 states, with people who speak the same language, governed by the same government. (DE)

This quote is a powerful example of a participant's newfound awareness of cultural diversity within the borders of his own country. While there is a focus on cultural difference – especially that of the host community – during pre-departure, students definitely seemed more able to grasp culture as a concept once they were on the ground having intentional cross-cultural interactions.

Another important focus of the SU CCLGs is the development in students of an enhanced recognition of one's own culture. In the example below, the student is able to bring concepts learned throughout his education to life.

> I definitely think that I got a lot out of this cross-cultural experience. But, it kind of made me expand upon stuff I had learned in school. I really found that the more I applied myself, the more I kind of, maybe not necessarily learning about them, but the more I kind of learned about my own culture and the places where I'm from. Just seeing the way people do things and the way they take things for granted and the way things, they were just every action, just the way people interacted with one another, uh, certainly the way they spoke. But, it kind of made me more aware of my own culture (RP).

Because the SU CCLGs emphasize an ability to compare and contrast culture, it is important that students first understand their own culture in order to have a basic point of comparison. The

quotes below represent participants' improved ability to discern similarities and differences

between the host culture and that of their own.

- It definitely got me away from that American mindset of, bigger and better than everyone else, kind of, mindset. It also definitely gave me a broader ecological understanding of places, especially how other countries function, whether it is their food systems or just their government in general. I am not political science whiz, but just seeing other aspects of their culture definitely opened up my eyes. We don't do things so great around here all the time, kind of thing. (BV)
- I thought the biggest thing with the trip was the understanding that culture isn't specifically related to race, color, religion. It is like traditions in a way, things that you bind yourself to. Down there they were very bound to New Orleans, they were bound to that city. Whereas if I lived in a place that flooded 4 times a year, I'd move. We were provided with the opportunities to interact with those cultures and understand what made the tradition or history of that specific place culturally different from ours. We were able to connect the differences and connect the similarities… (DE)
- Yeah, I was, I don't know, constantly looking around in the people and all that, and certainly in my head, comparing it to my hometown, Portland, Maine, which is obviously much different. You are helping out communities, and I found value in contributing and living in the community. I certainly learned about the people. (BI)
- Coming back to the United States is the biggest drag, as I'm sure it is for most people coming back. Just coming back and looking around, and you are, Oh, these things are a lot different than down there. I don't know whether it was just from all of our chain food stores, or even just driving along the highway and seeing all the trash along the side -- it is definitely a different culture down there. They respect things a lot differently than we do here, that's for sure. That is one of the things I would say, that it definitely gave me a greater respect for things, especially material items. The American throw-away culture doesn't really exist down there as much. (BV)

SU CCLG number two is focused on students' ability to develop an understanding of the ways

that personal choices affect the quality of an experience. I have reviewed countless journal

entries in which students describe newfound confidence in their abilities to venture out in the

world and operate independently.

> The other thing that going on the trip by myself really did was gave me a lot more self-independence. We are here, we have to get to this town, that is 4 hours away, we don't really know where we are sleeping in that town yet. Let's get down there and figure something out. That was an interesting aspect of the trip, definitely. That just made me

> realize, live every moment, don't worry about planning things too far ahead, because you will get there. It is just a matter of time. (BV)

This learning goal also encompasses attitude. While discussing SU CCLG number two during pre-departure, I often make a point to clarify for students that they will get out of the experience what they put into it. While this may be true for most things in life, I have found that this simple "rule of engagement" makes more difference than most other actions a participant can take to maximize her or his experience. In relation to resistant participants, emphasizing this goal during individual interaction between the program director and participant could be a good foundation for an intervention (discussed further in implications below).

Three participants articulated an enhanced understanding of the concept of ethnocentrism during the interview. Usually, respondents characterized their new ability to recognize when they were making ethnocentric assumptions. As these assumptions became easier to recognize, participants also reported questioning these assumptions as part of the reflection process.

While RP was already familiar with the term "ethnocentrism," he came to understand the concept of ethnorelativism through his GO experience. "I know that this, word for forever. I learned it in high school. Ethnocentrism. Um, but … you place your culture as the norm and I think this kind of made me see that, like there is no norm. We're all kind of, doing our own thing" (RP).

In relation to SU CCLG number three, there were five participants who expressed an enhanced sense of responsibility through a newfound understanding of the difference their efforts can make.

> Oh, definitely. I would say my, I guess my -- what is the word I'm looking for, my social responsibility definitely went up, because I have never really done volunteer work or anything like that. I've done a couple of one-day things with sports teams or something,

but I've never done a trip like that. Definitely, throughout the trip we made so much progress in building these houses, and working with the people who were doing the houses -- I guess I didn't realize how much of an impact I could have until this trip. That is definitely a takeaway, you realize how much your service actually does. (LF)

This finding is also discussed elsewhere in this chapter because the service-learning aspect of the GO New Orleans experiences seemed to effect participants across themes.

Some studies discussed in the literature review cite required service or service-learning as a cause for students becoming less inclined to volunteer in the future. To the contrary, no participants in this study expressed a lowered probability of serving in the future and one participant specifically expressed a higher likelihood of volunteering in the future.

Yeah, I think it definitely made -- I already do a lot of community service through the fraternity, but nonetheless, I've never done that kind of service work, onsite, building construction stuff, but I had a lot of fun doing that. I am definitely more inclined to participate in those types of things in the future, that involve construction or whatever. So yeah, I think it definitely influenced me. (BI)

Although BI had contributed service as part of his experience at SU, the intensive GSL experience is cited as a catalyst for intentions to volunteer in the future.

How Did This Cross-Cultural Learning Happen?

Each of the seven participants who articulated learning related to the SU CCLGs where able to describe at least one way in which this learning happened for them. Two participants described a critical learning moment in the form of a disorienting dilemma. Three participants attributed their cross-cultural learning to interpersonal interaction with individuals representing the host culture. Three participants attributed their learning related to the SU CCLGs as a result of reflection.

When asked to recall a critical learning moment, some interview participants shared stories that could be considered disorienting dilemmas. One particular episode, referenced in the

introduction of this chapter, illustrates the effect that such episodes can have. At least two

members of HRT 20 were at a bar near the hotel where we were staying. A local individual

engaged them in conversation and stated that he believed what the participants were doing in

New Orleans with regard to service was wrong. The local individual's argument against building

homes for individuals trying to transcend poverty was essentially that they could not help

themselves so they were not worthy. He believed that the poorer neighborhoods were so bad that

they were beyond hope and the people who lived there did not actually desire or deserve better

conditions.

> I think I've talked about it a lot, but the biggest one that stands out to me is that time we
> were talking to some resident at the bar, who was kind of against us working in those
> neighborhoods to help out people, but he placed judgment on a group. At the time,
> temporarily, it made me think, wow, maybe we are not doing exactly the right thing even
> though we have good intentions. So does Habitat, but maybe they could be focusing their
> resources slightly somewhere else. So that was an ah-ha moment, where I questioned and
> analyzed both sides, and later came to the conclusion that we were doing essentially the
> best we can. It is hard to just assume things like that, and ultimately, yeah, we were doing
> a pretty good job. (BI)

This situation presented the participants with a disorienting dilemma in which they were required

to determine the worth of their service as they were confronted with multiple perspectives on

poverty and their role in addressing it.

While students had a difficult time identifying a specific, critical learning moment from

their GO experiences, they were more able to speak at length about the ways in which they

believed that the learning happened for them during their trips. Repeatedly, students described

interactions with locals, the service work, reflection, abrupt immersion, and working through

discomfort as ways in which important learning was taking place during their GO trips.

As noted in the example above, interactions with locals could be challenging, but more often, these interactions enriched the participants' experience.

> The greatest learning opportunity we got was from the families we got to have dinner with. And just, we met with some different, all through the same church, but just different stories how Katrina impacted them, what they did in the city, how they saw the city change over time... That by far was the most valuable thing to me. It really humanized the experience for me. (RP)

The types of interactions described most often included those which took place over meals or on the worksite.

> And, that you do learn a lot from putting in a good days work at this isn't like, you know babysitting, this is manual labor and you have to be diligent and otherwise you know you could hit your finger with a hammer, something could drop on your, you know. You can, build something wrong and then you can know the consequence for that mistake is that you have to go build it again. Or you have to take something down. And, that wastes time and materials and energy and you realize that you have to be diligent and efficient. Certainly gives you a new experience to really appreciate people who might do this for a living, especially the permanent volunteers who are down there all year 'round. Like, we just went there for a few weeks, but those people devote a large portion of their lives to this. (RP)

Participants also cited the service work as a source of increased sense of civic responsibility, enhanced ability to push through discomfort, and skill development. The following quote not only illustrates LF's recognition that he learned new skills, but also the realization that affected him in other ways as well.

> Every day going to the worksite was huge for me. One, just self-growth and working for something that you are really not going to see any of the benefits of. I've never done anything like that, plus I didn't know handyman skills, I hadn't even [inaudible] before, so I guess I was developing some skills for myself, too. Those were the most impactful days on me, when we were actually doing work on the site, because it gives you a lot of time to think, too. (LF)

Taking the time to think and make meaning of an experiential learning activity is paramount to maximized learning outcomes. Above, LF recognized that he spent time in contemplation during service time at the worksite.

Reflection in many forms was identified as a catalyst for learning. Some interview participants discussed reflection class, others referenced daily reflection sessions during their trips, and one even acknowledged preflection during pre-departure coursework as important to his learning.

> The preflection, before we left was good because it just kind of gave me an idea of what to expect. All I knew about New Orleans that it was a big city that had a whole bunch of problems in the last 6 years, corruption and flooding and dangerous [inaudible]. It put more perspective of why it was a different culture -- food, dress, personalities of the people who live there, hospitality, the importance of tourism, all that stuff, which I didn't fully grasp. They need the people who come to visit to be there. So that is what I learned per the preflection portion of it was good because it allowed you to tie the ideas that maybe you wouldn't have been otherwise able to write down without conversation with others. (DE)

The following quote from DE represents more typical sentiments toward reflection.

> At the time, I remember writing my reflections and this was, I wouldn't have otherwise been able to connect the cross-cultural learning goals to things, if I hadn't had the opportunity to know what other people's connections were, because I just wasn't cognizant that that was taking place. But then, when they brought it up, you know I had that same kind of experience. I think the reflection -- I think the reflection at the time that it took and everything else was extremely important. (DE)

And of course, many students resist reflection at first, but when they put appropriate effort into processing their experiences, they recognize that their learning is enhanced. "I definitely think that as annoying as it was, the GO reflection class was kind of helpful. Just realizing the opportunity that I had and everything, just looking back on all my experiences, I could learn something from each thing that I did." (BV).

A few interview participants described abrupt immersion as an impetus for their learning. "I think, first and foremost, we were just dumped into it. You are on the jobsite and at first you are uncomfortable. You have got to learn by doing. You don't have a choice. You have to adapt and react and understand the processes" (TJ). As TJ notes, this abrupt immersion can create discomfort similar to other situations such as being "forced to live with new people" or " just get out there on your own and kind of be forced… but get out there and be able to make our own decisions" (PR).

On GO

All of the interview participants shared a wide variety of thoughts, perceptions, and feelings on the GO program. Six participants shared specific concerns other than cost including four who believed the pre-departure portion of the program to be repetitive or too long. One student even went so far as to give advice to future participants:

> Definitely that is a major thing about the GO program. That really needs to be stressed for everyone that goes. You are going to be outside of your comfort zone. It is not going to be cookie cutter Chipotle down the block or whatever. There are going to be interesting people from different backgrounds. You are going to come across so much that you would never experience unless you go abroad. You have to just take everything, be accepting of everyone and everything that you run into. That will make you better in the long run. (BV)

Other opinions on the GO program ranged from the experience as outstanding (in hindsight) to concerns with being away from home during the holidays. While positive feedback on the overall GO program was common ("Even though it was GO short, I think it was still an awesome experience"), the most criticized portion of the program was the preparation phase.

> I think pre-departure is almost too much because I think if you tell everyone what is going to happen and this and that, I think it loses a lot of its shock element. I think seeing things that you didn't expect or didn't understand before, I think creates more awareness. The shock value brings it to your forefront and attention more. I think it would have been

nice to really just have a rough itinerary given, and if you wanted to figure out more about it, you could Google the places or whatever, do it that way. (LF)

Participants who believed that pre-departure was too excessive, shared sentiment similar to LG above. They did not want to be told a great deal about the trip before embarking for fear of somehow ruining the surprise. Because so much that I have read and experienced indicates that thorough and intentional preparation work pays great dividends for participants (and program directors) both during and after an experience, it seems important to reconcile this divergence of perceived value.

Other critiques included cost (discussed extensively above), a lack of clarity about the cross-cultural requirement and GO program for incoming students, and in one student's case, frustration at choosing between completion of a double major and a full semester abroad.

Balancing and perhaps outweighing the critiques of the program, each interviewee was able to highlight benefits that easily surpassed their often lower expectations. For BV, GO Your Own Way outcomes proved much greater than expected.

> I don't think I realized how impactful it would be on myself, going abroad before I went. Then coming back and reflecting on it, and realizing that we went our own way, we planned our whole trip by ourselves. We were down there for a full month, almost and just all that, realizing after I came back, it was such a big deal. I'm so glad that it happened. (BV)

This quote illustrates a consistent theme among participants. Resistance before participating in their go experience, often born of frustration with the requirement or the administration of the program, which translates to an immense sense of accomplishment and recognition of significant learning following the experience. As discussed in the introduction and literature review, experiential learning can be transformative. Much of what is shared by the interview participants in this study could be considered evidence of transformation. Participants' views of themselves,

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culture, and the GO Program had changed. How would the recognition that experiential learning

played an important role in this transformation affect the participants?

On Experiential Learning

All interview participants placed a high value on experiential learning and provided a

working definition in their own words.

> It's the most valuable approach. You can learn, you can read anything in a book, you
> know, you can put anything on a slide show and like, that, that's the non-experiential
> learning probably that first course I talked about. Where as, okay, here's what you're
> gonna experience. Here's what's gonna be there. And you know the words, you don't
> know what the feeling behind those words means. So, it's just language to you then.
> There's nothing to them. There's no weight behind them. Then you get to the experience,
> that adds the weight. That adds the emotional connection to the words. That puts a face to
> the theories of what's going on. And then you reflect on it. And that's when it sinks in.
> (RP)

The participants all shared enthusiasm for experiential learning. Two discussed its importance in

terms of practical experience, three referenced causal learning, one mentioned new experience as

important, and one participant described the role of reflection as the mechanism for turning

experience into learning. During the interviews, participants were asked to articulate a definition

of experiential learning in their own words. Below in Table 6, each participant's definition of

experiential learning is included.

While the interview participants readily shared their definitions and expressed great

enthusiasm for experiential learning, determining the level of importance of an experiential

learning requirement (in some interviews, specific to GO), was not as easy. Responses varied

from "stands out as the most unique…that influenced me the most as a student and as a person"

(RP) to "Do I think the GO program should be a requirement? Absolutely not" (TJ). TJ went on

to share the following.

Do I think it is a great program to promote and fund and be part of Susquehanna? Absolutely I do. A study abroad requirement has great upsides, which I think I have highlighted, but it comes at a cost. So there are individuals here who might not be able to afford to, or can't take the time off, or that sort of thing. So I do not think it should be required. How does it stack up to the other parts of the central curriculum? I've certainly gained more out of it than some of my other classes. (TJ)

Table 6

Participant Definitions of Experiential Learning

Interview Participant	Experiential Learning Defined as:
DE	The values, the information, the skills that you take from experiencing something, and being able to apply them to other things, other opportunities, that you would be able to cross over.
LF	Learning through hands-on experience and doing physical things and taking what you learn from experiences that you have.
TJ	Experiential learning is difficult. It causes the learner to: step out of his or her comfort zone, accomplish challenging tasks, "makes you do it," experience highs and lows, and gain more.
BV	It is something you have to do yourself, and you really have to put forth an effort to do it. Being somewhere isn't going to be experiential learning. You have to really be interested in actually learning from where you are.
GS	I think it more means really diving into something, not just reading about it out of a book, but really diving in and living something to learn it. That is really awesome. I think it is the best way to learn. I've seen with different people, myself included, it is really accepting everything around you, putting yourself there and learning. Everything you do is learning pretty much, as you go along in that experience.
PR	The first thing that pops into my mind is internships; putting people in their roles that they are going to be doing. I feel like I can never talk about a class experience as much as I can, a GO program or an internship. You can't talk about "Oh, I wrote a really good paper" and have the same impact as you actually doing something.
BI	Going out and doing something…physical…you are doing a job and you are gaining experience that you haven't been exposed to in the past.
RP	Not just the experience of someone else, experiencing for yourself what you need to learn and then taking that experience and really letting it dissolve in your mind, really understanding it.

However, six of the eight interview participants leaned toward including an experiential learning

requirement regardless of criticisms expressed earlier in the interview.

- Having an understanding at this point, having 4 years at Susquehanna curriculum and what they are trying to accomplish, I believe it has a place. I believe it has a very important place because you are diversity intensive, you are writing intensive, your team intensives -- for this program specifically all [inaudible] in the program. (DE)
- It is different. It is nice because I think an issue we deal with here at Susquehanna is the core curriculum and I think that is kind of a messed up thing. I think this is one of the better requirements that you have, just because these are skills and things that you would never learn in a classroom, or would be extremely, extremely difficult to emulate in the classroom. I think the skills you learn on this are just way different than you get going to class at 10:00 every morning. I think it is definitely worthwhile, experiential learning, because it is just different. It is different than structural, faculty-member learning. (LF)
- It is certainly very unique, not like anything else that is on my degree audit, in terms of what it actually was. I value it over, probably, the core curriculum classes, history -- I like history, but still, I think that experience will outweigh the Modern Asia, or whatever, that I studied. So obviously I valued my major classes the highest, just because that is what I'm here for and that is what I'll be doing for the rest of my life, so I put a lot of my focus in there. (BI)
- They forget that the goal of -- this isn't a mission statement, it is connected learning that is the goal of Susquehanna. That is stressed in the curriculum, but students can dodge it by being ignorant to the fact of what they are actually learning and what they can actually connect to in their own field of study. The GO program forces you to make those connections in your own field, because you are forced to be in there. You can't complain about it. It is not just for a glimpse, not for just a 15 minutes every 3 days or an hour and 5 minutes every 2 days. It is every single second of the day, all the time. So it is really intense and you can't dodge what you are learning. I think in terms of academia, what is making you learn the most, the best, I think it does it best out of every other requirement here on campus. (GS)

The last quote above illustrates a point made in the literature review. In an experiential learning

context, the students who would avoid a service-learning or study away experience if it was not

required are often the students who can benefit the most from such an opportunity.

While most supported an experiential learning requirement at SU in the existing cross-

cultural format, when the question was expanded to include more general experiential learning as

a college requirement, all were in favor. "Yeah, it should be required 'cause I wish more people

got to see the things I saw or feel the way I feel now, after having done it" (RP). Even TJ shifted

to a more agreeable perspective by the end of his interview.

> I definitely think it needs to stay part of a Susquehanna educational framework, component of the undergraduate education at Susquehanna. I think what is really cool about it that every student has to take it, so we can all identify with each other and relate and reflect back upon our own different experiences. Then we are given the opportunity to learn from each other's experiences as a whole. Everybody has to take an experiential learning requirement. I think that is pretty cool, that we all have that sort of common identity. (TJ)

There was a turning point late in his interview when TJ "changed [his] framework just like that."

His new perspective included the idea that the program might evolve. As evidenced in the case

study, GO has already evolved and, according to SU's strategic plan and other indications, the

program will continue to do so.

Chapter Summary

This chapter began with a short review of the coding process used to examine the data.

To familiarize the reader with the participants, discussion of demographic information and a

brief introduction to the interviewees followed. Through an analysis of the content areas, I

examined the results of our interviews and discussed participant resistance and the transcendence

of resistance. Content areas included themes and sub-themes as illustrated by examples of coded

text in the form of participant quotations. In addition to resistance, content areas included

participant learning in relation to the SU CCLGs; participant reactions to the GO Program;

critical learning moments, and participant reflections on what experiential learning entails.

It should be noted that 7 of the 8 interviewees participated in a domestic program to

fulfill a study away requirement. While 90% of SU students choose to satisfy the requirement

through short and long term study away, the majority of GO programs do not include a service

component. Therefore, students participating in the GO New Orleans program represent a small cross-section of SU students participating in global service-learning as part of Global Opportunities.

Every interview participant expressed opposition to the cross-cultural requirement in the SU Central Curriculum. Reasons shared for this initial opposition included the recognition that the requirement is important, but there is need for more flexibility within the requirement; participant expectations should have been managed earlier; participant personality type being predisposed to resist authority (e.g.: being told they must study away; a more overt academic requirement than other course requirements; and the additional cost of the program). However, by the end of each interview, participants expressed support in one form or another for required experiential education.

Chapter 6 – Implications & Conclusion

As identified during the literature review; expressed during participant interviews; and based on my experience and that of other practitioners, there are many approaches to addressing participant resistance toward involvement in experiential learning activities. Strategies for addressing this phenomenon such as FTL principles, choice architecture, pre-flection, clearly defined expectations, challenge and support, micro steps, and reflection are discussed further in this chapter. As each strategy is discussed, examples offered by program directors from the focus groups are included where relevant.

As identified in the literature review, programmatic elements that are likely to reduce resistance include quality in organization of experiential learning activities, level of participant choice, and specificity of terminology. Resistance is more likely when the experience is poorly explained, structured, carried out, and processed. These characteristics were more prevalent in studies that concluded that required service-learning was detrimental to enhancing students' sense of civic responsibility or prospects for future service contribution.

Many studies reviewed in chapter two have not specified type of service among the broad range of activities that may constitute service or volunteerism. The literature suggests that specificity of terms and clearly articulated objectives help student participants manage expectations and prepare for the experience.

> Our professor wasn't saying, Oh, this is the learning goals for the trip. He was more saying, We want to make sure that you guys are really immersed in the culture. We want to make sure you guys see something different. That kind of appeases what you want to see and what you may be uncomfortable with seeing also, and gets you out of your comfort zone. He was talking about, we are going to be doing a lot of walking, to show you that there is a lot of walking that occurs in China... (GS)

In this example, the students are given a clear sense of the activities in which they will be engaged and the rationale for the inclusion of such activities. The realities of difference and discomfort are addressed in a forthright manner. Opportunities to clarify terms and definitions abound during pre-departure especially when reviewing the learning goals for the experience. Generally, a combination of informed decisions and intentionally included approaches will help ensure a quality experience for all participants but can make a particular difference for those who are resistant.

Programmatic Considerations

Programs that include required experiential learning could utilize intentional design and skilled leadership to assist participants who are presenting as resistant. Expert facilitators who understand how to provide appropriate structure and clear rationale for a required experience are not born. The sending institution must be committed to recruiting, selecting, and training faculty and staff whose approaches are or will become grounded in theory and experience. Practical training must be augmented with conference attendance, theoretically based literature, and opportunities for discussion before and after leading an experiential learning activity. In this way, program facilitators could be on the same experiential learning cycle as their participants.

Pre-departure Preparation

As shared above, students were critical of the pre-departure phase of the GO Program. Research and experience has led me to believe that preparation is just as important as every other aspect of an experiential learning activity. Because thorough and intentional preparation work pays great dividends for participants (and facilitators) both during and after an experience, I believe that it is important to reconcile this divergence of perceived value.

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Thorough preparation introduces students to the concepts inherent to the program topic(s) and the development of positive group dynamics. A quality program, likely to promote transformative outcomes will begin by outlining the learning goals and the provision of clearly defined expectations.

In an effort to prepare students for an experiential learning activity (especially an extended cross-cultural or service-learning event), set expectations, orient participants to the concepts with which they will be dealing, identify and develop appropriate skills, and state the learning goals, pre-experience work, or preflection is an important part of the process. "Students need to know what to expect and to have the skills necessary for the service they are asked to perform" (Eyler & Giles, 1999).

Preflection can help students begin to shift into the mindfulness necessary to achieve greater depths of self-awareness. The ability to process the countless thoughts and feelings that will arise during the course of a series of disorienting dilemmas could be directly related to the significance of student learning outcomes. Further, preflection can also serve to emphasize a degree of self-care that will be necessary during a cross-cultural experience. Students should be encouraged to capture such anxiety (especially as related to the learning goals) in their journals and other writing assignments as appropriate.

While students in this study expressed an overall disinterest, perceived lack of effectiveness, and sense of redundancy, when discussing their thoughts on pre-departure preparation, studies have shown that better outcomes result when students are adequately prepared for an experience. Just how to provide students with the information and tools they will need to maximize learning outcomes in ways that they can find valuable is a topic for a separate

study – one that could build upon existing insights from many of the study abroad, service-learning, and global service-learning literatures considered above (e.g. Eyler & Giles, 1999; Kiely, 2004, Hartman, 2014; Vande Berg, Paige, & Lou, 2012).

Fair Trade Learning

As explored in the literature review, Fair Trade Learning (FTL) is an approach to global service-learning that emphasizes fair wages/working conditions, balance in value between volunteer participants and the host community, shared participation in program planning, and appropriate personal/professional/educational opportunities for community members (Amizade, 2012). This approach is grounded in the understanding that participants in a cross-cultural service-learning experience are usually privileged over the host community before, during, and after the GSL experience. Reciprocity is employed to address this imbalance in privilege, thus causing student learning and community goals to strengthen one another. A current version of FTL principles can be found in Appendix A.

As a means to ensure quality global service-learning, FTL can also function as a strategy to alleviate resistance for participants. FTL emphasizes purpose, preparation, integration of experience and learning, challenge and support, program length, instruction and mentoring, communicative skills and language learning, and re-entry. Preparation, challenge/support, and mentoring are discussed elsewhere in this chapter. Also included in FTL and specific to the assistance of resistant participants, purpose and program length are additional strategies for consideration.

As part of preparation and throughout the experience, participants should be socialized to consider ethical and responsible behavior as they are challenged to look beyond themselves. This

approach is also reflected in SU CCLGs two and three. The provision of ethical standards and their reinforcement during reflection can serve to remind students of the larger purpose of the experiential activity. As evidenced in this study, participants' recognition that their contribution mattered led them to let go of their resistance to the experience.

Program length is an important consideration in relation to reluctant participants. FTL specifies the calibration of learning outcomes with the pace of educative processes to remain consistent with program goals. Also, for participants such as RP who might take longer to overcome their resistance, enough time should be allowed for adjustment which could in turn lead the student to embrace the experience. Conversely, some participants will not overcome their resistance regardless of the program length, quality, participant preparation, level of support, and skill of the facilitator(s). In this case a longer program merely equates to more time for a student to remain cut off from transformative outcomes and for her or his negative attitude to infect others and disrupt the host community.

Approach of Program Facilitators

Faculty or staff members who are facilitating required experiential learning take on a great deal of responsibility in organizing and preparing for, and then leading service-learning, study away, or other activities. While it can be difficult to form close relationships with each participant, manage each and every concern, and serve as moral booster in addition to their many other responsibilities, these types of efforts will often pay dividends for individual participants, the group, the facilitators, and even site hosts once the experience is underway. According to one interview participant, program director enthusiasm was an important factor in alleviating resistance.

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It's about your attitude, the GO program directors' attitude. I would say that if the GO director is excited about it, and come on, guys… Yeah, if you genuinely, Guys, it is going to be warm there, come on. I feel like, yeah, it is going to be warm and we are going to get to eat cool food. Find something that the kid who is bumming about, can relate to. (RP)

As GS shared earlier, clearly outlining expectations in genuine and enthusiastic terms can have a positive impact on potentially resistant participants. "He said, this is what we want to see from you guys. This is what we are going to do, what you should expect to happen on the trip. It wasn't like written out, but he pretty much emphasized what was planned for us. It was really cool" (GS).

While PD-LL hadn't experienced resistant participants who manifested as resistant before the trip she led, she shared strategies that are applicable to this study. When students apply for a trip that is more expensive and lasts an extra week compared to some of the shorter trips it is likely that a student who seeks this trip is willing to pay extra money, take the extra time, and it is likely they feel extremely passionate and interested in the topic and/or place. PD-LL discovered after her first trip that making the details of the trip more explicit so the students could have a more in-depth understanding of the experience they were applying for. She and her fellow program director were also more clear about expectations shared during pre-departure class trainings the second time they led their trip.

> [While] it did help initially, the same trends came out, even with all the expectations. Part of it wasn't just trying to prepare them to not whine, it was also the language barrier. We had translators for folks who were speaking Xhosa. We did a lot of role-playing the second time to get them comfortable in that environment, and that worked. That works really well, to have the role-play thing ahead of time, to give them a sense of [how it's] much harder to explain that you have an X-box in a living room in your two-story house than you would think when you are sitting in a mud hut that has poo smeared on it. [Students] can't even figure out how to have a conversation with them, even with a translator. (PD-LL)

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As PD-LL describes, role-playing can be an extremely effective approach to prepare students for the types of experiences and interactions they will likely have during an experience. By practicing responses to situations that participants can hardly imagine, they are able through trial and error to develop strategies for use in navigating situations that might truly be foreign to them.

Relationship building with student participants can be of critical importance during experiential learning activities. When discomfort sets in, participants will often turn to a facilitator with whom they have a rapport. If a participant is demonstrating resistance, a solid relationship can allow an opening for an intervention by the program leader. As discussed in the previous chapter, the intervention by RP's program director became a turning point in his GO experience. The large-scale and varied responsibilities of serving as a facilitator of experiential learning opportunities are often coupled with the ability to exert significant influence over participants.

With regard to issues that may lurk beneath resistant participation, we should be reminded that further interaction and open-mindedness is often required to determine that there are, perhaps, specific challenges in place for or inherent to a particular participant. An undisclosed illness, concern at home, or any other number of significant issues could be exerting external pressure and serving as a distraction for a participant. If such challenges can be addressed to the degree possible, the likelihood that he or she could become a positively engaged participant probably increases. For example, in a past experience, a participant presented with what seemed overt unwillingness to participate. I later found that this resistance was directly attributed to a recently developed and relatively sensitive medical situation. Therefore, some

behaviors and decisions that were initially perceived as resistance to the experience were in

actuality based on the need for self-care.

> I think you kind of have to meet these students where they are. So they are a group that
> want to be intellectually stimulated and challenged, and providing a GO program requires
> meeting those needs, but also for those who maybe are not ready for that, you also have
> to engage them anyway you can. So going to the French Quarter, for example, in New
> Orleans and having drinks on Bourbon Street I don't think is necessarily a negative thing.
> I think you can actually use that to kind of break through to these students and make a
> personal connection with them, and then having conversations with them about some of
> the other things they were doing. You can't make it obvious, either. (PD-OT)

As evidenced by the quotes above, program directors recognized the importance of building

relationships with their participants as a strategy for addressing resistance. If a more intensive

intervention becomes necessary working from a place of trust and mutual understanding can

make a significant difference in the effectiveness of the interaction.

"Interventionist" approaches. Program directors can utilize interventionist approaches

to directly participate in learning opportunities to add appropriate structure and help ensure depth

of thought on the part of participants. Vande Berg, Paige, and Lou (2012) made the case for

structured interventions such as coursework, reflection, and other intentional approaches that

educators should utilize to increase the likelihood that students will learn and develop through

studying abroad. "The evidence shows that students do in fact benefit significantly when they

enroll in programs abroad that intentionally intervene in their learning" (Vande Berg, Paige, &

Lou, 2012, p. *xvi*).

Intervention can also happen when a student is experiencing resistance in relation to

activities, assignments, reflection, and overall engagement. In situations when resistance has

emerged, communication is vital.

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It is going to depend on the issue, but we have, in the past, discussed it at reflections with the large group or in small group reflections. We have also pulled students to the side, had personal conversations with them. We have used all those approaches with the New Orleans trip in the past. (PD-FB)

An intervention can take many forms such as a pep talk, a wellness check, or a more serious conversation about behavioral accountability, effect of negative behavior on fellow participants or site hosts, or progress on learning outcomes related to grades.

But some of the students that we've had issues with, that were very resistant on the pre-trips, and just wanted to get to New Orleans, because they figured it was going to be fun, and they could do their own thing when they were there, were sorely mistaken. We had reflection classes and reflection meetings while we were there. Some of those students that were the most resistant actually had the best experiences because in talking to them and finding out the real reasons why they didn't really want to complete was that they were being mandated to go. To set that piece aside, we know that it is mandated, we can't change that so let's put that in the backseat and let's look out the windshield and let's see what we can learn going forward. When they are able to do that, some of those students that had those apprehensions and were very angry with the program turned out to be your best students. They had the best experiences. They had the best input in the reflections and they actually turned and were leaders of the groups, which helped the people who were really there, that wanted to be there in the first place. So I think the idea is to try to get that mentality to the backseat. You can do that in a variety of ways. You can do that through pre-trip meetings. You can do that through one-on-ones. You can do that in small groups, but you have to try to get their preconceptions of, "I'm being told I have to do this" out of their head. (PD-FB)

PD-FB describes a number of strategies including the acknowledgement of the circumstances causing participants to feel resistant and honest communication with participants about the choice they can make to embrace the experience. Often, facilitators will find causes relatively unrelated to the program lurking below the surface for outwardly resistant participants.

Yeah. A lot of times, just if you have a personal conversation, you pull a person to the side and have a personal conversation with them, they are going to really tell you what the problem is. It is probably something underlying that you don't know about. It could be issues at home, issues with a boyfriend or girlfriend, or issues with a family member. It can be a whole gamut of things. They have forgotten medications and they don't want to say something. They are easy fixes, but it can really rattle your trip unless you get that information and get it addressed, because it will manifest itself through the whole group.

> You have to kind of address it as quickly as you can, so that it doesn't deter from your whole trip. (PD-JT)

In these cases, resistance can be addressed rather easily if facilitators are willing to demonstrate care for participants and engage them in conversation about their concerns.

Challenge and support. As introduced in 1962 by Nevitt Sanford in "The American College," student affairs professionals use the concept of challenge and support to describe the way they aid in student development. Finding a balance between degree of difficulty and mechanisms designed to assist students through difficult aspects of an experience is the product of an intentional and well-designed learning opportunity.

As Dewey (1916), Kolb (1984), and Mezirow (2000) have shown, learning is cyclical and results from transaction with the environment. An element of low-level risk followed by an opportunity to process, learn from, and apply insights to future behavior are hallmarks of a challenge / support approach.

> And, we even had things designed to help us go out on a limb, and we had, I think there was uh, what was it? It was like a scavenger hunt and you had. It was a scavenger hunt through meeting people… or you talk to a street performer and you get to meet these people and, it really was just … amazing. And you try and remember the things you learned before and then they're not really as strong and you're just taking it all in and it's a little overwhelming. And, then as the experience goes on, you become, you're very uncomfortable and then slowly, slowly you become more comfortable being uncomfortable. (RP)

An important aspect of challenge/support is the ability to recognize each participant's limits and scale activities appropriately.

> Not everybody is cut out for working on a jobsite building a house. So sometimes we find alternatives for them to do. It could be painting, it could be whatever, and they end up, again, being very supportive of the group. So it all depends. You have to take it on a case-by-case basis and you have to find something to tie yourself to that person and get them outside their comfort zone, or non-comfort zone, because they really don't want to be there, out of that, they have good experiences. (PD-FB)

By finding participant thresholds, facilitators can sometimes motivate participants to rise to a challenge with which they are faced. In this way, participants become so engaged by a challenge, they are able to transcend their resistance.

In other cases, support mechanisms can make a great deal of difference when participants become overwhelmed by a situation. When they feel they can trust a facilitator to assist them through difficult circumstances, they are likely to take on further challenges. In some cases such support is demonstrated through attentiveness to circumstances in relation to accountability.

> I have really learned [that] the way that the program director reacts to a situation is really critical. For example, if a student is not there where they are supposed to be, they are taking their time because they got lost, went down the wrong street, or they didn't read the map right, or something like that and they are late, how are you going to [react]. If you come down too hard on them, then I think that actually undermines the learning experience, something that could be gained from having gone through that kind of getting lost in London kind of experience. If you react too lightly, and say, oh, don't worry about it, then that is not good either. It is finding that middle ground that is the challenge for the program directors. (PD-VG)

As PD-VG notes, if participants have just experienced the challenge of being lost and finding their way in unfamiliar territory, there is a fine line between undermining participant learning by administering overly harsh consequences or processing the situation and its outcome in a firm but supportive way. Fundamental to this approach, learning that results from the navigation of challenging circumstances can be emphasized and processed for use during future experience. When participants have been appropriately supported through challenging experiences and even if they have exhibited some degree of resistance, they remember it quite differently during reflection.

> The challenge was for this third trip that I didn't go on but we talked about it a lot, was how do we keep them in the moment and understanding the purpose of why they are there for the full time. It is 3 weeks, which is not a semester. So it wasn't the lack of

wanting to go. It was getting there and realizing, oh, my gosh, I don't have any of the comforts of home, but then the both trips they got back and it was the best experience ever. [upon returning, students forgot their discomfort] "Complain? I didn't complain" [said the students]. (PD-LL)

As elements of risk are followed by periods of support, the intensity of challenges can gradually be increased.

Micro steps. This approach involves the use of small incremental activity segments in order to build to the accomplishment of more challenging assignments. In this way, students can progress in ability and disposition to increase the likelihood that they will benefit from a transformative learning experience. "They get to go on a confidence building mission and do the finding. When they find it, that is one confidence level and you give another one and then another one" (PD-JT).

Garvey, (2000) hypothesized that students could improve learning gained from experiential activities by clarifying the reasons that participants are resistant to or lack understanding of reflection. Further, he asserted that designing exercises to gradually develop students' reflection skills prior to participation in experiential learning activities and sequencing these activities (from less to more challenging) would enhance participants' ability to learn.

Choice Architecture

Choice architecture is a strategy that can be employed on multiple levels and was described by Thaler, and Sunstein (2008) as indirectly influencing the choices other people make. Some components of choice architecture include defaults, feedback, mapping, and incentives. Defaults "determine what happens to the decision maker if she or he does nothing" (p. 83). Such predetermined defaults could be helpful in shepherding potentially resistant participants through the process of selecting a GO program or managing resistant participants

before or during the travel portion of their GO experience. Feedback enables participants to more fully understand the effects of their decisions. An important aspect of reflection, feedback can also provide a warning to the participant that she or he is not on track to benefit from a given experience. Different than an overt reprimand, feedback can be more subtle and continuous in the form of responses to questions, journal entries, announcements to the group, and short individual conversations.

Mapping, a systematic approach to clarifying the implications of various choices, helps people translate complex information into a more usable format. "A good system of choice architecture helps people improve their ability to map and hence to select options that will make them better off" (p. 92). By applying a simple formula or visual structure to complex program information, mapping could assist students in selecting appropriately matched experiential learning activities. This technique may also be helpful for helping participants understand complex information about a host culture or service activity thus making the experience more accessible. Likely the most obvious of the choice architecture principles, incentives can be powerful motivators when striving to engage participants.

As noted in the literature review, an element of choice in experiential learning activities was both important to participants and effective in promoting engagement in the activities. Stukas et al. (1999) argued that providing an element of choice for students participating in required service is vital. Therefore, mandatory experiential learning activities are more likely to be successful when participants have some level of choice regarding how they will satisfy the requirement.

> The first trip we learned that for the second trip we should put really intentional questions on the application about what is your physical fitness level or desire to do that. We are

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going to be doing a lot of walking and hiking. What is your comfort level with smearing poo on the side of a mud hut and things like that? So people who were going really wanted to be there. (PD-LL)

Peer Attitudes & Leadership

The influence of peers should certainly be considered as an effective strategy for addressing resistant participants. As evidenced in this study, the effect of positive peer influence can be powerful in alleviating resistance. Engaging participants who may be affiliated with resistant participants or who might otherwise have an influence with their peers can shift the group dynamic for the better. Empowering students to encourage their resistant peers toward engagement in experiential learning activities can be achieved through direct appeal, as part of group expectations, intentional small group work, and leadership by example.

> If you were to ask our students, are you comfortable engaging with a person experiencing homelessness on the first day of the trip, my guess is 80 percent of them would shake their head vigorous and say no. What becomes so powerful about it is that we spend the bulk of the trip humanizing homelessness and showing [participants that] this is not necessarily bad people, just bad situations and how that works. The culture is built-in, of, hey, let's go try this. Then we have upper class mentors whose job it is to lead the horses to water, so to speak. I think if you can look at these people who have gone through it, and say, I think this is okay so I can give it a shot. Granted, a bit of a different situation in that you have soon-to-be-students versus current students, but I think the same holds true for other trips that I've done, where someone signs up for an HRT [pre-GO New Orleans] trip because their 3 friends did, and you can tell they don't get it. They are just here because it is better than being home for a break. I think you get into it because you see your friends working hard, and they are really into it. So find ways to encourage that and the program director can facilitate that, and allowing peer leadership to happen. For me that has been a way to take some of that passive resistance and move it forward. (PD-FG)

As PD-FG shares above, peer leadership can be built into an experiential learning program but there are also opportunities for facilitators to support peer leadership in real time by encouraging particular students step into the role. Sometimes facilitators need only to step aside and let the student leaders take the initiative to motivate their peers.

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Group discussion and reflection sessions are appropriate opportunities to debrief behavior in addition to participant learning. Even better, behavior can be considered in relation to participant learning. These sessions "can provide not only a coping mechanism for students, but also a formal learning experience about group behavior and interpersonal relations" (Nickols, Rothenberg, Moshi, & Tetloff, 2013, p. 118). As resistant peers hear of the power that a positive attitude can have on a fellow student's learning experience, they may begin to critically examine their own reluctance.

Some interview participants in this study discussed their role as motivator for their peers once they were able to transcend their own resistance. Other interviewees described the influence their peers had in helping them overcome their reluctance and instead embrace the experience.

Limitations

It should be noted that these findings may not be generalizable with regard to other studies. Factors that may have influenced participant responses include size of sample group, singular gender of the interviewee group, and the fact that I traveled with most participants and knew them all before beginning this research. Due to the qualitative nature of this research, other outcomes could have resulted from participation by a different set of interviewees based on experience, gender, background, and myriad other factors.

Conclusion

And I can't describe the experience enough. Being there really made it for me. And, as wonderful as it all was, when you left, you, by that point you didn't want to go. You really, you really became attached. And you really felt needed and you really felt like you were doing something good and uh, as much as, as I love being a student, you know, it's different. It really felt like you were working towards something. It was nice to kind of have that and you come back here and you kind of miss it (RP).

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During the introduction, I defined resistance as an expressed or implied (verbally or nonverbally) defiance or reluctance to participate in an educational activity, connected academic work, and/or reflective activity. Reluctance to participate could manifest as a circumstance that is either pre-existing for a student participant or one that develops as an experiential learning opportunity is underway. This condition could result from a genuine disinterest; opposing viewpoint; reaction to challenges inherent to the host site, host culture, experiential learning activity; lack of positive experience; other undefined factors; or a combination of factors. Based on the responses of the interviewees in this study, this definition could be revised to include response to a requirement or more severe causes such as life circumstances, deep-seated fear of the unknown, or traumatic travel experience.

The first aspect of my research question was concerned with identifying contributing factors that cause participants to be resistant to required experiential learning. For interview participants in this study, resistance manifested in a number of ways including delay in selecting a program, appealing the requirement, proposal of GO Your Own Way programs with minimal connection to the SU CCLGs, expressed frustration during pre-departure, and in some cases, disengagement during at least part of the travel portion of the tip.

The next piece of my research question was intended to identify ways in which resistance affects transformative learning. The literature review demonstrated that reluctance to participate lessens participants' intentions to volunteer in the future. Responses shared by the Program Directors during the focus groups affirmed my own experience that resistant participants limit their own ability to experience transformative learning outcomes, negatively influence the experience of fellow students, and can cause strained relations with the host community.

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Therefore, resistance affects transformative learning because the learner is not engaged in the experience or the material associated with the activity.

Finally, existing strategies that could be applied to help alleviate resistance were discussed above. Existing strategies include in-depth pre-departure preparation, programmatic considerations including the use of FTL principles, choice architecture, interventionist approaches, and peer influence. These strategies each equate to the pre-, during-, or post-experience phases, the importance of which is described earlier in this paper. Most importantly, while the interview participants each completed a credit-bearing reflection course, the interview process for this study could amount to a post program component that these students would not have otherwise experienced. While new approaches were not advanced, it was found that tightly held participant opinions about required experiential learning and its importance in their own educational experience could be reversed through open-ended, semi-structured interviews. As a result, a case could be made for including individual, open-ended / semi-structured dialogues as part of an effective post-experience reflection process.

The literature review demonstrated that there is considerable disagreement on the merits of required experiential learning. However, the incorporation of choice, additional structure and quality elements, such as intensive preparation and intentional reflective learning interventions during the experience, increases the likelihood of transformative – or at least positive – outcomes for most participants. An important proposition was included in the literature review and elsewhere in this paper; required experiential learning can ensure participation of students who would otherwise not have access or refrain from engaging in such activities. According to Eyler, Giles, & Braxton (1997), these are likely the students who can benefit the most from experiential

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learning opportunities. The literature review also served to help assemble the list of approaches discussed above and provide support for strategies articulated by interview and focus group participants.

The case study provided an example of a campus wide required experiential learning program. The ways in which the program is informed by theory and driven by a set of carefully crafted cross-cultural learning goals serve to demonstrate high quality, intentional approaches to required experiential learning. The end of the case study chapter describes a set of opportunities for further enhancement of the program. One of the emerging findings from my literature review and experience is that high quality programming, while theoretically better for all students, also makes a difference (perhaps more so) in alleviating resistance for reluctant participants. Therefore, as the GO Program at Susquehanna University continues to develop, participant resistance is likely to be addressed even more effectively.

This study yielded a very interesting outcome: every interview participant expressed resistance to the GO program to varying degrees. Each expressed frustration with the program and shared various criticisms. Every participant had very positive things to say as well. But after describing his understanding of experiential learning, each participant articulated a belief that an experiential learning component should remain in the SU central curriculum. In addition to the quotes above, more participant responses can be found in Appendix B.

I have long believed that GSL can lead students to experience learning outcomes such as enhanced global perspective, improved understanding of self through interactions with those different than themselves, appreciation for traditional knowledge, an enhanced sense of civic responsibility, intercultural sensitivity and cross-cultural competence, recognition of the value of

community-driven development, and a sense of human interdependence across culture. Five out of the six participants who participated in a cross-cultural service-learning experience expressed a perceived increase in sense of civic responsibility and/or a likelihood that they would continue to participate in community service in the future.

Within the context of the GO Program, the New Orleans cross-cultural service-learning trip is the program that attracts a high concentration of participants who, for a variety of reasons, do not want to participate in GO. For the interviewees, the least expensive, domestic program is how they chose to fulfill the requirement. With such a high concentration of resistant participants on HRT 20, it is an interesting phenomenon that all of those participants, whether individually or collectively, decided to embrace and then engage meaningfully in the experience.

> Yeah, and I think one of the coolest things about it -- I think the fact that it draws those people is almost why it becomes successful. I can't speak for ones in the past, but on this particular one, it seemed like a lot of people who didn't want to go abroad, because they didn't want to or they couldn't -- it wouldn't have worked into their schedule. For me, I didn't want to go abroad -- I did but it didn't work out, so I wasn't going to force it or stay long or spend 7 grand to go to Greece, because I didn't need to go to Greece to get a cross-cultural experience. I didn't need somebody to tell me this is what needs to be done. I think people just said, screw it, I'm not going. I'm going to pick the cheap one. It drew the kind of people who worked well together. It drew the kind of people who were worldly and cognizant of what was going on around them, regardless of this trip or before, and then more so after. It kind of bound everybody together. We could work. We could communicate easily. I can't think of a time when someone on the trip bothered me. Everybody got it all the time. (DE)

As DE remarks, there were various reasons for participants to resist participating in the GO Program. Compelled to participate due to the requirement, some students chose to take what they considered the easiest – and in some cases the only – option available to them.

The experience that I have had with resistant participants has demonstrated that students who are unwilling to embrace an activity in the context of required experiential learning are

unlikely to experience transformative outcomes. These students often create problems beyond their own hampered outcomes. Other participants' learning outcomes can be hindered as their experience is disrupted in significant ways by the behavior of resistant peers. In addition, the effect on the host community, site host, and sending organization can be detrimental. From this perspective and because FTL is built on strong relationships, I have come to believe that FTL can be effective in required service-learning activities as long as participants are properly prepared. Because FTL principles include a number of strategies specific to appropriate preparation of participants, the FTL approach does indeed offer particular strategies to address and perhaps alleviate resistance.

As we have seen, research shows the value and importance of structure, preflection/reflection, and quality in all three phases (pre-, during-, and post-experience) of experiential education. With regard to pre-departure in particular, it seems (to me) as though students cannot really be over-prepared in terms of the achievement of transformative outcomes. From the student perspective however, participants express frustration at weeks of pre-departure coursework, preferring instead to "be surprised" and "experience it for themselves." Therefore, the challenge – and perhaps topic for future research – is helping students better understand the value of and embrace pre-departure preparation. Based on my experience, the research, and outcomes of this study, I believe that participants are more likely to overcome resistance before or during experiential learning activities if they are appropriately prepared.

As evidenced by most of the interview participants' connection between the service-learning element of their cross-cultural experience and a positive shift in attitude, this study supports the incorporation of service-learning with intercultural learning. From this perspective,

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GSL informed by FTL principles can increase the likelihood of transformative outcomes, especially for resistant participants. This study demonstrates that we are able to design GSL/FTL experiences with elements specifically incorporated to remediate resistant behavior before, during, and after experiential learning activities. Consequently, significant implications for study away and service-learning programs in the undergraduate, liberal arts setting have been presented.

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Appendix A.

Fair Trade Learning:
Ethical Standards for Community-Engaged International Education

Introduction
Community-based participatory research, service-learning, international volunteerism, ethnographic interviewing, field schools, and other varieties of community-engaged international education are on the rise. Many of the organizations behind these practices suggest, in their marketing materials and elsewhere, that their approaches support community development. As a broad and inclusive group of community development professionals and citizens, researchers, and international education practitioners, the individuals behind this document have seen careful and conscientious community development occur through such practices and partnerships. Yet it is also clear that such initiatives may subvert their stated purposes and reinforce inequality, dependency, and/or ethnocentric thinking. Recognizing the profound challenges embedded within even defining "community" or "development" as part of intercultural partnership practice, this document nonetheless advances a set of Fair Trade Learning standards that are intended to call attention to the most important issues, imply the most compelling questions, and drive continuous improvement for individuals and organizations who approach this practice with conscientiousness and care.

We do not have all of the answers, nor do we intend to suggest that all programs must always meet these standards in precisely the same ways. Indeed, context matters and institutional relationships change slowly over time. We hope to provoke conversations and movement toward more equitable engagement in ways that serve community development and student learning.

In that spirit, Fair Trade Learning is global educational partnership exchange that prioritizes reciprocity in relationships through cooperative, cross-cultural participation in learning, service, and civil society efforts. It foregrounds the goals of economic equity, equal partnership, mutual learning, cooperative and positive social change, transparency, and sustainability. Fair Trade Learning explicitly engages the global civil society role of educational exchange in fostering a more just, equitable, and sustainable world.

The standards below are separated into core principles, community-centered, and student-centered components, because it is often the case that different administrators, offices, leaders, or faculty members attend to these different foci. Yet the position expressed in this document is that student learning and community goals must reinforce and inform one another. Either is undermined by the absence of the other.

Readers and contributors have noted that the structure of the document often assumes that the university office or administrator holds more power in the relationship than the community partner. While this is not always the case, the assumption throughout the document and in writing these standards has been that universities must take aggressive steps to create conditions

of co-planning, co-management, co-direction, and co-design, because they often do unreflectively hold the larger share of power in global partnerships, particularly when partnering in marginalized communities.

These standards are intended as aspirational guidelines, not as limiting proscriptions. While our strongest aspiration is that all programs would achieve the standards indicated here, we also recognize that program building and institutional change are most frequently characterized as journeys rather than revolutions. These guidelines are intended to help draw attention to key issues and thereby suggest a robust way forward.

1. Core Principles:

1.1. Dual Purposes. Programs are organized with community and student outcomes in mind. The ethics of integrating community development with student learning necessitates that as much attention is paid to community outcomes as to student learning. One purpose is therefore never primary. Rather, community-driven outcomes and student learning about ethical global engagement must be held in balance with one another.

1.2. Community Voice and Direction. Drawing on best practices in community development, service-learning, and public health, community-based efforts must be community driven. Community engagement, learning, program design, and budgeting should all include significant community direction, feedback, and opportunities for iterative improvements. Attention to the best practices referenced above suggests practitioners should triangulate community voice, actively seek the voices of the marginalized, and otherwise be systematic about inclusion of broad community perspective and multiple stakeholders regarding direction and goals. While student outcomes are certainly important and we point to dual purposes above, the typical bias of universities to serving students and organizations to serving customers requires a special focus on and attention to community voice and direction.

1.3. Institutional Commitment and Partnership Sustainability. International education programming should only be undertaken within a robust understanding of how the programming relates to the continuous learning of the student and community-defined goals of the host community. For students, this translates as a relationship between the program, preparatory courses, and re-entry programming. Such programming should support the development of the individual student and/or continuous connection to the community partnership or ethical question addressed after returning to campus. Ideally, on campus faculty, activities, and programs support students' efforts to engage in ongoing global civic engagement and social change programming related to their immersion experiences. For community partners, this means clarity regarding the nature of the commitment with the university or international education provider, as well as a clear vision of likely developments in the partnership and community-driven goals for the next year, three years forward, and even as many as five years in the future.

1.4. Transparency. Students and community partners should be aware of how program funds are spent and why. Decision making regarding program fund expenditures should be transparent.

Lines of authority should be clear. Transparency should extend throughout GSL relationships, from the university to and through any providers and to the community.

1.5. Environmental Sustainability and Footprint Reduction. Program administrators should dialogue with community partners about environmental impacts of the program and the balance of those impacts with program benefits. Together, partnership leaders must consider strategies for impact mediation, including supporting local environmental initiatives and/or opportunities for participants to travel to and from their program site "carbon neutral" (e.g. by purchasing "passes" or "green tags").

1.6. Economic Sustainability. Program costs and contributions should be shared in a manner that minimizes disruption in the local community. Donations or project support should reflect a sustainability perspective, thereby taking into account and/or developing the capacity of the community partner to manage funding effectively and ethically. University-based practitioners may also need to cooperate with their development and finance offices to create the capacity to responsibly manage funds targeted toward these specific initiatives.

1.7. Deliberate Diversity, Intercultural Contact, and Reflection. The processes that enhance intercultural learning and acceptance involve deliberate intercultural contact and structured reflective processes by trusted mentors. This is true whether groups are multi-ethnic and situated domestically, comprised of international participants, only students, or community members and students. Program administrators and community partners should work to enhance diversity of participants at all points of entry, and should nurture structured reflective intercultural learning and acceptance within all programs.

1.8. Global Community Building. The program should point toward better future possibilities for students and community members. With community members, the program should encourage multi-directional exchange to support learning opportunities for individuals from the receiving communities, as well as continuous contact and commitment regarding local development and/or advocacy goals. With students, the program should facilitate a return process whereby learners have reflective opportunities and resources to explore growth in their understandings of themselves as individuals capable of responsible and ethical behavior in global context.

2.   Community-Centered Standards

2.1 *Purpose.* Program administrators should engage in continuous dialogue with community partners regarding the partnership's potential to contribute to community-driven efforts that advance human flourishing in the context of environmental, economic, and social sustainability. Continuous dialogue should include minimally annual evaluation and assessment of the partnership and its purposes.

2.2 *Community Preparation.* Community organizations and partners should receive clear pre-program clarity regarding expectations, partnership parameters through formal or informal memoranda of understanding, and sensitization that includes visitors' customs and patterns, and fullest possible awareness of possible ramifications (both positive and negative) of hosting.

2.3 *Timing, Duration, and Repetition.* Program administrators should cooperate with community members to arrive at acceptable program timing, lengths, and repetition of student groups in communities. Different communities have demonstrated varying degrees of interest in timing of programs, their duration, and their regularity of repetition. This, like all such conversations, must be highly contextualized within particular communities and partnerships.

2.4 *Group Size.* Program administrators must discuss ideal group size with community members and arrange program accordingly. Large groups of visiting students can have positive and negative effects on local communities, including undermining traditional cultural knowledge and distorting the local economy.

2.5 *Local Sourcing.* The program should maximize the economic benefits to local residents by cooperating with community members to ensure program participant needs are addressed through indigenous sources. Community-engaged programs should categorically not parallel the economic structures of enclave tourism. Maximum local ownership and economic benefit is central to the ethos of community partnership. For example:

    2.5.1   Transparently reimbursed host families offer stronger local economic development than hotels or hostels that are frequently owned by distant corporate organizations.

    2.5.2   Local eateries, host families, and/or local cooks should be contracted to support local economic development and offer opportunities to learn about locally available foods.

    2.5.3   Local guides and educators should be contracted to the fullest extent possible, including contracting with professionalized/credentialed as well as non-professionalized and non-credentialed educators who hold and understand local knowledge, history, traditions, and worldview.

2.6 *Direct Service, Advocacy, Education, Project Management, and Organization Building.* To the extent desired by the community, the program involves students as service-learners, interns, and researchers in locally accountable organizations. Students learn from, contribute skills or knowledge to, and otherwise support local capacity through community improvement actions over a continuous period of time. Ideally, community members or organizations should have a direct role in preparing or training students to maximize their contributions to community work. Students should be trained in the appropriate role of the outsider in community development programs. They should also be trained on participatory methods, cultural appropriateness, and program design, with a focus on local sustainability and capacity development.

2.7 *Reciprocity.* Consistent with stated best practices in service-learning, public health, and development, efforts are made to move toward reciprocal relationships with community partners. These efforts should include opportunities for locals to participate in accredited courses and research experiences, chances to engage in multi-directional exchange, and clear leadership positions, authority, and autonomy consistent with the ideals articulated in "Community Voice

and Direction" above. Outcomes for communities should be as important as student outcomes; if this balance is not clear, program design adjustments should be made.

3.   Student-Centered Standards

3.1. Purpose. The program leaders instill an ethical vision of human flourishing by systematically encouraging student reflection and growth regarding responsible and ethical behavior in global context.

3.2. Student Preparation. Robust learning in international education is clearly predicated upon careful preparation for participating students. Student preparation should include pre- or-in-field training that equips learners with the basic conceptual and experiential "tools" to optimize field learning, with greater or less attention given to the concepts mentioned here based on program design, community desires, and student learning goals. Programs may expect students to acquire a working knowledge of the host country's political history and its relationship to global trends and pressures, current events, group customs and household patterns, ethnographic skills, service ethics, and research methods, as well as culturally appropriate project design, participatory methods, and other community-based approaches and tools. This may require transdisciplinary courses and multidisciplinary cooperation among faculty members.

3.3. Connect Context to Coursework and Learning. The program leaders engage documented best practices in international education, service-learning, and experiential education broadly by systematically using reflection to connect experiential program components with course goals, global civic engagement goals, and intercultural learning goals.

3.4. Challenge and Support. Program leaders embrace lessons learned regarding reflection in experiential education and intercultural learning by ensuring the living and learning environment is characterized by "challenge and support" for students.
> *3.4.1.* Student housing opportunities encourage sustained intercultural contact, opportunities for reflection, and connection to intercultural learning.
> *3.4.2.* Students are systematically encouraged to engage in contact with the local population that deliberately moves students out of "group cocoons" and into interpersonal relationships with a variety of local individuals.
> *3.4.3.* Service projects or community programs are conducted collaboratively, with students working alongside community members to maximize cultural understanding and local context knowledge.

3.5. Program Length. Program design decisions recognize the strengths and limitations of different lengths of programming, and learning outcomes and educative processes are specifically calibrated to achieve outcomes consistent with program length.

3.6. Instruction and Mentoring. The program provides the necessary external facilitation and supervision to keep students focused, active, and reflective in their learning. The field support

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system includes "mentor-advisors" drawn from the host community (e.g. host family members, service supervisors, language coaches, and research guides).

*3.7. Communicative Skills and Language Learning.*Based on the length of the program and consultation with community partners, the program leaders choose the best possible strategy to improve current language and communication skills *and* spark interest in future language learning. The growth in short-term study abroad should in this light be seen as an opportunity to entice students toward language learning, rather than an excuse to avoid significant language development. More and deeper language learning is always optimal for improved communication and community partnership.

3.8. Preparation for healthy return to home communities. Before and after return, program leadership offers guidance, information, reflective opportunities, and exposure to networks intended to support students' growth as globally engaged, interested, and active individuals. This is part of both course planning and institutional support, as it should extend from the course into student programming and organizations as well as career services and academic career opportunities.

Source: Global Service Learning.Org. (2014). Fair Trade Learning. Retrieved from
http://globalsl.org/fair-trade-learning/

Appendix B.

Additional Noteworthy Quotes

Learning from Interacting with those who are Different

- Obviously, to be honest a little uncomfortable initially, nerve-wracking -- not nerve-wracking, obviously not nervous, nervous. When you are meeting someone else who is probably much lower income, had a harder life -- not that that is intimidating, but it can be at times. Nonetheless, it is interesting to talk to those people, because they are all very nice and very thankful that you are there helping them out. But also the tour guides and the local residents that I talked to -- we would have a few drinks and have fun, out in the bar. That is usually where you find them and in my case had the best conversations. From my experience, the best conversations I had were in town, talking to people, besides the scheduled events that we had. (BI)
- "I think I will gain a great appreciation, more than I do now, for China itself and for the people. I'll see how they are living, the lifestyle. I will be living a month within them, just see how they carry themselves. I think I am going to learn…that they are doing certain things better than what we are doing and we can learn from that" (GS).

Critical Learning Moment?

- Q: can you think of a critical moment when you gained a significant insight or a deeper understanding of culture or yourself?
    - o BV: This is one of those questions -- choose one thing now -- I don't look at the trip that way. I look at the trip as a sum of everything, and reflecting on the trip itself is when I learned more. I was just living the moment down there. Then coming back is when you really learn a lot more, I feel.
- We went to a marine research center and we just kind of stumbled in. OK, we are just visiting here. He is a biology professor back in the United States. We talked to guys who did some fishery stuff. We got to do that. We got to hang out with some researchers one afternoon. They told us about some of the local ecology. (BV)

How did this learning happen?

- I learned them through my attitude and my personality, I would say. I'm outgoing and I'm not afraid to meet people, so putting me in a situation where I get to meet new people, I thrive. This is a different tangent. I would say the most rewarding years at Susquehanna, where you meet the most people, are your freshman year where you are placed in dorms and you are forced to live with them, and this GO program, where you are forced to live with new people can become really rewarding at the same time, because once you are a senior, if you are living in suites and whatnot, you interact with those 4 people for the rest of the year. You don't really get out of that shell, but by forcing us to be, Alright, you are

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going to be living with this kid, alright, maybe I'll become friends with him. So that's really cool. (PR)

- I would say interacting with locals on your own was probably the best way to immerse ourselves in the New Orleans culture. I would assume that is the best way to immerse yourself in any culture, is to just get out there on your own and kind of be forced -- not fend for ourselves because we were given money for our food, but get out there and be able to make our own decisions. You can run with that. If somebody is really shy, they can just go get McDonalds, but if somebody really wants to go out there and interact, they can get the weirdest things out there, like chicken gizzards, which I did. (PR)

- I started to notice, the more I tried, the differences in the culture. And then I became more interested about it. And I'm a history major and uh, like I started wanting to learn a little about the history, so I asked people. And I learned a lot and on the tours we took… (RP)

- And so the reflection course was, was, I don't, I guess it'd be uh, you'd be together. It's like a reunion with your, with like, with family. And you'd share your stories and you know, you'd heard them all before, but you know, those such … good times and just so funny and so, so many things that wend on that I think when you make that transition from the experience to the, the reflection course, you were ready. And you really wanted to talk about it. You really want, you didn't want to forget that experience. So, even though the course wasn't that taxing, everyone took it very seriously and was very involved in the course and at least through the final projects, everyone put a lot of effort into them and you know, it wasn't a very strictly graded course. I mean we had the reflection papers but it wasn't something that you really had to fully apply yourself. But, I as far as a course that wasn't in my major, like I, this was the most motivated I ever seen students in a classroom. And, I really, I really like that" (RP).

- There is no amount of -- I don't think there is any prep you can do for it. Justin had never used a hammer, so he is uncomfortable putting a nail into a wall, but at the same time, aside from doing home repair, you are experiencing the economic diversity because you are forced to exist in it. I think that holds true for some of the other activities that we did. The swamp tour, that whole mellow Southern lifestyle, and then totally immersing yourself in the environment components and the makeup of what makes Louisiana, Louisiana. So just experiencing different things, a number of the different activities we do -- I think it comes down to just having experienced the event itself, whether it is food, or the music or dancing, historic sites, Katrina Museum. I don't know if there is any other way to describe it, other than you just experience it and witness it, and it gives you a glimpse of what it is or must be like. I'm sure it is not a true understanding, but you just have to experience. (TJ)

- Then taking it to class, somebody had a though, oh, I kind of had that same feeling -- you could elaborate on it, you can talk about it, you can write about it, you can make the connections to the cross-cultural learning goals and fully understanding what you were doing. (DE)

- Also I really did like the dinners at the church, because each night I never just sat -- I don't know if I just got there late and all the tables with other students were taken, but I ended up sitting with members of the church for both meals. It was really interesting

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hearing their stories, just because they were completely different financially and socioeconomically than the houses where we were working, the wealthier. Those two both kind of played an interesting dynamic, I guess, because we were getting run through this program at a church for the super -- not super-wealthy, but the wealthy white people of the city, to then go work for the impoverished minorities. I don't know, I just found that dynamic kind of interesting and hearing them talk about it. (LF)

- Q: You came down there with that expectation and that mindset, and then all of a sudden you get this other perspective that created this disorientation for you.
- BI: Yeah, yeah.
- Q: Then you had to decide for yourself as the rest of the experience played out. That is interesting, that moment. It is not just you that have shared that particular situation. We talked about and other people brought it up in reflection and things like that. It seems like it was powerful for those of you were part of that conversation.
- The class itself, at times, was a struggle, because it felt like we were just dragging through it, just because sometimes not everyone could relate to topics that were being presented. But when there were those topics that were presenting, the class would go for a very long time, just everyone be conversing about what they experienced or such like that. (BV)

On GO

- Of the central curriculum courses that I took, um this requirement to go abroad, even though I took GO Short rather than abroad, uh, that was the most significant experience for me that I was required of me at this University. And I mean, I took a bunch, I took a lot of courses here. I've completed them, I've, done everything. That stands out as the most unique. I think that influenced me the most as a student and as a person. And it's totally invaluable that's something I could not have gotten in a classroom. And, you know, after the experience is said and done, uh, oh I regret not going abroad for a full semester. That would have, what a tremendous opportunity that would have been to go somewhere new and even outside the United States, if I could do it again, I don't know, I, gosh, New Orleans was fun. But, I kind of want to know what it's like going abroad now. And, it's certainly changed my opinion from what it was, was like. (RP)
- I didn't like it. I mean, I still have feelings on it in general. I don't know if it is because [inaudible] told us to, but a lot of it was I thought it discouraged -- in my situation which I didn't think was particularly rare or odd or anything like that, it was discouraging for learning. I am in college to go for something that is built into our curriculum, but I am primarily here to learn a subject, in some capacity, whether it be economics or finance or history or art, any culmination or combination, whatever. I wanted to add to majors, so I thought it was discouraging for other learning, by telling me you can't take another major if you want to go study overseas. As much as the 4 months in London would be a really, really good time, and I would learn a whole lot, I think I am going to be a more marketable individual coming out with two majors, that kind of diversifies me. So that's why I was initially and kind of am, I guess, because I don't think it is very accommodating of all situations. (DE)

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- The pre-departure stuff, I think that could have been done with a 3-hour night class with a video. It is, make aware, these are the dangers, these are the benefits, this is the kind of stuff you are going to see, this is what the culture is, maybe break it down into 2 weeks right before you leave, and when you get there, have the experiences, come home and talk about them, that was more important. I think the 7 week curriculum for that was much more important than the 7 week pre-flection. (DE)
  - Q: Pre-departure was too drawn out?
  - DE: Too repetitive.
- The trip itself? Much better than expected -- that doesn't do it justice, it was good. It was a good overall experience. The trip was fun, the group was great, almost exclusively great. There was all this -- I just thought that the relationships that we formed and the work that we accomplished was just cool. (DE)
- I kind of wanted to do a full semester for my Go program, whatever, when I first started. But other things came up, so obviously as it came closer, it came down pretty much to the wire, I don't know, I thought all the programs, at least the short programs, were all going to be beneficial, and I was going to be able to take the same things away from pretty much all of them. That was nice, it made the decision easy -- not easy, I guess, but I don't know, there were a lot of options. I felt confident with no matter which option I chose. (LF)
- We knew what we were going to do before we walked in the door, so then you are almost just running through the motions at that point. Even though you might not have done it before, but you know what is going to be directly around that corner, so you are kind of expecting -- I don't know, maybe that is just me. Maybe some people wouldn't be able to handle surprises like that, or be shocked like that. I think that is a very powerful tool when you are trying to get people to realize differences. Then on the trip, one the trip I think the trip was great. Everything we did was worthwhile and definitely had its own takeaways from it. I don't know what I would change much about the trip. (LF)
- I don't think I considered it that heavily in my coming here. If anything, I saw it as definitely a benefit. It was great, I'd get to go to another country as a requirement, and everyone else is doing it so that means my friends would probably be doing it as well. I still think the GO program is a great addition to the school, but I probably wouldn't look at it as positively as I did when I was coming in. But nonetheless, I guess I see its significance. (BI)
- Even though it was GO short, I think it was still an awesome experience. I guess looking back on it, I'm glad it is a requirement, but hopefully everyone can pay for it. It is an additional expense. I think that is the main issue that I have with it, is that it is additional to tuition in most cases. (BI)
- Yeah, so the class we had, the meetings we had about the trip initial, prior to the trip, I would rank that lowest, just because we didn't have that experience yet. We didn't know what we were getting into and you guys were still learning who we were. During that time, I wouldn't say that I learned all that much, just because I knew a lot about the hurricane, prior to that from just watching the shows and following it on the news. Then, obviously, the trip itself was the most valuable out of the three, just because we did so

much and that is where all the lessons and the experience and all that came from. Then the reflection class was also important. I would rank the experience, one, the class reflection time, second, and then obviously the initial class time third. I definitely, during the reflection classes, it was interesting to hear everyone's opinions and stuff like that. It was very relaxed. (BI)

- I think if we had met once or twice, the experience would be almost not changed at all. I don't know. I can't remember how many times we did meet. You guys can obviously meet the students before you see them at the airport is important, but yeah, I think the initial class could certainly be removed and not have too much of a serious impact on the actual trip and experience. I could certainly do without that initial class -- maybe just have one session that just runs through everything, maybe a little bit longer. (BI)

- Honestly, I thought it was a little poorly portrayed to me as I was coming in. I mean, they did say, you need to do all this stuff, but it didn't seem like it was stressed as much when I was entering as it is now, as much as a big part of the school. Back then I felt like -- but, again, that might have just been myself being naïve and not realizing what I was getting into or whatever. But it kind of came up that, yeah, I could go abroad if I want to or just go on a trip, just something to check off the list for graduating, it seemed like. (BV)

- I am definitely the adventurous type, so not knowing what you are doing the next day is kind of exhilarating to me, just getting along, just living day-by-day kind of. If I would have went abroad for a full semester, I would definitely would have wanted to go by myself to another country and try to stay as far away from Susquehanna students, just because, I don't know, I feel that the GO program should definitely be like your own personal adventure. When you go with a group of kids to London or whatever, you just become friends with those people. You are still staying within that Susquehanna bubble, but in another place, kind of, from what I've seen, especially the London program. I definitely saw that. These kids don't actually gain an appreciation, I feel like, for other cultures when they are there. It is just another semester of drinking and whatever, being with their buddies. That is one of the reasons why I was kind of hesitant about the GO program. I don't want to be a tourist. If I am going to go abroad, I want to do it the right way. I don't want to be going to the tourist attractions, what everyone goes to. I would rather be doing -- really experiencing the culture itself. (BV)

- The pre-departure one is just a load of junk. I just lost 4 hours of my life going to those meetings. There were a few things that I picked up, but it wasn't [inaudible]. They were definitely gearing it more towards people who were going abroad for the full semester, I think. So it wasn't as much like how do you find a hostel, or how do you go to an info desk and ask for help somewhere. (BV)

- As far as ranking things, obviously your major is going to be very important. But the GO program I definitely say would be right up there with the important things. Definitely higher than -- I really found the GO program to be helpful when if you took the broad range of classes. . . actually something that I actually realized, especially the senior year, I held off on taking some of my central curriculum stuff, I think. So last fall I ended up taking a sociology course and a biology class that was centered around food. This spring I

also took environmental ethics. I think having waited to take those after I went abroad was much better than if I would have taken them prior to, just because I actually related a lot of things from my abroad experience into those classes, whether it was papers or just topics of the courses. (BV)

- I knew they had a program where people go abroad and I thought was really cool. I just thought that every college did the same thing, which was students have the opportunity to go abroad if they want to, because all my friends who were in college, they would go abroad if they wanted to. I was always excited to go abroad, because I had just come back from Ecuador for an immersion trip there. I wanted to go back, and have the opportunity to go back if that opportunity came about and I could do it. So I heard that every college had that. I didn't know exactly what the GO program here was, but I knew that every college had some kind of program where you could go study abroad if you wanted to. (GS)
- Initially, I loved it, oh, this is really awesome -- get people outside of their comfort zone to learn more about different cultures and all that stuff. I was, Yeah, this is a great idea. All schools should probably do this. That was based off of what my friends from other colleges were doing and how their programs were being run and how I understood they were being run. I was assuming that how their programs were being run was the same way every school was going to do it, because all of the other pretty much coincided, looked exactly the same. So, I was this is awesome, every school should be doing this, this is the greatest idea ever. So that is what I thought initially. (GS)
- "Yeah, I thought. I felt it should be voluntary. And that it was great voluntary but I, I felt it wasn't for me" (RP).

On Experiential Learning

- Experiential learning, the first thing that pops into my mind is internships, putting people in their roles that they are going to be doing. I can't talk about -- I feel like I can never talk about a class experience as much as I can, a GO program trip or an internship, because nobody [inaudible], So, tell me about yourself. Well, I had this class where we worked on a paper and the person on the other side of the desk is going to be really impressed. If I talk about an internship, then, oh, yeah, I had an internship in Huntington, New York where I was in charge of checking the credits for over 500 companies to make sure that they can afford to take out a $250,000 purchases with our company. They are, wow, and I am like, I was able to help lead a team to build houses in New Orleans, well, wow. You can't -- GBP class isn't going to hold a candle to that, sorry. (PR)
- "…and not just the experience of someone else, experiencing for yourself what you need to learn and then taking that experience and really letting it dissolve in your mind really understanding it. Kind of sink in. So, we had this experience and we were able to take certain things away from it and what you take away is that's the experiential learning" (RP).
- I've learned how to find returns on investment and I know how [inaudible], exclusively, all these different ways. But the biggest thing I learned are more the things that I got involved with. I think you can say that part of higher education, I place a lot of value on

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it. I learned so much from being in charge of different groups and running different fundraisers, and traveling on this kind of stuff. (DE)

- You learn something and then you can take it into your workplace or you could learn it in school and then apply in New Orleans, something like that. (DE)
- For me, experiencing something is how I learn best, through doing something. I think that is how a lot of people work, so experiential learning definitely matches up with a lot of people's learning, just how they learn. So yeah, I think it is definitely a benefit to a lot of people, myself included. (BI)

Experiential Learning Requirement in relation to other curricular requirements:

- Q: "When you think of all these different requirements, where in that mixture does the GO requirement land?"
    - PR: "Before the trip, it was last" [laughter].
- Before the trip, yes, it was absolutely at the bottom of my priorities. It is just something that I did to get it finished. After the trip, because it is required, I would put it way ahead of your language requirement. Everybody can quantify the importance of knowing a second language, but knowing that second language, one, I feel like unless you are actually living -- some people can actually learn language and some people can't. I took 4 years of Spanish in high school, 3 years of Spanish here, and don't ask me to speak Spanish. You can ask me about my Spanish classes, and it doesn't hold value to me. You can ask me about my GO program, and I can speak volumes of it. For me I would put it ahead of that. (PR)
- Q: "so how does this particular requirement, this cross-cultural requirement compare to other requirements in your mind? You know like a math requirement. We talked a little bit earlier about the language requirement."
    - RP: "French. (laughter)."
    - Q: "How would you situate this in terms of, how would you specify the level of importance or so if you can, it's open ended "
- Do I think the GO program should be a requirement? Absolutely not. (TJ)
- There are so many ways you can connect so many different things and finding a balance between them, and gain something greater than you would have, if they were all along by themselves. That is what is really important. When I thought the curriculum, they were [inaudible], we were trying to sign petitions to get it dismantled and banned, and I was going to sign it. But I still remember what President Lemon said -- it is important for us to learn about different things and to find a connection between them. Everything is different, but that is where the beauty comes in. It is not really different but everything is just unique and has its own strength, but together you can really find something even more beautiful. Therefore, the GO program, it forces you to jump into everything and really live it where you can't ignore it, or you can't complain about it, because you are in there. You have no choice but to do it. (GS)

Should Experiential Learning be Required during College?

- I would say so. Would you be able to incorporate internships? Would you be able to give the students, say, an ultimatum? If they are a business major, oh, you could take a creative writing class for credits or you could have an internship over the summer to replace those credits? (PM)
- Q: "So, should experiential learning be required?"
- RP: "You know, from someone who is not really happy about going about doing it, afterwards, yeah, I'm inclined to say yes. I mean, I don't want to put people in things against their will, but this was certainly, at least in my experience, it was for the better. It was very positive for me. Uh, I can see people who don't want to go, who don't get anything out of it because they don't have the right attitude. And I, I certainly had a little bit of that experience early on in, in the program. But, once I kind of got through my head like, okay like, I'm here, I might as well try. The money is paid for, it changed, it kind of stepped up and it got a bit better. And, I just, yeah, it should be required. 'cause I wish more people got to see the things I saw. Or, or feel the way I feel now, after having done it."
- I think it should. I don't know if you can figure out how to get people involved, you are going to answer questions for all kinds of people at all different levels, you need that more involvement. The most I've learned has been through working with students and administrators that I would have never otherwise worked with… (DE)
- I think it does have a place, and if you can require it, if you understand the importance of experiential learn, but almost on a per-student basis, I think you are going to have more success. Experiential learning in terms of culture is important, but I don't think everybody needs to have that experiential learning. I know a kid who grew up in India for 10 years of his life. He has a cultural idea of a cross-cultural experience, but he definitely needed to be involved in leadership roles and he definitely needed to learn how to organize and manage people. (DE)
- Q: Back to experiential learning, do you think that should be included in the requirements?
    - LF: "Yes, yeah."
- I think experiential learning should definitely be incorporated in nearly any curriculum, but just the way to go about making students do it is tough. I'm not sure that Susquehanna has it down yet. I don't know, making the student pay, just the whole paying extra thing and the fact that it is a requirement for every student is something tough for me to agree with. But maybe make it so there is an option -- either do the GO program or you have to do something else that is experiential learning, but you can do it on your own time, maybe a project or something that is up to the student and they do it in the community or do it at home or whatever, so they are not forced to go somewhere and pay extra money. (BI)

Enhanced Sense of Civic Responsibility? (Impact of Service-Learning Component)

Q: Do you feel as if the fulfillment of this requirement will influence you in the future, and if so, how?

LF: Absolutely. As I said, I had never really done service work before, but I think definitely --
just my understanding of it and the value that I placed on it has definitely grown. That makes me
want to do more.

The biggest lesson, I guess, is that there are people who really not as fortunate as we are, and to
know that there are people out there, if I were in that position, that are willing to help out, that is
just an amazing thing. (BI)

- "So, it kind of, um, developed a notion of service. And the value of service" (RP).
- One of things we learned, and we talked about this a lot in class, was the first night there,
  when were out at one of those local bar restaurants. The guy said, It is great that you
  guys are down here, but it a shame that you are just rebuilding the ghetto, the 'hood, or
  however he worded it. That was the first thing that I didn't want to hear. I just got up at
  4:00 in the morning, the day after Christmas, drove all the way to Maryland, and now I'm
  listening to this guy spout off about how I shouldn't be here. That was my first
  interaction with a different culture, and it almost fired me up, turned me away more --
  why the hell am I here?

Challenge/Support
- Then as the week progressed, not exclusively, it wasn't like every day, I got a little bit
  closer to something that made it better. It was very up and down, but the biggest thing
  was learning that that culture was what they had to offer.

  LF emphasized the group dynamic and what it was like to be a part of the attitude shift.

The way this group of people, who for the most part didn't know each other, form into a very

cohesive and positively oriented team.

  The decision process was one, having both you and Don be leaders, because those are
  two faculty members that I was comfortable with. That helped a lot, too. One thing is we
  never left the country and we did get to see all these different cultural differences and the
  service work that was very important. hat was kind of an interesting takeaway for me, is,
  I don't know, you just kind of think that we are one country and it is relatively the same
  everywhere, but it is not at all. I think the trip did a really good job of expressing that,
  which definitely helped change my mind about how I thought about the trip, from what I
  was resenting originally. (LF)

Q: When you think of all these different requirements, where in that mixture does the GO
requirement land?

PR: Before the trip, it was last [laughter].

Q: So, okay, before the trip it was at the bottom of the priority list?

RP: Before the trip, yes, it was absolutely at the bottom of my priorities. It is just something that I did to get it finished. After the trip, because it is required, I would put it way ahead of your language requirement.

Q: What would you say to other students who haven't -- they have signed up for the program but they don't want to go. They are not into it. They are frustrated about the fact that they are being forced to do this. What would you say, peer-to-peer, to try to help them be more open to the experience they are about to have?

PR: I would ask them who their GO directors are. [Laughter] I think so much of it lies on the GO directors to make it a valuable experience. If you have an awesome GO director, your experience is going to be great.

It was at that point in my college life where I couldn't really go abroad for a semester, and I didn't really want to get on one of the trips that were already planned out. So we decided to do our own thing. I don't regret it at all, really. When I look back at some of the other core trips that other people go on, when you go in a group of 15 to 20 people, it is like, I wouldn't have done that one. It was just the 3 of us, going throughout the country doing our own thing. I wish I would have planned things out a lot more in advance, and been able to have been abroad for a full semester, but I didn't do that, but things still worked out. (BV)

- So, … I think what I got out of my cross-cultural experience, above all else, was a new perspective. And I think it was highly emphasized that we would be able to notice these things, and we were taken to various places and we did various things and just, we were just, so many different perspectives were thrown at us that we couldn't go in there not being changed from the experience. Even if you really tried hard not to like it, as I did in the beginning, it opened it opens you up, and uh, I think there's not one person who went with use who would disagree with me. I think everyone who went there, was not the same person when they returned. You were, you were better people. We were more understanding and just more appreciative of what, what we had here" (RP).

- I chose the HRT program, and I thought it filled the cross-cultural goals way better than what I would have found if I had gone my own way, absolutely. Because I figured -- my junior year, my junior summer I had an internship that I submitted to be part of Go your own way, because I'm from small town, central Pennsylvania, and I had an internship in Huntington, New York, in the city, so I figured, taking a country boy, putting him in the city, having him live there for 4 weeks would have met the cross-cultural learning goals. But the one I actually went on, the GO program, I realized I did a lot more -- I don't know, I did a lot of work on my internship. It is just I learned a lot more about the culture where a working internship is a lot more about the work. (PR)

Appendix C.

Individual Participant Profiles

DE

DE, an Economics and Finance major from New Jersey, was one of the six participants who traveled on the same GO New Orleans Trip. DE considered himself, before the experience, someone who had an open mind toward other cultures. During the interview, he specifically discussed the concept of ethnocentrism and demonstrated a grasp of the concept. When considering the cross-cultural requirement or the cross-cultural learning goals – the ability to compare and contrast culture – DE recognized that there are many other varieties and deeper levels of culture just within the borders of the U.S. than he would have originally realized. He agreed that some of his most significant cross-cultural learning related to the last two CCLGs. DE's learning revolved more around himself as an individual, his growth and his development and where he situates himself as a global citizen in the rest of the world. One of the challenges related to DE's resistance was the likelihood that the GO experience represented a bigger leap than what he had taken in the past. While DE was confident that he had the capacity to successfully navigate his GO experience, his resistance seemed to stem from the fact that the trip was not happening on his terms.

LF

LF intended to do a semester abroad, but academic schedule changes, timing issues, and the process of applying for a semester abroad in addition to other factors made those options unrealistic. As it became time to finalize a program choice, LF decided that the GO Short

options were quite satisfactory. "I thought all the programs, at least the short programs, were all going to be beneficial, and I was going to be able to take the same things away from pretty much all of them. There were a lot of options [and] I felt confident with no matter which option I chose" (LF).

LF participated in HRT 20 and was certainly one of the participants who was positively effected by the attitudes of others around him. We discussed how there were others who shared his negative perspective in the beginning of the trip because they came to the team or to the group not of their own free will. LF discussed the difference between a team that forms because people are signed up to be a part of that team, versus a team that was assembled by some other process. When asked what allowed for the type of cohesion experienced during HRT 20 to emerge when there were people who didn't even want to be there, LF attributed the shift to attitude and the service element of the trip.

> Part of me actually thinks it was the spirits of the people on the trip. Everyone was in high spirits. Once you are there, you are there and you might as well take advantage of it. I also think the work we were doing, I think for construction, it is teamwork. You are seeing physical results at the end of the day. You are working with people you never have worked with before, worked for before -- the guys running the sites. For whatever reason, I don't know, like somebody had a positive attitude that was contagious or people made a conscious choice to say, while we are here, we might as well make the best of it. But something along the lines of an attitude, either that people showed up with a positive attitude, or people who weren't feeling good about the trip adjusted their attitude.

LF demonstrated an ability to compare and contrast the local culture across socioeconomic status and with that of his own experience.

> Those two [groups] both kind of played an interesting dynamic, I guess, because we were getting run through this program at a church for the super -- not super-wealthy, but the wealthy white people of the city, to then go work for the impoverished minorities. I don't know, I just found that dynamic kind of interesting and hearing them talk about it… that

was kind of interesting, to see there were things they did share, obviously the sayings, but stuff like that, but how each of them viewed the damage and the floods. It was just two different views, which going back and forth really made it interesting. It was kind of a debate almost.

RP

RP was a graduating senior from Chestnut Hill, PA who participated in the New Orleans trip and his interview was the first and longest. RP was the only interview participant who didn't travel on the same GO New Orleans program as the others. RP's resistance was also particularly interesting because it lasted through the first week of the two-week trip. During his interview, RP was able to articulate clear learning outcomes as a result of his GO program experience including a new understanding of his own culture. He described these outcomes in part by sharing critical learning moments. Because RP was resistant and frustrated with his trip for almost half of the time he was there, it was interesting to hear how his stories changed as he discussed events later in the week. The stories seemed richer as he described later parts of his trip once he was more open to the experience.

BI

BI is from Portland, Maine. We discussed a disorienting dilemma during which a conversation with a local challenged his perspective of the work he was doing and some of the culture that was being emphasized. As the rest of the experience played out, BI had to decide for himself what he would choose to believe about those who were socioeconomically challenged and the value of the service that he was contributing. That moment, when he was confronted with such a different perspective on the experience he was having caused him to question more deeply and critically evaluate what he was doing and why he was doing it. Others mentioned that

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particular interaction in other interviews and it was discussed during reflection during the trip. It was powerful for those participants who were part of that conversation. As a result, an outcome for BI was an enhanced ability to take in different perspectives on something important to him and think more critically.

Initially opposed to the cross-cultural requirement, BI concluded our interview in favor of including the requirement. He maintained that the GO program just needs more flexibility and more options.

PR

PR, a senior from Allentown, Pennsylvania was very concerned with the cost of the GO Program as an add-on cost for students. He was also extremely focused on the ways in which any of his experiences in college would help in secure and be successful in a job. PR felt that internships should be counted as a means of satisfying the SU cross-cultural requirement, because that would be a way to add more breadth and depth of choice for students. Through his experience and our interview, he did come to recognize that Susquehanna's experiential learning requirement is intentionally cross-cultural in nature and not satisfied without adherence to the SU CCLGs. "I chose the HRT program, and I thought it filled the cross-cultural goals way better than what I would have found if I had gone my own way, absolutely" (PR).

In addition, he discussed interacting with others who were different from himself during his GO experience. He highlighted interactions with locals, whether a part of the organized experience or when out at night and as critical learning moments.

> I would say interacting with locals on your own was probably the best way to immerse ourselves in the New Orleans culture. I would assume that is the best way to immerse

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yourself in any culture, is to just get out there on your own and kind of be forced -- not fend for ourselves because we were given money for our food, but get out there and be able to make our own decisions. You can run with that. If somebody is really shy, they can just go get McDonalds, but if somebody really wants to go out there and interact, they can get the weirdest things out there, like chicken gizzards, which I did. That was a [inaudible] decision. (PR)

PR also experienced a shift in terms of the way that he experienced himself in a working

environment.

Typically if you are on a job site everybody has experience. I'm the youngest, so I have the least amount of experience, so they are telling me what to do all the time. The ability to go there and actually know how to do a lot of stuff beforehand and put that knowledge on other people was, I guess, valuable to me.

TJ

TJ was a business administration major from Portland, Maine who participated on HRT

20. A hallmark of TJ's GO experience was his role as a catalyst for a positive attitude change

among other resistant members of his trip. Not only did he make a decision about how he was

going to experience the trip, that he was going to shift his attitude, and that he would embrace the

experience, but he also took it upon himself to create positive space for other team members. He

decided to motivate other people, to engage other people, and to help them see the experience

from the perspective that he had adopted. Where did that come from?

Where did that come from? I am good at identifying what things make people tick, so yeah, I don't want to be around other miserable people. You don't want anybody to be miserable, what choice do you have but to – not that I have responsibility or anything – but I had an opportunity to make somebody's day better, and why would I not want to. For me, was realizing that I can sort of influence and motivate people and I found that on the jobsite. [So] just push through it and you are making a difference. Then you are able to reflect back on what the difference is that you are making and then you are positive like that. (TJ, personal communication, May…)

TJ had the opportunity, but then he chose to make group morale his responsibility. The intersection of TJ's particular skill set including an ability to motivate others and his choice to utilize that ability in this context provides an interesting insight. Others may have been having a positive experience and wanted to motivate others to do the same. TJ had to overcome his own resistance and then find the desire get others to be positive about the experience. The result was that TJ was then surrounded by positive people. We also discussed how the desire to motivate others was also more outside of himself. He recognized that his fellow participants would probably learn more and increase the likelihood of transformative outcomes if they embraced the experience.

BV

BV was a senior from Harrisburg Pennsylvania and was the only interview participant to have experienced a GO Your Own Way program. When he came to SU, he imagined himself studying abroad for a semester if he chose to. He shared that he didn't really understand that he would be required to study away. As the need to fulfill the requirement pressed, he became more interested in satisfying the requirement than spending an entire semester abroad. But for him, the GO short program had drawbacks because he didn't want to travel with a large group. GO Your Own Way really emerged as the right choice for him. "Well, my friend and I and one of the professors, we kind of got it together and decided we were going to go to New Zealand." BV gravitated toward a GO Your Own Way, because he wanted to create an experience that, for him, would feel deeply immersive. From his perspective, BV went all out to experience various cultural layers, not just gloss over the surface, but to get more depth.

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His resistance was less directed at the GO program in general or the requirement specifically, but BV was resistant to the idea of going on either a very rigidly scheduled pre-determined GO short program, with 20 people traveling in herd, or a semester abroad with a group of students living in a bubble. "Just being the 3 of us down there, it wasn't like we were just a group of Americans walking around. We could integrate ourselves much better into society down there and become part of the local culture" (BV). The trio found it easier to integrate because they had such a small group.

Because BV and his co-travelers were current or former rugby players, their familiarity with rugby gave them a good deal of cultural capital.

> Just as we are Americans, and they assume that we don't know anything about rugby and then we start talking about it, and oh, you actually know something about our culture. They think that Americans are so distant, but then we actually can relate to them, their opinions will be changed a lot more. (BV)

One other interesting discussion that emerged during BV's interview was his belief that waiting to take his general humanities requirements after returning from his GO experience helped those courses feel relevant. "There has been a lot of science classes all throughout my education, even these past two semesters. But I didn't really take any humanities courses until senior year. I think that was beneficial, especially looking forward now to post-graduation" (BV). He also recognized how general education courses could help prepare someone for her or his GO experience, but for BV he felt more interested in his humanities courses having returned from his travels.

GS

Only one of the interview participants met with me before embarking on the travel portion of his GO program. The lone junior in the study, GS offered a fascinating situation because he was originally from Nigeria. Much of his resistance to the requirement was based on his own journey of cultural identity and how his experience did or did not fit into the requirement and the CCLGs.

> I understand how a cross-cultural experience is very important to round out a student, that's true, but you also have to take into account the background of the person. I have lived in Nigeria for a long time. I've lived in [inaudible] for a short amount of time, but even if I had been here, in America longer than I had been in Nigeria, that doesn't mean my culture changed. It doesn't mean I have fully accepted a new culture and immersed myself in it. It may mean that I have adapted to a culture, but that doesn't mean that I have changed completely. When I am at home, I still speak the language that I speak when I am in Nigeria. I still eat the same food that I do when I am in Nigeria. They are the same things. The culture is still relevant and I know who I am. (GS)

GS continued to express feelings and sensibilities that were far more complex than typical resistance to required experiential learning because of what he felt that the requirement was inherently communicating to him about his identity.

> The GO program made the assumption that I'm fully American, and there is nothing else about it, and I need to go somewhere. No matter how many years I've been here, there is still a lot of pain that came along with me being here and a lot of resentment that I'm going to have toward the culture that wouldn't accept me completely for who I was. The thing is, I've always been abroad my whole life, because I have never been fully accepted in America for who I am, truly ever while here. Versus, when I was in Nigeria, that's where people fully accepted me. (GS)

Ultimately, GS decided to GO Short to China. In large part, he based this decision on advice from his mother. "My mom told me to go there, because she said she didn't feel like arguing anymore with the GO office. She said it will be at least something different for you to do while you are in college. I said, OK, I'll do China." (GS)

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Since his resistance to participate in the GO program was more a matter of principle,

once he was registered with the China program, he was able to build enthusiasm from an existing

interest in China and connections there through friendships. His attitude had already shifted and

he planned to go and immerse himself and fully embrace the experience.

> Just the experience in China, the culture, I'm excited because my friends tell me all the time about how great China is and all that stuff. My freshman project, actually, in [inaudible] was actually China. It was the ancient history of China, and I really loved it, thought it was really awesome. So I've always wanted to visit China just to see how it is. I hear the, not the rumors but the stories of the bad air and everything like that. Wow, is it really that bad? I would like to see for myself. (GS)

It was very interesting to have an interview with a participant who had not yet traveled on his

GO program. The type of experience that GS was going to have remained to be seen, but at least

he had overcome his initial resistance to the program and was planning to have a positive

experience.