

Global Citizenship Development in College: International Service-Learning
Students' Meaning-Making after Returning Home

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Abstract

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Several scholars argue that higher education should play a central role in facilitating the development of interculturally competent, global citizens who participate actively and constructively in our interconnected world (e.g., Davies & Pike, 2009). However, little is known about if or how we are facilitating global citizenship development among college students, especially within the context of international service-learning (ISL) experiences and from students' own perspectives. This phenomenological study explored how college students who participate in ISL programs aimed at developing global citizenship competencies perceive and describe their experiences as they transition back home. I conducted in-depth interviews with 10 students who engaged in an ISL program that took place in Kenya, Rwanda, and the United States in winter 2016. From the interviews, emerged three metathemes that broadly describe how these students interpreted their experiences and

emerging understandings as they transitioned home: (1) redefinition of learning, (2) redefinition of community, and (3) redefinition of self. My findings suggest that ISL experiences have the potential to facilitate among participating college students not only substantial perspective transformation across the domains of learning, community, and self, but also development of specific global citizenship competencies within each of these broad areas.

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Chapter 1: Introduction

Background

Key to Thomas Jefferson's founding vision for American higher education is an emphasis on developing democratic citizens and achieving "public happiness" (Lewin, 2009). The increasingly interdependent and global nature of current society requires that this public purpose of higher education be extended to the global arena. Today, several scholars argue that higher education should play a central role in facilitating the development of interculturally competent, global citizens who participate actively and constructively in our interconnected world and, furthermore, that this type of development should be at the forefront of institutional mission statements and practices (Basile, 2005; Bok, 2009; Davies & Pike, 2009; Davis, 2008).

In recent years, *global citizenship* has become a buzzword that can be seen and heard across American higher education institutions and beyond. This term not only appears in institutional, divisional, departmental, and program-specific vision and mission statements, but it is also discussed as part of conferences and networking events, task force agendas, and meetings among college students, faculty, staff, senior administrators, trustees, and community partners. However, according to Lewin (2009), "everyone seems to be in such a rush to create global citizens out of their students that we seem to have forgotten to determine what we are even trying to create" (p. xviii). It appears that, despite the widespread claim on the part of many postsecondary education institutions that they are producing global citizen graduates, little is known about if or how students are changed, nor about what types of college experiences might facilitate such change among students.

Global Citizenship

The concept of global citizenship gained momentum after World War II and experienced new urgency after September 11th (Davis, 2008). Global citizenship is conceptualized in the literature as falling within three categories: (a) institutional, (b) ethical, and (c) psychological and relational. The institutional perspective focuses on legal and political aspects of global citizenship through which individuals participate in global governance and are automatically considered to be global citizens (Dower, 2008; Leydet, 2006; Tully, 2008). The ethical perspective involves universal values and norms, transnational responsibilities and obligations, and a mutually agreed-upon and inclusive conception of citizenship; here, all human beings matter, and all individuals are global citizens (Abdi & Shultz, 2008; Dower, 2008; Golmohamad, 2008; O'Byrne, 2003). Finally, the psychological and relational perspective identifies global citizenship as a subjective consciousness whereby one *chooses* to accept and act upon a global ethic (Dower, 2008; McIntosh, 2005; Schattle, 2008; Tully, 2008).

Based on an in-depth review of the global citizenship and intercultural competence literature, I have identified the following seven themes as key knowledge, skills, values, attitudes, and behaviors associated with interculturally competent global citizens: (a) global awareness and orientation, (b) cross-cultural understanding, (c) value for diversity, (d) care and justice orientation, (e) cross-cultural engagement, (f) civic engagement, and (g) behavioral flexibility (Bellamy & Weinberg, 2006; Brustein, 2009; Byram, 1997; Cornwell & Stoddard, 1999; Davies & Pike, 2009; Davis, 2008; De Ruyter & Spiecker, 2008; Deardorff, 2006; Dower, 2008; Dunlap & Webster, 2009; Ganihar, 2007; Gudykunst, 1991; Hanvey, 1976, as cited in Brockington & Wiedenhoef, 2009; Hofstede, 2009; Hovey & Weinberg, 2009; Kim, 2005, 2009; King & Baxter Magolda, 2005; Loges & Kidder, 1997; Lustig & Koester, 2000; Noddings,

2005a; Parker, Ninomiya, & Cogan, 1999; Pike, 2008; Ross, 2008; Schattle, 2008, 2009; Spitzberg & Chagnon, 2009; Ting-Toomey, 1999; Tully, 2008).

International Service-Learning

International service-learning (ISL) appears to hold particular promise for facilitating global citizenship among college students. This educational practice combines and draws upon the unique strengths of service-learning, study abroad, and international education in such a way that, when well designed and implemented, can be more intense and perhaps more transformational than any one of these strategies alone can be (Bringle & Hatcher, 2011; Kiely, 2004, 2005; Plater, Jones, Bringle, & Clayton, 2009; Pusch & Merrill, 2008). International service experiences are viewed as one avenue through which to transform students' perspectives and worldviews, improve their cultural competence and sensitivity, and increase their understanding of the larger structural forces underlying global social problems (Kiely, 2004; Sternbeger, Ford, & Hale, 2005).

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

Problem Statement

International service-learning provides a unique environment and structure that can foster global citizenship development through opportunities for students to learn about the world around them, incorporate diverse perspectives into their beliefs and values, and develop a sense of care for the global society. However, it is important to consider how students make sense of — and what they do with — their evolving understandings after they return home and, according to Kim (2011), essentially become “strangers in their home environments” (p.5). Hartman and Kiely (2014) posit that students are “increasingly thrust into international contexts and expected to intellectually and socially navigate relationships that span traditional state borders” and that they “often return with a radically transformed worldview and without the knowledge, skills, and social and organizational mechanisms to transfer successfully their profound learning” (p. 222). But it is precisely this reentry period, argues Pusch (2004), that is the impetus for the most productive learning as part of the ISL experience.

Need for Study

Further research is needed in the area of global citizenship development within the context of international service-learning experiences, especially from student participants’ own perspectives. Due likely in part to the existing plethora of global citizenship definitions and educational models, even among those who view it as a psychological and relational conception (e.g., Ganihar, 2007; McIntosh, 2005), and the limited number of studies conducted to investigate student development in this area, relatively little is known about if or how we are facilitating global citizenship development among college students. Additionally, although wide bodies of literature exist in relation to relevant educational practices such as service-learning and study abroad, limited research exists in the specific area of ISL (Kiely, 2011; Kiely & Hartman,

2011), and even fewer studies have been conducted to investigate global citizenship development within an ISL context. It is therefore imperative that further research be conducted to explore what this potentially transformative process looks like within the context of ISL programs, as well as how ISL students make sense of their experiences and the learning opportunities associated with their experiences upon returning home.

Further research is also needed within the ISL field in general. Tonkin (2011) contends that basic facts about the ISL field, as well as data to support these facts, must be assembled before ISL can find a secure place in higher education curricula. He posits that “there is therefore a political and philosophical reason for studying ISL with high-quality research....more needs to be known about whether present ISL practices are achieving their objectives, or indeed achieving any objectives at all” (p. 215). Generally speaking, the limited ISL studies that have been conducted tend to ignore the findings and recommendations from previous ISL research, not justify the chosen methodological approach, and focus on desired rather than actual student outcomes (Kiely & Hartman, 2011; Tonkin, 2011). Further ISL research is needed, particularly studies that (a) are grounded in theory and extant literature, (b) explain the rationale for methodological choices, (c) examine and document actual ISL program characteristics and practices, (d) explore the processes through which ISL experiences can shape global citizenship development among students, (e) further investigate global citizenship outcomes, and (f) explore the complex relationships among context, learning processes, and outcomes (Longo & Saltmarsh, 2011; Kiely, 2011; Kiely & Hartman, 2011; Tonkin, 2011).

Purpose and Research Questions

The purpose of this study was to explore how college students who participate in international service-learning (ISL) programs aimed at developing global citizens make meaning

of their experiences and evolving understandings as they transition back home. Specifically, this study sought to shed light on the following primary research question and four related sub-questions:

1. How do college students who participate in ISL programs aimed at developing global citizenship competencies perceive and describe their experiences as they transition back home?
 - a. What types of lived experiences — including both those that take place as part of and in the weeks following participation in an ISL course — do students identify as being particularly important as they transition back to their home cultures?
 - b. What new understandings, if any, do students think they have developed within the context of an ISL experience?
 - c. How do ISL students make sense of their evolving understandings, particularly as they transition back to their home cultures?
 - d. What role do ISL students see their experiences and evolving understandings playing in their lives moving forward?

Methodological Framework

Because my primary research question and related sub-questions focus on exploring and understanding the *essence* of students' cross-cultural experiences, meaning-making processes, and evolving understandings through their own in-depth descriptions, perceptions, and beliefs, I used a qualitative, phenomenological research design. Qualitative methods are primarily used to shed light on "how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences" (Merriam, 2009, p. 5). Qualitative researchers view social phenomena holistically, engage in naturalistic inquiry by exploring real-world situations as

they naturally emerge, utilize flexible study designs that are intentionally designed to change as needed based on what is learned along the way, and seek understanding from the participants' own perspectives (Creswell, 2003, Merriam, 2009; Patton, 2002).

The phenomenological research method is described as “a study of people’s conscious experience of their life-world” (Merriam, 2009, p. 24) in which “the researcher identifies the ‘essence’ of human experiences concerning a phenomenon, as described by participants in a study” (Creswell, 2003, p. 15). This approach assumes that, for any given phenomenon, all human experiences with that phenomenon are characterized by a common underlying structure or essence (Creswell, 2003; Merriam, 2009; Moustakas, 1994). A phenomenon can be a culture, relationship, organization, program, job, emotion, or anything else that appears in consciousness, and all phenomena are suitable for investigation (Merriam, 2009; Moustakas, 1994; Patton, 2002). The phenomenon under investigation here is the experience of transitioning home from participating in a college ISL program that is geared toward developing global citizenship competencies.

Potential Significance and Implications of Study

The human composition of our communities, including who is versus who is not granted citizenship, has evolved considerably since the founding of the first colleges and universities in the U.S. Additionally, the increasingly interdependent and global nature of today’s society means that people are likely to interact with individuals from across the globe, either while in their own country or while traveling to other countries. These two related factors argue for college students becoming interculturally competent global citizens who possess a particular set of attitudes, values, and behaviors in order to fully and authentically engage with their communities on a day-to-day basis.

Although it is well documented in the literature that students who participate in cross-cultural experiences such as study abroad face tremendous challenges (which can also be viewed as opportunities for rich learning) upon reentry to their home cultures (e.g., Gaw, 2000; Martin, 1986; Raschio, 1987; Uehara, 1986), little research (e.g., Kiely, 2004, 2005) has shed light on what this might look like in an ISL setting. If we expect returning students to experience substantial transformation, then it is our responsibility as higher education professionals to better understand the challenges, needs, and learning opportunities that these students face as they return to and reintegrate into their home cultures. The present study contributes to addressing these gaps in knowledge by exploring how college students who participate in ISL programs that have the aim of developing global citizens make meaning of their experiences and evolving understandings as they transition back home.

Chapter 2: Literature Review

Introduction

In Chapter 1, I posed the following primary research question: How do college students who participate in ISL programs aimed at developing global citizenship competencies perceive and describe their experiences as they transition back home? I also proposed the following four related sub-questions:

- a. What types of lived experiences — including both those that take place as part of and in the weeks following participation in an ISL course — do students identify as being particularly important as they transition back to their home cultures?
- b. What new understandings, if any, do students think they have developed within the context of an ISL experience?
- c. How do ISL students make sense of their evolving understandings, particularly as they transition back to their home cultures?
- d. What role do ISL students see their experiences and evolving understandings playing in their lives moving forward?

In this chapter, I will review the extant literature that sheds light on the global citizenship development process as part of an ISL setting and, in turn, my research questions. I will begin by reviewing several conceptions of global citizenship, providing an overview of key global citizenship competencies, discussing higher education objectives and practices that focus on global citizenship development, and considering how these practices vary across different types of institutions. I will then turn to one educational practice that holds particular promise for facilitating global citizenship development — international service-learning — and explore some of the learning opportunities that students who participate in this practice might encounter,

especially as they return home. Next, I will discuss the concepts, theories, and studies that explore some of the processes that might be at play as ISL students experience other cultures, develop global citizenship competencies, and return home. These include cross-cultural adaptation, transformative learning theory, and the Developmental Model of Intercultural Sensitivity.

Conceptions of Global Citizenship

Global citizenship — alternatively called *world, international, extranational, transnational, denationalized, postnational, deterritorialized, transcultural, and unbounded citizenship* (Gaige, 2008) — gained momentum after World War II and experienced new urgency after September 11th (Davis, 2008). This phenomenon is viewed from a number of perspectives within extant literature, including conceptions that are (a) institutional, (b) ethical, and (c) psychological and relational in nature.

Global citizenship as an institutional conception. The institutional perspective focuses on legal and political aspects of global citizenship through which individuals are automatically considered to be global citizens. According to Dower (2008), “global democracy” involves membership in a global civil society characterized by international human rights law and active participation in global governance, whereby all individuals are seen as global citizens. Tully (2008) views “modern citizenship” as a universal legal status defined by rights and built upon historical processes, universal institutions, and international law. When extended to a global level, this type of top-down citizenship has the potential to yield informal imperialism, dependence, and inequity (Tully, 2008). Leydet (2006) describes the “voluntarist perspective,” which calls for strategies to expand democratic politics and citizenship beyond the nation-state to regional and global levels. A global democracy would include formal political institutions and

procedures, transnational advocacy networks, and decentralization from a national and sub-national level yielding global principles and standards (Leydet, 2006). Skeptics of this perspective, however, argue that democratic citizenship requires a bounded territorial space, common language, and communication about policy among citizens that only the nation-state can provide (Leydet, 2006).

Global citizenship as an ethical conception. A “global ethic” involves universal values and norms, as well as transnational responsibilities and obligations; all human beings matter according to this perspective, and all individuals are global citizens (Dower, 2008). According to Abdi and Shultz (2008), “global citizenship aims to expand inclusion and power and provides the ethical and normative framework to make this a legitimate and far-reaching project whereby citizenship is a product of diversity rather than an institutional tool serving particular groups” (p. 3). They contend that a global ethic should not only affirm citizenship as a way to claim rights as a member of a polity, but should also recognize human rights as based upon membership beyond any state or national boundaries. Similarly, Golmohamad (2008) sees global citizenship as identifying positively with common humanity; cultivating integrative attitudes; learning about systemic means to safeguard society; and seeking a mutually agreed-upon conception of citizenship that is integrative, appreciative of differences, and inclusive. Recognizing that many major problems in the globalized world cannot be solved by nation-states and that a growing world consciousness exists, O’Byrne (2003) argues that democracy must be global, multicultural, and universalistic and that it must be based upon a free-flowing, open-access exchange of information and knowledge between citizens across the world. He therefore views global citizenship as inclusive, unrestrictive, and pragmatic, with all individuals acting as members of a

pluralistic, multicultural society; enjoying universal rights; being responsible for the survival of the planet; and participating in the information society.

Global citizenship as a psychological and relational conception. The psychological and relational perspective identifies global citizenship as a subjective consciousness whereby one *chooses* to accept and act upon a global ethic and holds core values such as openness to and interest in the world, commitment to the values of dialogic and nonviolent communication, and a sense of global responsibility (Dower, 2008). Tully's (2008) "diverse citizenship" is characterized by a multiplicity of context-based civic practices with an orientation toward caring for the public good. When extended to a global level, the local forms of civic practices inherent in this type of bottom-up or grassroots citizenship are "glocalized" within a global network of such practices (Tully, 2008, p. 33). According to Schattle (2008), global citizenship has more to do with the mental and social aspects of how individuals interact with others, as well as their ways of thinking and living, than it does with formal membership in a nation-state, whether or not a person votes, the establishment of a centralized world government, or acknowledgment of a shared civic identity across all of humanity. Similarly, McIntosh (2005) contends that political definitions of citizenship — which describe citizens as having responsibilities, duties, rights, and privileges within a political unit that requires loyalty from its citizens and, in return, extends its protection — must be augmented by affective aspects such as respect, care, and curiosity when expanded to the global level.

Both the institutional and ethical conceptions of global citizenship assume that all individuals automatically become global citizens. The psychological and relational conception of global citizenship, however, involves a specific set of knowledge, skills, attitudes, values, and behaviors that *can be developed*. Because of this distinction, the psychological and relational

conception is most appropriate for applying to an educational setting where, for example, intentional, outcomes-based programs can be designed to facilitate global citizenship development. I will now discuss the competencies associated with global citizenship as found in extant literature, from both a general perspective and a higher education-specific perspective.

Global Citizenship Competencies

Authors who view global citizenship as a psychological and relational conception describe global citizens as possessing a particular set of knowledge, skills, attitudes, values, and behaviors. These competency descriptions vary, ranging from brief acknowledgements of only one dimension (i.e., knowledge, skills, attitudes, values, or behaviors) to in-depth, integrated discussions involving most or all of the dimensions. For example, on one end of the continuum, Ganihar (2007) defines a global citizen as one who examines her or his own “cultural assumptions about life and work” and appreciates “dimensions of truth and goodness” other than her or his own (p. 130). Similarly, Davis (2008) sees global citizenship as viewing the world with global society at the core and as being knowledgeable about globalization as well as its forces and impacts on other countries.

On the other end of the continuum are more complex and sophisticated descriptions of global citizenship competencies that shed light on the full range of knowledge, skills, attitudes, values, and behaviors that a global citizen may possess. For example, McIntosh (2005) describes global citizenship as “habits of mind, heart, body, and soul that have to do with working for and preserving a network of relationship and connection across lines of difference and distinctness, while keeping and deepening a sense of one’s own identity and integrity” (p. 23). Capacities of the mind, for example, include individuals’ ability to (a) observe themselves and the wider world, (b) make comparisons and contrasts and see from multiple perspectives as a result, (c)

understand that both language and reality vary across people and cultures, (d) recognize and systematically understand power relations, and (e) balance awareness of their own realities with the realities of others (McIntosh, 2005). Capacities of the heart include (a) being aware of one's own feelings and delving deeply into them, (b) being aware of and believing in the validity of others' feelings, (c) experiencing multiple conflicting feelings, (d) experiencing affective worlds from multiple perspectives, (e) wishing competing parties well, and (f) understanding how location influences one's own and others' power and positions in the world (McIntosh, 2005).

Schattle (2008, 2009) offers a second example of an in-depth look at the competencies involved in being a global citizen. Based on his interviews with self-identified global citizens, Schattle provides a framework of interconnected, primary components that can influence the gradual, progressive development of global citizenship. These include (a) *self- and outward-awareness*, a state of mind or consciousness that recognizes interdependence between and among countries, cultures, economies, and ecosystems, understands complex issues from multiple perspectives, and recognizes global interdependence; (b) *responsibility*, which refers to humans' moral obligations to learn about the rest of the world, feel a sense of solidarity with others as "global neighbors," and display concern about the effects of government policies and one's own actions by engaging in principled decision making; and (c) *participation*, involving sustained contributions to the political or social life of a community.

Intercultural competence — variably labeled as *global mind-set*, *global competence*, *intercultural effectiveness*, *cultural intelligence*, *global leadership competence*, *cross-cultural competence*, or *intercultural communication competence* (Bennett, 2009) — is an essential component of global citizenship. Similar to the global citizenship literature, perspectives of intercultural competence range from descriptions of either knowledge, skills, attitudes, values, or

behaviors to in-depth, integrated discussions involving most or all of the dimensions. In many instances, the two bodies of literature overlap. For example, most Western intercultural competence models focus on cognitive experiences and include aspects of empathy, perspective-taking, and adaptability, but sometimes neglect the relational aspects of intercultural competence. The more advanced models incorporate motivation, knowledge, skills, context, and outcomes, all within the larger setting of an ongoing relationship over time (Deardorff, 2009; Spitzberg & Chagnon, 2009).

Based on an in-depth review of the global citizenship and intercultural competence literature, I have identified the following seven themes as key knowledge, skills, values, attitudes, and behaviors associated with interculturally competent global citizens: (a) global awareness and orientation, (b) cross-cultural understanding, (c) value for diversity, (d) care and justice orientation, (e) cross-cultural engagement, (f) civic engagement, and (g) behavioral flexibility.

Global awareness and orientation. Global citizens are familiar with world conditions, contexts, systems, processes, and trends, as well as the major currents and broad impacts of globalization (Brustein, 2009; Davies & Pike, 2009; Davis, 2008; Hanvey, 1976, as cited in Brockington & Wiedenhoef, 2009). They understand global issues such as racism and international trade and develop an informed and balanced view of these issues in order to respond in active and responsible ways (Brustein, 2009; Ganihar, 2007; Hanvey, 1976, as cited in Brockington & Wiedenhoef, 2009). Global citizens understand citizens' rights and responsibilities at multiple levels (Davies & Pike, 2009). They also understand interdependence between and among countries, cultures, economies, and ecosystems and conceptualize connections between local actions and global change (Pike, 2008; Schattle, 2008, 2009). Global

citizens have a sense of global responsibility, are committed to a global ethic, view the world and problems as members of a global society, and are committed to making well-informed choices motivated by global concerns (Davis, 2008; Dower, 2008; Noddings, 2005a; Parker et al., 1999; Pike, 2008).

Cross-cultural understanding. Global citizens are culturally self-aware and examine their own cultural assumptions about life and work, yet understand that their own views of the world are not universally shared (Deardorff, 2006; Ganihar, 2007; Hanvey, 1976, as cited in Brockington & Wiedenhoef, 2009). They are aware of diverse cultures, contexts, perceptions, ideas, approaches, and practices and possess cultural knowledge of their own and other cultures (Brustein, 2009; Byram, 1997; Cornwell & Stoddard, 1999; De Ruyter & Spiecker, 2008; Deardorff, 2006; Hanvey, 1976, as cited in Brockington & Wiedenhoef, 2009; King & Baxter Magolda, 2005; Lustig & Koester, 2000; Parker et al., 1999; Ross, 2008). Global citizens understand intersections between social systems and practices (King & Baxter Magolda, 2005). Not only are they aware of similarities and differences across cultures, but global citizens are also able to critically evaluate how media influences cultural beliefs and take multiple perspectives based on this knowledge (Dunlap & Webster, 2009; Hanvey, 1976, as cited in Brockington & Wiedenhoef, 2009; King & Baxter Magolda, 2005; Pike, 2008; Ross, 2008). Their thought patterns involve more personalized ways of thinking about culturally dissimilar others and less stereotyping (Kim, 2005, 2009).

Value for diversity. Global citizens accept, appreciate, and value cultural differences and respect others' rights to live according to their own worldviews and cultures (deRuyter & Spiecker, 2008; Hovey & Weinberg, 2009; Parker et al., 1999). They view social and cultural diversity as critical to policymaking conversations (Noddings, 2005a). Global citizens are not

only interested in the world and learning about other cultures, but they also feel morally obligated to learn about the world (De Ruyter & Spiecker, 2008; Dower, 2008; Schattle, 2008, 2009). They are motivated to engage in intercultural experiences (Lustig & Koester, 2000).

Care and justice orientation. Global citizens care for, about, and with others and are empathetic across cultures (Deardorff, 2006; Gudykunst, 1991; Kim, 2005, 2009; Noddings, 2005a; Schattle, 2008, 2009; Tully, 2008). They are sensitive toward human rights and are committed to economic and social justice including efforts to eliminate poverty (Noddings, 2005a; Parker et al., 1999). They are compassionate, honest, fair, respectful, and responsible (Loges & Kidder, 1997).

Cross-cultural engagement. Global citizens are engaged with others across cultures, participate in the social lives of diverse others, and ground these interpersonal relationships in an appreciation of differences (Hofstede, 2009; Kim, 2005, 2009; King & Baxter Magolda, 2005; Schattle, 2008, 2009). They have intercultural skills; communicate effectively across cultural and linguistic boundaries; and are adaptable to diverse cultures, perceptions, and approaches (Brustein, 2009; Cornwell & Stoddard, 1999; Spitzberg & Chagnon, 2009). Global citizens possess interpreting and relating skills such as the ability to interpret symbols and events of other cultures, as well as discovery and interaction skills such as the ability to acquire knowledge about cultural practices (Byram, 1997). They are committed to the values of dialogic and nonviolent communication, work effectively and cooperatively with others, are able to participate in collaborative dialogue, can resolve conflicts, and can make decisions based on intercultural understanding and partnerships (Bellamy & Weinberg, 2006; Brustein, 2009; Dower, 2008; Kim, 2009; Parker, et al., 1999; Ting-Toomey, 1999).

Civic engagement. Global citizens take responsibility for their roles, commitments, and actions (Hovey & Weinberg, 2009; Parker, et al., 1999). They live, work, and participate in society at all levels (Davies & Pike, 2009; Ganihar, 2007; Pike, 2008). Global citizens participate in local forms of civic practices, participate in the political or social life of a community, and are part of a global network of such practices (Schattle, 2008, 2009; Tully, 2008). They participate in local, national, and international politics and respond to issues in active and responsible ways (Ganihar, 2007; Parker, et al., 1999). Global citizens act upon a global ethic and live by, work for, and defend human rights (Dower, 2008; King & Baxter Magolda, 2005; Parker, et al., 1999).

Behavioral flexibility. Global citizens are able to flexibly enact appropriate and effective behaviors (Gudykunst, 1991; Lustig & Koester, 2000). They appreciate ambiguity and complexity and are adaptable (Deardorff, 2006; Gudykunst 1991; Pike, 2008). They draw upon their understanding of cultural differences, perspective-taking skills, interpersonal skills, and identity security to self-monitor and self-regulate while engaging with culturally dissimilar others and adapting to new environments (Kim, 2005, 2009; Ross, 2008). Global citizens examine their lives in order to make the changes needed to make their lifestyles and behaviors (e.g., consumption habits) more sustainable (Noddings, 2005a; Parker, et al., 1999).

Global Citizenship Competencies Specific to the Higher Education Context

According to Ashwill and Oanh (2009),

While it is global citizenship education that educates and empowers people to be able to “connect the dots” of their world, encompassing the global and the local, it is intercultural competence that gives them the necessary skills to make those real, interpersonal connections — to forge deep, mutually beneficial, and lasting cross-cultural personal bonds. (p. 156)

In other words, even if many contemporary scholars do not regard global citizenship education and intercultural competence education as aligned practices, the key strategies of each approach can and should be paired together to facilitate deep learning and development across these two complementary areas.

The global citizenship and intercultural competence literature includes multiple references to learning and development objectives specifically within the higher education context. For example, the Association of American Colleges and Universities (AAC&U), in its report entitled *College Learning for the New Global Century* (2007), recommends a set of essential learning outcomes reached via consensus between educators. AAC&U's recommended outcomes include (a) "knowledge of human cultures and the physical natural world"; (b) "intellectual and practical skills" such as inquiry and analysis, critical and creative thinking, and teamwork and problem solving; (c) "personal and social responsibility" such as global and local civic knowledge and engagement, as well as intercultural knowledge and competence; and (d) "integrated learning, including synthesis and advanced accomplishment across general and specialized studies" (p. 12). Musil (2009) points out that diversity, global learning, and civic engagement pedagogies — which are most effective when combined — are characterized by a set of common educational goals including, but not limited to, (a) "deep, comparative knowledge of the world's peoples and problems"; (b) "intercultural competencies to move across boundaries and unfamiliar territory and see the world from multiple perspectives"; and (c) an understanding of "democratic principles and practices within an intercultural and global context" (p. 58).

The extant literature also includes specific recommendations for global citizenship education objectives, which can be tied to desired competencies. For example, Ganihar (2007) argues that global citizenship education should focus on developing (a) political literacy, helping students understand issues, the effects of international legislation, and impacts of environmental

change; (b) social and moral responsibility, helping students understand the universality of issues, the importance of sustainable development, and that they share rights and responsibilities with others across the world; and (c) community involvement, helping students understand themselves, develop a sense of belonging and social inclusion within the interdependent global community, and see how action can be taken at a local level. Similarly, Noddings (2005a) recommends the following three foci for global citizenship education: (a) economic and social justice, helping students learn to look at numerical data carefully, respond to expressed needs and self-monitor the effects of their actions, and develop an ecological view of caring; (b) protecting the earth, promoting information-gathering, reflection, and ecological thinking (an ability to consider the effects that life in one place has on the well-being of distant others); and (c) social and cultural diversity, helping students view difference as important and crucial to policymaking conversations.

Educational Practices Associated with Global Citizenship

Several higher education practices have been cited in the literature as fostering global citizenship development among college students. Looking across the global citizenship education and intercultural competence education bodies of literature, the following six, often overlapping, educational practices surface: (a) interdisciplinary, historical, and global study; (b) intercultural training; (c) substantial experience with at least one other culture; (d) modeling global citizenship via the classroom or program environment or structure; (e) study abroad; and (f) service-learning. A seventh practice, (g) international service-learning, often combines all of the above practices and will be discussed in-depth in its own section.

Interdisciplinary, historical, and global study. Interdisciplinary studies encourage students to view issues from multiple perspectives (Davis, 2008). Historical studies can

encourage sympathy, an awareness of the multicultural nature of United States society, and understanding of the institutions and values created through cross-national and cross-ethnic effort and cooperation and can also challenge rigid cultural boundaries (Davis, 2008; Noddings, 2005b). Global studies can help students understand urgent global problems and interdependence, how globalization has led to a need for global citizenship, and policy dilemmas (Davis, 2008; Schattle, 2008).

Intercultural training. According to Bennett, Bennett, and Landis (2004), intercultural training draws on cross-cultural psychology and anthropology to illustrate cultural contrasts and combines cognitive material with experiential opportunities to simulate cross-cultural encounters. When theory and research are used to carefully design intercultural trainings, participants demonstrate intercultural competence development (Bennett et al., 2004). Additionally, intercultural training that provides opportunities for students to both explore their own positions on cultural variables and identify similarities and differences between themselves and others can help build intercultural competence (Bennett, 2009).

Substantial experience with at least one other culture. Significant “other culture experience” helps students understand that their own culture represents only one of many equally valid worldviews (Gregerson, Morrison, & Black, 1998). Specific cross-cultural experiential strategies include cultural immersion travel, close teamwork with individuals who have diverse backgrounds and perspectives, mentoring or coaching, study abroad, civic engagement within environments outside of students’ comfort zones, and cross-cultural work experiences (Berg & Paige, 2009; Dunlap & Webster, 2009; Pusch, 2009; Triandis, 2008). Regardless of the specific practice, it is important to provide opportunities for students to both prepare for and reflect on their intercultural experiences (Bennett, 2009; Dunlap & Webster, 2009).

Modeling global citizenship via the classroom or program environment or structure.

Several authors discuss the importance of modeling and practicing global citizenship skills and behaviors — such as engaging with various perspectives, engaging in decision making and prosocial action, working together interdependently, collaborative planning, confronting injustice, and promoting empathy for all people — within an open, caring, safe environment (Basile, 2005; Carlsson-Paige & Lantieri, 2005; Davies & Pike, 2009; Dei, 2008; Golmohamad, 2008). For example, the group Educators for Social Responsibility developed a model called The Peaceable Classroom, which identifies the skills and areas of focus necessary to educate for global citizenship, peace, and social justice, including community-building and mutual respect, shared decision making, democratic participation, social responsibility, and appreciation for diversity (Lieber, 1998, as cited in Carlsson-Paige & Lantieri, 2005).

Study abroad. U.S. students' participation in study abroad has more than tripled over the past two decades (Institute of International Education, 2016). Opportunities to study abroad are said to help develop a variety of global citizenship competencies among students (Brockington & Wiedenhoef, 2009; Hovey & Weinberg, 2009; Lewin, 2009). According to Hovey and Weinberg (2009), study abroad “is our strongest vehicle for creating an enabling environment” for students to develop global citizenship characteristics; they also contend that, by studying abroad, students build new allegiances that form part of their identities as global citizens (p. 43). However, in order for study abroad to foster global citizenship, a curricular intervention (e.g., structured reflection) must occur in order to move students from superficial contact and feelings of dissonance toward deep connection with the host culture (Brockington & Wiedenhoef, 2009). Hovey and Weinberg therefore differentiate between “low road” programs — those that send students abroad with little preparation and in which students make minimum

effort to learn the local language and customs — and their higher quality, or “high road,” counterparts — programs that are developed to ensure deep linguistic and cultural immersion and in which students are prepared to understand and respect local customs, become part of the local culture by living with host families and being involved in the host community, participate in activities and classes with local students, and feel obligated to stay active and help others learn from their experiences after their return home.

Service-learning. U.S. students’ participation in service-learning has also increased in recent years. Broadly speaking, service-learning is 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” (ETR Associates, 2011). Some researchers define service-learning as including only credit-bearing academic experiences (e.g., Bringle & Clayton, 2012), whereas others argue that “all learning does not occur in the classroom...student learning is indeed structured and facilitated by student affairs professionals, campus ministers, trained student leaders, and community members in addition to faculty” and therefore argue that service-learning can also take place in co-curricular environments (Jacoby, 1996, p. 6). *Reflection*, which Eyler and Giles (1999) define as “being able to step back and be thoughtful about experience” and monitoring “one’s own actions and thinking processes” (p. 171), is considered to be one essential component of service-learning, without which learning and development might not actually occur (Bringle, Clayton, & Hatcher, 2013; Plater, Jones, Bringle, & Clayton, 2009; Jacoby, 1996). According to Bringle and colleagues (2013), “the critical examination of service experiences and academic material through carefully designed reflection is the component of the process that generates meaning, new questions, and enhanced understanding and practice” (p. 9).

Extant research suggests that service-learning, which is often characterized by high levels of preparation, interaction with diverse others within the local community, and meaning-making activities, can foster student development across a variety of global citizenship domains. For example, service-learning is related to increased reexamination of values, beliefs, and attitudes; cultural competence and sensitivity; understanding of others as unique individuals; appreciation for human differences and commonalities; ability to make connections between self-understanding and understanding of others; understanding that values and norms are socially constructed; care for others; understanding larger structural forces underlying global social problems; commitment to social issues and viewing situations from multiple perspectives; and a sense of responsibility to a larger world (Astin & Sax, 1998; Jacoby, 1996; Jones & Abes, 2004; Jones & Hill, 2001; Kiely, 2004; Rhoads, 1998; Rhoads & Neururer, 1998; Sternbeger et al., 2005). From their national research interviewing and surveying students who participated in service-learning programs, Eyler and Giles (1999) found that service-learning participants developed more positive views of the people with whom they worked (i.e., experienced a decrease in stereotyping), became more appreciative of other cultures, experienced increased ability to work well with others, and became more interested in including service to others in their career plans. The authors also found that service-learning contributes to attainment of civic values, knowledge, skills, efficacy, and commitment and that service-learning that is highly reflective and integrated can impact perspective transformation among participating college students (Eyler & Giles, 1999).

Global citizenship approaches across higher education institutions. According to Larabee (1997), three broad higher education goals exist: (a) “democratic equality,” which focuses on offering liberal arts, general education, and cultural learning to prepare college

graduates as effective citizens; (b) “social efficiency,” which focuses on providing vocational training to prepare college graduates as effective workers; and (c) “social mobility,” which provides stratified opportunities across and within institutions and prepares college graduates for competitive social positions. Community colleges, liberal arts colleges, research colleges and universities, and professional schools alike tend to focus on preparing their students both for citizenship in an increasingly interdependent world (similar to Larabee’s democratic equality goal) and for a job market that values global experience and knowledge (similar to Larabee’s social efficiency goal) (Plater, 2011). Additionally, most institutions offer some sort of liberal or general education program focusing on citizenship and appreciation of world cultures, which relates to Larabee’s democratic equality goal (Plater, 2011; Stevens, 2001).

However, global citizenship development approaches can also vary substantially by institution type as a result of different histories, focuses, missions, and student populations. For example, small liberal arts colleges tend to be particularly supportive of study abroad programming, with many of these institutions requiring participation for all students (Che, Spearman, & Manizade, 2009). Many community and technical colleges embrace their historical missions of service to the local community by offering active local volunteer and service-learning programs, with some also extending this work to a regional, national, or international arena. Faith-based institutions often draw upon their religious teachings, values, and founding traditions (e.g., founding Catholic orders) to shape educational programming; many might therefore consider international experiences and service-learning to be key aspects of instilling a vocation of service and value for social responsibility and social awareness in their students (Kollman & Tomas Morgan, 2014; Morales & Barrón, 2014). Finally, historically Black

colleges' and universities' educational practices are often grounded in community partnerships and public problem solving (Jacoby, 1996).

International Service-Learning

Perhaps in part because of its unique nature, international service-learning (ISL) has been identified as a key strategy to help develop global citizenship among college students. For example, the first chapter of the book *International Service Learning: Conceptual Frameworks and Research* (Bringle & Hatcher, 2011) begins by offering the following compelling argument for the extensive, robust, transformational, and distinctive power of ISL:

If a medical researcher discovered a cure for cancer, or some other serious illness, there would be great enthusiasm about the development and a sense of urgency for publicizing its availability to the benefit of as many patients as possible. By analogy, what if higher education identified a pedagogical approach that had educational outcomes that are extensive (influences a broad array of desirable educational outcomes), robust (are evident across a variety of conditions and for a wide range of students), transformational (produces deep, permanent changes in present and future lives), and distinctive (produces educational outcomes that are not as effectively attained using other pedagogies)?

International service learning (ISL) holds this potential and may be a pedagogy that is best suited to prepare college graduates to be active global citizens in the 21st century. (p. 3)

Bringle and Hatcher define *international service-learning* as

a structured academic experience in another country in which students (a) participate in an organized service activity that addresses identified community needs; (b) learn from direct interaction and cross-cultural dialogue with others; and (c) reflect on the

experience in such a way as to gain further understanding of the course content, a deeper understanding of global and intercultural issues, a broader appreciation of the host country and the discipline, and an enhanced sense of their own responsibilities as citizens, locally and globally. (p. 19)

Similarly, Brown (2011) defines ISL as (a) experiential, allowing students to link theory with practice and exercise citizenship skills; (b) reflective, utilizing critical reflective activities that link and reinforce classroom and field experiences; and (c) multicultural and multinational, “exposing students in deep, transformative ways to cultures and nations other than their own, resulting in a much richer understanding of the contexts in which a life of engaged citizenship must be carried out” (p. 57).

ISL is conceptualized in the literature as combining three overarching educational practices: (a) service-learning, (b) study abroad, and (c) international education (Bringle & Hatcher, 2011; Plater et al., 2009). According to Plater et al., ISL is “neither the addition of a service activity to a traditional study abroad experience nor the addition of an international experience to a domestic service learning course” (p 486). Rather, ISL draws upon the unique strengths of each strategy and, when well-designed and implemented, can be more intense and perhaps more transformational than are any of these strategies on their own (Bringle & Hatcher, 2011; Kiely, 2004, 2005; Plater et al., 2009; Pusch & Merrill, 2008).

Service-learning brings an element of experiential immersion to the ISL experience by supporting cross-cultural understanding, engaging students in structured reflection, challenging students to think deeply about their roles as citizens, and providing opportunities for students to practice their citizenship skills (Bringle & Hatcher, 2011; Brown, 2011; Plater et al., 2009). Students are able to spend more time with members of the host culture than is often seen in

traditional study abroad programs, reflect on similarities and differences across cultures, consider local voice and context as essential components of knowledge construction, and develop additional global citizenship competencies (Plater et al., 2009). Engaging in service-learning in a different country elevates the importance of cross-cultural competence, communication, and empathy as key learning objectives before, during, and after an ISL experience (Bringle & Hatcher, 2011) and “moves the discussion of citizenship and engagement...from a typically local to a cross-national context, with accompanying major transformations in concepts of community and civic responsibility” (Plater et al., 2009, p. 486). ISL immerses students in a “community of action” in which they must apply what they are learning within the community in real time; this quality of action necessitates that students dialogue and interact with others in ways that can “create a shared understanding, definition, approach, or plan” (Plater, 2011, p. 43). The place and people are often novel and unfamiliar, adding an additional layer of intensity (Plater, 2011, p. 42).

International service-learning variance across institutions. ISL structures can vary substantially across institutions. Jones and Steinberg (2011), along with Plater et al. (2009), provide an excellent overview of the variety of ISL course structures — many of which can extend into co-curricular settings — that are seen across higher education institutions. According to these authors, at least 20 ISL structures exist based on variances in (a) the physical location of the course (i.e., host country or home country), (b) who is teaching the course (i.e., host country or home country faculty), (c) the amount of service contact measured in hours, and (d) whether the course focuses on content or skills. Students who participate in programs following the “all in host country” model benefit from greater contact with the host culture, but programs following this model tend to be less accessible to students (Jones & Steinberg, 2011; Plater, et al., 2009).

“Sandwich” approaches, which are characterized by periods of study, reflection, and service with some components take place in the host country and others in the home country, are more accessible to students but are often associated with shorter lengths and therefore less time with the host culture (Jones & Steinberg, 2011; Plater, et al., 2009). Finally, models that are practicum-, internship-, or competency-based offer an extra benefit of paraprofessional training and exposure to students’ chosen profession within a cross-cultural setting but, similar to the “all in host country” model, can be less accessible to students (Jones & Steinberg, 2011; Plater et al., 2009).

Bringle and Tonkin (2004) offer some additional design variables that can influence ISL approaches across institutions. These design variables include the relationship between the agency (i.e., service site) and classroom and the role of reflection within this relationship, the nature of the agency’s work and participating students’ engagement in this work, whether participants work alongside their home country peers or host country members, the intensity of the service (e.g., number of hours, level of responsibility), the length of the service, the nature of the population served, and the service setting (e.g., urban or rural, industrialized or developing). Additionally, ISL offerings can be designed to link service to one course or subject or to several disciplines and can be offered to an individual student through independent study or to a group of students (Brown, 2011).

ISL experiences can be organized by U.S. faculty or academic officers, an institutionally commissioned group encouraged by administration, third party providers (e.g., the International Partnership for Service Learning and Leadership), or individuals in the host country (Day Ong & Green, 2014; Plater et al., 2009). Furthermore, although faculty often have substantial latitude in designing ISL courses, the support of presidents, provosts, deans, department chairs, and trustees

(as well as their ability to articulate the value of ISL within the context of the institution's mission) can influence the direction and success of the course (Plater, 2011). Course and program outcomes can vary considerably across campuses, but some themes include deepened intercultural understanding, expanded sense of global civic responsibility, increased ability to work with people from different backgrounds, heightened appreciation for diversity, and understanding different cultural perspectives on career choices (Plater et al., 2009).

Reentry challenges and opportunities. College students who participate in ISL can encounter a range of reentry challenges upon their return home. According to Hartman and Kiely (2014),

Students are increasingly thrust into international contexts and expected to intellectually and socially navigate relationships that span traditional state borders and often return with a radically transformed worldview and without the knowledge, skills, and social and organizational mechanisms to transfer successfully their profound learning. (p. 222)

But it is precisely this reentry period, contends Pusch (2004), that is the impetus for the most productive learning as part of the ISL experience. This researcher goes further to argue that “it takes the complete cycle of departure/sojourn/return to solidify the learning” (p. 121).

Reentry can, in many cases, be more difficult for ISL participants than is adaptation to the host culture, in part because students are less likely to expect the challenges associated with coming home with different perspectives and behaviors (Hartman & Kiely, 2014; Merrill & Pusch, 2007; Plater et al., 2009; Pusch, 2004; Quiroga, 2004; Siegel, 2004). Students sometimes do not even notice the change until after they encounter “familiar” ideas and situations “through the new lenses of experiences in another culture” (Merrill & Pusch, 2007, p. 28). Kiely (2011) organizes ISL reentry challenges — which can also be viewed as learning opportunities — into

personal (e.g., psychological, lifestyle, career), political (e.g., critical of political policies), cultural (e.g., critical view of home country), physical (e.g., adjustment to diet), and interpersonal (e.g., difficulties with relationships) in nature. Returning students might be supported, for example, through intensive opportunities for critical reflection, opportunities to continue supporting host culture partners, or local avenues to address global issues (Longo & Saltmarsh, 2011).

The International Partnership for Service-Learning (IPSL), an organization providing international undergraduate and graduate service-learning programs for college students, conducted a study to explore the opinions, career pathways, and experiences of program alumni (Tonkin, 2004). Almost all 17 study participants said that reentry was the most difficult part of the program (Merrill & Pusch, 2007; Pusch, 2004), reporting issues related to consumerism, poverty and wealth and necessity and luxury; finding people with whom they could share their experiences; feeling “cut off” from the lives of host country members; and contextualizing their experiences within the context of their new realities (Quiroga, 2004). Participants noted that they were not prepared for the challenges involved in reentry and that they struggled to find ways to process their feelings, new understandings, and what they had learned (Merrill & Pusch, 2007; Quiroga, 2004). The ISL experience appeared to contribute to alumni’s subsequent career choices, lifestyle decisions, and continued engagement in service work, and the researchers noted that all study participants were still working through their reentry in some manner years later (Merrill & Pusch, 2007; Pusch, 2004; Quiroga, 2004). IPSL alumni recommendations for practice include offering reentry counseling and establishing an active alumni association to facilitate ongoing connections and contextualization of learning (Quiroga, 2004).

One study in particular explicitly explores global citizenship within an ISL setting and proposes a global citizenship development model. Hartman and Kiely (2014) conducted a comparative case study in order to explore how college student participation in ISL might influence their “understanding of social responsibility and civic engagement and actions associated with their understandings” (p. 223). Drawing upon interviews with two groups of ISL students, as well as a multi-methods study of ISL programming involving over 160 students, the researchers suggest a global citizenship model including six learning outcome dimensions. These domains include intellectual (e.g., critically reflecting on knowledge and values from multiple perspectives), political (e.g., understanding various roles and responsibilities as they pertain to addressing local and global issues), moral (e.g., developing empathy and moving beyond national conceptions of ethics), social (e.g., listening, asking questions, and actively participating in nonverbal activities), cultural (e.g., engaging with and respecting multiple cultural perspectives), and personal (e.g., understanding the impact of one’s lifestyle on others). Furthermore, Hartman and Kiely (2014) contend that it is important to have clear, systematic curricula that are intentionally designed to facilitate desired ISL learning outcomes; in other words, targeted global citizenship outcomes are not automatically experienced by all ISL participants.

Cross-Cultural Adaptation

One central component of both the international service-learning experience and the global citizenship development process alike is cross-cultural adaptation. *Cross-cultural adaptation* is “the dynamic process by which individuals, upon relocating to new, unfamiliar, or changed cultural environments, establish (or reestablish) and maintain relatively stable, reciprocal, and functional relationships with those environments” (Kim, 2001, p. 31). In the case

of ISL, the relocation timeframe can range from several days to over a year. All individuals entering a new culture, according to Kim (2001), “face some common challenges as they pioneer lives of uprootedness and gradually establish working relationships with their new milieu” (pp. 4-5). He argues that “the gap between the familiar and comfortable surroundings of home and the unfamiliarity of the host environment limits their ability to function effectively....many of the behavioral modes useful in the old setting may prove maladaptive in the new setting” (pp. 4-5). Based on a review of the cross-cultural adaptation research, Kim notes that two primary approaches exist: one in which adaptation is viewed as a problem for which causes and symptoms must be identified in order to develop effective interventions, and a second in which adaptation is seen as an opportunity for learning and growth.

The psychological, emotional, and sometimes physical adaptation to an unfamiliar culture is often referred to as “culture shock” (Kim, 2001, p. 16). Oberg’s (1960) U-curve model and Mellom and Herrera’s (2014) extension of this model to an ISL setting describe the culture shock process as taking place across four linear stages. In the “honeymoon” stage, students begin to make sense of the new culture from a place of excitement. They might see contrasts between the host culture and their own, but these differences are viewed in a positive light. In phase two, students experience anxiety and frustration as they attempt to adjust to the stressors of living in a new cultural environment and make sense of what is “normal” and may feel hostile toward the host culture. According to Mellom and Herrera, students respond to this stress and confusion by either embracing deficit perspectives that place blame on host culture members (i.e., a flight response) or making a conscious decision to work through the challenge and adapt to the new ideas and environment (i.e., a fight response). Students who respond via a fight response “minimize the ‘self’ in order to better understand those with whom they are interacting”; they

begin to “form empathetic relationships with the individuals they encounter” and “find themselves questioning the long-standing beliefs and attitudes that reflect their prior socialization” (Mellom & Herrera, 2014, p. 21).

Phase three is characterized by applying new ways of communicating, thinking, and acting in response to intercultural stressors. Here, students are able to view host culture differences from beyond a place of romanticizing (phase one) or hostility (phase two) and “begin to question their own deeply held beliefs about how the world works and what matters” (Mellom & Herrera, 2014, p. 26). It is important to note that, according to Mellom and Herrera, “critical and conscious reflection” of culture and how one’s own socialization might influence how she or he interprets culture serves as a catalyst for students to continue to phase three (p. 25). In the final phase, students experience a more balanced and functional adjustment to the new culture than experienced in previous stages which, in turn, allows for further participation in cross-cultural learning experiences and potential development of a “social justice perspective” reflecting an “integrated valuing of self and others” (p. 28).

Many researchers have extended the above concepts and processes to include reentry into one’s home culture. This reentry process — also called *cultural readjustment*, *readaptation*, *reacculturation*, *reverse culture shock*, and *reentry shock* — refers to the psychological, emotional, social, and sometimes physical difficulties that one experiences as one returns home and can, in many cases, be even more challenging than was the initial adaptation to the host culture (Gaw, 2000; Gullahorn & Gullahorn, 1963; Kim, 2001; Martin, 1986; Raschio, 1987; Uehara, 1986).

Several studies have explored the reentry process within the context of college study abroad programs. Martin (1986) explored intercultural reentry from a communication

perspective by investigating how returning students perceive their communications and relationships with family and friends after studying abroad. Results of a questionnaire of 173 U.S. students indicated that relationships with family changed positively, whereas relationships with friends changed both positively and negatively. Specifically, relationships with parents and siblings, as well as with friends who had similar travel experiences or showed interest in hearing about study participants' travel experiences, shifted in positive directions. Relationships with friends who did not have similar travel experiences nor showed interest in hearing about study participants travel experiences and "romantic others" shifted in negative directions.

Uehara (1986) conducted a comparative study between one group of U.S. college students who had studied abroad and a second group who had travelled within the U.S. to explore reentry adjustment challenges. This researcher describes reentry as a transition that is "dealt with as a cross-cultural learning experience" through which a participating student "becomes aware of what he or she has experienced while living abroad" (p. 416). She found that study abroad participants experienced much greater reentry adjustment challenges than did their peers who had travelled domestically. She also found that study abroad participants became aware of cultural aspects of their host and home countries, experienced changed perceptions about global issues and values, and encountered changed relationships with old friends.

Raschio (1987) surveyed 11 college students returning from abroad to explore their general experiences with reverse culture shock and reentry adjustment. This researcher contends that, for study participants, reentry challenges stemmed from student comparisons between host and home culture societies and lifestyles — as well as increased awareness of changes in themselves and others — through the lens of newly acquired perspectives, with reentry adjustment problems ranging from "very mild emotional dissonance" to a "continuing sense of

isolation and anomie” (p. 159). Importantly, Raschio noted that students did not experience the full impact of their changing perspectives until after they began making cross-cultural comparisons and that they “then had to cope with the reality of these changes and with reactions to their manifestations of behavior” (p. 159). Students reported experiencing shifts in interactions with friends and other peers, with many altering their social networks to include others with similar travel experiences. They also expressed a need for informal opportunities to discuss experiences, learning, perceptions, feelings, and values, and “integrate them into a lifestyle that would allow them to function well and retain a sense of uniqueness” (p. 159).

Gaw (2000), in his descriptive study of 66 university students who had completed high school education abroad, sought to identify the “reverse culture shock” challenges that these students experienced, as well as their levels of willingness to seek counseling and other support services in regard to these challenges. He found that students experiencing high levels of reverse culture shock were more likely to experience “personal adjustment and shyness problems” than were their peers who were experiencing low levels of reverse culture shock. Furthermore, Gaw found that study participants’ willingness to see a counselor was not related to their levels of reverse culture shock and that, as levels of reverse culture shock increased, use of other support services (beyond counseling) decreased.

Taken together, the cross-cultural adaptation literature suggests that students who participate in ISL encounter several stages of adaptation as they adjust to the host culture and then readjust to their home cultures, in effect becoming “strangers in their home environments” (Kim, 2011, p.5). ISL students might experience not only substantial shifts in perspective, but also reentry difficulties and opportunities for learning and growth that can be more powerful than initial adaptation to the host culture.

I will now turn to transformative learning theory and Kiely's (2005) extension of this theory to an ISL setting to shed further light on the perspective transformation processes that might be at play as ISL students develop global citizenship competencies and return to their home cultures.

Transformative Learning Theory

Mezirow's (1990, 2000) transformative learning theory provides a general framework for understanding how individuals make meaning of or interpret their experiences. Specifically, this theory describes the process through which adult learners "formulate dependable beliefs and feelings about experience, assess relevant contexts, seek informed agreement on meaning and justification, and make decisions based on resulting insights" (p. 4). Mezirow defines learning as the process of drawing upon a previous interpretation to make a new or revised interpretation of the meaning of an experience and inform future understanding, appreciation, and action.

Transformative learning, according to Mezirow (2000), is the process through which people change their taken-for-granted frames of reference to "make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action" (pp. 7-8).

The concept *frame of reference* is an essential component of Mezirow's (1990, 2000) transformative learning theory. A frame of reference provides context for making meaning of experiences and is defined as a "meaning perspective," or a "structure of assumptions and expectations through which we filter sense impressions" that "selectively shapes and delimits perception, cognition, feelings, and disposition" (Mezirow, 2000, p. 16), and a frame of reference consists of two dimensions: habits of mind and points of view. A *habit of mind* is "a set of assumptions" or "broad, generalized, orienting predispositions that act as a filter for interpreting

the meaning of experience” and includes features such as social and moral norms, customs, and emotional response patterns (pp. 17-18). A habit of mind is expressed as a *point of view*, which consists of “clusters of meaning schemes (sets of immediate specific expectations, beliefs, feelings, attitudes, and judgements) that tacitly direct and shape a specific interpretation and determine how we judge, typify objects, and attribute causality” (pp. 17-18).

Although one’s unique frame of reference is central to how one makes meaning of day-to-day experiences, one may or may not be aware of its existence. Our frames of reference are substantially connected to our values and sense of self, influence “what we perceive and fail to perceive and what we think and fail to think” (Mezirow, 1990, p. 1) and are often “strongly defended” and “emotionally charged” (Mezirow, 2000, pp. 18-19). Given the unique and complex nature of our frames of reference, “each person can be said to live in a different reality” (Mezirow, 2000, p. 16).

Transformative learning involves engaging in constructive, *reflective discourse* to “use the experience of others to assess reasons justifying [one’s] assumptions, and making an action decision based on the resulting insight” (Mezirow, 2000, pp. 7-8). Mezirow defines *discourse* as “the process in which we have active dialogue with others to better understand the meaning of an experience” (p. 14). The process includes behaviors such as “finding agreement, welcoming difference, ‘trying on’ other points of view, identifying the common in the contradictory, tolerating the anxiety implicit in paradox, searching for synthesis, and reframing” (pp. 12-13). *Reflective discourse* includes an additional aspect: critically assessing (or reflecting on) one’s assumptions (Mezirow, 2000).

The transformative learning process is triggered by an externally imposed *disorienting dilemma*. For example, if one participates in an eye-opening discussion or engages in efforts to

understand another culture and, in doing so, faces “anomalies and dilemmas of which old ways of knowing cannot make sense,” the experience may serve as a catalyst or “trigger event” that leads to critical reflection and transformation (Mezirow, 1990, p. 14). What follows, according to Mezirow (2000), is a non-sequential meaning-making process including (a) self-examination accompanied by feelings of fear, shame, guilt, and/or anger; (b) critically assessing assumptions; (c) recognizing that one’s discontent and the transformation process are shared; (d) exploring options for new relationship, roles, and/or actions; (e) planning a course of action; (f) developing knowledge and skills to implement the planned action; (g) provisionally trying new roles; (h) building self-confidence and competence within the context of new roles and relationships; and (i) reintegrating based on the new perspective. The process as a whole can be sudden and dramatic, or it can be a progressive series of events (Mezirow, 2000). It can also be felt as “an intensely threatening emotional experience in which we have to become aware of both the assumptions undergirding our ideas and those supporting our emotional responses to the need to change” (pp. 6-7). Given the intensity and the overall nature of the transformative learning process, Mezirow argues that it is crucial for adult education to emphasize contextual understanding, supportive relationships and environments, critical reflection on assumptions, validation of meaning by assessing reasons, and taking action on reflective insights.

Mezirow’s (1990, 2000) transformative learning theory has been utilized as a framework in numerous conceptual and empirical studies to explore the potentially transformative role that domestic and international service-learning, as well as other cross-cultural educational opportunities, can play in college students’ lives. I will review below three of these studies that are most relevant to my work and then turn to Kiely’s (2005) extension of transformative learning theory to a service-learning setting.

Parks Daloz (2000) uses Mezirow's (1990, 2000) transformative learning theory, paired with an examination of Nelson Mandela's life story, to explore social responsibility development among college students. Defining *social responsibility* as the "capacity to identify one's own sense of self with the well-being of all life" (p. 105), he proposes four conditions under which individuals experience transformation: the presence of other, reflective discourse, a mentoring community, and opportunities for committed action. Parks Daloz describes the *presence of other* as encountering someone who one views as "other," reconsidering earlier assumptions, and moving from a conception of "us" and "them" to one of "we" (p. 113). *Reflective discourse* is defined here as exploring perspectives different from one's own within a "climate of safety" in which participants "feel free to speak their truth," blaming and judging are minimized, full participation is encouraged, mutual understanding is valued, there is room for assumptions to surface, and arguments can be assessed objectively (p. 114). A *mentoring community* is defined as a network of relationships with others who value both diversity and transformative discourse. Finally, *opportunities for committed action* refers to chances to "act on one's evolving commitments" and to "test and ground one's growing convictions in action" (p. 117). Based on his conceptual study, Parks Daloz recommends that educators create settings that explicitly value mutual respect, careful listening, safe disclosure, and exploration of difference, yet also value seeking areas of common ground and deep connection. He also suggests engaging students in experiential learning opportunities to explore, critically reflect, and act on challenging issues and dilemmas, as well as helping them find their own supportive communities.

Eyler and Giles (1999) applied Mezirow's (1990, 2000) theory to a domestic service-learning context. Their national research included interviews and surveys of students who participated in service-learning programs and suggests that sufficiently engaging and intense

experiences may facilitate dramatic perspective transformation in some students, though this was the result for only about one third of their study participants. In reference to Mezirow's theory, Eyler and Giles state that transformational learning happens when people confront disorienting dilemmas, and that perspective transformation becomes possible only when a disorienting dilemma raises questions about core assumptions. Noting a human tendency to avoid information that might disrupt one's worldview, the authors contend that "the powerful emotional component of community involvement in service-learning might make dissonance hard to ignore" (p. 141). Eyler and Giles cite several specific ways in which service-learning might lead to dissonance, including challenging stereotypes (e.g., students learning that community members were different from what they expected), challenging personal values (e.g., getting to know community members and seeing them as "like me," yet understanding that their values and behaviors are different), walking in another's shoes (e.g., participating in an immersion program in which one lives and works alongside community members), and surprising information (e.g., finding oneself in a surprising situation that challenges one's worldview). They also emphasize the importance of *critical reflection* (which they define as "systematic examination of one's fundamental assumptions") to the perspective transformation process, stating that "without this struggle to explore the roots of the disorientation they experience, students are unlikely to restructure the way they view the world or to be motivated to try to bring about structural change" (p. 145).

Kiely's (2004, 2005) work extends Mezirow's (1990, 2000) theory, as well as the Eyler and Giles (1999) domestic service-learning study, to an ISL setting. Kiely (2005) argues that transformative learning theory is useful for service-learning because it "focuses on how people make meaning of their experiences and, in particular, how significant learning and behavioral

change often results from the way people make sense of ill-structured problems, critical incidents, and/or ambiguous life events” (p. 17). He also notes that, although Mezirow’s work is helpful in identifying and understanding how students reevaluate and revise assumptions, it does not explain *how students might reintegrate these new perspectives into their lives*.

Kiely (2004) conducted a longitudinal case study exploring perspective transformation of 22 college students engaged in an ISL program with an explicit focus on social justice. Findings suggest that student participation in this type of program can “trigger extremely powerful reactions from students who begin to critically reflect on long-held assumptions about themselves, lifestyle choices, cultural norms, U.S. capitalism, careers, relationships, social problems, and the world around them” (p. 16). Furthermore, study participants reported that there was “no turning back;” after their ISL experiences, they were “compelled to act on their emerging global consciousness,” which tended to “involve significant personal risks and interpersonal conflicts, such as rejecting previous habits, ending relationships, changing jobs, engaging in counter-hegemonic practices, and resisting aspects of the dominant norms and rituals of mainstream U.S. culture” (p. 16).

Kiely (2004) proposes a framework for transformational learning including three categories or learning dimensions of emerging global consciousness: envisioning, transforming forms, and the chameleon complex. These three categories are meant to highlight the ongoing challenges that students face once they return home and “attempt to translate their transformational learning into meaningful and sustainable action after returning to the United States” (p. 16). All study participants experienced *envisioning*, which is an initial shift in student perspective in which one expresses an intention to act on perspective transformation via active social justice work upon return home.

Each study participant also experienced *transforming forms*, indicated by a “dynamic shift” in how one sees himself and the world (Kiely, 2004, p. 14), in at least one area. Across participants, Kiely identified the following worldview areas: (a) political, or expanding one’s sense of citizenship and social responsibility to include both local and global scopes; (b) moral, or developing a relationship of care and mutual respect with host country members; (c) intellectual, or questioning assumptions regarding origin, nature, and solutions to problems; (d) cultural, or reconsidering dominant U.S. social and cultural and norms, rituals, and values; (e) personal, or reconsidering one’s previous lifestyle, career, and relationships; and (f) spiritual, or moving toward a more in-depth understanding of self, purpose, society, and greater good.

Chameleon complex, which is the third category of emerging global consciousness, includes the “long-term challenges and struggles [that] students experience in attempting to change their lifestyle and engage in social action” upon return to the United States (Kiely, 2004, pp. 13-14). In other words, Kiely’s work suggests that, when students return from an ISL program, they are faced with the challenge of moving forward with drastically shifted worldviews in one or more specific areas (i.e., political, moral, intellectual, cultural, personal, and/or spiritual) toward action. This process “represents the internal struggle between conforming to, and resisting, dominant norms, rituals, and practices in the United States” (p. 15). Study participants described encountering difficulty while trying to tell others about their ISL experiences, as well as maintaining relationships while questioning dominant U.S. cultural practices, norms, and beliefs. Kiely states, “frequently, students feel compelled to hide their ‘true colors,’ and blend in as a defense mechanism to avoid being chastised for having ‘radical views’” (p. 15). Returning students, it appears, sometimes take actions that don’t necessarily align with their intentions in order to avoid going against family and friends’ opinions.

Kiely (2004) offers several suggestions for helping support students as they prepare for and experience reentry. Prior to return, students can develop personal contracts detailing the actions that they intend to take, along with any barriers they project and strategies they might employ in reaching their goals. Faculty can help students by providing realistic expectations for their reentries and resources such as readings and organizational contacts. Alumni networks can help students sustain the social vision they might develop while abroad and help students continue to be involved in the ISL program as a team. Finally, Kiely suggests a post-program course with a substantial reflection component.

Transformative Learning Model for Service-Learning

Kiely's (2005) transformative learning model for service-learning extends Mezirow's (1990, 2000) transformative learning theory to the ISL setting and describes the complex relationship between context and dissonance found with this type of experience. He identifies five primary processes (contextual border crossing, dissonance, personalizing, processing, and connecting) that take place in international service-learning settings and warns theorists and practitioners against attributing student transformative learning to one of these processes alone or to "some vague and monolithic phenomena like culture shock" (p. 15).

Contextual border crossing involves the interaction between various personal, structural, historical, and programmatic factors that together shape what and how students learn from their service-learning experiences. Personal factors include personality traits, personal background, social roles, interests, knowledge, skills, values, beliefs, learning styles, expectations, motivations, needs, desires, fears, and sense of efficacy. Personal factors comprise all of students' life experiences or "biographical baggage," which are essential to understanding each of their unique frames of reference and ISL experiences (Kiely, 2005, p. 9). Structural factors

include student demographics such as race, nationality, gender, class, and religion. Historical factors include country-specific conditions that shape current issues, as well as host country history and culture. Programmatic factors include elements such as course pedagogy, community partner roles, the nature of the service work, and student living arrangements. Crossing contextual borders across each of these factors “initiates a complex transformational learning process whereby students...increasingly realize how their identity and position in the world are not only defined by nationality and physical boundaries, but also shaped by socially, culturally, politically, economically, and historically constructed borders” (Kiely, 2005, p. 10). Considering that students “unpack and reevaluate assumptions in their biographical baggage” and that this “often leads them to return home with an entirely different set of assumptions about their identity and the world” (p. 9), personal factors appear to be especially important.

The second of Kiely’s (2005) five primary processes, *dissonance*, is described as the “incongruence between...[a] prior frame of reference and aspects of the contextual factors that shape the service-learning experience” (p. 8). Students continuously experience dissonance during ISL experiences because much of what they see, hear, touch, feel, and participate in is new and different from their existing frames of reference and worldviews. Kiely argues that *high-intensity dissonance* — characterized by high levels of ambiguity and complexity (e.g., facing extreme poverty for the first time) — is often associated with “powerful emotions and confusion and leads study participants to reexamine their existing knowledge and assumptions regarding the causes and solutions to ambiguous and ill-structured problems such as extreme forms of persistent poverty” (p. 11). He also argues that experiencing this type of dissonance is the start of the transformative learning process and creates “permanent markers in students’

frame of reference” that remain with students “long after returning to the U.S. in ways that affect their worldview, relationships, lifestyle, and consumption habits” (p. 11).

Kiely’s final three processes — personalizing, processing, and connecting — reflect what students do with their newfound dissonance. *Personalizing* captures how ISL participants individually respond to and learn from dissonance and often carries with it strong emotions and feelings such as anger and fear. For example, students move from viewing poverty as an abstract concept to connecting the issue to “real people with names, faces, and hearts” (p. 13). Kiely defines *processing* as cognitively exploring as well as reevaluating one’s assumptions and “problematizing, questioning, analyzing, and searching for causes and solutions to problems and issues”; processing can be accomplished on an individual level (e.g., by journaling) or within a group setting (e.g., group discussion) (p. 8). The final process, *connecting*, is “learning to affectively understand and empathize through relationships with community members, peers, and faculty” through nonreflecting modes and can occur via homestays, sharing stories, service work, and other opportunities (p. 8). Kiely argues that transformational learning is more likely to happen and persist over time if there are “structured opportunities for participants to engage in reflective (i.e., processing) and nonreflective (i.e., personalizing and connecting) learning processes with peers, faculty, and community members” (p. 17).

Developmental Model of Intercultural Sensitivity

Bennett’s (1993) Developmental Model of Intercultural Sensitivity (DMIS) provides a conceptual framework through which to understand the development of cultural awareness, skills, and values. According to Bennett, as individuals experience cultural difference, they become more competent within intercultural situations, moving from ethnocentrism to ethnorelativism. Bennett defines *ethnocentrism* as viewing one’s own culture as being central to

reality and measuring other cultures — often viewed as lacking substance and significance — against one's own culture. *Ethnorelativism* is conceptualized as a realization that one's own culture represents only one of many equally valid worldviews. This latter model suggests not only that “culture learning can transform ethnocentric individuals into becoming more developmentally sensitive to cultural differences” (Kiely, 2011, p. 252), but also that “the acquisition of a more complex worldview makes it impossible to retreat to a more simplistic, less developed view of culture” (Greenholtz, 2000, p. 413).

The DMIS includes six developmental stages involved in attaining intercultural competence and progressing from ethnocentrism to ethnorelativism (Bennett, 1993; Bennett & Bennett, 2004; Greenholtz, 2000).

Ethnocentric stages. In the three ethnocentric stages of denial, defense, and minimization, individuals experience their own culture as central to reality and judge others' cultures against this central reality; during these stages, then, other cultures are seen as lacking substance or significance (Bennett, 1993; Greenholtz, 2000). In the first stage, *denial*, the reality of other cultures is either not perceived or denied (Bennett, 1993; Bennett & Bennett, 2004; Greenholtz, 2000). Individuals falling within this stage may either live in isolation in a homogeneous group or be intentionally separated from different others (Merrill & Pusch, 2007). *Defense*, the second ethnocentric stage, denotes an acknowledgement of other cultures, but those other cultures are still viewed as inferior to one's own (Bennett, 1993; Bennett & Bennett, 2004; Greenholtz, 2001). In the third stage, *minimization*, the individuals view their own culture as being universal: Individuals in this stage recognize and accept cultural differences (e.g., clothing, food) as merely cosmetic and believe that all humans are essentially the same and hold common values (Bennett, 2003; Bennett & Bennet, 2004; Greenholtz, 2000; Merrill & Pusch, 2007).

Ethnorelative stages. In the three ethnorelative stages of acceptance, adaptation, and integration individuals realize that their own culture represents just one version of many equally valid worldviews and that cultural differences are substantial and meaningful (Bennett, 1993; Bennett & Bennett, 2004; Greenholtz, 2000). *Acceptance*, the fourth stage, involves viewing other cultures as complex and valid interpretations of reality; different values, beliefs, and behaviors are recognized and appreciated within the relevant cultural context (Bennett, 1993; Bennett & Bennett, 2004; Greenholtz, 2000; Merrill & Pusch, 2007). *Adaptation*, the fifth stage, is characterized individuals' being comfortable with cultural differences to the extent that they can shift back and forth between alternative viewpoints. To reach this stage, they must be able to communicate and use empathy in order to be understood and function effectively across cultures (Bennett, 1993; Bennett & Bennett, 2004; Greenholtz, 2009; Merrill & Pusch, 2007). In the final stage, *integration*, individuals internalize bicultural or multicultural frames of reference, thereby experiencing an expanded sense of self that can incorporate the worldviews of other cultures (Bennett, 1993; Bennett & Bennett, 2004; Greenholtz, 2000; Merrill & Pusch, 2007). Individuals in this phase are "at home" anywhere (Merrill & Pusch, 2007, p. 26).

Summary

Five primary bodies of research informed my approach toward exploring how college students make meaning of their ISL experiences as they return home: (a) global citizenship literature, (b) international service-learning literature, (c) cross-cultural adaptation literature, (d) transformative learning theory, and (e) the Developmental Model for Intercultural Sensitivity. Though multiple perspectives of global citizenship exist, viewing this concept from a psychological and relational lens — whereby global citizenship can be *developed* — is most appropriate for examination within an educational setting via empirical study. According to the

literature that adopts this perspective, global citizens are globally aware, possess cross-cultural understanding, value diversity, are oriented toward care and justice, are engaged across cultures, are civically engaged, and are able to adapt their behavior to various settings. ISL holds particular promise for facilitating global citizenship, in part due to the unique combination of multiple educational practices associated with global citizenship development described in the literature: service-learning, study abroad, cross-cultural experience, historical and global study, modeling of global citizenship skills and behaviors, and so forth.

The cross-cultural adaptation, transformative learning, and intercultural sensitivity literature provides relevant models through which to explore both the process and evolving nature of global citizenship development among college students. Cross-cultural adaptation takes place both as students transition to another culture as well as when they return to their home culture. According to Mellom and Herrera (2014) and Oberg (1960), the transition to another culture includes four linear phases (honeymoon/romanticizing, hostility, questioning/reflecting, and functional adaptation), and several researchers have extended this model to include a fifth stage that occurs when one returns to one's home country. Transformative learning theory builds upon this literature by describing *how* adult learners change their taken-for-granted ways of thinking to be more inclusive and flexible to, in turn, inform action. Finally, the Developmental Model of Intercultural Sensitivity offers six developmental stages of intercultural competence (denial, defense, minimization, acceptance, adaptation, and integration), which is useful for assessing students' evolving worldviews.

Although each of these five bodies of research speaks to a different component of my research question (and the four related sub-questions), further study is needed to gain a more nuanced understanding of global citizenship development within the specific context of

international service-learning experiences. Furthermore, it is imperative to learn more about students' cross-cultural experiences, meaning-making processes, and evolving understandings in their own words and from their own perspectives.

Chapter 3: Conceptual Framework

Introduction

In Chapter 2, I described the concepts, theories, and studies that exist within the literature that are most relevant to my study exploring college student global citizenship development in the context of an international service-learning (ISL) setting. In Chapter 3, I will review my conceptual framework, which connects key literature to my research questions:

1. How do college students who participate in ISL programs aimed at developing global citizenship competencies perceive and describe their experiences as they transition back home?
 - a. What types of lived experiences — including both those that take place as part of and in the weeks following participation in an ISL course — do students identify as being particularly important as they transition back to their home cultures?
 - b. What new understandings, if any, do students think they have developed within the context of an ISL experience?
 - c. How do ISL students make sense of their evolving understandings, particularly as they transition back to their home cultures?
 - d. What role do ISL students see their experiences and evolving understandings playing in their lives moving forward?

Conceptual Framework

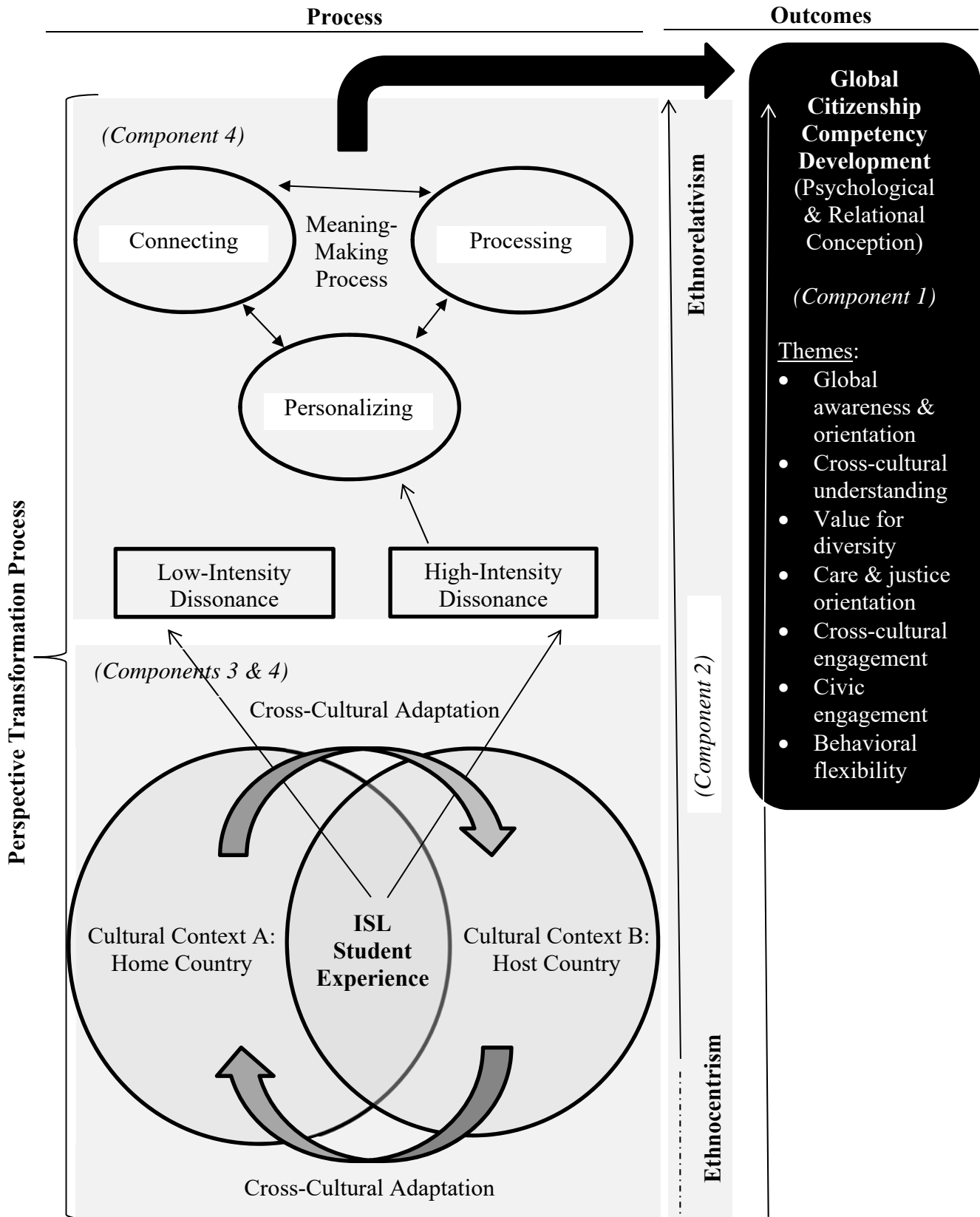
My four-pronged conceptual framework includes (a) global citizenship literature, (b) the Developmental Model for Intercultural Sensitivity, (c) international service-learning and cross-cultural adaptation literature, and (d) transformative learning theory. Each piece of this framework sheds light on a different component of my research questions and also complements

the remaining pieces of the framework. Figure 1 (below, p. 63) illustrates this framework, and Table 1 (below, p. 66) provides an at-a-glance overview of how each prong of my conceptual framework ties back to each sub-question.

Component One. First, I drew upon the literature that conceptualizes global citizenship as psychological and relational and as something that can be *developed* to frame my thinking regarding the second and fourth research sub-questions. Here, global citizenship is defined as a subjective consciousness whereby one *chooses* to accept and act on a global ethic, and it includes competencies across seven themes: (1) global awareness and orientation, (2) cross-cultural understanding, (3) value for diversity, (4) care and justice orientation, (5) cross-cultural engagement, (6) civic engagement, and (7) behavioral flexibility. Through this lens, global citizenship is viewed as something that can be developed via, for example, participation in a well-designed and well-implemented ISL program. This first component of my conceptual framework is found under the “Outcomes” heading, on the right-hand side of Figure 1, in the black rectangle labeled “Global Citizenship Competency Development” and as an upward-facing arrow that runs along the vertical length of the “Outcomes” section.

Component Two. Second, Bennett’s (1993) Developmental Model of Intercultural Sensitivity includes six stages, ranging from ethnocentricity to ethnorelativism. In the first three stages (denial, defense, and minimization), individuals view their own cultures as central and, in the last three stages (acceptance, adaptation, and integration), they view their own culture as merely one of many equally valid versions. This model provided a framework from which to assess students’ potentially evolving worldviews and levels of intercultural sensitivity, a primary component of global citizenship, and therefore sheds light on my second research sub-question. This part of my conceptual framework also appears along the right-hand side of Figure 1 as an

Figure 1. Conceptual Framework – Perspective Transformation Process and Global Citizenship Competency Development Outcomes



Perspective Transformation Process

upward-facing arrow leading from “Ethnocentrism” to “Ethnorelativism,” under the “Outcomes” heading. The section of the line towards the “Ethnocentrism” end of the arrow is dotted to represent the various points at which students might fall along this continuum when they enter an ISL course or program.

Component Three. Third, the international service-learning and cross-cultural adaptation literature combined (e.g., Kim, 2001; Mellom & Herrera, 2014) provided insight into my first research sub-question by describing the processes through which ISL students might adapt from their home culture to their host culture (and vice versa) as well as the continuing learning opportunities that they might encounter after returning home. Specifically, based on this body of literature, ISL students may first experience a “honeymoon” period upon arriving in the host culture, followed by feelings of hostility toward the host culture. Depending upon how ISL students respond to intercultural stressors (i.e., choosing fight or flight), they might then apply new ways of thinking, communicating, and acting. If students engage in critical and conscious reflection, then they may move on to a more balanced and functional state of adjustment. Finally, upon returning home, ISL students may face psychological, social, emotional, and/or physical difficulties as they experience being “strangers in their home environments” (Kim, 2011, p. 5), but these difficulties can be transformed into opportunities for learning and development. This component of my conceptual framework falls under the “Process” heading and is represented by the two large concentric circles at the bottom of the diagram, “Cultural Context A: Home Country” and “Cultural Context B: Host Country,” as well by the arrows found at the top and bottom of these two circles, labeled “Cross-Cultural Adaptation.”

Component Four. Finally, Mezirow’s (1990, 2000) transformative learning theory and Kiely’s (2004, 2005) extension of this theory to an ISL setting informed my investigation in

relation to my first and third research sub-questions. Taken together, these researchers describe the processes through which students might shift their frames of reference, the particular events that might trigger these shifts, and the ways in which students make meaning both during and after the ISL experience. According to Mezirow (1990, 2000), when an adult learner encounters a disorienting dilemma (e.g., an eye-opening conversation), it challenges her to revise her frame of reference, transitioning from previously taken-for-granted assumptions, expectations, beliefs, feelings, attitudes, and/or judgements to a revised frame of reference that is more inclusive, discriminating, open, reflective, and adaptable.

Kiely (2005) builds on this by exploring how ISL program contextual factors, across which one experiences contextual border crossing, relate to student experiences with dissonance (similar to Mezirow's disorienting dilemma) and, subsequently, student meaning-making, through personalizing, processing, and connecting. Furthermore, Kiely (2005) argues that high-intensity dissonance, characterized by high levels of ambiguity and complexity, is associated with *ongoing* transformative learning (i.e., well beyond the ISL experience). As with the cross-cultural adaptation component, this aspect of my conceptual framework falls under the "Process" heading and can be seen in the two large concentric circles at the bottom of the diagram, "Cultural Context A: Home Country" and "Cultural Context B: Host Country," but is also represented by the two boxes labeled "Low-Intensity Dissonance" and "High-Intensity Dissonance," as well as by the three circles above those that are labeled "Personalizing," "Processing," and "Connecting." I see personalizing, processing, and connecting as potentially comprising an interactive meaning-making process and have therefore placed bidirectional arrows between each element. In other words, my conceptual framework assumes that a student

can, for example, move from personalizing to connecting, return to personalizing, enter processing, and then return to connecting.

An integrated framework for global citizenship development. The four components that I described above overlap and interact with one another in such a way that, taken together, they create an integrated conceptual framework that can be used to guide exploration of both (a) global citizenship competency outcomes and (b) the global citizenship development process within the context of an ISL experience. Tying this back to my research sub-questions, Research Questions 1B and 1D focus on global citizenship *outcomes*, whereas Research Questions 1A and 1C focus on the learning *process*. The framework assumes that the perspective transformation process (Components Three and Four) is associated with global citizenship outcomes (Components One and Two), and not only includes arrows to illustrate the relationships between various components within the process and outcome components, but also arrows that reach across the two components. Below is Table 1, which, as alluded to earlier, provides a summary view of how the various components of the conceptual framework illustrated in Figure 1 interact with each other as well as with my research sub-questions.

Table 1

Connection between Conceptual Framework Components and Research Sub-Questions

| Conceptual Framework Component | Q1A | Q 1B | Q 1C | Q 1D |
|--|-----|------|------|------|
| Global citizenship literature | | x | | x |
| Cross-cultural adaptation literature | x | | | |
| Transformative Learning Theory | x | | x | |
| Developmental Model of Intercultural Sensitivity | | x | | x |

Grounded in extant literature and theory, my framework assumes that students move further toward the ethnorelativism end of the ethnocentrism-ethnorelativism continuum and develop other related global citizenship competencies throughout an ISL experience.

Furthermore, my framework proposes that these two *outcome* components (movement toward ethnocentrism and global citizenship competency development) go hand in hand. These two components are therefore grouped together in the visual depiction of my conceptual framework as two parallel upward-facing arrows under the “Outcomes” heading.

Next, looking at the *process* through which ISL students might develop global citizenship competencies and move further along the ethnocentrism-ethnocentrism continuum, my framework assumes that ISL students experience a cross-cultural adaptation process as they transition to another culture and then back to their own again. This cross-cultural adaptation component serves as the foundation of the overall perspective transformation process and therefore appears at the base of Figure 1. It is through this cross-cultural adaptation process — and the associated exposure to new ideas, ways of living, and so on that is typical in ISL programs — that students begin to examine their previously taken-for-granted assumptions, expectations, beliefs, feelings, attitudes, and judgments and consider, perhaps for the first time, that their own frames of reference are not universal. If the comparison between (a) one’s own way of thinking and feeling and (b) the new ways of thinking and feeling to which one has been exposed is accompanied by a high level of ambiguity and complexity (i.e., if one experiences “high-intensity dissonance”), then they will enter into a meaning-making process (i.e., personalizing, processing, and connecting) through which they may adjust their previous frame of reference to make room for new ways of thinking and feeling. It is important to note my conceptual framework assumes that this process happens with any cross-cultural adaptation experience, and therefore is at play both when students transition to a new culture and when they return to their home culture. These adaptation and learning components are therefore grouped together in the visual depiction of my conceptual framework as under the “Process” heading.

Chapter 4: Methodology

Introduction

As stated previously, the purpose of this qualitative phenomenological study is to explore how college students who participate in international service-learning (ISL) programs aimed at developing global citizens make meaning of their experiences and evolving understandings as they transition back home. Specifically, it seeks to shed light on the following primary research question and four related sub-questions:

1. How do college students who participate in ISL programs aimed at developing global citizenship competencies perceive and describe their experiences as they transition back home?
 - a. What types of lived experiences — including both those that take place as part of and in the weeks following participation in an ISL course — do students identify as being particularly important as they transition back to their home cultures?
 - b. What new understanding, if any, do students think they developed within the context of an ISL experience?
 - c. How do ISL students make sense of their evolving understandings, particularly as they transition back to their home cultures?
 - d. What role do ISL students see their experiences and evolving understandings playing in their lives moving forward?

This chapter provides a methodological overview across the following sections: (a) methodological approach, including selection of a qualitative research paradigm and phenomenological research methodology; (b) setting; (c) study design, including sample, participant recruitment, data collection procedures and instrument, data analysis procedures, and

data quality approaches; (d) ethical considerations; (e) limitations; (f) and rationale to conduct the study despite these limitations, including practical implications.

Methodological Approach

This study was conducted to investigate how, from their own perspectives, college students *make sense* of their own ISL program experiences and potentially related global citizenship development processes. Specifically, the study focused on how students make meaning as, following their ISL experience, they incorporate new understandings into their lives back at home and essentially become “strangers in their home environments” (Kim, 2011, p.5). Because my primary research question and related sub-questions focus on exploring and understanding the *essence* of students’ cross-cultural experiences and meaning-making processes through their own in-depth descriptions, perceptions, and beliefs, I used a qualitative, transcendental phenomenological research design.

Qualitative research. A central philosophical assumption underpinning qualitative research, known as *social constructivism*, holds that people “seek understanding of the world in which they live and work” and that they “develop subjective meanings of these experiences” (Creswell, 2003, p. 8). The methods of qualitative research, then, are primarily concerned with shedding light on “how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences” (Merriam, 2009, p. 5). Qualitative researchers view social phenomena holistically, engage in naturalistic inquiry by exploring real-world situations as they naturally emerge, utilize flexible study designs which can be adapted as needed depending on what is learned along the way, serve as the primary instruments for data collection and analysis, and seek understanding from the participants’ own perspectives (Creswell, 2003, Merriam, 2009; Patton, 2002). Several additional characteristics distinguish a qualitative

approach, including selecting a sample that is purposeful and small; drawing upon data collection approaches such as open-ended interviews, observations, and documents; utilizing an inductive process to interpret data; and providing a rich description and quotations to allow readers to better understand the world from participants' views (Creswell, 2003, Merriam, 2009; Patton, 2002).

Phenomenology. The term *phenomenon* comes from the Greek word *phaenesthai*, which means “to flare up, to show itself, to appear” (Moustakas, 1994, p. 26). A phenomenon can be a culture, relationship, organization, program, job, emotion, or anything else that appears in consciousness, and all phenomena are suitable for investigation (Merriam, 2009; Moustakas, 1994; Patton, 2002). Phenomenology as a philosophy focuses on “the experience itself and how experiencing something is transformed into consciousness” and is a common component of many qualitative studies (Merriam, 2009, p. 24). Phenomenology as a research method, although less common across qualitative studies as a whole, is seen in the education, health-related, psychology, and sociology literature. For example, recent phenomenological studies have investigated phenomena such as caring relationships, identity development of student veterans transitioning into higher education, and teachers' views of their students' self-determination and citizenship skills, to name a few (Jones, 2013; Martin, Morehart, Lauzon, & Daviso, 2013; Riemen, 1986).

The phenomenological research method is described as “a study of people's conscious experience of their life-world” (Merriam, 2009, p. 24) in which “the researcher identifies the ‘essence’ of human experiences concerning a phenomenon, as described by participants in a study” (Creswell, 2003, p. 15). This approach assumes that, for any given phenomenon, all human experiences with that phenomenon are characterized by a common underlying structure or essence (Creswell, 2003; Merriam, 2009; Moustakas, 1994). The central question of this approach

is “What is the meaning, structure, and essence of the lived experience of this phenomenon for this person or group of people?” (Patton, 2002, p. 104). More specifically, phenomenological research aims to identify what an experience means for the individuals who have *directly* encountered or engaged in the experience and to identify *universal meanings* across individuals, most commonly through one-on-one interviews (Moustakas, 1994). Understanding how humans make sense of their experiences and transform them into consciousness, according to Patton (2002), requires “methodologically, carefully, and thoroughly capturing and describing how people experience some phenomenon — how they perceive it, describe it, feel about it, judge it, remember it, make sense of it, and talk about it with others” (p. 104). The phenomenological approach is particularly appropriate for studies that seek to explore emotional, affective, or intense human experiences (Merriam, 2009, p. 26).

Transcendental phenomenology. Drawing on the work of earlier philosophers such as Descartes, Kant, Hegel, and Husserl, Moustakas (1994) defines *transcendental phenomenology* as “the scientific study of the appearance of things, of phenomena just as we see them and as they appear to us in consciousness” (p. 49). Three primary processes are essential to knowledge discovery in transcendental phenomenological research: (a) *epoche*, (b) transcendental-phenomenological reduction, and (c) imaginative variation (Moustakas, 1994). Each of these will be described below.

Epoche is a systematic and disciplined process that a researcher follows in order to set aside, to the extent possible, any preconceptions, beliefs, and knowledge about a phenomenon under study (Creswell, 2003; Merriam, 2009; Moustakas, 1994). This process requires the researcher to move from assuming that “what we perceive in nature is actually there and remains there as we perceive it” (the natural attitude) to “learning to see what stands before our eyes”

(Moustakas, 1994, p. 33). The goal of the epoche process is to allow the researcher to be completely alert, open, naïve, and receptive when listening to the study participants describe their direct experience with the phenomenon being studied (Moustakas, 1994). It is important to note, however, that Moustakas acknowledges the inherent difficulty of this task and that it is rarely perfectly realized. Nevertheless, he states: “The energy, attention, and work involved in reflection and self-dialogue, the intention that underlies the process, and the attitude and frame of reference, significantly reduce the influence of preconceived thoughts, judgments, and biases” (p. 90). The epoche concept heavily influenced how I approached data collection, as well as the design of my data collection instrument, which will be discussed in later sections of this chapter.

Transcendental-phenomenological reduction is the second distinguishing process. Here, the researcher places the research topic or question in “brackets” — or shuts out preconceived biases and judgments — to provide focus to the study, and singularly considers each experience, “in and of itself.” From this standpoint, the researcher is able to describe the phenomenon in a holistic and open way including its “essential constituents, variations of perceptions, thoughts, feelings, sounds, colors, and shapes” (Moustakas, 1994, p. 34). *Horizontalization* is an important step in this process and includes initially treating every statement with equal value but later eliminating irrelevant, repetitive, and overlapping statements to end with textural meanings (relevant statements) and invariant constituents (nonrepetitive, non-overlapping statements), or “horizons” (Moustakas, 1994, p. 97). The final two steps in the transcendental-phenomenological reduction process are to cluster the horizons into themes and organize the horizons and themes into a full description of the meanings and essences of the phenomenon (Moustakas, 1994). Transcendental-phenomenological reduction informed the design of my data collection

instrument and my approach to data analysis, both of which will be discussed in later sections of this chapter.

Imaginative variation, the third core process, involves viewing a phenomenon under investigation from multiple possible perspectives, angles, and meanings in order to identify a set of themes based on the descriptions that emerge from the phenomenological reduction process (Merriam, 2009; Moustakas, 1994). This process stems from the belief that there is no single definition of truth but, rather, that multiple possibilities connect to the meanings and essences of human experience with a given phenomenon (Moustakas, 1994). The goal here is to identify and describe the underlying conditions — or structural essences — that must exist for one to consciously experience a phenomenon (Moustakas, 1994). In addition to thinking through possible structural qualities and themes of a phenomenon, imaginative variation involves considering universal structures such as time, space, bodily concerns, relation to self, relation to others, or causality that are associated with the thoughts and feelings about the phenomenon (Moustakas, 1994). I plan to incorporate imaginative variation into my approach to data analysis and will discuss this further in the data analysis section of this chapter.

A qualitative phenomenological design was more appropriate here than, for example, quantitative modeling (e.g., hierarchical linear regression, logistical regression, structural equation modeling) because, rather than focusing primarily on isolating and determining relationships between specific variables, my study aimed to understand the connected, multi-layered processes through which students make meaning of their experiences. My approach also made more sense than using an alternative qualitative approach such as critical ethnography because, although my study does include a political purpose and exploration of cultural meaning,

the primary focus was to understand deeply the phenomenon under study from each participant's individual perspective.

Setting

The setting for my study was a public, 4-year, Master's-granting, primarily residential institution that enrolls approximately 14,575 students per year (The Carnegie Classification of Institutions of Higher Education, n.d.), is located in the Pacific Northwest, and hosted an ISL program in Kenya and Rwanda during the winter of 2016. My research questions and conceptual framework guided my selection of the site for my study. Considerations included that (a) the ISL program defined global citizenship as a subjective, psychological, and relational conception whereby a specific set of attitudes and values can be *developed* (e.g., Schattle, 2008); (b) the host country was a "less familiar destination" than typical U.S. study abroad programs and therefore carried with it greater potential to facilitate student development across the areas of cultural awareness and global mindedness than those in "more familiar locations" (Che et al., 2009, p. 104); (c) the program design included multiple opportunities for both rich cross-cultural interaction and critical reflection on the high-intensity dissonance (Kiely, 2005) that students may have encountered; (d) the home campus was located in Washington State; and (e) program staff and students were willing to participate in the study.

The selected ISL program is a collaboration between the campus's service-learning office and faculty of relevant academic departments (the course is typically co-taught by a service-learning professional and a faculty member) and is both designed and implemented in close collaboration with local experts from the host communities. According to the program webpage, students who enroll in the 15-credit course engage in a "rich experiential learning opportunity" that centers on the politics and culture of the host country region(s), explores the challenges that

rural Kenyans and Rwandans face, investigates grassroots approaches to community development, includes field experiences and service activities, and encourages students to apply these perspectives to their own academic areas of interest. The ultimate goal of the course, according to the course syllabus, is to provide the opportunity for students to develop the knowledge, skills, and values to become ethical and effective global citizens.

The course is usually offered during winter and summer quarters. Although students typically visit Kenya during the winter quarter and Rwanda during the summer quarter, the winter 2016 group visited both countries. Program faculty and staff have established strong, reciprocal partnerships with key community members in the villages and cities that the groups visit and have, for several years, been accompanying students to the same communities. Formal program activities take place in home campus classrooms (in the U.S.), as well as at various sites (e.g., schools, community agencies, student housing facilities) within the host communities. Informal program activities occur in student- and staff-defined settings such as a student lounge or a local restaurant.

The winter 2016 course was taught by one sociology faculty member, who was joined by two additional instructors throughout the span of the quarter. One co-instructor, the service-learning office director, was present for the on-campus orientation (in the U.S.), the group's time in Rwanda, and the post-service reintegration components of the course, and a second co-instructor was present in Kenya only. Although in-depth reflection and group discussion are key elements of the course, it is designed to be flexible in order both to encourage students to take control of their own learning and to provide in-the-moment learning opportunities. The instructors therefore utilized an emergent teaching approach, drawing upon a toolkit of course reflections and assignments as they became relevant throughout the quarter.

The one-week, pre-trip orientation that took place on the home campus focused on topics such as ethical travel, privilege, identity, and thinking about one's impact on others. The group then spent four weeks in a Kenyan rural village, where they stayed in a compound with shared sleeping quarters and ate meals in a house with local Kenyans. Students spent much of their time out in the community, interacting with Kenyans and supporting local organizations. The group then spent just over two weeks in Rwanda, where the students shared hotel rooms in a city and had separate rooms while in the rural village. In Rwanda, students continued to interact with local community members and visited several organizations including a refugee camp. Finally, the students returned to their home campus (in the U.S.) for a one-week, post-service reintegration and reflection process.

Study Design

Sample. The sample for my study included 10 college students between the ages of 20 and 25. All 10 students identified as White/Caucasian, 9 identified as female, and 1 identified as male. Every participant was a sociology major, with 5 being in their third year; 4, in their fourth year; and 1, in their fifth year of college. Three graduated by the end of the quarter in which the second interview was conducted (spring quarter 2016). Additional areas of study among the participants included communication sciences and disorders; communication studies; dance; economics; elementary education; international studies; psychology; Spanish; and women, gender, and sexuality studies. Three participants had previously traveled only within Canada and the U.S., and the remaining 7 had travelled outside of Canada and the U.S. prior to the trip.

Qualitative study samples are typically nonrandom, purposeful, and small (Merriam, 2009; Patton, 2002). Purposeful sampling allows the researcher to select "information-rich cases" that will provide the most insight into the phenomenon and research questions under study

(Merriam, 2009; Patton, 2002). Although there are no rules pertaining to sample size in qualitative inquiry, in-depth information from a small group of participants — especially information-rich cases — can be especially valuable (Patton, 2002). Because I conducted a phenomenological study, I followed Creswell's (2003) advice of aiming for a sample size of about 10 participants in order to be able to “develop patterns and relationships of meaning” (p. 15). Furthermore, I utilized criterion sampling, a typical approach used in phenomenological research, to identify study participants who have directly experienced the phenomenon, are interested in learning more about the phenomenon, are willing to participate in the study, and grant the researcher permission to record and publish their stories (Creswell, 2003; Moustakas, 1994; Patton, 2002).

The sample for my study included all students who (a) were enrolled in the selected ISL course during the 2016 winter quarter; (b) planned to enroll in one or more courses during the subsequent quarter (spring 2016) or otherwise be available to participate in the study during the timeframe of the subsequent quarter; (c) were interested in sharing and further exploring their ISL program and reentry experiences by participating in interviews and sharing samples of reflective documents produced as part of or in relation to the course; (d) gave me permission to record, write about, and publish information about their interviews while maintaining participant confidentiality; and (e) were at least 18 years old. One student who enrolled in the course during the 2016 winter quarter opted out of participating in the study. Although I aimed for a sample size of approximately 10 students in order to develop a deep understanding of each participant's interpretation of her or his own experience, I would have expanded my sample size to 11 had this student wished to participate.

All four of my five sampling criteria align directly with my conceptual or methodological frameworks. Criterion one ensured that study participants would have participated in an ISL program that explicitly aims to develop global citizens and that they would be transitioning back to their home cultures; in other words, this criterion served to identify study participants who had directly experienced the phenomenon under study. This criterion also maximized the likelihood that the host country was a “less familiar destination” (Che et al., 2009) for each of the study participants, their entering frame of reference thus being substantially different from the members of the host culture. This criterion also helped increase the likelihood that each study participant would experience one or more of the cross-cultural adaptation processes described by Gaw (2000), Gullahorn and Gullahorn (1963), Kiely (2004, 2005), Kim (2001), Martin (1986), Mellom and Herrera (2014), Oberg (1960), Raschio (1987), and Uehara (1986); high-intensity dissonance (Kiely, 2005); perspective transformation (Mezirow, 1990, 2000; Kiely, 2004, 2005); and movement toward ethnorelativism (Bennett, 1993).

The second criterion was in place to access study participants who were available to continue participating in the study during the quarter following their ISL experience. This was important because students often continue to make meaning of their cross-cultural experiences beyond the quarter or semester in which the ISL experience occurs (Bringle & Hatcher, 2011; Kiely, 2004, 2005; Raschio, 1987). The third criterion helped ensure that students would be motivated to participate in the study and provide adequate narrative information about their perspectives, and the fourth criterion allowed me to collect, analyze, and report on data that were pertinent to the study. The second and third criteria also align with Creswell’s (2003), Moustakas’ (1994), and Patton’s (2002) recommendations for criterion sampling within a phenomenological study. The fifth criterion is in place to protect study participants.

Participant recruitment. I recruited participants through both written and face-to-face communications. First, I sent letters with one of the instructors to pass along to the students a few weeks into the travelling component of the course (late January 2016; see Appendix A). The letters were personally addressed to each student, included a description of the study and what participation in the study would entail, and invited each student to consider participating. Second, I visited the class on its first day back on campus (early March 2016) to introduce myself, talk about the study, and answer any questions that the students had as they considered participating in the study. I passed around a sign-up sheet during this class session and left each student who signed up with a personal interview appointment card detailing the date, time, and location of their interview. I then sent each participant email reminders of the interview details, along with a copy of the informed consent form (see Appendix B) for optional preview, prior to their interviews. Throughout the recruitment process, I clearly communicated to the students that their participation was entirely voluntary and that their decision about whether or not to participate would not have any effect on their grade for the course. I also informed potential participants that should they choose to participate in the study, I would not divulge who was versus was not participating in the study and that they would be permitted to decline participation at any time. I also clearly communicated that anything they shared with me would remain confidential and that pseudonyms would be used in place of real names. Incentives for my proposed study included (a) the opportunity to share one's story and make further meaning of one's personal experiences; (b) a copy of the verbatim interview transcripts, interview audio recording, and/or study results; (c) a personalized thank you card; and (d) either a \$25 gift card to the campus bookstore or a \$50 donation to the student's organization of choice.

Data collection procedures and instrument. Because my goal was to develop a more nuanced understanding of how students make meaning of their ISL experiences and potentially shifting perspectives, especially after they return home, I relied upon interviews supported by student-produced reflective documents. Qualitative interviews utilize open-ended and probing questions that aim to yield “in-depth responses about people’s experiences, perceptions, opinions, feelings, and knowledge” (Patton, 2002, p.4). Structure can range from closed, fixed interviews to informal conversational interviews, with standardized open-ended interviews and interview guide approaches falling in between these two extremes (Patton, 2002). Semi-structured interviews are conducted using a loose interview guide that might include questions to be posed to all participants, as well as a list of possible topics, questions, and probes; use, wording, and order of questions can vary substantially between interviews (Merriam, 2009). It is important to note that qualitative inquiry, which centers on meaning in context, “requires a data collection instrument that is sensitive to underlying meaning when gathering and interpreting data” (Merriam, 2009, p. 2) and that, according to Merriam (2009) and Patton (2002), the qualitative researcher is therefore the primary instrument for data collection and analysis.

Phenomenological studies typically use long interviews (about 90 minutes) as the primary mode of data collection (Creswell, 1998; Moustakas, 1994). Phenomenological interviews are characterized as following an informal, interactive process, and focusing on a “bracketed” topic and question, to elicit a full account of the interviewee’s experience with the phenomenon under study; each of these characteristics relates back to the transcendental-phenomenological reduction process discussed earlier in this chapter (Creswell, 1998; Merriam, 2009; Moustakas, 1994). In line with the epoche concept discussed earlier in this chapter, the phenomenological researcher may develop a list of questions in advance, but these questions are

varied or not used at all depending upon how the participant tells the story of her or his conscious experience with the phenomenon (Moustakas, 1994). Multiple phenomenological research studies have utilized this interviewing approach (e.g., Jones, 2013; Makomenaw, 2014; Ruth-Sahd & Tisdell, 2007).

I conducted a series of two in-person, semi-structured, approximately 60- to 90-minute interviews with each participant. The first interview took place within two weeks of each participant's return to the U.S., in early March 2016. The timing of this interview was meant to capture students' thoughts and feelings about their time in Kenya and Rwanda as soon as possible upon their return to campus, as well as to gather information about their early days back in the U.S. The second interview took place approximately two months after the participants had returned to the U.S., in late May 2016, and was meant to follow up on what interviewees shared during the first interviews as well as to capture participants' transitional experiences beyond the first few days home. The timing of this interview was meant to allow participants more time to settle back into their lives in the U.S. and to capture students' thoughts before they graduated or went home for the extended summer break.

During the interviews, I reiterated the purpose of the study and my intent to conduct two interviews with each student who was enrolled in the selected ISL course during the winter quarter of 2016 and volunteered to participate in my study (which was also communicated during the recruitment process). I also openly acknowledged that assumptions exist surrounding international service-learning (i.e., that many people — including their instructors — think that international service-learning can be an important and transformative experience), but that I was interested in knowing what *they* thought about their own experiences with the program.

Following Merriam's (2009), Moustakas' (1994), and Patton's (2002) advice, I approached my study as the primary instrument for data collection and analysis and viewed my interview guide as a flexible template as I interacted with study participants. I developed an interview guide (see Appendix C) that is strongly grounded in my conceptual framework in order to solicit in-depth, qualitative data pertaining to the processes, interactions, and outcomes at play, as well as to hear about participants' experiences in their own words. However, I also intentionally designed the interview guide to allow me the flexibility to adapt my line of questioning based on each interviewee's telling of her or his experience with the phenomenon under study.

My interview guide included two bracketed questions that I asked all interviewees: (1) "How would you describe your experience with the Kenya/Rwanda service-learning program?" and (2) "How would you describe your experience since coming back to the U.S.?" These two interview questions were at the heart of my primary research question. The intent of these two questions was to solicit a rich description of important activities, experiences, thoughts, and feelings from the students' perspectives.

The interview guide also included a set of 19 potential questions that I posed as relevant to each participant's telling of her or his story. In other words, I did not necessarily use all of these questions within each individual interview. Although these potential questions are numbered for ease of reference within explanatory documents such as my dissertation, I did not necessarily ask the questions in the order listed. Each question was informed by my conceptual framework and will be described below. Taken together, the intent and language of each interview item was carefully conceptualized to pose questions across Patton's (2002) typology, which includes experiences and behaviors, opinions and values, feelings and emotions,

knowledge, sensory, and background questions. These questions were also informed by Pink's (2015) ideas about exploring interviewees' experiences through the senses of vision, hearing, touch, taste, and smell.

The purpose of the first potential question was to provide a simple way for students to begin thinking and talking about their experiences, should the bracketed questions not sufficiently serve this purpose. This question assumes that participants have talked about their experiences with friends and/or family members and that recalling these conversations may be an easier starting point than thinking through the entire experience at this early stage of the interview. The second, fourth, seventh, and eighth potential questions served to elicit experiential and sensory information in relation to students' initial arrival in Kenya and Rwanda and return to the U.S. and aimed to shed light on participants' cross-cultural adaptation processes. The third and ninth potential questions focused on hearing about conversations in which study participants were introduced to (#3) and/or realized that they had adopted (#9) new ways of thinking or believing. These two questions relate to the transformative learning component of my conceptual framework.

Potential Question 5 aimed to solicit information about the ways in which students made sense of their experiences via structured course activities with the intent of shedding light on both important ISL course activities and the meaning-making process that is discussed in the transformative learning literature. The sixth question involved talking through a student-produced reflective document (e.g., essay, journal entry, photograph produced as part of or relation to the course) and was meant to both provide further context to the interviews and to facilitate participant recall of relevant experiences, thoughts, and feelings that occurred while travelling abroad. Inclusion of these documents was aimed at helping shed light on how each

student uniquely experienced and perceived cross-cultural adaptation between cultures (Kim, 2001; Mellom & Herrera, 2014; Oberg, 1960); contextual border-crossing (Kiely, 2005); and high-intensity dissonance (Kiely, 2005), as well as how she or he made meaning through personalizing, processing, and connecting (Kiely, 2005). Personal documents such as these “are a reliable source of data concerning a person’s attitudes, beliefs, and view of the world,” and give the researcher “a snapshot into what the author thinks is important...their personal perspective” (Merriam, 2009, pp. 142-143). This technique appears in the research literature as an effective way to prompt discussion within interviews (e.g., Ruth-Sahd & Tisdell, 2007).

Potential Question 10 asked students to comment on their views of Kenyan, Rwandan, and their own cultures over time and was meant to shed light on where each participant fell along the Developmental Model of Intercultural Sensitivity continuum. The next few potential questions (#11-13), as well as Question 17, were included to identify any global citizenship competency outcomes of students’ transformative learnings processes, both in relation to and beyond the learning objectives of the ISL course. Question 14 aimed to explore which ISL course or related experiences students thought may have contributed to these learning outcomes or changes. Potential Questions 15 and 16 aimed to elicit information about the types of resources that participants think might have been helpful as they transitioned home. The final two potential questions (#18 and 19) served as final or closing questions that allowed participants to share any additional information that might be pertinent to the research topic and bracketed questions. These closing questions are important, according to Patton (2002), “in the spirit of emergent interviewing...to provide an opportunity for the interviewee to have the final say” (p. 379).

The last section of my interview guide lists potential general prompts such as “What happened?” and “What thoughts stood out at the time?” Probes such as these, according to Patton (2002), “are used to deepen the response to a question, increase the richness and depth of responses, and give cues to the interviewee about the level of response that is desired” (p. 372). One of these probes, “What did you hear, see, smell, etc.?” is based on Pink’s (2015) ideas about integrating sensory information into the interview process. I used these general prompts as relevant throughout my conversations with students in order to gather more in-depth information about their experiences.

I documented each conversation via notes and audio recording, which “ensures that everything said is preserved for analysis” (Merriam, 2009, p. 109) and transcription. Verbatim transcription of interviews, according to Merriam (2009), “provides the best database for analysis” (p. 110). I assigned each participant a pseudonym and labeled all interview notes and transcripts using these pseudonyms. I utilized a reputable transcription service (NoNotes) to transcribe the contents of the audio files. Additionally, I followed Merriam’s (2009) advice of listening to each interview while reading the relevant transcript so that I could fill in blanks and correct errors as needed.

Data analysis procedures. The methodological approach of the current qualitative, transcendental phenomenological study shaped the data analysis procedures that I used. Qualitative data analysis, according to Merriam (2009), is an inductive process whereby “researchers gather data to build concepts, hypotheses, or theories” (p. 15), involves “identifying recurring patterns that characterize the data” (p. 23), and ends in a product that is “richly descriptive” using words and pictures to represent what has been learned about the phenomenon under study (p. 16). Data analysis for this study focused on producing an in-depth description of

how students make meaning of their experiences with the Kenya/Rwanda ISL program as they transition back to the U.S.

Creswell (2003) and Merriam (2009) contend that data analysis should be an ongoing process that simultaneously occurs with data collection. For example, Merriam (2009) recommends reviewing, reflecting on, and writing a memo of key ideas about the data following each individual interview. Following these recommendations, I began making tentative interpretations of the data while I was interviewing students and editing interview transcripts.

Once data collection was complete, I followed an analysis process that combined Merriam's (2009) and Creswell's (2003) suggestions for qualitative research in general, as well as Moustakas' (1994) modification of the Van Kaam method of analysis of phenomenological data in particular. Throughout these steps, I followed Merriam's (2009) advice to maintain a master inventory of my entire data set that was organized in a way that made sense to me as the researcher and to keep a full electronic or hard copy of my entire data set, inventory, and organizing scheme in a safe place. I utilized atlas.ti, a Computer Assisted Qualitative Data Analysis Software (CAQDAS) program, as an organizing tool. CAQDAS provide organized data filing systems, facilitate close examination of study data, offer concept mapping or visualization, and can help the researcher redeploy time and effort from sorting through data to analyzing data (Merriam, 2009).

First, I focused on gaining a general sense of the data by reading my interview transcripts while listening to the audio recordings. This step included substantial editing of the transcripts for accuracy based on my deeper understanding of the context and familiarity with narrators' voices, as compared to the transcript service's staff. This step also provided me with an opportunity to spend more time with the data. Second, I imported my transcripts into atlas.ti,

learned how to use the software, and organized the data to facilitate retrieval and analysis. Third, I reviewed each transcript again in order to write notes next to specific pieces of data that appeared to be most relevant in answering my research questions (open coding). *Coding*, according to Merriam (2009), is defined as “assigning some sort of shorthand designation to various aspects of your data” and can take a number of forms such as letters, numbers, words, and phrases (p. 173).

Fourth, I engaged in a process of horizontalization or listing and preliminarily grouping statements that were relevant to the phenomenon under study, while treating each piece of data with equal value or weight (Merriam, 2009; Moustakas, 1994). Fifth, I identified invariant constituents, or “nonrepetitive, nonoverlapping items” (Moustakas, 1994), based on a process of phenomenological reduction, or “continually returning to the essence of the experience to derive the inner structure or meaning in and of itself” and elimination (Merriam, 2009, p. 26). Here, I recoded items as needed, relying upon my conceptual framework to develop a multi-level coding scheme with coding prefixes “Exp_” (experience) and “MM_” (meaning-making) to represent the *process* components of my framework, and “Und_” (understanding) and “Fut_” (future) to represent the *outcome* components of my framework.

Sixth, I clustered and identified metathemes, themes, and subthemes across the invariant constituents. Seventh, I wrote about my participants’ experiences with the phenomenon by drawing upon the relevant invariant constituents and themes to develop an in-depth description of each metatheme, including supportive quotations from the transcribed interviews. These descriptions are important, according to Moustakas (1994), because they “retain, as close as possible, the original texture of things, their phenomenal qualities and material properties....keep a phenomenon alive, illuminate its presence, accentuate its underlying meanings, enable the

phenomenon to linger, retain its spirit, as near to its actual nature as possible” (pp. 58-59).

Finally, I made meaning of the data by identifying lessons learned, describing how my findings support or deviate from previous literature and my conceptual framework, explicitly relating my findings back to my research questions, and creating a list of unanswered questions.

Conducting transcendental phenomenological dissertation research poses a methodological dilemma when it comes to analyzing the data. On the one hand, common dissertation practice is to use a conceptual framework to strongly inform each step of the data analysis process. This approach is often expected by both reading committees and human subjects review boards. One hallmark practice of the transcendental phenomenological approach, on the other hand, is to practice *epoche*, which includes setting aside assumptions and expectations (e.g., a conceptual framework) to the extent possible. I took intentional steps throughout the data analysis process to strike an effective balance between these two opposing conceptions. For example, my interview guide was strongly grounded in my conceptual framework, and therefore likely yielded data across each of my four conceptual framework components. I also aligned my coding structure with broad categories in my conceptual framework (i.e., experience, meaning-making, understanding, future). However, I treated my interview guide as a bank of potential questions and refrained from aligning codes with specific processes or outcomes included in my conceptual framework such as dissonance, processing, or ethnorelativism, or global orientation and awareness. I intentionally waited until my discussion of findings (Chapter 6) and conclusion (Chapter 7) to align study findings with my conceptual framework.

Data quality approaches. One important way to ensure data quality in qualitative research is to be mindful of issues of credibility, consistency, and transferability (Merriam,

2009). These issues — similar to validity, reliability, and generalizability in quantitative research — can be addressed by paying “careful attention to a study’s conceptualization and the way in which the data are collected, analyzed, and interpreted, and the way in which the findings are presented” (Merriam, 2009, p. 210). Researchers can maximize credibility by soliciting feedback from participants to ensure that one’s findings are accurate (member-checking), critically reflecting on and writing about her or his own position in relation to the research, seeking peer review of the study procedures and findings, and offering a rich description of findings (Creswell, 2003; Merriam, 2009). Strategies through which to enhance consistency between the data collected and the results reported include full disclosure of the researcher’s position in relation to the research; peer review; and full description of the research methods, procedures, and decisions made along the way (an audit trail) (Merriam, 2009). Additionally, although Lincoln and Guba (1985, as cited in Merriam, 2009) contend that the “burden of proof lies less with the original investigator than with the person seeking to make an application elsewhere” (p. 298), the researcher can increase transferability by providing adequate contextual information for readers to decide whether or not findings can be transferred to their unique settings (Merriam, 2009).

The transcendental phenomenological research literature offers additional insight for maximizing data quality through processes such as epoche, transcendental-phenomenological reduction, and member checks (Moustakas, 1994).

I took several steps to maximize data quality in my proposed study. First, following the recommendation of Creswell (2003), Merriam (2009), and Moustakas (1994), I reflected deeply on my own experience with and related knowledge, viewpoints, assumptions, beliefs, and prejudices pertaining to the phenomenon in order to set aside my experience prior to conducting

interviews. By engaging in this epoche process, I was able to listen to my participants' descriptions of their own experiences with the phenomenon from a more open, receptive, and naïve standpoint. Second, I carefully conceptualized each component of my proposed study with a strong grounding in the extant literature (i.e., my conceptual and methodological frameworks) and crafted clear, simple questions grounded in both my conceptual and methodological frameworks in order to maximize the focus and quality of data collected during interviews. Third, because transcendental phenomenology assumes that the identified essence represents qualities and structures that are common across all experiences of a particular phenomenon (Creswell, 1998; Merriam, 2009; Moustakas, 1994), my results should transfer to similar occurrences of the phenomenon. I therefore used rich, thick descriptions and documented my methods, procedures, and decisions with the goal of providing adequate contextual information for readers to then make their own judgments regarding whether or not my findings transfer to their unique settings and student populations. Finally, as recommended by Moustakas (1994), I incorporated member checks into my study design by emailing to participants a list and brief description of the themes that had emerged from the study from my perspective and asking them to comment on whether or not and to what extent the summary description resonated with their own conscious experiences with the phenomenon. Seven of my 10 participants confirmed that the themes aligned closely with their experiences; the remaining 3 participants did not respond.

Ethical Considerations

As a researcher, I am committed to remaining mindful of ethical considerations throughout the research process, as well as following my field's professional code of research conduct (the American Educational Research Association's Ethical Standards). Several ethical considerations came into play as I considered and identified my research topic, problem

statement, purpose statement, research questions, and data collection and analysis approaches, as well as during the data analysis process. For example, Creswell (2003) and Merriam (2009) discuss the importance of conducting research that will make a difference in peoples' lives; this was one primary criterion that I used as I explored multiple topics of study, and I believe that I have landed on a topic and study design that will yield useful results.

Throughout my study, I paid close attention to achieving participant confidentiality, informed consent, and equitable treatment, as well as minimizing participant risk to the highest extent possible. My study design was reviewed and approved prior to implementation by my dissertation committee, as well as by the human subjects divisions of both my home campus and the campus where I conducted research.

Participant confidentiality was maintained throughout the study. I assigned each participant a pseudonym and created a reference document linking pseudonym, name, and contact information for each participant in order to organize and analyze information gathered through interviews and to contact participants to schedule the second interview. This document was stored in a separate, secure location and will be destroyed five years after completion of the study. I used the assigned pseudonyms to label all interview audio files and transcripts, utilized a reputable transcription service (NoNotes) to transcribe the content of the audio files, and stored data on a password-protected laptop computer.

Research participants, according to Merriam (2009), "may feel their privacy has been invaded, they may be embarrassed by certain questions, and they may tell things they had never intended to reveal" (p. 231). To address this potential issue, I designed an unobtrusive interview guide (see Appendix C) to help put participants at ease, made every attempt to respond consistently to all participants, and reminded each participant that all information collected as

part of the study would remain confidential. Additionally, I clearly communicated to each participant that she or he could choose to not respond to a specific question or withdraw from the study at any time.

My study may have ethical implications if the findings are not interpreted by others within the relevant context and are therefore misconstrued as applicable and generalizable to *all* ISL and student participants. Although I will be unable to avoid unwarranted generalizations from happening in every instance, I will minimize this possibility by ensuring that any resulting publication or dissemination effort is strongly grounded within the appropriate context and warns the reader against making unfounded generalizations.

Limitations

My research design included a number of limitations. First, although several of my interview questions — and the invitation to bring reflective pieces with them to the interviews — were meant to aid students' recall of their experiences, participants may have had trouble accurately remembering the details of events or their thoughts and feelings prior to the time of the interview. Second, social desirability may have influenced what students shared during interviews. Third, considering that study participants likely continued to make meaning of their ISL experiences well beyond the time of their interviews, my study did not capture the entirety of these students' meaning-making processes. Finally, due to the unique nature of this particular ISL program, the findings of my study only generalize to students who participate in similar programs.

Rationale and Practical Implications

The increasingly interdependent and global nature of today's society requires that college students become interculturally competent global citizens. This is especially true in culturally

diverse nations, such as the U.S., where individuals must possess a particular set of attitudes and values in order to fully and authentically engage with their fellow citizens on a day-to-day basis. As indicated in an earlier chapter, in recent years, global citizenship has become a buzzword that can be seen and heard across American higher education institutions and beyond. However, despite the widespread claim on the part of many post-secondary education institutions that they are producing global citizen graduates, little is known about if or how students are changed, what types of college experiences might facilitate learning among students, or how students make meaning of these changes.

Although it is well documented in the literature that students who participate in cross-cultural experiences such as study abroad face tremendous challenges (as well as opportunities for rich learning) upon reentry to their home cultures (e.g., Gaw, 2000; Martin, 1986; Raschio, 1987; Uehara, 1986), little research (e.g., Kiely, 2004, 2005) has shed light on what this might look like in an ISL setting. If we expect returning students to experience substantial transformation, then it is our responsibility as higher education professionals to better understand the challenges, needs, and learning opportunities that these students face as they return to and reintegrate into their home cultures. This study addressed these knowledge gaps by exploring how college students who participated in an ISL program aimed at developing global citizens made meaning of their experiences and evolving understandings as they transitioned back home.

The results of my proposed study yielded clear implications for theory, practice, and research. This study provides further insight into what global citizenship competencies ISL students develop, as well as how the cross-cultural adaptation process works as ISL students transition to a host culture and then back home. My study also further examined how Kiely's (2005) five processes of contextual border crossing, high-intensity dissonance, personalizing,

processing, and connecting might foster student learning and global citizenship development within ISL contexts, as well as the potential relationships between these five processes.

At the campus level, findings will be of particular importance to deans, student affairs administrators, faculty, staff, and students — especially those located at higher education institutions with mission statements highlighting global citizenship — who are interested in the global citizenship development process among college students. Findings will also be useful for higher education professionals as they develop and enact international and perhaps even cross-cultural domestic service-learning program policies and practices. Study findings will be especially useful as program leaders explore new ways to support their students as they return home after an ISL experience. Finally, by providing a rich description of students' experiences with this particular ISL program, future researchers will be able to build upon this work across different types of ISL settings and beyond that might help facilitate global citizenship development among college students.

Chapter 5: Results

Introduction

In this chapter, I will discuss the findings that emerged from my exploration of how college students who participated in international service-learning (ISL) programs aimed at facilitating global citizenship development perceived and described their experiences and evolving understandings as they transitioned back to their home cultures. Specifically, I will discuss how a group of 10 students who participated in an ISL course that took place in Kenya, Rwanda, and the United States described their experiences and the personal impacts of these experiences. These findings will be illustrated by the narratives of the participants, each of which participated in two one-on-one, in-depth interviews, one immediately following the students' return home and the second, approximately 10 weeks later.

Three broad types of narrative data emerged from this study. The first type of data (Metatheme I) describes a redefinition of learning as engaging, communal, a privilege, and a responsibility. Metatheme II, redefinition of community, includes the following concepts: global community, service embedded in community, and community as a network of human connection. Redefinition of self, Metatheme III, captures participants' reflections on who they want to *be* and how they want to *act* in the world. See Table 2 (p. 96) for a full list of metathemes, themes, and subthemes.

Participant Profiles

In this section I provide a brief overview of each of the 10 students who participated in my study. I have used pseudonyms to protect the identities of my participants and included basic information about each student's year in school, major area(s) of study, and one highlight from the interview discussions. See Table 3 (p. 99) for a summary of participants.

Table 2.

Metathemes, Themes, and Subthemes

| Metatheme I: Redefinition of Learning | |
|---|---|
| Themes | Subthemes |
| A. Redefinition of learning as engaging and communal | <ol style="list-style-type: none"> 1. Learning as immersive and emergent 2. Learning as self-directed and personalized 3. Learning as communal: Kenyan/Rwandan learning communities 4. Learning as communal: student/faculty learning community |
| B. Redefinition of learning as a privilege and responsibility | <ol style="list-style-type: none"> 1. Learning as a privilege 2. Learning as something to share with others 3. Learning as actionable |
| Metatheme II: Redefinition of Community | |
| Themes | Subthemes |
| A. Global community | <ol style="list-style-type: none"> 1. Humanity across borders 2. Cross-cultural interaction |
| B. Service embedded in community | <ol style="list-style-type: none"> 1. Service as responsive to community needs 2. Service as relationships |
| C. Community as a network of human connection | <ol style="list-style-type: none"> 1. Community as welcoming and generous 2. Community as togetherness 3. Building and connecting with community at home |
| Metatheme III: Redefinition of Self | |
| Themes | Subthemes |
| A. How I want to <i>be</i> in the world | <ol style="list-style-type: none"> 1. Finding comfort in discomfort and vulnerability 2. Building confidence and identity 3. A more thoughtful pace of life |
| B. What I want to <i>do</i> in the world | <ol style="list-style-type: none"> 1. Academic/career trajectory 2. Local/global orientations 3. Responsible to use privilege for good |

Brooke is a fourth-year psychology and sociology double-major who graduated in the quarter following the course with plans to continue to graduate school. The Kenya/Rwanda service-learning program provided Brooke's first in-depth experience with a collectivist culture. She found great meaning in the phrase "we are together," which she heard and felt time and time again while in Kenya, and returned home with a heightened desire to slow down and take time to value people, both in her day-to-day life and in her future career.

Emily is majoring in sociology and minoring in communication studies and is in her fourth year of college. Key to Emily's experience were her interactions with welcoming, loving

individuals who modeled “the importance of empathy and compassion and serving others.” She also shared examples representing a shift in perspective toward a more responsible use of resources, including (a) trying to exclusively purchase locally made, organic, or secondhand items and (b) declaring a minor in geography in an effort to better understand “how we can create infrastructure to get resources to people.”

Fiona is a fourth-year student majoring in sociology and minoring in women, gender, and sexuality studies. Fiona was surprised by how much time she spent engaging with others while in Kenya and Rwanda and shared frustration with the dichotomy she experienced between (a) wanting to continue doing this at home and (b) returning to a culture in which human engagement is not as highly valued. Despite this frustration, Fiona was able to build community at home through her workplace as well as by renewing her involvement in local activism work.

Hannah is a third-year elementary education and sociology double-major who began student teaching shortly after returning home. Hannah noted that she had learned a lot about teaching, learning, and education in general from the teachers with whom she spent time in Kenya and that her “greatest source of knowledge on the trip was those relationships.” She shared stories about her experiences in Kenya and Rwanda with her own students and said that at the core of her practice as a teacher is helping children understand what culture is, be friends with people who are not like them, be part of community, and learn about the world.

Kayla is a sociology major, minoring in international studies and Spanish and is in her third year of college. The hands-on, relationship-centered nature of the Kenya/Rwanda service-learning program was particularly important for Kayla, and she reported, “I just felt engaged all the time, which is not something you experience in a 10-week course.” She shared that, although

she had left for Kenya wanting to pursue a career in international development, she returned with a desire to work within her own community for social change.

Morgan is in her third year of college, double-majoring in sociology and dance. She was inspired by the deep human connections that she experienced in Kenya and Rwanda, yet also thought a lot about how her own privilege might have played into those relationships. A key moment for Morgan was when she discovered the intersections between her love for sociology and dance while working with a non-profit dance organization in Rwanda. She shared: “I’m really seeing [dance] as a tool for cross-cultural connection....It’s a wonderful way to be with people and share with people.”

Nick is a fifth-year student, majoring in sociology and minoring in economics, who graduated just after completing the course. He learned about and was able to practice ethical cross-cultural interaction, which he described as “[treating] others like you would in your home because you’re in theirs,” and observed Kenyans and Rwandans working together to make things happen in their communities. Nick returned home with an elevated sense of work ethic, saying “while I am young and physically able, I want to be able to give that manpower to helping as much as I can in the world.”

Sierra is a sociology major in her third year of college. She talked a lot about giving and sharing, both in terms of her experiences in Kenya and Rwanda and her transition back home. After spending time with people for whom it was customary to give gifts to welcome guests and share openly with one another, Sierra returned home with a desire “to be more giving” — for example, by sharing food with friends who have come over or taking something to a dinner party — and questioned why she had not done this before.

Taylor is a third-year student majoring in sociology and minoring in psychology as well as women, gender, and sexuality studies. Taylor talked a lot about privilege, with key realizations during the trip being, for example, that she had never had to worry about her next meal growing up nor questioned whether she would go to college. She stated, “I have realized how much I take for granted how easy I move through the world here.” This experience pushed Taylor to (a) pursue more of a social justice path in terms of academic studies and career and (b) want to use her voice, empathy, and privilege “for something that can be good.”

Zoe is a fourth-year student majoring in sociology. She talked about experiencing a shift toward wanting to live in the moment while in Kenya, and said, “I feel more secure in my ability to persevere and to find ways to exist that are okay regardless of what...comes at me.” For example, although she left for Kenya with a second major in communication sciences and disorders and plans to become a speech language pathologist, she realized that she needed to be honest with herself and move away from this career path, even if it meant being uncertain about what was next.

Table 3

Participants

| Pseudonym | Year in school | Major area(s) of study |
|-----------|-----------------|---|
| Brooke | 4 th | Sociology; psychology |
| Emily | 4 th | Sociology; communications |
| Fiona | 4 th | Sociology; women, gender, and sexuality studies |
| Hannah | 3 rd | Sociology; elementary education |
| Kayla | 3 rd | Sociology; international studies; Spanish |
| Morgan | 3 rd | Sociology; dance |
| Nick | 5 th | Sociology; economics |
| Sierra | 3 rd | Sociology |
| Taylor | 3 rd | Sociology; psychology; women, gender, and sexuality studies |
| Zoe | 4 th | Sociology |

Metatheme I: Redefinition of Learning

The first metatheme that emerged from my study was redefinition of learning. This metatheme includes two themes which, in turn, encompass a set of subthemes. Theme A, redefinition of learning as engaging and communal, contains the following four subthemes: learning as immersive and emergent, learning as self-directed and personalized, learning as communal — Kenyan/Rwandan learning communities, and learning as communal — student/faculty learning community. Theme B, redefinition of learning as a privilege and responsibility, includes three subthemes: learning as privilege, learning as something to share, and learning as actionable.

Theme A: Redefinition of learning as engaging and communal. All 10 student participants described a shift in their learning process from (a) one that is highly structured, guided by known course learning objectives and teachers' expectations and measured by assignments and tests to (b) one that is immersive, emergent, self-directed, and personalized. Instead of deriving knowledge from textbooks and learning within the walls of a traditional classroom, the community became these students' classroom, and conversations with people became their textbooks. Students described this communal aspect of learning as taking place with both the Kenyans and Rwandans with whom they engaged, as well as within the student/faculty group.

Learning as immersive and emergent. Students described their learning experiences as unlike those of any other class that they had previously taken. Not only did they go to a new location free from many of the distractions of home, but they also lived within the communities that they were visiting and spent their days exploring local cultures through deep interaction with Kenyans and Rwandans. One participant (Nick) said:

It was just nice to be somewhere where there are no distractions and so...all I have to think about is whatever is going on around me.

Another student (Zoe) who struggled with health issues during the trip noted that, due to the immersive nature of the experience, she was still involved in day-to-day activities:

Even if you weren't participating in the day's events, there's no way really out of the situation, and you just kind of had to go with things and learn to be okay with that.

The daily learning experiences that took place within the local Kenyan and Rwandan communities were bolstered by regular, responsive class conversations that built upon these day-to-day experiences. This structure allowed students to truly engage in their environment and learn from their experiences as they emerged through deep reflection with their teachers and peers. One participant (Sierra) described it as:

There's just so much real world experience and things that you're constantly seeing and experiencing that just needs processing, and that processing and just being in a new environment in itself is means for learning something....[at home] you just go to class, you take your notes, you leave...and then you don't think about that course [again] until the next time you go to class.

Several of the students described the emergent nature of the experience as one in which they did something new every day and learned along the way. For example, Kayla said:

The best part about the course is that it's...very open to learning...just as we go and there was never a test or something where [the instructors] were like, "We need you to answer this and then tell us what we told you back and practice." It was all just everyone kind of looking at each other and...just learning....I think hands-on learning is the best way to create knowledge about what you think your life is.

Kayla went on to say:

I just felt engaged all the time, which is not something you experienced in a 10-week course...at least I've never been engaged for all ten weeks of the class.

Many students noted having discovered a new way of learning that they hoped to take forward within their more traditional classes. For example, Morgan shared:

It was one of the most valuable learning experiences I've had yet....I really discovered [that] I've never been able to learn like this before and...it's a less measurable way of learning but I feel a lot deeper than anything I've been able to do in the classroom.

Learning as self-directed and personalized. Although there was a course syllabus and instructors teaching the course, participants described the Kenya/Rwanda service-learning program as one that came with a wealth of unknowns. Some participants said that they embraced this sense of unknown from the beginning, whereas others were initially concerned about not having a concrete idea of what would happen while in Kenya and Rwanda. On one end of the continuum, Brooke recalled:

I wasn't particularly anxious about it because I know...I can't know what to expect so I'll just experience it as I go.

Morgan's comments represent the other end of the continuum; she shared:

There were so many unknowns before I left that anything [our teachers] told us I was...like grasping at straws, like, "Oh so it's going to be like this," because I just wanted to make it known because that would make it less scary.

This sense of unknown seemed to open the students — especially those who were initially uncomfortable with not knowing what was going to happen — up to experience a shift

from (a) relying upon others to lead their learning to (b) putting their learning into their own hands. Morgan continued:

But I also appreciate — and I still appreciate after this experience — that [our teachers] didn't go in with an agenda...the whole point was to go in and talk to the people we were staying with...and I think it did help with my learning because...it wasn't "This is what you're going to learn. This is what you're going to get out of it." It was "Go out, see what you can learn, and see what you can get out of these many experiences here."

Kayla similarly explained that, by not being expected to fit into a predetermined structure, she was able to make the learning experience her own:

I really appreciated the unknown because, if I had been given expectations beforehand, then the whole experience could have been different because I would have fit it into the box that was already given to me....so then...it turned into my own experience.

Some students noted the importance of pushing themselves to take responsibility for their own learning — even when it wasn't easy or comfortable to do so — because nobody was telling them what to do. For example, Taylor recalled:

The fact that so much of it was unstructured was so powerful...it was like, "Alright, you have the day and what [are] you going to do with it? How are you going to be a part of the community that we're in?"...you have to push yourself to do it.

Students also felt empowered to find learning opportunities that aligned with their passions and interests which, in turn, personalized their learning. Hannah recalled that

being introduced to all of these things that we could do and then having the freedom and the flexibility to pursue things that aligned with our own interest was really powerful.

During her second interview, Hannah further described:

We [were] introduced to all these places and then it was like, “Go for it.” And then we all kind of found our little homes out of the compound. And so we got to follow our interest and follow what sparked something in us.

Learning as communal: Kenyan/Rwandan learning communities. Another way in which participants described a shift in their learning processes had to do with the importance of learning through relationships with others and the sources from which they sought out knowledge. Instead of answering student questions pertaining to Kenyan or Rwandan practices and culture, or providing materials for students to read, program faculty regularly challenged the students to go directly to the source: local people. Kayla explained:

We would ask [the instructors] something and then they might give us a response or they might say, “Go ask the Kenyan,” or, “Go ask a Rwandan,” or “Go be in the community.”

This approach not only encouraged students to build deep, enlightening relationships with the Kenyans and Rwandans with whom they were living and/or spending time during the days, but also made way for students to begin looking at local community members as valid sources of knowledge. One student (Brooke) noted that she was surprised by how quickly she was able to build strong relationships in the community:

We built relationships in several places, but it started at home...and it was amazing that in four weeks we could build such deep relationships....I gained so much from those relationships.

Some students explicitly named the connections they saw between the relationships they built, their own learning, and future action. Taylor, for example, shared:

Those experiences have opened my mind to...wanting to meet all...different kinds of people so that I can really continue to learn and understand and grow from them. Because I felt that so much of what my time was there I just grew so much from interactions and learning from other people.

Another student (Morgan) took this idea one step further by also calling attention to the importance of reciprocity within the exchange when she said:

I really enjoyed going to another culture and meeting people and [considering] “What can I learn from you?” and “What can you learn from me?”

The nature of this structure meant that, quite literally, anyone in the community could be a teacher. Participants talked about learning from children, elderly, cooks, and teachers. Hannah, who noted that “everyone around us was a teacher,” talked about her experience learning from the local teachers:

I was at the primary school most of the time...I learned so much about teaching and about learning and about education. Those teachers there were some of my greatest professors I've ever had.

Hannah later noted that what she learned from these teachers had profoundly influenced how she approached her role as a student teacher after she returned home.

Some students shared that while, on the one hand, they deeply appreciated learning in this new way, on the other hand, it meant for a challenging transition back to ‘traditional’ college classes the following quarter. In her first interview, Morgan recalled:

There were sort of teachers facilitating my learning but I was literally asked to learn by just going out and creating connections with people in the community. There was not a textbook way of doing it, it was, “What are you learning? What are you gaining from

meeting new people and having experiences?” And it was just [a] really personal, personalized way of learning.

Reflecting back on this idea during her second interview, Morgan shared that the ‘traditional’ classroom approach was no longer as fulfilling for her:

The kind of learning I got there [has] really risen to the top because I’ve had to come back to this totally different kind of learning. So what I’ll explain to people is basically the idea was, “Okay, today just go out into the community and see what you have learned” and that was incredible. That was such a fun way to learn. I just would go and meet with people and talk with people. Here, it’s a lot more structured...I’m good at school...I know how to do it, but it’s not as fulfilling in a lot of ways.

Learning as communal: student/faculty learning community. In addition to local Kenyans and Rwandans, the student/faculty group served as a second key learning community for participants. Whether encountering something new together, talking about their experiences, sharing thoughts and feelings, or sitting silently, these students relied heavily upon one another to process what they were learning. Hannah reflected:

I’m really grateful that I went with a group of people...who were experiencing the same thing. And so if you had to sit silently, everyone could comfortably sit silently, but if you were needing to vent about something, you could sit and bounce ideas off of people. So I think I really relied on the group.

Some participants further described the situation as reciprocal: Not only did they talk about relying on other students, but they also reported providing support to their peers as well.

Taylor recalled:

Everybody was there for each other and supported each other which is, I think, priceless on a trip like that. Because it's one thing to experience on your own, and there's so many great things about that, but [it's another thing] having someone around your age, who kind of gets this strange transition away from home.

The group met regularly as a class, often for two to three hours either after breakfast or in the evening, to discuss what was happening through deep, reflective group conversation. All of the participants shared that these conversations were particularly meaningful in processing and learning from their experiences. Zoe, for example, said:

It's a lot to process and it's something that I can't imagine beginning to process in isolation or without deliberate effort being put into processing it. So the fact that [the instructors] built in all of these reflections and these meeting times and gave space for this to be a class but one without hard and fast rules so that we could kind of make it into what we needed at the time...I think that was incredibly effective for me.

Group discussions were particularly important when it came to processing and learning about complex and challenging topics such as poverty, inequity, racism, and privilege. Taylor, for example, noted that the group talked about

different cultural bounds...[and] privilege, and where our privilege comes from, and what our role is in this community that we've come into. And so having that time to discuss and hear all the perspectives...I guess that's what amazes me the most, is that all these people, 11 students, came together from totally different backgrounds and totally different situations and we [were] all able to sit and have these discussions.

Participants talked about both the differences and similarities that existed among student learning community. On the one hand, as Taylor mentioned in the previous quote, all 11 students

brought with them a unique background and set of experiences. However, on the other hand, all of the students were college students and, furthermore, majoring in sociology. This provided a common context (e.g., interest in the human experience, knowledge of sociological theories) from which everyone could draw. Emily described her experience of being with 10 other sociology students:

It was interesting to be with likeminded people for two months....we're all studying the same thing and...all pretty much love people in whatever form that came in...and wanted to see good happen in the world.

It is important to note, however, that some students were at times frustrated by the level of analysis that came with travelling as part of a group of sociology students. Kayla recalled:

Sometimes I just wanted to say, "Just let it go, we don't need to keep talking about this or keep analyzing it or putting concepts or theories on it...And it's just how it is and we don't have the room to change it or make it an issue, because...it just...is." So that was tough sometimes because, I was doing it too, but we were 11 of us creating all of these issues and theories and concepts and...sometimes it got to be too much.

Theme B: redefinition of learning as a privilege and responsibility. Students described learning as a privilege, both in terms of what they observed and experienced in Kenya and Rwanda, as well as how these observations and experiences applied to their lives moving forward. They built relationships with people who were fiercely committed to accessing education for themselves and providing learning opportunities for others, no matter what it took. This, in turn, led many participants to recognize their own privilege in accessing educational opportunities. Furthermore, most of the participants felt compelled to share their experiences with others upon returning home — some viewing this not as just a fun thing to do, but as a

responsibility — and all turned their own learning into something good for others by completing social action projects.

Learning as a privilege. The students who participated in my study picked up on the great value for education held by the Kenyans and Rwandans with whom they engaged. They saw children who were engaged in learning, teachers using responsive strategies to spark growth among their students, and principals who worked 16-hour days on behalf of their communities. Hannah reflected on her experience with these children and teachers when she said:

I just found myself every day just in awe of the teachers and in awe of the students, and it's a really vulnerable population of kids and they're all super engaged...they don't have the resources that classrooms here have, but they were doing what they needed to do and it was a really different style of teaching, but it was working.

Nick recalled the long hours that a principal would work to keep improvement projects for school facilities moving forward:

Every single day...a new...construction project [was] going on in the school and the principal is getting up every morning at like 6 am to work until like 10 at night making sure everything is going.

The students I interviewed also became close to teenagers with limited access to resources who would get kicked out of school because they missed a tuition payment. These girls would return to school again and again once funding was secured, declaring that their education was important above all else. Fiona shared an example of one particular girl:

Her father is an alcoholic and also doesn't think [that] women deserve an education...but her mom has been using all of her energy to get her through school....And they are farmers so they don't have that much money...but [she], despite

all of that, continues to say, “This is really important to me, I’m going to do what I can to stay in school.”

Some of my participants talked about how experiences such as those mentioned above had motivated them to shift their own attitudes toward school and learning. For example, Emily shared:

[I am] coming to school and wanting to learn because I am lucky enough to do that versus doing it and being like, “Ugh, I’m at school, and it sucks.” But just having more of a grateful attitude towards school and realizing...there’s a lot of people [who] want to do what I’m doing.

Taylor, took this idea one step further when she reflected on her previously taken-for-granted assumption that going to college was simply what one does:

I cannot imagine....being that worried for where my future is going that I’m going to have to go home and not...finish my education. I never even had to think about that. It was never even an option like, “You finished high school, okay well now you’re going to go to college.”

Learning as something to share with others. Almost all of the students I interviewed said that they felt responsible to share and found great meaning in sharing their experiences and evolving understandings with others once they returned home. In other words, they saw their learning as something that should go beyond themselves. One student (Emily) stated “I feel like it’s a responsibility to carry on that story.”

Many students shared powerful examples of how they had shared their experiences with others. Whether through photography, videography, blogging, hosting a Kenyan dinner, collaboratively developing a book sharing profiles of Kenyan and Rwandan “change makers”

with whom they interacted and what they learned from them, or telling stories, these students took action to pass their learning along to others beyond themselves. For example, Hannah described how she had taken her experiences and learning into the elementary school classroom where she was student teaching, particularly by sharing stories with her students. She reflected:

As a teacher, I think I have a really privileged opportunity to be able to hang out with 28 kiddos and learn from them and hopefully they'll learn something from me....the best way to learn is to share stories.

This telling of stories in itself became a learning process for these students as they navigated interactions with friends and family members who were not in Kenya and Rwanda with them. Hannah, for example, explained:

I've learned a lot returning home and talking to other people...talking to [my] family and friends...has been a learning experience kind of in and of itself...learning about what the perceptions are and how I'm processing those perceptions and processing the trip.

However, despite their desire and perceived sense of responsibility to share, many students struggled with talking about their experiences with others which, in turn, acted as a barrier to carrying on their stories. One barrier to talking about their experiences with others had to do with the fact that many students were *still processing* what they had experienced and learned in Kenya and Rwanda for themselves. In other words, although they wanted to begin sharing all of the complexities of their experiences with others, these students felt like they needed more time to process their own experiences before beginning to unpack the nuances with others who were not there.

Zoe talked about her conflicting feelings of (a) responsibility to share her experiences and evolving understandings with others yet (b) not being ready to share:

I feel a little bit frustrated with myself and inadequate about it sometimes because I know a lot of the outline for what this kind of work is includes an element of, “Okay you’ve learned this, now educate others.” And I feel like I’m not quite able to get there because I feel so overwhelmed at the concept of describing things and of walking people through it.

She later shared that, for her, processing her experience with others who understood the context (e.g., other students who participated in the program) was an important step prior to sharing with others.

Another related barrier that students cited as deterring them from sharing their experiences with others was that they were unsure of how to go about expressing the full complexity and meaning of their experiences to others. Sometimes, when others asked about their experiences, students would avoid this challenge altogether by purposefully minimizing the experience into a couple short sentences, a response strategy that frustrated some of my study participants. Kayla, for example, shared:

I wish I could let everyone understand the experience I had....as fully as I can feel it. I wish...I could translate that into letting people know this is what I did, and this is what it means, and this is how it has impacted me. But it’s so hard to summarize and then also make people understand that the work I was doing there was so important to me.

Students also shared frustrations with other people making assumptions about what they must have seen and done in Kenya and Rwanda. Zoe explained that her challenge with sharing her experiences was less about being able to adequately describe the complexity of her experiences than it was about other people projecting their assumptions onto her experience. She explained:

Well, there are a lot of assumptions that go into this kind of work, particularly having gone to African countries....There [are] a lot of people who assume that I saw atrocities or leap to the image of starving children and that's something I see every day in the United States. That wouldn't be a unique experience to being there and, beyond that, what I saw more commonly was a very strong sense of community and people who took care of one another....So I think most of the complication isn't so much from my experience itself so much as what people project onto what my experience must have been.

In their second interviews, which took place just over two months after the group returned home, some participants shared frustration about wanting to continue sharing their stories and enduring understandings as part of their ongoing learning processes, but that those around them no longer seemed to be interested. For example, Hannah said:

I probably complained about people asking me how it was a little while ago, but now it's hard when people just think that it's gone, like, "Okay, now you're home and now you're back to your routine and so that experience doesn't matter anymore, that experience is over now."

Other students, however, shared that, as time passed, they felt less pressured to share their experiences with others. Fiona recalled that

the first couple weeks coming back it's like, "Oh my god, I've got to talk to everybody about this and I don't even know what to say, but I feel like I should and I have to." But now I don't even think about that anymore.

It is important to note that, unlike the other 9 students, 1 participant did not feel compelled to share his experience or what he had learned with others. This participant (Nick), said:

I've always just been very sarcastic every time anyone asks me about the trip. I usually tell them that I saved a group of child soldiers and shot elephants and then people usually stop asking me questions so...the people I actually tell something about, I usually tell them about the school that I taught at because I'm doing fundraising for them right now...I just don't like to talk about it because so much of it to me isn't an interesting, "[I've] got to tell people this" sort of thing.

Learning as actionable. Students who participate in the Kenya/Rwanda service-learning program are encouraged (but not required) to complete a social action project upon their return home to benefit the organization of their choice. All 10 study participants opted to participate, and they chose to collaboratively organize (in groups of 2 to 4) fundraising projects to support the organizations and people with whom they interacted in Kenya and Rwanda. Many of the students shared that this element of the course allowed them to bring what they learned home with them and act on it. Brooke, for example, said that

coming home having some sort of a project...where you pick some way to make a change...you use what you learned to do something else [was important to me]...okay, so you spent this time there, you learned things, but what are you going to do with it now?

Some students talked about how their participation in a social action project helped them stay connected with the people from (and with) whom they learned in Kenya and Rwanda.

Morgan shared:

I believe...that the most important work we do is when we come back home. And it's easy, I think, for these experiences to kind of slip away when we're back into our busy schedule but the social action project is hopefully going to keep me connected to the people that I met there and allow me to bring that experience home and then support the people back in Kenya.

Sierra built on this by explaining that the social action project allowed for a reciprocal honoring of the individuals who were key to her learning experience:

I love the idea that we should bring back or give back to a community...it's kind of our responsibility...or a way to honor the people that we spent time with and built relationships with...that we are not just coming back and forgetting about them and using them as our learning props...that it's actually legitimate...in the experience.

Another student shared that, by participating in a social action project, she was able to move beyond her normal and comfortable ways of learning through thinking and analyzing to doing. In her first interview, Zoe explained:

I take a very analytical approach to social justice, and I'm very dedicated to activism but I often let the thinking immobilize me. So being given the assignment to actually go out and do something and not just sit there and pick it apart and go through all the stages of, "How is this problematic? How could it be better?"...is, I think, going to be possibly the biggest take away for me from this experience.

Metatheme II: Redefinition of Community

Redefinition of community represents the second metatheme that emerged from my study. This metatheme includes three themes which, in turn, encompass a set of subthemes. Theme A, global community, includes two subthemes: humanity across borders and cross-

cultural interaction. Theme B, service embedded in community, also includes two subthemes: service as responsive to community needs and service as relationships. Theme C, community as a network of human connection, includes three subthemes: community as welcoming and generous, community as togetherness, and building and connecting with community at home.

Theme A: global community. Students described experiencing an expanding understanding of humanity on a global scale. Like the adage “the more you learn, the less you know,” students described their expanded perspectives of “how the world works” while also acknowledging that their perspectives remained limited. Several students shared that, although they had observed many differences between their own lives and those of the people with whom they interacted in Kenya and Rwanda, these differences across borders were balanced by the similarities inherent in being human. Students also talked about becoming more mindful of their own impact on others, especially within the context of cross-cultural interaction and travel.

Humanity across borders. Though students’ international experiences prior to traveling to Kenya and Rwanda varied substantially, all expressed an expanded understanding of humanity on a global scale, and many placed this expanded understanding within a broader context of acknowledging that there was still much to learn. For example, Taylor said:

I don't want to say I understand how the world works because I don't think anybody does, but I think I have changed in that I have a better understanding...or I just have a little bit more experience.

Another student (Brooke) offered a specific example of how her experience with a collective culture and subsequently broadened perspective had played a part in how she made meaning of course content during the following quarter. She said:

Currently I'm in a psychology adolescent development course...there [have] been several times when I've been able to connect to something or have a better understanding of what does a collective culture mean or a village culture.

Several students talked about the similarities that they noticed between Kenyan, Rwandan, and their own cultures. Noted similarities ranged from the ways in which people experience poverty, to ways of thinking, to wanting the same things (e.g., love, connection). Morgan, for example, described the similarities that she saw between her life and the Kenyan teenage girls with whom she spent time:

We were talking to girls [who] were in high school and we were in high school not so long ago, and taking exams and I know how that feels and...talking about family...we talked about family relationships and we talked about celebrities and what music artists they like and some of them were the same as we like.

Another student (Hannah) shared her realization that some of the strategies she was accustomed to utilizing while working with children in the U.S. also worked with Kenyan children:

I'm super into social emotional behaviors with kids...[and] I have all these management tools...that I learned in social services. And so I was able to sort of try those out....and it worked with kids there. And I'm like, "Oh my gosh, this is crazy, this works everywhere."

Some students articulated what they saw as human universals and cultural uniqueness reflected in similarities within differences and in differences within similarities. Brooke, for example, said:

I think spending a lot of time at the girls' secondary school and recognizing [that there are] universal things about teenagers but there [are] also very unique things based on

their culture, their background and...so kind of those similarities within the differences of people, and the differences within the similarities.

Along the same lines, Zoe experienced a broadening in her thinking from one focused primarily upon differences stemming from sociological structures and institutions to one that also allows for common needs, desires, and passions:

Being a sociologist in the United States, I spend a lot of time defending the idea that people are in different social positions....based on institutions and structures that have been put in place historically over time. But being in Kenya and Rwanda sort of brought out the flip side of that in my consciousness which is that, at the end of the day, people are people and it's important to recognize differences while at the same time doing what we can to support the needs....we have the same needs and desires and passions, and it's important to recognize the similarities as much as we recognize the differences.

Cross-cultural interaction. Central to students' experiences with the Kenya/Rwanda service-learning course was an opportunity to practice ethical cross-cultural travel and being mindful of one's impact on others. Brooke described this core concept as

being ethical, responsible travelers and not doing harm...and really thinking about what is our impact, and those sorts of things that I don't think are often thought about when Americans — and probably Westerners in general — travel to developing countries.

Nick talked about the importance of how people present themselves when interacting across cultures and how this concept resonated with him:

Trying to look like you belong, basically....I really connected with that philosophy of if I'm going to this area...I already look like I don't belong....but why would I go even further into acting rudely to people or wearing the incorrect clothes?

Nick later expanded his comments to include how one treats others:

Just treat people like you would in your home because you're in theirs, so, yeah, understand that it's just one world.

Hannah built on this idea when she considered who benefited from various interactions:

[I was] always questioning who is benefiting from this relationship, who's benefiting from this exchange, who's...I guess just thinking responsibly and thinking ethically about your actions and someone who's respectful of the different places you go and different people you meet.

Theme B: Service embedded in community. The students I interviewed reported experiencing an evolved understanding of ethical cross-cultural service, shifting from (a) charity based on what *I* think is best to (b) service based on a *community* deciding what it needs. Some students also expressed a heightened awareness of the connection between ethical cross-cultural service and their own power and privilege. Additionally, many students talked about their evolving understanding of service in global communities in terms of building cross-cultural relationships – these students came to see human connection as an act of global service.

Service as responsive to community needs. Citing ethical cross-cultural service as a central aspect of their experiences with the course, students described moving from thinking about service in terms of (a) what they assumed might be needed in a community to (b) what community members themselves identified as needs. Brooke described this shift in approach as follows:

Service is different than helping and it's not...even in communities in our own country, not going to a community and saying "this is what I think is best for you and this is what

I'm going to do to help you" as opposed to serving in the community to meet the needs of the community.

She later talked about the power of having experienced (rather than simply talked about) this type of service-learning when she said that

now I've acted it and I understand it more and what it means and what the impact is.

An important aspect in this shifted approach that surfaced for many of the students was that, beyond grounding service in community-identified needs, it was equally important to recognize that perhaps nothing actually needs to change in a community. Kayla, for example, said:

Ask what can you do, but don't assume [that] you need to do anything....If you can work with the community, awesome. If they say, "We don't need your help," awesome...and that's fine. So I think that's like the ethical part of our involvement here is not assuming we need to change anything.

Several students noted that, by being truly responsive to actual community needs, their experiences ended up being very different from what they called a "typical" service trip, as well as what their friends and family expected. Taylor shared:

People have these expectations of what you are going to be doing. And so, the question "What did you do in Africa?" becomes really loaded with like, "[You] should have been building things, you should have been feeding people, you should have been doing this and this and this."

Some students came to understand service-learning within a broader context of their own privilege and power. Taylor, for example, noted how important it was for her to think about her

own privilege and where it comes from while also trying to support others within their own communities. She reflected:

I think a huge part of what we learned in [the] program was [that] you can go into a community and you can do...community service helping the grannies in the community, you can teach at the schools and you can do these little things that are actually big things in the long run, and you don't need to be building schools and doing the big like "white savior" kind of thing.

Perhaps in part due to the course's strong focus on ethical cross-cultural interaction and service, some students shared that they struggled with the ethics of their very participation in the course and the impact that their participation may have had on the Kenyan and Rwandan communities that they visited. Kayla, for example, reflected:

There [were] times when I had to be like, "What's my role here? What am I doing and why is it productive and what does it mean for the lives of the people I am interacting with? And is it bad?" Because....you want to feel good about the work you're doing...there is this drive for there to be evidence of good work being done.

Zoe similarly shared her own struggle in coming to terms with having visited Kenya and Rwanda as a White, middle class American student, as well as taking time away from their daily lives to interact with her and the other students:

Before I did this trip I was really incredibly skeptical of service-learning trips especially to countries in Africa or South Asia or places that come with a lot of baggage in the American culture especially since...a lot of the students who go to these trips happen to be white middle class students. I still have some concerns about the ethics of that even simply in taking time away from the work that people in Kenya and Rwanda are doing to

explain things to us when they could be devoting that energy to their communities and to each other.

Service as relationships. In addition to shifting from a charity- and self-based approach to a service- and community-based approach, many students talked about their evolving understanding of service within global communities in terms of building cross-cultural relationships. In other words, these students came to see human connection as an act of global service. Kayla described this aspect of the course as follows:

[the teachers said] “Hey, we’re not here to save anyone...and we’re not here to do anything in these communities. We’re here to experience them... And to see what they’re like first hand and to create dialog about cross-cultural exchange.”

Morgan also spoke to the importance of relationship-building and did so within the context of reciprocal learning:

What I loved about this was that we weren’t going in as a charity group or a mission group or as volunteers even....Our goal was to learn and make connections with people....We weren’t going in thinking that we had the answers or trying to change the culture in any way. We [were] really there just to learn about it. And I think that’s one of the most responsible ways to go into another culture and that was really important to me.

One feature of the course that several study participants noted as being instrumental in their personal transitions to viewing service as relationship-building was that they stayed in one Kenyan village for several weeks. Fiona described the experience as

spend[ing] a lot of time in one place and...us[ing] that time to really get to know the people [who] are around you. I guess the thing that I thought was really important with our trip was that we never went there to build things or tell people how to live their lives.

We spent so much time just getting to know the culture and learning to be respectful in the culture and just getting to know people.

Another feature of the course that students identified as facilitating their own ability to build relationships while in Kenya and Rwanda was the fact that faculty and student groups have been returning to the same Kenyan and Rwandan communities for several years, resulting in a deep partnership. Zoe noted the importance of being part of this “generational line of relationships,” and Hannah spoke to how the long-term nature of these relationships shaped her experience:

Being a part of a relationship that has been built over...many years...being able to just slide into somewhere...and they trust you before they even know you, and greet you like you are family because [the instructors] are family, and the [students] before have become family...that provides the ability to take it to that deeper level.

Perhaps in part because of the highly relational nature of these students’ experiences, many found great value in completing their social action projects (see “learning as actionable” subtheme) as a way to build upon the relationships that they had developed by both honoring and staying connected with the people they met. For example, Sierra shared:

It’s kind of our responsibility because...or a way to honor the people that we spent time with and built relationships with...that we are not just coming back and forgetting about them and using them as our learning props...that it’s actually legitimate...in the experience.

Theme C: Community as a network of human connection. From the moment they arrived, the students I interviewed felt completely welcomed into the Kenyan community in which they would spend the coming weeks. When reflecting on their interactions from the trip,

students described the Kenyans and Rwandans they met as welcoming, loving, open-hearted, caring, compassionate, friendly, accepting, and generous. The students found great meaning in the general value for the people, interactions, relationships, and togetherness that they experienced. After experiencing human connection in such a different way than is typical in many U.S. communities, most of the students I interviewed talked about their transitions home in terms of shifting self-expectations and interests specifically related to connecting with others in their immediate environments. Though the students recognized that the context and cultural norms of Kenyan and Rwandan villages are different from those of their home communities, many of them nevertheless felt compelled to be a part of their local communities, however defined, and connect on a deeper level with close friends, acquaintances, and strangers than they had prior to the trip.

Community as welcoming and generous. My study participants described their welcome into the Kenyan village's community as unlike any other welcome they had previously experienced. Several students were moved not only by the fact that so many people had come on a bus to pick them up at the airport, but also that the villagers seemed genuinely excited to welcome the student group into their community. Morgan, for example, recalled:

I just remember being really touched and overwhelmed by the kind of welcome we received right when we got there...they didn't know who we were and just a really unconditional like, "Welcome to our home, we're so happy to have you here," and I immediately felt comfortable miles and miles and miles away from my own home.

Students also talked about the generosity they observed as part of their welcome into the community. Sierra, recalling the group's initial bus ride to the village, shared:

We stopped at a mall or supermarket....and [the high school girls] bought...each of us biscuits, and....it was such an obvious move for them to do but...it was so unobvious to us...at that moment to buy something for them.

This sense of welcoming and generosity continued throughout the students' time in Kenya and Rwanda. Brooke, for example, reflected on the importance of greetings throughout their stay, noting

how important greetings are and welcoming people and that anytime we come to a place even if we've been there before...everybody was like "Feel welcome. You're so welcome. Be here. You're here."

And Sierra recalled the ongoing sense of generosity that she experienced throughout her time in Kenya, as, for example, in the form of notes that she received from local girls:

[The girls would] write us little notes almost like love letters...saying the sweetest things that anyone has literally said to anyone ever....they are just so giving with everything.

Some of the students further reflected on how they felt not only welcomed, but accepted as family members. Taylor shared that

the women there would treat us like their daughters, and it felt like we had mommas even though our moms were so far away, which was pretty, pretty incredible.

Hannah shared a similar sentiment and further reflected on having done nothing to earn this type of treatment:

They had no idea who I was...and they were so trusting and so just like, "Well, you're here, you're part of our family now"....[it] almost felt undeserved because it's like we haven't done anything to earn this kind of love, this kind of acceptance.

Students also reflected on broader contextual factors that might have influenced the welcome and generosity that they experienced. Morgan, for example, expressed discomfort with how cross-cultural inequities and her own privilege might have affected how Kenyans and Rwandans treated her but, at the same time, recognized that being welcoming and generous were key elements of the cultures she visited. She said:

It...made me kind of uncomfortable to be kind of put on a pedestal because, while I was grateful for how everyone was treating me, I just kept remembering that my privilege there was built on a foundation of historical oppression. And that made me uncomfortable like, I don't deserve to be treated any better than anyone else just because of the color of my skin. But then, on the flipside of that, I kept trying to remind myself [that] the way they treat me probably says more about their welcoming culture than my privilege, and what can I learn from the way that they have treated us and made us feel comfortable...instead of only focusing on whether or not I deserve this treatment.

Community as togetherness. In addition to entering communities that were so welcoming and generous, the students I interviewed were exposed to a new level of value for relationships and time spent together. Brooke talked about the notion of “we are together” when she reflected:

“We are together” ...is something people say a lot. And it's just such a different way of thinking of, “We're here together to be together, even if we're not saying anything or doing anything, we're here together,” and how valuable that is....Just really valuing time with another person even if it's in a small encounter of “How are you?” “How are you?” and you go on, but valuing togetherness. And togetherness with strangers, with friends, with guests, everyone...but just that it's everyone all the time in every interaction was really powerful to experience.

Many students talked about the “we are together” concept in the context of people working actively to care for and support the whole community. Zoe, for example, shared:

What I saw...was a very strong sense of community and people who took care of one another.

Examples of care for community that students shared ranged from the importance of gathering around food, to evenings spent dancing at a Kenyan club, to devoting one’s life work to making the community a better place for everyone. Fiona recalled an example of one man in particular who devoted his life to his community:

[He]...comes to work every day so committed to the things that he does....he talked a lot about...how everything that he does is not for himself, it's for the people around him. There [were] some questions that we asked him...like “How do you want to be remembered?” or “Who inspires you?” and...in all of those questions...he didn’t talk about himself. He was just like, “I don’t know how to answer that, but I just want my community to be a better place” sort of thing.

Several students shared examples of community support organizations and models that inspired and meant something to them. One Kenyan organization in particular stuck with many of the students; Taylor described this organization and her response to it:

There was a couple...[who are] running...a community school. It started out as they took kids in whose parents had passed away from HIV, and they’re [now] running a clinic, a school, a farm...and they’re doing it all from nothing. They have barely enough food from the farm to feed themselves, and they’re feeding these kids who don’t have parents. They’re educating them, and they’re providing innovative ideas to the community....I

think just watching two people with so little do so much...was just such an eye-opening experience.

Brooke also shared that she had been inspired by this “integrated method of impacting the community” and saw it as one that could also work in other communities.

Building and connecting with community at home. After having experienced human connection and community in such a different way than what they had previously experienced, most of my study participants expressed an increased desire to put more effort into connecting with others once back home. Emily, for example, talked about how becoming more focused on her local community helped ease her transition home:

[I have] become even more focused on community, and wanting to be a part of my community, and wanting to support my community, and so that's been something that's helped me transition easier in a way because...I feel a sense of...community...[and] I don't feel so alienated and isolated.

The concept of putting more effort into one's community manifested in different ways across the students I interviewed. Several students talked about a new or enhanced desire to greet or otherwise acknowledge strangers when going about their day-to-day lives in their home communities. These students shared that, on the one hand, they wanted to make conversation with, wave at, and be friendlier to those around them, yet, on the other hand, they were challenged by doing this in their home cultural context. Morgan, for example, reflected:

People are really reserved here in the U.S., and people in Kenya were just, everyone waved at you. Everyone said, “Hi.” Everyone smiled...I've come back, and I want to wave at everyone and smile at people.

Morgan later said:

I just really appreciated the connections I made with people and how easy it was to...sit down with someone I [didn't] know and start a conversation. That is so much harder here but I'm trying to find ways to incorporate that into my daily life because it's life-giving.

By her second interview (approximately two months later), Morgan shared that, although she was no longer waving at strangers, she continued to value talking to and truly listening to people.

The students I interviewed noted experiencing an increased sense of responsibility to play a part in groups rather than spending time alone. Fiona, for example, shared that she had begun putting more effort into her workplace community when she explained:

Now that I'm back, I try to spend more time with my coworkers and, even if some of them are really frustrating and annoying to me...it's not just about me. This is a community and I kind of have to play my role in it...[I am also] trying to have more of a sense of community with my friends and family and like spending less time by myself and trying to throw myself in and engaging with others more often.

Students also talked about wanting to connect with others in their immediate communities through sharing meals or other tangible items with each other. After describing meals in Kenya and Rwanda as a time to engage and connect with others for 30 to 60 minutes, Fiona talked about wanting to use meals as a venue for building community at home:

It's hard when you live in a culture that's so not community oriented, and when I came back from the trip, I was like, "Yeah, I'm going to continue doing this and it's going to be awesome and I'm going to host all these dinner parties"...it's so unrealistic in our culture but that doesn't mean that I don't want to continue to try....I have to continue to try holding on to a sense of community.

Sierra also shared an increased desire to use food and meals as a tool for building community:

I think one really big thing [that I learned] is to be more giving, and I see that in a lot of ways I haven't tried before....like bringing something to someone's house when they invite me over [for] a dinner party or something. Or offering food when someone comes over...for some reason I didn't really do that before.

Others talked more broadly about wanting to try harder to be kind, loving, and empathetic, as well as connecting this behavior to supporting and working with the community.

Taylor, for example, shared:

I think I have always in my life had a lot of empathy, but I think [the Kenyans and Rwandans who I met] showed me...a larger capacity for love and not feeling hesitant to express that in my own culture. And I think there's so many things keeping us apart, but there are so many things that can pull us together. And that's what we saw a lot of in Kenya was people working within the community to help the whole community and, and so definitely bringing that back....bringing generosity and kindness back and doing things together.

Metatheme III: Redefinition of Self

Redefinition of self is the third metatheme that emerged from my study. This metatheme includes two themes, each of which comprises a set of subthemes. Theme A, how I want to *be* in the world, includes the following three subthemes: finding comfort in discomfort and vulnerability, building confidence and identity, and a more thoughtful pace of life. Theme B, what I want to *do* in the world, includes three subthemes: academic/career trajectories, global/local orientations, and responsibility to use privilege for good.

Theme A: How I want to be in the world. Students noted that the Kenya/Rwanda service-learning program provided an opportunity for them to explore themselves, including who they were and who they wanted to be in the world. From finding comfort in discomfort while transitioning to a new culture, to navigating their return to the fast pace, busyness, structure, and routines of their home lives in the U.S., all of the students I interviewed reported both learning something about themselves and experiencing a shift in their personhood as part of their participation in the program. While some students noticed substantial changes in how they looked at their lives, others reported that the experience simply bolstered or enhanced a path they were already on, and still others talked about being frustrated by not seeing more tangible change.

Finding comfort in discomfort and vulnerability. Several of the students I interviewed shared that the Kenya/Rwanda service-learning program provided an opportunity for them to further explore themselves while pushing the boundaries of their comfort zones. Taylor shared:

I think [in] this [program] you really get a chance to kind of explore yourself...because you're so outside [of] your comfort zone, you're so far away from what you know....and so I definitely found that this whole trip was just an incredible eye opening [experience], made you really think, made you question our own ways here.

One prominent feature of the program that students noted was experiencing a sense of discomfort while transitioning to a new culture. Sources of discomfort ranged from changing one's daily routine or meeting basic needs to navigating cross-cultural interactions, to engaging in hard conversations. Zoe shared an example of when she was uncomfortable in Kenya:

We were staying at the residence of...a former member of parliament. And that sort of level of social status was very immediately apparent and intimidating for me....I felt

horribly out of place....I remember being overwhelmed at the thought that I didn't fit in, but, in a way, that is completely contradictory to what I think people would assume. It's not that I'm coming in with a lot of wealth and privilege — which I was — but more that I'm coming into this politician's household as a little college student who's never left the United States before and doesn't know what to do with her hands, or how the hugs work....physical awkwardness and social awkwardness abounded.

For many students, this sense of discomfort posed a great personal learning opportunity from which eventually emerged a sense of comfort with discomfort. In her second interview, Kayla reflected back on how her experiences with discomfort served as learning opportunities that she could now take forward with her:

There [were] times when I was really upset or I hated what was going on or I was so uncomfortable. But I really had to learn to just say, "This is the reality I am experiencing," and processing that is a part of the learning process. And I think that can be applied to so many different experiences.

Several students talked about being able to move past the initial discomfort involved in being vulnerable in the presence of others and to experience what it is like to be truly present with another human being. They described the ability to be vulnerable as a crucial element in connecting with others. Fiona, for example, shared:

In general, in the U.S., people kind of have their personal space, and they are sometimes, I think, afraid to let that space go and just be vulnerable around the people that they are meeting. And I think seeing the way that Kenyans and Rwandans...not that they didn't have that personal bubble, but it was so much smaller and so much less important, and I guess being home I want to be more that way. I think it's really amazing to...let your

guard down....I wish people in the U.S. could do the same. And I think by letting your guard down, you are able to build these really cool relationships, so I want to hold onto that.

Zoe shared that by having had the opportunity to put herself out there to build relationships, she may be more easily able to build close relationships with others in the future:

Just the idea of putting myself out there to build relationships...having done that, knowing I can do that in a completely new environment is something that I think is going to help me in the future to put myself out there and to be closer with people in general.

Students also talked about how, by experiencing discomfort and vulnerability, they learned to rely on both themselves and others around them. Taylor, for example, shared:

I think I really learned a lot about relying on the people around me and that you can do that, and you can trust people around you, and you learn so much about love and kindness and respect and all these different things when you do put yourself out there and people accept you for who you are.

Building confidence and identity. The students I interviewed talked about development of the self in terms of building confidence in who they were and/or wanted to be. Hannah, for example, reflected:

I feel like I'm going down the right path and that path is mine. And it's...it's like I'm not worried about the little things, and I'm not...I'm not super caught up in, you know, the day-to-day dramas that people think are the end of the world....And I feel like that has led to me to just being able to...go confidently in wherever I'm going.

Zoe explained that, by practicing letting go of control while on the trip, she was able to build confidence and that she felt empowered to make substantial life changes:

In terms of my life now, I do feel like I have a lot more confidence, and I feel like I have a lot more direction and I'm able to give myself permission to live differently than I did before.

And later she expanded this to include a greater sense of resilience:

I feel more secure in my ability to persevere and to find ways to exist that are okay regardless of what kind of comes at me.

On the one hand, some students shared that the trip helped them fully embrace elements of their identities that they had previously questioned. Taylor shared experiencing increased confidence in the importance of her value for accepting and loving others:

A big thing of that trip is, everybody was accepted for who they were, like you just kind of come in with what you have. And I think that helped restore some of my confidence in myself and with my ability to know that the love I have for people is important.

Morgan shared that, through her experiences in Kenya and Rwanda, she was able to embrace her identity as a dancer. She said:

I want to remind myself how much I identified with being a dancer while in these countries and just how much I love dance and to keep doing it, and it's okay for that to be my thing. I want to really own it.

On the other hand, some of my study participants shared that their experiences in Kenya and Rwanda had helped them identify a new sense of identity. Hannah reflected:

I feel like I was my very best person there, and I was...I surprised myself...I liked who that person was...and so I wake up and I'm like, "How can I try and be that person today?" even though there's all this other tough stuff going on....I have developed and seen who I can be in that context, and so I know that it's there....And I don't know if I

really [had] that sense of self...like this is...who I am and this is who I really want to be and I've been able to be that person. I don't think I had that identify before I left..

A more thoughtful pace of life. Perhaps the most prominent feature of my study participants' transition back into their home cultures was reconciling (a) the slower pace of life that they experienced in Kenya and Rwanda with (b) the fast pace, structure, and routines typical of their home lives. Some shared that the U.S. cultural norm of busyness no longer felt necessary nor meaningful, several reflected that they wanted to slow down but were not yet sure how to do so, and a few shared specific examples of how they had already begun integrating elements of a slower pace into their home lives.

Students described the life pace of the areas they visited in Kenya and Rwanda as relaxed, unstructured, slow, and more thoughtful than what they had previously experienced in the U.S. Emily, for example, recalled that she was able to be present in the moment, as well as take time to think and write about what she was experiencing. Fiona reflected that, by slowing down, she was able to fully engage with others around her. Morgan explained that she feels like a different person when visiting cultures characterized by a slower pace as compared to her own culture. She said:

I am a different person when I go to especially third world countries...I'm more relaxed and less anxious and able to go with the flow more and I think that's really just because of the culture and it's not the go-go-go culture that we have here and...it's amazing. I don't expect that, going to different places but I feel lot happier.

Many of the students I interviewed talked about their transition back home in terms of moving from an unstructured, slow-paced environment to one characterized by structure, routine, expectations, busyness, and constant rush. Students described this transition back as stressful,

overwhelming, and hard, weird, and challenging. Kayla, for example, reflected on her transition back to “real life” when she said:

It was weird to come back to checking in with my boyfriend...making doctor's appointments, and texting my boss so I could get back to work...and there [was] a moment when I was doing all these checklist things that I was like, “Oh, my god. Now, I have to engage in real life and things that I don't love to do. I'm not excited about everything I'm doing right now”....So I had a panicky, overwhelming, anxious moment.

One student, Morgan, described her transition back as a sort of “floatingness” when she said:

I think what's been weird is it almost feels like I was plopped back down into my life and just went with it. And I think that floatingness came from like, “I'm going through the motions of what I'm used to, they're in my body. But I have this whole new thing in my mind that just happened.”

A handful of students commented on their realization that perhaps the busyness and highly routinized structure of their home culture was not actually necessary or no longer meaningful. Sierra, for example, shared that, whereas downtime in the U.S. “feels like you are being lazy,” downtime in the communities she visited in Kenya and Rwanda felt meaningful. Similarly, Hannah reflected:

I feel like it's part of this dumb thing that we have in this culture that you have to be busy all the time....we just have this sense of you should always be working. And like if you're not working all the time, you're not doing it right.

Others noted that they previously had no idea how fast things move in the U.S. as compared to other places. Taylor reflected:

I just had no idea that we moved so quickly in this society...and my brain is like two steps ahead all the time...I don't know if that's the way I want to be all the time....I think that's part of this journey of coming back is realizing how do I want to like be in the world?

On the one hand, some of the students I interviewed talked about *wanting* to slow down but not yet knowing how to do this in a home culture characterized by busyness. Sierra, for example, shared:

There are definitely things that I want to integrate into my own life, whether that is taking more time with people or slowing down...but it's so hard because coming back...it's so easy to fall back into the routine of things because it's so natural because it has been...a part of my life for almost 22 years now. So it's like how do you just automatically change that, and especially when other people are also acting like that....maybe this is just the...transition phase of figuring out how to integrate what I learned.

However, on the other hand, several students talked about having already found ways to slow down and normalize a slower pace for themselves within what they saw as a broader cultural norm of busyness. Taylor shared her attempt to slow down and be present:

Slowing down...that's a big thing I've been trying to incorporate into every day is how can I stop for a second or a few seconds and just enjoy what I'm doing or taking myself out of what I'm doing for a little bit and really appreciate what's going on?

One tangible way in which Taylor shared being able to slow down was by intentionally leaving her phone behind and, in a sense, disconnecting from what she perceived as others' entitlement to her time.

Hannah noted that her friends and colleagues had noticed her changed pace of life and was able to share several specific examples of how she had made this shift in her life after returning home from Kenya and Rwanda. She said:

I think I'm a little bit more flexible, a little bit more like, well, everything's going to work itself out. There's nothing that can't be fixed, and a lot of things don't need to be fixed right now. If I don't have an answer, that's okay. If I can't figure it out right now, that's okay. So I don't know if that comes from this slower pace of life, or a more thoughtful pace of life, I guess, or just really being...in a super uncomfortable position and everything was fine. I didn't answer emails for a month, and the world didn't fall apart. Everything worked itself out so that was an interesting realization.

Theme B: What I want to do in the world. Every student talked about how their experiences in Kenya and Rwanda had bolstered, enhanced, or shifted (a) their path of study (for those not graduating), (b) the ways in which they thought about work and careers, and/or (c) a desire to commit to one or more years of national/international service work after college. Students also talked about how they saw their own roles across local, national, and international communities evolve during and in the weeks following participation in the Kenya/Rwanda service-learning program. For example, several students shared that during and/or in the weeks following their participation in the program, they had experienced a shift from feeling responsible to serve global communities to working within their local communities. Additionally, all of the students reported experiencing a heightened awareness of — and value for recognizing — inequities and privilege and, for many, this had already translated into changed behavior (e.g., shifts in consumerism, willingness to speak up against comments made by others) by the time of the interviews.

Academic/career trajectory. All of my study participants shared that their academic/career trajectories had changed in some way since before going to Kenya and Rwanda. A handful of students talked about either changing or finding new meaning in their chosen paths of study. Emily, for example, shared that her experiences in Kenya and Rwanda had affirmed a previous interest in learning more about how to get resources to people and served as a final push to add a minor in geography. She said:

While I was gone I decided to add my geography minor because I'm really interested in why people are where they are and how to get resources to them....when I went on this trip, I realized that's a huge gap that's missing in social systems is people aren't necessarily understanding why people are where they are at, or why they're placed here or there, or how we can give food to them... for example, there is a thing in Rwanda...they're using drones to get supplies to people versus building roads because of the land forms. Like geography directly plays in that...understanding how can we create infrastructure to get resources to people.

Morgan explained that through her experiences in Kenya and Rwanda, she had discovered a profound connection between her two areas of study. She said:

Dance has always just been the thing I do. I haven't ever been super passionate about it or want to make it my career. And I've gone really into sociology. But before I went...I thought of them as very separate things. It wasn't until I went to Kenya and Rwanda that I saw so many cool ways that they could intersect, and I just got so excited about it.

She later added that she came to see dance as a “tool for cross-cultural connection” and that she could use dance to facilitate cross-cultural connections for others.

Zoe made perhaps the most substantial change in her path of study after returning from Kenya and Rwanda. She reflected:

While I was there, I kind of realized that I needed to be honest with myself...and I really don't like a lot of communication sciences and disorders....A lot of it, I think, is antithetical to justice work....I had a lot of conversations with [one of my instructors] and a bit of a nervous breakdown and realized that that major wasn't going to happen....I've also decided that I definitely want to do graduate work in sociology.

In her second interview, Zoe shared that she had decided to add a second major in political science with a focus on policy and equity, as well as a minor in education and social justice.

All of the students I interviewed talked about how they thought their experiences in Kenya and Rwanda either had or would impact their professional work with others in the community. Brooke shared that her now more international view of psychology and sociology would be valuable in her future career as a child life specialist in children's hospitals. Emily reflected that her time in Kenya and Rwanda had both affirmed her interest in serving as a resource for others within her future career and helped her explore what it means to be a resource for others. Fiona talked about being inspired by refugee work happening in Rwanda and shared her desire to work locally with people from other parts of the world, specifically, with a local refugee organization. Kayla, Taylor, and Nick shared that the trip had reaffirmed or pushed them to want to pursue careers to make the world a better place.

Some study participants provided concrete examples of how their experiences in Kenya and Rwanda had already influenced their work by the time of their second interviews. Hannah, for example, shared that she had practiced taking the world into the classroom in which she was student teaching. She explained:

I have third graders and [I] started...a whole culture unit. So we started with...what is culture...and we read a village tale from Kenya....and then we talked about the forms of cultural expression....then I actually showed them pictures from Kenya and Rwanda....and then they developed interview questions to ask their families about their culture....and then they made a little quilt square and then in each quilt square it showed...how their family expresses culture in these different ways. And then they shared their quilt square with a buddy and then they found similarities and differences between their cultures....So [I'm] just trying to get them to...understand what culture is and then build those cross-cultural relationships within their classroom.

She also shared her evolving philosophy towards teaching:

The core of what I want to do with kids is I want kids to go off and be these wonderful people who make friends with people who aren't like them and who want to go out and learn about the world and...doing what they can to be a part...of their community....And I think that those are things that...I kind of held before, and then I went, and...that's even stronger now.

A handful of students reported that their experiences in Kenya and Rwanda had reaffirmed a previous desire to participate in AmeriCorps, AmeriCorps VISTA, and/or Peace Corps after college. Fiona, for example, reflected that by going to Kenya and Rwanda for several weeks, she had become less hesitant about doing something like Peace Corps in the future:

I have always wanted to do Peace Corps but I was always really hesitant to doing [that] because I was afraid to be gone for that long...and now having come back from this trip and realizing that it wasn't so bad, like maybe I could do that again.

Local/global orientations. My study participants also noted shifts in how they saw their own roles in relation to local, national, and international communities. Several students talked about how they viewed their own roles moving forward as part of a redefined sense of global community. Nick, for example, reflected:

So when I got there, it was like I could actually show myself that I understand what it's like to be in another culture. In fact, that's pretty much the best thing the class taught, I thought, is just being a member of the world.

He later added that he had experienced an enhanced responsibility toward “doing his part”:

I have no excuse to not be trying hard....as a human I should probably try to do my part also, I guess.

Similarly, Emily shared an expanded sense of care for global communities:

Being on this trip and how it was done ethically was monumental and, that being said, I also think since it was so ethical, it was also effective in teaching us what it means to be a global citizen and a respectful global citizen. And to care about so many different communities in the world and to take ownership of that to some extent.

Morgan reflected on an expanded understanding of her role in the world and the connection between her well-being and that of others across her global community when she said:

I would've called myself a global citizen before we went, but I think it's a lot more meaningful to me now because I've seen ways that my actions can affect the world on a bigger scale than just my own life and my own community. That I have the potential to make that a positive or a negative effect, and just that my well-being is connected to the well-being of people in other parts of the world and that that should, and hopefully will,

affect the choices I make in my own life. And it's a lot more meaningful now to have concrete examples.

Many students shared that they had become more involved in local volunteer work since returning from Kenya and Rwanda. For example, Emily shared what she had learned about her own role by observing how the roles of individual Kenyan community members complimented one another to contribute to the entire community. She said:

We really need to be in community with each other and holding each other up....that's the biggest thing I learned by far is that we can go so much farther when we do it together, and in the simplest of ways....And so that can apply to small communities in rural Kenya when they're all saying, "Okay we all have these talents, how can we use our talents to work together as a group?" And how a seamstress can fix everyone's stuff, and then the farmer can feed everyone, and then the guy who has a dairy farm will supply milk, and so I feel like...the biggest thing is...finding importance in community and using your talent to help each other.

In her second interview, Emily shared that "How can I help my community?" had become one of her biggest questions for self-reflection and that she had become involved in a local non-profit organization supporting children in the foster care system.

Fiona and Zoe reflected that they had both experienced personal shifts during their time in Kenya and Rwanda that empowered them to become more involved in political activism after returning home. Fiona explained that, prior to the trip, she had experienced a shift from being highly politically active to not politically active, which she saw as a loss of part of her self-identity. While in Kenya and Rwanda, however, Fiona discovered that this was an important part of her life and became politically active again after returning home. Similarly, Zoe shared that

she had become more involved in activism work after travelling to Kenya and Rwanda when she said:

I've been a lot more active in activism. I've always been involved in activism, but I feel a lot more comfortable putting myself out there and finding the motivation to just show up...so, coming back, I found it a little bit easier to push.

Several of the students I interviewed described experiencing a shift from wanting to serve global communities to feeling compelled to work within their local communities. They had discovered that local work was perhaps more ethical, powerful, and relevant given a higher level of understanding of the cultural context. Morgan, for example, said:

I think about doing global work versus doing local work in something like public health. And just knowing that, when I walk into a culture that's not my own, I think it would be irresponsible of me almost to say, "Here, I want to come help you or want to come change your culture without understanding it"...that I think I almost can do more valuable work in my own culture because I already have that understanding....it's more responsible to do work in my own culture.

Zoe shared that she had developed a more nuanced understanding of the connections between local and international work and has since identified great value in contributing to global communities via local and national work. She explained:

Before I went on the trip, I was less focused on the connection between local and international and, when I came back from it, I was trying to find a way to do more international work. But what I realized is that the most effective way for me to do international work is through national work and local work....being in other countries

helped me realize that...it's okay to solve global issues through that local and national work.

Responsible to use privilege for good. The students shared that one primary element of the Kenya/Rwanda service-learning course was to facilitate personal and group exploration of equity and privilege. All of the students I interviewed reported experiencing a heightened awareness of, and value for, recognizing inequities and privilege. The ways in which students talked about equity ranged from (a) general, conceptual statements reflecting broad cross-cultural differences to (b) clear descriptions of having integrated a sense of privilege into one's own self-identity and changing one's own behavior.

Many students called attention to learning more about equity and privilege on a global scale (e.g., comparing Kenya and Rwanda to the U.S.). Taylor reflected on her realization that geography often dictates the privilege that one does or does not experience when she said:

Just by situation of birth, like where I was born, led me to this situation [privilege].

Watching all these little kids [in Kenya]...they were born. That's what happened. And they don't get much of a choice or they don't get any choice in how that ended up and so many of these kids lost their parents to HIV.

Taylor later shared that, prior to visiting Kenya and Rwanda, she had no idea how easily she walked through the world.

Similarly, Emily shared that, since her time in Kenya and Rwanda, she had thought often about the privilege attached to the opportunities available to her. She said:

I get this kind of cynical and negative perspective of thinking about how lucky and privileged I am here...frequently when I do things, I think, "Wow if I was in Kenya, I

wouldn't have this," or, "Wow, I'm considering this and they wouldn't even have the option."

A handful of students noted having experienced profound learning about equity and privilege within U.S. culture while participating in group discussions with one instructor in particular. Morgan explained:

[She] was part of our group and from our culture, and she voiced a lot of her experience as [a] minority, and we were talking about privilege and oppression and all of that in the context of our trip, and she had a lot to add to that. And I think that really affected me that she gave me an amazing view of what it means to be a minority in the U.S.....it was interesting to get that perspective while in another country.

Taylor built on this sentiment by sharing her discovery during these conversations that many of the things she witnessed in Kenya and Rwanda actually do happen in the U.S., but that

they don't happen to us...or they don't happen to me because I'm a white young woman...finishing up a college education.

A few students noted that simply recognizing inequities and one's own privilege is an important step. Brooke said that not only was she trying to be more intentional about noticing her own privilege, but that she also had begun to feel more responsible to maintain awareness. She shared:

I try to recognize...my privilege or I try to recognize when something's happening, but I think it made me aware of how much more aware I need to be. And as one of those things to do and remember when I come home is paying attention to inequalities and working hard to see them because I don't have to see them.

Many of the students shared that beyond recognizing inequities and privilege, they had begun to alter their behaviors. For some, these personal changes focused on consumerism. For example, Emily shared that she had committed to buying only used clothes for one year and was making a conscious effort to purchase local goods. She reflected:

In my everyday life, I think about Kenya and the perspective of I have more than a lot of people in the world and...how can I think about that differently and how can I change my actions? So that's something that stayed with me.

Similarly, Nick commented on wondering why he had so many possessions after returning from Kenya and Rwanda when he said:

Coming home, it's like all these things that I have, it's like I just don't really need any of this....never before have I been able to just throw away so many things because it doesn't even make sense for me that have so much of it.

For others, behavioral changes related to speaking up against comments made by others, including and beyond their friends. Hannah reflected that she had increasingly been challenging racist and sexist jokes. She said:

I have more confidence and if someone is saying something blatantly racist or they are making a joke... I feel more confident in being like, "That's really inappropriate and that's harmful to people and that's harmful to our reputation."

She later added:

Part of my responsibility and the privilege of having these opportunities, I think, is to share it and to encourage others to strive for global citizenship too....that's what I'm trying to do...with friends and by saying like "Hey that racist joke isn't really funny."

Others, although they knew that they wanted to leverage their privilege to do good in the world, were unsure as of the time of the interviews how this might look. Taylor, for example shared:

I think...the biggest thing...is [to] maintain that piece of like, "Okay I can do something with the privilege I have"....it's like, "Well what can I do now? I have this [privilege], I want to do something with it. I don't want to just sit here"....it's so easy to just sit here and watch TV and eat my good food, and play on my phone. But after being there and seeing them, it just made me really realize [that] I want to do something different. I don't want to just sit.

She later added:

I think it [was] just one more encouragement to...use my privilege for good, and use what I have, and say something when I don't think something is right...I have this position and know it's not always super powerful, but it is a pretty strong position for where I'm at, and I think just using...the voice I have and the empathy I do have...and the communication I do have for something that can be good.

Summary

In this chapter, I have reviewed the findings that resulted from my interviews with 10 college students who had participated in one specific ISL program that was aimed at global citizenship development. Three primary categories of narrative data emerged from this study, including (1) redefinition of self, (2) redefinition of community, and (3) redefinition of self. I will now turn to a discussion of how these students' reported experiences and outcomes align (and do not align) with my conceptual framework and the extant literature.

Chapter 6: Discussion

Introduction

In Chapter 6, I discuss the results of my phenomenological study of how a group of college students who participated in an international service-learning (ISL) program interpreted their experiences after they returned to their home culture and how those results relate to both my conceptual framework and other findings in the literature regarding global citizenship development. My primary research question was How do college students who participate in ISL programs aimed at developing global citizenship competencies perceive and describe their experiences as they transition back home? In addition, four related sub-questions focused on student perceptions of important experiences, new understandings, meaning-making processes, and the roles their experiences and understandings might play in their futures. A review of the literature informed the design of my conceptual framework, which defines global citizenship as psychological, relational, and something that can be *developed* (e.g., Dower, 2008; McIntosh, 2005) and includes key components from the international service-learning and cross-cultural adaptation literature (e.g., Kim, 2001), transformative learning theory (e.g., Kiely, 2004, 2005; Mezirow, 1990, 2000), and the Developmental Model of Intercultural Sensitivity (Bennett, 1993).

As described in Chapters 4 and 5, I conducted two in-depth interviews with each of the 10 participating students who had engaged in an ISL course during the winter quarter of 2016. The first round of interviews took place within days of the students' return to the U.S., and the second, approximately two months later. From these interviews, which explored how the students interpreted their experiences both in their ISL program and their transition back into their home culture, emerged the following three metathemes that broadly describe the

perceptions they shared with me: (a) redefinition of learning, (b) redefinition of community, and (c) redefinition of self. I have intentionally chosen to use these metathemes as the organizational structure for Chapter 6 — rather than organizing by my research sub-questions — in an attempt to honor both the true complexity of my participants’ experiences with the phenomenon at hand and the interrelated nature of each of the components of my conceptual framework. I will return to the four research sub-questions as part of the summary of this chapter. The discussion below arises from what I heard from my study participants across each metatheme and also examines how these students’ reported experiences and outcomes conform to, vary from, or are absent from what has been described in the extant literature as well as what I included in my conceptual framework.

Redefinition of Learning (Metatheme I)

Redefinition of learning as engaging and communal. My narrators discovered a new way of learning that was immersive, emergent, self-directed, personalized, and took place within community. Through their participation in the ISL program, they experienced a shift from (a) learning within the walls of a “traditional” classroom; viewing textbooks as valid sources of knowledge; and following the structured script of a syllabus, pre-determined course learning objectives, assignments, and tests to (b) embracing their environment as comprising a diverse set of learning experiences within which to engage and recognizing that everyone around them could be a teacher. They cited interaction in two unique types of learning communities — one with the instructors and fellow students with whom they were traveling and a second, with the new people they met in Kenya and Rwanda — as a particularly important aspect of their experience. Through the immersive and emergent nature of their ISL program and daily conversations in the student/faculty learning community, the students I interviewed also

identified their engagement in ongoing, deep, reflective conversation about what they were learning as an important element of deepening their learning process. They returned with a new set of expectations as to how they *could* learn, and some cited having already tried out this new way of learning in courses during the subsequent quarter.

The student outcomes of embracing a new way of learning with and from diverse others (including acknowledging diverse others as valid knowledge sources) and of developing a new set of expectations for the learning process align with my conceptual framework in a general sense, but the specificity of my findings adds to the extant literature. On the one hand, the redefinition of learning that my narrators experienced serves as an example of perspective transformation, signals movement along the ethnocentricity-ethnorelativism continuum (here, acknowledging multiple cultural perspectives as valid sources of knowledge), and overlaps with some of the global competency themes (e.g., value for diversity, cross-cultural engagement). At the same time, although Kiely (2005) briefly references learning style as one of the possible personal factors involved in “contextual border crossing” in an ISL experience, the literature largely ignores student development of and commitment to a new way of learning with and from diverse others as one of the possible global citizenship outcomes associated with ISL experiences.

Applying my conceptual framework to the redefinition of the learning process that my students experienced, it appears that, in addition to being immersed in a new cultural context, these students were also exposed to a new way of learning, became aware of their previous assumptions about what learning “should” look like, and made sense of this discrepancy in both reflective (i.e., processing) and nonreflective (i.e., personalizing and connecting) ways while interacting with members of their learning communities. Although the literature describes

important processes of cross-cultural immersion that are similar to my narrators' experiences, such as participation in opportunities to value local perspectives as valid sources of knowledge and engagement in learning communities, it does not describe an additional aspect of the learning process that my narrators saw as particularly important: practicing self-directed and personalized learning. In the literature, numerous other valuable opportunities regarding ISL are listed, for example, that this experience allows students to spend time with members of the host culture, provides opportunities to consider local voice and context as essential elements of knowledge construction, and immerses students in a "community of action" in which they must apply what they are learning in the community in real time (Plater, 2000; Plater et al., 2009). Hovey and Weinberg (2009) also assert that the opportunity of studying in a different country provides an "enabling environment" in which students can develop global citizenship characteristics and that "high road" programs, which are intentionally designed to ensure deep cultural immersion, understanding of and respect for local customs, and a high level of involvement in the host community, have great potential for fostering learning. Finally, the global citizenship literature also talks about the importance of both modeling and practicing global citizenship competencies (e.g., engaging with various perspectives) within an open, caring, and safe environment (Basile, 2005; Carlsson-Paige & Lantieri, 2005; Davies & Pike, 2009; Dei, 2008; Golmohamad, 2008). My narrators' experiences suggest, however, that beyond what has already been documented in the literature, self-directed and personally connected learning are important aspects of the ISL learning process and, for these students, was associated with their ability to fully engage in the cross-cultural immersion, learning communities, and other related learning processes.

A clear area of agreement between my conceptual framework, the literature, and the insights of the participants in this study was the importance of reflection. Several elements of transformative learning theory are highlighted in my conceptual framework, one of which is the “processing” component of the meaning-making process that takes place during perspective transformation. Here, critical reflection is viewed as a key condition for adult learners to move from dissonance (which is a common part of cross-cultural experiences) toward deep learning (Eyler & Giles, 1999; Kiely, 2005; Mezirow, 1990, 2000). The literature includes a wealth of additional references to the important role that reflection plays in the student learning process across multiple settings including ISL. Brockington and Wiedenhoeft (2009), for example, contend that a curricular intervention such as structured reflection must occur for study abroad participants to move from superficial contact and feelings of dissonance toward deep connection with the host culture. Similarly, according to Bringle and colleagues (2013), “the critical examination of service experiences and material through carefully designed reflection is the component of the process that generates meaning, new questions, and enhanced understanding and practice” (p. 9).

Redefinition of learning as a privilege and responsibility. The students who participated in my study shared that being in Kenya and Rwanda had heightened their awareness of the inequities inherent in access to education across the world, and, as a result, they came to see learning as a privilege. They built relationships with people who highly valued education but had to struggle to access education for themselves. For example, the students I interviewed became close to teenagers who had limited access to financial resources and would get kicked out of school because they missed a tuition payment; these girls would return to school again and again once funding was secured, declaring that their education was important above all else. My

study participants returned home with an elevated view of the value of education and a refusal to take their own education for granted in the future.

My narrators also came to see learning as something that must be shared and acted upon, and they returned home feeling compelled to share their experiences and what they had learned with others and to leverage the opportunity to complete social action projects, in part to accomplish this goal. Their telling of their stories, in itself, became a learning process for these students as they navigated interactions with friends and family members who they felt did not understand the full complexity and meaning of their experiences. As for the social action project, many students shared that this element of the course both facilitated their bringing home and acting on what they had learned and helped them stay connected to the people from (and with) whom they learned in Kenya and Rwanda.

The primary outcomes associated with this theme are that my narrators not only developed an enhanced understanding of educational inequities across the globe, but also became committed to acting upon what they had learned as part of their ISL experiences (e.g., by sharing stories with others). Like the student outcome of embracing a new way of learning with and from diverse others that was discussed above, these outcomes align with my conceptual framework in a general sense, yet add an extra layer of detail to previous research. Students' development of a heightened awareness of educational equity issues across cultures and an enhanced sense of responsibility to share and act on what they have learned are specific examples of profound perspective transformation and movement along the ethnocentrism-ethnorelativism continuum, and also align with the themes of global awareness and orientation and of cross-cultural engagement global citizenship competencies. However, as in the case of the discussion of the previous theme, my narrators' outcomes add specificity.

Transformative learning theory, which is an essential component of my conceptual framework, provides a compelling lens through which to explain what my narrators may have been experiencing as they thought through issues of educational equity. This theory (Mezirow, 1990, 2000) describes the process through which adult learners “formulate dependable beliefs and feelings about experience, assess relevant contexts, seek informed agreement on meaning and justification, and make decisions based on resulting insights” (2000, p. 4). The transformative learning process, according to this theory, is triggered by an externally imposed disorienting dilemma after which old ways of knowing (i.e., “frames of reference”) no longer make sense (Mezirow, 2000). Taking this one step further, Kiely (2005) argues that, within an ISL context, students experience “contextual border crossing” across personal, structural, historical, and programmatic factors and that they experience dissonance when these contextual aspects do not align with their previous frames of reference. Critical reflective discourse, which involves engaging in dialogue with others about the meaning of an experience and aspects such as “finding agreement, welcoming difference, ‘trying on’ other points of view, identifying the common in the contradictory, tolerating the anxiety implicit in paradox, searching for synthesis, and reframing,” as well as critically assessing assumptions, is necessary to move through dissonance and toward perspective transformation (Mezirow, 2000, pp. 12-13).

As previously referenced, my narrators talked about how, on the one hand, they became close to Kenyan students who were repeatedly forced to drop out of school due to a lack of funds and who often worried about whether or not they would be able to continue their education, and, at the same time, they realized that this was not something that they had personally experienced. From the perspective of transformative learning theory and, by extension, my conceptual framework, one way of viewing what these students experienced is that their exposure to a

different version of educational access than what they had previously seen served as an externally imposed disorienting dilemma, that they connected this new idea to their own personal experience and that, in the process, they gained increased awareness that their previous frames of reference assumed educational access as a given. The dissonance between these two ideas may have served as a catalyst for discovering that their previous ways of thinking no longer made sense. The students engaged in reflective discourse about educational equity which, according to transformative learning theory and my conceptual framework, may have been associated with their perspectives shifting from one of taking education for granted to one of viewing education as both highly valuable and a privilege.

The processes that my narrators described experiencing also parallel previous research suggesting that upon returning home, ISL students may face psychological, emotional, social, and physical difficulties, including being challenged by telling others about their ISL experiences and finding people with whom they feel they can share their stories (Gaw, 2000; Gullahorn & Gullahorn, 1963; Kiely, 2004, 2005; Kim, 2001; Martin, 1986; Quiroga, 2004; Raschio, 1987; Uehara, 1986). However, my students' experiences add to the literature by suggesting that, despite the challenges involved in sharing their experiences with others, returning students feel *responsible* to share their experiences and what they have learned, arguing that these stories were bigger than themselves. In addition, what my narrators said about the importance of participating in social action projects supports previous research suggesting that opportunities for committed action provide opportunities to "act on one's evolving commitments" and to "test and ground one's growing convictions in action" and that the availability of these opportunities serves as one condition under which students experience transformation (Parks Daloz, 2000, p. 117).

Redefinition of Community (Metatheme II)

Global community. The participants of my study developed a more nuanced conception of community on a global scale. They experienced an expanded understanding of humanity across borders, while also acknowledging that there was still much to learn. Throughout their cross-cultural observations and interactions, they noticed both human universals and cultural uniqueness reflected in similarities within differences and differences within similarities. Additionally, these students became more mindful of their own impact on others within the context of cross-cultural interaction. They were able to practice ethical cross-cultural travel, which included thinking about how they presented themselves when interacting across cultures or, as one narrator put it, “trying to look like you belong.”

The primary outcomes at play within this theme are an understanding of both global community and the dynamics involved in cross-cultural interaction, as well as an ability to appropriately alter one’s behavior as needed within the context of cross-cultural interactions. These outcomes align well with the global citizenship competency themes that I included in my conceptual framework, namely global awareness and orientation, care and justice orientation, and behavioral flexibility, as well as movement toward an ethnorelativist view of humanity and interacting across cultures. Additionally, my findings regarding this theme align with extant service-learning literature that cites multiple related student learning outcomes such as increased understanding of others as unique individuals, appreciation for human differences and commonalities, ability to make connections between self-understanding and understanding of others, understanding that values and norms are socially constructed, care for others, and cultural competence (Astin & Sax, 1998; Jacoby, 1996; Jones & Abes, 2004; Jones & Hill, 2001; Kiely, 2004; Rhoads, 1998; Rhoads & Neururer, 1998; Sternbege et al., 2005).

Important process components here, according to my narrators, included cross-cultural observations and interactions highlighting both human universals and cultural uniqueness and the opportunity to practice ethical cross-cultural travel. In addition to aligning with extant literature suggesting that ISL creates a learning environment in which students spend time with members of the host culture and reflect on similarities and differences across cultures (Plater et al., 2009), these process components align well with my conceptual framework, the basis of which is exposure to and interaction across cultures that are different from one's own and the subsequent thought and behavioral processes involved in identifying and appropriately navigating cultural similarities and differences.

Service embedded in community. My narrators experienced an evolved understanding of ethical cross-cultural service, shifting from (a) charity based on what *I* think is best to (b) service based on relationships and a *community* deciding what it needs. One important aspect of this shift was realizing that it is possible that nothing actually needs to change in a community. Several students noted that by being truly responsive to actual community needs, their experiences ended up being very different from what they called a "typical" service trip.

In addition to shifting from a charity- and self-based approach to a service- and community-based approach, the students I interviewed talked about their evolving understanding of service in global communities in terms of building cross-cultural relationships. In other words, these students came to see human connection as an act of global service. Several students noted how significant the actual structure of their ISL program was in their transition to viewing service as relationship-building. The explicit focus of the program was to interact with the host culture (rather than to simply complete tangible projects such as building houses or installing wells), and the students lived in the same community for several weeks. Furthermore, because

they stayed in a community that faculty and previous student groups had returned to for several years, developing, as one narrator put it, a “generational line of relationships,” these students were able to build on an already established foundation of care and trust which, in turn, fostered deeper relationship-building.

The primary area of learning that my narrators shared in relation to service approach echoes what they said in relation to learning approach. They identified a new way of serving others and developed a new set of expectations for what service should look like. These related outcomes both align with and build on the outcomes portion of my conceptual framework in two important ways.

First, although service as human-to-human connection may be an assumed, but underemphasized component in my conceptual framework and relevant literature, for my student participants it was an explicit and primary aspect defining their experience. For example, although what my students described aligns with the global citizenship competency theme of cross-cultural engagement in which global citizens are described as those who engage with others across cultures, participate in the social lives of diverse others, ground these interpersonal relationships in an appreciation of differences, and communicate effectively across cultural and linguistic boundaries (Brustein, 2009; Cornwell & Stoddard, 1999; Hofstede, 2009; Kim, 2005, 2009; King & Baxter Magolda, 2005; Schattle, 2008, 2009; Spitzberg & Chagnon, 2009), the allusions to service work found in the global citizenship literature seem to define service in terms of projects, work, and action, instead of as simply connecting with others. A similar gap exists between, on the one hand, what my narrators described as a transition to understanding service in terms of relationship-building and, on the other hand, what is seen in the literature regarding ISL learning outcomes. According to the literature that I reviewed, engaging in service-learning in a

different country elevates the importance of cross-cultural competence, communication, and empathy as key areas of learning before, during, and after an ISL trip (Bringle & Hatcher, 2011) and shifts the conception of citizenship and engagement from a local to transnational contexts (Plater et al., 2009), but the ISL literature is relatively silent on what my narrators saw as an equally important shift toward understanding service not as completing projects for others but as connecting deeply with others.

Second, according to Bennett's (1993) Developmental Model of Intercultural Sensitivity, which goes hand-in-hand with global citizenship competency development in my conceptual framework, as individuals experience cultural differences, they become more competent in intercultural situations, moving from ethnocentrism to ethnorelativism. Within the first three stages of this six-stage model (denial, defense, and minimization), individuals view their own cultures as central. In the last three stages (acceptance, adaptation, and integration), their own culture is viewed as merely one of many equally valid versions. Here, defining what another community needs based on one's own cultural perspective may fall within the "minimization" stage (in which one's culture is viewed as universal), and the shift to stepping back to allow a community to define its own needs may fall within the "acceptance" stage (in which one views other cultures as complex and valid interpretations of reality).

My narrators also cited numerous important processes that mostly had to do with the structure of the program (e.g., participating in a program that explicitly focused on interacting with the host community members rather than completing projects; staying in one community in which strong cross-cultural relationships had already been established) as being instrumental in their development of their learning outcomes. Previous research suggests that at least 20 ISL structures exist based on variance of several factors that might influence the learning process.

These factors include the physical location of the course, who is teaching the course, the number of service contact hours, the course focus on content versus skills, the relationship between the service site and classroom, the nature of the agency's work and students' engagement in this work, and the nature of the population served (Bringle & Tonkin, 2004; Jones & Steinberg, 2011; Plater et al., 2009). Though many of these factors seem to have been important to my narrators' experiences, what seems to be missing is a focus on the nature and depth of the cross-cultural interactions among ISL students and members of the host community. In other words, although the number of service contact hours, the focus on content versus skills, and so forth, may be important, my narrators suggest that perhaps even more important is the time and energy spent on human-to-human connections.

Community as a network of human connection. The students I interviewed reported developing a new understanding of community as a network of human connection. They were immersed in a community that they described as welcoming, accepting, caring, and generous. This immersion gave them an opportunity not only to observe and experience these human qualities, but also to practice integrating them into their daily lives. Students were also exposed to a new level of value for relationships and time spent together, as well as to community members working actively to care for and support those around them.

After experiencing human connection in such a different way than is typical in many U.S. communities, most of my study participants returned home feeling compelled to be a part of their local communities and connect on a deeper level with close friends, acquaintances, and strangers. The students I interviewed expressed frustration with returning home to the cultural norm of individualism, but nevertheless, once home, found ways to maintain their newfound value for community as a network of human connection. For example, one student explained that she had

put energy into building community with her coworkers, another reported a shift in sharing tangible items when friends came over, and yet another shared that she had focused her efforts on building community in an elementary school classroom.

The main outcomes related to this theme that my students reported experiencing include coming to understand community as a network of human connection and feeling compelled to maintain and to take steps to enact their newfound value for viewing community as a network of human connection (e.g., by finding new ways to be part of their local communities) once home. My conceptual framework supports these outcomes, both in relation to the global citizenship competency themes that I identified in the literature and overall student movement away from an ethnocentric and toward an ethnorelative perspective. However, my narrators' experiences go beyond both my conceptual framework and the extant literature by suggesting that commitment to and enactment of community-building behaviors are important learning outcomes.

My narrators identified several significant processes embedded in their ISL experience, including being exposed to and immersed in a culture that they described as being welcoming and generous, as valuing relationships and time spent together in community, and as dedicating themselves to supporting their local communities. Additionally, the students I interviewed experienced a sense of frustration as they transitioned home to what they previously saw as a "normal" cultural norm of individualism. My conceptual framework offers a useful lens through which to interpret what these students may have been experiencing both as they adapted to the host culture and readapted to their home culture. For example, using this framework, it is plausible that as my study participants became acclimated to the host culture, they experienced dissonance between (a) a previous frame of reference that valued individuals over communities and (b) being exposed to and coming to value a cultural norm of community-centeredness. As

my narrators met people who lived in this community-centered way, reflected through group discussions about the similarities and differences between this new way of living and their own previous way of living, and built relationships with host culture members within this community-based context, it could be said that they were making sense of the dissonance via personalizing, processing, and connecting. These same process labels (dissonance, processing, personalizing, and connecting) could be used to describe what was happening as my participants returned to the cultural contexts of their home country. Furthermore, this aspect of my narrators' reentry experience is captured in a general sense in extant ISL literature as a cultural reentry challenge (e.g., critical view of home country).

Redefinition of Self (Metatheme III)

How I want to be in the world. My study participants shared that the Kenya/Rwanda service-learning program provided an opportunity for them to explore themselves, including who they were and how they wanted to *be* in the world. The students I interviewed described feeling a sense of discomfort while transitioning to a new culture (e.g., changing daily routines, navigating cross-cultural interactions), but they also shared that they had developed an enhanced sense of comfort within discomfort. Additionally, although the scope of what emerged from this self-exploration process varied among my narrators from fully embracing elements of their identities that they had previously questioned to discovering a new sense of identity, they all described feeling a sense of returning home to the same environment yet feeling personally different. By the second interviews, however, these students had begun to feel more comfortable with their personal changes, had enacted aspects of their evolving identities, and the sense of feeling different had lessened.

One specific example of redefinition of self that my narrators provided was that after being exposed to and experiencing a slower pace of life, they returned home puzzled by the structure, routines, busyness, and constant rush of their home lives. They also noted that although they had previously lived their lives at a much faster pace than what they had experienced in Kenya and Rwanda, the U.S. cultural norm of busyness no longer felt necessary nor meaningful. Some students said they wanted to slow down but had already, for the most part, adapted back to their old ways, whereas others provided concrete examples of slowing down and being more intentional about how they spent their days despite the busyness all around them.

The primary outcomes that my narrators discussed here included an enhanced sense of comfort with discomfort, identity development, and discovery that the U.S. cultural norm of busyness may not be personally necessary, with some taking this one step further by enacting new strategies for slowing down after they returned home. These findings are supported by my conceptual framework and the literature, with my narrators' interest in or ability to slow down adding to previous research. Cross-cultural understanding was one of the six themes that emerged from my review of the global citizenship literature (and therefore appears in my conceptual framework) and includes elements such as examining one's own cultural assumptions about life and work and understanding intersections between social systems and practices (e.g., Deardorff, 2006; Ganihar, 2007; King & Baxter Magolda, 2005). Furthermore, Kiely's (2004, 2005, 2011) and Hartman and Kiely's (2014) work suggests that the cultural adjustment and learning that ISL students experience often includes a shift in how they view dominant U.S. social and cultural norms, rituals, and values. Kiely (2004) contends that there is "no turning back" after an ISL experience; in other words, students feel "compelled to act on their emerging global consciousness," and their acting tends to involve personal risks such as rejecting previous

habits and “resisting aspects of the dominant norms and rituals of mainstream U.S. culture” (p. 16).

Important processes that the students I interviewed noted included feeling a sense of discomfort while transitioning to a new culture that eventually turned into a sense of comfort with discomfort, having an opportunity to explore themselves (e.g., their identities), being exposed to and experiencing a slower life pace, and returning home feeling like a different person in the same environment (e.g., being puzzled by what once seemed to be normal busyness). My conceptual framework and extant literature are useful in explaining what these students may have been experiencing in three important ways.

First, what the students shared about moving from feeling uncomfortable to developing a sense of comfort with discomfort aligns well with the cross-cultural adaptation literature (a foundational element of my conceptual framework), which suggests that, as individuals transition to a new cultural environment, “the gap between the familiar and comfortable surroundings of home and the unfamiliarity of the host environment limits their ability to function effectively” (Kim, 2001, pp. 4-5) and that the adaptation process is associated with psychological, emotional, and sometimes physical elements as individuals attempt to adjust to the stressors of living in a new cultural environment and make sense of what is “normal” (Kim, 2001; Mellom & Herrera, 2014; Oberg, 1960). According to Mellom and Herrera (2014), students respond to this stress and confusion by either embracing deficit perspectives that place blame on host culture members (i.e., a flight response) or making a conscious decision to work through the challenge and adapt to the new ideas and environment (i.e., a fight response). When students “fight,” they apply new ways of communicating, thinking, and acting in response to

intercultural stressors, and ultimately experience a more balanced and functional adjustment to the new culture, described, in the case of my students, as a sense of comfort with discomfort.

Second, according to Mezirow (1990, 2000), in the area of self-exploration particularly tied to one's own identity, our frames of reference are substantially connected to our values and sense of self and shape how we make meaning of day-to-day experiences. When our frame of reference is challenged by an externally imposed disorienting dilemma (discussed in previous sections of this chapter), we experience a meaning-making process that includes elements such as self-examination, critical assessment of assumptions, exploring opportunities for and trying on new roles, and building self-confidence. The entire perspective transformation process described in my conceptual framework hinges on students engaging in meaning-making processes (e.g., self-exploration) to aid shifts in frames of reference.

Third, in relation to what my students experienced being exposed to a slower pace of life and then returning home both puzzled by previous cultural norms (here, the U.S. cultural norm of busyness) and feeling like a different person in the same environment, my conceptual framework and extant literature would suggest that my students (a) experienced dissonance between, on the one hand, a previously taken-for-granted frame of reference that life should be full of structure, routine, and busyness and, on the other hand, exposure to a slower pace of life, (b) chose to “fight” and practice new ways of thinking, communicating, and acting, and (c) came to view the previously familiar U.S. norm of busyness through a transformed lens upon returning home. Reentry, according to extant literature, can be more difficult for ISL participants than the initial adaptation to the host culture. According to the reentry literature, students are less likely to expect the challenges associated with coming home with different perspectives and behaviors (Hartman & Kiely, 2014; Merrill & Pusch, 2007; Plater et al., 2009; Pusch, 2004; Quiroga, 2004;

Siegel, 2004), often return without the “knowledge, skills, and social and organizational mechanisms to transfer successfully their profound learning” (Hartman & Kiely, 2014, p. 222), and sometimes do not even notice the change until after they encounter “familiar” ideas and situations “through the new lenses of experiences in another culture” (Merrill & Pusch, 2007, p. 28). Kim (2011) refers to this phenomenon as becoming “strangers in their home environments” (p. 5). Although it is hard to say which component of cross-cultural adaptation (adapting to the host culture or readapting to the home culture) was most challenging for my students, it appeared that they had developed some knowledge, skills, and social/organizational mechanisms to foster a successful transfer of their learning once home, which manifested for many as enacting aspects of their evolved identities.

What I want to do in the world. The students I interviewed shared that their ISL experiences in Kenya and Rwanda had bolstered, enhanced, or shifted (a) their paths of study, (b) the ways in which they thought about work and careers, and/or (c) a desire to commit to one or more years of national/international service work after college. My narrators also talked about how they saw their own roles across local, national, and international communities evolve during and in the weeks following participation in the program. Many of these students reported experiencing an elevated sense of responsibility to engage in global action (with local action in the background), followed by a desire to focus on local action (with global action in the background). In other words, although the students I interviewed expressed a sense of responsibility toward both their local and global communities, by two months after their reentry, a sense of responsibility to work within their local communities (e.g., via local volunteerism and activism work) overshadowed the desire to work globally. Finally, the students I interviewed experienced a heightened awareness of — and value in recognizing — inequities and privilege.

Many had already translated this awareness into changed behavior (e.g., shifts in consumerism, willingness to speak up against comments made by others) in the weeks and months following their return home, whereas others knew that they wanted to leverage their privilege to do good in the world but were unsure how this might look.

These outcomes align in a general sense with my conceptual framework, specifically in relation to the global awareness and orientation, civic engagement, and behavioral flexibility global citizenship competency themes. My narrators' evolving sense of responsibility to communities and value for recognizing cross-cultural inequities also signal movement along the ethnocentricity-ethnorelativism continuum. What is missing from my conceptual framework, however, is a specific focus on both student exploration of their own privilege and how this relates to equity issues, as well as global citizenship outcomes specifically related to privilege awareness and how this might influence behavior.

Turning now to the higher level of detail found in the literature I reviewed, my narrators' outcomes in the areas of academic and career trajectory, sense of responsibility to various communities, and privilege both align with and add to extant literature. The service-learning literature identifies outcomes such as reconsideration of career path, increased desire to integrate service to others within career plans, and continued engagement in service work (e.g., Eyler & Giles, 1999; Kiely, 2011; Pusch, 2004; Quiroga, 2004) and includes several references to students developing a sense of responsibility toward the communities around them (e.g., Kiely, 2004). Additionally, the global citizenship literature cites an understanding of the interdependence of countries and cultures, an understanding of the connections between local actions and global change, participation in local forms of civic practices, engagement in the political or social life of a community, and involvement in a global network of such practices as

important aspects of global citizenship (e.g., Pike, 2008; Schattle, 2008, 2009; Tully, 2008). This body of literature also includes references to developing competency in understanding global issues such as racism, in developing an informed and balanced view of such issues and responding to them in active and responsible ways, in taking responsibility for one's roles and actions, and in developing ways of life that are more sustainable (Brustein, 2009; Hovey & Weinberg, 2009; Noddings, 2005a; Parker et al., 1999).

However, despite all of these relevant references, extant literature falls short in two important ways. First, although references to local and global responsibility make sense, my narrators' stories build upon extant literature by suggesting that ISL students might experience shifting attitudes toward and involvement in global versus local forms of action, with an emphasis on contributing to their *local* communities. Second, though extant literature references the importance of individuals' self-examination of their own privilege in relation to ISL experiences and global citizenship development, these references are perhaps not elevated to a level that matches my students' experiences. The global citizenship literature that I reviewed, for example, says nothing — at least not explicitly — about the importance of developing capacity to examine one's own privilege. Additionally, although literature connecting international service-learning experiences to considerations of equity and privilege exists (e.g., Kiely [2004] discusses the possibility of a “spiritual” shift in which students move toward a more in-depth understanding of self, purpose, society, and greater good, and Quiroga [2014] notes reentry issues in relation to consumerism, poverty and wealth, and necessity and luxury), the examination of their own privilege appeared to be much more important to my narrators' experience than extant literature would suggest.

Summary

To summarize this discussion of my study's findings as they relate to the literature, I close with some thoughts related to each of my four research sub-questions. Research Question 1A asks What types of lived experiences — including both those that take place as part of and in the weeks following participation in an ISL course — do students identify as being particularly important as they transition back to their home cultures? My participants shared that experiences such as being immersed in another culture for several weeks, building cross-cultural relationships with community members, and engaging in a self-directed and personalized style of learning were important for them. These students also described the sense of discomfort they experienced both when transitioning to other cultures and when returning home with new and different perspectives and, from that sense of discomfort, the emergence of a sense of comfort with discomfort. Finally, student exposure to and engagement with a community that valued education very highly despite having low levels of access to education, that was welcoming and generous, and that prioritized connecting with others over structure and busyness were important experiences for my narrators.

Research Question 1B asks What new understandings, if any, do students think they have developed within the context of an ISL experience? Broadly speaking, the three metathemes that emerged from my study capture the key areas of learning that my narrators experienced: (a) redefinition of learning as immersive, emergent, self-directed, personalized, taking place in community, and as a privilege and responsibility; (b) redefinition of community on a global scale, as central to service and as a network of human connection; and (c) redefinition of self, including how they want to *be* and *act* in the world. These students returned home with evolved knowledge, attitudes, skills, and behaviors related to how they wanted to learn, approach their communities, and live their lives.

The third sub-question (Question 1C) asks How do ISL students make sense of their evolving understandings, particularly as they transition back to their home cultures? The students I interviewed engaged in ongoing, deep, reflective conversation within the student/faculty learning community. They also made sense of their experiences and evolving understandings by interacting with members of the host culture and sharing their stories with family, friends, acquaintances, and strangers after returning home. Student participation in social action projects also provided an opportunity for students to continue making sense of what they learned while also turning their learning into action.

What role do ISL students see their experiences and evolving understandings playing in their lives moving forward? is the final research sub-question (1D). My narrators noted that, from their perspectives, several of the specific outcomes that they experienced across the three metathemes would continue into their future lives. For example, students shared that their ISL experience had bolstered, enhanced, or shifted (a) their path of study, (b) the ways in which they thought about work and careers, and/or (c) a desire to commit to one or more years of national/international service work after college. To provide a second example, several students had already begun implementing practices in relation to their shifting conceptions of learning, community, and self (e.g., using new learning approaches during the subsequent quarter, building communities, engaging in activism work, and speaking up against discrimination).

On the one hand, my conceptual framework and the extant literature helped explain my findings in several ways. For example, the cross-cultural adaptation literature (e.g., Kim, 2001) and transformative learning theory (e.g., Mezirow, 1990, 2000) help shed light on how the students who participated in my study may have encountered new ideas and discomfort, reconsidered their previous frames of reference, and developed and enacted transformed

perspectives. Additionally, the Developmental Model of Intercultural Sensitivity (Bennett, 1993; Bennett & Bennett, 2004; Greenholtz, 2000) and the global citizenship competency themes that I identified based on the literature aligned in a general sense with my narrators' stories.

On the other hand, my participants' stories added to both my conceptual framework and extant literature in important ways. In addition to the outcomes cited across extant literature, my participants suggest that ISL students develop, for example, new approaches to learning with an accompanying sense of responsibility to share what they learn, new conceptions of community and service that focus on human-to-human connection, and a commitment to enact new behaviors in relation to building stronger communities and leveraging their privilege for good at home. My narrators' experiences also add to previous research on important ISL and global citizenship development processes by calling attention to opportunities to engage in self-directed and personalized learning and explore one's own privilege and how it relates to equity issues, as well as the possibility that the depth of cross-cultural interaction is perhaps more important than the number of hours one spends interacting across cultures. In Chapter 7, I will offer some concluding thoughts and discuss implications for theory, practice, and future research.

Chapter 7: Conclusion

Introduction

In this final chapter, I make meaning of the results of my phenomenological study that investigated how 10 international service-learning (ISL) college students, after returning home to the U.S., perceived and described their experiences. All 10 of the students I interviewed participated in the same ISL course which took place in Kenya, Rwanda, and the U.S. and which included an explicit focus on global citizenship development. I described the results of my study in Chapter 5 and compared these results to my conceptual framework and extant literature in Chapter 6, using themes (metathemes, themes, and subthemes) to walk the reader through each description. In Chapter 7, I will discuss the results more broadly in terms of (a) overall conclusions that reach across themes, (b) study limitations, and (c) implications for theory, practice, and future research, and I will close with some concluding remarks.

Overall Conclusions

Three metathemes emerged from my student interviews: (1) redefinition of learning, (2) redefinition of community, and (3) redefinition of self. Each metatheme included two to three themes (e.g., redefinition of learning as engaging and communal), each of which, in turn, comprised two to four sub-themes (e.g., learning as immersive and emergent). See Table 2 on pg. 96 for a full list of metathemes, themes, and sub-themes.

The “redefinition of learning” metatheme, for example, suggests that college students who participate in ISL programs experience perspective transformation related to whom and what they view as valid knowledge sources, the ways in which they learn, how they see their own roles and responsibilities in the learning process, and what they do with what they learn. In addition to experiencing these perspective shifts related to learning, my narrators described

having developed and practiced multiple specific competencies, such as engaging in cross-cultural communication to learn from (and with) Kenyans and Rwandans, seeking out multiple sources of information, better understanding — through first-hand experience — of educational inequities across the globe, and acting on their learning by sharing their stories with others at home. In other words, the students I interviewed returned home with an entirely new understanding of and set of expectations for learning, as well as an expanded set of knowledge and skills that at the time of the interviews was already informing behavioral shifts at home. Assuming that the students' learning trajectory continues beyond the time of the interviews, it is possible that these students will move forward as life-long learners who approach learning in a more open, communal, and appreciative way than they would have had they not participated in the ISL program.

Although the thematic structure described above is meaningful in and of itself, it is also useful to examine the intersectionality that exists among the metathemes, themes, and subthemes. Whether (a) recalling a specific experience in Kenya in which one felt the profound impact of global inequities inherent in varying levels of educational access, (b) expressing a desire to replace what was once, perhaps unconsciously, experienced as a “normal” sense of constant busyness with a slower life pace that allows time to be truly present with others, (c) sharing examples of building community at home, or (d) talking about plans to integrate work with refugees into their future careers, most of my narrators' comments reflected a shift from operating from a perspective of “I” to approaching their daily lives from a perspective of “we.” My narrators, it seems, learned something about human connection, the relationship between self and others, and equity and privilege which, taken together, indicated an ability and commitment to approach life through a lens that is larger than oneself.

Limitations of the Study

The results of my study should be interpreted with five primary limitations in mind. First, as I discussed in the previous section, my conceptual framework omitted one essential component: processes and outcomes related specifically to awareness of own's own privilege and how this might relate to global citizenship development. Specifically, although my conceptual framework included several components related to examining and understanding oneself within cross-cultural contexts, it did not adequately capture the important factor of privilege awareness as both a process and an outcome. Second, due to the unique nature of the ISL course that was selected for this study, results may not generalize to programs with designs and deliveries that vary substantially from the Kenya/Rwanda service-learning program. It is possible that if I had selected a different ISL course setting my analysis would have yielded different results.

The next limitation relates to the sample itself. All 10 students that I interviewed were sociology majors, all identified as White, and 9 of the 10 identified as female. The stories of my narrators may therefore not accurately capture the experiences of *all* college students who might participate in ISL programs such as, for example, students of color, and students who do not identify as female and those studying areas that are less human-centered than sociology which involves thinking about social systems and structures (e.g., equity) and one's own place in society (e.g., privilege). Furthermore, although the participants of my study appeared to experience great dissonance between (a) their own previously taken-for-granted areas of privilege (e.g., easy access to resources such as education) and (b) what they observed in Kenya and Rwanda (e.g., a comparatively much lower level of access to resources such as education), it is important to consider that a different group of participants — such as students with

substantially fewer financial resources as compared to my participants — may have experienced less dissonance specifically related to privilege and inequity, and, in turn, less perspective transformation.

Third, it is likely that social desirability played a role in how my participants talked about their experiences and areas of learning during the interviews. As previously mentioned, the ISL course syllabus stated that students were enrolled in a *service-learning* course with the ultimate goal to provide the opportunity for students to develop the knowledge, skills, and values to *become ethical and effective global citizens*. This explicit focus on learning and global citizenship development set an expectation early on that student participants would both (a) learn something and (b) develop some global citizenship competencies. Additionally, my participant recruitment materials and informed consent form stated that I was exploring global citizenship development among ISL students. Although I started each interview by saying that there are a lot of assumptions that ISL can be an important and transformative experience, and that I wanted to know what actual student participants thought, it is reasonable to expect that my participants may have not shared their complete stories with me and/or shared more socially desirable versions of their stories than what they were actually experiencing.

The last two limitations have to do with the amount of time I spent with interviewees and the overall timing of the interviews. My interview time with 2 of the participants was limited. One of these students' responses were short despite my attempts to prompt deeper conversation, and the second student was ill during the second interview. These truncated interactions may have limited my understanding of the experiences and perceptions of these two students. Finally, my study design included interviews at only two points in time: first, within one to two weeks of the students' return home, and, second, approximately two months after their return. I was

therefore unable to fully explore the students' experiences and evolving understandings — or the long-term implications of these experiences and understandings — beyond the three-month mark.

Implications

Implications for theory. The results of my study yield three primary implications for theory across the areas of global citizenship competencies, the global citizenship development process, and viewing cultural reentry as a set of problems versus learning opportunities.

Global citizenship competencies. My findings suggest that college students' ISL experiences have the potential to facilitate not only substantial perspective transformation across the domains of learning, community, and self, but also development of specific global citizenship competencies within each of these broad areas. The outcomes that my narrators experienced align well with my conceptual framework, which outlines seven global citizenship competency themes and draws upon the Developmental Model of Intercultural Sensitivity to capture movement from ethnocentrism to ethnorelativism. My study participants' outcomes align particularly well with three competency areas: (1) cross-cultural understanding, (2) cross-cultural engagement, and (3) behavioral flexibility, all of which include strong elements of the individuals shifting their perspectives toward the ethnorelativism end of the ethnocentrism-ethnorelativism continuum. For example, the behavioral flexibility global citizenship competency theme includes outcomes such as appreciation of complexity and ambiguity (which relates to my students' development of a sense of comfort with discomfort); an ability to draw upon understanding of cross-cultural differences, perspective-taking skills, and identity security to self-monitor and self-regulate while engaging with culturally dissimilar others and adapting to new environments (which captures several of my students' self-reported outcomes across all

three metathemes); and making changes to one's lifestyle and behaviors based on self-examination (which relates to my narrators' enactment of local community building behaviors, taking steps to slow down, etc.).

Despite the relatively strong alignment between the global citizenship competency themes that I included in my conceptual framework and the outcomes that that my narrators cited having experienced, however, some gaps exist. First, as described in Chapter 6, the students I interviewed reported outcomes reaching beyond what is found in extant literature. These outcomes included development of new approaches toward learning, an increased sense of responsibility to share what one has learned with others, and broadened conceptions of community and service that focus on human-to-human connection. Student-reported outcomes also included commitment to and enactment of behaviors related to life-long learning, building stronger communities, focusing on local communities, and using one's own privilege for good.

Second, my narrators did not explicitly report experiencing some of the global citizenship competency outcomes that appear in extant literature. These included specific components in the area of global awareness and orientation (e.g., familiarity with world conditions, contexts, systems, processes, and trends), of value for diversity (e.g., possessing a moral obligation to learn about the world), of care and justice orientation (e.g., commitment to economic and social justice), and of civic engagement (e.g., defending human rights) outcome themes. It is possible that my students could have experienced these additional outcomes if their ISL experience had been broadened — perhaps during the following academic term — to facilitate application of their experiences in Kenya and Rwanda to broader contexts.

The global citizenship development process. My study provides strong support for extant ISL research, cross-cultural adaptation literature, and transformative learning theory. My

conceptual framework proved useful in explaining what my narrators experienced during and after the Kenya/Rwanda service-learning program, as well as how these experiences might have shaped student development of global citizenship competences. Across all of the themes that emerged from my study, students talked about the importance of cross-cultural exposure and interaction (both while transitioning to Kenyan and Rwandan cultures and transitioning back to their home cultures), experiencing dissonance between their prior frames of reference and new cultural perspectives, and engaging in reflective and non-reflective processes (i.e., personalizing, processing, and connecting) as a means of making sense of these discrepancies.

My study, however, adds three key elements to this framework for viewing global citizenship development. First, my narrators called attention to the importance of engaging in self-directed and personalized learning as part of cross-cultural immersion, which provides a more nuanced approach toward understanding the “personalizing” component of the meaning-making process. Second, as described in the above limitations section of this chapter, an examination of one’s own privilege within cross-cultural contexts should be explicitly included as a component of the global citizenship development process. Finally, while the literature outlining variability across ISL program structures notes factors such as number of hours served, the nature of the service organization’s work, and student level of responsibility, my study suggests that the depth and quality of cross-cultural human connection is not only missing from the list of potential factors, but that this factor is perhaps more important than are the other cited structural factors in facilitating global citizenship development among participating college students.

Viewing cultural reentry as a set of problems versus learning opportunities. My research suggests that a more learning-centric focus is needed across the cross-cultural

adaptation and, specifically, cultural reentry literature. According to Kim (2001), the cross-cultural adaptation literature includes two distinct camps: one that views adaptation as a problem and set of symptoms for which interventions must be found to treat and a second that views adaptation as an opportunity for learning and growth. I observed this distinction as I reviewed the reentry literature and discovered that the former (negative) view of adaptation back to one's home culture is far too common, severely limiting current understanding of the reentry process and outcomes.

Hartman and Kiely (2014), for example, contend that students are “increasingly thrust into international contexts and expected to intellectually and socially navigate relationships that span traditional state borders” and that they “often return with a radically transformed worldview and without the knowledge, skills, and social and organizational mechanisms to transfer successfully their profound learning” (p. 222). Although this perspective may hold true in some ISL programs, it appears that the students who participated in my study returned with a strong set of knowledge, skills, and abilities that equipped them not only to successfully transfer their learning, but also to change their behaviors after returning home. Additionally, whereas Kim (2001) suggests that as individuals readjust to their home cultures, they in effect become “strangers in their home environments” (p.5), my narrators' stories indicated that rather than simply returning as strangers, they returned as transformed strangers who were more self-aware, critically thinking, engaged, learning-centered, and compassionate and who demonstrated enhanced cross-cultural knowledge, skills, abilities, and behaviors.

Implications for practice. The current research study yields a number of implications for practice. Because my study included a specific focus on the reentry process, I have organized my recommendations for practice into three categories: (1) recommendations for practice that

can be used before students leave the U.S. and while students are travelling, (2) recommendations specific to reentry, and (3) recommendations for policy. These recommendations should be considered by ISL educators (including faculty, staff, administration, and students who serve in a peer education role), other higher education professionals who work with students participating in ISL (in areas such as service-learning, student activities, academic advising, coaching, counseling, and career services), and educational administrators responsible for policy development.

Recommendations for practice prior to and during the ISL experience. The Kenya/Rwanda service-learning program design offers several promising practices that appear to have helped foster global citizenship development among the students I interviewed and, in many cases, align with extant literature. I therefore recommend that practitioners consider adopting the following practices prior to and during the ISL student experience:

1. Focus ISL program design on immersing students into the host culture, with a specific focus on spending time with community members, engaging in cross-cultural dialogue, and building relationships.
2. Consider defining service-learning in terms of relationships and meeting community-defined needs (if applicable) rather than as entering a community simply to complete projects such as building houses.
3. Bolster cross-cultural experiences with opportunities for students to make meaning both individually and in groups. This should include both structured, reflective conversations focused on making sense of the dissonance that students are experiencing between (a) their prior frames of reference and (b) exposure to new

- ideas and providing ample time for individual processing through journaling, photography, meditation, and so on.
4. Pay particular attention to challenging students to reflect on their own privilege and how it might relate to their roles as global citizens, as well as supporting them as they work through this process.
 5. Foster ongoing relationships or, as one of my participants put it, a “generational line of relationships,” with host community members. This groundwork should aid in advancing cross-cultural relationship-building between ISL students and host community members.

Recommendations for reentry after the ISL experience. The student learning process does not end upon commencement of the ISL experience. The reentry period provides an important opportunity for facilitating continued learning and development among participating students. I recommend the following practices for reentry after the ISL experience:

6. All 10 of my narrators participated and found great value in completing a social action project, which was an optional course component, upon their return home. Although these students chose to engage in fundraising projects to benefit the organizations with which they worked in Kenya and Rwanda, they also reported (during their second interviews) that they had come to see participation in local forms of community action as more meaningful than global forms of community action. I therefore recommend offering the structure of a social action project to returning students, yet encouraging students to focus on local forms of action that can transfer to their daily lives in the future.

7. Provide opportunities for students to connect with other students to leverage and continue what have become “normal” practices of (a) connecting across cultures, (b) spending time with and learning in community, and (c) feeling responsible to share and act on learning. This could be accomplished with other students who have recently engaged in cross-cultural experiences (e.g., domestic and international service-learning, study abroad), cross-cultural clubs and student activities, or international students who are enrolled at the home institution.
8. Connect students with opportunities to engage in their local, off-campus communities. For ISL programs that maximize exposure to inequitable educational access across cultures, for example, students might find great meaning in engaging in mentoring programs that focus on relationship-building and talking with youth about postsecondary educational options and funding sources or working with English language learners.
9. Provide a follow-up course, taking place in the subsequent academic term, in which students can continue making meaning of their ISL experiences and evolving understandings within a structured environment. A follow-up course could also be used to broaden student learning beyond the unique context of the home and ISL host cultures, as well as to facilitate some of the global citizenship competencies that exist in extant literature but that my narrators did not explicitly name (e.g., learning about the world; being able to participate in collaborative dialog, resolve conflicts, make decisions based on intercultural understandings; and participating in a global network of civic practices).

Recommendations for policy. Considering that many higher education institutions include language related to global citizenship in their mission statements, it is also important to develop and widely implement policy focused on developing global citizenship competencies among students. I recommend the following policy considerations for institutions that have a stated commitment to global citizenship development:

10. In line with regional accreditation standards, colleges and universities should include a core theme (or objective under a core theme) related to global citizenship development, with strong indicators of global citizenship development (e.g., the competencies included in the current study) as one measure of mission fulfillment.
11. The institutional strategic plan and operational policies — which may or may not be aligned with accreditation core themes, objectives, and indicators — should include specific goals and detailed plans related to, as well as policies to support, global citizenship development. Furthermore, the institution's governance structure should be used to develop a shared understanding of these goals, the action steps through which to attain them, and the methods for assessing effectiveness. If appropriate, this could be taken one step further to develop a strategic plan for global citizenship development, in which the campus community (including student representatives) comes together to map out opportunities for students to become engaged in cross-cultural experiences such as ISL and, throughout their college careers, move incrementally along the ethnocentrism-ethnorelativism continuum.
12. Identify and take steps to address barriers that keep students from engaging in cross-cultural learning experiences such as ISL. For example, due to the high expense of many ISL programs, partnering with the institution's foundation or alumni

association to secure financial resources could facilitate broader student access to these opportunities.

Recommendations for future research. Our understanding of how college students who have participated in ISL aimed at developing global citizenship competencies perceive and describe their experiences as they transition back home can only be expanded through continued research. Future research should build on this study by further exploring the contextual factors that make a difference in global citizenship development in an ISL program. For example, I suggest extending the current study to compare the experiences and evolving understandings of college students who have participated in ISL programs that have varying designs (e.g., project- as compared to relationship-centered programs) and are held in a variety of settings (e.g., Kenya as compared to countries such as Estonia, India, Venezuela). In other words, might different program designs or settings correlate with different study results?

Future research should also further investigate the experiential aspects and evolving understandings that my narrators identified as being particularly meaningful. For example, it may be fruitful to conduct an in-depth case study focused on cross-cultural relationship-building, learning in community, or engaging in a slower-paced culture, to include both traveling with the group to observe and capture in-the-moment student thoughts and feelings and spending time with participants after they return home. Similarly, a case study exploring what experiences and processes make a difference in ISL students' being able to go beyond themselves and their own experiences, essentially shifting from a perspective of "I" to a perspective of "we," could add substantially to current knowledge. I also suggest further investigation of lasting outcomes, which could be achieved by extending the current study to a longitudinal design investigating the long-term roles that both ISL experiences and the evolving understandings that take place in

relation to ISL experiences might play in terms of community and political engagement, career trajectory, and so on. A study along these lines could be particularly fruitful given the current unique political climate in the United States.

Finally, future research should incorporate more diverse samples than were included in my study. I recommend conducting a similar study with a more diverse sample representing students of color, students with gender identities beyond female, individuals studying topics other than sociology, and students with fewer financial resources (i.e. students receiving external financial support to support participation in the ISL course). By including these more diverse student samples, future research will be able to explore the extent to which student demographic factors such as those listed above might correlate with varying student experiences with dissonance and perspective transformation. Beyond college students, it would also be useful to explore how participation in ISL programs that focus on global citizenship development impact course instructors and participating host community members.

Closing Remarks

The experiences, broadened perspectives, competencies, intentions, and behaviors that my narrators shared with me will be important as these individuals move forward in their lives as community members, voters, professionals, and citizens of a global world. Taking time to talk to, learn with, understand, respect, and care for one another in our daily lives and actions is crucial. These experiences and outcomes are particularly important given the current political climate in the United States. The students I interviewed participated in the Kenya/Rwanda service-learning course (and my study) during a U.S. presidential election year, the results of which have had tremendous impact on local communities, federal policy, and U.S. relations across the globe. It is possible that my students' evolving perspectives will equip them to both view the current

political climate through a more ethnorelative lens and draw upon their experiences and evolving understandings to engage in positive community dialogue, relationship-building, and action.

College is an ideal time to provide rich cross-cultural learning opportunities such as ISL to facilitate global citizenship development among participants. As one study participant pointed out to me (and I agree), college is a time when young adults are exploring and questioning everything. It therefore makes good sense to leverage this important time when students are examining their assumptions, beliefs, values, and so on to foster growth across the areas of global awareness and orientation, cross-cultural understanding, value for diversity, care and justice orientation, cross-cultural engagement, civic engagement, and behavioral flexibility. Furthermore, it is important to consider the rich potential of providing multiple, complementary opportunities that build upon each other throughout students' college careers to incrementally facilitate this type of development. I urge the higher education practitioner and researcher communities to both implement the recommendations that I've included in this chapter and build upon extant research related to international service-learning and global competency development. The time to focus on college students' cross-cultural engagement and global citizenship development that transcends self-interest is now.

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Appendix A: Recruitment Letter

Dear [student name],

I am writing to ask you to participate in a research study after you return to [campus name]. You are receiving this invitation because you are enrolled in [course/program name] during winter quarter 2016.

The purpose of the study—which I am conducting as part of my doctoral studies at the University of Washington—is to explore how college students who participate in international service-learning (ISL) programs aimed at developing global citizens make meaning of their experiences and evolving understandings as they transition back home. Specifically, I want to examine the experiences that students identify as being particularly important as they return home after an ISL experience, what—if any—new understandings students think they might develop as part of an ISL experience, how students make sense of these evolving understandings, and the role that students see their ISL experiences and evolving understandings playing in their lives moving forward.

I hope to conduct interviews with student participants during winter and spring quarters 2016 (one interview in March and a second in May). Additionally, I would like to ask each student participant to select and bring a reflective document that s/he produced as part of or in relation to the course (e.g., essay, journal entry, photograph) to the first interview.

Your participation in this study is completely voluntary. Should you choose to participate, you will be able to withdraw from the study at any time without penalty. Additionally, all information that you provide will remain confidential. I will not use your name, the name of the program, or the name of the campus if results of my study are presented or published. The study is in no way connected to evaluation of your performance in the course and will not affect your grade.

Thank you in advance for considering this opportunity. Please contact me by phone at [researcher's phone number] or by email at [researcher's email address] so that we can discuss this opportunity in more detail and so that I can answer any questions that you may have.

Warmly,

RaeLyn Axlund McBride
PhD Candidate
Educational Leadership and Policy Studies
College of Education
University of Washington

Appendix B: Informed Consent Form**UNIVERSITY OF WASHINGTON
PARTICIPANT CONSENT FORM**

Global Citizenship Development in College: International Service-Learning
Student Meaning-Making after Returning Home

Researcher: RaeLyn Axlund McBride
PhD Candidate
Educational Leadership and Policy Studies
College of Education
[researcher's email address]
[researcher's phone number]

Faculty Advisor: Dr. Joe Lott
Associate Professor
Educational Leadership and Policy Studies
College of Education
[faculty advisor's email address]
[faculty advisor's phone number]

Researchers' statement

I am asking you to be in a research study. The purpose of this consent form is to give you the information you will need to help you decide whether to be in the study or not. Please read the form carefully. You may ask questions about the purpose of the research, what I would ask you to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear. When I have answered all your questions, you can decide if you want to be in the study or not. This process is called "informed consent." I will give you a copy of this form for your records.

PURPOSE OF THE STUDY

The purpose of this study is to explore how college students who participate in international service-learning (ISL) programs aimed at developing global citizens make meaning of their experiences and evolving understandings as they transition back home. Specifically, I want to examine the experiences that students identify as being particularly important as they return home after an ISL experience, what—if any—new understandings students think they might develop as part of an ISL experience, how students make sense of these evolving understandings, and the role that students see their ISL experiences and evolving understandings playing in their lives moving forward.

STUDY PROCEDURES

If you choose to participate in this study, I would like to interview you twice about your experience with [course/program name]. Each interview will last approximately 60-90 minutes. The first interview will take place during March 2016. The second interview will occur in mid-spring quarter 2016. The main questions that I will ask you include 1) "How would you describe your experience with the Kenya/Rwanda service-learning program?" and 2) "How would you

describe your experience since coming back to the U.S.?” I might also ask you questions such as “Can you think of a specific conversation, interaction, or other activity in which you were introduced to a new way of thinking or believing?” or “From your perspective, which course activities or features stand out as being most meaningful for/relevant to you?” I will also ask you to select a reflective document that you produced as part of or in relation to the course (e.g., essay, journal entry, photograph), and will ask you to tell me about it during the first interview. You can choose to not answer any question throughout the process, and can choose to not bring a reflective document to the interview.

With your permission, I would like to audio tape your interviews so that I can have an accurate record of our conversations. For each interview, I will label the tape with the unique pseudonym assigned to you, use a reputable transcription service to transcribe the content of the tape, and destroy the audio tape within three weeks. I will store the tapes in a secure location until they are destroyed. Alternatively, I would be happy to provide the tapes and/or a copy of the written transcripts to you upon request.

RISKS, STRESS, OR DISCOMFORT

Some people feel that providing information for research is an invasion of privacy. The following sections include information about how your privacy will be protected.

BENEFITS OF THE STUDY

You may not directly benefit from participating in this study. However, participating in interviews as part of the study may offer an opportunity for you to reflect on your experience. Additionally, the findings of this study will contribute to a growing body of research focusing on global citizenship development and international service-learning, and may inform the future direction of college/university programs.

CONFIDENTIALITY OF RESEARCH INFORMATION

All of the information that you provide will remain confidential. I will assign you a pseudonym and will use this pseudonym to label interview tapes, interview transcripts, and your reflective document(s). I will create a reference document that links your real name to your pseudonym. This reference document will be stored in a secure location, separate from all other study documents, and will be destroyed by July 2021. I will not use your name, the name of the program, or the name of the campus if results of my study are presented or published.

Government or university staff sometimes review studies such as this one to make sure they are being done safely and legally. If a review of this study takes place, your records may be examined. The reviewers will protect your privacy. The study records will not be used to put you at legal risk of harm.

OTHER INFORMATION

You may refuse to participate and you are free to withdraw from this study at any time without penalty or loss of benefits to which you are otherwise entitled.

If you choose to participate, you will (a) have an opportunity to share your story and make further meaning of your personal experiences; (b) receive a copy of your verbatim interview

transcripts, your interview tapes, and/or study results upon request; (c) receive a personalized thank you card; and (d) receive either a \$25 gift card to the [name of campus] bookstore or a \$25 donation to your organization of choice.

| | | |
|--|-----------|------|
| Printed name of researcher obtaining consent | Signature | Date |
|--|-----------|------|

Participant’s statement

This study has been explained to me. I volunteer to take part in this research. I have had a chance to ask questions. If I have questions later about the research, or if I have been harmed by participating in this study, I can contact one of the researchers listed on the first page of this consent form. If I have questions about my rights as a research subject, I can call the University of Washington Human Subjects Division at (206) 543-0098. I will receive a copy of this consent form.

- I give permission for this researcher to audiotape my interview.
- I do NOT give my permission for the researcher to audiotape my interview.
- I give permission for the researcher to re-contact me to clarify information.
- I do NOT give permission for the researcher to re-contact me to clarify information.

| | | |
|-----------------------------|--------------------------|------|
| Printed name of participant | Signature of participant | Date |
|-----------------------------|--------------------------|------|

Copies to: Researcher
Participant

Appendix C: Interview Guide

Research/Interview Introduction

- My research explores how college students who participate in international service-learning programs aimed at developing global citizenship competencies perceive and describe their experiences as they return home.
- I am interviewing 10 students, including you, who are [*interview #1*]/were [*interview #2*] enrolled in [name of program/course]. I plan to interview each participant two times – once in the first couple weeks after the group returns from Rwanda, and a second time a couple months later.
- I am doing this research because there are a lot of assumptions around international service-learning. Many people – including your instructors – think that it can be an important and transformative experience, but there is little information about what participating students think about it. I want to know what you think about your experience with the Kenya/Rwanda service-learning course.

Bracketed Questions (pose to all study participants)

You spent a week on campus preparing to go to Kenya and Rwanda, you spent several weeks in [names of specific villages], and now you are beginning to settle [*interview #1*]/you have spent [*number*] weeks settling back into your life in the U.S. again.

Interview #1:

1. How would you describe your experience with the Kenya/Rwanda service-learning program?
2. How would you describe your experience since coming back to the U.S.?

Interview #2:

1. We talked quite a bit about your experiences with the Kenya/Rwanda service-learning program last time. [*Share key highlights from interview #1*]. Has anything new come up for you since that time that you would like to share?
2. We also began talking about your experiences coming back to the U.S. [*Share key highlights from interview #1*]. Now that [*number*] weeks have passed, what has your experience been since our last conversation?

Potential Questions (pose as relevant to each participant's own story)

1. What kinds of things do you tell your friends or family members when they ask about your experience with the Kenya/Rwanda service-learning program?
2. I'd like you to think back to the first day you arrived in Kenya/Rwanda. If I had a video of you on your first day there, what would I see, hear, smell, etc.?
3. Can you think of a specific conversation, interaction, or other activity in which you were introduced to a new way of thinking or believing? If so, please describe the experience.

4. Were there any other experiences in which you thought “things are different here than they are at home”? If so, please tell me about these experiences.
5. [*Refer to course syllabus/assignment overviews – e.g., orientation, service activities, reflective writing, group discussion*] From your perspective, which course activities or features stand out as being most meaningful for/relevant to you? Which were least meaningful/relevant?
 - Which activities were most helpful for thinking through your experiences in Kenya/Rwanda?
6. Were you able to bring a sample of one of the reflective documents that you produced as part of or in relation to the course? If so, please show and tell me about the item you brought.
7. We talked earlier about the first day you arrived to [place]. Now walk me through your first day back in the U.S.
8. You’ve been back in the U.S. now for [number] days. What has it been like for you to come home after your experiences in Kenya and Rwanda?
 - In what ways has your experience coming home been similar to what you expected? In what ways has it been different?
 - In what ways has your experience coming home been similar to your experience going to Kenya and/or Rwanda? In what ways has it been different?
9. Can you think of a time since you’ve been home in which you realized that your way of thinking or believing might have changed? If so, please tell me about it.
10. For the purposes of our conversation, we will define “culture” as the values, beliefs, and behaviors characteristic of a particular ethnic, language, gender, or religious/spiritual group.
 - Prior to visiting Kenya, how did you view its culture? Prior to visiting Rwanda, how did you view its culture?
 - Did you notice any similarities between (a) Kenyan or Rwandan culture and (b) your own culture? If so, what were they?
 - Did you notice any differences between (a) Kenyan or Rwandan culture and (b) your own culture? If so, what were they?
 - When you think about the people you met at Kenya or Rwanda now, what are the first words that come to your mind?
 - How – if at all – has your view of Kenyan/Rwandan cultures changed at all since then?
 - Do you think this experience might have influenced how you think about your own cultural identity? If so, how?
 - Do you think this experience might have influenced how you think about others’ cultural identities? If so, how?

11. *[Refer to list of course learning outcomes]* The Kenya/Rwanda service-learning course identifies several learning objectives for students. Which – if any – of these program goals most resonate with you and your experience with the program?
- The course syllabus states that “the ultimate goal of this course is to provide the opportunity for students to develop the knowledge, skills, and values to become ethical and effective global citizens.” In what ways does (or doesn’t) this statement resonate for you?
12. What [else?] – if anything – has changed for you?
- How you view politics?
 - How you think about the world?
 - Your personal lifestyle?
 - Your relationships with friends, family, partners, etc.?
 - How you communicate?
 - How you think?
 - How you act?
 - Your major/career path?
 - Your professional identity?
13. What do these changes mean for you? / How do you feel about these changes?
14. What experiences or events do you think might have contributed to these changes?
15. We talked earlier about the structured activities that were built into the course to help you think through/reflect on your experiences. What have you done since you’ve been home to make sense of your thoughts and feelings in relation to your experiences in Kenya and Rwanda?
- What types of supports or resources have been most valuable to you?
 - What types of supports or resources do you wish you’d had?
16. If you were talking to someone who was developing a similar program, what would you recommend, especially in relation to supporting students when they return home?
17. Given what you have shared about yourself and your experience, what role do you see it playing in your life moving forward?
18. Are there any other thoughts/feelings about your experience that you’d like to share?
19. When you read the transcript or hear the tape of this interview, is there anything else that you’d like to hear from yourself?

Potential General Prompts/Follow-up Questions

- What happened?
- Where were you?
- Who was there?
- What did you see, hear, smell, etc.?

- What were you thinking? / What was running through your head? / What thoughts stood out for you at the time?
- What were you feeling? / How did you feel?
- What did you learn?
- What did that mean to you?