



AN ABSTRACT OF THE THESIS OF

Julia S. Lang for the degree of Master of Science in College Student Services Administration presented on April 22, 2013.

Title: Assessing the Impact of Various Experiences on Students' Levels of Global Citizenship

Abstract approved:

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Darlene Russ-Eft

The purpose of this quantitative study was to identify factors that contribute to students' levels of global citizenship. Factors considered in this research include (a) race/ethnicity, (b) gender, (c) year in school, (d) age, (e) length of time abroad, (f) host family experience, (g) community service abroad, (h) more than 40 hours of community service abroad, and (i) current perception of active citizenship. This paper provides an overview of service-learning, international experiential learning and global citizenship research, and it describes a research study to address the question: To what extent do international service-learning experiences significantly impact students' levels of global citizenship? The literature review culminates with a discussion of the Global Citizenship Scale, which was used as the quantitative instrument to measure students' levels of global citizenship.

The population of students used for this research was comprised of a variety of students from different schools around the country, recruited via informal means such as email blasts and social media, as well as more targeted outreach to study abroad organizations with a service component, as these are rare and harder to find in the general population. The 318 participants in this study were separated into three distinct groups:

(a) students that did not study abroad, (b) students that studied abroad in a traditional program (living in dormitories and attending classes), and (c), students that studied abroad and completed community service projects during their programs.

Findings from this study indicate clear gains in measures of global citizenship for students with a host family experience, for those who engaged in service, and especially for those who engaged in over 40 hours of service while abroad. Study abroad experience alone was not statistically significant, suggesting that merely going abroad does not have a significant impact on one's level of global citizenship.

The findings from this research can contribute to international programming, education, and pre-, during-, and post- orientations. In order to enhance students' levels of global citizenship during an international experience, findings from this research suggest that students must engage in a high impact cultural experience and/or become directly involved in the community via meaningful service activities.

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Assessing the Impact of Various Experiences on Students' Levels of Global Citizenship

by  
Julia S. Lang

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APPROVED:

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I understand that my thesis will become part of the permanent collection of Oregon State University libraries. My signature below authorizes release of my thesis to any reader upon request.

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Julia S. Lang, Author

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## **Chapter One: Introduction to the Study**

It is estimated that one in every six domestic jobs are directly linked to the international market (Tarrant, 2010). It is increasingly apparent that our world is interconnected and even our simplest daily actions, such as buying food, clothing, and appliances and even filling up our car are directly related to the international market (Plater, 2011). For the United States to remain a leader in the world economy, it is imperative that institutions of higher education produce graduates who have experience with and are ready to compete in the global market (Plater, 2011), and be prepared to enter an international workforce. This makes international awareness, exposure and language training of utmost importance (Norfles, 2003).

Today's graduates must be more globally informed, aware, and engaged than ever before, due to international markets merging and becoming interdependent, as well as our world becoming exponentially more global and connected (Plater, 2011). The most critical needs the world faces today are global crises such as epidemic diseases, terrorism, scarcity of resources, nuclear warfare, and the environmental crisis (Hartman, 2008). Yet, American students are far too often unaware of global issues and current events (Bringle & Hatcher, 2011). Although news from around the world arrives within seconds on our electronic devices, we far too often remain disconnected and numb from the onslaught of international news and problems. Face-to-face interaction is essential to engage individuals in the world at large. Study abroad experiences are a prime opportunity for students to become aware of, engage in, and develop a commitment to multicultural and global issues (Bringle & Hatcher, 2011; Plater, 2011).

In a report to Congress, the Commission on the Abraham Lincoln Study Abroad Fellowship Program (2005) reported that:

The stakes involved in study abroad are...straightforward and important. For their own future and that of the nation, college graduates today must be internationally competent...an investment in study abroad then...is a much broader investment in the long term well-being of society and the globe: socially, environmentally, and politically (p. 5).

While academic coursework, student clubs, and local volunteering and activism can help students gain an awareness of globalization and international issues, college study abroad programs are one of the best ways to create globally minded students. The number of students studying abroad in college increases every year; it is estimated that by 2017, more than one million college students will typically study abroad each academic year (Tarrant, 2010). International programs must therefore foster global citizenship and help students successfully navigate the international experience, before, during, and after their time overseas.

As made clear in the report *Education Abroad is not Enough* (Jenkins & Skelly, 2004), explicit models must be designed that teach students how to critically examine, comprehend, and address complex global social issues. A successful study abroad experience must challenge students to deconstruct their experiences and focus on the ubiquitous question of “Why? Does it have to be this way?” (Jenkins & Skelly, 2004, p. 5), arming participants with the “knowledge, empathy [and] analytical, cross-cultural and interpersonal skills” that foster global citizenship (Peterson, 2002, p. 202).

Students certainly gain practical skills by living in another country such as problem solving, flexibility and communication (Haight, 2013), but study abroad

programs rarely fully engage students in issues of social justice or empower them to achieve real social change and create truly global citizens (Hartman, 2008). Many international experiences simply act as “service tourism,” where the local community benefits from tourist dollars but students’ values are not challenged or changed (Susnowitz, 2006). It is imperative that international educational experiences foster real engagement where students think beyond their personal needs and develop an ethos of care for their global community. Unfortunately, this is rarely the case, as expressed by Tayla Zemach-Bersen, a returnee of an experiential experience in Tibet:

I was eager to develop a greater awareness of the world beyond American borders. Both my home university and my program provider had informed me that by going abroad and immersing myself in a foreign culture, I would become a "global citizen."... Yet cultural immersion and global citizenship remained curriculum ideals, even when they were far from what my classmates and I were actually experiencing. Caught between a study-abroad education that demanded I “fit in,” and an experiential reality that forced me to think critically about what it means to be an American abroad, I found that I had not been prepared with the necessary tools to fully engage with, and learn from my experiences... Like many other students who study abroad, I found that the program’s curriculum focused on cultural and language studies while avoiding the very issues that were in many ways most compelling and relevant to our experiences. Why had we not analyzed race, identity, and privilege when those factors were informing every one of our interactions? Was there nothing to be said about the power dynamics of claiming global citizenship? (Zemach-Bersen, 2008, para. 2).

Tayla’s experiences are all too common (Hartman, 2008) which begs the question -- what needs to be done to provide students with the tools, resources, and support they need to develop a sense of global citizenship? Is studying abroad enough, or are further cultural and community engagement experiences necessary to create transformative

learning experiences that significantly challenge and expand students' worldviews and aid in the development of global citizenship?

### **Research Purpose and Questions**

This study addresses the questions:

- How can universities cultivate global citizenship in students?
- Specifically, do international service-learning experiences significantly impact students' levels of global citizenship?
- What differences, if any, appear among students undertaking an international service learning experience, those participating in a study-abroad program, and those not participating in any international program?
- If significant differences emerge, which components of an international service-learning experience significantly impact one's levels of global citizenship?

The primary purpose of this research is to expand upon current research focusing on global citizenship and to expand educator's understanding of experiences that aid in the development of global citizenship. The secondary purpose is to foster greater understanding for civic education, service learning (and the quality components of a service-learning experience), global citizenship, and the discussion of power and privilege in an international service-learning experience. The third purpose is to gain further insight into which specific demographic/individual and/or program components are significant in enhancing students' levels of global citizenship.

Global citizenship is a relatively new term. As such, this study begins with a discussion of civic education and service-learning, the precursors to global citizenship. Moving forward, a review of international service-learning research is presented, as well as an exploration of varying definitions of global citizenship put forth by prominent researchers in the past decade. While many universities claim global citizenship as one of their learning goals for graduates and assert that their study abroad programs foster global citizenship, a multitude of different definitions for global citizenship exist in literature, and very little research has actually addressed how to accurately assess students' levels of global citizenship (Hartman, 2008).

Using prior research as a backbone, this study presents the Global Citizenship Scale (Morais & Ogden, 2010) and measures students' levels of global citizenship. Furthermore, the study assesses the effectiveness of different study abroad programs, using students who do not go abroad and those who go abroad in traditional programs as controls, to determine how global citizenship can be fostered in higher education and if experiential education is a significant factor in enhancing students' levels of global citizenship.

It is hypothesized that students who engage in experiential study abroad experiences will report higher levels of global citizenship than students who participate in traditional study abroad programs or those who do not study abroad. In addition, it is hypothesized that students who study abroad in any capacity will report higher levels of global citizenship than their college-aged counterparts who choose not to participate in an international experience.

## Definitions

While many different definitions for global citizenship exist, this paper will use the definition put forth by Morais and Ogden (2010), who compiled many different quantitative scales being used to measure similar values and orientations. After breaking down pre-existing scales and definitions, Morais and Ogden (2010) defined global citizenship as the presence of social responsibility, global competence, and global civic engagement.

Social responsibility is categorized by an awareness of social concern to other people, to society as a whole and to the environment (Andrzejewski & Alessio, 1999; Braskamp, Braskamp, & Merrill, 2008; Morais & Ogden, 2010; Parekh, 2003; Westheimer & Kahne, 2004): Students with high levels of social responsibility respect diverse opinions, can assess social issues and provide examples of injustice and inequality around the world, and demonstrate a commitment to addressing local and global issues of concern (Morais & Ogden, 2010). According to Morais and Ogden (2010) Social responsibility includes:

*Global justice and disparities.* Students evaluate social issues and identify instances and examples of global injustice and disparity.

*Altruism and empathy.* Students examine and respect diverse perspectives and construct an ethic of social service to address global and local issues.

*Global interconnectedness and personal responsibility.* Students understand the interconnectedness between local behaviors and their global consequences (p. 4).

Global competence is characterized by a nonjudgmental behavior, where students are both open to different cultural perspectives and actively seek to learn about different cultural norms and expectations, thereby using this knowledge to interact with people

who are different from themselves (American Council on Education, 2008; Morais & Ogden, 2010; Westheimer & Kahne, 2004). Students with a high level of global competence are interested in the world and current events, demonstrate intercultural communication skills and use them effectively, and can also acknowledging their own intercultural communication limitations (Morais & Ogden, 2010). According to Morais and Ogden (2010), Global Competence includes:

*Self-awareness.* Students recognize their own limitations and ability to engage successfully in an intercultural encounter.

*Intercultural communication.* Students demonstrate an array of intercultural communication skills and have the ability to engage successfully in intercultural encounters.

*Global knowledge.* Students display interest and knowledge about world issues and events (p. 4).

Global civic engagement is the action element of global citizenship. A high level of global civic engagement is characterized by demonstrated action in recognizing and addressing local and global issues of public concern (Andrzejewski & Alessio, 1999, Morias & Ogden, 2010). According to Morias and Ogden (2010), global civic engagement involves:

*Involvement in civic organizations.* Students engage in or contribute to volunteer work or assistance in global civic organizations.

*Political voice.* Students construct their political voice by synthesizing their global knowledge and experiences in the public domain.

*Global civic activism.* Students engage in purposeful local behaviors that advance a global agendas (p. 4).

As such, a student with a high level of global citizenship must demonstrate competency and action in social responsibility, global competence and global civic engagement. Morias and Ogden (2010), articulate how an individual might be well informed and love to talk about global issues (high social responsibility and global

competence), but never actually act to effect change (low level of global civic engagement). On the other hand, a student might have a high sense of social responsibility and global civic engagement, actively involved in local politics, but lack the intercultural skills to engage across differences. It is also possible that an individual demonstrates cross cultural competencies and is actively involved in global issues, but their motivation might be purely economic and that student might not care at all about creating a more just and equitable society (low social responsibility).

### **Summary**

In an age categorized by “interdependence, rather than insularity” (Liberal Education & America’s Promise, 2009, p. 15), it is imperative that college students gain intercultural and international awareness and are prepared to enter an international workforce and world. Study abroad programs are one of the best ways to facilitate international learning, yet these programs often fall short of fostering global citizenship (as defined in this study), as students are not immersed in the community and the culture and therefore do not develop a sense of social responsibility or develop necessary intercultural skills to interact with people who are different from themselves. In addition, many programs do not include orientations and reflection experiences, which can help students process and think critically about differences in their host and home country, reflect on their own power and privilege, develop an ethos of care for their global community, and action plan for ways to become involved to work towards positive change.

The purpose of this research is to expand on current knowledge of global citizenship, foster greater understanding of service-learning and global citizenship, and to gain insight into specific demographic/individual and/or program components that are significant in enhancing students' levels of global citizenship.

This study addresses the questions:

- What needs to be done to provide students with the tools, resources and support they need to develop a sense of global citizenship?
- Is studying abroad enough, or are further cultural and community engagement experiences necessary to create transformative learning experiences that significantly challenge and expand students' worldviews and aid in the development of global citizenship?
- Specifically, how can universities cultivate global citizenship in students? Do international service-learning experiences significantly impact students' levels of global citizenship?
- If so, which components of an international service-learning experience significantly impact one's levels of global citizenship?

## **Chapter Two: Literature Review**

The purpose of this section is to provide a historical snapshot and literature review of civic education and service learning and the roots of global citizenship, in order to demonstrate how service-learning developed and evolved in institutions of higher education in the United States and how college students benefit from service-learning opportunities. From this point, a review of literature on international service-learning is presented, detailing some of the benefits and rewards, as well as cautions and pitfalls with this pedagogy. As international service-learning experiences primarily place White students of privilege in marginalized communities of color, the issue of power and privilege is presented as a critical component of international service-learning education. Moving forward, this section provides a review of literature on Global Citizenship. Section Two concludes with a comprehensive analysis and justification of the Global Citizenship Scale, which will be used as the research instrument in this study.

The historical facts, theories, research studies, and findings presented in this section represent a comprehensive review of books, journal articles, dissertations and reports throughout many disciplines using EBSCO Host and ERIC as primary databases. The key words used in this search include experiential education, civic learning, service-learning, power and privilege, international service-learning, international education, study abroad, neocolonialism, cultural imperialism, and global citizenship.

### **Civic Education and Service-Learning: Introduction**

Global citizenship has its roots in civic education and service-learning (Hartman, 2008). The goal of civic education is to teach young people how to become competent

and responsible citizens throughout their entire life (Center for Information and Research on Civic Learning and Engagement [CIRCLE], 2003). Service-learning, which blends academic study with community service via deliberate curriculum integration, is just one vehicle by which civic education can be achieved (National Service-Learning Clearinghouse, 2008). While a vast amount of literature has existed for decades on civic education, literature on service-learning has only emerged in the past dozen years; literature that evaluates the outcomes of study abroad service-learning experiences is just now emerging. It is important to note that service-learning is certainly a concept in other nations, but it is not within the scope of this paper to discuss the roots of service-learning around the globe. As such, the literature review will provide a historical snapshot of service-learning here in the U.S.

As a result of the political activism in the 1960s, researchers began to analyze how people become politically socialized and develop civic interest (Hartman, 2008). Today, literature on civic education can be found in several different fields, including political science, psychology, sociology, education and more recent journals focused entirely on service-learning, such as the *Michigan Journal of Community Service Learning*, the *National Service-Learning Clearinghouse*, the *Journal of Service-Learning and Service Leadership*, and the *Journal of Experiential Education*.

Researchers have found that service-learning significantly enhances students' civic attitudes (Astin & Sax, 1998; Bacon 1997). Billig and Eyler (2003) determined that service-learning enhances civic responsibility, specifically civic knowledge, skills, and habits. Similarly, Kahne and Westheimer (2003) concluded that service-learning

experiences help students become personally responsible, participatory, and justice-oriented citizens.

The hypothesis that service-learning experiences positively contribute to civic engagement has been tested and held true time and again by many different researchers (Batchelder & Root, 1994; Bryan, Schonemann, & Karpa, 2011; Colsby, Bercaw, Clark, & Galiardi, 2009; Eyer & Giles 1999; Kielsmeier, 2011; Markus, Howard, & King, 1993; Myers-Lipton 1996). These studies vary widely in terms of populations studied and research method used, running the gamut from wide scale quantitative studies to case studies and intimate qualitative research. This initial examination of political civic engagement cleared the way for an integration of education with civic participation and service-learning theory.

Service-learning is an educational tool that unites community service with classroom curriculum, allowing students to critically use the skills they learn in the classroom to affect real change in the community (Bryan, Schonemann, & Karpa, 2011). When creating a service-learning activity, the following elements are crucial: (a) educationally meaningful projects must directly relate to course objectives; (b) student learning should be rooted both in the course and in the community project; (c) the need being addressed by students in the community has been reciprocally identified with community partners; and (d) reflection is continually used throughout the service-learning course (Bringle & Hatcher, 2011). Through service-learning, communities are literally transformed as young and energetic students become engaged, helping to staff, run, and develop organizations. It is estimated that in one year, students participating in

service-learning experiences make a contribution equal to \$5.7 billion (if valued as independent contractors). Service-learning has exploded in recent years, and today, more than 97% of universities in the United States offer courses with a service-learning component (Bryan, et al, 2011).

### **Service-Learning: Background**

Many educators view service-learning as a recent phenomenon, but the philosophy of service-learning in America can actually be traced back to the Morrill Act of 1862, which funded land-grant institutions by appropriating money and public land for agricultural and mechanical colleges that would provide a practical education to enhance the betterment of the state (Stanton, Giles, & Cruz, 1999). President Abraham Lincoln signed the Morrill Act to support universities that would serve the state, thereby first introducing the notion that students could, and should, work to improve the community in which they are educated (McKinney, 2001).

While the Morrill Act introduced the notion that students should work toward the betterment of society, the notion that community service should actually be incorporated into the curriculum was not introduced until John Dewey presented his vision of progressive education, which emphasized the synthesis of education and experience (Dewey, 1951). Instead of viewing knowledge as objective where teachers instill knowledge unto their students, Dewey believed that students learn by experiencing conflict and using reason to solve real problems (Rocheleau, 2004). By engaging students in a real-world issues, they become emotionally and physically invested in the problems and are therefore much more likely to feel connected to their own learning and

to therefore benefit from their experience (Rocheleau, 2004). Dewey linked pedagogy with citizenship and community, explaining that “intelligence is dormant and its communications are broken, inarticulate, and faint until it possesses the local community as its medium” (Dewey, 1927, p. 219). The notion of community as a central root of learning is a primary component of service-learning and has therefore significantly altered the way classes are taught, and in recent years, how international service-learning programs are structured (Plater, 2011).

Using Dewey’s philosophy as a launching point, early proponents of service-learning spoke of the benefit for students to come in direct contact with multifaceted contemporary social problems, and through action and reflection, imagine and enact efforts to help ameliorate problems in society. These proponents understood that a complete education included stepping outside of the classroom to learn directly from the community, while developing and applying skills and knowledge learned in school (Rocheleau, 2004). Franklin Roosevelt’s Civil Conservation Corps became the first major piece of U.S. legislation centered around service, and as a result, between 1933 and 1942, millions of young people dedicated six to 18 months of their lives to restore and revitalize America’s land and economy (Sharpe, 2004).

In 1944, Roosevelt introduced the Servicemen's Readjustment Act (the GI Bill), which first linked service and education by rewarding Americans with educational opportunities in return for their service (Rudolph, 1990). The GI Bill dramatically affected student life, because veterans began attending college instead of flooding the job market upon returning from service. In 1947, about half of the two million students on

campuses were veterans (Kissell, 2009). Veterans offered a new vision of service and what it meant to have students serve their country and bring this knowledge and experience back to campus.

Dewey and Roosevelt's ideas were reinvigorated by John F. Kennedy in 1961 when he established the Peace Corps to promote world peace by funding Americans to serve abroad (Titlebaum, Williamson, Daprano, Baer, & Braehler, 2004). The Peace Corps was the first program to fund and promote Americans to serve abroad and laid the foundation for many international service-learning trips offered in higher education today (National Service-Learning Clearinghouse, 2008).

Up until this point in time, the actual term "service-learning" had not actually been used or created. That changed in 1969 when members of the Southern Regional Education Board coined the term, defining service-learning as "the accomplishment of tasks that meet genuine human needs in combination with conscious educational growth" (O'Grady, 2009, p. 6). That same year, pioneers of service-learning met in Atlanta, including the Southern Regional Education Board, the City of Atlanta, Atlanta Urban Corps, Peace Corps, VISTA, and the U.S. Department of Health, Education, and Welfare. Several key recommendations that set the platform for service-learning emerged from the conference. The consensus was that students should be encouraged to become involved with community service while at college and that educators should both ensure that learning occurs during service and reward students with academic credit for their work (National Service-Learning Clearinghouse, 2008). Participants also affirmed that students, faculty, and community organizations should all have a hand in creating,

planning, and implementing service-learning experiences (National Service-Learning Clearinghouse, 2008).

The United States underwent a resurgence of interest in service-learning throughout the latter half of the twentieth century. During this time, federal money was allocated to support organizations committed to providing service-learning opportunities for students, including the Campus Outreach Opportunity League in 1984, which provides resources to create service programs in higher education; the National Association of Service and Conservation Corps in 1985, which funds youth to serve in states and cities; the National Youth Leadership Council in 1982, which helps develop future leaders by creating active citizens who are committed to serving their communities; and Youth Service America in 1985, which allows youth across the country to serve (Campus Compact, 2011; National Service-Learning Clearinghouse, 2008; Rocheleau, 2004; Sharpe, 2004; Stanton et al., 1999). One of the most influential and successful organizations to date, Campus Compact, was founded in 1985. The compact strengthened service on college campuses and transformed service-learning to an institutionalized decree rather than a personal effort by individuals (Stanton et al., 1999). To date, Campus Compact has facilitated community service efforts for over 20 million students, putting these students outside of the classroom and getting them engaged in real non-profit organizations with real need, thereby dispersing students beyond campus borders into the most remote and underserved populations (Campus Compact, 2011).

President Bill Clinton created new legislation that funded service-learning opportunities for students and graduates through Learn and Serve America in 1993,

which distributes federal money to fund service-learning projects in both K-12 and higher education settings, and also included the nationally renowned program Americorps, in which more than 540,000 Americans have served to date (Americorps, 2011). In 1992, Maryland became the first state to require high school students to engage in community service in order to graduate, and shortly after, California State University Monterey Bay became the first university with the same requirement (Titlebaum et al., 2004). In 1993, the *Michigan Journal* became the first peer reviewed service-learning journal and continues to provide current research, theory, discussion, and resources to proponents of service-learning in higher education, informing educators in the field (Titlebaum, et al, 2004).

Over the next decade, service-learning funding and governmental support continued to increase, continually impacting higher education and student life on campus. Near the turn of the century, two momentous gains for service-learning were the President's Summit for America's Future in 1997, which brought together leaders such as Colin Powell, Bill Clinton, George Bush, Gerald Ford, Jimmy Carter and Nancy Reagan to support and expand AmeriCorps and other service programs, and the first International Conference on Service-Learning in 2001 (National Service-Learning Clearinghouse, 2008). While many different definitions of service-learning exist, this paper will abide by the following definition, put forth by Bringle and Hatcher (2011):

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

**Service-Learning: Benefits**

Today, higher education institutions are more focused on providing service-learning opportunities to their students than ever before. The International Partnership for Service-Learning (1999) found that higher education institutions across the country are currently promoting service-learning experiences as a way to teach values and a notion of global care and concern by engaging students in active learning (Howard & Gilbert, 2008). Schools nationwide have found service-learning experiences beneficial, and as a result, numerous studies have been conducted to research the effect of service-learning experiences on college students (Eyler, Giles, Stenson, & Gray, 2001). Colsby, Bercaw, Clark, and Galiardi (2009) found that students who participate in service-learning experiences, compared with those who do not, report higher levels of interest, engagement in school and extracurricular activities, educational ambitions, and are more likely to stay in school. With America's schools under continual scrutiny, many advocates recognize service-learning as a powerful tool to improve our educational system (Kielsmeier, 2011).

Recent research has demonstrated that contemporary college students who participate in service-learning experiences feel a greater commitment to serving their community. These students believed that their respective university should be more involved in addressing and helping community needs (Weber, Schneider, & Wever, 2011).

Colsby et al. (2009) documented students' transformation from taking a service-learning course to participating in a service-learning experience and eventually leading

their own project in a classroom of younger students. At each step along the way, subjects reported a heightened awareness of community needs and diversity and a much more comprehensive understanding of their role in serving and helping others. In addition, students self-reported significantly higher levels of engagement, reported benefiting from gaining real world practical skills, and reported planning to use service-learning experiences in their future classrooms. In this light, service-learning experiences has not only impact undergraduates, but also K-12 students throughout our nation and our world, as students participating in international service-learning experiences often work with school children (Hartman, 2008).

Berson and Younkin (1998) demonstrated that students who participated in the course with a service-learning requirement had higher overall grades, were more engaged, and rated the course higher overall than their peers participating in an identical classroom course without the service-learning component. In addition, faculty reported that the service-learning class generated more interesting class discussions and that students were much more engaged and involved. Battistoni (2002) explained how service-learning experiences address the following competencies: social responsibility, social justice, connected knowing, and the ethic of caring, public leadership, intellectual, and engaged scholarship.

For community partners, service-learning programs can offset hard economic times. As an example, international non-profit service sites are often understaffed and therefore benefit from their participants receiving more individualized attention (Colsby et al., 2009). In addition, community partners reported their organizations benefit from

students' diverse perspectives, enthusiasm, curiosity, and eagerness to learn (Bringle & Hatcher, 2011).

In summary, the roots of service-learning in America can be traced to the establishment of land-grant universities, were cultivated by Dewey and political leaders throughout time, and have now blossomed and are expanding at an exponential rate on campuses across the country. As a result of the philosophical, political, and societal events that occurred over the past 150 years, service-learning has become an institutionalized initiative on college campuses throughout the nation and has paved the way for educators to take service-learning overseas in order to generate an entirely new method of intercultural learning and engagement.

### **International Service-Learning: Background and Shortfalls**

A student participating in international service-learning is intentionally placed in close contact with community members and introduced to social issues not typically incorporated into a study abroad program (Hartman, 2008). While domestic service-learning experiences have repeatedly been shown to increase students' civic attitudes and levels of engagement, research on the impact of international service-learning experiences is relatively limited. One of the earliest studies on this topic by Van Hoof and Verbeeten (2005) found that students' exposure to different worldviews, cultures, and way of life dramatically increased their global awareness.

International service-learning programs have been shown to improve students' intercultural skills, augment their language acquisition, increase their understanding of democratic values, and enhance their awareness and sensitivity to global and ethical

problems (Bringle & Hatcher, 2011; Brown, 2011; Eyler, 2011; Hartman, 2008; Kiely, 2005; Liberal Education & America's Promise, 2009; Lutterman-Aguilar & Gingerich, 2002, McKeown, 2009; Plater, 2011).

Researchers have consistently found that students who participate in international educational experiences benefit on academic, personal, and social levels (Gray, Murdock, & Stebbins, 2002; Opper, Teichler, & Carlson, 1990). Upon returning from an international study abroad experience, students demonstrated higher levels of critical thinking skills (Opper, Teichler, & Carlson, 1990), cross-cultural effectiveness (Coryell, 2009), and self-reliance and self-confidence (Batchelder & Root, 1994). Orndorff (1998) found that after studying abroad, students self-reported higher levels of intercultural understanding and competency. Other benefits of studying abroad included an enhanced appreciation for culture, language proficiency, greater intercultural empathy and understanding, and improved interpersonal and communication skills (Bringle & Hatcher, 2011).

Research funded by the US Department of Education found that, after participating in an international service-learning experience, students' levels of global engagement and global values significantly improved, including an enhanced commitment to "civic engagement, philanthropy, knowledge production, social entrepreneurship, and voluntary simplicity (an environmentally conscious lifestyle)" (Fry, et al., 2009, p. 20). When study abroad is combined with service-learning, students were more engaged and reported learning more, as they could quickly tie their own personal experiences in the field to their classroom learning (Bringle & Hatcher, 2011).

One of the most proficient researchers in the field of international educational experiences and global citizenship is Richard Kiely, who has conducted numerous studies over the past decade on global service-learning, many of which involved studying students in a small community college in New York who spent an experiential summer in Nicaragua. Kiely (2005) defined global service-learning as “A form of cross-cultural experiential education wherein students, faculty, staff and institutions collaborate with diverse community stakeholders on an organized service activity to address social problems and issues” (Kiely, n.d.).

In reviewing global service-learning research, Kiely found that the field was growing but limited and was much more descriptive and focused on program building than on developing theory. As a result, he determined that the current literature has a very limited understanding of theories that should drive these experiences, program models, institutional support, community impact, learning outcomes, and effective research methods (Kiely, 2004).

Kiely (2005) utilized qualitative research by collecting data from on-site observation, reviewing students’ work and journal entries, and conducting in-depth interviews before, during, and after an international experience, which led him to develop a “chameleon complex” concept. This concept purports that students undergo a radically transformative process while participating in international service-learning experiences. As a result, when they return home, they might look the same to their friends and family, but internally they feel profoundly changed from who they were before their experience. That others cannot see the foundational shift in their identity leads to isolation and

confusion as some returnees are challenged to negotiate the struggle of belonging back at home while internally struggling to process their transformative experiences. This again mirrors Tayla's observations provided in this paper's introduction.

Peterson (2002) also put a focus on students' reintegration process and called for courses to integrate content and dialogue to encourage individual and group reflection. Peterson commented, "Students must be continually pushed to think of how their own lives relate to the conditions that they are studying. What does a commitment to justice and sustainability imply for their future roles as citizens, as parents, as professionals?" (p. 202).

Lutterman-Aguliar and Gingerich (2002) also recognized the critical importance of reflection, especially upon returning from an international service-learning experience. As a result of their research, faculty at the Center for Global Education infused regular reflection into closing class sessions and set aside a full day for a re-entry orientation, where students were asked to imagine the best and worst case scenarios that might happen when they tell a loved one about their experiences. During this time, students wrote a letter to themselves that will support them when they return home and faculty sent that letter home to students a month after their departure.

The re-entry process is continually scrutinized in research on international service-learning experiences. Although students might experience a radical transformation towards global citizenship while abroad, a negative re-emersion process can leave them isolated and confused and unable to channel their newfound identity into a constructive, active, and aware being. This negative re-emersion has been coined

reverse culture shock and is defined as: “Readjusting, reacculturating, and reassimilating into one's own home culture after living in a different culture for a significant period of time” (Gaw, 2000, p. 94). Reverse culture shock can take many forms including academic difficulties, cultural identity crises, anxiety, depression, social isolation, helplessness, interpersonal conflict, confusion, and anger (Hartman, 2008; Kiely, 2005; Kittredge, 1988; Martin, 1984; Sahin, 1990; Zapf, 1991). Tonkin and Quiroga (2004) completed a qualitative evaluation of students who had participated in a service-learning semester overseas. Seventeen alumni were extensively interviewed, and focus groups encouraged alumni to speak about their experiences. The students’ general consensus was that they felt ill prepared for the re-entry process and were not given ample opportunity to talk about and process their thoughts, memories, and understanding of all they had seen and done abroad.

Students returning from international service-learning experiences habitually struggle with their perceived inability to make a difference after returning home (Kiely, 2005). Peterson (2002) remarked that the re-entry process is “one of the most pregnant learning moments students will ever pass through...By helping students think about how they can harness that discomfort to become effective change agents, we can stress the positive re-entry and charge it with excitement” (p 202-203). A poor re-emersion experience can launch a student into isolation, the opposite effect desired by proponents of study abroad education (Kiely, 2005; Lutterman-Aguliar & Gingerich, 2002; Peterson, 2002; Tonkin & Quiroga, 2004).

Although an international service-learning experience might dramatically shift students' consciousness and worldview, it has been proposed that exposure is not enough and can even be harmful for students and community members if not facilitated and conducted properly. A critical element of an international service-learning experience, which is all too often neglected, is power and privilege (Coryell, 2009; Endres & Gould, 2009; Green, 2001, Madsen-Camacho, 2004, Mitchell, 2008; Peterson, 2002, Rosenberger, 2000). For this reason, a brief review of the literature around power and privilege follows.

### **Power and Privilege: The Call for “Critical” Service-Learning**

Madsen-Camacho (2004) raised the critical point that international service-learning experiences can create imbalances of power between the server and the served. She called on the need to create reciprocal learning experiences where questions of power and privilege are continually raised (as also suggested by Tayla, the returnee quoted in the introduction of this paper). This awareness building is crucial to enhance international education and to create globally minded students (Madsen-Camacho, 2004). To fully capitalize on the unique and potentially life-changing capability of a study abroad program, McKeown (2009) concluded that more structured international programs must foster close student-faculty interaction, incorporate elements of service-learning, engage students in conversation through group discussion, and blend curriculum and required readings directly into one's experience.

Service-learning experiences often involve a group of privileged students – be it privilege based on race, class, age, ability, educational level, or even time – working with

members of a marginalized community (Mitchell, 2008). Davis (2006) explained the danger of the relationship between service and inequality:

I serve you because I want to; I choose to. You receive my service because you have to; you need it. I live in the realm of freedom; you live in the realm of necessity. Serving you, I confirm my relative superiority. Being served, you confirm your inferiority. By my apparent act of humility, I raise myself up (p. 5).

The power differences in service-learning work are often inherent in international volunteer work (Kahn, 2011). While engaging in different communities is one of the most transformative elements of a service-learning experience, Mitchell (2008) warned that: “we must be cautious in asking students to engage in these experiences without challenging unjust structures that create differences” (p. 56).

Traditional service-learning aims to meet the needs of students and community members, but does not intend to address or challenge structural inequalities (Rosenberger, 2000). As such, service-learning has the dangerous potential to inadvertently become an “exercise in patronization” (Pompa, 2002, p. 68) where participants unwittingly uphold the structural inequities they should be working to dismantle, thereby reinforcing systems of privilege and power imbalances (Brown, 2011). Robinson (2000) warned that students must learn about the root causes of social problems and work to address those injustices or their service-learning experiences run the danger of becoming a “glorified welfare system” (p. 607) where systems of privilege are reinforced.

Mitchell (2008) differentiated between traditional service-learning, where the emphasis is on service without an awareness of structural inequity, and “critical” service-

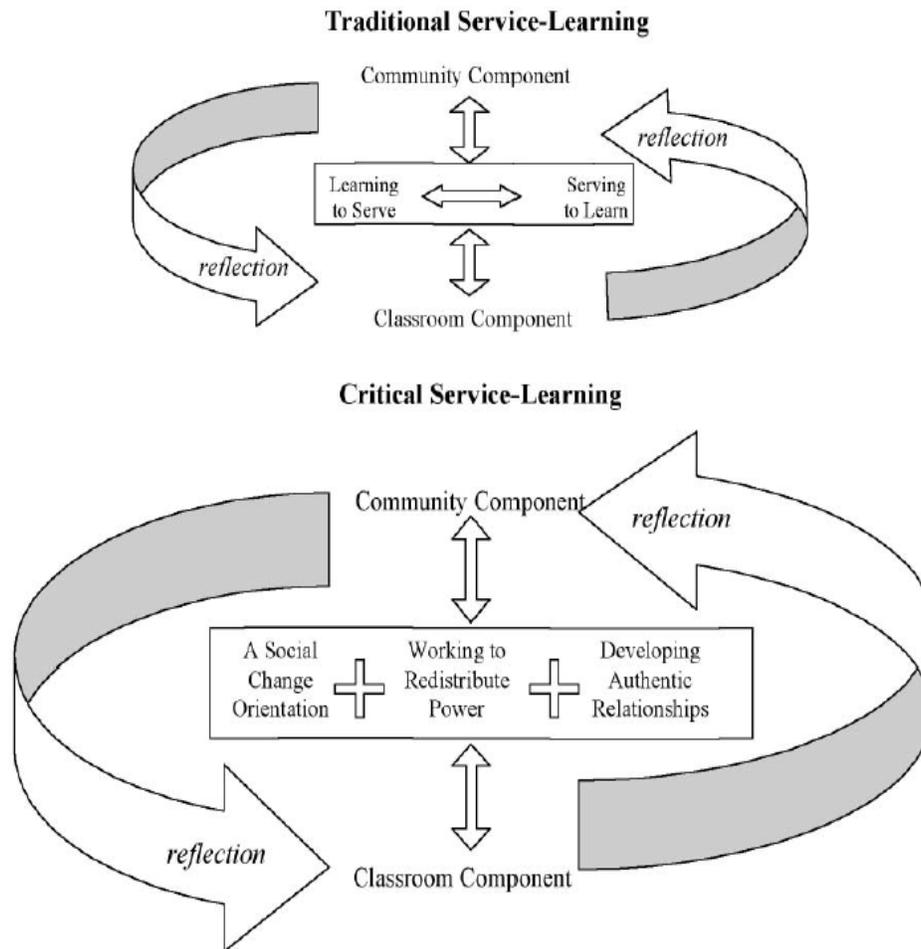
learning, which explicitly aims to dismantle structures of injustice (see Figure 1).

Traditional service-learning meets a community need and allows time for reflection, but it does not engage and equip students to become agents of change (Chesler, 1995). A critical approach to service-learning challenges students to grapple with the intersections of power, privilege, and oppression on a personal level at the service site and at a global level by learning about the historical, political, and social systems that created and reinforce systems of oppression, inspiring students to take action and become agents of change in their local and global communities (Mitchell, 2008; Pompa, 2002). Wade (2000) described traditional service-learning as “service to an individual” versus a critical approach, which is “service for an ideal” (p. 97). Students either learn how to serve a hot meal to the homeless, or they learn about why homelessness exists in the first place and what they can do as active citizens to help address this social phenomenon.

Critical service-learning aims to focus on social change with the ultimate goal of demolishing power hierarchies to the point where inequities no longer exist and service is no longer needed (Mitchell, 2008). This modality teaches students how not only to participate in their communities but also to “investigate and understand the root causes of social problems and the course of action necessary to challenge and change the structures that perpetuate those problems” (Mitchell, 2008, p. 53). When service-learning placements are based on real need in the community (a crucial component of service-learning), students benefit by gaining insight into social problems and inequities (Brown, 2011; Kahn, 2011; Levinson, 1990; Madsen-Camacho, 2004; Mitchell, 2008; Pompa, 2002; Rosenberger, 2000).

Ginwright and Cammarota (2002) explained how this learning can be fostered in the classroom as students develop a deep awareness of the challenges faced by community partners and devise strategies and initiatives to respond to their needs. In this way, critical service-learning becomes “a problem-solving instrument of social and political reform” (Mitchell, 2008, p.51) where students use their service-learning experience to become agents for social change.

Critical service-learning calls for a redistribution of power between participants and community members being served and places great emphasis on building trust and authentic relationships, both in the classroom and with community partners (Mitchell, 2008). The need to create genuine relationships is reinforced by Koliba, O’Meara, and Seidel (2000), who argued that authentic and trustworthy partnerships among facilitators, students, and community partners are crucial as this partnerships provide both a mechanism that helps individuals work for social justice and an indication of a society that is more just.



*Figure 1: Traditional vs. Critical Service Learning (Mitchell, 2008). This figure illustrates the essential differences between these two different pedagogies. Reprinted with permission.*

The creation of genuine partnerships includes clear expectations and preparation for both students and community partners. Too often, students arrive unfamiliar with the historical, political, and social context impacting their service sites, and community partners do not have a clear understanding of service-learning, students' skills, or time expectations at the service site (Mitchell, 2008). In the planning process, reciprocity must be present at every corner, where community partners' interests and needs are as important and as involved as students' voices and learning (Brown, 2011; Mitchell.

2008). This reciprocity often falls short as service-learning experiences tend to place students' learning objectives above real community needs (Levinson, 1990).

Ward and Wolf-Wendel (2000) expressed that service-learning should involve mutual benefit for students and community partners and teach students how problems faced at the service site impact us all as global citizens. When the emphasis is on social awareness and change, service-learning experiences move past the "band-aid" (Mitchell, 2008, p. 54) approach to service and become a mechanism by which students learn about and work to break cycles of dependence and oppression (Levinson, 1990; Mitchell, 2008; O'Grady, 2009; Walker, 2000).

Chesler and Vasques Scalera (2000) supported a critical approach focused on social change, arguing how this approach directly involves students and challenges them to confront racist and sexist structures that actively contribute to the need for service in the first place. In order for students to gain a comprehensive awareness of oppression and power inequities, they need to learn about their own privilege before, during, and after their international service-learning experience.

### **Discussing White Privilege in International Service-Learning**

International service-learning experiences mostly involve White students serving people of color (Green, 2001). If students are not taught about the intersections of race, class, and service or challenged to analyze how race and class affect power differences in resources, service-learning experiences have the dangerous potential of perpetuating power dependences and cultural divisions between students and members of the host community (Green, 2001). A critical classroom component of a service-learning

experience is to teach White students about White and unearned privilege, biases, stereotypes, and other topics related to the structural inequities in society based on race, class, gender, etc. (Green, 2001; Nieto, 2000; Rosenberger, 2000).

Although exploring “Whiteness” is a crucial component of international service-learning, researchers have warned that when White students are first confronted with discussing White privilege, their most common reaction is to resist, deny, and attempt to justify their collusion in White privilege instead of seeking to understand this new idea and challenge the status quo (Endres & Gould, 2009.) Students often find it more difficult to discuss race and class differences after a lived experience than when presented in readings and students often feel that race is a taboo topic (Green, 2001; Tatum, 1992). This presents a great challenge to educators who create and facilitate international service-learning experiences.

Since White privilege is not commonly discussed, White students often do not see themselves as part of a racial group (Kendall, 2006). Whiteness is considered the norm and therefore rarely examined by White people (Tatum, 1992). Endres and Gould (2009) found that White children are “raised to experience their racially based advantages as fair and normal,” (p. 420), which can be a dangerous and disturbing mindset when engaging with marginalized groups in a service-learning experience.

White people have many barriers that keep them from seeing their privilege, such as viewing themselves as individuals, not as members of a racial category, and thus, they live in a “cocoon” (Kendall, 2006, p. 50), enclosed and disconnected from the racial reality that so defines society and affects every day experiences. If Whiteness is not

discussed, White students in international service-learning projects run the risk of seeing their service work as charity, merely rehearsing and sustaining their White privilege, instead of acting as students and allies that learn to recognize and dismantle systems of oppression (Endres & Gould, 2009). Endres and Gould (2009) suggested that students be taught about Whiteness and White privilege and that coursework and reflection should continually facilitate students' comprehension and critical reflection of race.

It is important for facilitators to challenge students to think beyond their concerns as an individual White person working with people of color and learn to see racial differences as part of an integrated system that is infused with power dynamics and subsequent tensions (Endres & Gould, 2009), such as how people of color might be appropriately suspicious of White people, especially Americans, due to our nation's imperialist and racist history (Kendall, 2006). Viewing service work as charity reinforces the power difference between privileged students and the members of the community being served, reinforcing negative racial stereotypes, reaffirming students' privileged status, and allowing an opportunity for students to "perform and justify their White privilege" (Endres & Gould, 2009, p. 422). The danger not only lies in viewing service as charity, but also in being altruistic, or using one's privilege to "help the other," which rationalizes sustaining privilege and power as a mechanism to help others (Endres & Gould, 2009, p. 429). hooks (1989) articulated the importance of White people critically exploring their Whiteness and moving past viewing racism as an individual prejudice:

When liberal Whites fail to understand how they can and/or do embody White supremacist values and beliefs even though they may not embrace racism as prejudice or domination (especially domination that involves coercive control), they cannot recognize the ways their actions support and

affirm the very structure of racist domination and oppression that they wish to see eradicated (p. 113).

Mitchell (2008) conceded that confronting one's own privilege is challenging work as it "requires confronting assumptions and stereotypes, owning unearned privilege, and facing inequality and oppression as something real and omnipresent" (p. 56). With this in mind, practitioners must be equipped with the tools and support to help students learn about and work through their privilege before, during, and after an international service-learning experience.

A commonly used example to use in the classroom cited in the research is having students read Peggy McIntosh's (1998) piece comparing Whiteness to an invisible knapsack, demonstrating the unearned privileges and "tools" one has available without even realizing their advantage (Endres & Gould, 2009; Green, 2001). Reflection activities and classroom discussion in international service-learning experiences should explicitly talk about race dynamics and White privilege, teaching students that race is important, challenging them to think about how race affects work at the service site, and facilitating students' development of a positive White identity (Green, 2001).

Tatum (1992) explained how the process of developing a positive White identity includes developing an awareness of what it means to be White, accepting that Whiteness is a significant part of one's identity, for others and for oneself, and eventually developing a more positive view of Whiteness that is not rooted in superiority. Helms (1992) posited that once White students acknowledge race as part of a system, they must work through their own individual racism, then acknowledge and work to dismantle

institutional racism. In this process, students go through six stages: (a) Contact (oblivious to racial differences and see racism as individual prejudice), (b) Disintegration (become aware of racism, often accompanied by feelings of discomfort, dissonance and conflict), (c) Reintegration (guilt or denial develop into anger or regression, idealizing dominant group ideology), (d) Pseudo-Independent (begin attempt to understand structural oppression, embarrassed by privilege and Whiteness becomes shameful), (e) Immersion/Emersion (focus on what it means to be White/how one has benefited from privilege, seek out positive White role models), and (f) Autonomy (able to redefine and own White identity, move past guilt to become an agent of change (Helms, 1992; Tatum, 1992).

Simons et al. (2011) found that after engaging in a service-learning course that explicitly focused on diversity and privilege, students were less prejudiced; developed more multicultural awareness and intercultural sensitivity; had a greater awareness of institutional discrimination, racism, and racial/economic inequities; and reported higher social justice and tolerance and diversity. That said, Warren (1998) warned: “Looking at diversity alone is not enough to truly examine social justice issues. Diversity often implies different but equal, while social justice education recognizes that some social groups in our society have greater access to social power” (p. 136).

Okawa et al. (1991) determined that course content must also include a deliberate examination of modern society’s racial structural inequities, teaching students that racism is more than an individual psychological problem with the potential to be “cured”

through education. Students must learn how racism “is a structure embedded in institutions that people of color encounter on a daily basis” (Green, 2001, p. 19).

In service-learning courses, Whiteness must intentionally be explicit and named as such in conversation to provide a constant reminder that White is a race and dramatically affect White peoples’ experiences (Kendall, 2006). Students in international service-learning programs should be encouraged to critically examine the following components of Whiteness:

Systematic interrogation of such things as its social and historical dimensions; the denial and legitimation of White hegemony; the texts in which Whiteness is read; how Whiteness is constructed and practiced; how it structures social relations; how it produces power and is produced by power; the problem and contradictions of White pluralism; how it converges with other social categories that modify and fortify White privilege; and the diffuse tensions attending the question of how to prompt Whites to challenge the social order from which they benefit (Levine-Ranksy, 2002, p. 2).

To ensure that educational international service-learning programs do not maintain and reward White privilege, facilitators should help students work through their own dominant identities and frame service-learning experiences as activism and social justice versus altruistic, charity work (Groski, 2006). While international service-learning experiences do run the danger of reinforcing privilege structures, they also hold the power of becoming intense, transformational experiences where students become immersed in the social, political, and cultural climate of their host country, are challenged to question their assumptions about the United States, their host country, and the world at large, and become committed to a new life path of awareness and activism. This is the path to global citizenship.

## **Global Citizenship**

Practitioners have recently been working towards a new model of education that combines civic education, service-learning, and study abroad with reflection and support to create a truly globally minded student (Hartman, 2008; Kiely, 2005). Global citizenship is defined in many different ways, depending on the researcher and the particular study. For instance, Nussbaum (2002) viewed global citizenship as developing the capacity for critical self-examination, cultivating awareness of one's self as a human who is bound to all other people with connections of concern, and the ability to imagine oneself in another's place, the true indicator of empathy. Carter (2001) suggested global citizenship as a belief in equal human dignity, an international community, and an inherent respect of others' beliefs, values, cultures, etc., and the desire for peaceful coexistence among those differences. The Education for Global Citizenship curriculum outlined a global citizen as one who is aware of the world at large and their role as a global citizen, respects and values diversity, has an understanding of how the world operates, is enraged by social injustice, actively participates in their local and global community, and takes responsibility for their actions (OXFAM, 2006). Researcher Richard Case (2004) explained that curriculum centered on global citizenship should enlarge students' perspectives "so that their views of the world are not ethnocentric, stereotypical, or otherwise limited by a narrow or distorted point of view" (Ramji, n.d, para. 12).

To measure one's level of global citizenship, researchers have utilized a variety of tests, surveys, and questionnaires. The Intercultural Development Inventory (IDI) is a 50-

item, theory-based measurement tool that solely measures intercultural competency (Bennett, 1993). The Cross-Cultural Adaptability Inventory (CCAI) is a self-assessment questionnaire that predicts the level to which an individual will successfully adapt to another culture but fails to determine one's global engagement and is not intended to be used alone, but rather as one of many tests and assessment measures (Meyers, 2007). The Global Perspective Inventory (GPI), developed by Braskamp, Braskamp, and Merrill (2008), is a 64 item self-reported analysis of one's global perspectives in the cognitive, intrapersonal, and interpersonal domains. Yet another tool, the Global Competence Aptitude Assessment (Hunter, White, & Godbey, 2006), contains a series of questions that measures one's knowledge, skills, beliefs, and experiences needed to become globally competent but fails to measure levels of social responsibility or global civic engagement (Morais & Ogden, 2010).

The researchers and measurement tools above are just several of many examples of different views of what it actually means to be a global citizen and different ways to measure one's level of competency. Due to the limitations of the scope of this paper, it is not possible to review every researcher's differing definitions. That said, it is useful to explore the most recent model of global citizenship put forth by Morais and Ogden (2010), who recognized that global citizenship has been widely used in recent years but has never been defined in one consistent way. After conducting a thorough review of different literature on global citizenship over the past decade, Morais and Ogden consistently saw three overarching components and therefore developed a three-part

Global Citizenship Scale, which encapsulates dimensions of social responsibility, global competence, and global civic engagement (see Figure 2; Morais & Ogden, 2010).



*Figure 2:* Dimensions of Global Citizenship (Morais & Ogden, 2010). This figure illustrates the three components of Global Citizenship: Social Responsibility, Global Competence and Global Civic Engagement. Reprinted with permission.

According to Morais and Ogden (2010), social responsibility is an awareness of interdependence and social concern for the environment, other people, and general society. Students who exhibit this dimension of global citizenship critique social issues, are aware of injustice in the world, feel personally responsible for their actions, and develop an ethos of care for the world and all of its inhabitants. A student demonstrating this competence would believe that no one country or group of people has the right to exploit or dominate others. Reflection surrounding issues of privilege and power, addressed in the literature review, are crucial in the development of social responsibility.

The second dimension on this scale, global competence, involves self-awareness for one's own cultural background, limitations in knowledge and engagement with other people. In addition, a person who is globally competent exhibits an interest and awareness about global issues and has the skills and ability to interact with people from different backgrounds. As an example, a student with global competency is aware of current issues in the world and respects peoples' differences but is able to successfully negotiate cross-cultural relationships (Morais & Ogden, 2010). Addressing students' own cultural awareness and for White students, their White privilege, is an integral part of developing global competency.

The final dimension, civic engagement, includes an interest and commitment to volunteering and contributing to one's local and global community and developing a "political voice by synthesizing their global knowledge and experiences in the public domain" (Morais & Ogden, 2010, p. 448). Students demonstrating this competence might boycott a particular brand of clothing that is known to use child labor or spend some free time volunteering at a local soup kitchen. To view the definitions of the three different dimensions of global citizenship and example quotes of students who would exhibit competency in each category, see Figure 3.

| Social responsibility  | Global competence  | Global civic engagement  |
|--|--|--|
| <b>Description</b><br>Interdependence and social concern to others, to society, and to the environment                                     | Understanding one's own and others' cultural norms and expectations and leveraging this knowledge to interact, communicate, and work effectively outside one's environment | Recognizing local, state, national, and global community issues and responding through actions such as volunteerism, political activism, and community participation |
| <b>Core assumptions</b><br>Global justice and disparities, altruism and empathy, and global interconnectedness and personal responsibility | Self-awareness, intercultural communication, global knowledge  | Involvement in civic organizations, political voice, glocal civic activism   |
| <b>Sample perspectives</b><br>"I respect and am concerned with the rights of all people, globally"   | "I am informed of current issues that impact international relations"  | "I volunteer my time by working to help individuals or communities"  |
| "No one country or group of people should dominate and exploit others in the world"  | "I am able to mediate interactions between people of different cultures by helping them understand each others' values and practices"                                      | "I boycott brands or products that are known to harm marginalized people and places"   |

*Figure 3: Extended Dimensions of Global Citizenship (Morais & Ogden, 2010). This figure provides definitions and examples of the three components of Global Citizenship. Reprinted with permission.*

### Summary of Literature Review

As demonstrated in the Literature Review, early civic education and service-learning theory paved the way for international service learning and in turn, the concept of global citizenship, which emerged in the past decade. International service-learning experience can benefit both students and community partners in many powerful and long-lasting ways. However, a “dark side” of service-learning exists, and these experiences

can negatively impact students and community partners when host agencies are not prepared to host students or when students enter host communities unaware of their own power and privilege and do not receive adequate pre, during, and post orientations and therefore suffer from isolation and confusion upon returning to the United States.

Several key elements of international experiential education include “critical” service-learning experiences that incorporate continual reflection throughout the study abroad experience (Mitchell, 2008), a focus on reciprocity (Brown, 2011) and authentic relationship building with community partners (Koliba, O’Meara, & Seidel, 2000), substantial re-emersion orientations (Kiely, 2005; Peterson, 2002; Tonkin & Quiroga, 2004), and continual analysis of power, privilege, and systems of structural inequities and oppression (Madsen-Camacho, 2004; Mitchell, 2008). When programs incorporate the central elements listed above, students and host communities can mutually benefit from international service-learning experiences and students develop the capacity to gain global citizenship skills, thoughts, and belief patterns through their development of social responsibility, global competence, and global civic engagement.

Using this concept of global citizenship, this study aims to explore how universities can help cultivate students’ levels of global citizenship, particularly through experiential international experiences. Through this research, this study aims to determine if certain components of study abroad programs help facilitate this learning more than others. Based on current research in this field noted above, the ideal experiential study abroad program would adequately prepare students for their international experience through relevant cultural and historical readings, would engage students in their foreign

community through meaningful service opportunities, and would offer ample reflection opportunities to help students process new experiences and subsequent thoughts and feelings before, during, and after their international experience.

### **Chapter Three: Design of Study**

The following section begins with a presentation of my biases to disclose personal experiences that impacted my decision to study international service learning experiences, personal views on international study abroad experiences in general, personal biases surrounding the importance of study abroad programs, and personal beliefs surrounding international service-learning programs' structures and elements. This section also details research methods used, including the study design, quantitative instrument, participant sample, and three levels of control.

#### **Researcher's Bias**

It is important to disclose that as an undergraduate student, I participated in an experiential study abroad program in Guayaquil, Ecuador, where I worked full time in a foundation for street children and lived with a local host family. In this program, I met twice a week with fellow Americans studying abroad for Spanish language class. We discussed idioms and grammar, but we never touched on the philosophical abstract components of studying abroad, were prompted to reflect as a group or individually about our service-learning experiences, or were offered any re-emersion opportunities. As described in the Literature Review, these are critical components of successful service-learning study abroad programs (Kiely, 2005; Lutterman-Aguilar & Gingerich, 2002; Peterson, 2002). The participants in the study by Tonkin and Quiroga (2004) (also mentioned in the Literature Review) were actually alumni of the same program with which I studied abroad, the International Partnership for Service Learning. My personal experiences corresponded precisely with those participants' sentiments, who felt that

their jarring and isolating return to the US were in large part due to the little opportunity they had to reflect on their international experience while abroad, right before, or upon returning home (especially for those who were exposed to extreme hardship and poverty in their service placement).

In addition, I was the only one of my American friends to participate in a service-learning study abroad experience. While my peers were touring historical cities and partying until dawn, I was living in the dirtiest city slum of Ecuador and supervising children who were routinely beaten, sexually assaulted, or forced to work the streets all night long. My friends returned with a taste for Spanish wine, while I returned frustrated and confused about social injustices and 15 pounds thinner after giving my dinner to street children all semester.

In hindsight, I now see that I clearly suffered from the “chameleon complex” (Kiely, 2005) described in the Literature Review. Upon my return to the US, I felt extremely isolated and cut-off from even my closest friends and family members. I had no opportunity to process my experiences while I was abroad, embedded in my new environment. This issue was exacerbated when I returned home, as nobody in my community had ever traveled to Ecuador, let alone lived in a slum or worked with poor and exploited street children.

My experiences in Ecuador dramatically altered the course of my professional and personal life and certainly positively affected my levels of global citizenship. But I cannot help but speculate how incredibly helpful it would have been to receive reflection and re-emersion support. As a result, I am certainly biased toward experiential study

abroad experiences, as mine was hands down the most impactful experience of my undergraduate career. I am also biased toward programs that include reflection and re-emersion components, as I know I would have greatly benefited from these services.

### **Research Design**

The purpose of this study is to determine what needs to be done to provide students with the tools, resources, and support they need to develop a sense of global citizenship. Specifically, does studying abroad enhance students' levels of global citizenship and if so, is studying abroad enough or are further cultural and community engagement experiences necessary? This study utilized a quantitative methods design using the Global Citizenship Scale. Participants were recruited through informal means (email blasts to the researcher's graduate and undergraduate institutions, as well as recruitment via Facebook, Twitter, and other social media sites). As a result, participants represented small and large private and public universities around the United States

Participants included students in three groups

1. NSA- No Study Abroad: Students who did not study abroad
2. TP- Traditional Program: Students who studied abroad in a traditional program, such as attending a university to take classes and living in a dorm, with no service-learning component
3. EP- Experiential Program: Students who participated in a variety of experiential or service-learning programs, differing in length, ratio of classroom to service-learning time and host family versus dormitory or apartment living.

Students were separated into these groups after answering basic demographic questions, such as checking whether or not they participated in a study abroad program, and if, marking certain program elements in which they participated, such as a host family or community service experience.

The Global Citizenship Scale is the most current, comprehensive scale measuring global citizenship that has been systematically tested and validated in initial trials (Morais & Ogden, 2010). This scale utilizes an eight step process, pulling from many different survey instruments: the Citizenship, Involvement, Democracy Survey (Howard & Gilbert, 2008), the Civic Attitudes and Skills Questionnaire (Moely, Mercer, Ilustre, Miron, & McFarland, 2002), the Civic Measurement Model (Flanagan, Syvertsen, & Stout, 2007), the Global Beliefs in a Just World Scale (Lipkus, 1991), the Core Indicators of Engagement (Lopez et al., 2006), the Global Competence Aptitude Assessment (Hunter, White, & Godbey, 2006), the Global Mindedness Scale (Hett, 1993), the Social Dominance Orientation Scale (Pratto, Sidanius, Stallworth, & Malle, 1994), the South Pacific Studies Abroad Survey (Tarrant, 2008), and the GPI, IDI, CCAI previously mentioned in the above Literature Review.

Pulling from all these surveys, the final scale was created in the format of declarative statements that determined measures of global citizenship among a 5 point Likert scale (Appendix A). Qualitative interviews were used to measure the validity of the Global Citizenship Scale. Although this scale is new, it has quickly gained respect in the field and has been suggested to be a sound pre and post-test instrument (Morais & Ogden, 2010). Due to the fact that education abroad is not included in any of the

questions, the scale can also be used with control groups to determine one's levels of global citizenship over time without an experiential international abroad experience (Morais & Ogden, 2010).

The Global Citizenship Scale has already been demonstrated to yield consistent results through two independent face-validity trials, qualitative group interviews, and a confirmatory factor analysis (CFA) using information collected after administering the scale at a later time (Morais & Ogden, 2010). With that said, I examined Cronbach's Alpha and conduct factors analysis to confirm factor structure and further examine the validity of this research instrument within my sample.

The original study design entailed 150 students from each group (NSA, TP and EP) taking the Global Citizenship Scale to see if significant gains in global citizenship were achieved by maturity alone or other life factors that did not require an international educational experience (See Figure 4). As such, results were predicted to help determine if age, ethnicity, year in school, gender, time abroad, a host family experience, mere engagement in a foreign environment, and/or if experience in an international service-learning program significantly impacted global citizenship. As a result, this study had three initial levels of control: (a) NSA: Students with no study abroad experience, (b) TP: Students with study abroad experience from traditional study abroad programs, and (c) EP: Students participating in experiential study abroad programs.

| Type of Experience              | Ideal number of Participants |
|---------------------------------|------------------------------|
| NSA- No Study Abroad            | 150                          |
| TP- Traditional Study Abroad    | 150                          |
| EP- Experiential Abroad Program | 150                          |

*Table 1: Study Design.* This figure provides the original study design, where 150 participants from each group would complete the survey.

Appropriate procedures to protect all members of this study were followed, as outlined in the Oregon State Human Subjects policy. Before conducting any research, approval was obtained from the Institutional Review Board. All subjects remained anonymous and if appropriate, given pseudonyms when discussing results.

### **Sampling and Procedures**

To recruit participants, I utilized social media to blast different schools, programs, and study abroad pages from various universities with the link to my survey (see Appendix B for email templates to various populations). I made sure to target study abroad programs that included community service, as this is rather unusual and as such, I could not rely on informal means to recruit participants that engaged in service. I did not collect any identifiable information so it is not possible to know if my target populations were more or less likely to respond than the general population responding to social media. Using templates approved by the IRB, I researched and contacted administrators in study abroad organizations and requested that my survey be sent to alumni of the programs (see Appendix C for full online survey filled out by participants). In total, 321 students responded to the survey. Three participants did not complete the entire survey and as a result, their results were removed from further analysis (participant numbers 83, 98 and 301).

The Global Citizenship Score (GCS) was calculated using the 10-factor model put forth by Morais and Ogden (2010), which included six first-order factors (self-awareness, intercultural communication, global knowledge, involvement in civic organizations, political voice, global civic activism), three second-order factors (social responsibility, global competence, global civic engagement), and one higher-order factor (global citizenship). Items SR 1.1-SR1.5 were negatively coded. As such, each score for these questions was subtracted from six in order to code the answers similarly to the rest of the questions on the Likert scale of one to five. The lower the score, the higher the level of one's global citizenship, with one on the scale representing strongly agree and five representing strongly disagree. After adjustment for negatively coded items (see Figure 4), strongly agree (1) was an indicator of global citizenship for every question. Each factor was calculated to determine F1-F4 (see Figure 4). Those factors were then calculated to determine F7-F9, which were then calculated for a total GCS.

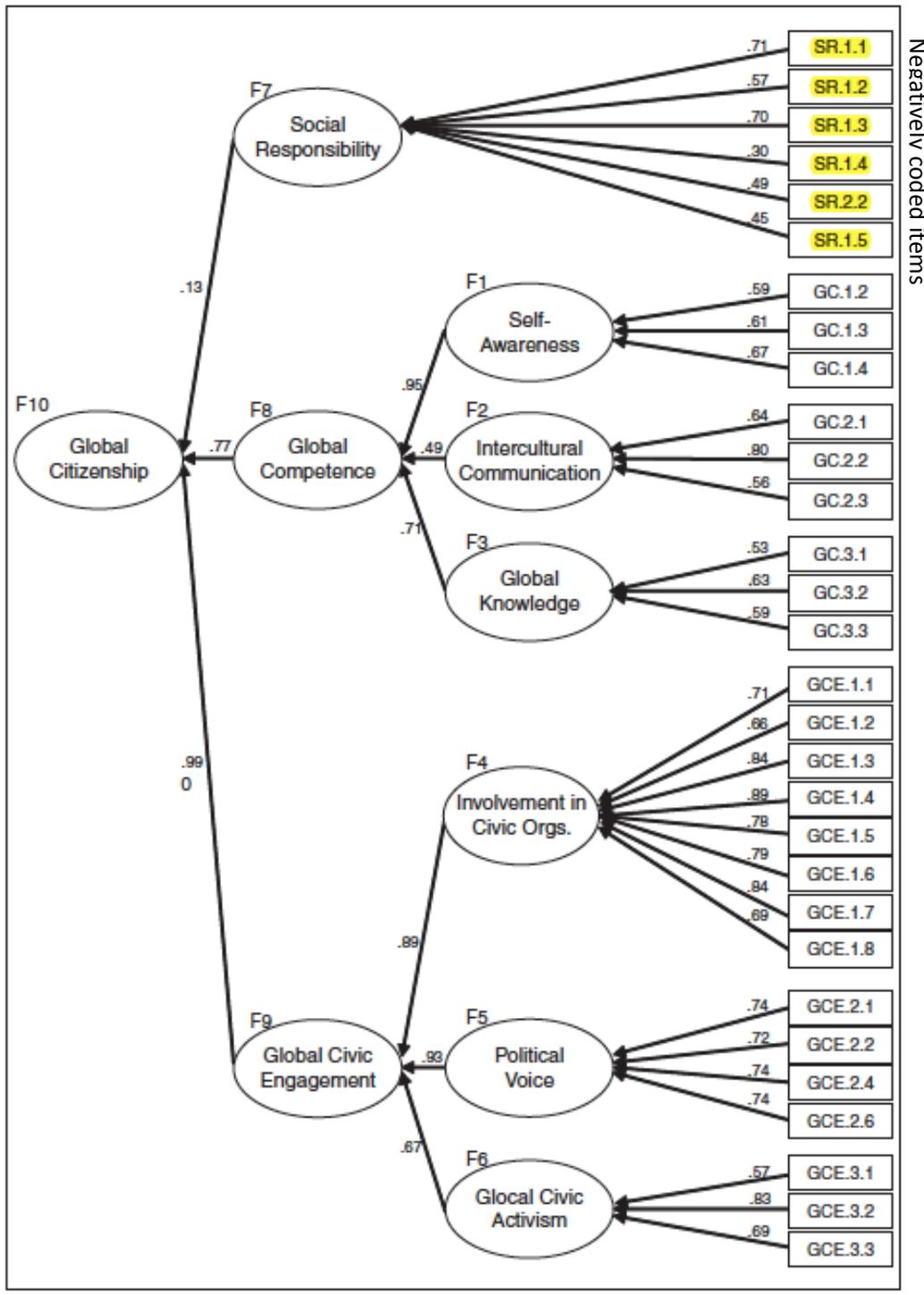


Figure 4: Final Measurement Model of the GCS. This figure explains the numbers used to calculate each factor (Morais & Ogden, 2010). Reprinted with permission.

Using this framework, a GCS was calculated for each participant following the formula put forth by Morais and Ogden (2010), where each factor was computed from a certain coefficient (see Figure 5).

When analyzing the results of this survey, a one-way analysis of variance was used (ANOVA) to identify any significant differences between the means of three or more independent groups. The assumptions for this test were met, specifically that the independent variable was categorical (such as studying abroad, host family, if one engaged in community service or not, etc.) and the dependent variable was an interval (the GCS). It was assumed that the dependent variable was approximately normally distributed for each category of the independent variable, that there was homogeneity of variances (the differences between the independent groups were assumed to be equal), and that the cases were independent.

### **Summary**

This chapter presented biases I have as a researcher engaging in this work, an explanation of my decision to use the Global Citizenship Scale, and the overall study design, which involved recruiting participants who (a) NSA: did not study abroad, (b), TP: who studied abroad in a traditional program, and (c) EP: who participated in an experiential international program and/or completed service while abroad. Participants were recruited via social media blasts, online listservs, and other virtual contact with program administrators and alumni. Of the 321 participants who completed the online survey to measure their Global Citizenship Score, three did not complete the entire

survey, so only 318 were used in this study. A one way ANOVA was used to determine if there were significant differences between different groups.

## Chapter Four: Results

This chapter includes details of the participants in this study and a comprehensive presentation of the findings based on the data collected. In this study, the primary questions were: (a) do international service-learning experiences significantly impact students' levels of global citizenship? (b) If so, which components of an international service-learning experience significantly impact one's levels of global citizenship?, and (c), is studying abroad enough, or are further cultural and community engagement experiences necessary to create transformative learning experiences that significantly challenge and expand students' worldviews and aid in the development of global citizenship?

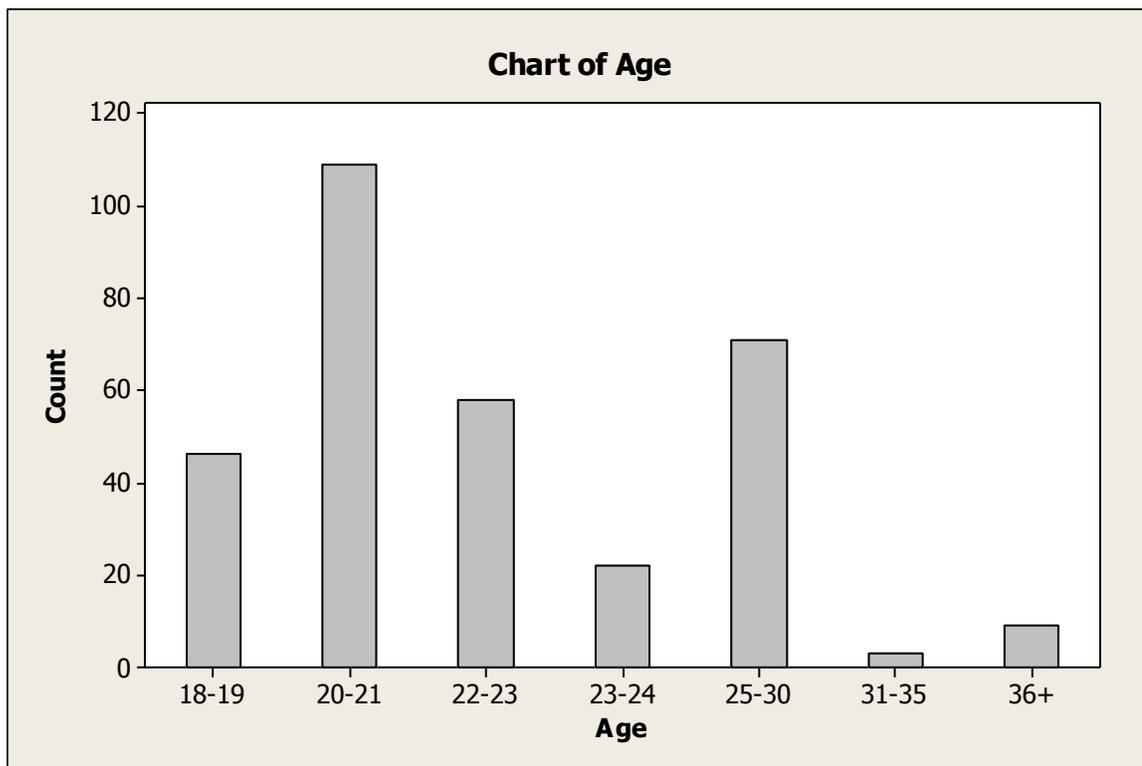
In order to answer these questions, participants' Global Citizenship Scores (GCS) were tested for significant differences across individual personal differences, backgrounds, study abroad, and service experiences. The results section begins with a comprehensive analysis of demographic and individual differences among participants and then describes differences on the GCS and significant differences between one's GCS and their personal background, study abroad, and service experience. It is important to note that the numbers reported in each category vary slightly depending on which variable I am discussing, due to the limitation in how questions were discussed on the survey. For instance, students might have answered no study abroad, or "no" for a particular question (this will be discussed later in the limitations section, but is important to note when reviewing the results below). Table 2 provides abbreviations used in this section for reference.

| Abbreviation Key |  |
|------------------|--|
| Abbreviation     | Type of Experience   |
| NSA              | No study abroad  |
| TP               | Traditional Program  |
| EP               | Experiential Program   |
| Unsure           | Unsure if they participated in a certain service activity        |
| >40 hrs          | Participated in over 40 hours of community service while abroad  |
| <40 hrs          | Participated in under 40 hours of community service while abroad |
| AC               | Currently view themselves as an active Citizen                   |
| SA               | Studied Abroad   |

*Table 2: Abbreviation Key.* This table provides abbreviations used in charts and tables in the Results section.

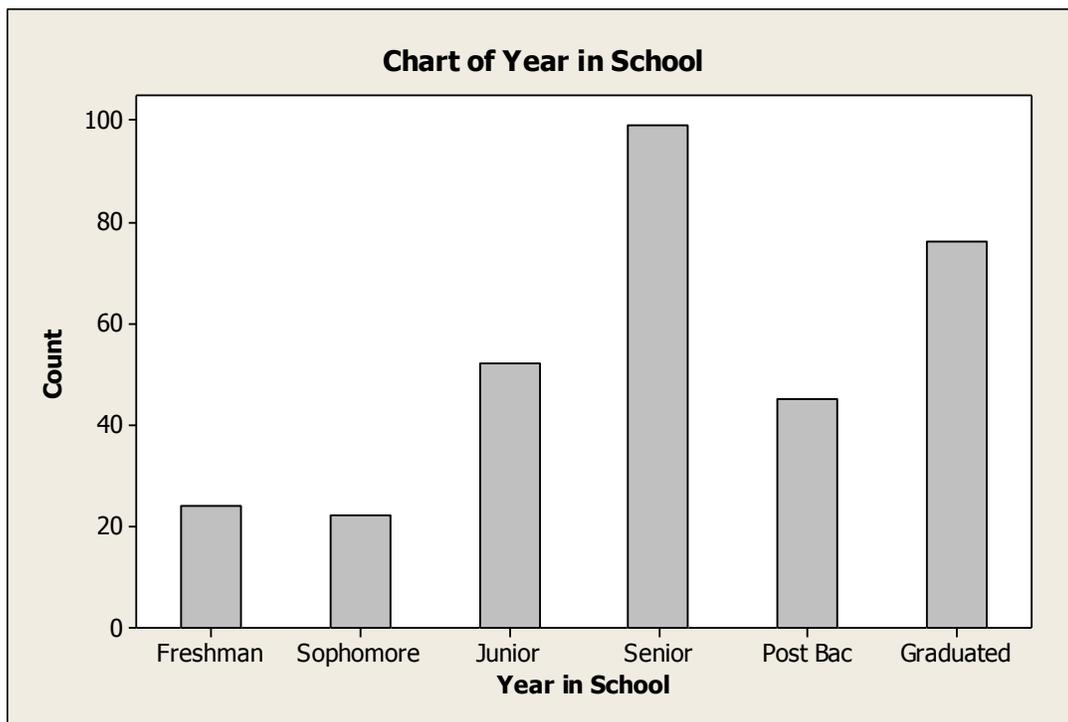
### **Descriptive Data**

321 students participated in this study, but three were removed from analysis because they were under 18 years old. Participants varied in age from 18 to over 35, but the largest group (111 participants or 35%) was between the age of 20 and 21, with 48 (15%) between 18 and 19, 58 (18%) between 22 and 23, 24 (7%) between 23 and 24, 71 (22%) between 25 and 30, only three between 31 and 35, and finally nine over the age of 36.



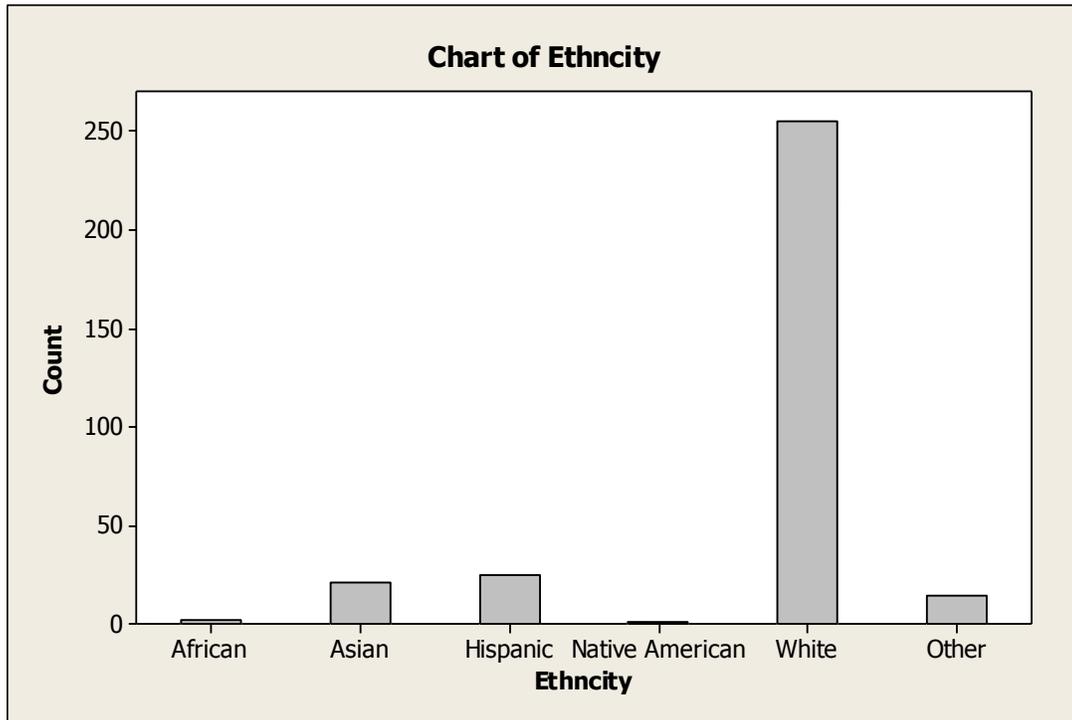
*Figure 5:* Distribution of participants by age.

In terms of year in school, participants ranged from freshman in college to graduated and no longer in school. There were 201 (63%) undergraduate students, the largest group being 99 seniors (31%), 53 juniors (17%), 24 freshman (7%) and 25 sophomores (8%). Forty-six participants (14%) were in some sort of graduate program, and 76 (24%) had graduated from college and were no longer in school.



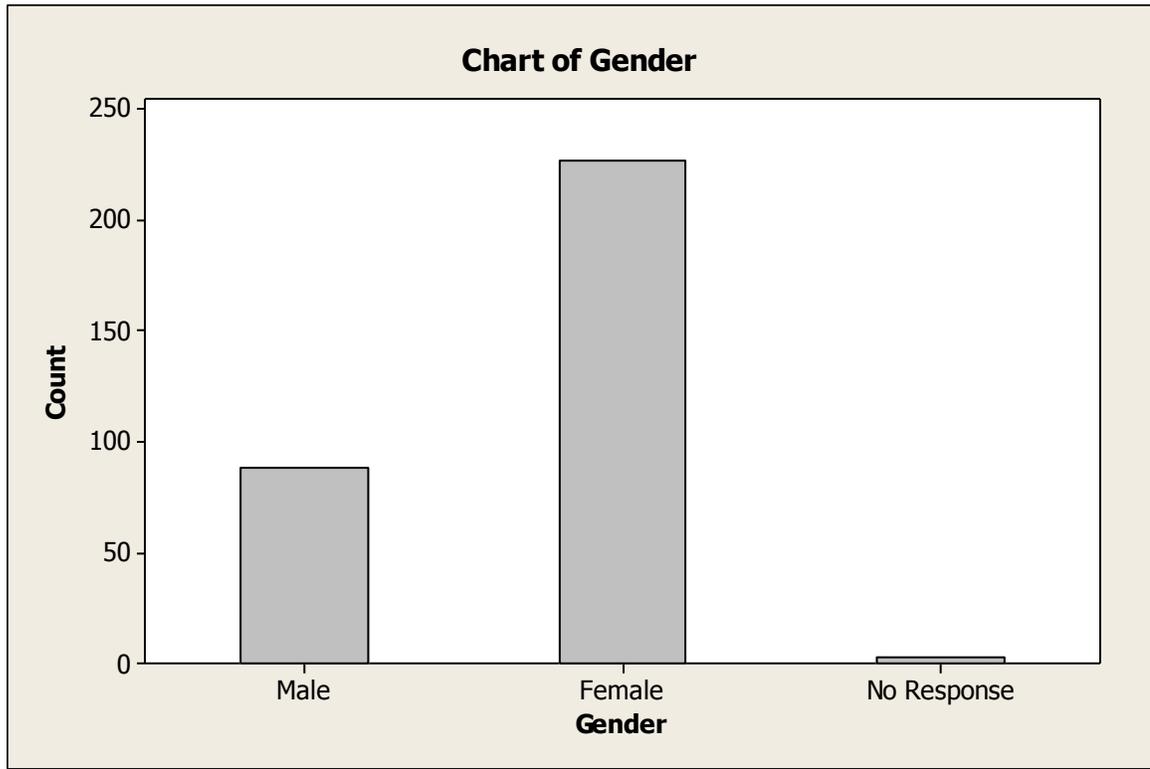
*Figure 6:* Distribution of participants by year in school.

The vast majority of students were White (260 out of 321 students, or 81%). Twenty-three participants identified as Asian (7%), 25 as Hispanic (8%), only four as Native American and one as African (both less than one percent). Sixteen participants (5%) identified as “Other.” The students who responded as “Other” identified with a wide variety of ethnicities: Multiracial, Biracial, Black, Human, Punjabi (East Indian), Caribbean, Half Chinese and Half Irish, African-American, Indian, Pacific Islander, Jewish, Black-American and Persian American.



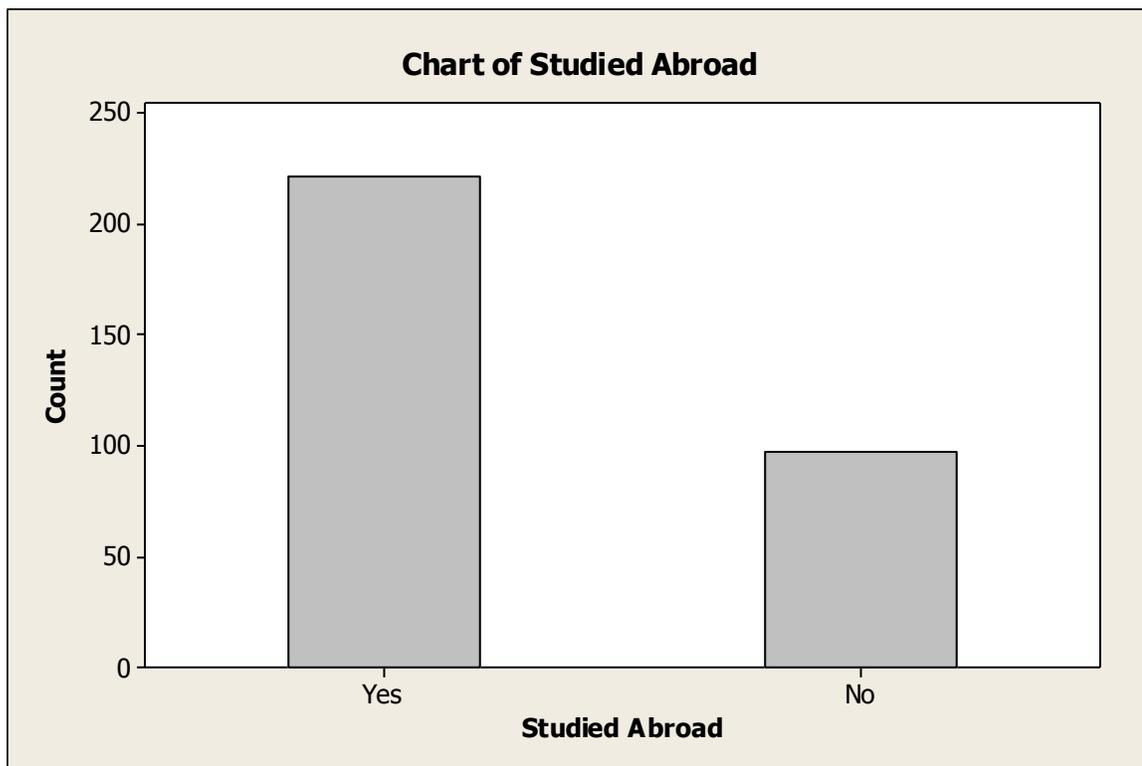
*Figure 7:* Distribution of participants by ethnicity.

Most participants were women (230, or 72%), compared to 88 men (27%), and two students who preferred not to identify their gender.



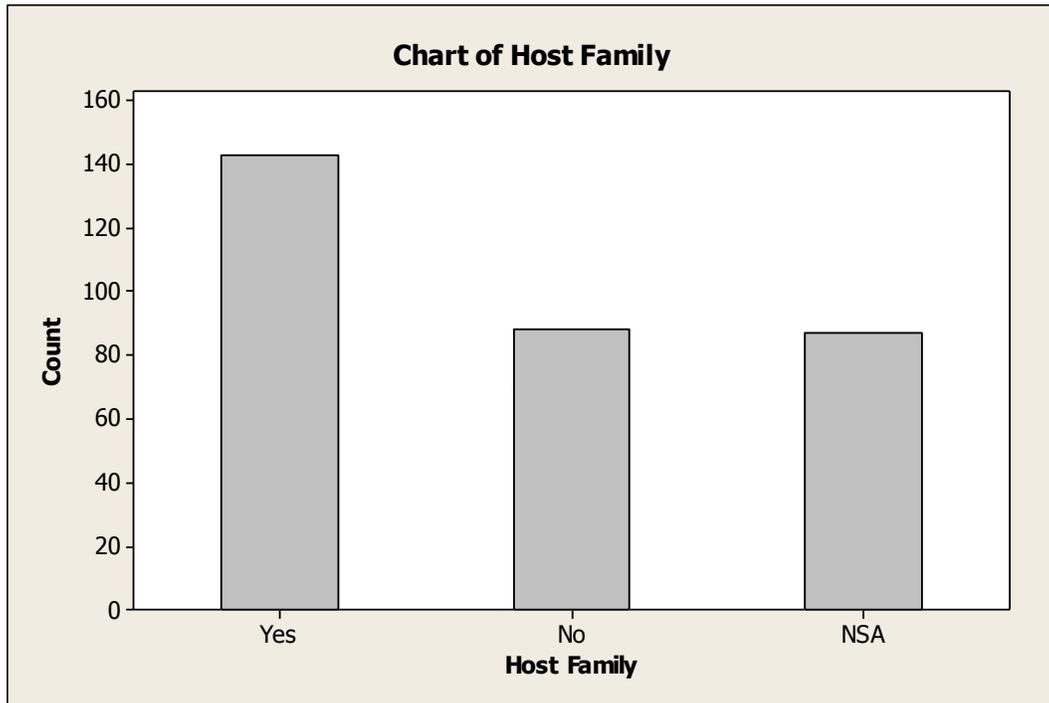
*Figure 8:* Distribution of participants by gender.

A central goal of this research project was to compare students with varying degrees of international service-learning experience. Of people surveyed, 219 (70%) had studied abroad, compared to 102 (32%) who had not (NSA).



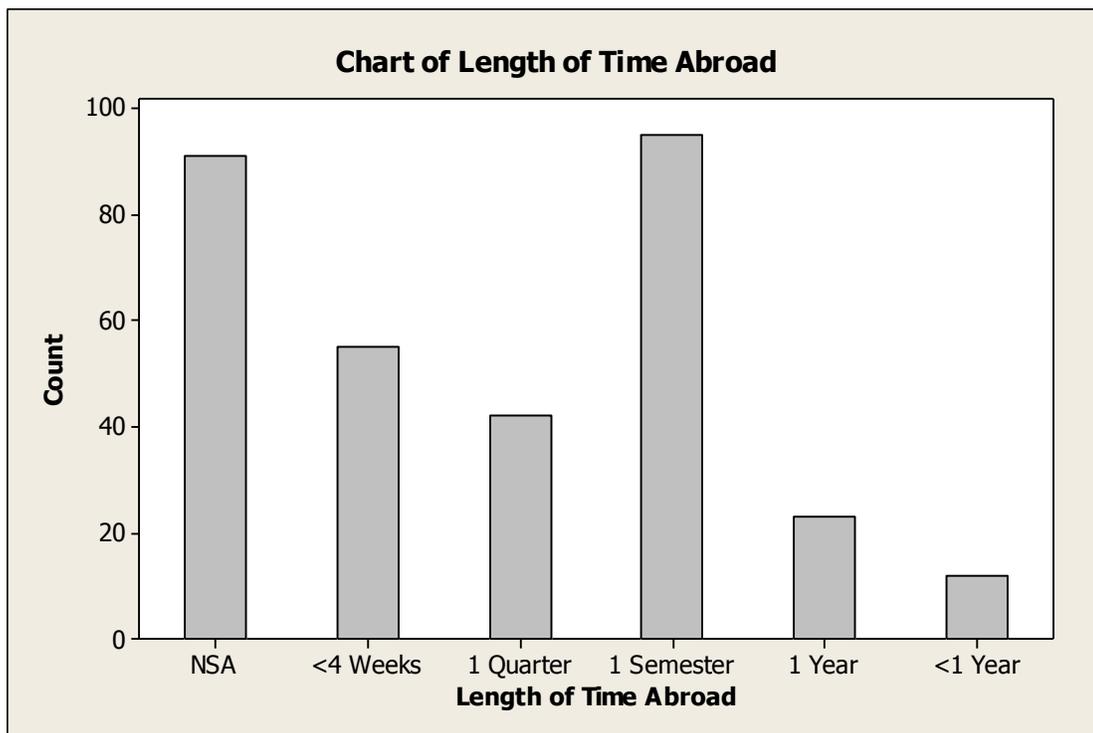
*Figure 9:* Distribution of participants as to study-abroad experience.

Living with a host family is a very different cultural immersion experience than living in a dorm or apartment with peers. Of students who studied abroad, 146 (45%) reported living with a host family, compared to 93 (28%) who did not (TP, participating in a more traditional program, living in dormitories and apartments). Eighty-nine students (27%) were in NSA.



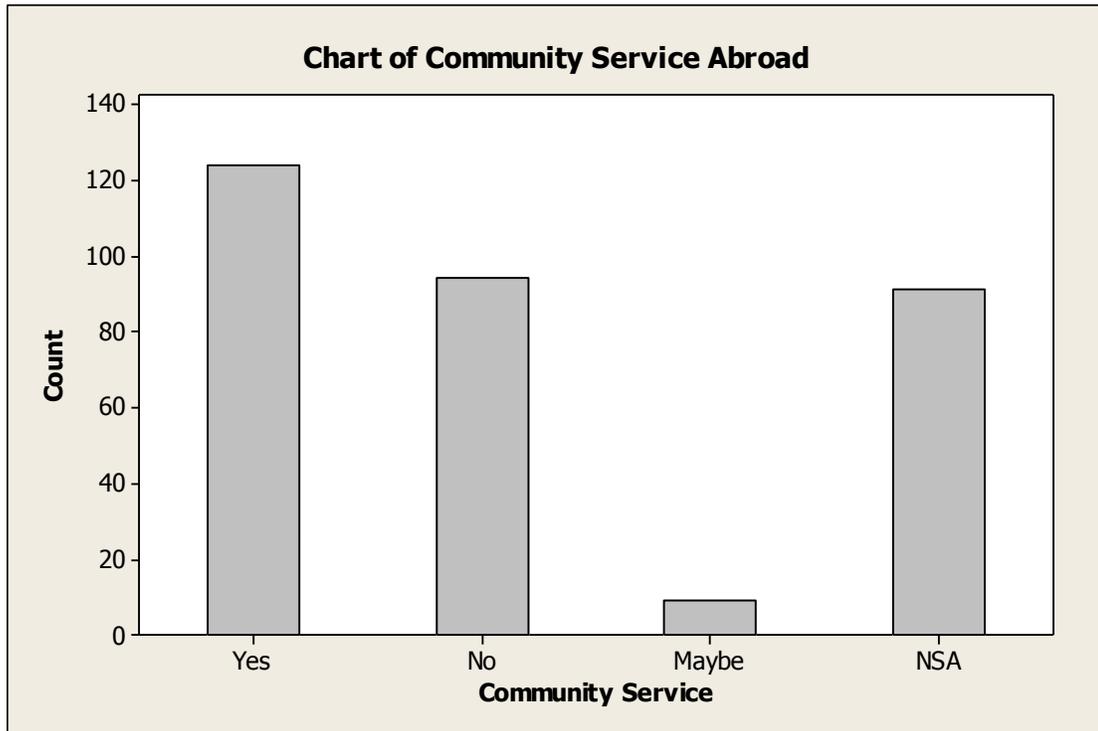
*Figure 10:* Distribution of participants as to host family experience.

There was a wide variety of experience and time spent in a foreign country. While 96 students (30%) had not studied abroad, 51 (16%) studied abroad for less than a week, 48 (15%) for 1-4 weeks, 101 (32%) for a quarter semester, 23 (7%) for a traditional full semester, 19 (6%) for a year, and 12 (4%) for more than a year.



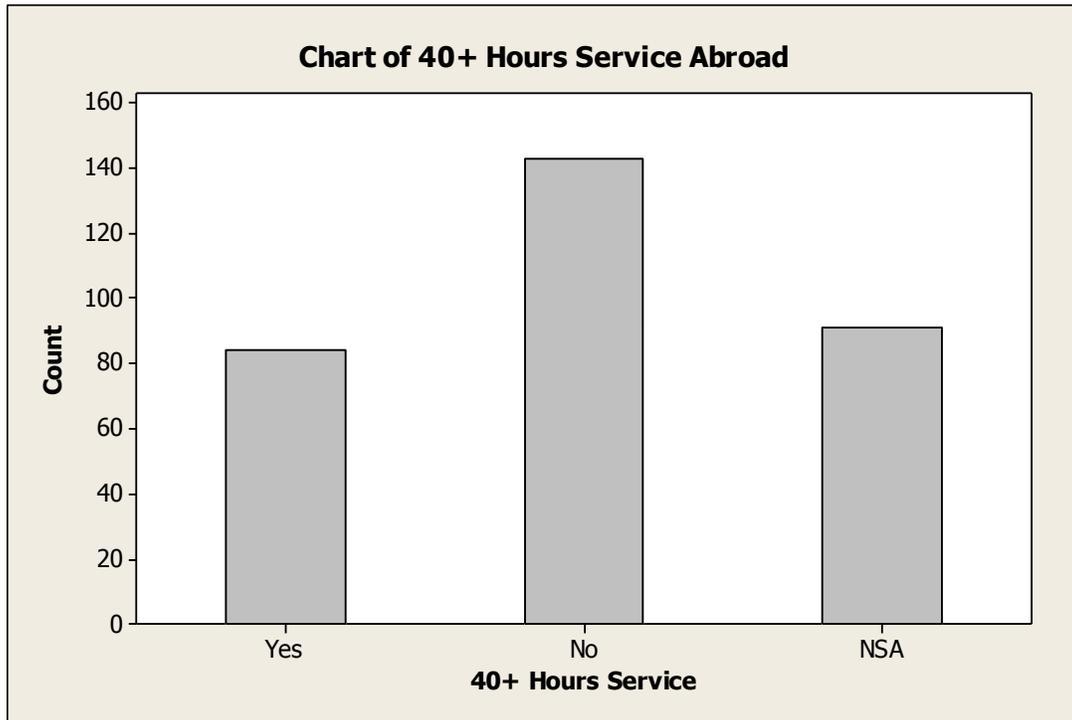
*Figure 11:* Distribution of participants as to length of time abroad.

Of the sample, 125 (40%) were in EP, having participated in some sort of community service project while abroad, 94 (29%) in TP, not having done community service while abroad, and 93 (30%) were in NSA. Nine participants (3%) were unsure if they had or had not engaged in any service while overseas.



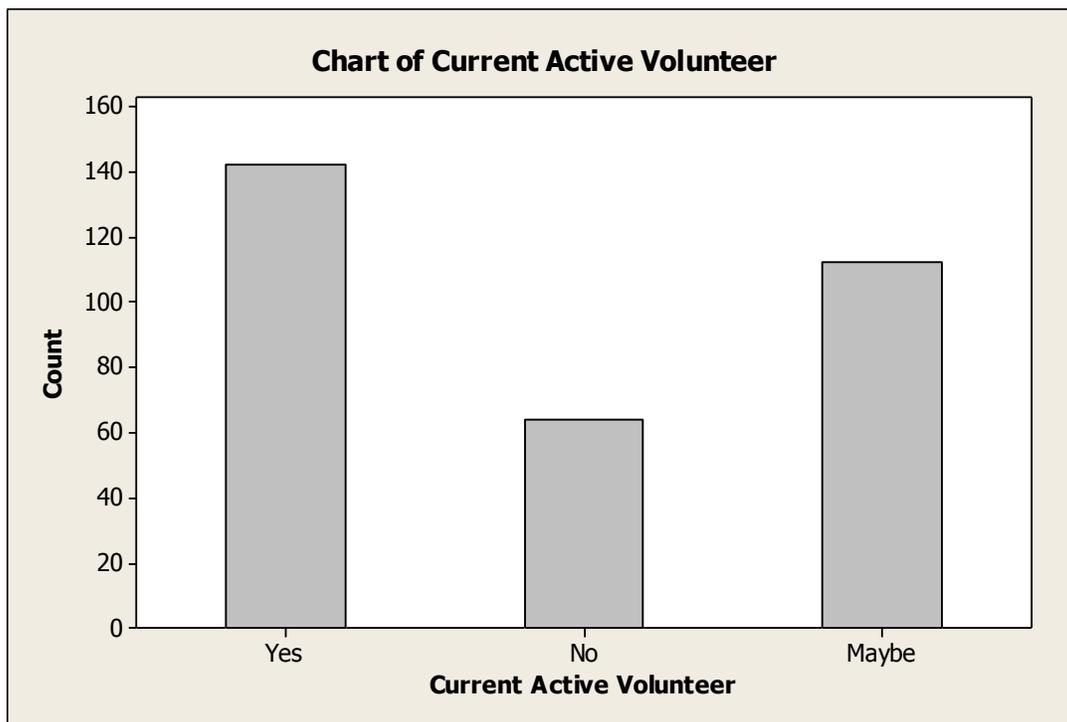
*Figure 12:* Distribution of participants as to involvement in community service abroad.

The literature review suggests that the extent of community involvement is important. Of participants sampled, 86 participants (27%) participated in more than 40 hours of community service while abroad, compared to 142 (44%) who did not participate in over 40 hours of service, and 94 (29%) in NSA.



*Figure 13:* Distribution of participants according to hours of service.

When polling students in their current state of mind, nearly half, or 149 participants (47%) considered themselves active volunteers and community members presently, compared to 68 (22%) who did not, and 113 (36%) who were unsure.



*Figure 14:* Distribution of participants as to current volunteer work.

### **No Statistical Significance**

To test how global citizenship was correlated to studying abroad, participating in service, or to another variable (age, length of time abroad, gender, ethnicity etc.), a one-way ANOVA was tested for each variable.

I did a conservative approach using the ANOVA, with just one variable at a time, because my sample size (318) was not large enough to run more complex models on demographic variables with smaller subset populations (for instance, different types of ethnicity, ages, etc.). I didn't want to push my data to fit complex models that I did not have the data to support.

After running the ANOVA (the test of homogeneity was met,  $p\text{-value} > .05$ ), and there were no statistically significant differences ( $p\text{ value} < .05$ ) between one's GCS and

their age (homogeneity .697, p-value .766), ethnicity (homogeneity .505, p-value .180), gender, (homogeneity .521, p-value .121), or year in school (homogeneity .478, p-value .123). In addition, for students who studied abroad, the test of homogeneity was met (p-value .267), but there was no statistical significance between the GCS for NSA and TP: those who studied abroad and those that did not (p-value .179).

There was no significant difference between the 146 participants with a host family and the 88 participants who studied abroad but did not have a host family (p-value .149), and those who studied abroad without a host family and the 87 students in NSA (p-value .763). On the contrary, there were no significant differences between EP and the nine participants who studied abroad and were unsure if they did service (p-value .672), between TP and participants who studied abroad and were unsure if they did service (p-value .920), and between participants who studied abroad and were unsure if they did service and those in NSA (p-value .990). No significant difference were found between participants in NSA and TP (p-value .827). No significant difference was found between the students in NSA and the students who did study abroad but did not complete more than 40 hours of service (p-value .985). No significant difference was found between participants who did not see themselves as active citizens and the 112 students who were unsure (p-value .232), and those that saw themselves as active citizens and those who were unsure (p-value .147).

| No Statistical Significance |         |
|-----------------------------|---------|
| Factor                      | P-Value |
| Age                         | .766    |
| Ethnicity                   | .180    |
| Gender                      | .121    |
| Year in School              | .123    |
| NSA and TP                  | .179    |
| EP vs. Unsure               | .672    |
| TP vs. SA Unsure            | .972    |
| SA unsure vs. NSA           | .990    |
| TP vs. NSA                  | .827    |
| SA <40 hrs vs. NSA          | .985    |
| Not AC and unsure           | .232    |
| AC and unsure               | .147    |

*Table 3: No Statistical Significance.* This table provides the factors that had a p-value above .05 and were therefore not statistically significant.

### **Statistically Significant Results**

Table three provides all data that was statistically significant. The test of homogeneity was met and a significant difference was found between students who did and did not have a host family experience (homogeneity .618, p-value .021). There was a significant difference between the 143 participants who studied abroad with a host family and the 87 students in NSA (p-value .023). Similarly, the test of homogeneity was met and a significant difference was found between EP and TP: participants who did community service while abroad and those who did not (homogeneity .184, p-value <.0005). Specifically, there was a significant difference between the 124 students in EP and the 94 students in TP (p-value <.0005), and EP and the 91 students in NSA (p-value .002). Furthermore, there was a significant difference between the 84 students who studied abroad and completed more than 40 hours of service and the 143 participants who studied abroad and did not complete more than 40 hours of service (p-value <.0005). A

significant difference was also found between those who completed more than 40 hours of service and the 91 students in NSA (p-value <.0005).

Finally, when analyzing students' belief if they were currently an active global citizen (AC), the test of homogeneity was met (p-value .996), and there was a significant difference in the GCS for the 142 participants who believed they were currently active citizens and the 64 who believed they were not (p-value <.0005). It is important to note that for all significant variables (host family, community service, 40+ hours of community service, active citizen), there were sufficient sample sizes in subset of the three groups to assume that the model fitting was adequately supported by the data.

| <b>Statistically Significant</b>  |                |
|-----------------------------------|----------------|
| <b>Factor</b>                     | <b>P-Value</b> |
| No host family vs. host family    | .021           |
| SA with host family vs. NSA       | .023           |
| Community service vs. NSA         | <.0005         |
| EP vs. TP                         | <.0005         |
| EP vs. NSA                        | .002           |
| EP >40 hrs vs. SA <40 hrs service | <.0005         |
| EP >40 hrs vs. NSA                | <.0005         |
| AC vs. Not AC                     | <.0005         |

*Table 4:* Statistically Significant Results. This table provides the factors that had a p-value below .05 and were therefore statistically significant.

### Distribution of Scores

Scores on the GCS ranged from 19.28 to 60.41. The average score was 38.659, with a standard deviation of 8.332. Table XX outlines the mean scores for each respective group.

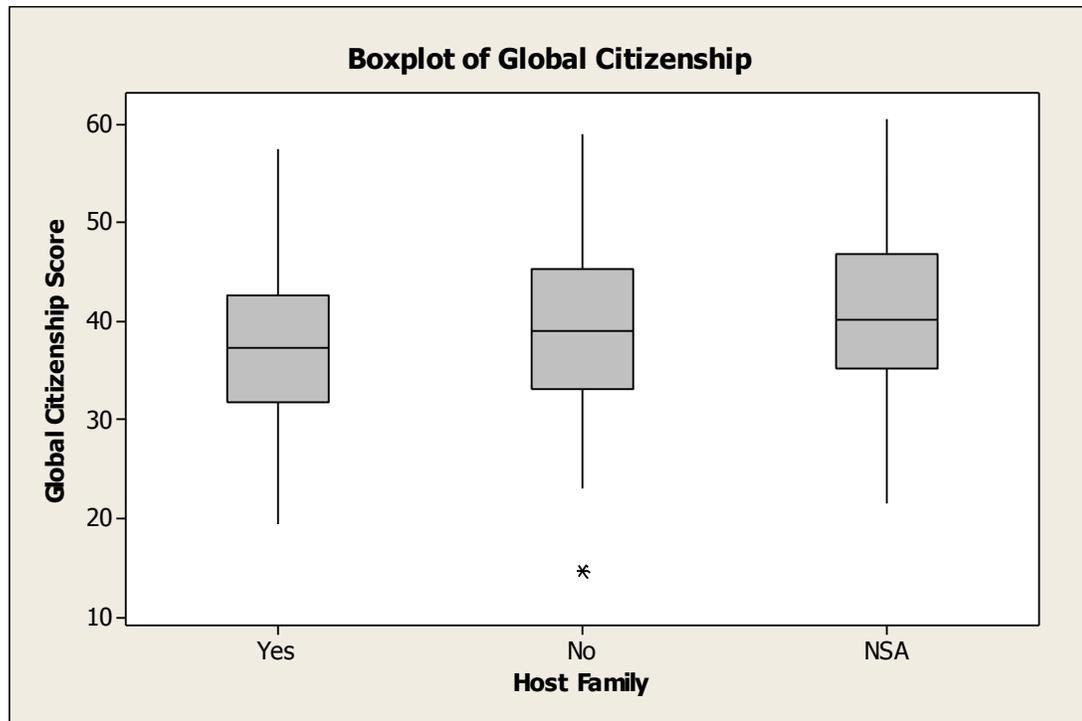
| Global Citizenship Scores       |             |
|---------------------------------|-------------|
| Factor                          | GCS         |
| Distribution                    | 19.28-60.41 |
| Host family                     |             |
| Yes                             | 37.367      |
| No                              | 39.361      |
| NSA                             | 40.238      |
| Community Service               |             |
| Yes                             | 35.939      |
| No                              | 40.962      |
| Maybe                           | 39.086      |
| NSA                             | 39.944      |
| Over 40 hours Community Service |             |
| Yes                             | 34.77       |
| No                              | 40.122      |
| NSA                             | 39.944      |
| Active Citizenship              |             |
| Yes                             | 36.59       |
| No                              | 44.492      |
| Maybe                           | 30.054      |

*Table 5: Global Citizenship Scores.* This table provides the average global citizenship score in different categories.

Within the statistically significant results, the GCS for those with a host family had a lower (hence better) mean score of 37.267, versus those without a host family (GCS 39.361), and especially those in NSA (GCS 40.238).

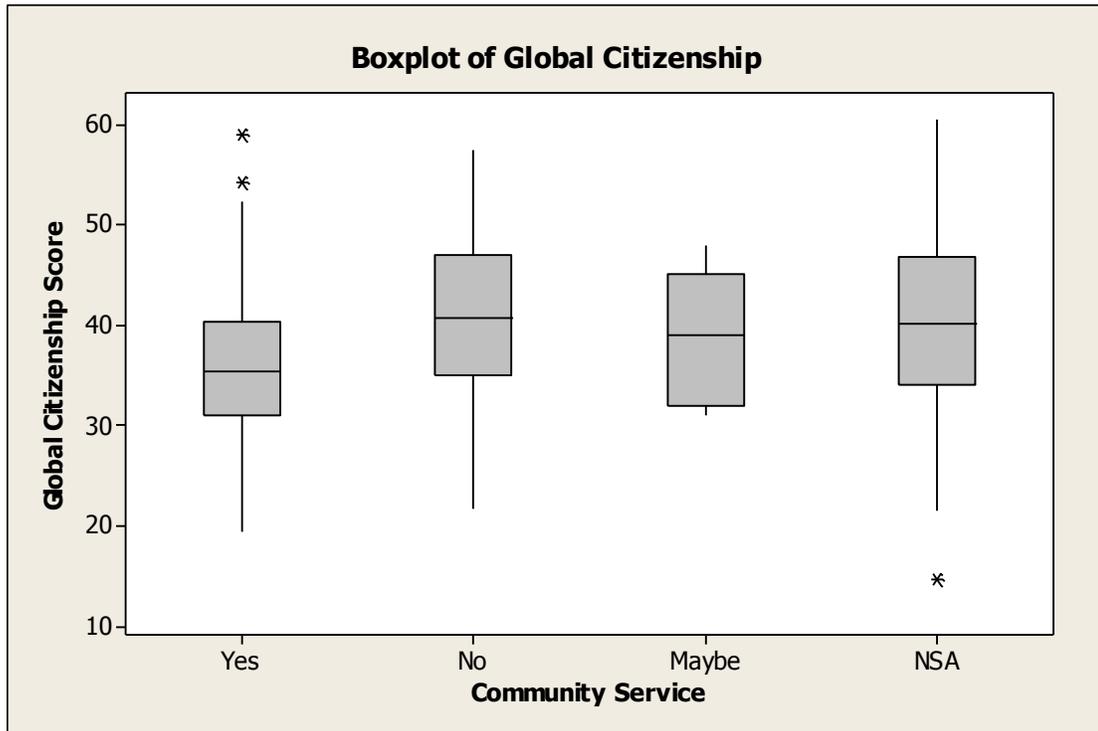
The boxplot below (Figure 16) shows the minimum, maximum, lower quartile, median, and upper quartile in each respective population. This graph demonstrates how

the group who did have a host family had a lower mean score overall and the upper and lower 25% and 75% quartile of students scored better than the other groups who had no host family and did not study abroad.



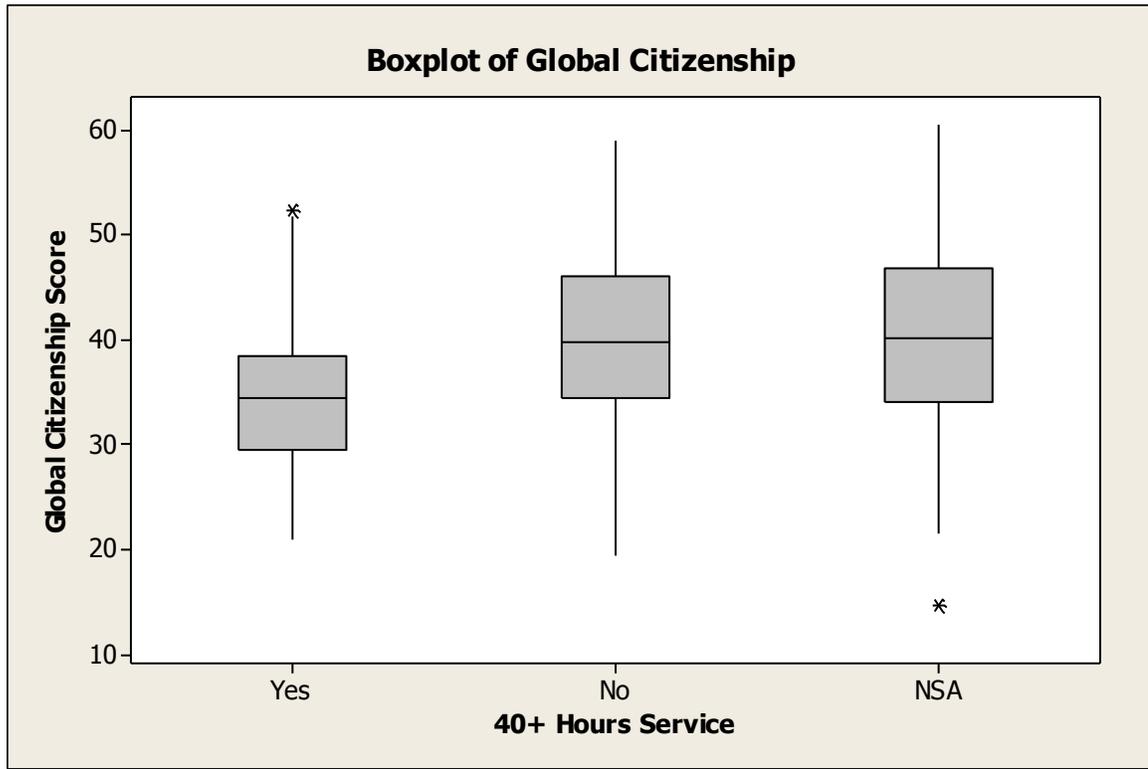
*Figure 15: Boxplot of Host Family.* This figure shows the Global Citizenship Score based on whether one lived with a host family.

Further, when comparing the means, those that participated in service averaged a GCS of 35.939, compared to those in TP (GCS 40.962), those who were unsure if they did service (GCS 39.086), and those in NSA (GCS 39.944). Figure 17 shows the minimum, maximum, lower quartile, median, and upper quartile in each respective population, demonstrating gains in global citizenship for students that studied abroad and completed service, with some far outliers.



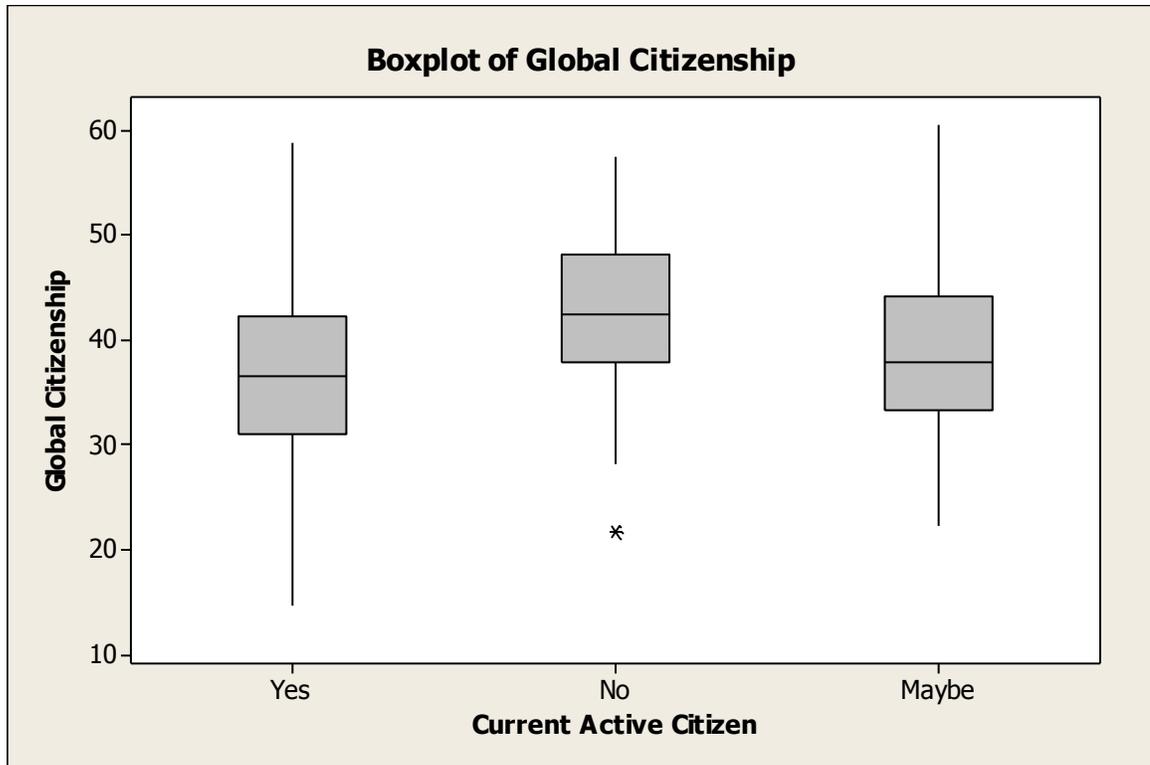
*Figure 16.* Boxplot of Community Service. This figure shows the Global Citizenship Score based on whether one undertook community service activity while abroad.

Finally, Participants who did more than 40 hours of community service abroad averaged a GCS 34.77, the lowest (and therefore the best) of any group tested, while those who did not, but did study abroad averaged a GCS 40.122, and those in NSA averaged a score of 39.944. Figure 18 shows the minimum, maximum, lower quartile, median, and upper quartile in each respective population.



*Figure 17.* Boxplot of 40+ Hours Service. This figure shows the Global Citizenship Score based on whether student undertook 40 or more hours of service.

Regarding active citizenship, participants who did see themselves as active citizens averaged 36.59 on the GCS, compared with those who did not (GCS 44.492) and those who were unsure (GCS 40.054). (See Figure 19.)



*Figure 18.* Boxplot of Current Active Citizen. This figure shows the Global Citizenship Score based on belief as to whether a current active citizen.

### Analysis of Variance Results

This study used a one-way multiple analysis of variance (ANOVA) to examine factors that impact students' levels of global citizenship. The test of homogeneity was met for all of the tests (p-value above .05), except when determining if there was a statistically significant difference between students who completed more than 40 hours of community service while abroad and those who did not participate in community service while abroad or study abroad at all (p-value < .05). However in this case, the Welch Test:

Robust Test of Equality was used, and it demonstrated that there was a statistically significant difference between the groups (p-value <.001).

Running multiple one-way ANOVAs on all of the 10 variables resulted in several findings. The 10 variables include: age, ethnicity, year in school, gender, study abroad experience, host family experience, length of time abroad, service abroad, over 40 hours of service abroad, and if one is currently an active citizen. The results of these analyses are:

- The research identified a statistically significant relationship between measures of global citizenship for students with a host family experience (p-value .021,  $F=3.93$ ,  $df=2$  (between groups) and 315(within groups)), for those in EP (p-value <.0005,  $F=8.002$ ,  $df=3,314$  and especially for those who engaged in over 40 hours of service while abroad (p-value <.0005,  $F=13.334$ ,  $df=2, 315$ ).
- The results of this study show no significant relationship between study abroad experience itself and one's GCS (p-value .179,  $F=1.812$ ,  $df=1,316$ ), suggesting that merely going abroad does not have a significant impact on one's level of global citizenship.
- The current study does not indicate a significant relationship between one's global citizenship score and their:
  - Age (p-value .766,  $F=.555$ ,  $df=6,311$ )
  - Year in school (p-value .123,  $F=1.749$ ,  $df=5,312$ )
  - Ethnicity (p-value .18,  $F=1.531$ ,  $df=5,312$ )

- Gender (p-value .121,  $F=2.123$ ,  $df=2,315$ )
- This suggests that basic demographic variables and the mere experience of going abroad does not affect global citizenship.
- As there were differences between the three groups (NSA: students with no study abroad experience, TP: students with study abroad experience from traditional study abroad programs, and EP: students participating in an experiential learning study abroad program), this study suggests that service, and extensive service, are crucial components of a study abroad experience.

### **Summary**

Of the 321 original participants, 318 were used in this study, most of whom were White female undergraduates in their 20s. Over two thirds of participants had studied abroad (mostly between 4 weeks and one semester), about half had lived with a host family, and nearly 40% had completed some sort of community service while abroad. Only a quarter of participants had completed over 40 hours of service abroad and nearly half of participants currently considered themselves active citizens. Scores on the Global Citizenship Scale ranged from 19 to 60, with an average score of 39. No significant differences in scores were found for (a) race/ethnicity, (b) gender, (c), year in school, (d) age and (e), length of time abroad.

However, significant differences were found in several key areas. Students who studied abroad with a host family had significantly better scores than those who did not study abroad at all. In addition, students who completed community service abroad had

significantly better scores than those and those who studied abroad and did not complete service projects and those who did not study abroad at all. Furthermore, students who completed more than 40 hours of service had significantly better scores (the best scores of any group tested) than those who studied abroad and did under 40 hours of service, and those who did not study abroad at all. Lastly, students who currently saw themselves as active citizens had significantly better scores than those who did not.

The findings in this chapter add to the body of research about the positive results of international service-learning experiences in developing global citizens. This research provides international study abroad programs and international educators valuable information to construct and/or renovate study abroad programs with high impact cultural and service immersion components. The following chapter will provide a discussion of findings and implications for higher education professionals.

## **Chapter Five: Discussion of Findings**

This quantitative study explored the impact of various experiences on students' levels of global citizenship. This chapter will provide a discussion of the findings found in this study, and analyze the results found in order to seek meaning and application for higher education professionals with the intent of fostering students' levels of global citizenship.

The statistical analysis shows that in this study of 318 persons, 94 of which studied abroad without a service component, and 125 that studied abroad with a service component (86 of whom completed more than 40 hours of service), there were no significant differences found between one's GCS and their age, year in school, ethnicity, race, gender, or study abroad experience. However, drastic significant differences were found if one had a host family, participated in community service, and participated in over 40 hours of service while abroad. Specifically, there was a significant difference on Global Citizenship scores between students who had a host family and those who did not study abroad at all. Significant differences were also found between students who did service while abroad and those who studied abroad but did not engage in service activities, as well as between those that participated in service and those that did not study abroad at all. Lastly, participants who saw themselves as global citizens had statistically significantly better Global Citizenship scores than those who do not see themselves as active citizens and those who were unsure if they were active citizens or not.

This study suggests that service, and extensive service abroad, are crucial components for deepening one's level of global citizenship. Even after accounting for individual background and characteristics, as well as a study abroad experience, students who stay with host families experience significant gains in measures of their global citizenship. In particular, students who engaged in more than 40 hours of service while abroad experienced even greater gains.

### **Program Elements**

Interestingly, study abroad experience itself was not what made a difference on the scale of global citizenship. As was found in the literature review, specific program elements are crucial in developing global citizens, such as service (and especially critical service) (Chesler, 1995; Chesler & Vasques Scalera, 2000; Groski, 2006; Mitchell, 2008; Pompa, 2002; Robinson, 2000, reflection (Lutterman-Aguliar & Gingerich, 2002; Peterson, 2002), analysis of power and privilege in a service setting (Kahn, 2011; Kendall, 2006; Madsen-Camacho, 2004; McKeown, 2009; Tatum, 1992), and reciprocal and meaningful service activities (Bringle & Hatcher, 2011). It should be noted, however, that the present study was unable to examine these specific program elements, other than staying with a host family.

### **Cultural Immersion Experiences**

The finding that staying with a host family was significant indicates that perhaps intensive cultural experiences themselves impact student's levels of global citizenship, and they do not necessarily have to be service-focused. Results demonstrated higher GCS for those with a host family compared to those who did not study abroad at all, indicating

that studying abroad, coupled with a host family experience, significantly impacts global citizenship. Yet, no significant differences were found between those with a host family and those who studied abroad without a host family, demonstrating that this factor might not be as strong an indicator of global citizenship as a service experience.

The finding that students who did not do service activities during their study abroad program and those who did not study abroad at all both had a significantly worse GCS than those who did complete service on an abroad experience (by nearly five whole points on the GCS) demonstrates the power of a service experience. As stressed above, studying abroad itself is not enough. This study suggests that specific aspects of the program, such as reflection, might result in higher levels of global citizenship. This finding was suggested by the fact that students who were unsure if they did service, and therefore did not reflect and process their experiences, did not have significant gains in their GCS.

The finding that students who saw themselves as active citizens had better scores on the GCS indicate that students are self-aware enough to determine their own level of involvement and recognize their level of social responsibility, global competence, and global civic engagement. This finding possibly suggests that reflection, a crucial element of a service-learning experience (Lutterman-Aguliar & Gingerich, 2002; Peterson, 2002), might help students think more deeply about their levels of social responsibility, global competence, and global civic engagement, which in turn could help foster engagement and/or learning as students become aware of their own limitations and recognize the need for further learning and experiences that allow them to develop these important skills.

### **Anticipated and Unanticipated Findings**

It was hypothesized that students who engaged in experiential study abroad experiences would report higher levels of global citizenship than students who participated in traditional study abroad programs or those who did not study abroad. This hypothesis held true after analyzing the results of the study. However, it was also hypothesized that students who studied abroad in any capacity would report higher levels of global citizenship than their college-aged counterparts who choose not to participate in an international experience. This hypothesis was rejected, as results indicated that there was no significant difference between the GCS of participants who studied abroad without service, and those who did not study abroad at all. These findings clearly suggest that studying abroad is not enough, a fact that is often ignored as educators push for students to study abroad, but might not be concerned with specific program elements that are, or are not, included in a study abroad program, such as a service immersion experience.

### **Study Limitations**

In the context of these findings, it is important to note several limitations of this study. To begin, the sample was not entirely random, as students were selected from various methods: some were asked to take the survey, and others independently clicked on a link through social media. A number of participants also came from the researcher's personal social network, as I advertised for participants on my own Facebook page. Due to the informal nature of selection, the data might have been skewed towards representing people similar to myself, as a White, middle class, mid 20's college graduate pursuing a

master's degree. As I targeted specific study abroad programs, the participants from these organizations might be very different from those at Oregon State University and Cornell, the primary pool for my survey. In addition, the sample was overwhelmingly White and female-oriented. Further studies should seek a more diverse population. Also, due to the limited number of older participants, it is difficult to determine the true influence of age on the GCS.

The survey itself had several limitations. For instance, participants were able to click that they did not study abroad or “no” for the initial demographic questions, which might have caused some confusion and altered results, as students might have clicked no, even if they did not study abroad at all. This confusion might have caused some incongruities in the numbers, such as analyzing the students that did not study abroad at all across different questions. I imagine that for some questions, if a participant did not study abroad at all, they might have clicked “no” instead of “no study abroad.” as a result, this might have skewed some results.

In addition, the order in which questions were asked on the survey might have skewed results. For instance, demographic questions were asked up front, followed by the GCS. If this order were reversed, students might have answered more truthfully by their gut instinct, not knowing that I was going to ask about their study abroad, service experience, time abroad, etc. Students might have felt the need to “prove” the worth of their abroad experience by inflating their answers on the GCS.

Another limitation was that participants' socio-economic status (SES) was not asked. Studying abroad could be a factor of wealth, not an indicator of one's values. In

addition, that this study did not examine the extent of service that participants did, and are, completing in their home communities, as well as specific program elements that impacted their experiences. With this in mind, several important questions not asked on this survey might have dramatically impacted results, such as:

1. Do you engage in cultural immersion experiences different from your own on a regular basis in your home community? Please explain.
2. Have you volunteered for more than 40 hours in your home community? Please provide details.
3. Did you have orientations before, during and after your study abroad program? Give details.
4. Did your program include continuous reflection on your abroad experience and/or service being completed? Explain.
5. Did your program analyze systems of power and privilege between yourself and your host community? Explain.
6. If you are White, did you discuss White privilege before, during and/or after your study abroad experience? Explain.

The answers to these questions would help determine if it is important that one actually travels abroad where they are “othered” and in the minority, or if the benefits of cultural immersion and service act similarly in one’s home community. As can be seen, a severe limitation was the quantitative nature of this study, which did not allow the researcher to really understand students’ experiences.

A final limitation is the amount of statistical analysis that was run on the data. For findings that were not significant, a limitation for this study is that there might have not been enough data to test for significance. For instance, my sample was mostly White, so there might have not been enough sample size to test for differences in ethnicities (i.e. there would not be sufficient power to find differences). In addition, as a novice statistician, I performed a one-way ANOVA and analyzed the results, but many more tests could have been run.

### **Recommendations for Future Research**

Bringle, Hatcher, and Williams (2011) recommend that quantitative research on international service-learning must be “framed by strong design, good measurement, and good theory” (p. 287), which includes accounting for differences among individuals, utilizing multiple methods research when possible, designing studies with control groups and expanding the sample populations, and link research to practice, providing direct implications and suggestions for enhanced learning and teaching.

Looking specifically as this study, participants were recruited from a wide variety of schools and geographic locations. The sample size was both too narrow (based off of a social media network and personal contacts), and also too large (many different institutions, program types, geographic locations, etc.). Further research should look at differences in levels of global citizenship compared to one’s institution mission, geographic location, student composition (socioeconomic status, gender, race, ethnicity, sexual orientation, nationality, etc.), or any other number of factors that could be

hypothesized and tested at a later date. Such analyses will help to determine whether these variables have any effect on global citizenship.

In addition, future studies should poll equal numbers of people across all age brackets in order to determine if age plays a significant factor in one's level of global citizenship (both on the lower end, by polling more freshman, and on the upper end, polling more people above the age of 35). Likewise, future research should also use non-university students as a control group to see if progression through a university system contributes to one's levels of global citizenship or if age alone is responsible for developing an enhanced awareness of the world and commitment to making it more just. Similarly, future research geared at measuring the affects of global citizenship on college students could involve students participating in traditional program, experiential programs, and those who were not involved with any international and/or global engagement curriculum during their time at school.

Further studies should also compare intensive cultural immersion with service activities to determine if the service component is responsible for better global citizenship, or if cultural immersion experiences themselves are the determining factor, such as living with a host family. Both variables resulted in significant difference in global citizenship, but the interaction of the two variables was not examined.

In order to cancel out possible skewed results from the survey itself, future studies should alter the order of questions asked and include more negatively coded questions to see if participants answer differently instead of practically clicking down an entire row of

1s or 5s, which indicate high or low global citizenship. In addition, varying the ordering of the items may result in differing results.

A similar study with qualitative measures would help uncover why a host family, community service, and extensive service had a significant impact on students. Such a study could examine different factors mentioned in the literature review: close student-faculty interaction, service-learning elements, ample time for group discussion, integrated curriculum where required readings related directly to students' experiences (McKeown, 2009), the creation of reciprocal service learning experiences where questions of power and privilege are continually raised (Madsen-Camacho, 2004), continual reflection activities (Lutterman-Aguliar & Gingerich, 2002), and a comprehensive, holistic re-integration process (Kiely, 2005; Peterson, 2002). Regarding statistical analysis, further research could run more tests in order to see how multiple factors impacted one's GCS. For example, future research could determine if students with a host family or those who engaged in service-learning experiences were more likely to report themselves as active citizens, thereby comparing multiple factors against one's GCS.

Future research should also test one's GCS before and after a study abroad experience (that does and does not include service), as well as before and after certain years in school. This type of study would determine if students who are interested in studying abroad and completing service activities during their program already have higher levels of global citizenship, given their desire to uproot themselves from their familiar culture and learn from a service-learning international experience.

In addition, as this study did suggest that merely studying abroad itself is not the main factor and that having a host family and completing service were the real determinants of one's GCS, future research should look at specific program elements to see their relation to GCS in order to tease out which components of programs have a significant effect on students' levels of global citizenship.

Further, this research really only focused on one side of the story -- the international experience. Future research should also include additional quantitative and qualitative questions about community service experience in one's own country in order to gain an understanding of service and diversity experiences for participants in the United States and the impact that this has on their level of global citizenship.

In future studies, it would be interesting to compare individual measures of global citizenship, teasing apart the lump score to test for the components that create global citizenship (and are quite different): social responsibility, global civic engagement, and global competence, and even the measures that went into these factors, such as altruism and empathy (a category in social responsibility), or political voice (a factor in global civic engagement). I imagine that different experiences would impact these measures differently, such as service vs. studying abroad, activism here in the United States, participants who come from non-dominant social and racial groups, and other individual and life differences. In addition, it would be interesting to have similar data collected from other countries, or focusing on recruiting an equal number of participants from countries and regions outside of the United States.

This study could be replicated and improved in many different ways for more comprehensive results. Future research should seek more diversity (and/or continuity) related to one's geographic location (hometown, university campus and current location), age, cultural immersion experiences (other than service), year in school, ethnicity and gender. Future research should also examine differences among the student composition and mission of participants' schools, and/or compare results to people who did not attend college at all and experienced other immersion and life experiences instead of spending time in a higher education setting. In future studies, researchers could also alter the order and coding of questions in the survey, tease apart the GCS to examine different components of global citizenship, study different program elements, put more weight on participants' experiences in their home communities, and include qualitative questions in order to gain a deeper understanding of students' experiences and thoughts on measures of global citizenship. In addition, global citizenship should be tested at multiple times throughout a student's academic career (including before and after a study abroad experience and domestic and international service).

It is imperative that today's young people cultivate an awareness of the world and are committed to making it more just, yet less than 10% of college students are graduating globally prepared (Liberal Education & America's Promise, 2009). This research could provide valuable insight into how universities can nurture, promote and support students in their paths to achieving global citizenship.

## **Implications for Practice and Concluding Thoughts**

Higher education universities and colleges nationwide are calling for the need to produce graduates who have experience with and are ready to compete in the global market. (Plater, 2011). In this increasingly interconnected world, the Liberal Education & America's Promise report (2009), posed the questions:

How should Americans prepare to contribute to a shared and sustainable future? What should Americans learn about the global economy and its changing dynamics? About world ecosystems and our capacity to sustain them? About the United States as a world power? About the realms of human heritage, cultures, religions, and laws, as well as the continuing quests to advance human dignity and justice? And, in this era of fundamentalisms and competing certainties, how will students engage and learn with people whose worldviews, histories, beliefs, and aspirations may be different in crucial ways from their own? (p. 21).

The findings of this study demonstrate that studying abroad is not enough to help students gain significant measures of global citizenship. Students who have stayed with a host family, or did community service – especially 40+ hours of community service – scored much higher on the global citizenship scale, which is consistent with my hypothesis. Even further, the length of time abroad, one's ethnicity, age, year in school, and gender all made no difference on the GCS. Thus: all this demonstrates that improving global citizenship is positively correlated with having some time living with a host family, doing service, and especially doing significant community service abroad.

Schools nationwide pride themselves on their number of students studying abroad (Goucher College, 100%; Loyola University, 84%; Colgate University, 64% and Dartmouth College, 60%) (US News Education, 2013). As of 2012, at least 24 different institutions of higher education in the US sent more than 70% of their students abroad,

figures that are boasted across the nation as measures of internationally competent and prepared students (Skorton, 2012). Other universities have put forth multimillion-dollar campaigns and initiatives to dramatically increase the number of students who study abroad every year. For example Cornell University's President Skorton launched the International Initiative this past year, which aims to increase the number of Cornell students studying abroad from 25%, to half of the Cornell population (Lowery, 2012).

Skorton (2012) writes:

If we are to educate students for global citizenship, we must offer them language study, an understanding of history and of cultures beyond their own, and meaningful international experiences. We must equip them to live and work in a world whose chief problems transcend national boundaries (p. 4).

Similarly, through diversity/global learning and service-learning, educators are urged to foster students' cultural and humanistic literacy, global knowledge and competence, and civic knowledge and engagement, characterized by knowledge about diverse cultures, politics, economic forces, democracy and direct experience serving local and global community needs (Liberal Education & America's Promise, 2009).

Yet this study demonstrates that merely studying abroad might not be enough. This realization could have a dramatic impact on international initiatives put forth by colleges and universities nationwide, as educators begin to realize the importance of not merely going abroad, but creating service-learning opportunities where service is tied directly to coursework (Berson & Younkin, 1998; Bringle & Hatcher, 2011; Colsby et al., 2009; Eyler, Giles, Stenson, & Gray, 2001; Van Hoof & Verbeeten, 2005).

While students returning from an international study abroad experience have been shown to demonstrate higher levels of critical thinking skills (Opper, Teichler, & Carlson, 1990), cross-cultural effectiveness (Coryell, 2009), and self-reliance and self-confidence (Batchelder & Root, 1994), this study suggests that international programs might greatly improve and enhance students' levels of global citizenship if they incorporate quality service experiences.

The literature also suggests that certain program elements can have a dramatic impact on students' levels of global citizenship. These elements include reflection (Lutterman-Aguliar & Gingerich, 2002; Peterson, 2002), orientations and re-emersion workshops (Gaw, 2000; Hartman, 2008; Kiely, 2005; Kittredge, 1988; Martin, 1984; Sahin, 1990; Tonkin & Quiroga, 2004; Zapf, 1991), critical service and an examination of root causes of global issues (Chesler, 1995; Chesler & Vasques Scalera, 2000; Groski, 2006; Mitchell, 2008; Pompa, 2002; Robinson, 2002), overt examination of power and privilege (Kahn, 2011; Kendall, 2006; Madsen-Camacho, 2004; McKeown, 2009; Tatum, 1992), an analysis of power and privilege for all students (Nieto, 2000; Rosenberger, 2000), and for White students, continual reflection and analysis of their own White identity and White privilege (hooks, 1989; Endres & Gould, 2009; Green, 2001, Simons et al., 2011; Tatum, 1992).

As international markets merge and our world becomes increasingly more connected and "flat" (Friedman, 2005), universities must develop graduates who are ready and able to contribute to an international workforce and be aware, competent, and engaged in our international, intercultural, and interconnected world. The role of student

affairs professionals is to enhance the programs that we offer in order to maximize student learning and growth. In order to develop graduates with high levels of global citizenship, student affairs practitioners must look beyond the checkbox of whether students are studying abroad or not, and create valuable, meaningful and reciprocal experiences in which students can engage, serve, and become culturally immersed.

International student affairs administrators can work with pre-existing study abroad programs to develop and include crucial program elements, such as immersions, orientations, reflections, critical service opportunities, and continual examinations of power and privilege. Likewise, educators can also include these elements in their classes and service-learning experiences here in the United States, especially in courses that focus on global citizenship and international issues. Whether students are abroad or studying right here in the United States, educators can implement different structures that allow students to engage with these topics and ideas such as retreats, guest lecturers, programs, and more coursework that is tied directly to a community need.

By deliberately incorporating immersion, structured reflection, and reciprocity into cultural and community immersion experiences, institutions of higher education can produce graduates who are more globally competent, engaged, aware, and committed to multicultural and global issues. This study demonstrated how face-to-face cultural immersion and service opportunities foster global citizenship. These experiences allow students to critically examine the world in which we live and global crises we face, developing a heightened sense of responsibility for our global community and a personal commitment to make their local and global communities more just.

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## Appendix A

Appendix A contains the Global Citizenship Scale (Morais & Ogden, 2010) used in this study.

### **Social responsibility (SR): global justice and disparities**

SR.1.1 I think that most people around the world get what they are entitled to have.

SR.1.2 It is ok if some people in the world have more opportunities than others.

SR.1.3 I think that people around the world get the rewards and punishments they deserve.

SR.1.4 In times of scarcity, it is sometimes necessary to use force against other to get what you need.

SR.1.5 The world is generally a fair place

SR.1.6 No one country or group of people should dominate and exploit others in the world.

### ***Social responsibility: altruism and empathy***

SR.2.1 The needs of the world's most fragile people are more pressing than my own.

SR.2.2 I think that many people around the world are poor because they do not work hard enough.

SR.2.3 I respect and am concerned with the rights of all people, globally

### ***Social responsibility: global interconnectedness and personal responsibility***

SR.3.1 Developed nations have the obligation to make incomes around the world as equitable as possible

SR.3.2 Americans should emulate the more sustainable and equitable behaviors of other developed countries.

SR.3.3 I do not feel responsible for the world's inequities and problems

SR.3.4 I think in terms of giving back to the global society.

### **Global competence (GC): self-awareness**

GC.1.1 I am confident that I can thrive in any culture or country.

GC.1.2 I know how to develop a place to help mitigate a global environment or social problem.

GC.1.3 I know several ways in which I can make a difference on some of this world's most worrisome problems.

GC.1.4 I am able to get other people to care about global problems that concern me.

### ***Global competence: intercultural communication***

GC.2.1 I unconsciously adapt my behavior and mannerisms when I am interacting with people of other cultures.

GC.2.2 I often adapt my communication style to other people's cultural background

GC.2.3 I am able to communicate in different ways with people from different cultures.

GC.2.4 I am fluent in more than one language.

GC.2.5 I welcome working with people who have different cultural values from me.

GC.2.6 I am able to mediate interactions between people of different cultures by helping them understand each other's values and practices.

***Global competence: global knowledge***

GC.3.1 I am informed of current events that impact international relationships.

GC.3.2 I feel comfortable expressing my views regarding a pressing global problem in front of a group of people.

GC.3.3 I am able to write an opinion letter to a local media source expressing my concerns over global inequities and issues.

***Global civic engagement (GCE): involvement in civic organizations***

GCE.1.1 Over the next 6 months, I plan to do volunteer work to help individuals and communities abroad

GCE.1.2 Over the next 6 months, I will participate in a walk, dance, run, or bike ride in support of a global cause.

GCE.1.3 Over the next 6 months, I will volunteer my time working to help individuals or communities abroad

GCE.1.4 Over the next 6 months, I plan to get involved with a global humanitarian organization or project

GCE.1.5 Over the next 6 months, I plan to help international people who are in difficulty.

GCE.1.6 Over the next 6 months, I plan to get involved in a program that addresses the global environmental crisis.

GCE.1.7 Over the next 6 months, I will work informally with a group toward solving a global humanitarian problem.

GCE.1.8 Over the next 6 months, I will pay a membership or make a cash donation to a global charity.

***Global civic engagement: political voice***

GCE.2.1 Over the next 6 months, I will contact a newspaper or radio to express my concerns about global environmental, social, or political problems

GCE.2.2 Over the next 6 months, I will express my views about international politics on a website, blog, or chat room

GCE.2.3 Over the next 6 months, I will sign an e-email or written petition seeking to help individuals or communities abroad.

GCE.2.4 Over the next 6 months, I will contact or visit someone in government to seek public action on global issues and concerns

GCE.2.5 Over the next 6 months, I will display and/or wear badges/stickers/signs that promote a more just and equitable world.

GCE.2.6 Over the next 6 months, I will participate in a campus forum, live music, or theater performance or other event where young people express their views about global problems.

***Global civic engagement: global civic activism***

GCE.3.1 If at all possible, I will always buy fair-trade or locally grown products and brands.

GCE.3.2 I will deliberately buy brands and products that are known to be good stewards of marginalized people and places.

GCE.3.3 I will boycott brands or products that are known to harm marginalized global people and places.

## Appendix B

Appendix B contains four documents: (a) the general email invitation, (b) the experiential education email invitation, (c) the study abroad email invitation, and (d) the student email invitation.

### General Email Invitation

Dear Sir/Madam,

My name is Julia Lang and I am a Master's candidate in the College Student Services Administration program at Oregon State University.

I am conducting a research study, Assessing the Impact of Various Experiences on Students' Levels of Global Citizenship (Principal Investigator is Darlene Russ-Eft) as part of the requirements of my degree, and I am in need of currently enrolled college students who are at least age 18. I am studying students' levels of Global Citizenship and how different experiences impact students' global values and beliefs. Participants will be asked to complete a brief, fifteen-minute online survey if they choose to participate (available here:

<https://surveys.bus.oregonstate.edu/main.aspx?SurveyID=5116&cmd=survey>)

Although students won't benefit directly from participating in this study, we hope that colleges, students and society will benefit by better understanding students' thoughts about global issues. Research results will be used to suggest ways that educators can enhance students' levels of global citizenship through course curriculum. Study information will be kept in a secure location at the Oregon State University. The results of the study may be published or presented at professional meetings, but students' identities will not be revealed and participation is anonymous, meaning that no one (not even the research team) will know what students' answers are.

I am hoping that you will send this survey to your students. If you do, please let me know how many students you sent it to. Thank you in advance for your help recruiting participants!

If you have any questions regarding the study or the survey, please contact Julia Lang at [Julia.lang@oregonstate.edu](mailto:Julia.lang@oregonstate.edu)

Thank you again!

Julia Lang

Center for Civic Engagement Graduate Assistant  
Oregon State University

### **Experiential Education Email Invitation**

Dear Sir/Madam,

My name is Julia Lang and I am a Master's candidate in the College Student Services Administration program at Oregon State University.

I am conducting a research study, Assessing the Impact of Various Experiences on Students' Levels of Global Citizenship (Principal Investigator is Darlene Russ-Eft), as part of the requirements of my degree, and I am in need of currently enrolled college students who are at least age 18, have studied abroad during college, and who completed volunteer work or service-learning during their international experience. I am studying students' levels of Global Citizenship and how different experiences impact students' global values and beliefs. Participants will be asked to complete a brief, ten-minute online survey if they choose to participate (available here: <https://surveys.bus.oregonstate.edu/main.aspx?SurveyID=5116&cmd=survey> )

Although students won't benefit directly from participating in this study, we hope that colleges, students and society will benefit by better understanding students' thoughts about global issues. Research results will be used to suggest ways that educators can enhance students' levels of global citizenship through course curriculum. Study information will be kept in a secure location at the Oregon State University. The results of the study may be published or presented at professional meetings, but students' identities will not be revealed and participation is anonymous, meaning that no one (not even the research team) will know what students' answers are.

I am hoping that you will send this survey to your students. If you do, please let me know how many students you sent it to. Thank you in advance for your help recruiting participants!

If you have any questions regarding the study or the survey, please contact Julia Lang at [Julia.lang@oregonstate.edu](mailto:Julia.lang@oregonstate.edu)

Thank you again!

Julia Lang  
Center for Civic Engagement Graduate Assistant  
Oregon State University

## Study Abroad Email Invitation

Dear Sir/Madam,

My name is Julia Lang and I am a Master's candidate in the College Student Services Administration program at Oregon State University.

I am conducting a research study, Assessing the Impact of Various Experiences on Students' Levels of Global Citizenship (Principal Investigator is Darlene Russ-Eft), as part of the requirements of my degree, and I am in need of currently enrolled college students who are at least age 18 and studied abroad while in college. I am studying students' levels of Global Citizenship and how different experiences impact students' global values and beliefs. Participants will be asked to complete a brief, ten-minute online survey if they choose to participate (available here: <https://surveys.bus.oregonstate.edu/main.aspx?SurveyID=5116&cmd=survey> )

Although students won't benefit directly from participating in this study, we hope that colleges, students and society will benefit by better understanding students' thoughts about global issues. Research results will be used to suggest ways that educators can enhance students' levels of global citizenship through course curriculum. Study information will be kept in a secure location at the Oregon State University. The results of the study may be published or presented at professional meetings, but students' identities will not be revealed and participation is anonymous, meaning that no one (not even the research team) will know what students' answers are.

I am hoping that you will send this survey to your students. If you do, please let me know how many students you sent it to. Thank you in advance for your help recruiting participants!

If you have any questions regarding the study or the survey, please contact Julia Lang at [Julia.lang@oregonstate.edu](mailto:Julia.lang@oregonstate.edu)

Thank you again!

Julia Lang  
Center for Civic Engagement Graduate Assistant  
Oregon State University

## Student Email Invitation

Dear Student,

If you are at least 18 and currently a college student, I am hoping you will agree to participate in my study, Accessing the Impact of Various Experiences on Students' Levels of Global Citizenship (Principal Investigator is Darlene Russ-Eft), by completing a survey that will take no more than 10 minutes. This study is for my Master's program College Student Services Administration at Oregon State University.

I am studying students' levels of Global Citizenship and how different experiences impact students' global values and beliefs.

Although you probably won't benefit directly from participating in this study, we hope that society and future students will benefit by learning more about students' thoughts about global issues. Participation is confidential and anonymous. Study information will be kept in a secure location at the Oregon State University. The results of the study may be published or presented at professional meetings, but we do not need your name (please don't provide it!), so your identity is protected and no one (not even the research team) will know what your answers are.

You do not have to be in this study if you do not want to. You may also quit being in the study at any time or you need not answer any question you are not comfortable answering.

The survey is available here:

<https://surveys.bus.oregonstate.edu/main.aspx?SurveyID=5116&cmd=survey>

Thank you in advance for your time and consideration participating in this survey. If you have any questions regarding the study or the survey, please contact Julia Lang at [Julia.lang@oregonstate.edu](mailto:Julia.lang@oregonstate.edu)

Thank you again!

Julia Lang  
Center for Civic Engagement Graduate Assistant  
Oregon State University

## Appendix C

Appendix C contains the Online Survey and Explanation of Research.

Russ-Eft, “Assessing the Impact of Various Experiences on Students’ Levels of Global Citizenship,” Version 2, September 17<sup>th</sup> 2012

Online version of this survey (revised version) available here:

<https://surveys.bus.oregonstate.edu/Owner/Preview.aspx?SurveyID=5116&cmd=survey>

### Online Survey and Explanation of Research Study

You are invited to participate in a research project, “Assessing the Impact of Various Experiences on Students’ Levels of Global Citizenship” (Principal Investigator is Darlene Russ-Eft), by completing the survey below. The purpose of this research is to identify experiences that impact students’ levels of global citizenship. **You must be at least eighteen years of age and currently enrolled in college to participate in this survey.** Your participation in this study is completely voluntary and has minimal risk. You might experience emotional discomfort in answering some of the questions, but you can stop this survey at any time or skip any questions that you do not wish to answer. No identifiable information will be collected and your answers are anonymous. This survey uses an online instrument and researchers cannot guarantee that your answers will not be intercepted, corrupted, lost, destroyed, or affected by viruses. To minimize risks, the researchers will compile and analyze survey answers on private password-protected computers and/or OSU computers with authenticated password logins will be used to access any materials related to this study. Your participation in this study will benefit research being done in the field of service-learning but there is no monetary compensation. If you have any questions about this study, please contact Julia Lang at [Julia.lang@oregonstate.edu](mailto:Julia.lang@oregonstate.edu) or Darlene Russ-Eft at [Darlene.russeft@oregonstate.edu](mailto:Darlene.russeft@oregonstate.edu). If you have questions about your rights or welfare as a participant, please contact the Oregon State University Institutional Review Board (IRB) Office, at (541) 737-8008 or by email at [IRB@oregonstate.edu](mailto:IRB@oregonstate.edu).

1. Are you over 18 years of age?
2. What year in school are you?
3. What is your ethnicity?
4. What is your gender?
5. Did you study abroad in college?
6. Did you live with a host family while abroad?
7. For how long did you study abroad?

8. Did you participate in any community service or service-learning activities while abroad?
9. Did you participate in more than 40 hours of community service or volunteer activities while abroad?
10. I think that most people around the world get what they are entitled to have.
11. It is ok if some people in the world have more opportunities than others.
12. I think that people around the world get the rewards and punishments they deserve.
13. In times of scarcity, it is sometimes necessary to use force against other to get what you need.
14. The world is generally a fair place
15. No one country or group of people should dominate and exploit others in the world.
16. The needs of the world's most fragile people are more pressing than my own.
17. I think that many people around the world are poor because they do not work hard enough.
18. I respect and am concerned with the rights of all people, globally
19. Developed nations have the obligation to make incomes around the world as equitable as possible
20. Americans should emulate the more sustainable and equitable behaviors of other developed countries.
21. I do not feel responsible for the world's inequities and problems
22. I think in terms of giving back to the global society.
23. I am confident that I can thrive in any culture or country.
24. I know how to develop a place to help mitigate a global environment or social problem.
25. I know several ways in which I can make a difference on some of this world's most worrisome problems.
26. I am able to get other people to care about global problems that concern me.
27. Global competence: intercultural communication
28. I unconsciously adapt my behavior and mannerisms when I am interacting with people of other cultures.
29. I often adapt my communication style to other people's cultural background
30. I am able to communicate in different ways with people from different cultures.
31. I am fluent in more than one language.
32. I welcome working with people who have different cultural values from me.
33. I am able to mediate interactions between people of different cultures by helping them understand each other's values and practices.
34. I am informed of current events that impact international relationships.
35. I feel comfortable expressing my views regarding a pressing global problem in front of a group of people.
36. I am able to write an opinion letter to a local media source expressing my concerns over global inequities and issues.

37. Over the next 6 months, I plan to do volunteer work to help individuals and communities abroad
38. Over the next 6 months, I will participate in a walk, dance, run, or bike ride in support of a global cause.
39. Over the next 6 months, I will volunteer my time working to help individuals or communities abroad
40. Over the next 6 months, I plan to get involved with a global humanitarian organization or project
41. Over the next 6 months, I plan to help international people who are in difficulty.
42. Over the next 6 months, I plan to get involved in a program that addresses the global environmental crisis.
43. Over the next 6 months, I will work informally with a group toward solving a global humanitarian problem.
44. Over the next 6 months, I will pay a membership or make a cash donation to a global charity.
45. Global civic engagement: political voice
46. Over the next 6 months, I will contact a newspaper or radio to express my concerns about global environmental, social, or political problems
47. Over the next 6 months, I will express my views about international politics on a website, blog, or chat room
48. Over the next 6 months, I will sign an e-email or written petition seeking to help individuals or communities abroad.
49. Over the next 6 months, I will contact or visit someone in government to seek public action on global issues and concerns
50. Over the next 6 months, I will display and/or wear badges/wtickers/signs that promote a more just and equitable world.
51. Over the next 6 months, I will participate in a campus forum, live music, or theater performance or other event where young people express their views about global problems.
52. If at all possible, I will always buy fair-trade or locally grown products and brands.
53. I will deliberately buy brands and products that are known to be good stewards of marginalized people and places.
54. I will boycott brands or products that are known to harm marginalized global people and places.

Thank you very much for completing this survey!! If you have any questions about this study, please contact Julia Lang at [Julia.lang@oregonstate.edu](mailto:Julia.lang@oregonstate.edu) or Darlene Russ-Eft at [Darlene.russeft@oregonstate.edu](mailto:Darlene.russeft@oregonstate.edu). If you have questions about your rights or welfare as a participant, please contact the Oregon State University Institutional Review Board (IRB) Office, at (541) 737-8008 or by email at [IRB@oregonstate.edu](mailto:IRB@oregonstate.edu). Thanks again!

