

The global nextdoor: A case study of university study away

by

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B.S., Kansas State University, 2008
M. Ed., Chaminade University of Honolulu, 2010

AN ABSTRACT OF A DISSERTATION

submitted in partial fulfillment of the requirements for the degree

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Department of Curriculum and Instruction
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Abstract

Motivated by a critical theory of place, this qualitative study sought to explore the experiences of participants in a single embedded case of the Global Opportunities office at Susquehanna University. Through in-depth interviews, document analysis, and participant observation, a thorough exploration of the case was completed over a two year period. This case study explored how 15 students, faculty, and administrators in global learning programs describe their experience across immersive locations—inclusive of locations classified as domestic and international. By using a critical case study methodological framework, this work was framed by equal access to important global learning outcomes by all students—regardless of ability to pay.

Global learning programs, traditionally abroad, can be a transformational experience for students able to participate—a steady 2% of university students over the previous few decades (Twombly, Salisbury, Tumanut, & Klute, 2012). As a result, 98% of American university students are not going abroad during their undergraduate experience in an academic context, most not at all. This study explored immersive programs not traditionally thought of as cross-cultural, many considered domestic experiences. Through rigorous qualitative analysis, the data in this study resulted in three themes:

- i. The domestic/international distinction is insufficient.
- ii. Civic identity is more salient in domestic and liminal experiences.
- iii. Location is not enough. Curriculum is essential.

Implications of this work could be of interest to students in cross-cultural programs, teaching faculty and staff, student program providers of a variety of types, and university administrators of immersive experiences. Ultimately, this study sought to explore possibilities to broaden access to global learning experiences for all students.

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Approved by:

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Tom Vontz

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Dedication

This work is the result of a community of support, without whom it would not exist. Nothing I have done should be attributed to me alone because I live in community, with others, and am so incredibly lucky and grateful for the collective support. My colleagues and friends at the Staley School of Leadership Studies shepherded me through each stage of this process providing support in the form of admirable examples of scholarship, caring guidance and listening ears, and escapes from the task at hand when needed. I am proud of the work we do together and forever grateful for the kindness you have shown me for so long. You each continue to teach me—thank you.

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lucky in love. I cannot imagine me without you. You make me remember every day that these ARE good days. This work, and all work I do, is because of you. Thank you for choosing me each day, you know I love you so much.

“To be at all-to exist in any way-is to be somewhere, and to be somewhere is to be in some kind of place. Place is as requisite as the air we breathe, the ground on which we stand, the bodies we have. We are surrounded by places. We walk over and through them. We live in places, relate to others in them, die in them. Nothing we do is unplaced. How could it be otherwise? How could we fail to recognize this primal fact?”

– Edward Casey

Chapter 1- Introduction

As Americans increasingly disengage in civic and community structures (Putnam, 2001), there is potential for institutions to broaden support for engagement by redefining global programs. Immersive programs that engage students in new communities may have the potential to reach powerful global learning outcomes—sought through a growing number of international programs, most notably study abroad. Domestic programs that reach global learning goals could begin to break down traditional lines of distinction between local and global. Because only a homogenous and small group of students study abroad each year (Twombly et al., 2012), domestic university programs that reach global learning outcomes could be considered to broaden access to more, and different, students. As a result, global learning outcomes may become more accessible to more, and different, people. Can domestic experiences develop transformational and global learning? This case study explores learning outcomes of one institution's programs in both domestic and international locations.

Rationale

The institutionalization of international and intercultural studies affect nearly all American universities and colleges. As the purpose of this study is to better understand global learning programs, both domestic and international, the results may be useful for administrators, instructors, and students as they continue to shape university programs in pursuit of global learning. Civic and global learning goals are concretized in university mission statements, yet there is great diversity in how such learning goals are achieved—of particular interest to this study is the location. College and university programs are generally organized around where the learning occurs (Hovland, 2014b) resulting in institutional structures for offices of study abroad, often leaving domestic experiences behind.

Given the transformational potential of international experiences (Kiely, 2005), access to global learning often resides with international programs such as study abroad. As roughly two percent of students nationwide (Twombly et al., 2012) study abroad, there is great potential in reaching larger groups of students, possibly through domestic programs designed to address global learning goals—similarly to study abroad. Support for study abroad is widespread and growing, evidenced by the Institute for International Education’s initiative to double the number of students studying abroad in the upcoming decade (Witherell, 2015). If it is possible to reach global learning goals domestically (Sobania & Braskamp, 2009), a deeper understanding of the similarities and differences between local and global, domestic and international, abroad and away, is critical. Rooted in existing literature, the following propositions helped form the rationale for this study:

- i. Global education can be just as consequential as international education (Hovland, 2014b).
- ii. Domestic experiences can be significantly cheaper and accessible to more, and different, people (Sobania & Braskamp, 2009).
- iii. Institutions can restructure current abroad efforts to away efforts to broaden access (Hudzik, 2011).

Research Purpose and Questions

The purpose of this case study is to explore how 15 students, faculty, and administrators in global learning programs describe their experience across immersive locations.

Research Questions

- i. How, if at all, does the participant describe development of global learning outcomes in the immersive experience?

- ii. How, if at all, does the development of global learning outcomes differ between domestic and international immersive university programs?

Significance of the Study

Although there is a growing body of recent work problematizing the global/local distinction (Cornwell & Stoddard, 1999; Hovland, 2009, 2014b; Slimbach, 2015b; Sobania, 2015a; Sobania & Braskamp, 2009, 2009; Wu & Slimbach, 2014), there is ample need for additional study on the relationship between institutional structures and learning outcomes from students, particularly in regard to cross-cultural education. Some scholars support global learning as inclusive of domestic programs that reach similar learning outcomes (Cornwell & Stoddard, 1999; Jacoby, 2009), while others maintain something special exists in the crossing of a national border (Hartman & Kiely, 2014; Niehaus & Crain, 2013; Pusch, 2009). As a result, this study is positioned to further explore and compare the learning outcomes of global and local programs motivated by the institutional structures that support each.

Nearly all doctorate-granting institutions employ an office or offices to lead efforts at internationalization (CIGE, 2012), and most have been organized around the geography of the learning, rather than the type of learning that takes place (Hovland, 2014b). As a result, geographic language such as “distant lands, overseas study, education abroad, offshore and international education” (Slimbach, 2015b) have dominated the institutional lexicon concerning global learning. This study seeks to explore the learning outcomes associated with domestic, international, and in-between programs from the same institution to develop a deeper understanding of institutional support structures that ultimately sustain this work. If this study provides evidence that domestic outcomes provide similar outcomes as international, conclusions

may include a set of recommendations for universities to reorient study abroad to study away in an attempt to create more inclusive language and support a wider array of global learners.

Theoretical Framework

This study is fundamentally grounded in the notion of access to privileged structures of international programs through constructivist (Dewey, 1916; Kant, 1999) and Marxist (Marx, 1904) epistemological assumptions. Constructivist epistemology in this work holds central the idea that knowledge is not acquired, but constructed through interaction with the various texts of the world whether experiences, curriculums, relationships, or others (Pinar, Reynolds, Slattery, & Taubman, 2006). Further, Marx (1904) informs this work in stating, “it is not the consciousness of men that determine their existence, but, on the contrary, their social existence determines their consciousness” (p. 12). In interaction with inherently unfair systems, actors, or in this case students, can experience oppression. Given the philosophical underpinnings of these epistemological assumptions, this study employs critical theory of Freire (2000), Habermas (1974), and Kincheloe (2008), to better understand unjust systems of power that limit access to global learning outcomes to those able to afford it. Critical theory can serve to engage students beyond traditional structures and in new ways that don’t serve to perpetuate past systems of oppression for some. As often the case in critical work, this study may serve to provide rationale for critique of existing structures, depending on the results and conclusions.

Methodology

Through a critical theory lens, this study utilized a critical case study methodology through which a single bounded case was explored utilizing a variety of methods. In Stake’s (1995) definition, case study research seeks to utilize a “palette of methods” (pp. xi – xii) to understand the complex nature of case. Data can be gleaned from a wide variety of sources

including documents, archival records, interviews, direct observations, participant-observations, and physical artifacts (Yin, 2003). This work was conducted utilizing an embedded analysis (Yin, 2003) of 12 program-level cases from one university. As case study research necessitates boundaries (Creswell, 2006, p. 73), the cases were similar in size, time-line, learning-outcomes, and structure, and differed among students, instructors, and, most importantly to this work, location. The embedded cases illuminated different experiences including programs clearly domestic and international, and two sites later explored as in-between locations. Creating boundaries for the case (Yin, 2003) further limits the scope of the study and prevented questions from becoming too broad or disparate. In-person and online interviews were conducted with students in each case, as well as with faculty from similar university programs and one administrator responsible for directing all programs. Subsequent follow-up interviews and member-checking conversations took place via electronic video communication platforms. Additionally, document analysis of reflection pieces during the credit-bearing course and one participant-observation of faculty discussion contributed data to this research.

Limitations

This study sought to qualitatively understand the experiences of actors in a variety of global learning programs. As a matter of methodology, this study was not experimental nor was generalizability a desired outcome. It is important to this work to deeply understand the experiences of a small number of students in pursuit of a more thorough understanding of global learning, particularly as it relates to location and national borders. Given the above, a small sample size and limited scope helped bound this work to a specific case.

Limitations for this work include time and access constraints, both in regard to the researcher and participants. As the study took place away from the home university of the

researcher, opportunities for face-to-face interaction with the participants were limited. By necessity, the researcher utilized video technology for follow up interviews as needed as well as member-checking conversations during and following data analysis.

Additionally, my position as a researcher is informed by my own subjectivities and experiences. Through a constructivist lens, the reality I continue to build that makes up my perspective definitely influenced every facet of this study. As a result, my own researcher subjectivities were embraced throughout this study and are acknowledged below.

Subjectivity Statement

In sharing my subjectivities, I seek to provide context of how my position as a former student participant in international immersive programs and current faculty member administering similar programs may contextualize and influence this work. Acknowledging my predispositions affect this research, as all do, my position as a former participant and current service learning scholar-practitioner help illuminate inquiry toward transformative student learning from international service (Elliott, Fischer, & Rennie, 1999; Preissle, 2008). My perspective influences this work and aligns with the critical case study methodology employed because “in critical inquiry the notion and practice of researcher objectivity is rejected in favor of a researcher identity that is reflective, political, and engaged” (Paulsen, 2015, p. 293). My past experience and current involvement with international and domestic immersive programs eliminates the possibility of objectivity while providing a more personal and engaged connection to the work that is inherently political.

As an undergraduate at a large state university, I had the opportunity to travel abroad for international service through a university immersive program. This experience was one of the first challenges to my assumptions of global systems, poverty, and American exceptionalism.

Similar to many transformational reflections from students, my unacknowledged privilege was deeply challenged during my experience abroad. I returned understanding the world and systems of power and oppression differently than I had previously. This transformative shift in my own thinking led me to this research and sustains my interest in the topic.

As a result of my own experience, I value the learning process of students who travel abroad in the name of service, all the while acknowledging the potential damage of such actions and programs to local communities (Crabtree, 2013). As an American, white, male, heterosexual researcher, my privileged identities inform my subjectivities as I connect my own story to others and avoid the “tendency to only critique the world out there while leaving ourselves, our lives, and our lifestyles, outside of the struggle” (Zou & Trueba, 2002, p. 54).

Operationalization of Constructs

Experiential Education: As “all genuine education comes about through experience” (Dewey, 1938, p. 25), I understand experiential education as the “process whereby knowledge is created through the transformation of experience” (D. A. Kolb, 1984, p. 49).

Global Learning: “Engagement with complex, interdependent global systems and legacies and their implications for people’s lives and the earth’s sustainability” (AAC&U, 2013) inclusive of intercultural learning, civic learning, and critical thinking (Hartman & Kiely, 2014).

Internationalization: Internationalization at the national, sector, and institutional levels is defined as the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education” (Knight, 2015, p. 2).

Service learning: I understand service learning as adapted from Bringle and Hatcher (1996) as “a course or competency-based, credit-bearing educational experience in which students (a)

participate in mutually identified service activities that benefit the community, 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 (Bringle & Clayton, 2012, pp. 114–115).

Study Away: Integration of traditional study abroad and domestic immersive programs that “assist students to live effectively with difference” (Sobania & Braskamp, 2009, p. 24) inclusive of, but not exhaustively, a range of program types, commonly including study abroad and service learning (Engberg, 2013).

Study Abroad: “An education abroad enrollment option designed to result in academic credit.” (Forum on Education Abroad, 2011, p. 13).

Short-term Study Abroad: Experiences abroad where students are engaged for less than eight weeks—the most common type for American undergraduates (Donnelly-Smith, 2009).

Transformative learning: “The process of effecting change in a frame of reference” (Mezirow, 1997, p. 5) that includes two dimensions: “habits of mind and a point of view” (Mezirow, 1997, p. 5). Under this definition, students may describe their experience as altering their preconceptions or previously-held worldview.

Chapter 2- Literature Review

The purpose of this chapter is to explore and synthesize relevant existing literature that informs this study. As a result, section headers are provided in an effort to organize and clarify—not to draw clean lines of distinction. Throughout the literature, gray area abounds between conceptions of global learning, global citizenship, intercultural learning, cross-cultural education, international education, and on and on. However, clarification and operationalization of constructs is important and exists within and among each section. When considering the array of themes that follow, consider the continually evolving and fluid nature of language in this arena.

As a result of a continually flatter and more globalized world (Friedman, 2007), American colleges and universities almost universally surface a desire to prepare students for an increasingly diverse and intercultural world (Twombly et al., 2012). As such, calls, and subsequent strategic plans and resources, to internationalize the campus abound across the landscape of academia (Hudzik, 2011). More than semantics (Sobania & Braskamp, 2009), the language around international education can be complex with real programmatic and institutional repercussions. Global education is often positioned as an inclusive approach to a diversity of programs wherein students may or may not cross a national border (AAC&U, 2013). However, even its use is often juxtaposed with the use of local in a further distinguishing and separating direction. Global learning—inclusive of domestic and international programs—could be an important means to preparing globally competent graduates (Soria & Troisi, 2013). In an attempt to broaden access to programs that achieve global learning outcomes, domestic programs could be considered as a more affordable option if further data support such a transition.

Current demographics of study abroad reveal certain identity groups accessing programs more frequently than others (Twombly et al., 2012). In practice, participation in study abroad

programs is reserved for a small and homogenous group of students along racial, gender, and class lines. This is particularly problematic because often those in privileged groups “may understand race and class as theoretical perspectives with textbook examples, but their lived experience is with people who resemble themselves” (Sobania, 2015a, p. 32). Literature shows students who study abroad are largely white, female, and financially comfortable (Salisbury, 2012; Twombly et al., 2012). As a result of increased efforts to send more students abroad from institutions of higher education of all sizes, (Twombly et al., 2012) it is of increased importance to understand who is going abroad and the unique elements of their experiences.

In pursuit of global learning outcomes, institutions of higher education often desire increased numbers of students traveling or studying abroad as evidence of developing globally-minded or intercultural graduates. Although students often reach significant learning goals through study abroad, the expense of such programs often excludes a vast majority of the student population—in larger numbers for certain identity groups. Twombly et al. (2012) posit whether study abroad is the most cost effective means of achieving global learning goals “in light of the reality that study abroad will likely remain an option for a relatively small percentage of college students.” (p. 106). Increasing access to global learning experiences is a critical step to reaching institutional goals, and it cannot be achieved through only providing more opportunities for study abroad.

One possible means to achieve global learning goals is to reframe study abroad into study away (Sobania & Braskamp, 2009) as a more inclusive approach as well as representative of a broad range of educational programs such as service learning and internships (Sobania, 2015b). Some suggest transformative global learning outcomes are possible through on and off-campus experiences, whether or not that experience crosses a national border “if it is designed around

specific learning goals and linked to on-campus learning experiences that occur before departure and upon return” (Sobania & Braskamp, 2009, p. 3). The international/domestic distinction is incredibly important in the way universities have structured global learning efforts and can result in institutional support for only international place-based programs; yet few studies directly compare programs, particularly involving service learning (Niehaus & Crain, 2013). The dichotomy of local and global may be misplaced as it does not focus on the outcomes of the learning but rather the place at which the learning occurs (Hovland, 2009). Study away may be one method to bridging this gap and reaching the institutional aims of global learning for more students.

This review of the literature outlines intersecting fields of study abroad, cross-cultural courses, and domestic immersion programs, with an explicit focus on the similarities and differences in student outcomes from student perspectives. Although studies suggest outcomes change with differing variables such as duration, pedagogy, structure, and others, some consensus is found around global learning (AAC&U, 2013; Hovland, 2014a) including intercultural learning (Deardorff, 2009b; Twombly et al., 2012), and civic learning (Boyer & Hechinger, 1981; Ehrlich, 2000). Additional outcomes include transformational learning (Kiely, 2004, 2005), tolerance for differing points of view and cross-cultural adaptability (Shaftel, Shaftel, & Ahluwalia, 2007) and intercultural wonderment (Engberg & Jourian, 2015). Among the themes that follow, intersecting concepts related to this study are explored including global learning, intercultural competence, civic learning, transformational learning, immersive education, service learning, global service learning, access to international programs, study away, and internationalization from institutions. Each concept serves to further illuminate aspects of this landscape surrounding this issue important to understanding this study.

Global Learning

The most inclusive and dominant understanding of global learning in the field defines it as “a critical analysis of and an engagement with complex, interdependent global systems and legacies (such as natural, physical, social, cultural, economic, and political) and their implications for people’s lives and the earth’s sustainability” (AAC&U, 2013, p. 1). From the previous definition, there is no requirement or mention of crossing a national border to reach desired learning outcomes of global learning. Other scholars include additional distinguishing characteristics of global learning including global knowledge and citizenship (Hovland, 2009) and global interconnections, interdependence, and inequality (Shultz, Skilton-Sylvester, & Shultz, 2007). Though continually evolving, global learning perpetually seeks mutual understanding and collaboration across cultures—both at home and away.

To reach the goals of global learning including intercultural competence, civic development, and critical thinking (Hartman, Lough, Toms, & Reynolds, 2015), a strategic and purposeful approach is required—most likely through the development of a curriculum (Hovland, Musil, Skilton-Sylvester, & Jamison, 2009). Continued research and dissemination in this area will help fill an existing literature gap concerning the outcomes of global learning (Engberg, 2013) and aid in the building of curriculum that challenges students to engage with globally-critical issues. Critical curriculum considerations include engaging diverse perspectives through outside input, leveraging the diversity among the students in the room, and implementing an immersive experience-- whether domestic or international (Deardorff, 2011). The results of this study will add to existing literature to more fully understand the impact of global learning, important to the development of a research-informed curriculum. Engberg and Jourian (2015) correctly assert that “merely sending students abroad without a variety of

intentionally designed interventions is insufficient in reaching the myriad outcomes noted in the study abroad literature” (p. 3). As with all educational efforts, there is no singular approach to curriculum development for global learning. However, intentional planning can aid instructors in reaching desired outcomes for students including open-mindedness to difference, intercultural competence, and self-identity development.

If implemented with intentionality, global learning curriculum has the potential to reach a variety of learning outcomes with students to help them develop “globally and holistically” (Braskamp, Braskamp, & Merrill, 2009, p. 110). Global learning, including study abroad, global service learning, and immersive domestic experiences, can result in a wide variety of positive outcomes for students. The AAC&U (2013) global learning rubric outlines the following outcomes:

Students should 1) become informed, open-minded, and responsible people who are attentive to diversity across the spectrum of differences, 2) seek to understand how their actions affect both local and global communities, and 3) address the world’s most pressing and enduring issues collaboratively and equitably. (p. 1)

Similarly, Twombly et al. (2012) discuss positive outcomes of study abroad including intercultural competence, identity development, cognitive development, intellectual development, and academic interest and outcomes. Engberg (2013) identifies self-identity, tolerance for difference, and greater inclination to interact across difference as outcomes of global experiences. Given the array of cited outcomes, additional research concerning the experience of students beyond abroad programs is needed (Twombly et al., 2012).

Conceptually and structurally, global learning is often positioned in contrast to international learning. Alonso García and Longo (2013) clearly demonstrate four metrics which help clarify this distinction in the table below.

International	Global
Nation-state	Networks of relationships
Location-based	Ways of thinking
Divisions	Interconnections
Linear	Holistic

Table 1: International versus Global

The above table represents the transition possible in language from international to global. It describes a move from Nation-state to networks of relationships, location-based to ways of thinking, divisions to interconnections, and from a linear to holistic way of thinking (Alonso García & Longo, 2013) In the work that follows, the above distinctions will be explored through the lenses of the institution and through learning outcomes of away programs to better understand the global and local divide in university immersive programs.

Intercultural Competence

Recall, as discussed earlier, intercultural competence is often seen as both a component and outcome of global learning. Deardorff (2011) outlines intercultural competence as ongoing, requiring critical thinking, attitude changes, and the ability to see from others' perspectives. Western conceptions of intercultural competence coalesce around themes of empathy, perspective taking, and adaptability (Deardorff, 2009a). Intentionally structured programmatic design and faculty and staff knowledge and skills contribute to the likelihood of intercultural development (Engberg & Jourian, 2015).

Intercultural competence is often cited as one of the key outcomes of study abroad (Braskamp et al., 2009; Twombly et al., 2012) and uniquely present in international travel. While many support international programs as the most effective means to developing intercultural competence (Twombly et al., 2012), others argue intercultural competence can be developed through domestic university programs as well as international (Alonso García & Longo, 2013; Hammer, Bennett, & Wiseman, 2003; Kiely, 2004). For example, through domestic pedagogies such as service learning, outcomes can often overlap with those of international programs including critical thinking and perspective shifts (Parker & Dautoff, 2007). Torsney (2012) connects service learning, both domestic and international, to the development of empathy in participants, a key theme of intercultural competence. Additionally, scholars (Hartman, Paris, & Blache-Cohen, 2014) include intercultural competence as critical to reciprocal relationships, often between universities and community organizations, in global service learning. While some argue that international service learning amplifies global learning beyond what is possible with domestic programs (Kraft, 2002), this does not preclude domestic programs from achieving intercultural and global learning goals to some level.

Study abroad literature holds intercultural competence development as a central, and nearly universal, pursuit of international programs (Cornwell & Stoddard, 1999). Intercultural learning through a constructionist lens promotes the importance of experience in building understanding and bridges between individuals. Bennett's (1993) Developmental Model of Intercultural Sensitivity describes a spectrum of intercultural understanding ranging from Denial to Integration that asks "learners to transcend traditional ethnocentrism and to explore new relationships across cultural boundaries" (M. J. Bennett, 1993, p. 21).

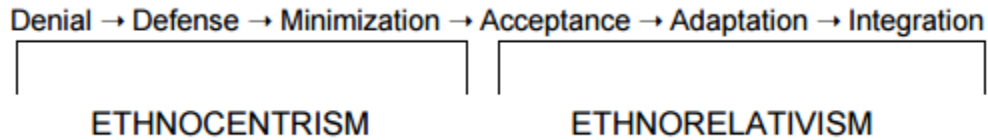


Figure 1: Developmental Model of Intercultural Sensitivity (M.J. Bennett, 1993)

Bennett’s (1993) model identifies six stages of intercultural sensitivity including denial, defense, minimization, acceptance, adaptation, and integration. The model can be useful to describe situations in which an individual is demonstrating aspects of a particular stage, although it is important to note that one’s position on the model is fluid given any issue or moment in time. In addition to the listed six stages, the model has more recently been revised to include an alternative to the second stage of defense—reversal. Most often applicable to cross-cultural experiences, reversal maintains much of the attributes of defense, for example the *us versus them* binary, but switches the new culture to the preferred position. For example, a student may study abroad and change their original home cultural practices to now favor aspects of the new culture, still maintaining a binary and hierarchy among the two.

In addition to Bennett’s (1993) model, Deardorff (2009a, 2009b, 2011, 2006) has forwarded an important notion of intercultural competence and learning that informs this study as a theoretical lens as discussed below. Deardorff (2006) posits a pyramidal model of intercultural development that describes intercultural competence development as processual and has deep implications for university programs that seek intercultural learning as an outcome.

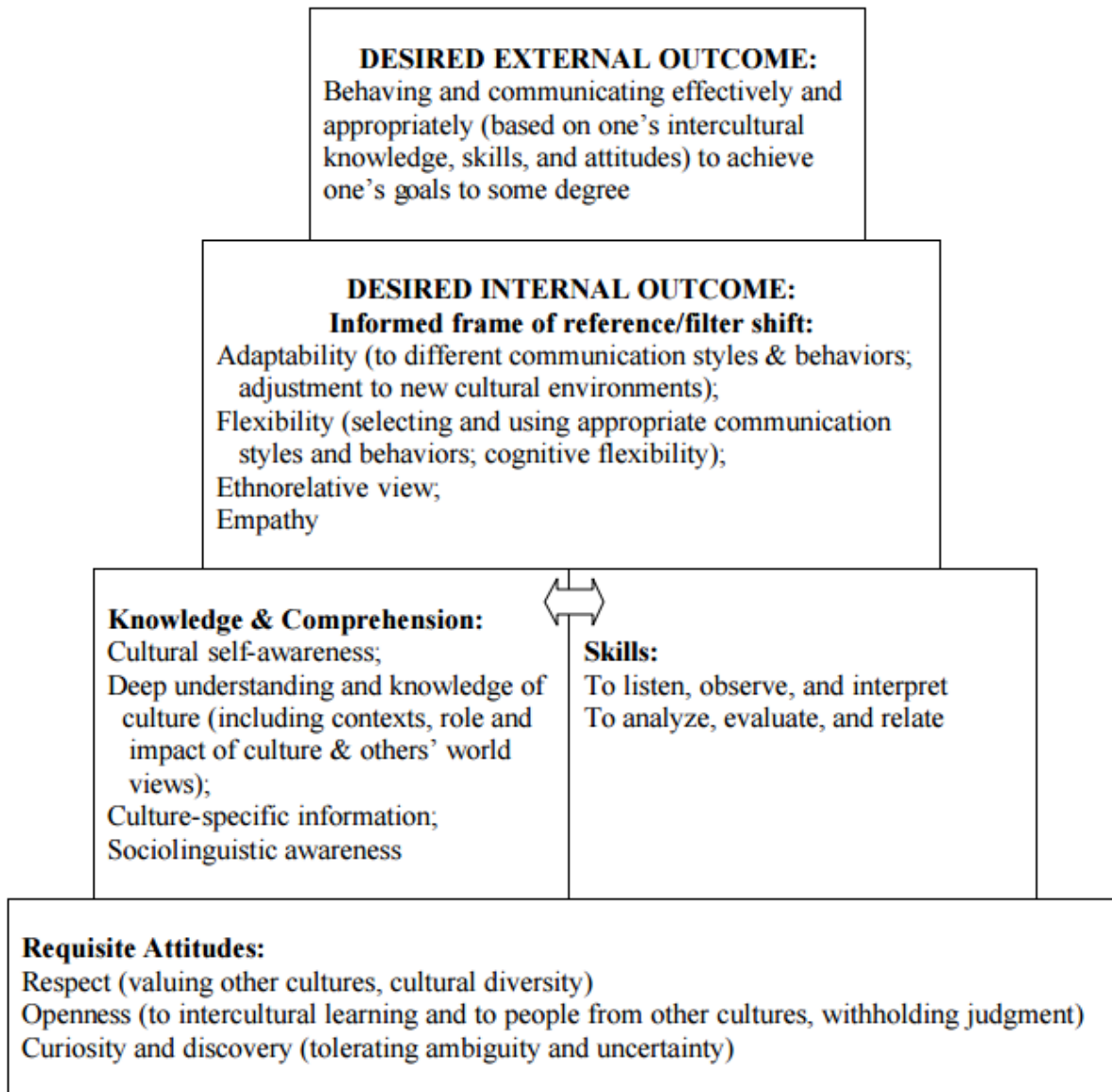


Figure 2: Intercultural Competence Framework/Model (Deardorff, 2006)

Put simply, student attitudes inform knowledge and skills which results in perspective shift or “informed frame of reference” (Deardorff, 2006, p. 254). The ultimate aim is changed behaviors built upon a more informed and deepened cultural understanding toward others. The model is predicated on the assumption of socially constructed experiences that are developmental and experiential—supportive of the earlier discussion of epistemology in this chapter.

Civic Learning

As an important element and outcome of global learning (AAC&U, 2013; Hartman et al., 2015; Hovland, 2014a), development of civic competencies can occur both through international and domestic university programs (Sobania, 2015a). Cohen (2010) presents a model of civic learning inclusive of four conceptions of civic education including liberal, diversity, critical, and republican. This study connects strongly to the idea of critical civic education in that the work is driven by a response to injustice. Educational institutions have a responsibility to their own stated purposes, which almost universally acknowledge the civic (Ehrlich, 2000), and to the public in that schools remain the “best institution available to society as a whole to fulfill this civic mission” (Battistoni, 2000, p. 37). Philosophical impetuses that ground this study connect to constructionist and critical ideas through Marx, Freire, McLaren, and Dewey.

Civic learning or engagement, sometimes operationalized as citizenship, remains an often-cited goal of study abroad immersive programs (Cornwell & Stoddard, 1999). This study employs Dewey’s (1916) notion of civic as integrated throughout all educational practices—“interwoven into all social relations”. (Vontz, Metcalf, & Patrick, 2000, p. 20). Musil (2009) conceptualizes global and local civic engagement as “a heightened sense of responsibility to one’s communities that encompasses the notions of global citizenship and interdependence, participation in building civil society, and empowering individuals as agents of positive social change to promote social justice locally and globally” (p. 58). This study qualitatively explores participant responses to better understand civic learning through away programs.

An often-cited rationale for internationalization in higher education is to move toward the almost-universal stated civic mission of institutions (Ehrlich, 2000). Civic development as a learning outcome of global learning is prevalent (Boyer & Hechinger, 1981; Crabtree, 2013;

Dewey, 1916; Ehrlich, 2000) and consistent throughout decades. However, as purposes of higher education broaden, the civic mission is often left on the periphery (Checkoway, 2011). Although frequently defined by distinct purposes and often separate institutional support structures, increasingly, there are calls for the integration of the civic and international efforts of the university (Plater, Jones, Bringle, & Clayton, 2009). A wide disconnect often persists, but pedagogies such as international service learning have “the potential to meld the efforts to internationalize with the evolving movement to revitalize the civic mission of higher education” (Alonso García & Longo, 2013, p. 112). In integrating the civic and international efforts of the university, it is possible to lift conversation about the civic mission from margins (Pollack, 2014) and into the mainstream.

Given that universities and colleges “almost universally give at least formal recognition of the institutions’ responsibility for fostering the moral and civic maturity of their students” (Ehrlich, 2000, p. xxvii), a trend of civic illiteracy among American institutions is alarming (Boyer & Hechinger, 1981). In part because of this trend, universities could seek additional methods and structures to support civic development. This study will provide additional understanding of global programs, inclusive of domestic and international, and their impact on the development of civic competencies. The civic mission of higher education demands that instructors seek the means to implement justice-seeking pedagogies within the classroom and institutional structures will need to align to support such efforts.

As the learning outcomes from global experiences often manifest as intercultural competence, civic development, and critical thinking (Hartman et al., 2015), programs that support global learning may also support civically-minded graduates. Although each is unique, the previous outcomes are related and can possibly occur during the same immersive global

learning experience. Ehrlich (2000) goes so far as to connect the civic with a need for cross-cultural engagement for students and institutions alike. Through implementation of global learning programs, institutions may improve on efforts to increase civic learning—one of higher education’s “most essential goals” (Boyer & Hechinger, 1981, p. 43).

Transformational Learning

Transformational learning theory is used to more deeply understand the experiences of students who engage in study away experiences—both domestically and abroad. Mezirow (1997) describes transformation as “the process of effecting change in a frame of reference” (p. 5) that includes two dimensions: “habits of mind and a point of view” (p. 5). The learning process begins with a disorienting dilemma, involves critical reflection and discourse, and results in action supported from the newly-understood perspective. Ogden (2010) situates transformational learning theory, as conceived by Mezirow, (1997) with elements of constructivism, critical theory, and deconstructivism at its core. Baumgartner (2001) connects transformational learning theory and critical theory in that both perspectives conceptualize education as empowering as well as sharing constructivist epistemological assumptions. Additionally, Mezirow (2000) later acknowledged the power of systems in influencing individuals, describing the purpose of transformational learning theory as liberating for learners further wedding his own theory to previous work of critical theorists.

Through a study abroad context, Ogden (2010) developed the Transformational Education Abroad Model (TEAM) to operationalize Mezirow’s (1997) theory. As shown in Figure 3 below, students bring existing perspectives, and often experience a disorienting dilemma abroad, resulting in transformed understanding. Important to this study, often students may experience a change in their role as a global citizen. This concept is later explored as global

civic identity in Chapter 5. Following a transformed perspective, critical reflection and discourse about the disorienting dilemma and perspective shift result in transformative learning.

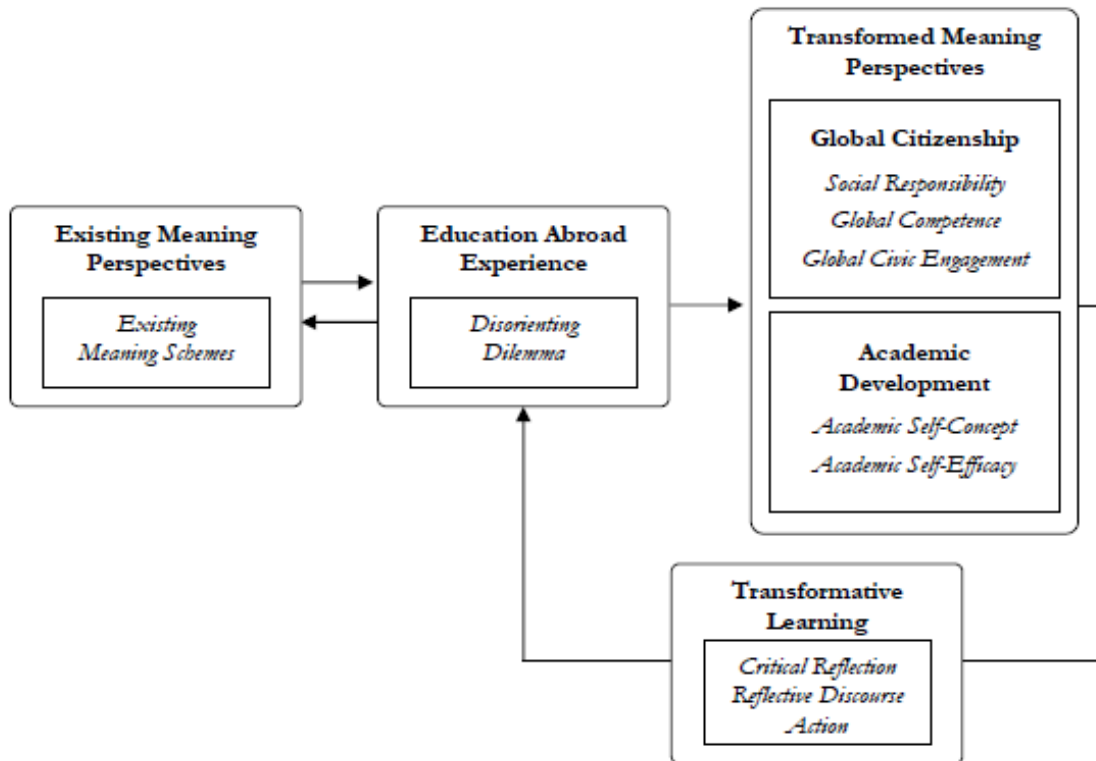


Figure 3: Transformative Education Abroad Model (Ogden, 2010)

Deardorff (2011) states that intercultural learning is transformational learning. Although not guaranteed through international programs (Cranton, 2002) students often experience Mezirow’s (1997) facets of transformational learning through global experiences. Kiely (2004) reports that “participation in an international service-learning program with an explicit social justice orientation had a significant transformative impact on U.S. students’ worldview and lifestyle” (p. 15). Transformational learning theory is one important means of further understanding the experience of student learning, including abroad and away programs. One aspect of this study seeks to understand transformational learning in global experiences, both

domestic and abroad, to add to the growing body of work connecting global experiences and transformational learning (Nolan, 2009).

As immersive educational experiences can create transformative learning experiences, it is important to more deeply understand the idea of transformation among students. Mezirow (1997) describes transformation as “the process of effecting change in a frame of reference” (p. 5) that includes two dimensions: “habits of mind and a point of view” (p. 5). In practice, students undergo a shift in perspective that challenges previous assumptions—making the familiar unfamiliar and the unfamiliar familiar. Many educators seek this type of learning among students as evidence that real impact has occurred and students have been changed by the educational interventions the educator developed. Summarized, the theory begins with an event that causes the individual to realize they hold a limiting view, followed by critical examination of the view, consideration of alternatives, and results in a new way of making meaning of the world (Cranton, 2002). For example, Table 2 describes the original ten steps of transformational learning as conceived by Mezirow (1978) in studying the re-entry of women to educational or workplace programs.

Phase 1	A disorienting dilemma
Phase 2	A self-examination with feelings of guilt or shame
Phase 3	A critical assessment of epistemic, sociocultural, or psychic assumptions
Phase 4	Recognition that one’s discontent and the process of transformation are shared and that others have negotiated a similar change
Phase 5	Exploration of options for new roles, relationships, and actions
Phase 6	Planning a new course of action
Phase 7	Acquisition of knowledge and skills for implementing one’s plans
Phase 8	Provisional trying of new roles
Phase 9	Building of competence and self-confidence in new roles and relationships
Phase 10	A reintegration into one’s life on the basis of conditions dictated by one’s perspective

Table 2: Mezirow’s Ten Phases of Transformative Learning (Kitchenham, 2008)

Although originally conceived as ten stages beginning with a disorienting dilemma (Mezirow & Marsick, 1978), transformative learning theory has evolved and been applied and tested for over three decades (Kitchenham, 2008). Beyond the implementation of a series of instructional strategies (Taylor, 2008), Cranton (2002) suggests that no method or pedagogy is guaranteed to produce transformational learning. Instead, instructors must create the conditions for activating events and be prepared and capable of working with students to move through the process of altering a previously held belief. Helpful teaching practices that may aid in this process and result in transformative learning include critical reflection, dialogical methodology opposed to transferal of information, and a horizontal student-teacher relationship (Mezirow & Marsick, 1978; Taylor, 2008).

Despite a focus on learning, transformational experiences are not a foregone conclusion in immersive domestic, or international, experiences. It is not enough to assume that through service or cross-cultural experiences students will be transformed. It is much too shallow to suggest that the mere presence of travel or service in a course will spur deep change among students and discounts the multitude of literature (Kiely, 2005; Mezirow, 1997) on the topic. Colby and Sullivan (2009) suggest that many believe transformative learning about individuals, groups, and institutions will just “happen” as a result of service learning, but rebut that transformation is only possible given utilization of best practices in collaboration with students and community partners. Chickering (2008), Humphreys (2009), Kiely (2005), Mitchell (2008), and others report that intentional dialogue across lines of difference is necessary for the development of student understanding of structural, systemic oppression in the United States and across the globe.

Building from the original early stages of work from Mezirow and Marsick (1978), a hallmark of global service-learning for students often becomes what scholars call dissonance (Kiely, 2005), disorientation (Marmon, 2012), or decentering (Sobania, 2015a), this disruptive learning experience that shifts student perspective, upsets their world view, and invites them to try another way of considering the world they inhabit. This model pushes beyond the disruptive experience into a process Kiely (2005) calls contextual border crossing. To understand more deeply the contextual border crossing elements of a particular program is to make sense of student learning. As a result, practitioners could utilize the elements of personal, structural, historical, or programmatic means of border crossing to determine holes in curriculum and programming in any given global service learning project (Gott & Lee, 2014). Such an analysis would help practitioners avoid damage to communities and ensure students are going beyond the personal learning of student development and into historical and structural elements that specifically speak to the social justice aims of critical service learning (Mitchell, 2008). Students must see themselves as a component of the community and system through which they serve because “the academy generally neglects the development of students’ sense of personal and social responsibility because many in higher education see those learning outcomes as alien to the cherished value of analytical thinking” (Colby & Sullivan, 2009, p. 27).

In global service learning experiences, students “describe their transformation as having a better understanding of the larger structural forces underlying social problems” (Kiely, 2004, p. 5). Students connect the experiences with the larger systemic issues that are central to critical service learning (Mitchell, 2008), when done in a global context (encompassing both international and cross-cultural domestic experiences). The theoretical roots of transformational learning theory include Habermas and the Frankfurt School (Kitchenham, 2008) and remain

present in critical service learning and global service learning today. The power of global experiential learning has the potential to advance students toward “self-authorship within a context of living in a global community” (Braskamp et al., 2009, p. 112), in alignment with the later facets of transformational theory of revising earlier assumptions (Cranton, 2002).

Transformational learning, through which new frames of reference are developed, is no easy process and requires one to look beyond the immediate term or even decade. Kiely (2004) describes the “long-term struggle as inherent in the nature of transformational learning” (p. 18). In crossing national borders, students may be likely to experience the moments of dissonance needed for transformational learning and begin building alternatives to their status quo (Sobania, 2015a, p. 17), but this may also be possible through domestic immersion. The juxtaposition of global against local, more specifically international against domestic, may potentially allow students to understand issues of privilege, poverty, racism, and inequality as only “over there” and not in their own neighborhood or society. Reilly and Senders (2009) also warn against overlooking the presence of global issues at home by seeing them only as abroad.

Building on the work of many studies linking transformational learning to both international experiences (Kiely, 2005; Sobania, 2015a) and service learning (Nino, Cuevas, & Loya, 2011), transformational learning theory can help to illuminate the experiences of students both at home and away. Sobania and Braskamp (2009) recognize that engaging with diverse cultures locally, regionally, or nationally, can also provide transformative learning opportunities—an underexplored area of transformational learning (Marmon, 2012). This study seeks to provide additional data and analysis to contribute to filling this existing gap in the literature.

Immersive Educational Experiences

One potential means to achieving transformational learning in higher education is through immersive programs. Related, yet distinct ideas, transformational learning is markedly different than experiential learning in consideration of the student's sense of self, place, and subject (Feller, 2015). Kiely (2004) identifies immersion as important to the transformational learning process because of the profound likelihood of a disruptive experience. Further, immersive experiences sustain the dissonance (Hartman & Kiely, 2014) for much longer than programs in which students return home at the end of the day—as there is no ability to return to their home, if studying away. The nature of immersion in education often forces a confrontation through a new setting and can create deep learning. Many argue international immersion experiences “present an effective means to opening students’ minds to the world, awakening their interest in other cultures, and leading them down a path of exciting personal discoveries” (Younes & Asay, 2003, p. 142), yet further exploration is needed to identify the role of a national border in this process. This study seeks to build the understanding of the impact of immersive education, whether domestic or international.

Closely connected to immersive education, experiential learning theory provides theoretical basis for this research and is described later by Kolb (1984) as “the process whereby knowledge is created through the transformation of experience” (p. 41). As one component of experiential learning, cross-cultural immersion alone is not enough (Jenkins & Skelly, 2004), but must include pedagogical steps including guided and intentional reflective practices and academic grounding to avoid negating the transformative potential of experiential learning (Bowman, Brandenberger, Mick, & Smedley, 2010; Pérez, 2001). Simply put, as Dewey (1938)

and others (Deardorff, 2009b; Feller, 2015) have noted, experience alone is not experiential learning.

Institutional efforts often affirm the value of experiential learning at American colleges and universities (Plater et al., 2009). This manifests in a diversity of programs differing in content, participants, locations, duration, and across many other variables. Paige and Fry (2005) argue that program quality determines effectiveness outweighing location and duration. The duration of study abroad programs continues to shorten (Wheeler, 2000), and as a result, dissection and discussion of appropriate lengths of immersion abroad programs abound. Twombly et al. (2012) report that greater perceived effects resulted as duration increased across all measured outcome areas including general, academic, intercultural, career, and personal. Chieffo & Griffiths (2009) add cultural immersion and foreign language practice as weaker in shorter programs, but include a critical idea of increased access to immersive programs with shorter duration, explored in more detail later in this work. Conversely, Bowman et al. (2010) cite the potential power and reasonably similar learning outcomes in short term duration immersion experiences.

Further, when considering programs integrating international service, local community organizations prefer three or more months of immersion for each program (Lough, McBride, Sherraden, & O'Hara, 2011). Although length is an important factor in immersion programs, "it is ultimately not the length, but rather the characteristics and goals of a study abroad program that contribute to student learning" (Chieffo & Griffiths, 2009, p. 368). Engle and Engle (2003) propose a system of classification for study abroad programs ranging from what they define as study tours to long-term immersion. When considering domestic programs, the same

classification could apply with little adapting. The focus of this study is on the most rapidly-growing type of international immersion program: programs shorter than three weeks.

Service Learning

Given that this research, as well as the concept of study away, intersects service learning, domestic immersive, and international immersive (study abroad) programs (Sobania, 2015b), further discussion of service learning as a teaching pedagogy is needed. Simply put, service learning, as a pedagogy, seeks to connect community service with academic learning. It is grounded in the notion that “all genuine education comes about through experience” (Dewey, 1997, p. 25), and “demands liberation of the potentialities of members of a group in harmony with the interests and goods which are common” (Dewey, 1997, p. 147). Under this rationale, experiential learning that works toward the common good, such as service learning, should drive our efforts as teachers.

Service learning is an inclusive term to describe many types of teaching pedagogy that combine community engagement and classroom instruction and the results of this pedagogy on students are as varied as the definitions (Bringle & Clayton, 2012; Furco, 2003). Generally accepted in the field, service learning is the “integration of academic material, relevant service activities, and critical reflection, and is built on reciprocal partnerships that engage students, faculty/staff, and community members to achieve academic, civic, and personal learning objectives as well as to advance public purposes” (Clayton, Bringle, & Hatcher, 2012, p. 6). Mitchell (2008) distinguished critical service learning from traditional service learning because of “an explicit aim toward social justice” (p. 50) and explores three distinguishing elements of critical service learning: a social justice orientation, working to redistribute power, and developing authentic relationships. A critical approach to service learning is inherently political

and disruptive to systems of power and oppression. Beyond a traditional model, “critical service learning programs encourage students to see themselves as agents of social change, and use the experience of service to address and respond to injustice in communities” (Mitchell, 2008, p. 51). A departure from traditional service learning does not seek to create a binary relationship, but rather one which establishes critical service learning as a component of a broader definition by narrowing the scope.

It is important to consider the context of the curriculum in regard to students, community, and the goals of higher education as a place to develop an engaged citizenry (Cress, Collier, & Reitenauer, 2013). The engaged classroom that utilizes service learning can be a catalyst to connect the service students already seek to civic responsibility and larger systemic issues. It is possible that we “aim to teach students how to use knowledge and criticism not only as ends in themselves but also as means toward responsible engagement with the life of their times” (Colby & Sullivan, 2009, p. 22). As preparing an engaged citizenry is an often-stated goal of higher education, working through an intentional service-learning pedagogy can be one effective means to deepen learning and commitment to citizenship (Cress et al., 2013).

Service learning is not immune from unintended consequences through the integration of community based efforts and academic study. Building on Dewey’s (1938) mis-educative concepts, Giles (2014) explores the idea of risky epistemology in which “wrong” learning can occur and stereotypes can be reified through service learning experiences without the strategic and informed actions by teachers and students. As a result, similar to the approach to global learning, outcomes are best achieved through a strategic curriculum (Hovland et al., 2009). Colby and Sullivan (2009) suggest that many believe such “outcomes will be achieved as by-products of a college education, that they do not require explicit attention” (p. 22). Educators and

the university system are teaching something, whether actively and purposefully, or not. It is often said that if you do not know what you are teaching, you are teaching something else, as shown by the assumption of learning outcomes without explicit design toward them.

Global Service Learning

In addition to service learning, this study necessitates understanding of another important sub-type of service learning: global service learning (GSL). Hartman and Kiely (2014) distinguish GSL from traditional (mostly-domestic) service learning utilizing five elements: intercultural competence development, structural analysis, takes place within a global volunteerism market, is immersive, and engages critical global civic and moral imagination. As a subset of global learning, GSL includes an experience through which students serve a community-identified and supported need. Plater et al. (2009) agree in distinguishing service learning that is conducted abroad from domestically as focused on a cross-cultural component. Although distinctive characteristics have been identified (Hartman & Kiely, 2014; Plater et al., 2009), outcomes of GSL also share many outcomes with a variety of pedagogies and programs including domestic service learning and study abroad (Tonkin, 2004). Additionally, GSL can boast similar outcomes to more traditional abroad programs including language skills, open-mindedness, global-mindedness, and greater inclinations to engage in diverse experiences (Twombly et al., 2012).

Important to this study, Hartman and Kiely (2014) include opportunity for domestic service learning programs to meet the requirements of GSL citing domestic opportunities including service learning with “predominately white communities in rural Appalachia, predominately black communities in New Orleans, or predominately brown communities of

uncertain ‘documentation’ in Southern Arizona”(p. 58). Intentionally distinct from international, GSL seeks a big tent in which domestic programs are welcome and valued.

Similarly to traditional efforts of service learning, GSL has potentially damaging consequences if only based upon the best of intentions (Crabtree, 2013). A focus on student learning outcomes without consideration of community impact can often have negative unintended consequences. Often, educators seek to implement the best practices for students, unable to see the impact of actions beyond the classroom (Illich, 1990). As a result, GSL research often loses sight of community impacts (Kiely, 2005). GSL has the potential to impose real damage upon communities, including a devaluing of indigenous cultural identity and furthering Westernized cultural hegemony (Lough et al., 2011), if not carefully, thoughtfully, and intentionally implemented. Support partnerships that go beyond avoiding exploitation to offering value to all parties (Keith, 2005), can be one means to designing an effective, and reciprocal, relationship through GSL efforts.

Perhaps the most critical aspect of intentional implementation of GSL concerns the necessary partnerships from different parties. Often as the gold standard, reciprocity is sought for relationships between community partners and universities and is critical for both educational and community success, yet can be very challenging (Nelson & Klak, 2012). Effective community relationships provide additional avenues for cross-cultural communication and deepen understanding of structural forces on individuals (Hartman, 2009). As there is insufficient research on community impact and educational impact of GSL programs (Kiely, 2004), studies that continue to explore both elements are needed. GSL has the potential to be a transformative pedagogy (Plater et al., 2009) that intentionally develops students as global citizens.

Access to Abroad

As this study is motivated through critical theory and a commitment to justice for all students, it is paramount to understand the current landscape of American students abroad. Despite continued growth in the raw number of students studying abroad, international program participation as a percentage remains stagnant at roughly 2% over the last several decades (Twombly et al., 2012). Further, participation in American study abroad programs when measured along race, class, and gender lines is a homogenous group. As stated earlier, this is particularly problematic because often those in privileged groups “may understand race and class as theoretical perspectives with textbook examples, but their lived experience is with people who resemble themselves” (Sobania, 2015a, p. 32). Students abroad from American universities are largely white, female, and, most importantly for the purposes of this research, financially comfortable (Salisbury, 2012; Twombly et al., 2012). The status quo is a central rationale for the critical theoretical framework of this study, so a deepened understanding of exactly who is studying abroad is necessary and explored in the following paragraphs.

When analyzed along racial lines, literature demonstrates that students of color are less likely than white students to study abroad (Dessoiff, 2006, Lincoln Commission, 2005, Soria & Troisi, 2013). Identified reasons for this disparity include the way study abroad is advertised (Salisbury, 2012), financial impediments (Twombly et al., 2012), encountering racism abroad (Dessoiff, 2006), and bias and stereotyping at home (Kasravi, 2009; Salisbury, Paulsen, & Pascarella, 2010). Any of the above factors may serve to dissuade students of color from participation in study abroad programs, yet cost is the most salient barrier represented in the literature.

Financial impediments are present in the majority of reviewed literature on racial disparity in study abroad and warrant special consideration. The effect of financial concerns vary among the literature and among ethnic/racial groups (Salisbury, 2012), but is largely identified as one of the main barriers to study abroad for students of color inclusive of the overall cost of programs as well as the lack of ability to work while abroad (Hembroff & Rusz, 1993). It is important to note the variation present among students of color, as identified by Twombly et al. (2012); “even when financial assistance to support study abroad exists, students of different ethnic/racial groups view types of assistance differently in their decision making”(p. 53). As such, financial barriers consistently present as one of many factors in the opinions of students of color relating to study abroad further informing the decision to utilize a critical theoretical framework in this study focused on class disparity.

Consistently across studies, women study abroad more frequently than other gender identities (Stroud, 2010, p. 13). Goldstein and Kim (2006) put forward a potential rationale for the study abroad gender disparity in identifying two factors: lower measured ethnocentrism and higher language interest and expectations. Gender represents the only identity group in which marginalized people abroad outnumber privileged groups, in this case, students who identify as male. Bolen (2001) puts forward a two-decade timeline for underrepresented groups to become established first in higher education, then in abroad programs.

In addition to identifying as white and female, students from higher economic classes are also significantly more likely to study abroad (Picard, Bernardino, & Ehigiator, 2009). As a result, the transformative possibility of study abroad is significantly more accessible for students of higher income brackets (Soria & Troisi, 2013)—often predicted by parental income (Twombly et al., 2012). Martinez et al. (2009) identify marketing, empowerment, and finances as

significant barriers to access study abroad for first-generation college students. Beyond a barrier, socioeconomic class may go further to the point of shaping the expectations of lower-income students about study abroad (Salisbury, Umbach, Paulsen, & Pascarella, 2009). Further, those for whom cost is a barrier often opt for shorter-term, embedded programs, due to the relative expense associated with such programs (Ogden, 2010). In studying resistance to required immersive programs, Lassahn (2015) found domestic site options attracted resistant students much more frequently because of the relatively low cost associated with domestic programs. Few data were found for this study on the socioeconomic barriers to domestic immersion programs and this work will contribute to filling this gap and build an understanding of the role of class in all types of study away programs.

Further research is needed to determine if global service learning can have an impact on current study abroad demographics. Bridgeland (2008) finds that “service learning can improve academic performance... and can reduce the achievement gap between minority and majority students” (p. 3). Any pedagogy that creates fairness in an inherently unfair system deserves further notice and study. Picard (2009) goes on to define a litany of potential benefits through more inclusive and representative study abroad including enhanced campus harmony, richer classroom experience, peer influence to encourage more to study abroad, and minority campus recruitment.

Given the small number and homogeneity of students studying abroad, domestic options that reach similar global learning outcomes may be a more cost-effective option (Sobania & Braskamp, 2009). As a growing practice, it has also become desirable to deepen the study abroad experience through pairing it with domestic service learning experiences. Plater et al. (2009) clearly tie together ideas of study abroad, away, access, and transformational learning as follows:

“The ability to compound study abroad experience limited to only a few weeks by embedding it in a domestic but cross-cultural context through service learning brings a significant, even transformative, international experience within the range of most students (and faculty) who are constrained by money, work or family obligations, language, or apprehension” (p. 490).

Study Away

First introduced by Sobania and Braskamp (2009), study away alters language previously reserved for study abroad and creates a more inclusive approach to reach common intercultural and global learning goals. Through the amalgamation of both international and domestic off-campus experiences, “the new paradigm of study away challenges the privileged position study abroad has had on campuses across the country” (Sobania, 2015a, p. 27). Such relative privilege of international programs over similar domestic immersion often results in institutional support, manifested in tangible financial differences, as well as intangible aspects such as campus awareness and recruitment. Sobania’s (2015b) definition positions study away at the intersection of community based education such as service-learning and internships, domestic off-campus study, and study abroad.

Study abroad encompasses a wide variety of program types along lines of duration, learning outcomes, disciplines, institutional and administrative support structures, and many others. Twombly et al. (2012) describe an increasingly complex and varied selection of options under the umbrella term of study abroad. Commonly accepted as definitive, the Forum on Education Abroad states that study abroad is “a subtype of education abroad that results in progress toward an academic degree at a student’s home institution” (2011). Using the definitional metric of a national border, study abroad has solidified its importance on university

campuses. Twombly et al. (2012) suggest global mobility may be a driving force behind the evolution of study abroad to study away and eventual definitional shift to include domestic programs that meet similar global learning outcomes. Hovland (2014b) eloquently summarizes this argument in stating “we have mapped the geography of global learning in terms of where it occurs, not what outcomes it produces” (p. 1).

Central to the idea of study away is the importance of crossing a national border, or staying within one’s own country, on global learning. Given the flattening effects (Friedman, 2007) of globalization in combination with the increasing diversity of the United States (Cheeseman-Day, 2011), it may be possible for domestic experiences and international experiences to produce extremely similar experiences for students in terms of global learning outcomes. The exceptional diversity of “nearby metropolitan areas offer model milieus for helping culturally innocent short termers to expand their base of life experience and overcome ethnocentrism” (Slimbach, 2000, p. 5), often two touted outcomes of study abroad programs.

Fundamentally, support of a shift to study away requires the assumption that domestic cross-cultural immersive experiences can be just as effective for teaching and learning as similar international experiences (Sobania, 2015a). Engberg (2013) raises the complementary nature of domestic service learning and study abroad to support development of global citizenship among students. The connection of domestic and international is critical as to avoid the false dichotomy that the two are distinct and unrelated. Further research is needed to support a widespread shift to a more inclusive understanding of programs away from one’s home university.

Bennett (2009) provides room for the local and global to intersect in that they both can pursue intercultural learning. Global education and interaction may no longer be limited to the privileged few who can travel overseas, as most people have the world at their doorstep--- or at

least in their neighborhood (Marmon, 2012). As we continue to bowl alone (Putnam, 2001) and sort ourselves with the like-minded (Bishop, 2009), engaging with the diversity within one's own community can be difficult. University programs that intentionally seek to cross lines of difference may help in assisting students to access new and different communities within their own geographic region.

Within this space lies a tension between the increasing importance of global learning, traditionally abroad (Braskamp et al., 2009), and the selectivity of access for such critical learning. Some advocate for the necessity of crossing a national border (Pusch, 2009) through defining domestic experiences as multicultural education and abroad experiences as global education (Lucas, 2010). Niehaus and Crain (2013) present findings that support a distinction between local and global based on learning outcomes that were not achieved through local contexts. Conversely others claim “going abroad is not a determinative factor in intercultural competence development” (Hartman & Kiely, 2014, p. 1) and universities should at least link experiences abroad to local community engagement (Alonso García & Longo, 2013). Existing literature on the effect of a national border on global learning outcomes is mixed with some reporting something unique occurs when abroad, and others reporting no difference at all (Niehaus & Crain, 2013). This study is positioned to further illuminate the experiences of students in both international and domestic programs with identical learning objectives.

Internationalization

As American colleges and universities continue to emphasize the value of “global” skills in a globalized world, institutionalizing international campus efforts becomes imperative (Hudzik, 2011). To this end, efforts to build and reform institutional structures are commonly referred to as internationalization. Knight (2003) defines internationalization as “the process of

integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education” (p. 2). Wächter (2003) specifies further the internationally-related activities that occur at a home campus, including teaching and learning process, extracurriculars, and relationships with local cultural and ethnic community groups. Soria and Troisi (2013) contend that efforts at internationalization that occur at the home institution, rather than abroad, have higher rates of student participation. Further, internationalization is not an add on to campus efforts, but rather a transformation to move beyond cultural constraints (Ping, 1999).

Across institutions of higher education of all types, the international dimension remains “front and center” (Twombly et al., 2012, p. 1). The scale of the international transformation is staggering (Altbach & Knight, 2007) as nearly ninety percent of all colleges and universities now boast study abroad programs (Twombly et al., 2012). The rationale for internationalizing higher education includes a variety of perspectives including response to a globalizing world, political and economic necessity (Ping, 1999), commercial pressures (Bolen, 2001), growth in student mobility (Hudzik, 2011), and most commonly to demonstrate a prepared graduate for a globalized world and workforce. As universities continue to defend a liberal education, internationalization can be one means to connect to the needs of a globalized workplace and avoid the critique of learning for learning’s sake (Hovland, 2009). In a globalized and globalizing society, internationalization in universities can help students develop needed skills, knowledge, and attitudes (Banks, 2008; Sobania, 2015a) to work across cultures and nationality (Bolen, 2001; Twombly et al., 2012) Through internationalization, universities are responding to increasingly globalized issues of inequality, climate change, regional tensions, and cultural clashes, but these efforts often exist only on the margins (Pollack, 2013).

The internationalization of universities and increase in study abroad is heavily influenced by commercial pressures and consumerist forces (Bolen, 2001). Often, universities rely on third-party providers, both non-profit and for-profit, as a result of a lack of institutional support (Twombly et al., 2012). External providers often have significant expertise in planning trips, yet lack expertise in important aspects of community-engaged work (Hartman & Kiely, 2014). As a result, institutional resources to support study away efforts may influence the consumer-driven model of immersive programs away from the institution. Commercial forces sell study abroad as an adventure story, which may directly conflict with a transformational experience that raises challenging questions concerning race, class, and gender (Twombly et al., 2012).

Beyond definitional change, reorientation toward study away also requires institutional change. Such change must include units (departments, schools, colleges, or others) that build community across institutional boundaries and develop common understanding for study away as multidimensional (Sobania & Braskamp, 2009). A measured and strategic approach to internationalization of a campus can help to institutionalize experiences away from campus. Internationalization is a process that moves throughout a university structure and can be tracked from the individual, to academic units, to the institutional level (Wächter, 2003). Chickering and Braskamp (2009) support campus-wide initiatives that place faculty in central positions in the process. Engberg (2013) argues for continually examining both domestic and international experiences in support of the development of strategic plans for globalized campuses, popularly called study away.

University offices housing domestic experiences such as service learning, are customarily separate from international offices, yet can benefit greatly from collaborative efforts (Hartman & Kiely, 2014; Peterson, 2002). Soria and Troisi (2013) argue that “campuses can develop a

stronger connection between global and domestic cultural diversity to take greater advantage of the knowledge and expertise they have developed in both areas” (p. 278). Ultimately, an integrative approach to international activity that does not displace traditional academic efforts is needed (Nolan, 2009). Robust development of study away programs, as additive to, not replacements for, study abroad, has the potential to broaden access to important global learning goals for students from a more diverse array of backgrounds.

Conclusion

The reviewed literature demonstrates the need for deeper understanding of the essence of a global university program experience. This study focuses on the intersection of a diverse array of topics, traditionally explored separately. As global learning is increasingly pursued among institutions, developing an understanding of how students learn the intercultural, transformational, and civic skills through a cross-cultural experience becomes increasingly important. A great deal of excellent scholarly work exists in the above topic areas. It is the goal of this study to continue to build on the progress of previous scholarship and develop a deepened understanding of global learning programs, resulting in more informed decision making at an institutional level. The theoretical framework, explored next in Chapter 3, provides a rationale for pursuing equal access to global learning programs for all students, regardless of socioeconomic class status.

Chapter 3- Methodology

Building on the introduction in Chapter 1, and the literature review in Chapter 2, this chapter will describe the theory and methods that define this research. This study employs a qualitative critical case study to develop a better understanding of the role of domestic and international immersive programs in pursuit of global learning outcomes. Although both quantitative and qualitative inquiry can, and should, illuminate understanding on this topic, this qualitative approach allows for an in-depth understanding of the experiences of several key actors interacting with and among the case including participating students, instructors, and administrators. Thorough understanding of the experience will help build the knowledge to make informed institutional decisions regarding immersive programs. Qualitative case study as methodology here is underpinned with strong methodological descriptions and theoretical alignment as described subsequently in this chapter. The following describes the necessary elements of methodology beginning with research purpose, questions, and propositions. Then, the overall theoretical framework is outlined in a diagram and described in detail in each section following. This chapter closes with descriptions of the specific methods utilized to perform this work.

Research Purpose

The purpose of this critical case study is to explore how 15 students, faculty, and administrators in global learning programs describe their experience across immersive locations. Deep exploration of global learning within the experiences of the actors in this work allows for a more thorough understanding of university immersive programs that seek global learning outcomes. As case studies are best suited for questions of “why” and “how” (Yin, 2013), the

following questions will be explored through this research informed through the subsequent propositions.

Research Questions

- i. How, if at all, does the participant describe development of global learning outcomes in the immersive experience?
- ii. How, if at all, does the development of global learning outcomes differ between domestic and international immersive university programs?

Propositions

- i. Global education can be just as consequential as international education (Hovland, 2014b; Sobania, 2015b).
- ii. Domestic experiences can be, but are not always, significantly cheaper and accessible to more, and different, people (Sobania & Braskamp, 2009).
- iii. Institutions can restructure current abroad efforts to away efforts to broaden access (Hudzik, 2011).

Theoretical Framework

Quality in qualitative research requires theoretical alignment among epistemological assumptions, theoretical framework, and methodology (S. J. Tracy, 2010). Although it is tempting to stray from original epistemology when considering methods of analysis, it is critical to continually thread epistemological and theoretical assumptions through each strand of qualitative research to maintain consistent and coherent rationale for the work. As such, the diagram below helps connect all pieces of the theoretical and methodological framework for this work. Based on Bhattacharya's (2011) hourglass model, the diagram demonstrates the

connections between each theoretical and methodological component later discussed more deeply.

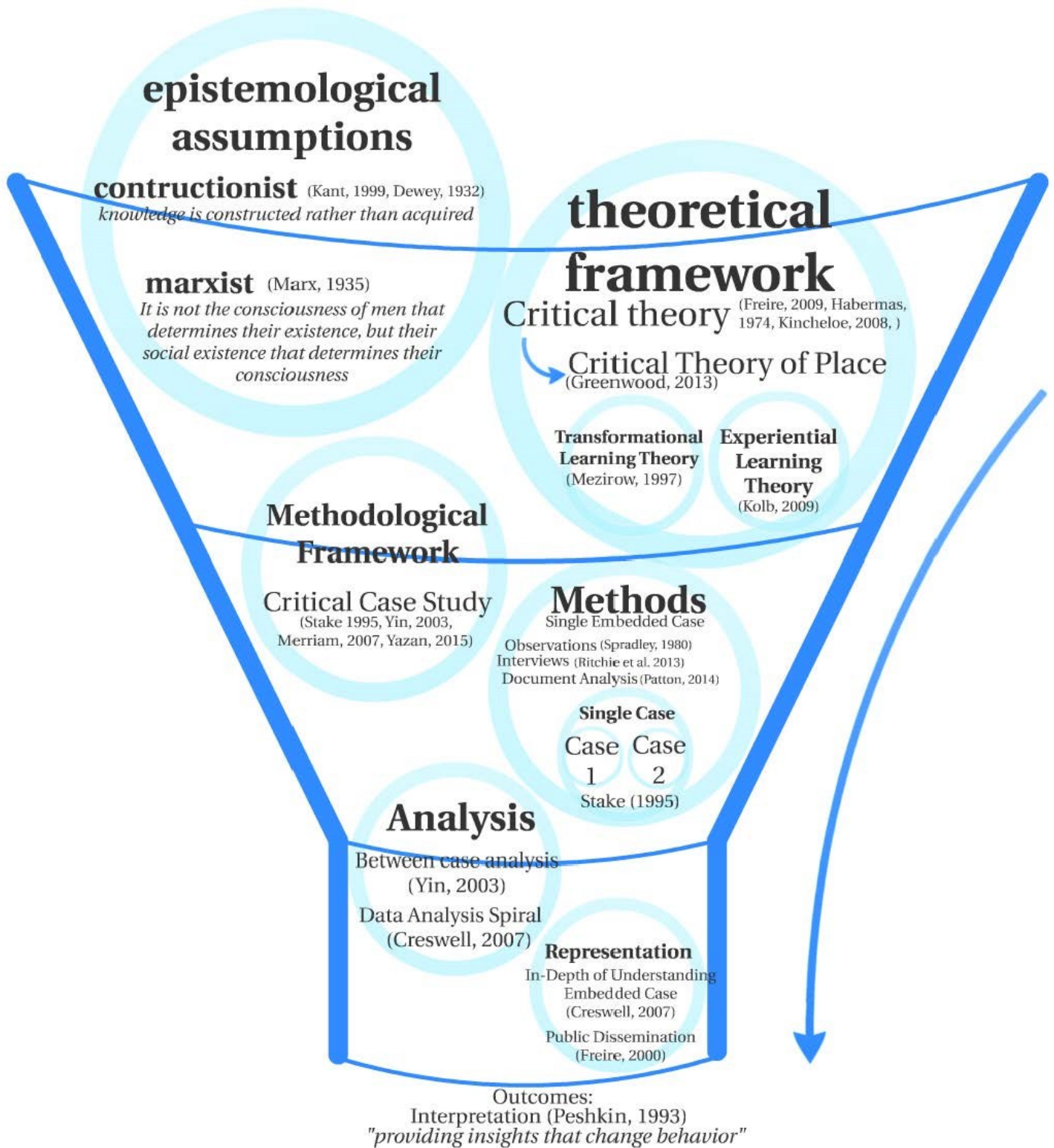


Figure 4: Epistemological framework based on hourglass design (Bhattacharya, 2011)

Epistemology

This research understands reality through a lens of social construction where knowledge is built through social interactions and differs based on individual and shared human experience (Berger, Luckmann, & Zifonun, 2007). Both constructivism and constructionism maintain that reality is built and re-built, rather than acquired (Ackermann, 2001), yet Piaget's constructivism emphasized experience in the learning process—learning happens best when students experience the content and construct their own meaning from the experience (Mooney, 2013). Building on the earlier work of Piaget, Papert and Harel (1991) present constructionist learning as a process of making. Constructionist theory takes a more pragmatic positionality than constructivist (Ackermann, 2001), succinctly contrasted through the phrase, “construction versus instruction” (Papert & Harel, 1991, p. 13). When the same lens is applied to teaching and learning, it often can result in experiential programmatic design like those studied in this work—programs that immerse students in the unusual, away from home, in a learning experience. Learning through constructionism versus other methods remains critical to evaluate the effectiveness of educational programs—more critical than where the learning takes place, as represented by how universities currently structure many immersive programs, such as study abroad.

In addition to constructionist epistemological grounding, this study is also informed by Marxist perspectives. Congruent with constructionism, in Marxism human reality, or consciousness, is interpreted as a social product (Sarup, 2013). As a result, learning is a social act—one that is built through experience. Moreover, in a Marxist approach to epistemology, educational systems are described as reproductive of cultural capital (Sarup, 2013). The central purpose of this research is grounded in the notion that class systems are reproduced when only wealthier students have access to important learning outcomes, such as global learning, through

university programs, as is the status quo (Martinez et al., 2009). Marxist thought gave rise to the Frankfurt School and eventually manifested as critical theory, the macro-theory that provides the theoretical framework for this research.

Theoretical Approaches

Both macro and micro theoretical approaches frame and ground this study. While sometimes criticized as an unfair juxtaposition (Charnley, 2001), this categorization serves to distinguish the more fundamental philosophy from the conceptual frameworks. Kamm (1996) adds an important relational aspect to this distinction in stating that some micro theory may be derivative of macro theory—which is the case with the theories discussed below. Critical theory serves as the grounding macro theory and builds on the work of fundamental educational scholars over the last century (Pinar et al., 2006). Following a discussion of critical theory, micro theoretical approaches are described including a critical theory of place (Greenwood, 2013), transformational learning theory (Mezirow, 1997), and experiential learning theory (D. A. Kolb, 1984).

Critical Theory

Critical theory grounds this work in the idea that education can be an emancipatory experience if educators are willing to “undermine those repressive modes of education that produce social hierarchies and legitimate inequality while simultaneously providing students with the knowledge and skills needed to become well-rounded critical actors and social agents” (Giroux, 1983, p. xxvi). This research explores and assesses the effects defining university programs by location over learning outcomes or other factors—in alignment with the often-described purpose of employing critical theory: critique (Creswell, 2006; Merriam, 2007; Yin, 2003), or even institutional disruption (Kincheloe & McLaren, 2002). Critical theory can serve to

engage students beyond traditional structures and in new ways that don't serve to perpetuate past systems of oppression for some and privilege for others. This study seeks to explore whether the juxtaposition of global versus local creates a limiting binary between two types of university programs. Critical theory helps to blur the lines of an overly-simplistic dichotomy.

The critical educator doesn't believe that there are two sides to every question, with both sides needing equal attention. For the critical educator, there are many sides to a problem, and often these sides are linked to certain class, race, and gender interests (Darder, Baltodano, & Torres, 2003, p. 71).

As global learning outcomes are central to many university missions and are often achieved primarily through study abroad (Twombly et al., 2012), as some argue (Martinez et al., 2009), class status may be reproduced in that only wealthier students have access to such programs. Through the analysis of the cases class privilege, manifested in access to transformational educational experiences such as immersive abroad programs, served as a central factor of analysis. As critical qualitative research is primarily focused on change for social justice (White, 2015), this work explores immersive university outcomes for the purpose of a more equitable system for all.

Critical Theory of Place

Critical theory is positioned as a macro theory in this work as it provides the overall lens through which the research is viewed: Institutions of higher education are currently failing to provide equal access to learning for all students (Martinez et al., 2009), including access to global learning programs. As location of global learning is at the forefront of this research, this design includes a micro-level theory of place, discussed in this chapter. Further, as scholarship on international immersive programs frequently utilize transformational learning (Kiely, 2005;

Mezirow, 1997; Ogden, 2010) and experiential learning theory (A. Y. Kolb & Kolb, 2012), both are discussed in the following sections as well. In addition, other theories and conceptual models inform this research including intercultural competence (Deardorff, 2009a, 2009b, 2011, 2006), and civic learning (AAC&U, 2013; Battistoni, 2000; Dewey, 1916; Ehrlich, 2000), and are found earlier in the literature review of Chapter 2.

Utilizing a multi-disciplinary approach, a critical theory of place must begin with critical theory. Freire (1985) situates students as cultural beings and as such are influenced by their local, and dominant, cultural context. Gruenwald (2003) further defines a critical theory of place through the following:

In place of actual experience with the phenomenal world, educators are handed, and largely accept, the mandates of a standardized, "placeless" curriculum and settle for the abstraction as and simulations of classroom learning. Though it is true that much significant and beneficial learning can happen here, what is most striking about the classroom as a learning technology is how much it limits, devalues, and distorts local geographical experience. (p. 8)

The importance of place is underscored through experiential and immersive program design. As this research explores the role of location in immersive programs, it is grounded in the belief that place is essential to learning. University immersive programs are designed around an assumption of a difference in place—that international means cross-cultural and domestic does not--- an assumption explored later in this work.

Through a critical theory of place, it is tempting to separate place-based education from global education. By analogy, local place can be understood as a window through which to understand global issues and as Greenwood (2013) states, provides “the specific contexts from

which reliable knowledge of global relationships can emerge” (p. 94). All people live somewhere, in a place, and a developing critical theory of place can help educators acknowledge the role of place in immersive experiences that seek global learning outcomes.

Transformational Learning

Transformational learning theory is used to more deeply understand the experiences of students who engage in study away experiences—both domestically and abroad. Mezirow (1997) describes transformation as “the process of effecting change in a frame of reference” (p. 5) that includes two dimensions: “habits of mind and a point of view” (p. 5). The learning process begins with a disorienting dilemma, involves critical reflection and discourse, and results in action supported from the newly-understood perspective. Ogden (2010) situates transformational learning theory, as conceived by Mezirow, (1997) with elements of constructivism, critical theory, and deconstructivism at its core. Baumgartner (2001) connects transformational learning theory and critical theory in that both perspectives conceptualize education as empowering as well as sharing constructivist epistemological assumptions. Additionally, Mezirow (2000) later acknowledged the power of systems in influencing individuals, describing the purpose of transformational learning theory as liberating and for learners, further wedding his own theory to previous work of critical theorists. Transformational learning is present in this work through the work of other scholarship (Kiely, 2004, 2005) that demonstrates transformational learning in cross-cultural service learning experiences.

Experiential Learning Theory

In addition to, and distinct from, transformational learning theory, experiential learning also guides this study as immersive programs engage students in the experience of global learning. Drawing from the work of John Dewey, Kurt Lewin, Jean Piaget, William James, Carl

Jung, Paulo Freire, Carl Rogers, and others (A. Y. Kolb & Kolb, 2009), Kolb (1984) describes experiential learning theory as “the process whereby knowledge is created through the transformation of experience” (p. 41). Because transformational learning also provides a theoretical framework for this research, it is important to distinguish the two related, yet distinct, theories. As Feller (2015) states “when we assume experiential and transformational learning are the same, we miss essential clues indicating how well a student is making sense of self, place, and subject; and how likely they are to regress” (p. 100). Experiential learning can be transformational, but does not automatically occur through an experience. Rather, as described above, transformational learning is situated in fundamental change, while experiential learning is not. Experiential learning requires in-depth reflection throughout the experience and when the learning occurs (Roholt & Fisher, 2013).

In the field of global learning, experiential learning is widely used by practitioners, particularly in international programs. Instructors often make an assumption that an experience abroad will provide enough disruption to allow students to reflect upon the experience in a meaning-making way. Roholt and Fisher (2013) connect to global learning programs in stating that “experiential learning pedagogies orient instructors to expect the day-to-day experience of being abroad to be a significant component of any short-term international study course (p. 60). As experiential learning is commonly used as a teaching method for abroad programs broadly, as well as those described in this study, it is important to understand how it is situated in the literature.

Research Design

This study utilized a case study approach to better understand the experiences and learning outcomes of students in global learning programs, both domestic and international.

Utilizing Stake's (1995) definition, case study research seeks to utilize a "palette of methods" (pp. xi – xii) to understand the complex nature of case. As the distinction between global and local is ingrained in our institutions and means of thinking about university programs, this case is complex and demanded deep exploration of its nuance and particularity. Through the case study approach, one can develop a holistic understanding of a single program that may aid in developing understanding of other global learning programs as well—yet is not generalizable. Rather, depth of a single case is favored over an experimental model that can be replicated to additional cases. As a critical case study, this case was explored through the lens of critical theory, acknowledging the inherently unjust system privileging wealthier students with access to important global learning outcomes over their poorer peers. In fact, the critical nature of this case connects to Marxist epistemological thought framing this study.

As a case study, this research favored knowing a single case deeply, rather than the ability to understand other cases. Constructionist epistemology holds that each human experience uniquely adds to understanding of the individual case, and includes the uniqueness of the researcher's constructed perspective as well. Through acknowledgement and discussion of researcher subjectivity, later in this chapter, it is hoped that readers can more fully understand the positionality of the work from an informed perspective. Using Stake's (1995) direction, case studies should develop a collective understanding of the case from multiple perspectives (Lauckner, Paterson, & Krupa, 2012) to best develop richness and add rigor to the study. Marxist epistemology is present in this case selection in the consideration of larger systems of capital influencing the case.

In case study research, data collection and analysis are largely left to the researcher's discretion (Stake, 1995), giving much freedom, and responsibility through this design described

in detail below. In focusing on global learning outcomes, student perspective was critical to understand and pursued through interview, observation, and document analysis collection methods. Further, interviews and document analysis techniques were employed to better understand the perspective of program directors and institutional administration individuals. Analysis of collected data utilized In Vivo coding, emotion coding, peer review and debrief, and memo writing to develop themes, clarify thinking, and identify areas in need of further pursuit (Charmaz, 2006).

Traditional prejudices against case study (Yin, 2003) include lack of rigor, generalization, and identification of appropriate cases. Each concern is addressed here as well as in other sections of this writing. First, a lack of rigor is addressed thorough and intentional design of methods and theoretical alignment described above. Rigorous theoretical design and alignment, literature review, and coding and analysis processes will be conducted throughout research. Next, generalizability is not sought through in-depth qualitative analysis—no universal truth for all cases is possible or desirable through this line of inquiry, so as a result, generalization prejudice is not applicable. Finally, the identified case is appropriate because it represents a unique institutional approach to international and domestic programs, detailed below in the case selection section.

Elements of Critical Case Study

As stated in the design overview above, case study methodology was employed to better understand the experience of students, particularly in regard to learning outcomes, from a multitude of global locations inclusive of international and domestic programs. Case study methodology makes allowance for a wide variety of theoretical and ontological perspectives,

including critical theory, as utilized here. Below, important elements to this critical case study design are discussed including selection and bounding of the case.

Case Selection

Selection is essential to case study methodology and can utilize a single case or collection of cases (Seawright & Gerring, 2008; Stake, 1995, 2013; Yazan, 2015). For this work, an embedded comparative case model was utilized to compare between cases ideas of location including international, domestic, and contested program locations. Although still a single case design, the embedded approach allowed for comparison between distinct programs within the larger case of an institutional office (described later in the Research Site section)—both for its uniqueness and points of commonality with other programs (Stake, 1995). While procedures for selection varied widely, embedded analysis of a specific aspect of the case (Yin, 2003) were used to explore the role of a national border in student development of global learning competencies.

This work was conducted utilizing an embedded analysis (Yin, 2003) of one case from a single university office. Embedded cases included programs which share some attributes including length of time, student learning goals, institutional administration, and others, but all differed in location, utilizing a variety of sites including those classified as domestic and international by the university. Twelve embedded cases, or away programs, were explored. Selection of sites was based on availability of the researcher and participants and shared learning outcomes among all study away programs from this university. Although a critique of this study may be the presence of a multitude of confounding variables, this research does not pursue an experimental approach. Therefore, selection of criteria was not based on variables, but rather uniqueness and interest in this single case and embedded units. As this university requires a study away experience from every student, there is a plethora of program options including

domestic, contested, and international sites. Stake (1995) eloquently describes the goal of case study research as not primarily focused in understanding other cases through generalizability, but through a deep understanding of this particular case. As a result, the unique experience of individuals within this case was of primary consideration.



Figure 5: Single Case Study Embedded Design

Bounding of the case

Within case study research, appropriate bounding of cases is necessary to limit and define the purpose and uniqueness of this case (Yin, 2013). The necessary boundaries included size, time-line, learning-outcomes, structure, students, instructors, and location. In comparative embedded analysis, it is accepted practice to compare among multiple components of the case, provided that generalizability is not favored through a shift away from thickness (Stake, 1995).

Creating boundaries for the case (Yin, 2003) further limits the scope of the study and prevented questions from becoming too broad or disparate. In-person interviews were conducted with individuals from each case, as well as with an administrator responsible for directing all programs, totaling fifteen interviews. As a result of convenience, a small number of the primary interviews, as well as subsequent follow-up interviews and member-checking conversations, took place via phone and electronic video communication platforms. Additionally, document analysis of reflection assignments during the credit-bearing course and participant-observation of a faculty group occurred on site.

Research Site

This research took place at Susquehanna University in Selinsgrove, Pennsylvania. Susquehanna is an American liberal arts university with a commitment to cross-cultural experiences where at least one study away experience is required of all students, ensuring a wide selection of program locations and making this a unique case, the rationale for its selection as described in an earlier section. The global opportunity program, colloquially named the GO experience, consists of a pre-departure course, a cross-cultural experience, and a post-experience reflection course. As a result of required study away of all students, the university makes available a wide array of program options inclusive of international, domestic, and in-between spaces of Puerto Rico, and Hawai'i—both formally defined as domestic programs by the university. Access to the university was gained through a desire to increase evaluation and understanding of current study away programs as described by university administrators. Site selection aligned with Stake's (1995) statement that case study research is particularly useful when the "opportunity to learn is of primary importance" (p. 6). In learning more deeply about

the learning outcomes of the programs, instructors and administrators may alter focus for future efforts, a potential benefit to the program of study.

Case description: Global Opportunities Office

To build context and better understand the research methods and data, a short discussion of the case follows. The selected case of the Susquehanna University Global Opportunities (GO) office facilitates many university immersion experiences, approximately 110 program options each year (Manning, 2016) through a variety of program locations. Students must select a GO experience to fulfill a graduation requirement as a part of the university central curriculum (Susquehanna, 2016). As a result of this requirement, a high degree of resistance to the program exists among some students—concentrated more in the domestic site options (Lassahn, 2015). All GO programs require students to participate in on-campus learning before the travel, experiential learning during, and reflection following.

Students select between three central program designs including GO Short, GO Long, and GO Your Own Way. Short programs are two to six weeks long and faculty-led, including both international and domestic locations. This study included participants from twelve different program locations, across the domestic and international spectrum. Over the last three years, the number of students selecting domestic site options ranged from 9% to 15%, so the vast majority of students still choose a location abroad (Lassahn, 2015; Manning, 2016).

All participants in this study selected the GO Short or GO Your Own Way options for their required study away program. Because GO Short experiences are brief cross-cultural experiences they align with current short-term study abroad trends discussed in the previous chapter. Recall, the results of scholarly endeavors are conflictual regarding the effectiveness of short term study abroad (Bowman et al., 2010; Twombly et al., 2012), across a variety of metrics

offering some consensus that short term experiences may not be as effective in the depth of disruptive experience, but may broaden access to more students (Chieffo & Griffiths, 2004).

In addition to GO Short programs, students can select the GO Long option, representative of more traditional, semester-long, student-led individual study abroad models. No student participants in this study selected this model, although some faculty participants have administered GO Long programs. Finally, a small amount of students, approximately 8% (Lassahn, 2015), elect to design their own GO experience through an application, advising, and approval process (Susquehanna, 2016). In this study, one student participant designed a personal experience and opted for this program option.

Importantly, all GO programs seek to meet the same learning goals defined publicly by Susquehanna University (2016) as follows:

- i. Demonstrate a complex understanding of culture including the ability to develop a working definition of culture
 - a) Articulate awareness of differences and similarities between their culture of origin and the one in which they are immersed.
 - b) Define and recognize ethnocentrism and ethnocentric assumptions.
 - c) Demonstrate critical awareness of their own cultural values and identity.
- ii. Recognize how their attitudes, behaviors, and choices affect the quality of their cross-cultural experiences.
- iii. Reflect on their personal growth, social responsibility, and the value of active participation in human society.

All programs, including GO Short, GO Long, and GO Your Own Way, are designed to reach the above goals through immersive experiences anywhere different from the home culture

of the student. Throughout the document review process, this study reviewed syllabi from a variety of GO programs and found each stated defined learning goals in congruence with the above goals of the GO program. Domestic and international locations are possible primarily through GO Short and GO Your Own Way programs, while GO Long programs mostly consist of abroad locations, with two exceptions of domestic GO Long experiences, rarely selected by students (Manning, 2016).

Data Collection

In case study research, data can be gleaned from a wide variety of sources including documents, archival records, interviews, direct observations, participant-observations, and physical artifacts (Yin, 2003). Case studies frequently require a wide array of data collection in order to build a complete picture of the case (Creswell, 2006; Yin, 2003). Data, inclusive of interviews, participant-observations, and document analysis, were collected over a time period of seven months. The member-checking process occurred via online chat platforms or telephone. Additional data were collected, as offered by the participants, from several programs within the case. Included below is an inventory that represents the data collected in this research.

<i>Data Inventory</i>		
Source of Data	Page Length	Approximate Time Required
15 in-depth interviews (1-2 students per case, 1 faculty, 1 administrator)	Average transcript length: 8.2 pages Total pages: 131	65 hours
12 document retrieval and review	81 pages (reflections, syllabi)	40 hours
Member Check discussions		10 hours
Participant Observations	5 pages of observation field study notes (faculty)	2 hours
Researcher Journal	30 pages	15 hours
Peer Debrief		10 hours
Totals	247 pages	142 hours

Table 3: Data Inventory

Interviews

Fifteen interviews were conducted during the course of this research. All were semi-structured in nature, through which the participant largely guided the direction of the conversation during the interview. Semi-structured (Brinkmann, 2014), or general (D. W. Turner, 2010) interviews allowed for elaboration on pre-determined questions (Appendix A) to follow natural conversation patterns and interests. As it was not possible to predict every direction of the conversational format, the semi-structured nature of the interview allowed for multiple conversations to meander through the experiences of the participants and illuminate unanticipated stories. Constructionist epistemology guided this technique as the interview and data are socially constructed as the conversation progressed.

Initial interview lengths ranged from approximately fifteen to sixty minutes, resulting in over eight total hours of initial interviews. Additional interviews were necessary to follow up with participants and member-check some initial analysis. Interviews were conducted with at least four participants from both the domestic and international embedded case categories. All interviews were recorded and transcribed personally to allow for a thorough review and coding process of the data. Through the initial transcription and interview process, connections among the various participant responses began to emerge (Seidman, 2013).

Using the pre-identified questions, an interview protocol (Appendix A) was developed (Gall, Gall, & Borg, 2003; Patton, 2014). The general interview structure (D. W. Turner, 2010) helped utilize key features of in-depth interviews outlined by Ritchie, Lewis, Lewis, Nicholls, & Ormston (2013) including interaction, getting below the surface, content generation, and the importance of language. Wengraf (2001) also identifies four key features of in-depth interviewing including the following:

- (1) It's designed to generate knowledge
- (2) It is conversational, yet different than conversation
- (3) It is deliberate
- (4) It goes into matters in depth

Further, careful consideration of the interviewing relationship (Seidman, 2013) was important to limit the explanation of the study to participants from those other than the interviewer, yet also build enough comfort and safety into the experience for candid and in-depth data to surface.

Document Analysis

A variety of documents were reviewed during the analysis phase of this research including reflection papers written by the student participants, syllabi from GO courses, and published documents about the GO office as a whole such as brochures and web pages.

Document analysis is another method of data collection which helps to build a deep understanding of the case in addition to interview methods described above from a variety of data types. Utilizing a variety of source material is directly supported by case study research, as described earlier (Stake, 1995). Diversity within data collection was critical to develop understanding of the data, later leading to the creation of categories and themes upon analysis.

Most notably, document analysis differs from interview techniques in that the researcher was not present during the creation of the document and did not ask for the document to be created. This captures the thinking of the participants without the influence that inherently accompanies the researcher's presence. Bowen (2009) writes that "document analysis is particularly applicable to qualitative case studies," the research approach employed in this work. Importantly, documents are not as fluid as interviews and did not change from the time they were collected by the researcher. This stability is especially beneficial because it captures thinking of

the participant upon creation, rather than filtered through the lens of the interview (Merriam, 1988). As a result of this stability, documents can easily be reviewed in their original format repeatedly for multiple coding cycles.

Beyond the content, documents can also be analyzed for what data exist in context of the document. Researchers can consider purpose, audience, sources used, and more (Bowen, 2009) to understand the case more clearly and deeply. For example, some of the documents selected in this study were advertising materials seeking to promote the GO office and the university as a whole to prospective students. As a result, these data connect with earlier cited literature analyzing study abroad market forces including language of far-away and adventure stories, including the potential economic benefits of travel abroad (Twombly et al., 2012). In reading beyond and between the direct language of the analyzed documents (Poland & Pederson, 1998), I was able to more deeply understand the case and reach more representative themes upon analysis.

Participant-Observation

Using participant-observation methodology, faculty members were convened to discuss global learning in programs they lead. Participant-observation included considering the context of the case and surfaced interpersonal behavior and motives (Yin, 2013). During the observations, rigorous notes were collected and later coded for categories and themes. Participant-observation combined two distinct forms of data collection, participation and observing (DeWalt & DeWalt, 2011). Most frequently utilized in anthropological work, pure participation is complete immersion in the environment by the researcher, while pure observation seeks to remove the presence of the researcher as much as possible. However, participant-observation positioned the combination as “the process enabling researchers to learn about the

activities of the people under study in the natural setting through observing and participating in those activities” (Kawulich, 2005, p. 2).

Utilizing Spradley’s (1980) descriptive question matrix, I recorded the event through as many descriptive means as possible including the obvious actors, event, and space, to the more nuanced feelings and goals. Spradley’s (1980) matrix places such aspects of the interaction on both the x and y axis, providing questions at the intersection of each across 81 interactions. For example, consider the intersection of activity and goal on the matrix. Spradley (1980) writes “What activities are goal seeking or linked to goals?” (pp. 82 – 83). As Marxist and constructionist epistemological assumptions “lead logically in the direction of more participation when observation is chosen as a data collection strategy” (Hatch, 2002, p. 76), there was a great deal of interaction between the researcher and the participants throughout the research process of this work.

Participant Selection and Access

In selecting appropriate cases for this work, I sought to identify unusual or deviant cases as suggested by literature (Ary, Jacobs, Sorensen, & Walker, 2013; Creswell, 2006; Hatch, 2002; Stake, 2013). Susquehanna University is one of a small number of American institutions of higher education to require a study away experience, it is uniquely situated to provide new insights on the experiences of students in multiple settings away. Cases identified in this study were stratified purposeful samples that “illustrate subgroups and facilitate comparisons” (Creswell, 2006, p. 127). By choosing multiple similar programs that differ regarding locations, I examined the experiences of students, elements of programming, and administration in both domestic and international study away experiences offered through the Global Opportunities office at Susquehanna University.

Students and program administrators volunteered for this work and were solicited with the help of the program director. Students and faculty from across many program sites were asked to participate during an on-site visit at a variety of times as well as later via phone and online video platforms. Entry was gained through the program director's assistance and made easier due to the small size of the institution. Student and faculty participants represented a wide array of program actors including a variety of disciplines, class years, genders, interest in cross-cultural experiences, and many other factors.

Data Management

First-round interviews were conducted during an on-site visit in the Spring of 2016. Schedule, arrangements, and timing allowed for nine initial student interviews, one group faculty participant-observation, and two administrator interviews, during which I was on-site at the university. All interviews were recorded utilizing a cellular phone application with password protection and backed up immediately through cloud computing, also protected by a secure password. Each interview was recorded into a separate file and was later used to create a transcript of the interview for use during coding and analysis.

Documents were electronically submitted to the researcher from the seven-week reflection course after the study away experience. Documents collected were voluntarily provided by the participants and were all relevant to the purpose of the study—the immersive university experience through the Global Opportunities office. The following list describes procedures to ensure confidentiality among participants.

1. Participants were allowed to select a pseudonym. Some participants chose to select their own, although most opted for a random choice by the researcher.

2. No identifying information about the participants was ever used in any format of presentation of research data.
3. All research data was stored in password protected devices including the recording device, computer, and cloud storage.
4. Research records were stored in a secure filing cabinet in the researcher's office.
5. Only the researcher had access to any identifiable data related to the participant, which was secured in a filing cabinet in the researcher's office in addition to password protected electronic files in the researcher's laptop.
6. Only the researcher had access to the audio recordings and conducted all transcriptions from audio files personally and confidentially utilizing headphones.
7. Any identifiable details shared in the course of the study was removed or fictionalized.
8. Two years after the conclusion of this study, all notes and audio files will be destroyed.

Data Analysis

In qualitative research, data analysis is the stage in which the researcher begins to make meaning of the data (Corbin & Strauss, 2007). As a comparative critical case study, analysis was conducted through comparison of the embedded units within the larger single case. Stake (1995) identifies comparison as an impediment to fully understanding and achieving Geertz's (1973) thick description. Stake (1995) positions comparison in competition with the case for the focus of the research and recommends researchers avoid this technique, despite its rich tradition in some disciplines. While comparison may not be common as a technique in qualitative analysis, through discussion of the process, the embedded units of this work—including twelve program types varying notably on location description—naturally fit with a comparative analysis that allowed for rich and thick description, later discussed in Chapter 4.

Identical open-coding techniques were implemented across all forms of data collection including interviews, documents, and participant observation. Through this process, I was able to provide a consistent approach to the data, regardless of its origin. The important first step in analysis procedures was transcribing each interview personally and carefully. Through this work, I was able to first reflect upon the recorded data, removed from actual interview. Through this initial, or open, coding process during transcription, I remained open to all directions indicated by the data (Charmaz, 2006). This initial reflection during the transcription process allowed me to write several analytic memos, beginning to synthesize the recorded interviews. Saldaña (2012) addresses the purpose of writing analytic memos in qualitative research through the following: “The purpose of analytic memo writing is to document and reflect on your coding process and code choices; how the process of inquiry is taking shape: and the emerging patterns, categories and subcategories, themes, and concepts in your data” (p. 32). Although the content of analytic memos can range greatly, for this research, I chose to offer reflection about “emergent patterns, categories, themes, and concepts” (Saldaña, 2012, p. 32) that captured my thinking at the time, but also were later coded as data along with participant data.

Following the analytic memo writing during and after the transcription process, I began first cycle coding. In approaching the coding process, I sought to identify methods that fit with a critical theory framework and help illuminate unexpected themes from the data. As a result, it became clear that I needed to elevate the voices of my participants utilizing their original language and thinking, given the critical theoretical framework guiding this work. For first cycle-coding, I used manual In Vivo coding across all transcriptions that allowed me to stay in the “direct language of the participants” (Saldaña, 2012, p. 61) instead of what I generated on my

own. Through In Vivo coding, I would take original phrases and attempt to elevate and organize participant statements to later create categories and themes.

In employing In Vivo coding methods, I sought to “crystallize and condense” (Charmaz, 2006, p. 57) the meaning of participant voice. As the researcher, I want to best uncover the essence of the experiences in order to problematize the transformative learning in the context of larger global power structures—particularly those involving socioeconomic class. I selected this coding approach to surface unique themes in the data and originated directly in the data, and it is in-line with constructionist epistemology because the data was socially constructed between myself and the participants as I code their words in this process. In considering the data as a whole, some themes emerged based partly on what was not present in the data, rather than what was present. Qualitative research often requires researchers to look between the lines and see what information is being left out of the data (Poland & Pederson, 1998). Seeing beyond what is written was essential to the analysis process when used in conjunction with more traditional qualitative coding.

As the primary mode of data collection, analyzing interview transcripts allowed me to “appreciate more the intricate ways in which individual lives interact with social and structural forces and, perhaps, be more understanding and even humble in the face of those intricacies” (Seidman, 2013, p. 55). Seidman’s (2013) description connects strongly with my Marxist epistemological assumptions in acknowledging the presence of social and structural forces, citing the interview technique as particularly useful in connecting to participant’s thoughts about those structures. Analysis procedure utilized the work of Creswell (2006) below through a spiraling technique of data analysis described below.

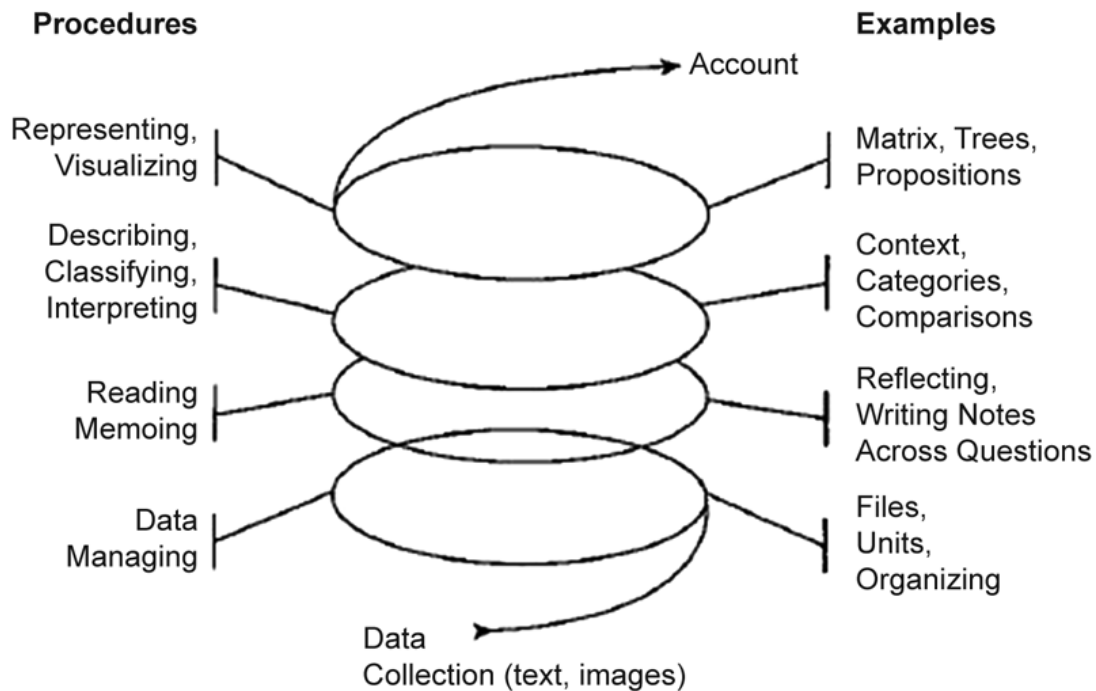


Figure 6: The Data Analysis Spiral (Creswell, 2006, p. 15)

The recursive process described above accurately represents the procedures and processes of analysis I implemented in this work. Creswell (2006) begins with data collection, and moves through management, memoing, classifying, and representing stages. The visual presentation of a spiral conceptualizes an important notion of continual recursion of previous content—eschewing the seduction of an easier, but perhaps less representative, linear notion of analysis.

To move past the analysis process, I chose to avoid traditional strategies of saturation because of an understanding that data can always provide new conclusions. To this point, saturation in this research is understood not to be an end point (Morse, 2010), but rather a point in the research at which I was certain of a finding to move forward. Corbin and Strauss (2007) maintain saturation as a matter of degree suggesting that there is no defining end-point. For this research, the analysis process was complete when the emergence of new data did not add anything to the overall story (Mason, 2010). Through the coding process and development of

categories, themes became apparent across experiences, all from multiple different participants. In triangulation, Bowen (2009) suggests researchers “seek convergence and corroboration through the use of different data sources” (p. 28). Themes emerged across participants as well as across types of data (observation, interview, document analysis) satisfying a need for triangulation and signaling confidence in the themes discussed later in Chapter 4.

Each individual program served as an embedded case for this research, resulting in the study of fifteen individuals across twelve program locations of many types, described below. Through the previously-discussed methodology, fifteen original interviews were conducted, resulting in 131 pages of transcription. Additionally, 81 pages of written work were reviewed from participants about their experiences in the GO programs inclusive of presentation documents, posters, artwork, and reflective writing. Further, 21 pages of syllabi were reviewed in addition to published materials of the GO office, including the website.

To fulfill the aim of this work, I sought to explore the role of location in global learning from immersive experiences. Fifteen participants including students, faculty, and administrators provided data through in-depth open-ended interviews, published documents, and reflective documents from coursework and personal reflection. Through an extensive, and spiraled (Creswell, 2006), coding and analysis process, three clear themes emerged discussed in the following chapter. The analysis process followed was consistent with case study methodology by utilizing several data types including interview, participant-observation, and document analysis. Following collection, data was organized and made confidential through the use of pseudonyms and a password-protected devices. Participants were all given the opportunity to select a pseudonym, although most elected to have one chosen for them. Through careful transcription of each interview, In Vivo (Strauss, 1987), first-level, coding began the process of surfacing themes

throughout the data. Throughout initial and first-level coding, I utilized Saldaña's (2012) definition of a code as "summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (p. 3). An example of the analysis process is provided below:

During data analysis, I implemented a qualitative process that moved from code to category to theme. The intent of this process was to work with the data to allow themes to emerge through my own lens and the theoretical lens of this study, critical theory of place. In the following, an example set of data is provided, coded, categorized, and themed. The example begins with original transcription from a participant interview.

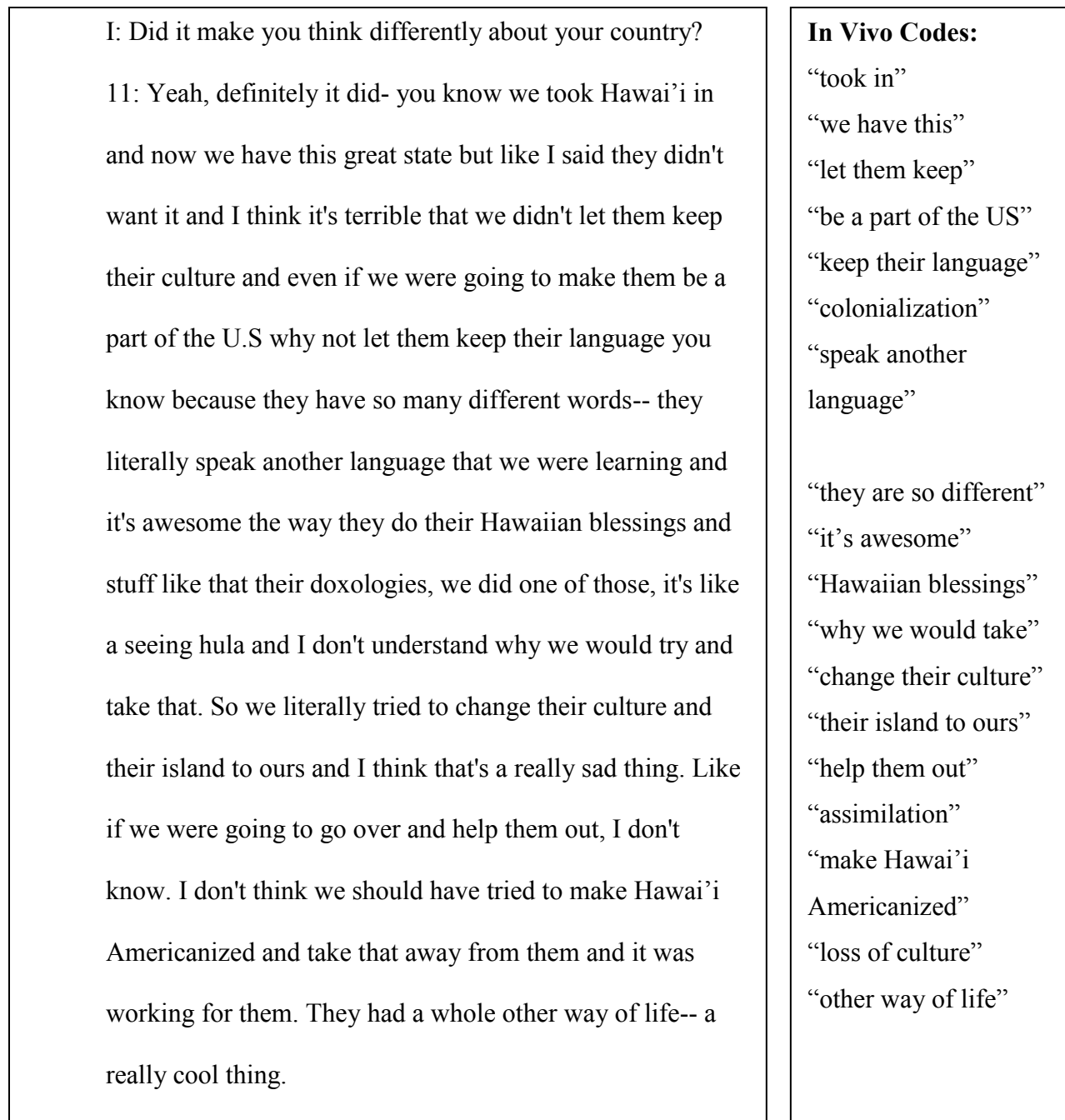


Figure 7: Interview coding process

Given the above coding technique, I would then re-read the codes and attempt to write an analytic memo to capture my initial thinking. Memos were written during the coding process, immediately following interviews, or sometimes weeks and months later. Saldaña (2012) supports this practice in identifying one potential purpose of analytic memos is to “reflect on and

write about the emergent patterns, categories, themes, and concepts” (p. 36) in the data. Below, I have included an excerpt from a memo from early in the analysis process that reflected upon this early theme.

Perhaps there is something emerging around the idea of colonialization in Hawai’i. They seemed to express regret and surprise that their own country participated in colonialization of a sovereign kingdom outside of traditionally-identified indigenous groups. In saying things like “we conquered them”, it’s clear that there is regret and remorse in the way they are making sense of this. In addition, it seems like there is some sort of differentiation between us and them—maybe a Bennett’s defense model, stage 2? They are seeing themselves as distinct and separate from Hawaiians. This sounds more like it could be an international location than a domestic one.

Although the above memo was my own writing, it was also used as data to help identify and solidify emergent themes, and as a result was coded in the same manner as shown above. Codes from the above memo included the following:

<p>Perhaps there is something emerging around the idea of colonialization in Hawai’i. They seemed to express regret and surprise that their own country participated in colonialization of a sovereign kingdom outside of traditionally-identified indigenous groups. In saying things like “we conquered them”, it’s clear that there is regret and remorse in the way they are making sense of this. In addition, it seems like there is some sort of differentiation between us and them—maybe a Bennett’s defense model, stage 2? They are seeing themselves as distinct and separate from Hawaiians. This sounds more like it could be an international location than a domestic one.</p>	<p>In Vivo Codes: “colonialization” “indigenous groups” “we conquered them” “us versus them” “not domestic” “we’re separate” “international versus domestic”</p>
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Figure 8: Memo coding process

Given the above two sets of data and codes, I organized the codes into categories represented in the categories and accompanying codes below:

<p>Category: Colonial Takeover</p> <p>“colonialization”</p> <p>“indigenous groups”</p> <p>“we conquered them”</p> <p>“us versus them”</p> <p>“we have this”</p> <p>“let them keep”</p> <p>“make Hawai’i Americanized”</p>	<p>Category: Cultural differences</p> <p>“speak another language”</p> <p>“assimilation”</p> <p>“loss of culture”</p> <p>“they are so different”</p> <p>“change their culture”</p> <p>“other way of life”</p> <p>“Hawaiian blessings”</p>	<p>Category: International v. Domestic</p> <p>“be a part of the US”</p> <p>“international versus domestic”</p> <p>“we’re separate”</p> <p>“not domestic”</p>
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Figure 9: Categorization from codes

Building on codes and categories, eventually themes began to emerge from this process. Although this example is only one small excerpt, one can already start to see “Theme 1: The domestic/international distinction is insufficient to describe the array of locations available through university study away experiences” emerge in codes and more clearly in the categories. The process to arrive at the final theme from the above categories was recursive and caused me to revisit the original transcript many times throughout the analysis process. Utilizing the above category of “International v. Domestic”, I began to explore the way they spoke about the location of their program. Participants described it primarily through cultural differences and what “we” did to “them”. The culmination of analysis of the above three categories (as well as many others) led me to establish the first theme described in detail in the following chapter.

Throughout the entire analysis process, coding, analytical memo writing, member-checking, and peer debriefing helped strengthen and substantiate each theme and capture thinking at any given time. Memos were later used to draw connections between ideas and solidify into common themes. Memo writing was particularly helpful to capture thinking across various points of the research process because it has spanned nearly two years in total. Debriefing conversations with colleagues additionally helped provide additional perspectives on the development of each theme as well as eventual member-checking communications that strengthened the preliminary findings in most cases. Each theme is described, defined, supported with data, and connected to the research purpose of exploring global learning in programs across locations in the sections that follow.

Data Representation

Following data analysis, much of the value of this work will be in how I can represent it to a broader audience. Above, I have noted the case study process as a method of inquiry but as Stake (2013) rightly notes, it is also a result or product of the method of inquiry. There is no single standard for data representation in qualitative research (Merriam, 2014), which allows great freedom in representing the case with an emphasis on participant voice and perspective. The epistemological assumptions guiding this work will influence the representation. I maintain that the work is valuable as long as it is operationalized in a context in which it may be useable for program administrators, instructors, and students in international programs. Ultimately, depth of understanding is the key outcome of data representation for case study research (Creswell, 2006).

Later in Chapters 4 and 5, the results of data analysis and implications are discussed at length. Given Marxist epistemological assumptions of reproduction of power for the elite, an

argument to dismantle, or in this research alter, institutional structures is in alignment with such critique. While Freire advocated for equity for the rural poor (Freire, 2000), the same line of inquiry can be used to seek justice for all socioeconomic classes within the university. While in no means a penultimate solution for creating a just society, such evolution can occur through small in-roads and changes to existing systems. Data is represented within three findings, potentially useful to a wide variety of individuals, but most likely to university and program administrators.

Membership Role

As a researcher, I reject the binary of insider and outside roles, rather choosing to embrace a position as situated between and in flux. As described by Dwyer & Buckle (2009), “a dialectical approach allows the preservation of the complexity of similarities and differences (p. 60). As a former study away participant, albeit from a different institution, I identify with insider status toward the students involved in my cases. Additionally, I have worked previously, and continue to work, as an instructor and administrator of away programs—both domestic and international. Given the educational impact of immersive experiences on my development as a learner, I identify with the positionality of an insider in this study. As a result, insider status may afford me additional connection to the participant experience and a deeper understanding of the context of their responses. Conversely, because I have little connection to the specific programs identified as cases, I can benefit from the distance created from this disconnection through openness to hearing a story different a distinct from my own experiences. Such positionality is neither purely positive nor negative, but nonetheless incredibly important to acknowledge when conductive inquiry in the qualitative sphere.

Reciprocity and Ethics

No significant tangible reward was given to individual participants in this study, outside of small enticements of coffee and snacks. However, the power of reflection in experiential education is deep and has grown from the seminal work of (Dewey, 1938; D. A. Kolb, 1984), and others more recently (Ash & Clayton, 2004; Eyler & Giles, 1999). Students need opportunities to make meaning of experiences—to process instances of border crossing (Kiely, 2005) and moments in which their previous world view has been altered through exposure in some way. Eyler and Giles (1999) position reflection as follows:

An important part of any experience is that you question continually. It is easy when you go in once or twice to go the first time with pre-conceived ideas and look for information that affirms those ideas... if you don't reflect on it, it's easy to just keep going there for the same assumptions and operate on those (p. 146).

Further, reflective practices create opportunities for program assessment that otherwise may go unnoticed. When students reflect on experiences utilizing field-supported models, such as the DEAL Model for Critical Reflection (Ash & Clayton, 2004), the process of reflection creates new learning and articulates previous learning. The need and desire for a process of thorough reflection with multiple perspectives following an international service experience is well documented. As the institution identified for this case study analysis has identified a need for greater program assessment (Manning, 2015), the benefits to the institution could prove numerous.

Transparency was the first step in addressing ethical concerns between the researcher and participants, including students, faculty, and administrators. As such, through the use of a consent form, I outlined the purpose of the study, projected risks, time commitment, and

confidentiality components with the participants and answered any questions before moving forward. I placed special emphasis on the ability of the participants to withdraw at any time without repercussion or reason, although no participants withdrew throughout the process. Additionally, permission was obtained from the researcher’s home institution via the Research Compliance Office and Institutional Review Board, included in Appendix B.

Trustworthiness and Rigor

In this study, I sought to develop sound methodological practices in pursuit of high quality inquiry. This work meets Tracy’s (2010) eight challenging standards by which excellent qualitative research can be judged, each outlined, then explained, below.

Worthy topic	Relevant, timely, significant, interesting
Rich rigor	Theoretical constructs, data and time in field, sample, context, data collection and analysis processes
Sincerity	Self-reflexive, transparent
Credibility	Thick description, triangulation, multivocality, member reflections
Resonance	Influences through aesthetic, generalizations, transferable findings
Significant contribution	Conceptually, practically, morally, methodologically, heuristically
Ethical	Procedural, situational, cultural, relational, exiting ethics
Meaningful coherence	Achieves what it purports to be about, appropriate methods, interconnected

Table 4: Eight Big-Tent Criteria for Excellent Qualitative Research (S. J. Tracy, 2010)

First, the worthiness of the topic is substantiated in its relevance. Given the trend toward internationalization of universities (Hudzik, 2011), the relevance of further understanding the impact of international experiences on students is obvious. Associations of International Education continue to call for continued research on the effects and challenges surrounding

international programs of universities. As such, this work is both timely and relevant, satisfying Tracy's (2010) worthiness criterion.

Next, a theoretical framework that is thorough and aligned builds rigor and trust for case study methodology (Meyer, 2001). This study is through a social constructivist worldview, grounded in a critical theoretical lens, in alignment with the methodology and research questions, resulting in rich rigor. Subjectivities are shared thoroughly, sincerely, and transparently, and acknowledged as inclinations, biases, and values of the researcher. Subjectivities are not shared to evaluate through a positive or negative lens, but rather to accept and affirm the positionality of the researcher.

Throughout the research, I implemented a rigorous series of member-checks with all participants in my study in order to accurately understand their experiences and reflections and avoid straying too far from their intended communication. Each participant was provided the opportunity to revise statements and provide additional insight throughout the analysis process through email conversation. However, as all interviews are continually understood through my own lens, these checks will not serve to validate, but rather to prevent miscommunication and misunderstanding.

This study meets Tracy's (2010) metric of credibility through thick description of the phenomena being explored. Additionally, through the case study approach, a variety of data types were collected including participant-observation, semi-structured interview, and document analysis.

Data representation, as described above, was predicated on the ability to enact change based on results of this study. It is of utmost importance to the researcher that this work can be helpful in structuring institutional resources to appropriately support all students in global

learning. Significant to the field, this work helps illuminate the complicated space between language of local and global, international and domestic. In an attempt to more deeply understand the impact of a variety of immersive programs, this study brings “clarity to confusion” (K. Tracy, 1995, p. 209) for this topic.

Addressed in an earlier section, this research adheres to standard ethical practices in collaboration with the University Compliance Office and Institutional Review Board. Finally, through a recursive and spiraled data analysis process the research questions identified earlier remained the focus of the study throughout, without limiting findings to only direct answers to the pre-determined questions. This flexibility allowed for the findings to emerge from the data, rather than the other way around. Existing literature was specifically reviewed in depth in Chapter 2, as well as cited throughout all other chapters to provide broader context for this work.

Conclusion

Constructionist and Marxist thought operationalized as case study methodology is an often used strategy in conducting case study research. Epistemological assumptions in this work guided each decision of framework and method, resulting in theoretically aligned and strengthened work (S. J. Tracy, 2010). Qualitative inquiry is predicated on the notion of depth, and as previously explored, this work achieved depth in understanding through thick (Geertz, 1973) collection, analysis, and representation procedures. Ultimately, critical theoretical assumptions will ground this research in an effort to seek justice in inherently unjust systems of power in providing deeper understanding of global learning across program locations.

After implementing the methodology described in Chapter 3, this work will contribute to the field that continues to develop understanding of the experiences of students in programs designed to produce global learning. A variety of methods and theoretical frameworks are

needed to fully understand a topic this broad and this study is one additional, and unique, perspective in the existing and future array of work. The qualitative methodology employed here illuminates understanding in ways in which broad-based surveys cannot—most notably, depth. Ultimately, deep understanding of experience through a critical lens provides a unique look at this popular topic.

Chapter 4- Data Analysis

This research explores a single embedded case with the purpose of learning how students, faculty, and administrators in global learning programs describe their experience, with particular focus on program location. The data-analysis process described in Chapter 3 resulted in three clear themes that were reinforced throughout the various types of data. This chapter discusses the data-analysis process that ultimately generated the following themes:

- i. The domestic/international distinction is insufficient.
- ii. Civic identity is more salient in domestic and liminal experiences.
- iii. Location is not enough. Curriculum is essential.

In this chapter, I discuss the above themes as they emerged from the data. Focus will remain on the direct connection to the original data including interviews, documents, memo-writing, and the process to generate the above themes. This chapter is organized to present the data, using original source material as well as beginning to make sense of the data through the theme-development process, but to avoid discussing repercussions of this work. Rich and thick (Geertz, 1973) descriptions of the data will provide a full picture of the entire method throughout this research. Following, in Chapter 5, the implications of the themes are discussed to further understand the value of this research, connect back to the literature, revisit research questions, and suggest directions for future research.

The domestic/international distinction is insufficient

Three individuals deeply involved in the Hawai'i program all expressed sentiments that problematize the international/domestic binary including two students and the program lead faculty. The GO Short program is entitled "GO Hawai'i: Our Fiftieth State: A Three Prong Approach to Understanding Hawaiian Culture" and visits three islands in Hawai'i— Oahu, Maui,

and Kauai— during a two week experience. Importantly, the syllabus to this program leads with the goal to “investigate the events surrounding the circumstances that brought the Island Nation of Hawai’i under U.S. control as a state.” Perhaps as a result, students are primed to consider the place and sovereignty of Hawai’i throughout the curriculum. As participants consider defining Hawai’i in relation to the United States, they continually questioned what it means to be a domestic or international site.

Kelly (pseudonym), a student participant in the site, discussed whether it was important for her to be physically present in Hawai’i in order to produce the learning she described:

I was like, we are on an island and there are tons of Native Hawaiians who are homeless and it was really sad because this is their land, this is where they live, but they can’t because in a lot of places it is very Americanized, and they don’t have the money because we just came over and it’s a very expensive place to live.

As Kelly used the term “Americanized,” it demonstrated that she was separating Native Hawaiians from Americans and raises the question of whether she would separate all people living in Hawai’i from the United States. I followed up with a question that I used in later interviews: “Did it make you feel differently about your country?” Kelly responded with a discussion concerning colonialization and the dilution and commercialization of Hawaiian culture with examples of hula, Native Hawaiian blessings and rituals, and other cultural practices she experienced through the program. As a researcher, I felt as if something important was emerging here and asked one additional follow up question that became central to eliciting responses that contributed to the development of this theme. I asked, “So, how do you think about Hawai’i’s role—do you consider this a domestic trip? Do you consider Hawai’i a part of the United States?” In response, through much discussion, the conflictual and convoluted nature

of her answer illustrated the complicated status of Hawai'i as culturally distinct from the contiguous country, yet connected through statehood:

I mean it is one of the United States... I don't know if I really consider it a part of the United States especially since going there-- they kind of do their own thing... they don't really take too much to doing what is popularized or whatever on the mainland so while they might be a State, I don't know if they're really a part of the United States besides that.

Kelly's struggle to utilize the domestic and international labels are representative of the insufficiency of classifying programs utilizing a simple binary of international and domestic. She went back and forth to try and represent that Hawai'i is both a part of, and distinct from, the contiguous United States for historical, cultural, and even geographic reasons. The program clearly complicated her original notions of Hawai'i as a domestic place.

Another student from the same program navigated labeling her experience similarly, ultimately concluding that she did not really consider Hawai'i a part of the United States because of the uniqueness of culture and history of colonialization. She expressed a changed view of her own conception of "global", a realization that communities exist in her own country that share very little with her own culture and heritage. In exploring her choice to stay in a "domestic site," she stated: "I would have had some connection [to an international site], but I don't think it would have been as strong or as relevant to me like going to Hawai'i was and I also don't think I would have experienced as much of the like immersion." Tension between going abroad or staying in one's own country permeated each participant's exploration of this topic in the context of their own experience. Participants expressed that the GO Hawai'i site challenged that very tension in highlighting the fallacy of domestic sameness and international difference.

In an almost-Freudian slip of the tongue, Kelly mistakenly references Hawai'i as another country, catching herself, but in the process illuminating the difficult nature of classification. She stated:

If anybody asked me if I should go to Hawai'i, I would tell them to yes, go, but go for the cultural aspect, you should go. It's a beautiful place, it's nice, but I would encourage them to learn about the country-- I mean, not the country, the State, its history, it definitely is different. So I think it can be seen as its own culture, its own thing-- or it can be kind of an inner thing depending on what the trip was for. But I think either way it would be disconnected from the mainland because it is physically different as well because it has all of these underlying differences too that you might not see right away if you didn't know about them.

In the above quote, Kelly provides an excellent rationale for the experiential nature of her program. She expresses an understanding of the history of Hawai'i as a colonized, once-sovereign kingdom that lives in current tension today as a part of the United States, which she learned through the curriculum of this GO experience. She articulates how the state and status of Hawai'i is different, yet the same, and lies in a unique status, defying traditional lines of domestic and international. Kelly's exploration of Hawai'i through this GO program seemed to elicit confusion around the very nature of what it means to be one of the United States, especially considering as recently as Hawaiian statehood occurred.

The lead instructor of the GO Hawai'i site also addressed the difficult nature of defining this program as either international or domestic. He states:

I think it is definitely in-between, and to speak to that I will talk about one of the students from yesterday. He said I know we were in the United States in my head but

nothing else about it made me think we were in the United States of America. We kept referring to “back home” as the United States, but everything was so different. The culture was different, the attitudes were different, being there was different than any other place I’ve been. And some of these kids are well-traveled within the continental United States and so I think putting it in as an in-between is nice. It is exactly what I would be doing.

The instructor’s perspective spans years leading domestic GO trips to Hawai’i, rooted in his own upbringing there. His comments illuminate the experience of students struggling to see a new part of a country—a country they previously viewed as their own, but a part of which now seems very foreign. Previous to this experience, “different” was perhaps only associated with international and the experience in Hawai’i altered that previously-held view. His comments demonstrate the power of domestic trips across lines of difference in challenging ethnocentric notions—even among students considered more cosmopolitan or well-traveled within the contiguous bounds of the country.

Similar to the reflections from the Hawai’i program, a participant from a GO Short program to Puerto Rico challenged traditional lines of international and domestic. Lisa, a student participant, described her site location in a similar manner. Even though Puerto Rico has a completely separate history and present relationship with the United States, colonialization, and statehood, there were connections to student responses to the Hawai’i program. Lisa stated: “Although Puerto Rico has this complicated position of, yes, being a U.S. territory, but not being completely independent, it’s still a completely different atmosphere.” Recognizing the complicated status of Puerto Rico is critical to developing an understanding of Puerto Rico as a place. Lisa goes on to cite specific conversations she had with people in Puerto Rico about the

U.S. government, often using language of “us and them.” She cites the experiential nature of the program as critical, expressing a need to hear “what it is like and know what the people are like, hearing the stories. Telling it orally versus reading it or hearing it from someone else versus experiencing it firsthand”. Exploration of her reflections reveals tension between what she has experienced as a Dominican-American student and her experiences as a program participant in Puerto Rico. She continually challenged ideas of home and away within her own identity, familial heritage, and place in the world. What Lisa previously thought of as familiar became less so as a result of her GO experience and complicated a simpler notion of domestic and international.

As a result of comments such as those described above, which troubled the traditional distinction between domestic and international, I wrote a memo on the interview day that contained the following statement:

There seems to be something to the idea that domestic may not be an appropriate label for some of the program types. Participants from the Hawai’i program expressed hesitation to naming Hawai’i a part of the United States, suggesting that they might have viewed their experience as an international one.

This memo represents my own reaction to participant in-person interviews immediately following the interviews. Although undeveloped at the time, this was a critical moment in the development of the idea that a binary classification is insufficient. It represents the genesis of a need for a label to represent the middle ground present in program locations such as Hawai’i and Puerto Rico.

Because programs did not neatly fall into domestic and international labels, students often struggled to define them as such. Importantly, this very struggle was utilized to teach

aspects of colonialism and history that remain today, particularly in the cases of Hawai'i and Puerto Rico. There exists an assumption that international experiences are different than domestic experiences because there is a cross-cultural component. Participant responses, as discussed above, challenge existing paradigms of international and domestic labels for university immersive programs.

Civic identity is more salient in domestic and liminal experiences

In addition to the insufficiency of popular distinctions of international and domestic, participant data indicated that students felt more connected to issues present in program locations classified as domestic, in this case those that do not require a passport. Although students choosing international programs clearly participate in, and contribute to, global systems such as globalized commercial behavior, trade policies, economic and food systems, aid, military policy, and many others, they often did not express feelings indicating they were implicit in what was happening “over there.” However, in domestic program locations, students frequently identified their role in adaptive challenges witnessed during their program including colonialism, racism, and poverty. In the examples that follow, participant comments are presented first from students in international programs and followed by those in domestic programs.

Student participants who chose international locations did not describe their relationship to global systems, often describing disconnection between their “normal” life to their life during the experience. Participants frequently pointed out the distinction between what they experience at home and what they experience while away. Through the following examples, there are few connections to the participant’s home country, but rather some level of *distant lands* narrative is present in programs that cross a national border.

Many participants cited how different the culture they experienced through their GO program was from home culture. For example, one participant stated, “what you learn from your GO experience or any abroad experience, varies from the place you go to. And I think this was a really good experience learning-wise because the cultures are so different.” Another writes; “There are GO Short options that stay in the United States but like I really wanted something out of my comfort zone.” This statement, and many other similar statements, contains an inherent assumption that in order to find a different culture, one must leave the country. In order to expand what this participant saw as comfortable, it was essential to cross a national border. More explicitly illustrating a lack of connection to home, in speaking of New Zealand, a participant said: “They might do these things because of this factor, but we don’t have that problem here.” Throughout interviews and documents, I consistently found that statements that emphasized the differences between the United States and other countries, yet very few highlighted the diversity of this country. Participants strongly highlighted how different their experience was from their typical life with seeming pride in the fact that they traversed the globe beyond their own country.

Further, participants began to generate a spectrum of cultural differences, mostly based on distance from home, but later on additional factors. Illustrative of this, one participant described several GO programs from around the world, including both domestic and international, in the following statement:

England maybe, or Hawai’i, is another trip where the culture might not be as different because they are closer to ours, but to go to an Asian country or something over there, or even European, I don’t know, just getting out of your element and like seeing something so different is really important.

Referencing “over there,” this participant seems to explore difference as a factor of geography. Put simply: the further you go, the more different the destination becomes. Further, the criticality of distant travel is highlighted, suggesting all students should consider such a transformative experience. Underlying this participant’s position is the assumption that international travel is required to experience new culture—and the further, the better.

Similarly, creating a range of how challenging an experience can be to American student participants, another participant added the following that differentiates locations on more than distance from home:

There’s also on the spectrum, you could go to Hawai’i and be like ‘oh everything will be great, beaches, English, it will be great.’ Then, in the middle ground, there is European countries that we are familiar with like Germany and France and Italy that we would be like ‘okay, a lot of people there in the bigger cities will speak English. We’ll have hotels, we’ll have nice things.’ And then there is Japan which could have been really cool but might have pushed me just over my comfort zone. I don’t know if I would have been okay eating sushi all the time. I would love to go to Japan but culture shock has hit some people.

Clearly, when describing difference, participants identified locations using matters of degree:

“This place might be different, but this place over here, is much more different.” Perhaps the differences present were due to geography and distance, but also could be based on other factors such as ethnicity, food, or language, as seen above. Ultimately, a lack of connection to global systems can be found in the following statement from a participant in the Czech Republic GO Short program. She states: “It’s completely different. I personally don’t feel like I could make a difference even within my own city”. She is expressing an ability to impact those abroad before

she seeks to address issues in her own home, possibly driven by a lack of belief in her own local agency.

An important example of a lack of connection to home country is found in an exchange I had with Richard during an in-depth interview. This participant was discussing his experience in New Zealand on a GO Short program. He spoke frequently about the impact of learning about the Maori people in developing his own understanding of New Zealand. Specifically, he discussed the relationship between the government and the Maori people. In response, I asked if it affected the way he viewed first people's groups in the United States, specifically treatment of indigenous groups by the U.S. government. Richard's response was ultimately that they are not related subjects and that he does not have an interest in learning about indigenous groups in the United States, despite finding deep meaning in his experience in New Zealand. A portion of this exchange is included below:

Richard: The Maori-- at first we thought was an indigenous tribe. They are somewhat commercialized now where tourism is a thing there and they perform for their money. When you think of it, very commercialized, it was. They don't just live in the community, they go outside in public, they learn, they go to learn at college, they are not just secluded to their own village, they travel and gain experience so it is very different than what I expected I thought it would just be a secluded community.

Researcher: How does that connect to us then-- you started going down that road-- can you talk more about that?

Richard: I think there is a need for it because people strive to be Maori people there and it is an honor to be considered a Maori people. They have a respect for the native people, here, we don't, we just... I don't know.

Researcher: Are there other ways that it influences how you think about Native Americans?

Richard: I don't know much about Native Americans, I don't know exactly...

Researcher: I'm kind of hearing more interest in the Maori culture than the Navajo culture or something here?

Richard: It's because they are actually involved in their government and they were involved with the treaty too, whereas here they were just killed.

Researcher: So it's just harder to learn about Native Americans than Maori people?

Richard: Yeah, because they were killed off, but there, there were treaties. It's easier to learn about the Maori people because they are still there today.

Researcher: You talked about place a bit. I want to talk more directly about that, so what did you get there that you couldn't have gotten here?

Richard: Learning about native culture because I guess you could have learned about Native Americans here, I don't know how that would be or where...

As evidenced in the above exchange, this participant was clearly not connecting his experience abroad to domestic issues in the United States. He saw effects of a history of colonialization and the impact on modern groups of people present in New Zealand as separate and distinct from an analogous history of colonialization in the United States. Importantly, there are endless differences between the histories of indigenous groups across the globe, but it seemed as if lessons learned in one place may have application in another, which was not acknowledged in this exchange or by the participant overall. The participant expressed a clear and genuine interest in native people of New Zealand, but did not extend such interest to native

peoples in his home country. This disconnect demonstrates a unique challenge of international locations to connect students to global systems that affect their home.

In contrast to those who experienced international program locations, students who participated in domestic sites frequently gave examples of how their experience with the program connected to their own life and their own role as a civic actor. The following examples from domestic locations illuminate a connection to civic identity that was not present in the previous examples from international locations.

Jessica's comments were made only a few weeks after her experience. She connected her own life and citizenship with those she encountered during her GO experience—residents of Hazard County, Kentucky. Importantly, Jessica was born and raised only a few hours' drive away from her site location, but she still referenced a great deal of cultural disruption, even that close to home:

The speed of life, their standard of living, I feel like it is very much a third-world country. It's the same basis for the culture. It's really weird that you can see snippets of mainstream America but at the same time it is overly something that is so different.

She references a tension present between resemblance to home and difference from home, quite similarly to students in abroad locations, despite being relatively close to her hometown. She goes on to cite additional differences of her experience: “very few people might have TVs and I didn't see any when I was down there, no radios, once you get back there you are completely cut off from the world and it feels like a different—completely different world”. Without context, one clearly might expect these statements from Jessica as to describe another country, yet this experience was present a short distance from her home. In the example that follows, Jessica illustrates how, even though she experienced disruption, she connects her experience to her own

home—in contrast to those participants from international site locations. “A lot of times [poverty] gets overlooked but that is one of the most, almost more important, than countries overseas because it is right in our neighborhood-- it’s our citizens.” Her statement is representative of an understanding that she is a part of systems that allow poverty to persist. In contrast to students from international locations, Jessica expresses a connection to the poverty she witnessed, possibly because it is in her own country. This connection has potentially powerful ramifications as she develops a belief in her own agency to intervene in unjust systems.

Recall Lisa from earlier, a participant in the Puerto Rico program. Lisa also commented on the role of her country, the United States, in what she experienced during her GO program. She discussed political corruption by U.S. politicians in issues of poverty in Puerto Rico. Most powerfully, Lisa fluently connected government actions of rezoning in Puerto Rico to the water crisis in Flint, Michigan, where contaminated water created a public health crisis. Lisa stated the following:

Look at the Flint crisis in Michigan. Like if I were to visit Michigan it’s a completely different part of the U.S., so I could compare it to Puerto Rico because I’ve never been. And not just that, but it’s something completely different, being able to get clean water here on the east coast versus they are in the Midwest being able to get clean water every day which is a basic necessity for everyone.

In a very direct way, Lisa connected domestic issues to the issues of Puerto Rico. This reiterates the ease at which student participants in domestic programs aligned themselves and their livelihoods with issues experienced during their GO program. Lisa, in considering the political failures of the Flint water crisis, felt equally removed from the issues of poverty she witnessed in

Puerto Rico. This connection to civic issues, whether governmental, political, or social, was continually more present in student participants in domestic sites.

Another participant, Tori, chose to engage with a GO Short program to New Orleans and expressed new learning on her own country's diversity, stating the following:

I realized that not everyone in the country is the stereotypical well-to-do I guess you could say and the media doesn't really show that they stick to the good stories. The people who have lots of goods, but don't really show people who are struggling because we don't know about that unless we venture out and research it ourselves.

Tori's statement again connects to her view of her country and does not leave room to externalize issues of poverty to someone else. It is about the media she consumes that has limited her view of reality in her own country—an understanding that is much closer to home than the earlier narrative from international program locations. Experiencing domestic poverty for the first time was also present in another participant who stated, "I think because it is your own country and you are stuck in the idea that we're good—life in America is good." Exposure to domestic poverty seemed to challenge, rather than reify, previous assumptions about who is poor and why. These statements demonstrate a sense of ownership from participants that may serve to engage them in issues of poverty in ways that may be too distant across national borders.

Further, student participants expressed surprise at the difference found within their own country stating, "it was just different to experience that because I wasn't expecting it because I was still in America". This feeling of surprise at domestic differences is further substantiated by another participant in the following:

I think because oftentimes we think of poverty only in third-world countries and it is more like a 'we're better than them' so we are obligated to send them help but a lot of

times it becomes not something you do to help but more of a power play and it was really interesting to see it is in our country too.

The participant describes a new way of thinking about poverty—particularly in regard to how it connects to her or his own society. Prior to the GO experience, poverty was a distant idea that only afflicted those from other countries. As a result of the domestic cross-cultural program, poverty was connected to this nation in a way that was previously unnoticed.

Kelly, a participant from the domestic Hawai'i location, discussed a changed understanding of her own national identity:

I was more appreciative for like my own culture and my own way of life and what takes place in my country. Versus what is going on around the world, which is still important, but I think going to Hawai'i gave me a better appreciation for my culture and the different cultures that create America and what we come to think of America as.

Kelly describes a new understanding of her own country that had not previously been considered. Exposure to the diversity of her own country seemingly changed the way she conceived of her own culture—her own identity as an American. Through a cross-cultural domestic experience, she was able to identify and explore her own national identity in a way that those in international locations did not, pointing to the potential transformative power present in such trips.

The false binary of culture at home is the same and culture abroad is different was rooted deeply in participants and when it was challenged it took participants by surprise. Students affirmed the differences by saying, “the experiences were eye opening,” all the while expressing a connection—an important component of developing a civic identity. One participant described this connection by stating: “I definitely feel connected to it because being able to go there and we

could talk to people.” Developing civic identity that connected students to civic issues through the GO programs is summed up succinctly by a participant in this final statement: “they are a part of us.”

A connection to issues is often the first step in taking action to lead change. As a result, the connection described by participants in domestic programs have great potential to spur powerful actions from student participants. Conversely, a lack of connection to global issues from students in international programs may suggest that students may more easily write off their role in issues as “someone else’s problem.” The results of participant data described above provide evidence for an apparent connection to civic issues through domestic immersion experiences, not easily found in data from international locations.

Location is not enough. Curriculum is essential

Throughout the data, participants confirmed the importance of the designed curriculum in their learning. They frequently connected back to the formal and informal curriculum they experienced through the GO program. Importantly, the syllabi reviewed indicated a commitment to learning objectives consistent across program locations. Also, students did not often use the language of curriculum, but rather described actions, lessons, assignments, and conversations that were designed by the instructor or program.

All students in GO programs participate in preparatory, experiential, and reflective learning through pre- and post-departure course sessions. Two credit hours for the reflection course is standard (Susquehanna, 2016). Although each course is structured by the individual faculty leading the program, all courses seek to reach the following learning objectives (Susquehanna, 2016):

- i. Demonstrate a complex understanding of culture including the ability to develop a working definition of culture
 - a. Articulate awareness of differences and similarities between their culture of origin and the one in which they are immersed.
 - b. Define and recognize ethnocentrism and ethnocentric assumptions.
 - c. Demonstrate critical awareness of their own cultural values and identity.
- ii. Recognize how their attitudes, behaviors, and choices affect the quality of their cross-cultural experiences.
- iii. Reflect on their personal growth, social responsibility, and the value of active participation in human society.

Throughout document analysis of syllabi, it became clear how different faculty implemented the above learning goals for their unique program design and location. For example, the syllabus for the Hawai'i program utilized the learning goals above, describing how the program would meet the overall learning goals in the unique context of Hawai'i. An example is provided below of this operationalization to address the third learning goal: "Reflect on their personal growth, social responsibility, and the value of active participation in human society."

In the reflective course, students will be asked to critically analyze their personal growth and comment of what they have learned about the value of active participation in human society as a result of this experience. They will be asked to comment on how the experience affected their concept of social responsibility and how it may affect choices they will make in the future. Students will offer a public presentation asking other students what they know about Hawai'i and sharing how their preconceived notions may

have changed after being immersed in the culture, and what they learned about their personal role as a global citizen as a result of the experience.

Each syllabus operationalized the overall learning goals explicitly tailored to their specific program location and design. This important curriculum element provides continuity across GO programs all the while leaving room for personalization of each program. One participant provided evidence of this continuity in stating the following:

Because when we're over there I think that's the main take-away of each of the programs not just the Italy, but for every program you have to come up with why this experience has helped you become a better global citizen and be respectful of other cultures and not bash your culture in the process and say 'I'm a dumb American and Italy is clearly better for all these reasons'. I don't know, but weigh them out and the just the differences themselves, not pluses or minuses, having respect for both, for everything.

Clearly the expectation that all GO programs reach for similar learning across location types, both international and domestic, is present among participants in this study.

In addition to the analysis of syllabi, the importance of curriculum was evident through the voices of participants. One participant noted the reflection classes represented "a large bulk of learning before we went. Like if we would have tried to learn it all over there, it's too overwhelming when you're there." Another said "it was really helpful that we had the pre class and the post class because the time after gave us half of the semester to recap and think over everything we did in a less stressful or less busy situation."

Many other students expressed sentiments leading to an initial category that I named "you had to be there" representative of participant data across nearly all sites. One student went so far as to describe the need for primary, first hand sources on the information they were

exploring, stating: “When we were compiling our different our information we needed primary sources so I talked about this guy specifically and used a lot of first-person testimonies and he was a big help for our project.” As discussed in the experiential learning section of the literature review earlier, being in the location is critical, yet insufficient for learning—the curriculum clearly helps bridge that gap.

In addition to experience with the region, participants were enthused by the expertise in subject matter provided by the faculty member. For example, participants expressed that they were glad they “had professors with us that knew what they were talking about.” A student participant from a GO Short China program discussed the importance of taking classes with the faculty instructor prior to the trip, first “hearing him talk about it” and later “applying what we talked about in person.” In addition, a prior relationship to the faculty leader was cited. It was comforting to participants to know they would be traveling with someone from whom all participants had at least the pre-departure course, but many referenced multiple previous courses. Students felt more supported “knowing that I had two professors that I knew well” along for the experience. Beyond expertise in place and subject matter, students also said the presence of the faculty member assisted in their learning through facilitating curriculum in reflection and meaning-making before, during, and after the experience.

As one faculty member who led a GO Short program pointed out, the importance of reflection cannot be overstated. Students frequently forgot important experiences, so this faculty member created intentional nightly reflection for all students in the program. Through this reflective process, students can look back and critically analyze their past thoughts in the new context of the new day. One powerful example of immersion is described below in the original words of a GO program faculty leader:

I use the example of salt. Can you explain to someone what salt is without using the word salt? It's a difficult thing to explain. They will ask, 'what does salt taste like?' The answer is it tastes like salt. And if you have not had it, you can't really understand what that means. It isn't sweet, it isn't spicy, but what is it? I can tell you a lot of things that it is not; to really understand it you need to experience it. To really understand the culture, you need to experience it. You don't understand it unless you are immersed in it and there. Immersion is the word for it.

Through intentional curriculum interventions, faculty leaders provided the opportunity and mandate for students to reflect on their experience before, during, and after the travel.

Participants routinely expressed the importance of this program curriculum to their understanding and development throughout the program.

Curricular interventions through the studied immersion programs proved essential to the learning of students. Faculty leadership helped provide experience and reflective practices that prompted student learning before, during, and after the immersive experience. Student participants and faculty alike point to the role of curriculum in advancing their knowledge, adding further evidence to support the Deweyian notion that experience alone is insufficient in experiential education.

Chapter 5- Discussion

Through the data-analysis process, several themes emerged as substantiated in Chapter 4. The implications of these themes are wide ranging, resulting in many possible institutional and programmatic changes from a deepened understanding of the effect of location in global learning programs. In this chapter, I discuss two major implications of this work, respond directly to the research questions, and suggest direction for future inquiry.

In this work, place mattered a great deal to participants, as all elevated place as central to their learning. Yet, the category of location did not clearly correlate to the type or extent of global learning among participants. Throughout the data, participants frequently described developing global learning across all sites. Further, evidence for global learning existed in all program locations. As evidenced in Chapter 4, several themes emerged from the data, most of which do not directly respond to the original research questions. Accepted and consistent within qualitative inquiry, themes emerged from the data that went beyond the intended questions. The themes that emerged follow:

- i. The domestic/international distinction is insufficient.
- ii. Civic identity is more salient in domestic and liminal experiences.
- iii. Location is not enough. Curriculum is essential.

Recall from Chapter 2, the literature surrounding global learning is vast, yet often defaults to a focus on international locations in global learning. Some attention is given to the ability and possibility of domestic programs to produce global learning (Hovland, 2009, 2014a; Slimbach, 2015b; Sobania, 2015a, 2015b), but studies continue to contradict one another on the relationship between domestic and international program locations (Hartman & Kiely, 2014; Jacoby, 2009; Marmon, 2012; Niehaus & Crain, 2013), and most do not directly seek clarity on

this issue. This research adds to the literature to argue that valuable global learning can occur at a wide array of program locations that include international, domestic, and those in between. Global learning is an important, and valuable, outcome of educational efforts—particularly university immersive experiences like those studied in this research. As a result, additional understanding is necessary to continue to build on past efforts and improve current practices.

Response to the Research Questions

This research was designed utilizing qualitative inquiry that sought to explore specific research questions. But, the implications of the data analysis were found to be much more consequential when considered beyond the *a priori* research questions. As a result, unexpected learning occurred, described next in this chapter. However, given the original intent of this work, some discussion of the research questions is necessary. Recall the research questions of this study were as follows:

- i. How, if at all, does the participant describe development of global learning outcomes in the immersive experience?
- ii. How, if at all, does the development of global learning outcomes differ between domestic and international immersive university programs?

Given the above research questions, a few responses became evident in the data. First, participants described their experiences at domestic sites in a very similar manner to those at international sites. For example, students from nearly all programs studied discussed the differences in the way time was managed by those they encountered during the immersive experience. For example, a student from a domestic site said the following:

It was REALLY different. One of the biggest things was that they are very polychronic there. Here we stick to a time, we have a schedule, you have to be there on the time and

it's rude to be late. There, it was more focused on relationships and making sure people were there. Actually the one church service, I forget when it started, but the time on the sign was about 30 minutes before it actually started. So at the time to start class they kept waiting and seeing if certain people were going to come to the church and show up and instead they kept waiting to see if everyone was going to show up before they would start and ended up starting 30 minutes later.

This participant is clearly separating her experience through the immersive program from the way she experiences time in her everyday home life. Notably, this domestic site was only a few hours' drive from the participant's home, providing evidence for the level of difference that can be found close to home for most students. Similarly, a student from an international site discussed time management in the following way:

The biggest thing was the slow pace of life. No one is in a rush. You sit down to dinner and you don't mind waiting 45 minutes for your food because you're able to just talk and have a conversation and appreciate the people you're with.

Clearly, participants expressed a challenge to their typical orientation to punctuality and priorities in regard to time in a similar manner. From a location a few hours' drive from one's home to across an ocean, participants described encountering a new cultural approach to timelines that differed from their home experience. The surprising likeness of these two responses helps to demonstrate the potential similarity of cross-cultural experiences, regardless of national border crossing. This orientation to time was found throughout participant reflections across program location, lending credence to the similarity possible no matter location.

In addition to the similarity present in global learning among domestic and international programs, participant responses spoke directly to several factors when considering programs that

extended well beyond location such as familial heritage, campus champions, and, importantly to the theoretical framework of this research, program cost.

Throughout the data, participants connected their program location to their personal life and family. Familial heritage was often a driving factor for selection of a particular site, across the spectrum of international and domestic. Lisa, introduced earlier as a participant in the Puerto Rico domestic program, connected her experience to ethnicity through the following:

...about my ethnic identity and how hard it is... knowing what it is like to be there, even though I've never visited, but I'm not really seen as being from here because of the way I look and stuff like that.

Lisa talked about a growing understanding of her own identity through visiting a Caribbean nation because she identifies as a Dominican-American. For her, it was validating to more deeply understand a connection to what those around her have often assumed she already had—an understanding of what it is like in the Dominican Republic, or other Caribbean nations. The GO experience became incredibly personal for her to explore a deeper connection to place—a connection to what many saw as *her* place.

Stacey, a participant from the GO Short Hawai'i program, described family connections of a similar sort. Although she did not have ethnic ties to the Hawaiian Islands, Stacey had familial connections through her late mother and father's relationship. She described her motivation for choosing the Hawai'i site through the following: "My parents went there for their honeymoon and they went back because they loved it so much and last fall my mom passed away and it was a way for me to connect back and see something that I wouldn't have been able to otherwise." Later Stacey goes on to say "for me it was important because I have family connections and my mom-- both of them fell in love with it so it was kind of a way for me to

connect with them on it on a different level.” Clearly, the concept of place has powerful connotations—so much so that the place, in this case Hawai’i, can connect Stacey back to a maternal relationship lost.

In addition to familial connections as a driving factor for program selection, students also cited a campus champion throughout their reflections as an essential factor in their choice. As this study consisted of nearly all GO Short programs, faculty presence on each trip was cited by participants throughout the interviews and reflection documents. Notable aspects of the importance of a faculty member’s presence often included experience with the region, with the subject matter, or with reflection broadly. Students expressed a level of comfort with a campus leader present by saying, “because they had been [to Italy], I felt more comfortable in that.” Students expressed a dampening of discomfort knowing a faculty member had experience with the region, often having led the exact program before. Participants from Italy expressed the following sentiment further substantiating this theme:

It was comforting knowing that we had two professors that had been there before and were familiar with the language. Like if I was thrown into Italy by myself I wouldn’t know what to do and like who to talk to and how to get a hotel, so even just small things like that, I wouldn’t know what to do, it was comforting knowing we had people who had that experience.

Further, students cited the faculty member’s regional expertise as critical to having an “authentic” experience during their GO Program. Kelly, described earlier as a participant in the Hawai’i program, continually cited the “connections” to local individuals and organizations during her experience. She describes the faculty leader as “very in touch” and “connected.” That

notion was further substantiated by Stacey as acceptance-gaining to the Hawaiian community.

Stacey states:

[H]e was/is Hawaiian, so a lot of it comes from their acceptance of him, and seeing us with him, they accepted us or left us alone and let us do what we were there to do. And once they found out we were there with him, they wanted nothing more than to talk with us and teach us their ways and add to the story that we were learning.

As a faculty leader, regional expertise was often through experience or ethnic heritage as was the case for the Hawai'i and Japan GO Short programs. A participant from the Japan program wrote, “[S]he was raised there, she lived there up until recently I think, so she was able to really show us around and translate whatever we needed.” These campus champions for particular GO locations continually emerged as critical in the decision to choose a particular program.

Finally, program cost emerged as a contributing factor in program choice, as supported by the existing literature (Lassahn, 2015; Sobania & Braskamp, 2009). Student participants frequently cited the price of the program as an important, if not critical, factor in their decision. Notably, students from domestic sites referenced cost of their program, represented by the following from a student in the Hazard County program: “One reason [for my selection of this site] was money— it’s a lot cheaper not to fly overseas.” The data collected throughout this research supports one of the driving propositions referenced at the beginning and drawn from existing literature: Domestic experiences can be significantly cheaper and accessible to more, and different, people (Sobania & Braskamp, 2009). Through consideration of the research questions, program selection regularly included familial connections, campus champions, or ultimately the bottom line.

In contrast to the above similarity found between participants in international and domestic programs, several participants alluded to a spectrum of difference among site locations, particularly when asked to consider the array of options available through the GO office. For example, while New Orleans and China both presented cross-cultural experiences, students often described the Asian sites as “more” cross-cultural—suggesting a perceived greater degree of cultural difference at international sites. Described previously in Chapter 4, a student from an immersive program to Italy described the location choices on a spectrum from Hawai’i as least-challenging to Japan as most, with her choice, Italy, somewhere in the middle. She said, “Italy was like a nice middle ground. It’s still a big adventure, a big step, I need a passport to do it, but it’s familiar enough. In Japan it’s completely, completely, different.” The quote represents several descriptions from participants that placed sites on a spectrum from familiar to unfamiliar, representing an assumption that levels of “difference” can be found among the variety of site locations and breaking down assumptions that to find difference, one must travel abroad. As the research questions sought to explore distinctions between domestic and international programs, this student-identified spectrum may allow for a deeper understanding of the considerations students made when thinking about potential study away sites.

Implications

In the sections that follow, two central implications of this work are described at length. First, the concept of liminality is explored to redefine traditional lines of distinction between program locations and potentially provide a third space upon which to reorient institutional support structures. Second, I present the idea of global civic identity development across all program locations. This chapter closes with suggestions for future research and concluding discussion.

Liminality

As borders continue to become more ambiguous and transnational (Cornwell & Stoddard, 1999), the domestic and international categories utilized by most institutions of higher education become insufficient. Through the literature review and data analysis processes, a need for a third category emerged to describe program locations to represent the “in-between” nature of many locations when placed on the domestic and international binary. These locations include those not easily defined by international and domestic labels such as program sites in Hawai’i and Puerto Rico. Susquehanna considers these sites domestic, as defined by the lack of state documents needed to travel between them—passports (United States Customs and Border Protection, 2016). As a result, although passports are not needed for the Hawai’i and Puerto Rico programs, students struggled to define them as clearly domestic, and American, locations.

In Chapter 4, the analysis process that allowed data to emerge posited the international and domestic categories were insufficient, so as a result, I suggest a third label here to help describe this grouping of program locations, entitled liminal locations. In this work, I utilize liminal to represent the in-between nature of these locations and the tension present in defining them purely on a strict binary of international and domestic. The anthropologist Arnold Van Gennep (1960) first describes liminality as a transitional stage within a variety of rites of passage including puberty, marriage, and childbirth. The root of liminal, *limen*, literally means the threshold or transition step at the bottom of a doorway to enter a structure (La Shure, 2005). While not necessarily actively transitioning in any direction, the following paragraphs explore two sites described earlier, Hawai’i and Puerto Rico, as liminal program locations.

As the most recent state to join the United States, Hawaiian statehood remains a contested issue for many people. The interaction and intersection among Native Hawaiians, local

residents, American military personnel, and tourists from around Asia and the contiguous states, creates a fascinating cocktail of cultures. As such, Hawai'i exists in an unsettled, or liminal, space evidenced by the abundance of sovereignty groups and continual congressional fight over unified Native Hawaiian tribal recognition (Richardson, 2014). Multiple participants in this study articulated the liminality present in the Hawaiian program location both directly and indirectly considering it both as an international and domestic site.

Similar to Hawai'i, yet distinct in current status and representation in federal government, Puerto Rico represents a liminal location as it holds the status "*Estado Libre Asociado*," or commonwealth, although neither term is entirely accurate. Recently, the United States Supreme Court avoided the opportunity to clarify its status in spite of a continually growing statehood movement (Stern & Michelman, 2016). In his chapter "Liminality and Communitas" Victor Turner (1966) describes liminal entities as "neither here nor there; they are betwixt and between the positions assigned and arrayed by law, custom, convention, and ceremon[y]" (p. 95). Puerto Rico, through law, represents a liminal space emphasized by a participant in this study in saying, "it has this complicated status being a U.S. territory, yet not being completely independent. It's still a completely different atmosphere." Through the analysis of participant experiences in both Hawai'i and Puerto Rico, it is quite clear that national borders, and perhaps all borders, are continually more ambiguous and transnational (Cornwell & Stoddard, 1999) than institutional design supports.

Liminal program types identified in this research represent a possibility to better define university immersive programs across all locations. The local/global dichotomy is false (Sobania, 2015a) and others have suggested a new lexicon to more accurately represent program locations, most notably as "glocal." First introduced in the 1980s by Japanese economists, glocal

has origins in the Japanese farming term *dochakuka* (Sharma, 2009). Broadly, it represents the idea of blending the faraway and nearby. Scholars across many disciplines have since built upon “glocal” to describe an array of combinations of large and small scale, most frequently in the field of business marketing. While some literature concerning university programs utilizes the language of “glocal,” it does not seem to represent the tension and ambiguity of program sites presented in this study. Further, it may not go far enough to delineate university immersive experiences that are still domestic, but not local. On the other hand, the use of liminal seeks to represent a state of in-between for places, neither a part-of or distinct from home or abroad, emphasizing tension and change, not as evident in terminology such as “glocal.”

Slimbach (2015a) imagines a third space between domestic multiculturalism and international education that “draws upon the insights and emphases of both traditions in working for a more just and flourishing world” (p. 1).

MULTICULTURAL ISM (DOMESTIC DIVERSITY)	THIRD SPACE?	INTERNATIONALIZATION (EDUCATION ABROAD)
Bottom Up: Spearheaded by those on the margins of the academy and US society during the 1960s and 70s as a response to a legacy of racism, social subordination, and restricted educational and economic opportunity.		Top Down: Spearheaded by mainstream academics, government administrators (e.g. Fulbright), and private foundations as a response to WWII, the Cold War, and economic globalization
Goal: To promote social justice in domestic settings by (a) reducing unequal access to educational resources, (b) fair representation of people of color in the curriculum and campus community, and (c) a more critical pedagogy valuing social engagement		Goal: To promote international understanding, greater economic competitiveness, and new streams of revenue for colleges and universities, while also bolstering US strategic interests in overseas settings.
Strategies: 1. ethnic studies 2. women's/gender studies 3. urban studies/service-learning 4. anti-racist education		Strategies: 1. foreign language study 2. education abroad 3. international student recruitment 4. internationalizing curricula
Multicentric: Identified with a variety of progressive social movements (women's, civil rights, amnesty) where the interests of people of color are represented.		Eurocentric: Identified with the "invisible norm" of middle-class white folk being sent to primarily European destinations to study European languages and cultures.

Table 5: Slimbach's (2015a) Third Space

The above work represents a tradition of distinction between local diversity efforts and international programs. Slimbach (2015a) explores this distinction through four metrics: history, goals, strategies, and focus. Important to this research, he suggests, but does not define, a potential third space for universities to consider. Liminal program locations may be given a home in this third space that seeks to meet the goals of both columns where possible. For

example, consider a global service learning program that seeks to identify structural forces that oppress some and privilege others within today's globalized world. Such a program does not fit neatly into the above columns and necessitates the existence of a third, and liminal, space.

As a result of a need to define a third space, institutions should consider reorienting support structures for immersive programs to better reflect the nature of the programs. Most universities utilize the distinction of international and domestic, which is insufficient to describe the array of programs available through this case, Susquehanna's GO Programs. As such, GO utilizes the language of study away to include all program locations different from the student's home culture. For many current university structures, where a study abroad office is distinct from domestic programs, this is representative of a divide, and direct conflict, between institutional structures and the realities for student participants in the programs.

This research sought to explore the role of location in developing global learning through deep analysis of a single case with embedded cases through a critical lens. When support for intercultural learning is primarily available through international programs, accompanied by financial burden, it creates a gateway through which only wealthier students may enter. Martinez et. al (2009) suggest access to essential collegiate activities is not applied equally for all students—this study affirms this assertion and calls on institutions to consider reorienting structures to support all students in immersive intercultural learning experiences. The research indicates typical institutional support may be structured in a manner disconnected from student learning and perhaps change is needed to reduce, or better define, liminal, third-space, programs.

Global Civic Identity

This study sought to elevate and explore the voice of participants in global learning programs across a variety of locations. An important implication of this work is in the

exploration of developing civic identity through global learning—perhaps at domestic locations. Lucas (2010) provides an illuminating example of how global learning can often be exported beyond national borders to represent someone else’s issues, in order to ignore similarly pressing issues in the local community. In talking about teachers in the United States, he states:

[they] may believe that by talking about the San people in Africa they are addressing genuine MCE (Multicultural Education) issues, while in fact they are avoiding multiculturalism’s more volatile and ‘close-to-home’ questions such as racism, social inequity, and the marginalization of different groups in the shaping of the United States. (p. 212)

The results of this research support Lucas’s (2010) above point. This research suggests students more easily make the connection to “multiculturalism’s questions” when immersed in a domestic or liminal experience, rather than an international one. As Hovland (2014a) describes global learning as an ethical call to action and a commitment to engage with civic life, programs that seek global learning may benefit from domestic program locations that create a personal connection more quickly.

Although defining civic outcomes can be a difficult and complicated endeavor (Hatcher, 2011), these findings most notably connect to the development of civic identity among students. Rhodes (2010) succinctly defines civic identity as seeing oneself “as an active participant in society with responsibility to work with others toward public purposes” (p. 1). Vontz (2016) suggests civic identity can be developed through a myriad of ways including community membership. Recent literature suggests a need for the further study of civic identity among qualitative research (Hemer & Reason, 2017; Malin, Ballard, & Damon, 2015). According to Torney-Purta et al. (2015), civic identity includes agency related to civic issues—which

participants in international programs rarely described in this study. Conversely, students in liminal and domestic sites frequently discussed a connection to, even a responsibility to, engage with the civic issues in their own community or country, as demonstrated previously in Chapter 4. In the work that follows, the building of civic identity through domestic global learning programs is explored.

Traditionally, global efforts, focused on international programs, may seem an unlikely fit for the development of civic identity, given that they are international in scope. However, scholarship (Plater et al., 2009) is increasingly supporting the integration of the civic and international efforts of the university. As civic identity includes knowledge and motivation to serve the community (Bringle & Steinberg, 2010), domestic and liminal away programs may be just the place for universities to make this connection. Given the emphasis on global learning and increasing desire to maintain the civic mission of universities, domestic and liminal immersive programs can possibly become one means to develop global civic identity among more, and different, students.

A theme of this work, presented in Chapter 4, suggested that students more readily connected to public issues in global and domestic programs. Through this research, it became clear that a development of civic identity was more prevalent during global learning programs positioned in the United States. As a result, both global learning and civic identity developed simultaneously, through the same program. Perhaps a synergy present between these two areas supports previous calls to develop a global civic identity. Hudson and Kane (2000) present global citizenship within an Australian context as a “defensible and necessary complement to Australian civic identity” (p. 241) and later go on to make the following connection between local and global civic identity:

“... not just how we treat ‘distant others’ in poverty or distress outside the borders of a nation. It is also vital, for example, to helping us understand how a particular national civic identity may lack the resources to understand or overcome key problems *within* our communities and nations (p. 242).

Global civic identity has the possibility of connecting students to global systems across all parts of the world, including local places. It is precisely an understanding of world structures that may help inform the role one is compelled to play in a complex local system. Although, “traditional notions of civic identity assume an association with a geographic locality” (Schechter, Vontz, Birkland, Graber, & Patrick, 2016, p. 267), perhaps a more nuanced understanding of civic identity that reflects globalized systems may be necessary. This study presents data to support the connection between global learning and civic identity, particularly among students in domestic and liminal programs. Seemingly counter-intuitive, this may suggest that by staying within national borders, students developed a more robust sense of global civic identity.

Some suggest that global civic identity is too lofty a goal to which universities should aspire—even “hopelessly utopian” (Hudson & Kane, 2000, p. 242). Baudot (2011) calls on scholars to find a link between local and global below:

There is, however, a danger that a gulf may emerge between global activists and transnational players who are a part of this global civic community and others in their societies and cultures who remain tied to more parochial identities. Diplomats, corporate leaders, globetrotting academics, and international activists may think of themselves as global citizens. But in the political processes that matter at the local or even national level, they are a minority. It is impractical to imagine that a global ethic or cosmopolitan identity can replace more parochial loyalties based on history, cultural traditions, and

religious beliefs. A way has to be found to link the global with the parochial and allow them to coexist. (p. 40)

Perhaps the results of this study begin to suggest an important possible approach to reaching the lofty aspirations of a merged civic identity between the global and the local. Students in the domestic and liminal programs described in this study speak to the aspirational missing link described above by Baudot (2011). Even though universities are not forced into a simplistic binary of program definition, often the easiest way forward has become commonplace and programs default to the simplistic “this or that”. Supported recently in literature (Myers, McBride, & Anderson, 2015) and within the results of this study, students’ national identity was not discarded in favor of a global identity, but rather strengthened by it. As a result, universities should aim to foster civic identities that are reflective of the reality of a globalized world.

Future Research

Given the wide scope and potential implications of research surrounding global learning, a plethora of questions remain. Most notably, there exists a need for additional studies concerning this topic. Additional studies that directly compare the experiences of students in global learning programs abroad and at home are necessary. The overall literature would be strengthened through diverse approaches in methodology including both qualitative and quantitative work, types of institutional programs studied, number of participants, theoretical frameworks, and more. Given the depth of understanding reached in this work, future projects that provide breadth may be helpful in more completely understanding the landscape of global learning immersive programs, and ultimately providing a research-based rationale for institutional change.

In addition to more, and different, studies exploring the experiences of students in global learning programs, a few specific questions arise from this work that may be pathways for future research. First, given the increased understanding of civic identity, more questions remain concerning the development of civic identity through global learning programs, both domestic and international. Studies that have a focus on civic identity development through curriculum that include immersive programs of all types will allow us to better understand how and why students may develop civic identities differently in different locations. Further, it remains unclear what is lost with increased connection to local issues through domestic programs, if anything. Traditionally, international programs are known for developing intercultural competency among students. Studies that directly explore local, cross-cultural programs as called on by Marmon (2012) could further illuminate what is lost and gained when location varies.

Immersive programs, such as those studied in this research, rely on student disruption that occurs away from the home environment. Even if only a few hours away, all participants in this study cited challenging experiences, and they did not return home at the end of the day. Many suggested a distance from technology and comfort as driving factors in their disruptive experience. Future studies that explore the relationship between immersion and global learning could further explore the necessity of immersion in learning experiences.

Finally, institutional restructuring that reorients support to include domestic sites may more equitably utilize resources for the benefit of more students. As stated previously, this work is not an effort to call on a reduction of support, financial and otherwise, for international programs such as study abroad. In fact, this study, and future research may, support exactly the opposite. The transformational potential of abroad programs is evident in this study and existing literature—and more, and different, students should have access to such powerful learning at

institutions of higher education. Future research to support institutional change that includes more domestic sites in the name of increased cross-cultural experiences is sorely necessary and would be supported by the results of this study.

Conclusion

The diversity found among and within many communities is often overlooked, all the while a select and small number of students are seeking diverse and cross-cultural experience abroad. Greenwood (2013) situates the relationship between global and local through the following:

A frequent critique of place-focus in education is that we live in a globalized, multicultural world, and that place-study might reinforce a narrow or provincial view of global realities. However, those who study places—from environmental scientists to cultural theorists—argue that local places provide the specific contexts from which reliable knowledge of global relationships can emerge. (p. 94)

It might seem unexpected to advocate for local immersion to increase global learning, but this study seeks to make clear that the global/local, international/domestic distinction oversimplifies the learning possible through immersion programs. Reilly and Senders (2009) suggest even the term abroad may eventually lose meaning as global responsibilities become clearer. Local, cross-cultural, experiences can have striking similarity to abroad programs, as seen in this study.

This study sought to explore how 15 students, faculty, and administrators in global learning programs describe their experience across immersive locations. The results support a changed paradigm within institutions that must seek to move beyond current models of global learning, primarily, sometimes solely, focused on international programs. Twombly et al. (2012) argue that expanding study abroad beyond the roughly 2% of current students is only possible

through different programmatic design—perhaps including domestic options. The use of global, rather than international, should be intentional because it seeks inclusion of domestic programs (Hovland, 2014a). Global learning has broad rhetorical support (Hovland, 2006) but often lacks curricular and institutional support.

There exists an inherent tension between a flatter (Friedman, 2007), more globalized, world, and one in which we are further sorted with the likeminded (Bishop, 2009). As Slimbach (2015b) writes, “even the poor and working class, those who can’t afford to travel the world, now find the world traveling around them” (p. 3). In many university settings, classrooms even have great diversity within the student body including “immigrant and international students; students who know racism at first hand. And students struggling with the same prejudice that still nakedly confronts gays and lesbians” (Ehrlich, 2000, p. 116). Slimbach (2015b) argues that “geography has no special claim on diversity, or on marginality” (p. 3). By exploring issues of injustice and inequality in our own society, (Peterson, 2002) global learning outcomes that seek to affirm the human dignity of all can be accessed by greater numbers of students.

Study abroad and international programs are often a hallmark of an excellent university education. Through this work, I do not seek to minimize the importance, and educational power, of abroad experiences. Rather, the penultimate question resulting from this research is how can institutions extend access to cross-cultural experiences to more, and different people? Roughly 2% of students study abroad (Twombly et al., 2012)—how can the other 98% gain access to such a powerful educational experience? Answers to these questions are numerous, and should include a wide swath of institutional responses. Given the cheaper cost, expanding support for domestic global learning programs is possible, even in difficult budgetary climates and could be one step toward a more inclusive approach to global learning for all students.

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Appendix A - Data Collection Protocols

INTERVIEW PROTOCOL

There will be one *open-ended, semi-structured interview* conducted in a *conversational* nature during the course of the study. Each interview will be 45 to 60 minutes in length. Broadly speaking, the questions will be used for *guiding questions* during the interviews. Not all questions will be answered in one interview. Depending on how the participant elaborates upon each question, the interviewer will have to remain flexible. If vital questions remain unanswered after the interview, the interviewer will request follow up interviews via electronic media. Due to the semi-structured, open-ended, conversational nature of the interviews, probes will be used based on participants' response to further explore their answers *in-depth* after asking a broad open-ended guiding question. Some probes can be pre-determined and they are listed below. Other probes will emerge as a result of what the participant shares. However, all probes and questions will be broadly informed by the following questions.

Broad open-ended guiding questions for the interviews will be:

Tell me about a specific time learning occurred during your trip.

Probes to explore

When was the first time you remember thinking that this was an important trip to you?
In what ways did this experience impact your future?

Walk me through your most meaningful experience during the trip.

Probes to explore

Why do you think you still remember this event?
When did you first realize this was important?
What do you think your teammates would identify if asked this question?
How was the experience different than what you had previously experienced at home?

What about the experience changed the way you think about something the most?

Probes to explore

What did you think about this previously?
What would you attribute this change in thinking to specifically?
How do you think this might have differed had you done service domestically instead?

What about being in the place you were in was important to your learning?

Probes to explore

How might you have learned this without traveling to this location?
Walk me through the reasons that place was important to your understanding.

PROGRAM DIRECTOR INTERVIEW PROTOCOL

Can you tell me a little bit about the course you teach pre and post?

Probes to explore:

How would you define the learning goals of the pre and post course?

What are the essential elements of the course?

What do students struggle with the most in the course?

In what ways is place/location important to reaching your learning goals?

Probes to explore:

What is it about the place students travel that makes it effective?

What if the place was different—would learning change?

How do you determine the location of programs?

If you've taught multiple courses to other locations—what has differed about the students based on the locations they visit?

Probes to explore:

What places/types of location would you like to send students to but do not?

In what ways, if any, does the place change the demographics of students who choose the course?

If there are elements of the site that impact student learning more than the place, what are they?

Probes to explore:

In what ways do you assess student learning in this program?

How do you know if this program is working for both students and community partners?

If there is service involved at the site, can you describe the relationship with the community partners with whom you work?

Probes to explore:

How do students make sense of their service experience/ How do they process it?

What elements of service learning are essential to the process?

How do you understand reciprocity with your community partner?

Does place affect the program's ability to implement service in the partnership?

Probes to explore:

What is it about the places students travel that makes it effective?

What if the place was different—would learning change?

How do you determine the location of programs?

If you've taught multiple courses to other locations—what has differed about the students based on the locations they visit?

Probes to explore:

What places/types of location would you like to send students to but do not?

In what ways, if any, does the place change the demographics of students who choose the course?

OFFICE DIRECTOR INTERVIEW PROTOCOL

Can you describe the array of options for away locations you offer?

Probes to explore:

How do you choose future locations?

What differences, if any, do you see among students based on location?

In what ways does the location effect which students enroll in each program?

Probes to explore:

How to the demographics change based on location in regard to race, gender, class?

In what ways does discipline affect the program students choose?

How do you determine the effectiveness of sites/programs?

Probes to explore:

How are programs assessed at an institutional level?

How are instructors/directors chosen for each program?

Can you describe the process of changing from study abroad to study away?

Probes to explore:

Were there institutional hurdles in moving from study abroad to study away?

In what ways is place/location important to reaching your learning goals?

Can you describe to me the rationale the institution uses for study away?

Probes to explore:

What is it about the places students travel that makes it effective?

What if the place was different—would learning change?

How do you determine the location of programs?

If you've taught multiple courses to other locations—what has differed about the students based on the locations they visit?

Probes to explore:

What places/types of location would you like to send students to but do not?

In what ways, if any, does the place change the demographics of students who choose the course?

DOCUMENT ANALYSIS PROTOCOL

In qualitative research, it is important to collect documents that will offer additional context to the study in order to gain a deep understanding of the participant's experiences. In this case, the researcher will review reflection documents from the course associated with the GO Short Program. All identifying information will be concealed and identities kept confidential. Some documents may be shared in the study's findings if they do not violate confidentiality standards for the participant.

Example of documents could include but not limited to:

- Reflection diary entries from the class
- Class assignments
- Quizzes, Tests
- Reflections sent while in country during the experience
- Post-experience reflections


In this study, participants' documents will be analyzed and explored for common themes and patterns. Themes and patterns will be investigated with the following analytical focus:

- Evidence of transformational learning during/after the experience
- Evidence of global learning during/after the experience
 - Evidence of critical thinking change during/after the experience
 - Evidence of civic attitudes change during/after the experience
 - Evidence of intercultural attitudinal change during/after the experience

Appendix B - IRB Approval



TO: Tom Vontz
Curriculum & Instruction
203 Bluemont

FROM: Rick Scheidt, Chair 
Committee on Research Involving Human Subjects

DATE: 04/20/2016

RE: Approval of Proposal Entitled, "The global next door: A case study of institutional change for domestic study away opportunities."

The Committee on Research Involving Human Subjects has reviewed your proposal and has granted full approval. This proposal is **approved for one year from the date of this correspondence, pending "continuing review."**

APPROVAL DATE: 04/20/2016

EXPIRATION DATE: 04/20/2017

Several months prior to the expiration date listed, the IRB will solicit information from you for federally mandated "**continuing review**" of the research. Based on the review, the IRB may approve the activity for another year. **If continuing IRB approval is not granted, or the IRB fails to perform the continuing review before the expiration date noted above, the project will expire and the activity involving human subjects must be terminated on that date. Consequently, it is critical that you are responsive to the IRB request for information for continuing review if you want your project to continue.**

In giving its approval, the Committee has determined that:

- There is no more than minimal risk to the subjects.
 There is greater than minimal risk to the subjects.

This approval applies only to the proposal currently on file as written. Any change or modification affecting human subjects must be approved by the IRB prior to implementation. All approved proposals are subject to continuing review at least annually, which may include the examination of records connected with the project. Announced post-approval monitoring may be performed during the course of this approval period by URCO staff. Injuries, unanticipated problems or adverse events involving risk to subjects or to others must be reported immediately to the Chair of the IRB and / or the URCO.

Appendix C - Data Organization

Participant	Interviews			Location
	Time	Pages	Words	
1	32	12	2718	INT
2	32	12	4015	INT
3	23	8	2413	INT
4	26	7	1765	INT
5	5	8	1765	INT
6	5	3	686	INT
7	14	2	686	INT
8	14	10	2582	INT
9	13	6	1278	LIM
10	18	9	2630	
11	38	10	3847	LIM
12	20	9	2153	LIM
13	14	8	1480	DOM
14	23	8	2181	DOM
15	52	11	4133	LIM
Totals Interview	329	131.2	34332	
		8.2		

Number	Documents		Location
	Pages	Words	
1	13	3947	INT
2	2	356	INT
3	9	2035	DOM
4	13	120	LIM
5	3	1092	INT
6	5	1405	INT
7	14	3842	INT
8	4	942	INT
9	5	1245	INT-
10	5	2519	LIM-
11	3	712	INT-
12	5	1146	INT-
Totals Docs	81	19361	