

**BEYOND INTERCULTURAL COMPETENCE:
GLOBAL CITIZENSHIP AND A CRITICAL STUDY ABROAD**

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Dedication

To my parents, Rita & Wilfred Berlin.
This is for you.

Acknowledgements

To acknowledge all the people, places, and experiences influencing this research would require yet another chapter. When one is asked the question, “where are you from?” they must confront the notion of home. My heart calls many places home. Growing up in the little beach town of Normandy Beach, New Jersey, there are many individuals there whom I consider close family; too many to name directly, but thanks to you all. Leaving New Jersey for college in Wilmington, North Carolina began a new chapter in the story of home. Indeed, it was my great fortune to develop yet another family in this new location. Particular thanks go to the many kind and supportive individuals from the Psychology Department at the University of North Carolina - Wilmington: particularly, Dr. Carolyn Simmons and Dr. James Johnson.

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Abstract

As study abroad becomes ever more prominent in global educational contexts (a 3,250% increase in student numbers since 1950), it is necessary for educators and study abroad professionals to aid in the development of well-rounded global citizens. This includes moving beyond interventions solely focused on students' individualistic acquisition of knowledge, skills, and abilities (i.e., intercultural competence) to also develop a sense of collective responsibility and action (i.e., global citizenship). Although the term global citizenship is ubiquitous in the study abroad industry, it is often used as rhetoric with limited conceptual foundation.

This research employed a mixed-methods design to study a multi-dimensional conceptualization of global citizenship and utilized an instrument specifically designed to assess the construct. For this research, global citizenship consists of three factors: social responsibility, global competence, and global civic engagement. Furthermore, this study examined what personal, contextual, and programmatic characteristics were associated with this desirable learning outcome. Data were collected from 571 survey participants and 34 interviews. Interview participants included three study abroad advisors, three faculty resident directors, and 27 students who had studied abroad in France, Spain, Italy, England, Denmark, India, China, Japan, South Korea, Tanzania, Kenya, South Africa, and Argentina.

Interview data supported the operational definition of global citizenship and quantitative results indicated a significant relationship between study abroad and all three dimensions of the construct. Furthermore, personal (location of origin, school status, extent of travel, age, personality, and rating of experience), contextual (culture distance and cultural immersion), and programmatic (volunteering and journaling) factors were significantly related to global citizenship. The qualitative data provided a nuanced understanding of the study abroad context,

which included student's motivations, goals, and expectations; their perceptions of the host culture, what it was like to be an outsider, and perceptions of their own nation, culture, and values; the inside and outside of classroom learning contexts; and reentry shock, cooperation versus competition, and how study abroad affected their lives. Findings from qualitative and quantitative data are synthesized and implications for theory, methodology, and practice are discussed.

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Chapter 1: Introduction

A steadily increasing number of students are traveling outside of their national and cultural contexts as part of their education (886,052 in 2013, a 3,250% increase from 26,433 in 1950; OpenDoors, 2014). The continued promotion and development of the study abroad industry is often justified through promises of “life-changing” experiences and the pressing need for a global citizenry capable of meeting the challenges of our day. Traditionally, the value of these programs has been assumed, and when measurement is sought, increasing student numbers and personal testimonials are often relied upon as adequate indicators of success (Vande Berg, Paige, & Lou, 2012). As academic institutions seek to expand their study abroad programs and the United States government sets economic and national-defense goals of sending one million students abroad by 2017 (Lincoln Commission, 2005; The Senator Paul Simon Study Abroad Foundation Act, 2009), the need to justify expenditures through research has become more salient. Academic institutions, governments, parents, and students alike are continuously striving to demonstrate the ever-elusive return on investment associated with spending money for study abroad.

To heed this call, study abroad researchers have primarily focused on the development of intercultural competencies (e.g., Vande Berg et al., 2012), second-language abilities (e.g., Engle & Engle, 2004; Vande-Berg et al., 2009), and a variety of other outcome measures (e.g., global mindedness; Kehl & Morris, 2007). Results associated with student development, although positive, are also equivocal (e.g., ; Behrnd & Porzelt, 2012; Pederson, 2010). While studies have indeed illustrated important and desirable learning outcomes associated with studying abroad, they do not capture the full spectrum of development we are hoping to foster in student sojourners; namely, that of global citizenship (Lewin, 2009a; Morais & Ogden, 2011).

Researchers and practitioners, therefore, need to move beyond interventions solely focused on students' individualistic acquisition of knowledge, skills, and abilities, and additionally strive to foster a sense of collective responsibility and action (Lewin, 2009b, 2009c; Skelly, 2009). To address this gap, it is argued that global citizenship, defined as a holistic, multi-dimensional construct consisting of social responsibility, global competence, and global civic engagement (Morais & Ogden, 2011), should be an overarching goal of sending students abroad as part of their education.

Researchers from a variety of disciplines have discussed the philosophical and political aspects of global citizenship (e.g., Andrzejewski & Alessio, 1999; Brigham, 2011; Dolby, 2008; Lewin, 2009a; Noddings, 2005; Reysen & Katzarska-Miller, 2013; Schattle, 2008; 2012), but there is limited evidence demonstrating if and how study abroad facilitates such a desired outcome. Currently, The Global Citizenship Scale is the only theoretically based, empirically validated measurement scale assessing the three dimensions of global citizenship - social responsibility, global competence, and global civic engagement (Morais & Ogden, 2011). Also, no studies have investigated the relationship between global citizenship and various personal, contextual, and programmatic characteristics associated with the study abroad process. Thus, in order to begin purposefully fostering global citizenship through study abroad programs, it is important for researchers and educators to 1) operationally define the construct, 2) utilize a consistent measure explicitly assessing the construct, and 3) better understand the study abroad context in order to identify characteristics related to this desired learning outcome.

The value of study abroad is still being questioned. Proponents claim it helps students experience another culture, acquire intercultural competence, and develop global citizenship. Others argue these abilities can be acquired or developed without students leaving their home

campus. To help bring clarity to this debate, the present research critically examines the study abroad process by asking the following three questions:

- 1) Is there a relationship between studying abroad and global citizenship?
- 2) What personal, contextual, and programmatic characteristics, if any, are associated with global citizenship?
- 3) How do students understand their study abroad experiences in relation to intercultural competence and global citizenship?

Chapter 2: Literature Review

The purpose of this chapter is to outline the theoretical and empirical literature associated with study abroad and global citizenship. The first section includes a brief overview of globalization – the meta-context in which these phenomena are most relevant. The subsequent sections provide a detailed account of study abroad, global citizenship, and how to foster the latter via the former. This chapter concludes with problem and purpose statements.

Globalization – The Meta-Context

We are living in a time where seemingly endless technological advances facilitate unprecedented intercultural and international contact. Communication technologies allow people on opposite sides of the planet to connect instantaneously via video feed. Travel technologies provide the opportunity for those same people to stand next to one another within 24 hours. Such social interconnectivity is one dimension of the overarching phenomenon of globalization, the meta-context of our time (Bronfenbrenner, 2005; Salzman, 2008).

As outlined by Steger (2013), globalization consists of economic, political, cultural, ecological, and ideological dimensions and can be succinctly defined as “the expansion and intensification of social relations and consciousness across world-time and world-space” (p. 15). Globalization is not a new phenomenon or topic of debate. The level of discourse can be parsimoniously quantified through a *psychInfo* search of the term producing 6,037 journal articles and 1,594 books spanning back to 1927. Whether globalization is having a positive or negative effect on the various aspects of our lives is a question inspiring heated debates (Steger, 2013).

In this ever-evolving meta-context, the globe can be considered a system, where political, economic, social, and environmental decisions are of a global scale and what occurs in one

region sends ripple effects, whether small or large, across the planet. Steger (2013) refers to this interconnectivity as *globality*, a social condition where the relevance of borders and boundaries is steadily decreasing. In addition to such tangible interconnectivity, we are also witnessing the rise of a global consciousness or *global imaginary* (Steger, 2013). This concept is related to Anderson's (1991) description of nations as "imagined communities," but is transposed, perhaps through the Internet and various forces of globalization, as an imagined global or cosmopolitan community (Beck, 2011).

In the context of this "imagined global community," Barber (1984, as cited in Schattle, 2012) describes citizenship as "a dynamic relationship among strangers who are transformed into neighbors, whose commonality derives from expanding consciousness rather than geographic proximity" (p. 14). Beck (2011) attributes this new imagined global community to the collective realization that dangers and risks are no longer confined in space and time, but are instead a mixture of local and global. In this relatively new context, Beck (2011) describes a "cosmopolitan imperative," where members of the global community must "cooperate or fail!" (p. 1346).

People on every corner of the planet are indeed struggling with local issues of a global magnitude. Although a detailed account of such issues is beyond the scope of this literature review, they briefly include exponential population growth, food scarcity, poverty, homelessness, war, climate change, disease, terrorism, wealth disparities, and political upheaval. In order to meet these challenges, Andrzejewski and Alessio (1999) discuss the need to educate a global citizenry capable of working beyond national boundaries:

Global problems necessitate going beyond national borders to embracing the concept of global citizenship. By learning how global issues affect individual and community lives, how and why decisions are made which affect the planet and life on it and, most

importantly, means by which the future can be influenced, education can prepare students to become socially responsible global citizens (p. 6).

Global problems, local solutions. One intensely debated effect of globalization involves the potential homogenization of cultural diversity and a “westernization” of the world (e.g., Bhawuk, 2008a; Ghosh, 2011; Steger, 2013). This possible erasure of human diversity is indeed a global threat. Although many challenges of our day are global in scope, the specific manifestations of such problems are often local and require locally adapted solutions. Therefore, human diversity must be celebrated and preserved, as greater diversity equals a greater number of possible solutions to global problems (Bhawuk, 2008a; Marsella, 1998; Rogoff, 2003). Furthermore, solutions relevant for one community may not necessarily be relevant for another community. Thus, we must also seek to understand and celebrate the diversity of local solutions and work collectively towards a positive global future.

Unfortunately, in the context of exceeding interconnectivity and exposure to different ways of life, representations of people and places are often biased, inaccurate, and do not necessitate an understanding of, much less respect or tolerance for such differences (Caton, 2011; Caton & Santos, 2009; Hall, 1997; Zemach-Bersin, 2009). Instead, exposure to intercultural and international diversity, particularly through media sources, often perpetuates exotic understandings of the “Other” and heightens perceptions of difference (Caton & Santos, 2009). As too many historical and contemporary circumstances exemplify, these inaccurate representations frequently lead to an uninformed magnification of in-group/out-group binaries that could ultimately result in conflict, not cooperation (Kim, 2012). Therefore, with increasing social interconnectivity and a context ripe for inaccurate and frequently problematic representations of people and places around the world, knowledge of and respect for difference is of ever increasing importance.

To begin fostering a peaceful, respectful, and coexisting social environment, capable of recognizing, understanding, and leveraging the value of local solutions to global challenges, it is essential to plant seeds of change through the provision of educational intercultural contact opportunities outside the spheres of business, religion, war, and politics. Through such contact, individuals may 1) develop their understanding of and tolerance for different ways of perceiving and interacting with this planet (Allport, 1954) and 2) take us one step closer to a global civil society (Kaldor 2003; Skelly, 2009) constituted of a new generation of global citizens. Within this new vision of society, the idiosyncrasies of human diversity are valued and all people work together as a new collective. Kaldor (2003) describes the benefits of such a vision for society:

Global civil society provides a way to supplement traditional democracy. It is a medium through which individuals can, in principle, participate in global public debates; it offers the possibility for the voices of the victims of globalization to be heard if not the votes. And it creates new fora for deliberation on the complex issue of the contemporary world, in which the various parties to the discussion do not only represent state interests (p. 148).

Positive intercultural contact through study abroad. Studying abroad is one means of providing educational opportunities for positive intercultural contact. In order for current and upcoming generations to actively participate in a global civil society, they will not only need the knowledge, skills, and attitudes required for successful intercultural interaction, but also an empathetic global orientation (Skelly, 2009). These intercultural or global competencies and perspectives are not inborn characteristics and thus need to be purposefully developed. Triandis (1990), for example, claims that all cultures and individuals are inherently ethnocentric. This is not a fault, necessarily, as most people start life by knowing only their own culture. Being educated within a single nation promotes nationalism and often does not teach individuals about the cultures of the world.

Therefore, one step towards decreasing these inborn ethnocentric mentalities is by providing positive and educational opportunities for individuals to experience global diversity. In theory, study abroad, with its goals of promoting intercultural competence and global citizenship, may help student sojourners learn about other people and places in a constructive and responsible manner. Lewin (2009c) suggests how study abroad is uniquely poised to develop “masses of individuals” (p. 11) capable of helping ameliorate the challenges of our day through the development of more globally aware, mature, and capable graduates. Nolan (2009) argues an important aspect of these programs is fostering the ability to work with one another:

The cross-cultural experience that study abroad represents isn’t just about individual transformation...in a broader and more significant sense, it’s also about building a society capable of responding to the challenges of this century. And one of the most important of these challenges...is learning to work with differently minded others across the globe to create positive and sustainable responses to the issues and opportunities we all face (p. 267).

A global community psychology – the disciplinary context. Although interdisciplinary in nature, this research draws heavily on theories and values of community and cultural psychology, and is thus contextualized within this discipline. Although numerous definitions of community psychology have been proposed, the most relevant for this discussion is by Angelique and Culley (2007), who define community psychology as a “field that engages in research and action to promote individual, relational, and societal well-being while working to reduce suffering and oppression” (p. 37). The same authors also describe the values of community psychology as an explicit focus on diversity, ecological analysis, critical perspective, methodological pluralism, interdisciplinary collaboration, civic engagement, and social change. Therefore, community and cultural psychology is useful in the quest to identify and empower local solutions to global problems – to connect the local and global.

Critics of community psychology recommend the need to expand beyond the insular view of the United States (U.S.) and consider how geo-political and historical factors shape our lives (Reyes Cruz & Sonn, 2011). To view a particular community without reference to its place in the world (e.g., economically, militarily, and politically) is to miss an essential factor in the understanding and building of communities. Robertson and Masters-Awatere (2007) highlight this point:

Psychology has been a-historical, as if human behavior can be explained entirely by contemporary events. Yet history is fundamental. It shapes the way we see the world. It helps to determine what we consider to be important. Without a thorough understanding of our past, our efforts to improve the future will at best be limited (p. 158).

Moving towards a more historically grounded, global orientation of the field, Marsella (1998) called for the development of a “global community psychology.” Recognizing the connection of the global and local, Marsella described the importance of acknowledging the ethnocentricities of psychology and emphasizing the development of local and indigenous psychologies. Therefore, we must abandon the hegemonic western conceptualization of community psychology and instead focus on empowerment of others to identify and solve local issues (Reich, Riemer, Prilleltensky, & Montero, 2007). It is within this context pursuits of international education are understood for this research. As student sojourners are both visiting local, sometimes indigenous communities, and participating in the new global movement of people, they should be educated in a manner conducive to developing a sense of social responsibility, global competence, and global civic engagement; all core values of a global community psychology.

Overview of Study Abroad

Study abroad is often considered an important method of providing students with positive and structured opportunities for intercultural contact. In order to develop interculturally

competent global citizens, educational institutions encourage students to experience both academic and non-academic life in another country or region. Both students and educators alike believe study abroad is a necessary activity to be adequately prepared for the increasingly international social and business worlds. As will be discussed in more detail below, study abroad is indeed associated with a variety of positive developmental outcomes in student sojourners, but is also ripe for critique and continuous improvement.

The following sections will begin with a contemporary and historical overview of study abroad, a discussion as to why study abroad is important, and theories explaining why educators expect students to develop through international travel. Next will be a review of the literature on outcomes associated with study abroad as consolidated and organized into three sections: intercultural competence, global mindedness, and global engagement. This section will conclude with a critique of study abroad and an argument for the movement towards a critical study abroad.

The current status of study abroad. For the purpose of this research, study abroad is broadly conceptualized and defined as “all educational programs taking place outside the geographical boundaries of the [students’] country of origin” (Kitsantas, 2004, p. 442). These “educational programs” are frequently academic in nature, but can also include experiences such as internships, service-learning, service or work practicum, and volunteerism (Brigham, 2011). Other definitions are a bit more restrictive, as they consider “study abroad” only to be programs where students receive academic credits at a U.S. institution for study in another country (Chow, 2010, as cited in Twombly, Salisbury, Tumanut, & Klute, 2012).

According to the annual *Open Doors Report* generated by the Institute of International Education (IIE, 2014), 289,408 U.S. students went abroad for academic credit during the

2012/2013 academic year (a 2% increase from the year before). Of these students, 66% were female and 34% were male; 58% were seniors/juniors and 16% were freshman/sophomores; 40% majored in Arts and Humanities, 23% majored in STEM disciplines, and 20% were Business majors. The majority (60%) of students participated in short-term programs (i.e., 8 weeks or less), followed by semester programs (37%), and long-term programs of a year or more (3%). Europe continues to be the top destination (53%), followed by South America (16%), Asia (12%), Africa (5%), and Australia (4%). It is important to note these statistics are based on the definition of study abroad requiring students to receive academic credit at a U.S. institution and therefore may not accurately reflect all students going abroad. Furthermore, although the number of U.S. students studying abroad has increased 170% since 2000, these numbers only represent roughly 9% of U.S. undergraduates. Of those who do study abroad, they are typically “white” (76%; Open Doors, 2013), wealthier students from elite colleges and universities (Bellamy & Weinberg, 2006; Hoffa & DePaul, 2010).

Data available for international students is limited. A total of 886,052 students traveled internationally in the 2013/14 academic year, with the majority coming from China (31%) and India (12%). Of this total, 39% were undergraduates and 42% were graduate students.

History of U.S. study abroad. Study abroad in the U.S. dates back to the early 1900’s after the First World War. These early programs were primarily oriented towards women and consisted of the Junior Year Abroad and faculty led tours for the purpose of language and cultural development (Hoffa, 2007). In addition, the Institute of International Education was founded in 1919 to support these and other educational activities. Post-World War Two, study abroad programs expanded and the federal government developed a variety of organizations in support; for example, The Fulbright Scholarship Program, The Educational Exchange Act of

1948, the Peace Corps, The International Education Act of 1966, and the National Association of Foreign Student Affairs (NAFSA). During the Cold War period, as is still the case today, study abroad became a form of international diplomacy and national security (Twombly et al., 2012).

Following the end of the Vietnam War in 1975, studying abroad became more widespread and legitimate as an educational opportunity (Hoffa & DePaul, 2010). It became clear that studying abroad could help develop students in a fashion relevant for the increasingly international world order. There was an expansion in the types of programs offered and outreach efforts to recruit more diverse students and majors. Importantly, the government was beginning to help finance studying abroad through various scholarships (e.g., Gillman Scholarship) and the Higher Education Assistance Act of 1965, which enabled students to use Financial Aid for study abroad (Hoffa, 2007).

In the new millennium, international education took on new motivations related to the September 11th terrorist attacks. The American Council on Education put out a report: *Beyond September 11: A comprehensive national policy on International Education* (Twombly et al., 2012). This report served as a springboard for studying abroad to become a U.S. national defense priority and a key ingredient in U.S. foreign policy. NAFSA developed a *Strategic Task Force on Education Abroad* and, with the help of Senator Paul Simon, created the Commission on the Abraham Lincoln Study Abroad Fellowship Program (2005), which sought \$50 million annually to support scholarships for studying abroad. The ultimate goal was to send one million U.S. students abroad by 2017. By 2006, over 90% of colleges and universities offered some sort of study abroad program (Hoffa & DePaul, 2010).

Finally, in December 2014, the White House hosted a *Travel Blogger Summit on Study Abroad and Global Citizenship*. The purpose of this summit was to bring together prominent

travel bloggers and discuss strategies for increasing the number of U.S. students going abroad as part of their education. The press release emphasized how “fundamentally, study abroad is about making an investment in the most capable, connected, and competitive workforce in the world” (Green, 2014). Despite this goal, the percentage of U.S. students going abroad is still abysmal at roughly 1.5% (289,408 in 2012/2013; Open Doors, 2014) and is less than a third of the goal to send one million students abroad by 2017.

To “combat these trends,” the State Department’s Bureau of Educational and Cultural Affairs created a “U.S. Study Abroad Office” with the intention of managing scholarships and capacity building programs. “It will help U.S. students navigate a complex process to study or intern abroad by offering scholarships, recommendations, and guidelines” (Green, 2014). A NAFSA blog covering the summit clearly articulates the goal of study abroad from the perspective of these government agencies: “to enhance America’s economic vitality, future security, and global leadership, we must exponentially increase study abroad opportunities for all students” (Johnson, 2014).

These statements are illustrative of an orientation towards study abroad as a national defense priority and a means of maintaining U.S. global superiority. In addition to these motivations, researchers highlight how goals for increasing student numbers are also shifting to a more market-driven rationale (Twombly et al., 2012; Zemach-Bersin 2009), where students purchase a pre-packaged program to develop skills necessary for competition in the global workforce (Biles & Lindley, 2009; Lewin, 2009b; Zemach-Bersin 2009). Both the national defense and market-driven rationales will be discussed in more detail below.

Why is study abroad important? Although this may appear an innocuous and straightforward question, it is important to critically understand the motivation for sending

students abroad (Stearns, 2009). Until recently, educational institutions have touted its unquestioned value, where increasing student numbers and personal testimonials of “life changing experiences” were considered adequate indicators of success (Vande-Berg, et al., 2012). As government and academic institutions continuously strive to increase student numbers, there are new concerted efforts towards documenting, or at least better understanding the learning outcomes associated with study abroad. Furthermore, little consensus exists as to how these outcomes translate into practice for student sojourners (Twombly et al., 2012).

Hoffa and DePaul (2010) posit that studying abroad provides 1) experiences not available on the home campus, 2) opportunities for cultural immersion, 3) the development of skills valuable and relevant for the international workplace, and 4) opportunities for students’ social, emotional, and intellectual development. These opportunities and experiences are meant to reduce ethnocentric mentalities and facilitate the development of a global civil society (Lewin, 2009a; Pederson, 2010; Skelly, 2009; Vande Berg et al., 2012).

Theoretical explanations for the value of study abroad. As discussed, studying abroad is assumed to be valuable for students’ development in a variety of domains. It is important to elucidate why researchers and educators believe this to be true. A variety of theories may shed light on these assumptions, as theories are useful in both explaining and predicting human behavior (Bhawuk, 2001). This section briefly overviews three sets of theories relevant for student learning and development through travel abroad: 1) Intergroup Contact Theory (Allport, 1979; Pettigrew & Tropp, 2000), 2) Productive Disequilibrium (Piaget, 1985), Disconfirmed Expectations (Che, Spearman, & Manizde, 2009), and Zone of Proximal Development (Vygotsky, 1978), and 3) Constructivism (Searle, 1995) and Experiential Learning Theory (Kolb, 1984).

Intergroup contact theory. According to Allport's (1979) intergroup contact theory, under conditions of equal group status, common goals, intergroup cooperation, and support of authorities, contact between people from different backgrounds or ethnic groups will reduce prejudice and ethnocentrism. Pettigrew and Tropp (2000) conducted a meta-analysis of 515 studies and found support for Allport's theory, even when the four conditions are not met. Within this theoretical framework, intercultural contact through study abroad should reduce prejudice and ethnocentrism and in turn, enhance cultural understanding and the development of global citizenship (Paige, Fry, Stallman, Josic, & Jon, 2009). This theory, however, should be understood with caution because in the context of sustained unfavorable conditions, prejudice and ethnocentrism could increase as well (Twombly et al., 2012).

Disequilibrium and disconfirmed expectations in the zone of proximal development. According to Vygotsky (1978), development is a social process involving interaction with individuals whom are different. Such development occurs in the zone of proximal development, where individuals experience interplay between current psychological states, the current environment, and future possibilities. If individuals are not pushed beyond their current psychological states, development may not occur. Therefore, individuals need to be pushed out of their "comfort zone" and interact with those whose experiences are different.

Che et al., (2009) suggest that study abroad, when structured appropriately, can provide an ideal environment (or zone of proximal development) for students to constructively deal with disequilibria (Piaget, 1985) and disconfirmed expectancies (Bhawuk & Brislin, 1992; Bhawuk, Sakuda, & Munusamy, 2008). According to Piaget (1985), disequilibrium occurs when an individual becomes aware of contradictions in their cognitive schemas, a process necessary for the development of new schemes and structures. Disequilibrium may occur when students'

expectations are disconfirmed. If student sojourners are supported and guided through the process of disequilibrium, they can deal with such disconfirmed expectations in a constructive manner; otherwise, development and learning does not occur (Vande Berg, 2009). Student sojourners thus need a safe and supportive environment to translate this stress into learning (Houser, 1996).

Constructivism and experiential learning theory. According to Searle's (1995) constructivist theory, knowledge is constructed individually and collectively as people reflect on their experiences, thereby transferring their experiences into knowledge. The fundamental assumption of this theory is that mere exposure to difference is not enough for learning to occur. Instead, individuals need to reflect upon their experiences, which is the underlying philosophy of Kolb's (1984) Experiential Learning Theory.

Experiential Learning Theory maintains that in order for learners to transform experience into knowledge, they must reflect upon these experiences and test them through action. An essential ingredient in this transformation is a cycle of concrete experience, reflective observation, abstract conceptualization, and action (Passarelli & Kolb, 2012). According to Dunkley (2009) "experiences without critical analysis and reflection may not result in valid knowledge or have educational merit" (p. 2).

Outcomes associated with studying abroad. In order to increase the number of students traveling abroad and to expand these opportunities to a more diverse population, researchers are striving to understand and demonstrate the value of studying abroad in fostering desirable learning outcomes. Research highlighting the positive effects of studying abroad is plentiful and as outlined below, students do indeed develop a variety of competencies and skills through study abroad programs. The following sections provide an overview of literature associated with

outcomes of studying abroad as organized into three sections: intercultural competence, global mindedness, and global engagement.

Intercultural competence. Intercultural competence has received the most scholarly attention as a developmental outcome associated with studying abroad (e.g., Vande Berg et al., 2012). Although research focused on defining and measuring intercultural competence has been occurring for more than five decades (Spitzberg & Coangnon, 2009), recent developments in study abroad research have led to the consistent use of the Intercultural Development Inventory (IDI; Hammer, 2007; Hammer & Bennett, 2002) to assess intercultural competence and sensitivity. This measure is based on the Developmental Model of Intercultural Sensitivity (Bennett, 1986), where individuals move through a six-stage process from ethnocentrism to ethnorelativity. Studies utilizing this measure are discussed in more detail below, but first, it is important to understand what is meant by culture, competence, and intercultural competence.

What is culture? Prior to delving into a discussion about intercultural competence, it is useful to define, as best as possible, the elusive concept of culture; indeed a difficult and arguably philosophical proposition. In reviewing the literature more than 50 years ago, Kroeber and Kluckhohn (1963) identified 161 definitions of culture. Is culture just another social categorization created to define boundaries? If so, who, if anyone, is responsible for defining culture and drawing such boundaries? Some researchers categorize culture through the use of national, regional, or societal boundaries (e.g., numerous cross-cultural researchers), whereas others allow for more ambiguous boundaries or distinctions. Below are a few definitions representing each of the two philosophies regarding cultural boundaries as they have important implications for what it means to be competent in culture.

Definitions with explicit boundaries:

Smith, Bond, and Kagitcibasi (2006) define culture as shared meanings found within a given social system. Thus, boundaries are drawn around a social system, which in their discussion is represented by a nation.

Hofstede (1980) defines culture as the collective programming of the mind that distinguishes members of one group or category of people from another. Here, the purpose is drawing boundaries around groups or categories for the sake of comparison. Once again, this is done by way of nations.

Definitions with ambiguous boundaries:

Rohner (1984) believed the essence of culture lies in the shared way in which individuals interpret what goes on around them. If these agreements are numerous, it can be called a culture. Here, there are no explicit boundaries placed around a group of people and inclusion in a culture is fluid.

Rogoff (2003) argues that instead of trying to compartmentalize culture into a box (i.e., establish boundaries), one's culture should be determined by their participation in cultural practices. Therefore, an individual can participate in multiple cultures simultaneously. This definition allows for greater flexibility in understanding the variability, overlap, and subgroups of all cultures.

What is competence? Bronfenbrenner (2005) defines competence as an achieved status as determined by success or failure within a society; it is the mastery of culturally defined, familiar activities in everyday life. Therefore, what is deemed as appropriate or 'competent' depends upon the culture in which certain behaviors are taking place. Importantly, Bronfenbrenner (2005) contextualizes the notion of competence within the ecology of a particular culture: "An ecologically valid definition of competence emphasizes the cultural significance of the processes and tasks in which mastery can be achieved" (p. 129).

What is intercultural competence? In their recent review of the field, Spitzberg and Coangnon (2009) discuss how research on intercultural competences has produced over 300 conceptions of the construct. These authors doubt the existence of additional and new conceptions of intercultural competence and therefore recommend moving forward with simplification and agreement. Therefore, for the purposes of this research, a simple definition of

intercultural competence is utilized: “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2006, p. 247). In this definition, competence is anchored in successful communication with culturally different others.

Intercultural competence and sensitivity. Intercultural competence, however, may be inadequate for successful intercultural interaction, as there is also a need to be sensitive to such differences (Bhawuk & Brislin, 1992; Medina-Lopez-Portillo, 2004). Medina-Lopez-Portillo (2004) contrasts these two outcomes and understands competence as a set of behaviors, whereas sensitivity is the degree to which an individual is psychologically able to deal with cultural differences. Bhawuk and Brislin (1992) conceptualize cultural sensitivity as “sensitivity to the importance of cultural differences and to the points of view of people in other cultures” (p. 414). Although there is indeed overlap, they are distinct constructs as competence is the ability to interact, whereas sensitivity is the desire to accommodate.

Study abroad and the Intercultural Developmental Inventory. The Intercultural Developmental Inventory (IDI; Hammer, 2007; Hammer & Bennett, 2002) is the primary measure used in the study abroad literature to assess intercultural competence. The IDI is a 50-item instrument, which measures ones’ primary orientation toward cultural difference and their location on a six-stage continuum from ethnocentric to ethnorelative. This section outlines the research on study abroad and intercultural competence as measured by the IDI.

Numerous and often large-scale studies have found study abroad to be associated with the development of intercultural competence in student sojourners, as measured by the IDI (Bathurst & La Brack, 2012; Cohen, Paige, Shively, Emert, & Hoff, 2005; Emert & Pearson, 2007; Engle & Engle, 2004; 2012; Jackson, 2008; 2009; Lou & Bosley, 2012; Medina-López-Portillo, 2004;

Paige, Harvey, & McCleary, 2012; Pederson, 2009; 2010; Rexeisen & Al-Khatib, 2009; Rexeisen, Anderson, Lawton, & Hubbard, 2008; Vande Berg, 2009; Vande-Berg et al., 2009; Vande Berg, Quinn, & Menyhart, 2012). Although the overall trend in intercultural competence development is indeed positive, a few studies reported no significant gains (e.g., Anderson et al., 2006) and others found some students' IDI scores either stayed the same or actually decreased (Jackson, 2008; 2009; Medina-López-Portillo, 2004; Pederson, 2009; 2010; Vande Berg, 2009). Finally, one longitudinal study found significant IDI gains directly after students' sojourn, but these declined after four months of being home (Rexeisen et al., 2008).

The individual variability in student intercultural competence development raises important questions regarding the factors associated with such development. A few of the studies with equivocal findings also obtained supplemental qualitative data. Jackson (2008; 2009), for example, found those who scored higher on the IDI were more empathetic, flexible, open minded, willing to try new things, and had a greater awareness of differences. In addition, these students had more detailed cultural analyses in their journals and were more aware of deep cultural values. Paige et al. (2012) also found those with higher IDI scores had deeper knowledge of cultural differences than those with lower IDI scores. These studies point to the importance of students' awareness and knowledge of cultural differences in their development of intercultural competence.

Beyond the use of supplemental qualitative methodologies, many studies included a variety of programmatic characteristics thought to aid in the development of intercultural competence. For example, two studies supported the "more is better hypothesis" (Dweyer, 2004) and found students on a year versus semester program (Engle & Engle, 2004) and students on a sixteen versus seven-week program (Medina-López-Portillo, 2004) had greater gains on the IDI.

One study assessed the intercultural competence development of students going to countries of different culture distance (Bathurst & La Brack, 2012). Counter to expectations of greater gains in locations of higher culture distance (Paige & Vande Berg, 2012), Bathurst and La Brack (2012) found students going to a culturally similar location (England) had higher IDI scores than students going to a culturally different location (Costa Rica).

Other studies investigated intercultural competence development in the context of various programmatic interventions with varying results. For example, Paige et al. (2012) did not find significantly different IDI gains between students in a study abroad intervention group, which included orientation, readings, and reflection papers, versus students in a study abroad group without this intervention. Thus, pre-departure orientation, reading assignments, and reflection papers did not have any influence on the development of intercultural competence. Pederson (2009; 2010) found significantly higher intercultural competence in study abroad students involved in a culture learning class while abroad versus two other groups: those who studied abroad without the intervention and those who stayed at their home campus. Interestingly, there were no significant differences between the non-intervention study abroad group and the study at home group, suggesting that purposeful reflection is an important component of ones' intercultural development while abroad.

Two separate studies found significant gains in intercultural competence through the implementation of a rigorous learning curriculum before, during, and after students' sojourn (Lou & Bosley, 2012; Vande Berg, Quinn, & Menyhart, 2012). Lou and Bosley (2012) implemented the intentional, targeted intervention model, which included pre departure and arrival orientation, online learning communities, reading assignments, and journals. Vande Berg, Quinn, & Menyhart (2012) also found significant intercultural competence development for an

intervention including online pre departure training, deep immersion experiences, and structured opportunities for reflection.

Other indicators of intercultural competence development. The IDI is not the only measure of intercultural competence used in study abroad research. For example, Ballestas and Roller (2013) conducted a pre/post assessment of cultural competence using the “Inventory for Assessing the Process of Cultural Competence Among Healthcare Professionals.” These researchers found 89% of students improved in cultural competence among four dimensions: cultural awareness (affective), cultural sensitivity (attitudinal), cultural knowledge (cognitive), and cultural skills (behavioral). This one-week program included a pre and post sojourn course, required journaling, and experiential activities while abroad. This study provides support for the contention that short-term programs can produce desired learning outcomes if certain programmatic features are in place (Donnelly-Smith, 2009; Lewis & Niesenbaum, 2005; Pederson, 2009)

Other studies have found important developmental outcomes associated with intercultural competence, such as greater self knowledge (Dwyer & Peters, 2004; Lee, 2012; Lumkes, Hallett, & Vallade, 2012; Penington & Wildermuth, 2005; Van Hoof & Verbeeten, 2005), increased second language proficiency and intercultural communication skills (Clarke, Flaherty, Wright, & McMillen, 2009; Engle & Engle, 2004; Hadis, 2005; Paige et al., 2012; Penington & Wildermuth, 2005; Vande Berg, 2009; Williams, 2005; Wright & Clarke, 2010), higher self-confidence and self-efficacy (Dunkley, 2009; Dwyer & Peters, 2004; Milstein, 2005; Penington & Wildermuth, 2005; Wright & Clarke, 2010), and an ability to live and work independently in different environments (Dunkley, 2009; Kitsantas, 2004; Lee, 2012; Van Hoof & Verbeeten, 2005).

Finally, Dwyer and Peters (2004) provide evidence these gains may last for over 50 years. These researchers presented data from an alumni survey of 3,400 students who studied abroad between 1950 and 1999. Results indicated that students had a greater understanding of their own culture and biases (98% of respondents), developed a more sophisticated view of the world (82%), were inspired to seek diverse friends (90%), explored different cultures (64%), increased in maturity (97%), increased in self confidence (96%), were able to tolerate ambiguity (89%), and had an altered worldview (95%). Finally 50% of respondents have engaged in international work or volunteerism and 64% have attended graduate school.

Global mindedness. The research studies outlined above illustrate how studying abroad does indeed have a positive effect on various aspects of students' intercultural competence development. They also briefly highlight the important movement towards identifying program characteristics and intervention strategies related to the development of intercultural competence (e.g., Engle & Engle, 2003; 2004; Paige & Vande Berg, 2012). Intercultural competence, however, is but one cannon of research demonstrating student development through studying abroad. Where intercultural competence development is primarily related to knowledge, skills, and attitudes necessary for interacting effectively across cultures, other studies have focused on the development of students' perceptions of and attitudes towards the world more generally. These types of outcomes are associated with global awareness and global mindedness.

Providing support for the difference between the constructs of intercultural competence and global mindedness, Anderson and Lawton (2011) employed both the IDI and the Global Perspectives Inventory (Braskamp, Braskamp, Merrill, & Engberg, 2008), a measure of respondents' insight into the world around them and how this influences their self-perception and

interpersonal relationships. These authors found a limited relationship between the two scales and concluded they indeed measure different dimensions of intercultural development.

For the purpose of this research, global mindedness is defined as “a worldview in which one sees oneself as connected to the global community and feels a sense of responsibility to its members” (Hett, 1993, p. 9). Researchers have found study abroad alumni to develop in the following ways related to global mindedness:

- More globally minded (Clarke et al., 2009; Kehl & Morris, 2007; Wright & Clarke, 2010) and world minded (Douglas & Jones-Rikkens, 2001);
- More aware of global political issues and international affairs (Carlson & Widaman, 1998; Dwyer & Peters, 2004; Hadis, 2005; Lumkes et al., 2012);
- Greater global perspectives and learning (Anderson & Lawton, 2011; Braskamp, Braskamp, & Merrill, 2009; Hadis, 2005);
- Positive attitudes towards the environment (Rexeisen & Al-Khatib, 2009);
- Empathy and openness to diversity (Ballestas & Roller, 2013; Clarke et al., 2009; Ismail, Morgan, & Hayes, 2006; Penington & Wildermuth, 2005; Ryan & Twibell, 2000; Wang, Peyvandi, & Moghaddam, 2009; Wright & Clarke, 2010);
- Development of critical attitudes towards their national identity (Carlson & Widaman, 1998; Chieffo & Griffiths, 2004; Dolby, 2004; 2007; 2008; France & Rogers, 2012).

As an example of these research findings, Hadis (2005) found those who studied abroad are more “worldly,” interested in international affairs, read newspapers more, increase their fluency in other languages, and acquired more knowledge of their host countries societies and cultural manifestations. Consistent with these findings, Carlson and Widaman (1998) compared responses to a questionnaire administered to 304 students who spent a year in Europe with 519 students who stayed at the home institution. Results indicated increased levels of international political concern, cross-cultural interest, and cultural cosmopolitanism for the study abroad group. They also reported more positive, yet also more critical views of the U.S. than did the comparison group.

This last finding is supported by a variety of studies purposefully investigating students' sense of national identity while abroad. Dolby (2007), for example, discusses how the common rhetoric of study abroad is to develop global competence, but found that U.S. students are still primarily anchored in their national identity, which helps them understand their place in the world. On the other hand, Wang et al (2009) found "students did not feel that their own beliefs, values, and perspectives were better understood, altered, or challenged" (p. 355).

Mix of positive and negative findings. As with research on intercultural competence, the findings associated with global mindedness are indeed positive, but a few studies also raised important areas of concern for study abroad educators. For example, Clarke et al. (2009) found students studying abroad had significantly higher scores for global mindedness, intercultural communication, and openness to diversity, but they did not develop in terms of intercultural sensitivity or global responsibility. Wright and Clarke (2010) found similar results where students became more globally minded, better able to communicate across cultures, and more sensitive to new and different cultures. Students did not, however, feel they could make a difference in the world or develop a sense of personal concern or moral responsibility to improve the lives of people they encountered. Similarly, Braskamp et al. (2009) conclude that studying abroad is a valuable means of developing global learning where students showed significant changes in global citizenship identity, but once again did not change their social concern for others. Rexeisen and Al-Khatib (2009) found positive increase in IDI scores and attitudes towards the environment, but did not find any ethical development. In other words, students in these studies demonstrated an increase in their abilities to help others, but did not feel a responsibility to do so.

Finally, an interesting difference was found in respect to cultural distance and the development of world-mindedness. As discussed above, Bathurst and La Brack (2012) found students going to a culturally similar location (England) had higher levels of intercultural competence development than students going to a culturally different location (Costa Rica). Interestingly, Douglas and Jones-Rikkens (2001) found the opposite to be true for world-mindedness. Specifically, students going to a culturally different location (Costa Rica) became more worldly-minded than students going to a culturally similar location (England). These findings provide further support for the contention that intercultural competence and world-mindedness are different constructs.

Global engagement. As the sections above illustrate, student development while abroad is a multi-faceted phenomenon. Interestingly, however, studies also indicated that although students may develop intercultural skills and confidence, they might not necessarily develop a sense of social or ethical development (Braskamp et al., 2009; Clarke et al., Wright & Clarke, 2010). Given this potential gap, it is helpful to review studies where students did engage in aspects of global civic engagement.

Horn and Fry (2012) discuss the need for students to actively engage in a global civil society and how study abroad is a comprehensive process through which this development can be achieved. These authors specifically analyzed questionnaires from 2,250 study abroad alumni to determine if destination, program type, and duration of study abroad programs had an effect on subsequent volunteerism. Their definition of ‘development volunteerism’ is aimed at improving the quality of life in so-called developing countries (e.g., reduce poverty, raise education attainment levels, increase gender equality, eliminate disease, promote environmental sustainability).

Horn and Fry's (2012) findings suggest that studying abroad in a developing country (high culture distance) and engaging in international service learning (program type) are positively associated with development volunteerism and "active engagement in the global civil society" (p. 1). They also found that time spent abroad increased the odds of development volunteerism. "Findings support the view that study abroad can be a significant educative experience for cultivating the personal resources, cognitive engagement, and social capital conducive to active global citizenship" (Horn & Fry, 2012, p. 17).

In Horn, Hendel, and Fry's (2012) article, *Promotion of Global Citizenship Through Study Abroad*, they investigated whether study abroad is associated with international volunteerism, as operationalized by participation in the Peace Corps. Results indicated that studying abroad is indeed associated with such positive engagement. These authors suggest, however, that although the overall effect of study abroad may be positive, students can engage in a variety of activities undermining such learning. They warn against programs where students can limit their engagement abroad through a "third culture" (Citron, 2002) or through short-term entertainment programs. They recommend future researchers investigate the specific study abroad characteristics associated with the development of global civic engagement.

In the *Study Abroad for Global Engagement Project*, Paige et al. (2009) investigate the long-term effect of study abroad on various forms of global engagement among 6,391 study abroad alumni. Global engagement is conceptualized as "*civic commitments* in domestic and international arenas; *knowledge production* of print, artistic, online, and digital media; *philanthropy* in terms of volunteer time and monetary donations; *social entrepreneurship*, meaning involvement in organizations whose purpose and/or profits are to benefit the

community, and the practice of *voluntary simplicity* in one's lifestyle" (p. 3). Results indicated students were globally engaged in the following manners:

- *Civic commitments*: 94% (of respondents) voted in elections, 73% made purchasing decisions because of values of the company, and 55% took a leadership role in improving quality of life;
- *Knowledge production*: 39% have had some text formally published
- *Philanthropy*: 55% volunteered with educational organizations, 49% frequently or sometimes engaged in volunteer work within community organizations, and 35% worked with organizations addressing poverty issues;
- *Social entrepreneurship*: 25% report having a substantive influence on their for-profit organization to be socially responsible;
- *Voluntary Simplicity*: 86% practiced voluntary simplicity, an effort to lead a more modest, simple lifestyle.

Inconsistency of outcome measures. Although research has shown study abroad to be associated with numerous positive developmental outcomes, the overall results are inconsistent and can sometimes be perceived as damaging. For example, some studies measuring intercultural competence, although indicating an overall positive trend in development, found a few students declined in their level of intercultural competence, implying an increase in ethnocentric mentalities (Anderson et al., 2006; Jackson, 2008; Medina-López-Portillo, 2004). Furthermore, a few studies found that studying abroad alone does not guarantee learning outcomes and that purposeful intervention strategies are needed to produce such learning (Anderson et al., 2006; Behrnd & Porzelt, 2012; Paige et al., 2012; Pederson, 2010). Finally, where some students did develop important intercultural and global competencies, they did not develop a sense of empathy or social concern for others (Braskamp et al., 2009; Clarke et al., 2009; Wright & Clarke, 2010).

These important caveats suggest the outcomes associated with studying abroad may not be as consistently positive as educators hope. As Bennett (2012) suggests, even more problematic than the lack of intercultural competence development, is the potential for increased

ethnocentric and prejudiced mentalities in students. In taking this concern further, some researchers believe study abroad is nothing more than privileged academic tourism (Cardon, Marshall, & Poddar, 2011; Millington, 2012) where students' allegiance to their nation and original stereotypes are strengthened (France & Rogers, 2012). As these are indeed critical concerns, they should not be overlooked. Educators and researchers therefore, must continue to determine how best to leverage the positive and mitigate the negative outcomes associated with study abroad. Within this context, the next section provides an overview of important critical considerations involving the study abroad industry as a whole.

Study abroad as problematic. Study abroad programs are widely touted for their role in creating interculturally competent global citizens capable of making positive change in the world. On the other hand, the study abroad industry includes a variety of structures and motivations that could unhinge these important goals and perpetuate the global status quo. Therefore, in order to leverage the former and mitigate the latter, researchers must not only praise study abroad, but also identify critical areas for development. Twombly et al. (2012) provide support of this contention: "Beliefs in the inherent goodness of study abroad are so strongly interwoven into the narrative of U.S. higher education that study abroad is rarely critically examined" (p. 95).

Although study abroad programs can be seen as having massive potential for promoting cross-cultural understanding, appreciation of differences, and a relational sense of identity (Dolby 2004), the contemporary discourse involves issues of nationalism and national security, the corporatization of higher education, and problematic representation of other cultures and people (Biles & Lindy, 2007; Caton, 2011; Caton & Santos, 2009; Zemach-Bersin, 2009). Furthermore, little discussion exists regarding the potential negative effect of studying abroad on

the hosting people, communities, and environment. These issues are discussed below, but first a quick note on the theoretical framework guiding this analysis.

Cultural studies and critical theory. Grünzweig and Rinehart (2002), in their introductory chapter of *Rockin' in Red Square: Critical Approaches to International Education in the Age of Cyberculture*, recommend emphasizing the value of study abroad, but more importantly, subjecting it to critique through the lens of critical theory and cultural studies. Therefore, this section briefly outlines both cultural studies and critical theory as guiding theoretical frameworks for critique of the study abroad industry.

Cultural studies. Cultural studies is an interestingly amorphous discipline or ‘non-discipline,’ as argued by Hall (2001) in *Encoding, Decoding*. Taking a page from post-modernism, it is primarily concerned with matters of language, representation, power, and politics. Barker (2003) frames it as an “exploration of representations of and ‘for’ marginalized social groups, where the need for cultural and political change is emphasized” (p. 5). Cultural studies is a body of theory where the production of knowledge is always understood to be influenced by politics. In this context, knowledge is never neutral or objective, but influenced by the place from which one speaks, to whom they speak, and for what purpose.

Critical theory. Cultural studies may be considered nested within the overarching discipline of critical theory. Critical theorists, instead of simply seeking to understand the world, pose a critique of society and culture through systematic analyses of power, oppression, race, class, nationalism, capitalism, and gender dynamics, among many others (Bronner, 2011; Creswell, 2007). Developed in the Frankfurt School in 1929, Bronner (2011) discusses how critical theory was built on the legacy of Socrates where he “called conventional wisdom into

question. He subjected long-standing beliefs to rational scrutiny and speculated about concerns that projected beyond the existing order” (p. 1).

Post-colonial theory is one specific manifestation of critical theory relevant for analyzing the study abroad industry. These theorists provide a historical critique of colonialism and the lasting effect of western imperialism on the non-western world. One specific goal of post-colonial theory is to highlight and dignify voices of the colonized. As a few study abroad researchers (e.g., Ogden, 2008) reference student sojourners as contemporary colonials, this frame of analysis provides important critical considerations for what it means to send students abroad.

Study abroad and U.S. nationalism. As discussed briefly in the historical overview above, much of the discourse and rhetoric surrounding U.S. study abroad has focused on interests of national security, economic advantage, and U.S. exceptionalism. The “global war on terror” has drawn specific attention to the strategic value of study abroad in helping students develop “essential” intercultural skills for purposes of national defense (Lincoln Commission, 2005; The Senator Paul Simon Study Abroad Foundation Act, 2009). Many governmental and legislative documents associated with the effort to maximize study abroad opportunities explicitly utilize such rhetoric. As brought to our attention by Reilly and Senders (2009), the following quotes taken from the *Report of the Commission on the Abraham Lincoln Study Abroad Fellowship Program (2005)* illustrate how study abroad may explicitly be used as a means to propagate nationalist identities, allegiance, and ethnocentric mentalities:

What nations don’t know can hurt them. The stakes involved in study abroad are that simple, that straightforward, and that important. For their own future and that of the nation, college graduates today must be internationally competent (p. 2).

We do not have the option of not knowing our enemies – or not understanding the world where terrorism originates and speaking its language...[we need to] enhance U.S. leadership and help our values prevail (p. 6).

The goal of “knowing our enemies and understanding the world where terrorism originates” through study abroad is not necessarily relevant when the majority (53%) of students study in Europe and only 1% are in the Middle East (Open Doors, 2014), a region often touted by U.S. media as enemies of the state. Furthermore, the numbers of students studying abroad in this region has been steadily decreasing.

Even the discourse surrounding the beneficial outcomes of study abroad can be perceived as problematic in the context of national security. For example, Reilly and Senders (2009) discuss how intercultural ‘competence,’ with its root in competition, is about the development of an individual whom has the capacity to exercise dominance above others. Therefore, it is possible for this competence to either be exercised towards a cooperative and just global order or towards the perpetuation of the goal of strategic domination. Study abroad practitioners and researchers thus have the responsibility to understand how this field may facilitate the continuation of U.S. hegemony.

Corporatization and commodification of U.S. study abroad.

“Subordination is a matter not just of coercion but also of consent. Cultural studies has commonly understood popular culture to be the ground on which this consent is won or lost” (Barker, 2003; p. 10).

This quote illustrates how popular culture is a channel for hegemonic systems to maintain dominance over consenting subordinates. Horkheimer and Adorno (1944) discuss the difference between high culture and popular culture in their seminal paper, *The culture industry: Enlightenment as mass deception*. These authors argue how popular (or mass) culture, generated through capitalistic channels of the free-market, relies on individuals being distracted by

pleasure, which thus prevents them from engaging in critical thought (Lewin, 2009b). This issue was particularly salient for The Frankfurt School, where Bronner (2011) suggests they were “intent upon challenging the culture industry because it was standardizing experience and thereby rendering everyday people more and more receptive to tradition and authority” (p. 82).

According to Lewin (2009b), this conceptualization is relevant for study abroad where “its interest in high culture is threatened by its mass production...the more study abroad is fueled by the bottom line, the more it will be invested in maintaining compliance to the ideology of the state” (p. xv). This is a legitimate fear for U.S. universities as study abroad programs are continuously trying to increase student participation by marketing these experiences as a product to be bought and sold (Reilly & Senders, 2009). Biles and Lindley (2009) discuss how the continual search for more student numbers and the “corporatization” of higher education makes universities resemble multi-national corporations more than educational institutions. Here, students able to afford “the premium price” of study abroad are supposedly purchasing a “quality education” (Breen, 2012). Lewin (2009b) provides this unfortunate and critical observation: “Instead of students becoming global citizens, they become global consumers” (p. xv).

Zemach-Bersin (2009) discusses how study abroad advertisements appeal to these global student consumers, where educational opportunities are sold as tourist packages. According to this author, these advertisements not only promise personal development and global citizenship, but also, and perhaps more problematically in many instances, adventure and exploration. These types of advertisements seek a privileged group of individuals who already accept travel as commonplace and see the world as an opportunity and resource (Reilly & Senders, 2009). To these authors, study abroad is therefore seen as an investment to establish ones’ unique positioning above the competition. Twombly et al. (2012) support this contention and highlight

how such a mentality “meshes with the need to consume other’s cultures for the instrumental purpose of helping U.S. students get jobs” (p. 97).

Effect on the local community. With the emphasis on developmental outcomes of U.S. student sojourners, there exists a gap concerning the potential effect of traveling students on receiving people, cultures, and environments (Schroeder, Wood, Galiardi, & Koehn, 2009). As the Lincoln Commission strives to create more study abroad opportunities in less-traditional environments, Woolf (2006) provides a poignant critique highlighting the negative effect of resource intensive U.S. students living temporarily in communities with limited resources. Dvorak, Christiansen, Fischer, and Underhill (2011) and Long, Vogelaar, and Hale (2014) argue for a sustainable study abroad where we understand the effect of students abroad in economic, environmental, and socio-cultural domains. Important issues to consider in this effort include the over-use of local resources, presence of economic inequality, creation of economies of dependency, exposure of indigenous populations to the “western culture,” and whether students are respectful of the local culture and environment (Schroeder et al., 2009). In order to answer these, and many other questions, more research is needed to assess the various indicators of student impact.

Towards a critical study abroad. As argued in the above sections, studying abroad has the potential to facilitate a variety of desirable learning outcomes, but many studies also indicate these outcomes are not guaranteed through travel alone. Despite the seemingly disparate nature of the outcomes associated with study abroad, there indeed exists a common thread among them. When taken together, they capture the specific dimensions of global citizenship articulated by Morais and Ogden (2011): global competence, social responsibility, and global civic engagement. Therefore, the combination of these studies provides superficial evidence that study

abroad is related to the development of global citizenship. In moving forward, however, it is necessary to link these seemingly fragmented research studies by directly measuring them cohesively as a single construct of global citizenship (Morais & Ogden, 2011).

In addition to the equivocal and disparate research findings, much of the study abroad rhetoric is associated with economic interests, national defense, and individualistic development for successful careers. Therefore, study abroad professionals need to take a collective ‘step back’ and look at the motivations for sending students abroad (Lewin, 2009b). It is important to move past these economic and national interests for the sake of competitive advantage and develop a sense of collaboration and respect among students. Unfortunately, this notion is often in direct opposition to the increasing number of students looking for travel, adventure, and pleasure. Engle and Engle (2004) suggest this overemphasis on satisfying the individual desires of students and the under emphasis on meeting the needs of our global society highlights our increasing role as service providers, not educators.

In order to meet these challenges and move towards a critical study abroad, Reilly and Senders (2009) provide nine recommendations, which serve as a guiding philosophy for this research: 1) shift the rhetoric from security and economic resilience towards human solidarity and peace, 2) study the borders – encourage students to critically reject the notion of fixed and bounded cultural groups within the nation-state system and embrace a complex view of culture, identity, and locality, 3) value local communities as a source of power and knowledge, 4) examine contemporary culture and move beyond the current static, reductionist, and idealized notion of culture being taught to students, 5) empower and inspire students to action, not just learning, 6) emphasize responsibility – reframe students’ experiences and provide opportunities to give back, 7) frame study abroad as a search for solutions and attend more carefully to local

creativity, 8) focus on relationship of humans within social, historical, economic, and environmental frameworks, and 9) encourage student-led learning and teaching (pp. 250-261).

The purpose of this research is thus to follow the lead of Reilly and Senders (2009) and move towards a critical study abroad on two fronts: 1) Reorient the philosophy of study abroad organizations and ensure their motivations, marketing practices, and programs are responsible in light of the discussions above and 2) Argue that global citizenship should be a primary goal of sending students abroad as part of their education. This specifically involves designing programs to foster socially responsible, globally competent, and civically engaged individuals. Although the term global citizenship already exists in the field of study abroad, it is important to move beyond simple marketing rhetoric and utilize a theory-based, operational definition and measurement instrument to truly make gains in this effort. In moving towards these goals, the next section will overview and operationally define global citizenship.

Global Citizenship

Global citizenship has become a “buzzword” of our time and is commonly found in the rhetoric of studying abroad marketing campaigns. The meaning of this concept has been frequently debated (e.g., Parekh, 2003; Schattle 2009; 2012) and criticized (e.g., Roman, 2003; Woolf, 2010; Zemach-Bersin, 2007; 2008). Despite its ubiquity, the term is often poorly defined, amorphous, and depends upon the context in which it is being discussed (Dolby, 2008; Green, 2012). In the movement towards a critical study abroad, with a fundamental goal of developing global citizens, it is necessary to operationally define the term for both conceptual and measurement purposes. The following sections will therefore provide an overview of the debate and an operational definition of global citizenship utilized for this research.

What is citizenship? Prior to delving into a discussion of global citizenship, it is helpful to first define *citizenship* - the concept upon which this term is anchored. According to Schattle (2012), there are three main definitional frames of citizenship: rights and corresponding duties, democratic empowerment and participation, and sentiments of allegiance, belonging, loyalty, and identity.

Rights and corresponding duties refers to the reciprocal relationship between individuals and nation-states (Schattle, 2012) and includes, for example, various freedoms, opportunities to vote, education, healthcare, and due process in a legal system. These rights are afforded to legal citizens in exchange for such duties as taxes, military requirements, political participation, and adherence to law. These duties and the associated rights are often what separate citizens from “illegal aliens,” as they are often described in the U.S. The second definitional frame, democratic empowerment and participation, stems from the traditions of Ancient Greece, where responsible citizens engage in reasoned and inclusive debate about the state of affairs in a particular society (Schattle, 2012). The final conception of citizenship involves a psychological identification and loyalty to ones’ “imagined national community” (Anderson, 1991).

These three aspects of national citizenship raise important considerations and challenges when attempting to relate this notion to the global level. For example, how will global citizens be held accountable for their duties and from whom should they expect certain rights? The lack of global governing intuitions is a common critique for those wishing to anchor the notion of global citizenship in that of national citizenship. The other two aspects of national citizenship, however, are more conducive to the notion of a global citizenry.

For example, democratic empowerment and participation at the global level is a primary goal for many global citizens - to have a voice in transnational political and social causes around

the world, regardless of their national citizenship (Schattle, 2012). This is particularly salient in challenging the perceived inequities of the global capitalist market. Finally, perhaps the most direct or literal reflection of Shattle's (2012) conception of citizenship at the global level is the sense of allegiance and loyalty to people, places, communities, and ideas from all over the world. As discussed above, the emergence of a global consciousness or global imaginary (Steger, 2013) is inspiring global citizens to embrace and identify with people and communities beyond their national boundaries.

Unfortunately, at this point in history, global citizenship may be more relevant in this global imaginary than in reality. Schattle (2012) speaks of a dual dynamic taking place in the context of globalization and citizenship: On the one hand, globalization is opening opportunities for people to move across borders and become involved with political and social issues around the world, but on the other hand, nations are tightening their borders, increasing their authority over citizen mobility, and strengthening the notion of national identity. This dual dynamic perhaps makes being a global citizenship easier in theory, but more difficult in practice.

What is global citizenship? The term global citizenship has received an abundance of scholarly attention, producing numerous definitions and conceptions of the term. It has indeed achieved buzzword status within the field of study abroad and often lacks conceptual grounding. Therefore, in order to utilize global citizenship as a meaningful construct in study abroad research and practice, agreement upon an operational definition is needed.

In any discussion of global citizenship, it is important to hear both side of the argument (as there are many for each). Primarily, the term is often criticized as empty and problematic marketing rhetoric utilized in the study abroad industry to sell hopes of some new global identity (Woolf, 2010; Zemach-Bersin, 2009). Other common arguments against the idea of global

citizenship involve issues of legality (Davis & Pike, 2009; Woolf, 2010), the lack of global governing institutions (Schattle, 2008; 2012), and how the term may be a privileged identity only available to those with the ability to travel (Schattle, 2012; Zemach-Bersin, 2009). These critiques will be elaborated upon and incorporated in the discussions below. The following section includes a brief overview of various considerations associated with what it means for someone to be a global citizen and ends with an operational definition.

Towards a definition. Understanding the term global citizenship involves a variety of important considerations, critiques, and caveats. Nonetheless, many scholars offer a definition of the term; most of which have significant conceptual overlap. For example, Brigham (2011) defines a global citizen as one who “possesses the values, ethics, identity, social justice perspective, intercultural skills, and sense of responsibility to act with a global mindset” (p.18). This author bases the definition as a way of understanding, a way of seeing, and a way of acting commensurate with study abroad outcomes outlined above. Hobbs and Chernotsky (2007) echo these three characteristics and suggest how a global conception of citizenship does not only concern welfare and justice, but an active commitment to addressing these issues, once again highlighting the important factor of taking action. Finally, Streitwieser and Light (2010) believe global citizenship has more of an activist component:

Global citizenship implies a general belief in the rights of all people to universal justice and basic human dignity; responsibility for the wellbeing of others and the health of the planet; and an obligation to question or even challenge existing power structures and their associated political, social, governmental, and legal activities (pp. 3-4).

Spending a decade interviewing individuals about global citizenship, Schattle (2008) concluded the term is associated with three primary concepts: awareness, responsibility, and participation. Awareness involves a particular consciousness or global way of thinking about the world, one-self, and others. Individuals with a sense of awareness are able to perceive things

from multiple vantage points, have a sense of interdependence, and believe in a universality of human experience. Responsibility refers to a shared, voluntary moral obligation across humanity. This involves principled decision making with an understanding of social connectivity and a sense of collective responsibility. Finally, participation involves taking action towards greater accountability and involvement or simple advocacy and dialogue, which can occur within the context of politics and/or a community. Importantly, these three concepts emerged as a trajectory, where global awareness is the first to develop, followed by social responsibility and participation. According to Schattle (2008) “global citizenship is thus a way of thinking and living that unfolded gradually over time” (p. 23).

Global versus national citizenship. In beginning to understand this term, it is important to distinguish between global citizenship and national citizenship, as outlined briefly above. Schattle (2008) discusses how the term global citizen is related to cosmopolitanism, a term that has been in scholarly circulation for more than 2,500 years. Cosmopolitanism in ancient Greek literally translated into “citizen of the universe” and referred to the ideal that all humans are worthy of equal respect and concern, regardless of any particular boundaries. Therefore, global citizenship has deeper roots than the notion of national citizenship (Schattle, 2008).

An important distinction discussed by Schattle (2008) is the matter of choice. That is, unlike national citizenship, individuals choose whether to consider themselves a global citizen. Global citizenship is therefore a personal orientation towards the globe rather than a legal reality as manifest in passports, tax brackets, and national flags. Conceptions of global citizenship are as diverse as the people whom identify as such and they do not necessarily relate to the idea of citizenship at the national level. This point of definitional and conceptual variability is emphasized by Schattle (2008): “Global Citizenship in the nonacademic discourse amounts to a

fundamentally different phenomenon than simply projecting the more familiar model of national citizenship into the international arena” (p. 164).

As global and national citizenship have different foundations, one deciding to identify as a global citizen is not (legally) required, nor encouraged, to renounce their national citizenship. Self-described global citizens also do not necessarily prefer or expect the development of a global government (Brockington & Wiedenhoeft, 2009; Schattle, 2008). Instead, national identities can help individuals be aware of their place in the global context and better equip their understanding of what it means to be a global citizen. Furthermore, as the challenges facing the global community require both local and global action and thought, it may be more appropriate to understand global citizens as multicultural or bi-cultural. Davies and Pike (2009) highlight these sentiments:

Global citizenship is much more of a state of mind, an awareness of the broader context in which each nation is situated and an understanding of citizens’ concomitant rights and responsibilities at multiple levels...A global citizens’ identity will not be authenticated in their passports, nor will their pride be swelled by a flag, symbol, or sports team. Education has a key role to play in elucidating the concept, nurturing a sense of allegiance at the planetary level, and preparing young people to play active and constructive roles in an interdependent world (p. 67).

Critiquing these ideas, however, Woolf (2010) believes global citizenship is oxymoronic, as it has no legal existence in reality. An assumption of the term is that the “globe” is something of a tangible nature and that it is possible to be a citizen of this place. Taking the term literally, Woolf (2010) believes it is impossible to be a global citizen without any sort of global governing institutions. This legal argument is founded on Schattle’s (2008) description of citizenship as a reciprocal relationship of rights and duties between the individual and the state. If one chooses to define citizenship in these limited terms, then global citizenship may indeed be impossible at this point in time. On the other hand, it is important to question whether self-identifying global

citizens are interested in such a reciprocal relationship or whether they are seeking a voice and sense of belonging in transnational matters.

Global citizenship as an elitist identity. Another important critique of global citizenship concerns whether the term and concept is an elitist identity only to be obtained by those with the resources to travel. For example, Schattle (2012) highlights how “the idea often seems too closely associated with the privileges, self centeredness, and strategic impulses of those endowed with the luxury to contemplate it in the first place” (p. 172). He also found that global citizenship identity is especially prominent in younger, affluent, and technologically advanced areas. Zemach-Bersin (2008) supports this contention and argues that global citizenship is a construction of those in power and is only available for those whom can afford to study abroad. It is therefore not a universal, but a privileged opportunity. Woolf (2010) discusses how the largest separation of global citizens from the rest of the world is neither geographical nor ideological, but through the reality of poverty.

Despite this valid critique, Schattle (2008) argues that one does not need to leave home to necessarily identify as a global citizen. He discusses the important shift in the notion of “think globally, act locally” towards “think and act locally and globally.” This sense of global citizenship does not only develop through international travel, but also can develop through international experiences close to home.

Study abroad and global citizenship. Lewin (2009a) discusses how the study abroad industry is shifting from the goals of cultural acquisition to that of global citizenship. This shift is illustrated, at least superficially, by the White House summit on *Study abroad and Global Citizenship* with the goals of increasing both awareness and student numbers. Despite the use of the term global citizenship, study abroad in the context of this summit is seen as “one of the best

ways to provide students with the foreign language and cross-cultural skills necessary to compete and thrive in today's global economy" (Johnson, 2014). This represents a clear disconnect between the need to compete and thrive individually in the global economy and the goal of global cooperation.

When reviewing the literature on study abroad and global citizenship, it is clear the majority of research is theoretical and philosophical. Although a few empirical studies exist, they utilize different conceptions of global citizenship and are therefore not necessarily comparable. For example, Tarrant (2010) developed a model of global citizenship fundamentally anchored in the context of natural and built environments. Based on Stern's (2000) Value-Belief-Norm (VBN) theory, Tarrant (2010) argues the environment is the best context in which global citizenship can be understood. This theory and commensurate measurement scale were utilized in a collection of studies investigating the effect of short-term educational travel programs on the development of global citizenship (Stoner et al., 2014; Tarrant et al., 2011; Tarrant, Rubin, & Stoner, 2013; Tarrant et al., 2014; Wynveen, Kyle, & Tarrant, 2012).

Overall, these studies found study abroad to be related to the development of global citizenship (as anchored in pro-environmental behaviors) and the specific amount time abroad may have little influence on the extent of such development. Further, involvement in courses related to sustainability had an influence on the extent to which students develop global citizenship, for both study abroad and non study abroad participants (Tarrant et al., 2013). Although these are indeed positive findings, the limitation rests in the conceptualization of global citizenship as strictly environmental. Although environmental awareness is indeed an important aspect of global citizenship, this definition lacks a holistic understanding of the term by not including socio-cultural, political, and justice dimensions.

Understanding student conceptions of global citizenship. In the spirit of disentangling the relationship between study abroad and global citizenship, Streitwieser and Light (2010) argue for the need to better understand students' conceptions and articulations of the construct. Although quantitative methodologies are indeed important in this quest, it is also valuable to determine if students understand and agree with the theoretical proposition. It is therefore necessary to not only determine if students "become" global citizens, but also if they can articulate what is meant by the concept.

Contributing to this effort, Streitwieser and Light (2010) conducted in-depth, semi-structured interviews with 29 undergraduate study abroad alumni. Results indicated a continuum of sophistication. Specifically, from least to most sophisticated, students conceptualized global citizenship in the following ways: Global citizenship as 1) *global existence* – we are all born on this earth and are by default global citizens, 2) *global acquaintance* – a status they inherited through a family background in various countries or through frequent international travel, 3) *global openness* – personal interest in openness to other countries and learning about cultures, customs, and people, 4) *global participation* – active engagement with the cultural practices of people in other countries and a sense of belonging, inclusion, and connection, and 5) *global commitment* – drawing a distinction between being open to others and actually learning/participating; this includes having a sense of responsibility for action to make the world a better place (pp. 14-17).

Another example of this effort is a study conducted by Hendershot and Sperandio (2009), where study abroad alumni were asked to define global citizenship. These researchers did not have a measure of global citizenship and instead defined it through student interviews.

According to these research participants, a global citizen: "engages in activism; is open minded

and accepting; pursues knowledge and seeks understanding; feels part of the human community; and is aware” (p. 48). When asked if and how these qualities are developed, students believed that constructive engagement with those who are different had the greatest effect on the development of global citizenship.

Finally, Zemach-Bersin (2009) interviewed 25 study abroad alumni and found students felt their experiences abroad emphasized separation, not universality. This author concluded that “differences of class, race, language, and culture between students and their hosts often led students to identify strongly as ‘American citizens’ not ‘global citizens’” (p. 315). Finally, based on these results, Zemach-Bersin (2009) warned that if global citizenship continues to be understood as an aspect of personal development, it will become “a commodity with the primary function of allowing Americans to succeed economically, socially, and politically in the globalized world” (p. 317). If this is indeed the case, then global citizenship development is in direct opposition to the goal of fostering a sense of cooperation in a global world.

These findings, when taken together, illustrate the need for study abroad programs to 1) develop a theoretically grounded definition of global citizenship and 2) purposefully communicate this vision to students. Furthermore, it is important to question the assumptions made by study abroad programs that students understand the concept of global citizenship, much less have the capacity to develop in this manner. Taking Zemach-Bersin’s (2009) warning to heart, it is essential to clearly articulate a definition of the term in order to diffuse any perceptions of global citizenship as a means to economic, social, or political domination. Finally, these studies, though valuable in pursuing an understanding of the relationship between study abroad and global citizenship, do not represent a comprehensive research program. Therefore, it

is important to move forward with an agreed upon understanding of global citizenship and a measure to assess this philosophical concept.

Why is global citizenship important?

As international educators shaping our global future, we share a compelling responsibility and a unique power to envision possibilities commensurate with the challenges we face. We must act now to foster and connect learning communities that will create a more just, compassionate, and sustainable world for all. We must prepare tomorrow's leaders to create a global civil society wherein perspectives are changed in pursuit of understanding, aspirations are transformed into deeds that enrich the human spirit, borders become invisible, nations become people, common ground is nurtured, partnerships flourish, and goodwill prevails (Ron Moffatt, 2007, President of NAFSA; as quoted in Skelly, 2009, p. 31).

To meet these goals, educators need to move towards a vision of study abroad not solely focused on the development of individualistic capabilities, but one of a global and human-centric orientation (Skelly, 2009). This new orientation involves the purposeful development of global citizenship as a 'key strategic principle' to meet the needs of our time. It is particularly relevant for "wealthier and privileged nations to develop a collective self-awareness, cooperation in solving global problems, and acknowledge moral obligations" (Schattle, 2009; p. 7).

Skelly (2009) argues few study abroad programs purposefully and systematically address the issues both students in particular and humanity in general will face. Although study abroad programs advertise the development of global citizenship, through marketing campaigns resembling that of the tourism industry (Cardon et al., 2011), little is incorporated in the curriculum to expose students to issues of a global nature; much less how to solve them. In the introduction of *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship*, Lewin (2009b) cites study abroad as the best way for students to acquire the knowledge, skills, and abilities to affect change in international contexts. An important difference in this conceptualization is the focus on *action*; for students to become

“change agents.” Nolan (2009) agrees with this premise in that “students need not just ‘know the material,’ but also what to do with it” (p. 268).

Therefore, Lewin (2009b) suggests that in order to facilitate global peace and address the political, economic, social, and environmental issues of our time, we need to develop global citizens; individuals capable of “analyzing power structures, building a global community, and tangibly helping to improve the lives of people around the world” (p. xv). Andrzejewski and Alessio (1999) support this contention:

Educators and policymakers alike have an opportunity to dramatically change the nature of education--regardless of our discipline or position in the educational system. We can make a tremendous difference to the entire social world and the preservation of the earth for subsequent generations if we reprioritize education for global citizenship (p. 12).

Moving forward, study abroad can no longer be understood as an innocuous and beneficial enterprise. Instead, as argued above, there is a need to continue towards a critical study abroad (Reilly & Senders, 2009) capable of developing global citizens whom actively contribute to a global civil society (Kaldor, 2002; Skelly, 2009). Thus, study abroad programs must be purposefully designed to ensure such desirable outcomes are being met. In order to accomplish these goals, it is essential for educators and researchers to agree upon an operational definition and measurement instrument assessing global citizenship. Therefore, it is recommended we use the operational definition and measure developed by Morais and Ogden (2011) as described below.

Towards an operational definition of global citizenship. Morais and Ogden (2011) highlight the ambiguous nature of global citizenship and how this construct has rarely been conceptually or operationally defined. To address this gap, these researchers developed a theoretical model of global citizenship consisting of social responsibility, global competence, and global civic engagement and the associated Global Citizenship Scale (Appendix D). These

authors argue all three dimensions are critical to global citizenship and each dimension assessed separately cannot assert to measure the construct. Each dimension is described below.

The first dimension of global citizenship, *social responsibility*, is represented by students' perception of interdependence and social concern for others, society, and the environment (Andrzejewski & Alessio, 1999; Braskamp et al., 2008; Parekh, 2003; Westheimer & Kahne, 2004). Such socially responsible students are able to recognize and evaluate examples of global injustice and disparity (Lagos, 2001), respect diverse perspectives, develop an ethic of social service, and address both global and local issues with an ability to draw connections between the two (Noddings, 2005). Thus, Morais and Ogden (2011) characterize the dimension of social responsibility as follows:

- *Global Justice and Disparities*: Students evaluate social issues and identify instances and examples of global injustice and disparity
- *Altruism and Empathy*: Students examine and respect diverse perspectives and construct an ethic of social service to address global and local issues
- *Global interconnectedness and personal responsibility*: Students understand the interconnectedness between local behaviors and their global consequences (pg. 4)

The second dimension of global citizenship, *global competence*, is represented by students' openness to difference and an active orientation to understand such differences. In addition, students have an interest in world issues and are aware of their own culture, biases, and limitations. Globally competent students then utilize this understanding to successfully interact, communicate, and collaborate outside of their cultural context (Deardorff, 2006; Westheimer & Kahne, 2004). Thus, Morais and Ogden (2011) characterize the dimension of global competence as follows:

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

- *Intercultural communication*: Students demonstrate an array of intercultural communication skills and have the ability to engage successfully in intercultural encounters
- *Global Knowledge*: Students display interest and knowledge about world issues and events (pg. 4)

The third and final dimension of global citizenship, *global civic engagement*, is represented in students' recognition of local, state, national, and global issues and their action-orientation manifests through volunteerism, political activism, and community participation (Andrzejewski & Alessio, 1999; Lagos, 2001). These students assist in global civic organizations (Parekh, 2003; Westheimer & Kahne, 2004), engage in local activities related to global issues, and develop a political stance and voice. Thus, Morais and Ogden (2011) characterize the dimension of global civic engagement as follows:

- *Involvement in civic organizations*: Students engage in or contribute to volunteer work or assistance in global civic organizations
- *Political voice*: Students construct their political voice by synthesizing their global knowledge and experiences in the public domain
- *Global civic activism*: Students engage in purposeful local behaviors that advance global agendas (pg. 4)

Summary. Although the study abroad literature abounds with positive outcome measures associated with the various dimensions of global citizenship as outlined above (e.g., intercultural competence, global mindedness, and global engagement), none explicitly measure the holistic construct as outlined by Morais and Ogden (2011). Thus, these studies are indeed valuable in their contribution of evidence in support of study abroad as a means of facilitating the dimensions of global citizenship, but fall short of assessing the construct as intended by the Global Citizenship Scale (Morais & Ogden, 2011). By utilizing an operational definition and an explicit measure of this construct, this research is an important step towards understanding if and how

study abroad fosters this desirable learning outcome in students. The next section will describe important considerations in our pursuit of fostering global citizenship through study abroad.

How to Foster Global Citizenship

Having discussed the various aspects of global citizenship, argued for its importance as a developmental outcome of studying abroad, and proposed an operational definition of the construct, the following section highlights important considerations in fostering this desired outcome through purposeful study abroad programming. Twombly et al. (2012) describe how studying abroad is the ultimate “black box,” where students participate and somehow develop in certain ways. Therefore, a purpose of this research is to help further our understanding of the active ingredients associated with student learning abroad and begin shedding light on this proverbial “black box.” To achieve this goal, the following sections provide an overview of the intervention paradigm and an outline of personal, contextual, and programmatic characteristics associated with the study abroad process.

Immersion to intervention – a paradigm shift. There has been a profound shift in our understanding of study abroad programming since the turn of the millennium. Vande Berg et al. (2012) capture this sentiment in the title of their recent book, *Student learning abroad: What our students are learning, what they’re not, and what we can do about it*. In their introductory chapter, these authors discuss how the study abroad industry is experiencing a rapid paradigm shift (Kuhn, 2012) from immersion to intervention. In this context, immersion is the mere exposure to the new and different resulting from travel abroad, whereas Paige and Vande Berg (2012) define intervention as “intentional and deliberate pedagogical approaches, activated throughout the study abroad cycle (before, during, and after), that are designed to enhance students’ intercultural competence” (pp. 29-30).

This shift in approach has inspired researchers to begin dissecting the study abroad process in order to determine the active ingredients associated with student learning abroad. As Bennett (2012) suggests, "for the [cross-cultural] contact to acquire educational value, it must be prepared for, facilitated, and debriefed in particular ways" (p. 1). Therefore, purposeful and structured educational guidance and support is necessary to translate students' experiences into learning (Houser, 1996; Kolb, 1984). This relatively recent trend in research has focused on identifying programmatic factors associated with enhancing the positive (e.g., intercultural competence and second-language development) and mitigating the negative outcomes (e.g., increased ethnocentrism) associated with sending students abroad (Engle & Engle, 2008; 2009; Paige & Vande Berg, 2012).

Engle and Engle (2002) discuss how purposeful integrative intervention is more important today than ever before because the "pervasive effects of global economic, social, and technological homogenization" (p. 25) limit what was once a readily available opportunity for students to experience cultural differences while abroad. It is now easier for students, especially from the U.S., to engage with familiar cultural symbols, language, and individuals from their home country. In order to address this issue and facilitate the development of intercultural competence and global citizenship, many authors posit the need for purposeful integration with the host culture via specific program design characteristics.

Intervention for global citizenship. Lutterman-Aguilar & Gingerich (2002) argue that study abroad does not inevitably lead to the development of global citizenship and therefore recommend incorporating experiential education activities to break down the isolation often experienced by U.S. students abroad. These activities include, for example, critical analysis and reflection through collaboration and dialogue within a community of learners, exposure to

diversity and intercultural communication, engagement in action and social transformation, and fostering a reciprocal relationship with the local community. Brockington and Wiedenhoeft (2009) agree with these contentions and highlight the need to provide students with the proper tools, such as observation, reflection, and analysis, to make sense of their new environment. This also involves the appropriate mix of challenge and support (Houser, 1996). Brockington and Wiedenhoeft (2009) discuss how without this support, students may retreat from cultural challenges and find comfort in familiarity:

Without an opportunity for intensive integrative cultural experience, coupled with structured reflection, the “dissonance” of the study abroad situation can overwhelm the participant, causing some to retreat into stereotypes, others into the westernized (often bar-based) culture present in most larger cities around the world (p. 130).

In order to purposefully develop global citizens, therefore, study abroad professionals need to intervene in the process and lead students beyond superficial understandings of culture into deeper cultural experiences. Zemach-Bersin (2008) argues that students are not prepared with important concepts affecting their every day lives abroad, such as race, identity and privilege, and recommends incorporating these topics in preparation materials.

The discourse of global citizenship development is ubiquitous in promoting or justifying the continued existence of study abroad programs (Davies & Pike, 2009; Lewin, 2009b), but research is scarce in determining whether this is actually occurring. Beyond simply determining *if* students become global citizens, researchers also need to determine *how* global citizenship may be developed. This can be accomplished by investigating the personal, contextual, and programmatic characteristics associated with the study abroad process.

The characteristics guiding this research. Numerous researchers have made suggestions for purposeful programmatic development within the study abroad context (e.g., Cushner, 2009; Guzman & Burke, 2003; Lewis & Niesenbaum, 2005; Medina-Lopez-Portillo,

2004; Stephenson, 2002). Cushner (2009), for example, recognizes such programming is imperative to make the experience something beyond academic tourism. Although these recommendations typically involve interventions that occur before, during, and after students' experiences abroad, there is also an important recognition of various individual and contextual characteristics influencing the experience. Although these researchers, among many others, have important recommendations for study abroad programming, two seminal studies will serve as a guide for the characteristics utilized in the present research (Engle & Engle, 2003; 2004; Paige & Vande Berg, 2012).

Engle and Engle (2003, 2004) propose a qualitative hierarchical classification of study abroad program types and argue that purposeful engagement with the host culture and guided reflection on these experiences is what distinguishes studying abroad from studying at home. The extent to which a study abroad program fosters this engagement and reflection is useful in categorizing programs. Therefore, these authors propose eight program characteristics important for classifying programs based on the level of student immersion abroad:

- 1) Length of student sojourn
- 2) Entry target-language competence
- 3) Language used in course work
- 4) Context of academic work
- 5) Host-country faculty
- 6) Provisions for guided/structured cultural interaction and experiential learning
- 7) Guided reflection on cultural experience
- 8) Living with a host family

Building on this research, Paige and Vande Berg (2012) recommend further compartmentalizing study abroad characteristics into the following three factors: 1) Personal (age, gender, prior intercultural experience, second language proficiency), 2) Contextual (destination, degree of cultural distance, degree of isolation), and 3) Programmatic (duration, intercultural coursework, cultural immersion opportunities, cultural mentoring, planned

intercultural contact, reflection through journaling, written assignments, and peer to peer feedback). Based on their review of the literature associated with the development of intercultural competence, these authors recommend the following intervention characteristics:

- 1) Cultural mentoring
- 2) Provision of cultural content and theory (e.g., value orientations, communication styles, self-awareness, process of intercultural development)
- 3) Reflection on experiences (e.g., journals, ethnography)
- 4) Engagement with the host culture through internships, service-learning projects, studying with host country students
- 5) Intercultural learning throughout the study abroad cycle (before, during, and after)
- 6) Comprehensive on-site intercultural interventions.

The intention is that by assessing the various characteristics associated with students' study abroad experiences, we can not only begin to understand *if* students become global citizens, but also focus on *how* global citizenship may be developed. This information should not only be assessed empirically, but should also be supplemented with qualitative methodologies to help provide a more holistic understanding of the process (Doyle, 2009; Williams, 2009).

Problem Statement

As argued above, although research has indeed supported the many benefits associated with sending students abroad, the desired outcomes are disparate, findings are inconsistent, and some research indicates a heightening of ethnocentric and nationalistic mentalities (Dolby, 2004; France & Rogers, 2012). In addition, many of these research studies only utilize quantitative methodologies, represent student development through averaging group scores, and thus fail to account for outliers and provide a deeper holistic understanding of the study abroad experience.

The most consistent stream of research associated with study abroad is in the realm of intercultural competence and sensitivity (for a review, see Vande Berg et al., 2012). While this is indeed an important learning outcome, it is not satisfactory as a singular goal for study abroad (Doyle, 2009). Therefore, the main argument of this research is for study abroad practitioners to

also focus on the holistic development of global citizenship, which includes social responsibility, global competence, and global civic engagement as learning outcomes. This will involve moving towards a critical study abroad (Reilly & Senders, 2009) intent on developing responsible organizational practices with the purpose of fostering a global citizenry capable of meeting the global challenges of our day.

The lack of a theoretically based, operational definition and measure of global citizenship represents a gap in the study abroad literature. Although there are a variety of measures associated with social responsibility, global competence, and global civic engagement, none assess the holistic construct as theorized by Morais and Ogden (2011). Therefore, in order to make gains in our understanding of global citizenship, it is important for researchers to agree upon an operational definition and utilize a measure explicitly assessing the construct. In addition, to further expound upon this conception, it is necessary to triangulate (Patton, 2002) such information with student perceptions through qualitative methodologies.

Finally, if global citizenship is indeed a goal of sending students abroad as part of their education, there is a need to better understand the personal, contextual, and programmatic characteristic associated with this desirable outcome. Currently, the literature only includes studies comparing such characteristics to the development of disparate outcomes, primarily intercultural competence (Engle & Engle, 2003; 2004; Paige & Vande Berg, 2012).

Purpose Statement

An overarching purpose of this research is to heed the call by Reilly and Senders (2009) and move towards a critical study abroad. This is broadly accomplished through the use of critical theory to analyze the study abroad industry and by focusing on global citizenship as a developmental outcome. Study abroad programs, therefore, should not only aim to foster the

development of intercultural competence, but also develop in students an action-oriented sense of responsibility to the global community. In order to help accomplish this goal, this research investigates the relationship between study abroad and global citizenship and whether personal, contextual, and programmatic characteristics are associated with the development of such a desirable outcome.

Therefore, within the context of critical theory and to address the gaps identified above, the purpose of this research is to 1) frame our understanding of global citizenship as a three dimensional construct consisting of social responsibility, global competence, and global civic engagement as outlined by Morais and Ogden (2011), 2) assess global citizenship as the dependent variable using the Global Citizenship Scale; the only theoretically grounded and empirically validated instrument explicitly measuring the three-dimensional construct of global citizenship as outlined above, 3) better understand the relationship between personal, contextual, and programmatic characteristics (Paige & Vande Berg, 2012; Engle and Engle, 2003; 2004) and global citizenship, and 4) use both quantitative and qualitative methodologies to provide a more holistic understanding of the study abroad context. Thus, the following three questions guide this research:

- 1) Is there a relationship between studying abroad and global citizenship?
- 2) What personal, contextual, and programmatic characteristics, if any, are associated with global citizenship?
- 3) How do students understand their study abroad experiences in relation to intercultural competence and global citizenship?

Chapter 3: Methodology

The purpose of this study is to investigate the relationship between study abroad and global citizenship. This chapter provides a detailed description of the quantitative and qualitative research methods employed to better understand this relationship. Specifically, the chapter begins with a discussion of mixed methodologies and the philosophical assumptions guiding said methodologies. It then provides an ethnographic description of the participating study abroad organization and an account of the participants, research instruments, and procedures.

Mixed Methods and Study Abroad

Following the recommendation of numerous study abroad researchers (e.g., Braskamp et al., 2009; Doyle, 2009; Dunkley, 2009; Jackson, 2008; Medina-Lopez-Portillo, 2004; Paige et al., 2012; Poole & Davis, 2006; Williams, 2009) and adhering to specific philosophical paradigms (i.e., post-modernism, contextualism, and critical theory), this study employs a mixture of both quantitative and qualitative research methodologies. The use of both methods allows for greater depth and understanding of research findings (Creswell, 2009). Also, as the two methods have different assumptions and strengths, combining them helps to leverage the positive and minimize the negative characteristics of both (Creswell & Plano Clark, 2011).

Although the majority of studies involving study abroad are in the quantitative domain, researchers recommend incorporating qualitative methodologies in order to provide a more holistic understanding of the study abroad experience. As Doyle (2009) suggests, “collaborative use of both qualitative and quantitative assessment measures should provide the most complete set of data for determining degrees of student growth and development abroad” (p. 153). As quantitative scores cannot necessarily capture the complexity and variability of the study abroad experience (Medina-Lopez-Portillo, 2004), it is important to triangulate (Patton, 2002) results

with qualitative methods. These types of methods allow for inclusion of students' subjective understandings and interpretations of their experiences (Poole & Davis, 2006). Finally, interviewing students provides them with an opportunity they may not have had otherwise to process their experience and articulate their learning (Dunkley, 2009).

Philosophical assumptions. As briefly mentioned, quantitative and qualitative research methods have different, seemingly incompatible assumptions. Although originating from different philosophical paradigms, they can complement one another and prove useful, as described above, in providing a more holistic understanding of a phenomenon. The assumptions underlying quantitative and qualitative methods can be understood in the ontological, epistemological, and axiological domains as outlined below in Table 1 (Creswell, 2007). The following sections outline the shift from positivism (i.e., quantitative assumptions) to post-modernism (i.e., qualitative assumptions).

Table 1. Philosophical assumptions of quantitative and qualitative research methodologies

Assumption	Quantitative	Qualitative
Ontological	A singular reality (i.e., truth) can only be discovered through scientific method	Reality is subjective and multiple, as seen by participants in the study
Epistemological	Researcher is independent of what is being researched	Researcher attempts to lessen distance between themselves and that which is being researched
Axial	Research is to be objective, value free, and unbiased	Acknowledgement that research is value-laden and biases are present

The search for truth – A positivist paradigm. Positivism is a philosophical system, derived from the writings of Sir Francis Bacon and August Comte, where every rationally justifiable assertion can be scientifically verified (Tebes, 2005). It maintains the presence of some ultimate 'truth' or reality independent of individual perceptions or experiences. Empirical evidence (i.e., science) is the only means by which 'truth' can be verified; statistical significance

is essential. Bhawuk (2008b) and Trickett (2011) discuss this paradigm as a “culture of science,” rooted in western thought, where the quest for certainty is an impersonal, objective, and value-free obsession. Ratner (2008) and Tebes (2005) argue that in contemporary social science, positivism has lost much of its initial momentum and logical empiricism is no longer perceived as the only acceptable research framework. Unfortunately, this may be overly optimistic as many social science institutions (e.g., publishing bodies, funding sources, and tenure committees) expect the use of quantitative methods.

Deconstructing the notion of ‘truth.’ When speaking above about a singular reality or ‘truth,’ it is important to question how and why this is developed (if at all). According to Foucault (1980), discursive formations (i.e., well established systems of thought about a particular set of knowledge) create a system of knowledge/power and shape how we come to know something as ‘true.’ Truth is placed in quotations because, according to Foucault (1980), it is not something that objectively exists, but is instead created through the normalization of power through discourse. Within this perspective, power is not something to be possessed. Instead, it is a web of social relationships diffused through the process of normalization and our acceptance of ‘truth’ as the way things are supposed to be. Power diffusion, therefore, is how we are embedded within the power structure and believe we are part of society. We imagine that power is not only legitimate, but also normal. Thus, normalizing power is critical to its maintenance and as Foucault argued, discourses on normalcy and truth need to be analyzed and deconstructed.

The search for relative truth - A paradigm shift. Kuhn (1996) defined a paradigm as the specific practices which represent a scientific discipline during a particular period of time. These paradigms shift and evolve as problems arise and basic assumptions change; thus creating new, competing theories attempting to explain these problems. Once enough theories and facts are

developed and validated, a new paradigm emerges with different assumptions. In certain disciplines, we are witnessing a shift from the positivist paradigm to contextualism and post-modernism. These new paradigms accept ‘truth’ as relative and local (Creswell, 2007).

Newbrough (1995, as cited in Bess, Fisher, Sonn, & Bishop, 2002) summarizes this perspective as follows: “a truth claim is a temporary statement of limited generalizability about what we think we know. It is open to debate and is expected to be superseded, but for now it is the best we have. This is a liberating notion!” (pp. 11-12).

The search for understanding – A contextual paradigm. The central idea of contextualism is that all knowledge is conceptual and speculative and no method can conclusively demonstrate the ‘truth’ (Ratner, 2008; Tebes, 2005). Here, consensual validity and practical significance are the goals and act as guides for research. Researchers operating within this paradigm seek qualitative data to glean an enhanced *understanding* of human behavior instead of trying to *prove* a phenomenon exists (Creswell, 2007). Importantly, these researchers attempt to understand the *why*, not just the *what*. Ratner (2008) argues the principle of contextualism is more helpful than positivism for conceptualizing culture and the relation between culture and psychology. This paradigm assumes all propositions are simultaneously true and false and it is the task of researchers to determine which propositions are true in which contexts (Tebes, 2005).

Post-modernism – A philosophical guidepost. Finally, post-modernism assumes the world is socially constructed and any claims to knowledge must include multiple perspectives; particularly those of marginalized individuals (Creswell, 2007). Furthermore, it adopts the social constructionist perspective where ‘truth’ is relative and meaning is created, not discovered.

Within this paradigm, researchers should concentrate on human cultural norms, values, symbols

and social processes as viewed from the subjective. In combination with critical theory, post-modernism considers and critiques the way in which social dynamics, such as race, power, and hierarchy, affect human conceptualizations of the world (Creswell, 2007).

Role of the researcher. Adopting contextualism and post-modernism as philosophical guideposts for this research, it is essential to consider the values and biases of the individual conducting the research. As emphasized by Creswell (2007), researchers bring to qualitative research their own worldviews and these should be made apparent. Therefore, in order for the reader to understand the filter through which this information was processed, this section provides a brief overview of the researchers values, biases, and associations with study abroad.

Being born and raised in a small beach town in New Jersey, I have been privileged to travel to a variety of locations for a variety of purposes. Although during my childhood years this travel was primarily domestic and limited to the Eastern Seaboard, the locations became more diverse throughout high school. During these years, I was fortunate to travel to California, Hawai'i, Puerto Rico, and Costa Rica. Once in college, I traveled frequently to Central America, which included a three-week animal behavior course and a month long Spanish language immersion course in Costa Rica. These travel experiences, in combination with my coursework in cross-cultural, community, and social psychology inspired my interests in culture and travel.

Although not participating in a "traditional" study abroad program where one goes abroad for a semester and studies at a host institution, my experiences in Costa Rica had an enormous influence on my personal, academic, and professional aspirations. My current situation and research interests are a direct reflection of these experiences. Therefore, it is important to emphasize I am in firm support of study abroad as an unparalleled educational opportunity for students seeking travel and global engagement.

This support, however, is not without critique. Through my research, coursework, and recent travel experiences, I have developed a critical stance towards various aspects of the study abroad industry. In brief, these include the commodification of study abroad, problematic representations of ‘foreign’ cultures and people, the potential negative impact on host cultures and environments, and the over-emphasis on study abroad as a tourist fantasy. Sadly, quality has often been sacrificed for quantity. This study, therefore, is intended to encourage both positive and critical reflection of the study abroad industry. Although it is important to identify areas for improvement, both pragmatically and philosophically, it is more important to begin making change. With a background in organizational development, it is my goal to utilize the content derived through this research to help improve the process of study abroad.

Ethnographic description of the participating study abroad organization. In interpreting qualitative data, it is important to understand the context and setting of research participants (Creswell, 2007). Therefore, this section provides an ethnographic description of the participating study abroad organization, which in order to maintain anonymity, will henceforth be referred to as SA. A thick description (Geertz, 1973) of SA is particularly useful as the majority ($n=21$, 75%) of interview participants and 71 (38%) of the survey respondents studied abroad through SA.

I am grateful to the SA director and staff for obliging to participate in this research and for their unwavering support since its inception. Since January 2014, I have spent more than 60 hours in the “field,” observing various aspects of this organization and meeting with staff members. These activities specifically involved participation in their study abroad fairs, attending informational and orientation sessions, conducting focus groups, and meeting with staff members individually. Additional ethnographic data were obtained through the SA website,

brochures, pre-departure manuals, and a variety of other documents. This process resulted in over 100 pages of detailed field notes. One goal is for this research to prove useful for SA, as conducting a thorough needs assessment will hopefully aid in future program development.

The organization. SA is situated within a university organizational infrastructure in the state of Hawai‘i. Although SA is a formal aspect of the university and is bound by university policy, it relies on student-generated income to sustain its programs. While it does not make a profit, it must remain financially solvent. SA consists of six full-time staff members; one director, three study abroad advisors, and two administrative support staff. A Council on Study Abroad, consisting of university faculty members, provides oversight in regards to policy, curricula, and new program proposals.

SA solely offers programs developed through partnerships with overseas academic institutions and therefore does not use third-party providers. There are a total of 24 programs offered throughout Asia, Australia, Europe, and South America. Specific countries include China, India, Japan, Denmark, England, France, Italy, Germany, Spain, Argentina, and Australia. In addition, students may participate in independent, self-designed study abroad programs almost anywhere in the world. A total of 254 students studied abroad through SA during the 2013/2014 academic year (293 in 12/13; 264 in 11/12; 355 in 10/11).

The organizational mission statement of SA is as follows: “Students shall acquire knowledge through academic work in other countries and develop cross-cultural understanding through cultural immersion.” Through participating in study abroad, student are expected to meet the following learning outcomes which “contribute to a citizenry better able to succeed in the 21st century:”

- 1) Demonstrate awareness of own cultural values and biases and how these impact their ability to work with others;

- 2) Demonstrate knowledge of diversity with a focus on the population or topic of interest in the specific program;
- 3) Communicate appropriately and effectively with diverse individuals and groups;
- 4) Demonstrate an increased capacity to analyze issues with appreciation for disparate viewpoints.

The director of SA. Meeting with the director on multiple occasions, we would frequently discuss the purpose and philosophy of study abroad. It became clear the director's vision of study abroad involves mitigating the problematic aspects (as described above) and not sacrificing quality for quantity. This vision is manifest through developing unique programs without the use of third-party providers and by requiring both students and resident directors to participate in rigorous pre-departure training. The director recognizes the benefits of purposeful cultural immersion and therefore requires homestays, experiential learning activities, and provides opportunities for volunteerism and internships abroad. Obtaining a PhD in political science, the director is aware of how study abroad can be seen as a problematic enterprise and makes concerted efforts to offer sustainable, educational, and responsible programs. Operating within the confines of a university setting, having to keep the organization financially solvent, and mitigating the massive risk associated with sending students abroad, the director successfully manages to keep SA thriving.

Study abroad advisors. The study abroad advisors have their hands full, as they are responsible for the majority of logistics associated with sending students abroad. One of their main responsibilities includes student recruitment through study abroad fairs, class visits, and speaking with students whom stop by the office. During this recruitment phase, they offer multiple (10-14), one-hour information sessions within a couple of weeks. They are also responsible for helping students with the application process and through my observations,

appear to always be available for students and are willing to drop anything to help a student in need.

Finally, once the application deadline passes, they are responsible for managing this process, reaching out to accepted students, and beginning the preparation activities. These preparation activities are numerous and include conducting the pre-departure orientations (three, one hour sessions for up to five different programs), ensuring coursework is aligned for credit transfer, working with country visa and travel logistics, identifying and aligning homestays, answering the various student questions that inevitably arise, and managing logistics with the host institution. While this process is underway, they are also managing the group of students currently abroad for the semester. To say the least, this is a busy time for the study abroad advisors. Many students praised them for their dedication, support, and knowledge.

Faculty resident directors. When possible, faculty resident directors are sent on study abroad programs with students and serve a variety of important roles. Resident directors are provided the opportunity to teach and conduct research abroad through the SA, although their salaries continue to be paid by their respective departments. Resident directors have a variety of responsibilities, both before and during their time abroad. Prior to departure, they are required to help with recruitment for their programs, advise students, and participate in pre-departure training and information sessions. In addition, they are required to participate in training activities associated with health, safety, risk and liability, crisis, and emergency procedures and protocols.

While abroad, resident directors teach classes and take students on field trips, monitor academic quality and host institution support services, and provide mentoring, academic counseling, and advice for students. They are responsible for on-site risk management and crises

counseling. For semester and year programs, students are required to take at least one class with their resident director. During summer programs, resident directors develop an experiential learning plan for students outside of their more formal class work. Although resident directors have many formal roles, they are also considered the “go-to” person for students abroad and therefore deal with a variety of student issues, both academic and personal.

Program overview. For all programs, students earn credits at their home university for coursework completed while abroad. Therefore, students’ enrollment status is not altered, which provides consistency for on-time graduation. All programs follow roughly the same procedure in terms of selection, preparation, and support, but because programs are held in different countries and collaborate with different host institutions, each program includes a few unique characteristics. These unique attributes include, for example, whether a student lives with a host family or in a dormitory, the types of classes on offer, what field activities or excursions are available, visa requirements, and what types of support are offered through the host institution. It appears most aspects of the students’ experiences abroad are dictated, to a certain extent, by the hosting institution, whereas SA is primarily responsible for the pre-departure aspects of the program and providing consistent support during their time abroad. For example, students are encouraged to contact the SA director or their advisor with any questions or in case of any emergency.

Advertising. Consistent with the overall percentage of U.S. undergraduates studying abroad (< 10%; IIE, 2014), recruitment is difficult for this organization, as less than .01% of undergraduate students at SA’s institution study abroad. In an attempt to increase these numbers, SA engages in a variety of advertising strategies. For example, they hold a bi-annual fair where students can drop by, learn about the programs, meet resident directors, and speak with student

alumni volunteers. Another strategy involves SA staff members visiting language classes in an attempt to inspire language learners to immerse themselves in the language abroad. Beyond these recruitment strategies, the SA gets the word out through its website, social media pages, email lists, newsletters, blogs, and posters. Finally, as the application deadline draws nearer, SA provides a variety of “information sessions” for interested students. Although the exact format varies for each advisor, these sessions are oriented towards answering any questions students may have and providing an opportunity for students to meet the resident director. Some of the sessions involve a more formalized power point presentation, with pictures and fun information, whereas others are bit more casual and provide a context for questions and answers.

Application and selection process. Students deciding to apply for a program through the SA need to submit an application package consisting of the application form, three academic references, college transcripts (proving they meet the 3.0 GPA requirement), Visa eligibility, and a 500-word essay detailing their objectives. Once all applications are received, a panel of accepted resident directors blindly reviews applicants for merit (GPA), letters of recommendation, and quality of essays. Once students are accepted into the program, they make a \$500, non-refundable security deposit and the process of preparation is underway.

Finances. SA has made a large effort to advertise how, depending on the individual and program, studying abroad may actually be less expensive than spending a semester at home. This is especially true for students paying out of state tuition, but may not be the case for students who, for example, pay in-state tuition, live at home, and work at a job. A positive aspect of these study abroad programs is the opportunity for students to use their Financial Aid. Therefore, students do not necessarily need to pay out of pocket and can use their student loans to pay for

flights, housing, and credits abroad. Depending on a variety of factors, students also have opportunities to apply for scholarships directly through the SA.

Pre-departure student handbooks. Each student receives a general pre-departure student handbook and a location specific packet. The general handbook covers a variety of logistical topics, such as packing advise, how to access electricity abroad, issues concerning money, different measurement scales, immigration and customs information, housing information, student conduct codes, sexual harassment information, safety, medical, and security concerns, and other travel tips. Other topics include culture shock (symptoms and coping), reverse culture shock, and dynamics associated with being an “American abroad,” such as the “ugly American syndrome.”

Program specific packets include information on the host institution, the academic curriculum, the student body, textbooks, grades, volunteer opportunities, academic calendars, and travel and safety information. In addition, these packets include information on the local country and recommendations for clothing, food, housing, transportation, accommodations, and computer and Internet access. These two packets, taken together, provide student with a rich amount of information, both logistically and culturally.

Pre-departure orientation sessions. In addition to the two information packets, students are required to participate in a 12-hour, three-session “pre-departure cross-cultural sensitivity and academic training” program. The first training session is broken into two parts; the first is a general orientation where every student going abroad for that particular semester is in attendance. Lasting an hour and a half, this session is a lecture format where one of the advisors goes through a power-point presentation consisting of administrative considerations relevant for

all students. Topics include logistics, student conduct, electronics, cell-phones, money, what to pack, and a variety of other general topics.

For the second part, also lasting an hour and a half, students are separated into three groups, where students participating in the programs managed by each study abroad advisor are in attendance. For example, as one of the advisors manages the Denmark, London, and India program, students participating in these programs will all be in the same session. This is more of an intimate setting where students are asked about their expectations, goals, and fears. They complete a couple forms to help facilitate a dialogue about these topics. Students are also provided with homework assignments to prepare for the two subsequent training sessions. As with the information session, the dynamics of these sessions varied per the style of each advisor.

The remaining two training sessions lasted for three hours each and were specific for the individual programs. Therefore, each session was attended by those accepted into the program, the program resident director, and the study abroad advisor managing the program. This served as an opportunity for everyone to meet one another. As with the other orientations, the specific structure of these sessions varied per advisor. Nonetheless, overlap did occur as each advisor had a checklist of essential topics to cover.

Handling logistics. Although students are allowed to make their own travel arrangements, the SA provides a flight option and transportation to and from their housing abroad. In addition, SA also helps with any visa requirements of the host country and provides them with a health insurance plan for the duration.

Time abroad. Once students are abroad, the main role of the SA is to provide support for students and deal with any situations that may arise. The study abroad advisors indicated how this is one of the most time consuming aspects of their job. Every semester, something arises

where they have to troubleshoot and figure out a way to handle a situation. Beyond these isolated incidents, their role is to provide general support. Much of the programming while abroad, for example housing, classes, meals, and transportation, is managed through the hosting institution.

Post-sojourn. The SA appears to have limited interaction with returning students. Their primary responsibility is ensuring students' credits transfer properly. In addition, they encourage students to engage in a variety of activities, such as career workshops, the study abroad fair, writing student blogs, and being available for consultation by aspiring sojourners. The study abroad advisors discussed how these activities were hit or miss in terms of participation.

Participants

Survey participants. A total of 728 participants entered the website to access the survey. Of this total, 10 (.01%) declined consent, 132 (.18%) did not finish the survey, and 15 (.02%) filled in the same answer across all survey items. These 157 participants were removed prior to analyses, resulting in a total sample of $N=571$.

The total sample included 416 females (73%) and 154 males (27%), with an average age of 23.20 ($SD=4.95$, Range=19-69). The majority of the sample was from Hawai'i ($n=210$), followed by the continental U.S. ($n=146$) and other countries ($n=58$). Of this sample, 322 had not studied abroad (56.3%), 189 had studied abroad (33.2%), and 60 (10.5%) had been accepted to study abroad, but had not yet traveled. Additional demographic characteristics of the total survey sample, the study abroad sample, and the non-study abroad sample can be found in Table 2 below.

Table 2. Demographic statistics for survey participants

Variables	Total Sample (N=571)				Study Abroad Sample (N=189)				Non-SA Sample (N=382)			
	Mean	SD	Range	Valid N	Mean	SD	Range	Valid N	Mean	SD	Range	Valid N
Age	23.20	4.95	19-69	571	26.70	6.26	20-69	189	22.94	3.60	19-52	382
	N	%	-		N	%	-		N	%	-	
Gender				570				189				381
Female	416	73.0%			126	66.7%			290	76.1%		
Male	154	27.0%			63	33.3%			91	23.9%		
School Major				567				187				380
Arts/Sciences	362	63.8%			93	49.7%			270	71.1%		
Business	83	14.6%			50	26.7%			33	8.7%		
STEM	85	15.0%			31	16.6%			54	14.2%		
Other	36	6.3%			13	7.0%			23	6.1%		
School Status				571				189				382
Freshman/Sophomore	159	27.8%			14	7.4%			145	38.0%		
Junior/Senior	326	57.1%			96	50.8%			230	60.2%		
Post-bachelor	86	15.1%			79	41.8%			7	1.8%		
Location of origin				414				175				253
Mainland US	146	35.3%			74	42.3%			79	31.2%		
Hawaii	210	50.7%			69	39.4%			148	58.5%		
Other Country	58	14.0%			32	18.3%			26	10.3%		
Language				571				188				382
English as first language	482	84.6%			150	79.8%			332	86.9%		
Other native language	88	15.4%			38	20.2%			50	13.1%		
Number of languages				571				188				382
Mono-lingual	243	42.6%			49	26.1%			194	50.8%		
Bi/multi-lingual	327	57.4%			139	73.9%			188	49.2%		
International travel				571				188				382
Yes	462	80.9%			188	100.0%			274	71.7%		
No	109	19.1%			0	0.0%			108	28.3%		
Extent of travel				457				185				272
1 continent	210	46.0%			45	24.3%			165	60.7%		
2 continents	140	30.6%			67	36.2%			73	26.8%		
3+ continents	107	23.4%			73	39.5%			34	12.5%		
Study abroad				571				189				382
Yes	189	33.2%			189	100.0%			0	0.0%		
No	322	56.3%			0	0.0%			322			
Accepted	60	10.5%			0	0.0%			60			

Interview participants. Student interview participants included 21 females (75%) and seven males (25%; $N=34$), with an average age of 26.70 ($SD=7.31$, Range 21-51). The majority of the sample was from Hawai‘i ($n=13$), followed by the continental U.S. ($n=11$) and other countries ($n=4$). In addition to the 27 student interviews, three study abroad advisors (2 female, 1 male) and three faculty resident directors (all male) were interviewed. Specific demographic data for these six interview participants was not obtained in order to protect their anonymity. Individual, contextual, and programmatic demographic information for student interview participants can be found in Table 3 below.

Table 3. Demographic and descriptive statistics for interview sample characteristics

Individual Demographics				Contextual & Program Characteristics			
Variables	Mean	SD	Range	Variables	N	%	Valid N
Age	26.70	7.31	21-51	Study Abroad Location			28
	N	%	-	Europe	15	53.6%	
Gender				Asia	5	17.9%	
Female	21	75.0%		Africa	1	3.6%	
Male	7	25.0%		South American	4	14.3%	
School Major				North America	1	3.6%	
Arts/Sciences	17	60.7%		Oceania	1	3.6%	
Business	6	21.4%		Multiple	1	3.6%	
STEM	4	14.3%		Cultural Distance			28
Other	1	3.6%		Low	6	21.4%	
School Status				Medium	15	53.6%	
Freshman/Sophomore	2	7.1%		High	7	25.0%	
Junior/Senior	18	64.3%		Length of study abroad			28
Post-bachelor	8	28.6%		Short term	3	10.7%	
Location of origin				Semester	19	67.9%	
Mainland US	11	39.3%		Long-term	6	21.4%	
Hawaii	13	46.4%		Pre-departure orientation			28
Other Country	4	14.3%		Yes	24	64.3%	
Language				No	2	32.1%	
English as first language	23	82.1%		N/A	2	3.6%	
Other native language	5	17.9%		Living accommodations			28
Number of languages				Host Family	18	64.3%	
Mono-lingual	6	21.4%		No Host Family	9	32.1%	
Bi/multi-lingual	22	78.6%		N/A	1	3.6%	
International travel				Host family language			25
Yes	28	100.0%		Yes	9	36.0%	
No				No	9	36.0%	
Extent of travel				N/A	7	28.0%	
1 continent	8	28.6%		Culture Classes			28
2 continents	5	17.9%		Yes	18	64.3%	
3+ continents	15	53.6%		No	8	28.6%	
Study abroad				N/A	2	7.1%	
Yes	28	100.0%		Reentry Support			28
No				Yes	3	10.7%	
Accepted				No	13	46.4%	
				N/A	12	42.9%	

In addition to the individual, programmatic, and contextual demographic characteristics reviewed above, Table 4 below outlines specific interview participant profiles. This information includes the pseudonym used in the results section and associated individual and programmatic information. This table is unique in that it provides individual-level information as opposed to the aggregated information presented in Table 3 above. The purpose of this table is to provide contextual information for each interview participant individually and to aid the reader in following students' stories throughout the results section.

Table 4. Interview participant pseudonyms, demographic, and study abroad characteristics

Pseudonym	Gender	Age	Where From	SA?	SA Length	SA Rate	SA Year	School Status	Major
FRA1	F	21	Hawaii	Yes	1	9	2013	Junior	Psych
FRA2	F	24	Hawaii/Arizona	Yes	2	10	2011	Graduate	Psych
FRA3	M	27	Germany	No	3	9	2013	Senior	Finance
FRA4	F	22	Hawaii	Yes	2	3	2013	Senior	Fashion/Merchandising
FRA5	F	23	California	Yes	2	10	2013	Senior	Psych
FRA/SAS	F	23	California	No	3	10	2013	Senior	Psych/French
ESP1	F	22	California	Yes	2	10	2013	Senior	IB, Marketing, Finance
ESP2	F	22	California	Yes	2	10	2013	Senior	IB/Finance
ITA1	F	23	Hawaii	Yes	2	10	2013	Junior	English
ITA2	M	23	Hawaii	Yes	2	10	2013	Junior	Business
ENG1	M	22	Hawaii	Yes	2	10	2013	Senior	Business/Hawaiian Language
ENG2	F	21	Hawaii	Yes	2	10	2012	Junior	English
ENG3	F	25	Mass/Hawaii	Yes	2	10	2013	Junior	Biology
ENG/ZAF	F	21	Japan/Hawaii	Yes	2	10	2013	Junior	Psych/Second Language Studies
ENG/IND	F	23	Texas	Yes	2	7	2013	Senior	Anthropology
DNK	F	22	Hawaii	Yes	2	10	2013	Senior	Psych
ARG1	M	51	California	Yes	2	3	2013	Sophomore	Nursing
ARG2	F	25	California	Yes	1	8	2012	Graduate	Biology/Anthropology
ARG3	F	32	California	Yes	1	10	2012	Graduate	Psych/Women's Studies
ARG/SAS	F	26	Hawaii	Yes	2	10	2011	Graduate	Law
JPN1	F	21	Hawaii	Yes	2	9	2013	Junior	Japanese
JPN2	F	28	Hawaii	Yes	3	9	2007	Graduate	Art History/Museum Studies
KOR	M	24	Hawaii	No	2	8	2013	Junior	Psych
CHN	M	29	New York	No	3	7	2013	Senior (2nd BA)	Chinese/Political Science
NIC/NZL	F	30	Arizona	No	2	10	2007	Graduated	Psych/Environmental Studies
KEN/TZA	F	23	Illinois	Yes	2	10	2012	Graduate	Psych
USA/ESP	M	22	Paris, France	No	3	10	2010	Sophomore	Finance
USA	F	50	Japan	No	3	6	1991	Junior	Psych

Note: To maintain anonymity of the study abroad advisors and resident directors, demographic information is not provided (their pseudonyms are SA1, SA2, SA3; RD1, RD2, RD3)

Note: Pseudonyms are from country ISO codes and represent the country(ies) in which they studied abroad (SAS=Semester at sea; includes multiple locations)

Note: Where from refers to the location(s) in which they were primarily raised until the age of 18.

Note: SA? Refers to whether the interview participant studied abroad through the participating study abroad organization

Note: SA Length: 1 = short-term (8 weeks or less), 2= semester (3-6 months), 3= long term (7+ months)

Note: SA Rate refers to interview participants overall rating of their study abroad experience on scale of 1-10

Note: In the school major column, Psy = Psychology and IB=International Business

Instruments

This study involved quantitative assessment through two Global Citizenship Scales (Morais & Ogden, 2011; Reysen & Katzarska-Miller, 2013), the Global Mindedness Scale (Hett, 1993), and the Big Five Personality Inventory (Costa & McCrae, 1992). All survey items are found in Appendix D. The quantitative survey was created and administered electronically through *Qualtrics*, a private research software company specializing in on-line survey instrumentation. All survey questions were assessed on a seven point Likert Scale, with 1=Strongly Disagree, 4=Neither Agree or Disagree, and 7=Strongly Agree.

A total of 23 items were removed from the three original scales due to conceptual overlap with other items, lack of clarity or readability, or incongruence with the purpose of the study. In addition, a total of 19 survey items were reverse coded (see Tables 5, 6, and 7 below). Finally, the wording of 16 items was modified slightly for readability, clarity, appropriateness, and to reflect more current realities. For example, three questions on the global mindedness scale included the term “American,” which was replaced by “people from the United States.” This change reflects the reality that all people from North, South, and Central America can be considered “Americans,” but this scale was intended to reflect perceptions of the U.S. specifically and was thus clarified. As another example, the question “When I hear about thousands of people starving in Africa, I feel very frustrated” was changed to “When I hear about thousands of people starving in an impoverished country, I feel very frustrated” to reflect how people are also starving in countries outside of Africa.

Global citizenship scale #1. The first and primary global citizenship scale is a theoretically grounded and empirically validated measure assessing the three-dimensional construct of global citizenship as outlined by Morais and Ogden (2011). After removing 10 items

(see Table 5), this measure consisted of 33 items assessing social responsibility, global competence, and global civic engagement. These authors followed an eight-step scale development process, including focusing measurement, item pool generation, format for measurement, expert review of item pool, development administration, exploratory scale testing and development, confirmatory scale testing and refinement, and scale validation through group interviews and a final administration.

Table 5. Items removed and reverse coded for global citizenship scale #1

Removed Items

The needs of the worlds' most fragile people are more pressing than my own.
 Developed nations have the obligation to make incomes around the world as equitable as possible.
 Americans should emulate the more sustainable and equitable behaviors of other developed countries.
 I know how to develop a place to help mitigate a global environmental or social problem.
 I am fluent in more than one language.
 I am able to mediate interactions between people of different cultures by helping them understand each other's values and practices.
 Over the next 6 months, I plan to do volunteer work to help individuals and communities abroad.
 Over the next 6 months, I plan to help international people who are in difficulty.
 Over the next 6 months, I plan to get involved in a program that addresses the global environmental crisis.
 Over the next 6 months, I will work informally with a group toward solving a global humanitarian problem.

Reverse Coded Items

It is okay if some people in the world have more opportunities than others.
 I do not feel responsible for the world's inequities and problems.
 When resources are limited, it is sometimes necessary to use force against others to get what is needed.
 The world is generally a fair place.
 I think many people around the world are poor because they do not work hard enough.
 I think most people around the world get what they are entitled to have.

Morais and Ogden (2011) specifically recommend use of this scale for study abroad purposes. Further, as the wording of items is not directly associated with study abroad, it can be used for control groups in a quasi-experimental research design. Finally, these authors highlight the value of this scale in combination with Engle and Engle's (2003) classification system to discriminate how program characteristics are associated with gains in global citizenship. This scale will serve as the main dependent variable of the study. Sample items include: Social

responsibility - “I respect and am concerned with the rights of all people, globally.” Global competence – “I am confident that I can thrive in any culture or country.” Global Civic Engagement – “If at all possible, I will always buy fair-trade or locally grown products and brands.”

Global citizenship scale #2. The second Global Citizenship Scale included in the survey package was developed by Reysen & Katzarska-Miller (2013) in order to assess the antecedents, identification, and outcomes of global citizenship. The original scale consisted of 22 items, but eight were removed due to the lack of a conceptual alignment with the purpose of this study (See Table 6). For example, four of the items removed were intended to assess ones’ normative environment, an antecedent of global citizenship not relevant for the purposes of this research. Other items were removed because of overlap with the Global Citizenship Scale #1. Therefore, the final scale consisted of 14 items assessing social justice, responsibility to act, global awareness, valuing diversity, global citizenship identity, and intergroup helping. Sample items include: “I am aware that my actions in my local environment may affect people in other countries,” “I would describe myself as a global citizen,” and “I am able to empathize with people from other countries.”

Table 6. Items removed from global citizenship scale #2

Removed Items

Most people who are important to me think that being a global citizen is desirable.
 If I called myself a global citizen most people who are important to me would approve.
 My friends think that being a global citizen is desirable.
 My family thinks that being a global citizen is desirable.
 I try to stay informed of current issues that impact international relations.
 It is easy for me to put myself in someone else’s shoes regardless of what country they are from.
 People have a responsibility to conserve natural resources to foster a sustainable environment.
 Natural resources should be used primarily to provide for basic needs rather than material wealth.

Global mindedness scale. The global mindedness scale, developed by Hett (1993) originally included 30 statements assessing responsibility, cultural pluralism, efficacy, global centrism, and interconnectedness. Once again, five items were removed (See Table 7), resulting in a total of 25 items. Sample items include: “I generally find it stimulating to spend an evening talking with people from another culture,” “I think my behavior can impact people in other countries,” and “I enjoy trying to understand people’s behavior in the context of their culture.”

Table 7. Items removed and reverse coded for global mindedness scale

Removed Items

Americans should be permitted to pursue the standard of living they can afford if it only has a slight negative impact on the environment
 I think of myself, not only as a citizen of my country, but a citizen of the world.
 My opinions about national policies are based on how those policies might affect the rest of the world as well as the united states.
 The fact that a flood can kill 50,000 people in Bangladesh is very depressing to me.
 The United States has a moral obligation to share its wealth with the less fortunate people of the world.

Reverse Coded

Really, there is nothing I can do about the problems of the world.
 The needs of the United States must continue to be our highest priority in negotiating with other countries.
 Generally, an individuals actions are too small to have a significant effect on the ecosystem.
 The values of the United States are probably the best.
 The present distribution of the world's wealth and resources should be maintained because it promotes survival of the fittest.
 It is not really important to me to consider myself as a member of the global community.
 I have very little in common with people in underdeveloped nations.
 I sometimes feel irritated with people from other countries because they don't understand how things are done in the United States.

Big five personality inventory. The Big Five Personality Inventory, developed by Costa and McCrae (1992), consists of 25 questions assessing extroversion, agreeableness, conscientiousness, neuroticism, and openness to experience. Each of these personality traits were assessed using five questions. Respondents were posed the question “I see myself as someone who...” followed by the various descriptions of the personality dimensions: for example, “Is talkative” (extroversion), “Likes to cooperate with others” (agreeableness), “Does a thorough

job” (Conscientiousness), “Worries a lot” (neuroticism), and “Is curious about many different things” (openness to experience). Five questions were reverse coded prior to analyses: “I see myself as someone who...” 1) “Is sometimes shy, inhibited,” 2) “Can be cold and aloof,” 3) “Can be somewhat careless,” 4) “Can be moody, and 5) “Prefers work that is routine.”

Qualitative Measure

Qualitative assessment occurred through a demographic questionnaire, semi-structured interviews, observation, and archival data collection. For the interviews, general open-ended questions allow the participant to create options for responding and voice their experiences and perspectives (Creswell, 2008). Observational and archival data collection occurred through the participating study abroad organization.

Demographic questionnaire. The demographic questionnaire consisted of 37 fill-in-the-blank, multiple choice, and Likert-type questions. Twenty-eight of the 37 questions were designed to assess various aspects of respondents’ study abroad experience. Therefore, respondents who did not study abroad were only exposed to nine demographic questions (e.g., age, gender, location of origin, major, school status, and language and travel information).

Following recommendations by Paige and Vande Berg (2012) and Engle and Engle (2003; 2004), the study abroad portion of the demographic questionnaire was intended to assess students’ learning context, which included personal, contextual, and programmatic factors as outlined by these research studies. These questions were designed to 1) help determine if any aspects of the students’ study abroad experience are related to global citizenship and 2) provide background context for interview participants study abroad experiences. Sample questions for each of the domains are listed below:

Personal factors: “What is your first language?” “Have you traveled internationally?” “How would you characterize your ability to communicate in the local language?”

Contextual factors: “In what country did you study abroad?” “How frequently did you contact people from home?” “Did you stay with a host family during your time abroad?”

Programmatic factors: “For how long did you study abroad” “Did you take any culture classes while abroad?” “Did you keep a journal (or something similar)?”

Collapsing demographic variables. Eight categorical demographic items were collapsed into fewer categories to enable group comparisons. The specific variables and their new categories are presented in Table 8 below.

Table 8. Demographic items collapsed for analysis

Survey Question	Category
What is/was your school major?	Arts/Sciences; Business; STEM; Other
What is your current status in school?	Freshman/Sophomores; Juniors/Seniors; Post-bachelor*
In what location(s) were you primarily raised until the age of 18?	Continental US; Hawai'i; Other country**
What is your first language?	English as a first language; Other first language
Please list any other languages you may speak	Mono-lingual; Bi/multi-lingual
Please list the locations of your international travel	1 Continent; 2 Continents; 3+ Continents.
For how long did you study abroad?	Short-term (≤ 2 months); One semester (3-6 months); Long-term (7+ months)
In what country did you study abroad	Continental categories: Europe, Asia, Africa, South America, North America, Oceania, and more than one continent. Culture distance: Low, Medium, and High***

Note: * The post-bachelor category included graduate students and those currently working

Note: ** Those in the "other country" category were primarily from Europe

Note: *** "Culture Distance" was determined by the respondents' location of origin in comparison to the country in which they studied abroad. The extent of cultural distance was determined by country data provided by Hofstede (1980) and Georgas and Berry (1995)

Interview protocol. The interview protocol consisted of six categories of questions and was intended to take roughly an hour (See Appendix E). The interviews were semi-structured to allow for exploration and elaboration of topics associated with their study abroad experiences. Specifically, participants were asked their experiences prior to departure, which included 1) how

they discovered study abroad was an option, 2) why they decided to study abroad, 3) what their expectations were, and 4) their level of familiarity with the host culture. The next series of questions were intended to understand their cultural experiences and learning while abroad. Specifically, participants were asked about 1) perceived differences or similarities between the host culture and their own culture, 2) what it was like for them to be an outsider while abroad, and 3) if at any time they noticed their own culture, nationality, or values. In this section, students were also asked to walk through a day in the life while abroad, which allowed participants to focus on any aspect of their experience they wished. During the final section of the interview, participants were asked to define and conceptualize the concepts of intercultural competence and global citizenship. To end, they were asked how their experiences affected their lives and if they have any recommendations for future programming.

Procedure

This study was approved as exempt by The University of Hawai'i at Mānoa Institutional Review Board (CHS# 20205; Appendix A).

Survey procedure. All survey participants were at least 18 years of age and were recruited between February and October 2014. Potential participants were contacted via email, which included a brief description of the study, a link to the survey, and instructions for accessing the survey via *Qualtrics*. Once students clicked the link, they were brought immediately to the consent form (Appendix B). Clicking the “yes” box established agreement to participate and implied consent; if the participant clicked “no,” they were thanked for their time and the survey closed. Participants were encouraged to print the consent form for their records.

Once providing consent, participants completed a set of basic demographic questions and the four instruments outlined above. They were subsequently asked if they had ever studied

abroad; if they responded “yes,” the survey continued with an additional 28 questions inquiring about their study abroad experience. If they responded “no,” they were thanked for their participation and the survey closed. At the end of the study abroad section of the questionnaire, participants were asked if they were willing to participate in a subsequent interview. If so, they included their email address and were contacted to schedule a time and location.

Study abroad participants. Study abroad participants were recruited primarily through the participating study abroad organization ($n=71$), but also came from two other study abroad organizations in the state of Hawai‘i ($n=39$). An email was also sent to the resident directors for Spring 2014, which resulted in recruitment of 12 participants. In addition to these participant pools, purposeful and snowball sampling was used to identify information-rich cases especially knowledgeable about study abroad (Creswell & Plano Clark, 2011; Palinkas et al., 2013; Patton, 2002). This was accomplished by sending an email to colleagues, friends, and family members whom had studied abroad and asking them to share the link with others whom they know had studied abroad. This process resulted in 47 additional survey participants. The remaining 20 study abroad participants were recruited through the control methodology below, as they indicated they had studied abroad previously.

Participants accepted to study abroad. This participant sample had been accepted into a study abroad program, but had not yet traveled. These participants were recruited solely through the participating study abroad organization via email. Specifically, the SA sent an email to those accepted into the Spring and Summer 2014 programs. This resulted in a total of 60 participants.

Non-study abroad participants. When examining the development of students abroad, Hadis (2005) recommends the use of a non-study abroad sample in order to mitigate the confound associated with typical college-age maturation processes. Therefore, to address this

potential limitation, an email was sent to students through various undergraduate psychology courses (100-300 level) seeking participation of those whom had not studied abroad. These participants received extra-credit for their respective classes ($n=322$).

Quantitative analysis. All raw data were downloaded from the online survey program, *Qualtrics*, into the *Statistical Package for Social Sciences* (SPSS v.22.2) for cleaning, organizing, and analysis.

Missing data. Missing data were random in nature. For each subscale, there was less than 1% of data missing, with a range of .01% to .1%. These missing data were replaced, for each subscale individually, by using the Expectation Maximization (EM) technique in SPSS. EM is a method to find the maximum likelihood parameter estimate of a probability distribution (Moss, 2009), and is appropriate for small percentages (i.e., under 5%) of missing data (Grace-Martin, 2010). To compute missing data, the EM technique iteratively imputes values via a regression equation developed from the means, variances, and covariances from the respondent with missing data. These imputed values are then checked to determine whether they are the most likely estimate based on this information. When conducted in SPSS, this iterative process repeats itself up to 25 times until the new values change insignificantly (Moss, 2009). This process preserves the relationship of missing data with other variables.

Scoring. The scores for each scale and subscale were determined by averaging responses of individual commensurate items. This resulted in an average score for each participant for each scale and subscale, which were utilized for subsequent analyses. Those with a higher average score represent higher levels of that particular construct.

In addition to developing the scale averages, a “cultural immersion index” was computed by averaging nine variables (those with an ‘R’ were reverse coded): How frequently did you 1)

Contact people from home country (R), 2) Spend time with friends from your home country (R), 3) Classroom teachers speak in your first language (R), 4) Classes involve information about the host country, 5) Volunteer with a local organization, 6) Work in a local job, 7) Experience local culture events, 8) Spend time with local individuals, and 9) Develop friendships with local individuals?

Statistics. The quantitative data were analyzed using t-tests and analysis of variance (ANOVA) for group comparisons. T-tests were utilized for group comparisons between binary variables and ANOVA for variables with three or more categories. In addition, as significance testing derived through t-tests does not indicate the size of the difference between the two scores, Cohen's D was conducted to determine effect sizes for the group comparisons (Cohen, 1998). In addition to these group comparisons, Multiple Regression/Correlation (MRC) analyses were employed to help determine if there is a linear relationship between predictor variable(s) and criterion variable and to measure the proportion of variance explained in a criterion variable.

Interview procedure. A pilot interview was conducted in April 2013 as part of a requirement for a Qualitative Research Methods class. Pilot interviews are helpful in determining a general understanding of the topic landscape and identifying flaws, limitations, or strengths of the interview design (Kvale, 2007). A total of three interviews, taking a total of three hours, were conducted with a single participant identified through a personal network of friends. The two follow-up interviews allowed for further exploration into topics identified in the initial interview and the opportunity to add extra topics deemed relevant. The interview protocol used for the current research was inspired by the information derived from the pilot. Data from this interview were included in analyses.

The remaining student interview participants were recruited through their participation in the online survey in February 2014. Until an adequate number of interview participants were reached, the final question on the survey was as follows: “Would you be willing to conduct a brief interview to discuss your study abroad experiences further?” If participants responded “yes” to this question, they were prompted to enter their email address. Each participant was subsequently contacted individually to set up a date, time, and location for the interview. During the time of the interview, only the researcher and participant were present.

Interview participants were primarily identified through the participating study abroad organization ($n=23$), whereas a few others were identified through the resident directors ($n=2$), control group ($n=2$), and for the pilot ($n=1$). A total of 21 had studied abroad through the primary participating organization and seven had done so through a different program or university. Of the total sample, seven students had studied abroad in multiple locations. In total, 34 interviews took place during the Spring Semester of 2014 between the months of February and March. To recruit the study abroad advisor and resident director interview participants, an email was sent directly asking if they would like to participate in this project.

Interviews were either conducted in person ($n=19$) or through *Skype*, an electronic video communication platform ($n=15$). After obtaining informed consent (See Appendix C), providing them with a copy of the consent form, and giving them a \$5 gift card to a coffee shop, they were asked if they had any final questions. Consent was obtained for online interviews through *Qualtrics*, where participants read the consent form and clicked “yes” prior to the interview. These participants were subsequently mailed a copy of the consent form and their \$5 gift card.

Once agreeing to proceed, the audio recorders were turned on and the interview began. The voice recorder was placed in between the researcher and participant to allow for the

participant to stop it at any time (Patton, 2002). As each interview participant completed the survey, there was no need to obtain demographic information during the actual interview. To begin each interview, however, a few demographic items were confirmed, such as major, minor, current year in school, where they were primarily raised until 18, and information regarding their study abroad experience. The interview protocol was followed and additional probing questions were utilized to further elucidate important information.

Whether the interview lasted longer or shorter than an hour was under the discretion of the participant. Once the interviews were complete, the voice recorder was turned off, they were asked if they had any further questions, and were informed they will be contacted for member checking purposes. A total of 38 hours of interviews were conducted, lasting between 48 and 120 minutes with an average of 67 minutes.

Interview analysis. The primary researcher transcribed all interviews verbatim using *ExpressScribe* software and an associated foot pedal. All transcriptions were checked for accuracy and printed, which resulted in 400 pages of Times New Roman 10pt font. The transcripts were organized and reviewed logically by study abroad location. Following a basic process by Creswell (2007), the data were organized, read multiple times, coded, and organized into themes.

Each printed transcript was read once to get a general feel of the data and then once more while taking meticulous notes. While reading the transcripts and taking notes on the pages, a journal was also kept of observations, feelings, and themes. Once all transcripts were read twice, they were imported into *Nvivo*, a qualitative data analysis program. A two stage coding process was then utilized to identify and organize themes: open and axial coding (Corbin & Strauss, 2008).

The open coding process allowed for the development of an initial set of themes based on the concept of saturation (Mason, 2010). Consistent with other research studies (e.g., Atran, Medin, & Ross, 2005; Guest, Bunce, & Johnson, 2006), saturation occurred early in the data analysis procedure, with no new codes being developed one-third of the way through the coding process. A few primary themes were identified through memory and informally reading each interview transcript. Subsequent, and more detailed analyses determined additional and more nuanced codes. Relevant quotes were identified through alignment with previously created codes developed through the concept of saturation.

The content of these codes was then ‘exported’ into a *Microsoft Word* document. Each *Word* document contained specific information for the respective codes and from which interview the information derived. Subsequently, an exhaustive description was written for each code, which included connecting information in each code with other codes, developing themes, and linking information to literature. This began the process of axial coding, where these initial codes were combined into higher-level themes. Upon axial coding, numerous codes were removed due to lack of saturation. Throughout this entire process, memos were used consistently to take notes, explain themes, and draw connections amongst themes (Corbin & Strauss, 2008). An organizing framework was created for further analysis and to make sense of the data.

The interview protocol was organized into three sections: pre-departure, experience abroad, and post-sojourn. Therefore, these can be understood as an *a priori* organizing structure in which the themes were nested. This separated the study abroad process into logical sections, grounded in the literature: Motivation, Selection, preparation, time abroad, reentry, and follow-up. Each of these stages were specifically explored in the interview. Although this structure was utilized initially, codes and themes eventually transcended these categories.

Credibility of findings. As with quantitative methodologies, it is important to employ strategies for maintaining reliability in qualitative data analyses (Morse, Barrett, Mayan, Olson, & Spiers, 2002). As inter-rater reliability was not possible with only a single person coding the data, a variety of reliability or ‘credibility’ methods were employed. Guba and Lincoln (1994) recommend the use of credibility to help establish the trustworthiness of a qualitative research study. Credibility refers to the extent to which the findings are believable and is often established using the techniques of triangulation and member checking (Creswell, 2007; Patton, 2002). This section outlines how these two techniques were employed in this study.

Triangulation. A variety of triangulation methods were employed to further increase the credibility of the research findings. Primarily, the qualitative interview data were supplemented with quantitative, observational, and ethnographic data sources, which helped to provide further context. In addition, the interview participants differed in many important ways as outlined below:

- 1) Participants studied abroad on six continents. Specific countries include France, Spain, Italy, England, Denmark, India, China, Japan, South Korea, Tanzania, Kenya, South Africa, Nicaragua, New Zealand, Argentina, and the U.S.
- 2) Although the majority of student interview participants were from the U.S. studying abroad outside of the U.S., four of the interview participants were from locations other than the U.S. (i.e., Japan ($n=2$), Germany, and France).
- 3) Of the interview participants from the U.S., roughly half were from Hawai‘i and the other half were from the continental U.S.
- 4) Seven of the interview participants did not study abroad through the primary study abroad organization and were therefore able to provide a perspective outside of the programmatic constraints of the other interviewees.
- 5) Two participants differed significantly in age and therefore provided perspectives from older individuals studying abroad.
- 6) Two of the interview participants rated their experience as a three and another as a six out of ten, thus not fitting the typical pattern of other participants (i.e., negative cases; Corbin & Strauss, 2008)
- 7) The inclusion of three study abroad advisors and three faculty resident directors helped to provide additional context of student experiences.

The variety of interview participants, when taken together, helps to provide a holistic understanding of the study abroad experience. Common themes and perspectives arose from all of these interviews, thus strengthening credibility and generalizability.

Member checking. Member checking provided research participants with an opportunity to review and comment upon themes emerging from the data. Beyond helping to ensure accuracy of findings, Harper and Cole (2012) discuss how this process can actually provide members with similar benefits to group therapy. Specially, this process may help to normalize a phenomenon and provide participants with a sense that their perspectives are not necessarily unique. Two member checking processes were employed in this research: 1) Interview participants were sent a summary of themes emerging from the data and were asked to provide feedback. The purpose was to ensure they were being representing properly. 2) SA staff members were presented with results to seek their feedback and determine any agreement or disagreement.

Chapter 4: Results

The purpose of this chapter is to present results associated with both quantitative and qualitative research methodologies. The following sections are organized by research question, where quantitative results are presented for research questions one and two, and qualitative results are presented for research question three. The three research questions are as follows:

- 1) Is there a relationship between studying abroad and global citizenship?
- 2) What personal, contextual, and programmatic characteristics, if any, are associated with global citizenship?
- 3) How do students understand their study abroad experiences in relation to intercultural competence and global citizenship?

Prior to reporting quantitative results, the first section presents descriptive, reliability, and validity indices for the Global Citizenship Scale #1 (GCS1), Global Citizenship Scale #2 (GCS2), and the Global Mindedness Scale (GMS).

Descriptive Statistics and Correlations

Global citizenship scale #1. Means, standard deviations, correlations, and reliability indices (along the diagonal) for the GCS1 are listed in Table 9. On a scale of 1-7, mean scores for each scale fell near the middle ($M=4.31-4.86$). Scores for altruism and empathy ($M=5.62$) and intercultural communication ($M=5.41$) were higher, where scores for political voice ($M=3.32$) and global civic engagement ($M=3.89$) were lower.

A distribution analysis using skewness and kurtosis showed that, although marginally skewed in the positive direction, the sample is normally distributed. According to Berkman and Reise (2011), one can conclude the “distribution is not significantly different from normal if the skewness and kurtosis are within about twice their respective standard errors from zero” (pg. 17).

Table 9. Global citizenship scale #1 descriptive statistics and correlations

Variables	Mean	SD	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Global Justice and Disparities	4.77	0.68	(.25)												
2. Altruism and Empathy	5.62	1.01	.42**	(.35)											
3. Global Interconnectedness and Personal Responsibility	4.38	1.16	.23**	.39**	(.44)										
4. Social Responsibility	4.86	0.64	.85**	.73**	.63**	(.57)									
5. Self Awareness	4.42	1.04	-.04	.20**	.31**	.15**	(.61)								
6. Intercultural Communication	5.41	0.86	.14**	.36**	.29**	.31**	.50**	(.74)							
7. Global Knowledge	4.47	1.18	.01	.26**	.21**	.16**	.58**	.47**	(.72)						
8. Global Competence	4.84	0.83	.05	.33**	.32**	.25**	.83**	.80**	.84**	(.82)					
9. Involvement in Civic Organizations	4.31	1.25	.11**	.26**	.41**	.30**	.36**	.32**	.31**	.40**	(.80)				
10. Political Voice	3.32	1.21	.03	.16**	.33**	.19**	.36**	.22**	.44**	.41**	.62**	(.86)			
11. Global Civic Activism	4.48	1.29	.17**	.32**	.29**	.31**	.30**	.31**	.32**	.38**	.51**	.58**	(.75)		
12. Global Civic Engagement	3.89	1.06	.11*	.27**	.40**	.30**	.40**	.32**	.43**	.47**	.83**	.91**	.77**	(.90)	
13. Global Citizenship	4.48	0.67	.33**	.50**	.56**	.57**	.61**	.59**	.63**	.74**	.76**	.78**	.71**	.89**	(.88)

Note. Statistic in parenthesis is Cronbach's alpha reliability coefficient

Listwise $N = 571$

** $p < 0.01$

* $p < 0.05$

GCS1 correlations. With the exception of the global justice and disparities scale, all scales are positively related, providing preliminary evidence the scales are measuring the same overall construct. Following recommendations from Dancey and Reidy (2004), correlation coefficients between .7-.9 are strong, between .4-.6 are moderate, and .1-.3 are weak. For the purposes of this discussion, the total global citizenship average is described as the “third-order scale;” social responsibility, global competence, and global civic engagement averages are described as “second-order scales;” and all remaining sub-dimensions (e.g., global justice and disparities) are described as “first-order scales.”

As expected, each first-order scale correlates strongly with the commensurate second-order scale. Specifically, social responsibility correlates strongly with global justice and disparities ($r=.85^{**}$) and altruism and empathy ($r=.72^{**}$), but only moderately with global

interconnectedness and personal responsibility ($r=.63^{**}$). Global competence correlates strongly with self awareness ($r=.83^{**}$), intercultural communication ($r=.80^{**}$), and global knowledge ($r=.84^{**}$). Finally, global civic engagement correlates strongly with involvement in civic organizations ($r=.83^{**}$), political voice ($r=.91^{**}$) and global civic activism ($r=.77^{**}$). These strong and positive correlations provide evidence that the first-order scales are indeed measuring the intended second-order constructs.

In addition, the first-order scales have weak to moderate relationships with the non-commensurate first- and second-order scales, but have moderate-strong relationships with the third-order global citizenship scale. This provides evidence that the first-order scales are distinct constructs, but importantly, are related to the overall construct of global citizenship. Weak to moderate relationships among the second-order scales provides further evidence for three distinct constructs: social responsibility and global competence ($r=.25^{**}$); social responsibility and global civic engagement ($r=.30^{**}$); and a moderate relationship between global competence and global civic engagement ($r=.47^{**}$).

Finally, the strong relationship between the third-order global citizenship scale and the second-order scales represents an overall consistency in construct validity: global citizenship with both global competence ($r=.74^{**}$) and global civic engagement ($r=.89^{**}$). The moderate relationship between the global citizenship and social responsibility ($r=.57^{**}$) may reflect the relative weakness of the social responsibility scale, as highlighted by Morais and Ogden (2011).

GCS1 reliability coefficients. Cronbach's alpha is a measure of internal consistency of a scale, which is a function of the number of items and the intercorrelations of each item on a scale (Spector, 1992). Cronbach's alpha scores between .70 and .90 are considered good, between .60 and .70 are considered acceptable, and below .60 are considered poor (Nunnally, 1978). As

represented in Table 9 above, the three first-order social responsibility scales have poor Cronbach's alpha scores: global justice and disparities ($\alpha=.25$); altruism and empathy ($\alpha=.35$); and global interconnectedness ($\alpha=.44$). These low alpha scores are consistent with Morais and Ogden's (2011) warning about the potential weakness of these scales and their justification for subsequent removal. The second-order social responsibility scale has an acceptable reliability coefficient ($\alpha=.57$). Other than social responsibility scales, all other scales have acceptable to good Cronbach's alpha reliability coefficients (α 's=.61-.90). Importantly, the alpha coefficient for the third-order global citizenship scale is considered good to strong ($\alpha=.88$).

Global citizenship scale #2. Means, standard deviations, correlations, and reliability indices (along the diagonal) for the GCS2 are listed in Table 10 below. On a scale of 1-7, mean scores for each scale fell near the higher end of the scale ($M=4.66$ - 6.00). Scores for social justice ($M=6.00$) and intergroup helping ($M=5.68$) were higher, where the score for global citizenship identification ($M=4.66$) was lower. A distribution analysis using skewness and kurtosis showed the data are positively skewed.

Table 10. Global citizenship scale #2 descriptive statistics and correlations

Variables	Mean	SD	1	2	3	4	5	6	7
1. Social Justice	6.00	0.98	(.62)						
2. Responsibility to Act	5.51	1.08	.44**	(.67)					
3. Global Awareness	5.09	1.05	.32**	.44**	(.68)				
4. Valuing Diversity	5.63	1.07	.40**	.54**	.56**	(.71)			
5. Global Citizenship Identification	4.66	1.30	.27**	.46**	.66**	.50**	(.81)		
6. Intergroup Helping	5.68	1.20	.43**	.46**	.31**	.47**	.33**	(.74)	
7. Global Citizenship	5.42	0.81	.62**	.74**	.79**	.78**	.76**	.66**	(.88)

Note: Statistic in parenthesis is Cronbach's alpha reliability coefficient

Listwise $N=571$

** $p<.01$

GCS2 correlations. All scales are positively related, providing preliminary evidence they measure the same overall construct. Furthermore, all subscales are moderately or strongly related to the higher-order scale of global citizenship (r 's=.62**-.79**). Other correlations of note include the moderate relationship between responsibility to act and all other subscales (r 's=.44**-.54**); the moderate relationship between global awareness and both valuing diversity (r =.56**) and global citizenship identification (r =.66**); and the relatively weak correlations between global citizenship identity and both intergroup helping (r =.33**) and social justice (r =.27**).

GCS2 reliability coefficients. Cronbach's alpha reliability coefficients for all scales are either acceptable or good and range from the lowest of social justice (α =.62) to the highest of global citizenship (α =.88).

Global mindedness scale. Means, standard deviations, correlations, and reliability indices (along the diagonal) for the GMS are listed in Table 11. On a scale of 1-7, mean scores for each scale fell on the higher side of the scale (M =4.81-5.60). Scores for cultural pluralism (M =5.60) and global mindedness (M =5.06) were higher, where scores for global centrism (M =4.77) and responsibility (M =4.81) were lower. A distribution analysis using skewness and kurtosis showed that, although marginally skewed in the positive direction, the sample is normally distributed.

Table 11. Global mindedness scale descriptive statistics and correlations

Variables	Mean	SD	1	2	3	4	5	6
1. Cultural Pluralism	5.60	0.83	(.80)					
2. Responsibility	4.81	0.92	.59**	(.74)				
3. Efficacy	4.93	0.98	.61**	.51**	(.73)			
4. Global Centrism	4.77	1.05	.38**	.23**	.29**	(.65)		
5. Interconnectedness	4.92	0.90	.66**	.61**	.60**	.24**	(.52)	
6. Global Mindedness	5.06	0.71	.87**	.79**	.79**	.54**	.80**	(.89)

Note: Statistic in parenthesis is Cronbach's alpha reliability coefficient

Listwise $N=571$

** $p<.01$

GMS correlations. All scales are positively related, providing preliminary evidence they measure the same overall construct. With the exception of global centrism ($r=.54^{**}$), all subscales are strongly related to the higher-order scale of global mindedness ($r's=.79^{**}-.87^{**}$). Global centrism is weakly related to other subscales ($r's=.23^{**}-.29^{**}$), aside from cultural pluralism in which it is moderately related ($r=.38^{**}$). All other subscales are moderately related to one another ($r's=.51^{**}-.66^{**}$).

GMS reliability coefficients. With the exception of interconnectedness having a poor Cronbach's alpha score ($\alpha=.52$), all remaining scales are either acceptable (global centrism; $\alpha=.65$) or good ($\alpha's=.73-.89$).

Scale correlation comparisons. The purpose of this section is to help establish construct validity of the GCS1 for use as the main dependent variable of this study. This is accomplished by comparing the GCS1 to the two other scales included in this study, the GCS2 and the GMS. The GCS1 was developed and validated through the eight-step procedure outlined above in the methods chapter, but has not been utilized in any published studies. Although the GCS2 also has

limited empirical usage, it is expected to relate to the GCS1, as they are both aiming to measure the same construct (i.e., global citizenship). The GMS has been utilized in much empirical research, particularly in the realm of study abroad. Although measuring different overall constructs, it is expected the GCS1 and GMS will be related to one another in areas of conceptual overlap. Correlations between the GCS1 and the GCS2 and GMS are listed in table 12 below.

Table 12. Correlations between three scales

Global Citizenship Scale # 1	Global Citizenship Scale #2							Global Mindedness Scale					
	Social Justice	Responsibility to Act	Global Awareness	Valuing Diversity	Citizen Identity	Intergroup Helping	Global Citizenship 2	Cultural Pluralism	Responsibility	Efficacy	Global Centrim	Interconne ctedness	Global Mindedness
Global Justice and Disparities	.31**	.28**	.08	.21**	.14**	.28**	.28**	.38**	.30**	.25**	.48**	.26**	.43**
Altruism and Empathy	.45**	.50**	.37**	.43**	.39**	.40**	.57**	.56**	.48**	.42**	.42**	.51**	.63**
Global Interconnectedness and Personal Responsibility	.19**	.48**	.35**	.35**	.43**	.36**	.49**	.33**	.43**	.50**	.18**	.43**	.49**
Social Responsibility	.41**	.51**	.29**	.39**	.37**	.44**	.54**	.54**	.50**	.47**	.51**	.48**	.65**
Self Awareness	.16**	.33**	.54**	.37**	.52**	.25**	.52**	.29**	.30**	.39**	.02	.41**	.37**
Intercultural Communication	.34**	.45**	.57**	.51**	.54**	.37**	.65**	.56**	.39**	.37**	.20**	.45**	.52**
Global Knowledge	.10*	.28**	.56**	.38**	.51**	.16**	.48**	.31**	.32**	.32**	.00	.36**	.35**
Global Competence	.24**	.43**	.68**	.51**	.63**	.31**	.67**	.47**	.41**	.44**	.09*	.49**	.50**
Involvement in Civic Organizations	.24**	.40**	.39**	.44**	.40**	.47**	.52**	.36**	.50**	.43**	.09*	.41**	.48**
Political Voice	.08	.29**	.28**	.30**	.40**	.26**	.37**	.20**	.45**	.32**	.03	.30**	.35**
Global Civic Activism	.30**	.41**	.38**	.38**	.37**	.38**	.51**	.43**	.50**	.39**	.19**	.42**	.51**
Global Civic Engagement	.22**	.41**	.40**	.42**	.46**	.42**	.53**	.36**	.56**	.43**	.10*	.43**	.50**
Global Citizenship 1	.34**	.57**	.59**	.57**	.63**	.51**	.74**	.56**	.65**	.57**	.25**	.59**	.69**

Listwise N = 571

** $p < 0.01$

* $p < 0.05$

GCS1 validation correlations. This section provides an overview of correlations between the GCS1 and both the GMS and GCS2 as represented in Table 12. Once again, following recommendations from Dancey and Reidy (2004), correlation coefficients between .7-.9 are considered ‘strong,’ those between .4-.6 are considered ‘moderate,’ and those between .1-.3 are considered ‘weak.’

GCS1 third-order global citizenship scale correlations. As expected, there is a strong relationship between global citizenship as measured by both the GCS1 and the GCS2 ($r=.74^{**}$).

In addition, there is a moderate relationship between the GCS1 global citizenship and global mindedness ($r=.69^{**}$). These are the two highest correlations in the matrix; suggesting these three scales are highly related, but do not reach complete overlap.

As expected, moderate relationships are also found between the third-order GCS1 global citizenship scale and most of the GCS2 and GMS subscales: responsibility to act ($r=.57^{**}$), global awareness ($r=.59^{**}$), valuing diversity ($r=.57^{**}$), intergroup helping ($r=.51^{**}$), cultural pluralism ($r=.56^{**}$), responsibility ($r=.65^{**}$), efficacy ($r=.57^{**}$), and interconnectedness ($r=.59^{**}$). Finally, the moderate relationship between GCS1 global citizenship scale and GCS2 global citizenship identification scale ($r=.63^{**}$) illustrates that those who identify themselves as global citizens also tend to score higher on the GCS1 global citizenship scale.

GCS1 second-order global civic engagement scales. The GCS1 global civic engagement scale does not correlate strongly with any of the GCS2 or GMS subscales ($r's=.10^{**}-.56^{**}$), where the high correlation of this range is between global civic engagement and GMS responsibility ($r=.56^{**}$). This same pattern is found with the three first-order global civic engagement scales: global civic activism ($r's=.19^{**}-.50^{**}$); political voice ($r's=.08-.45^{**}$); involvement in civic organizations ($r's=.09-.50^{**}$). These correlations provide support for the theory that one with a sense of responsibility will also tend to be more globally civically engaged, but also that global civic engagement is unique from the other GCS2 and GMS subscales.

GCS1 second-order global competence scales. Other notable strong and expected relationships are between the GCS1 global competence scale and GCS2 global awareness ($r=.68^{**}$) and global citizen identity ($r=.63^{**}$) subscales; and moderate relationships with the GCS2 valuing diversity ($r=.51^{**}$) and GMS interconnectedness ($r=.49^{**}$) subscales.

Furthermore, the first-order GCS global competence scales relates in an expected fashion with various GCS2 and GMS subscales. For example, global knowledge has a moderate relationships with global awareness ($r=.56^{**}$) and global citizenship identity ($r=.51^{**}$). Finally, self awareness, has moderate relationships with GCS2 global awareness ($r=.54^{**}$), global citizenship identity ($r=.52^{**}$), and GC2 global citizenship ($r=.52^{**}$).

GCS1 second-order social responsibility scale. Two notable strong correlations are found between global mindedness and GCS1 social responsibility ($r=.65^{**}$) and the GCS1 first-order scale altruism and empathy ($r=.63^{**}$). Also as expected, GCS1 social responsibility is moderately related to GCS2 responsibility to act ($r=.51^{**}$), GC2 global citizenship ($r=.54^{**}$), cultural pluralism ($r=.54^{**}$), and global centrism scales ($r=.51^{**}$). Finally, although the social responsibility subscales are a bit weak, they illustrate expected positive relationships with the two other scales: for example, GCS1 first-order global interconnectedness and personal responsibility scale is moderately related to GMS interconnectedness ($r=.43^{**}$), GMS responsibility ($r=.43^{**}$), GMS efficacy ($r=.50^{**}$), and GCS2 responsibility to act ($r=.48^{**}$).

Confirmatory Factor Analyses

To determine whether the observed data fit the hypothesized model for the three scales, three confirmatory factor analyses (CFA) were conducted using *SPSS AMOS*. CFA is appropriate for testing a pre-determined theory regarding the specific number of factors to be expected and which variables should define each factor (Henson & Roberts, 2006). Multiple indices were used to determine whether the data fit the theoretical models: chi-square (χ^2), ratio of chi-square to degrees of freedom (χ^2 to df), comparative fit index (CFI), goodness of fit index (GMI), adjusted goodness of fit index (AGFI), standardized root mean square (SRMR), the root mean square

error of approximation (RMSEA), and the test of statistical significance of RMSEA (PCLOSE).

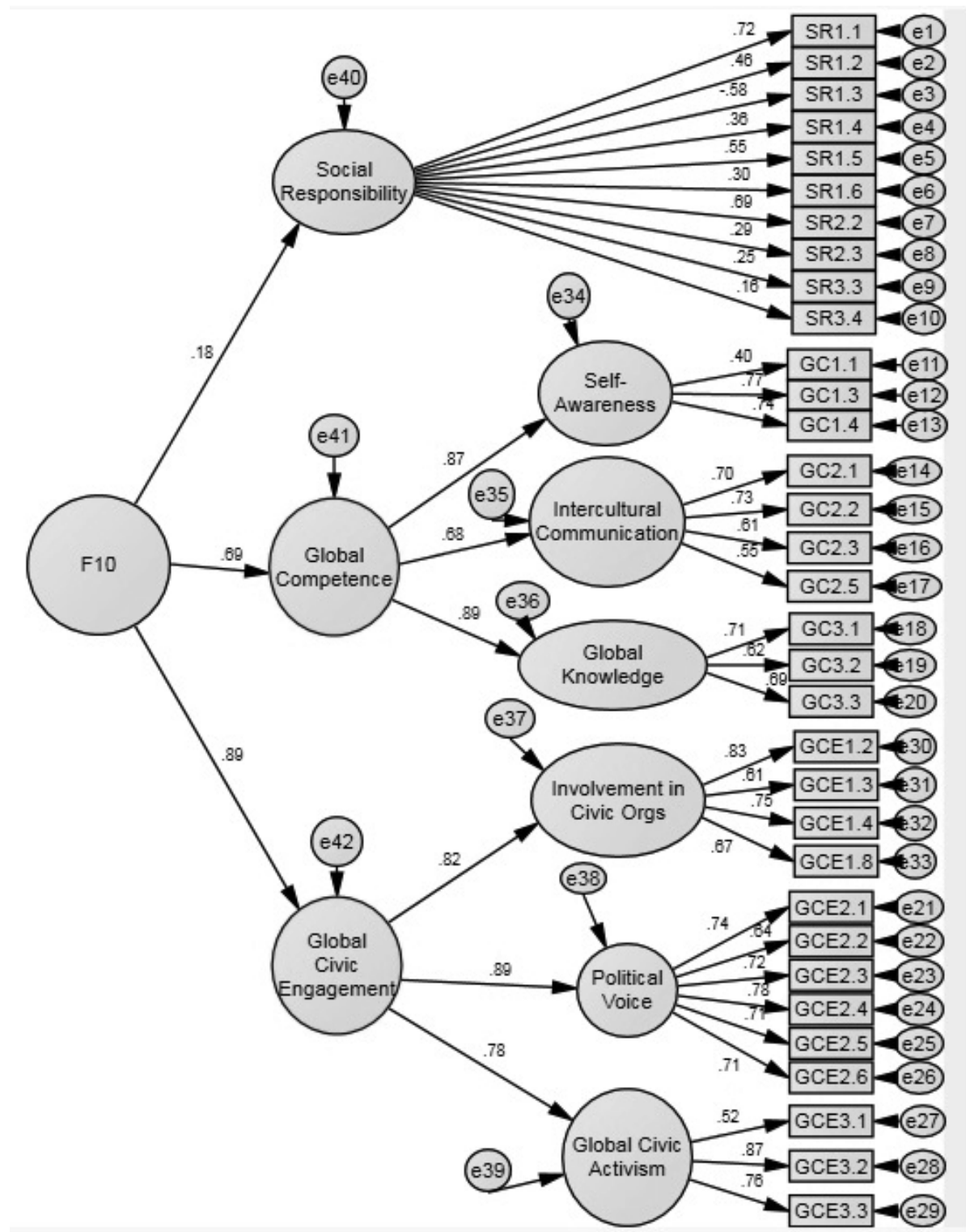
The suggested thresholds for each indicator are listed in Table 13 below (Hu & Bentler, 1999).

Table 13. Thresholds for confirmatory factory analysis fit indices

Measure		Threshold
Chi-square/df (cmin/df)	< .3 good; < .5 sometimes permissible	
p-value for the model	> .05	
CFI	> .95 great; > .90 traditional; > .80 sometimes permissible	
GFI	> .95	
AGFI	> .80	
SRMR	< .09	
RMSEA	< .05 good; .05-.10 moderate; > .10 bad	
PCLOSE	> .05	

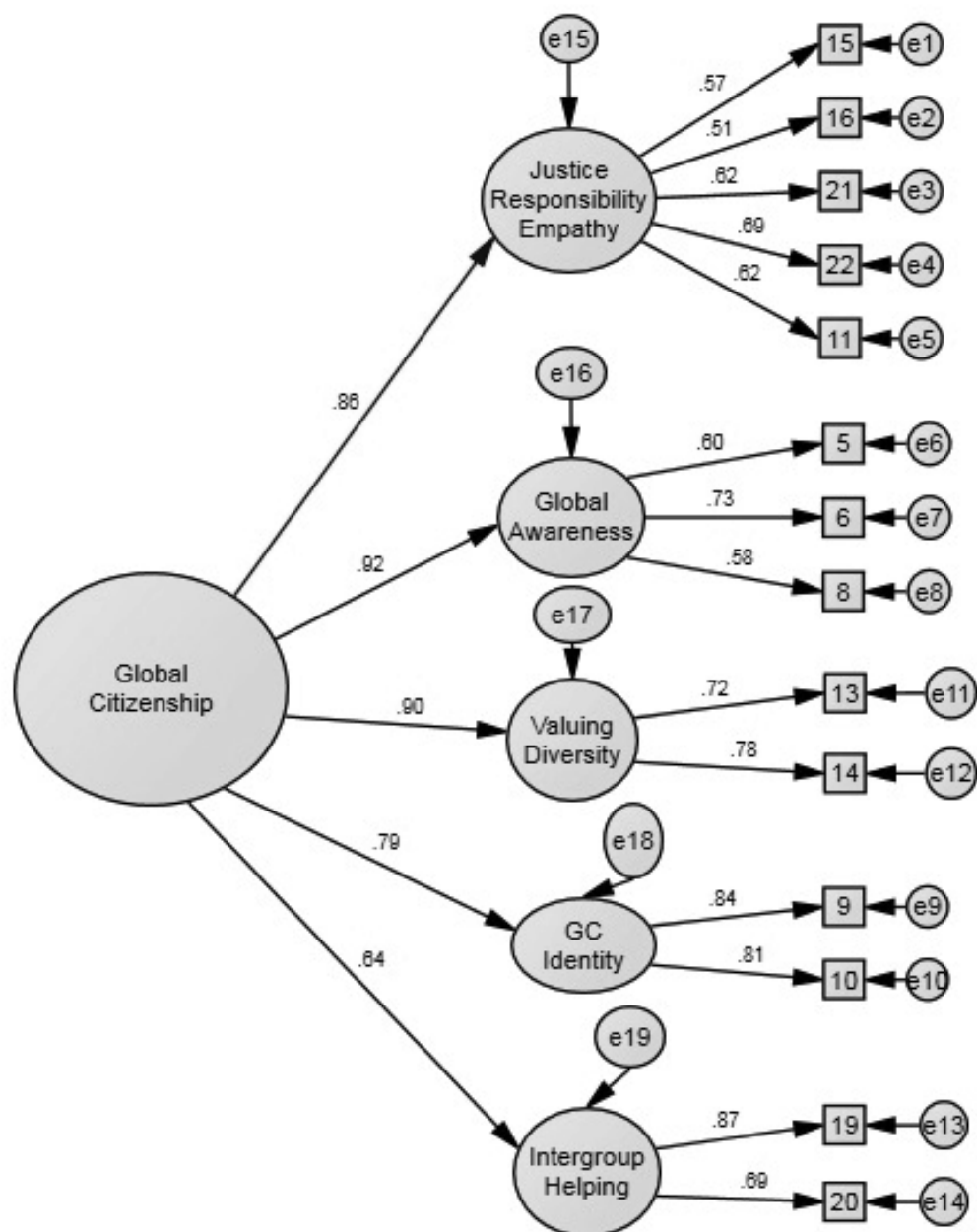
Global citizenship scale #1. A CFA was conducted to determine if the data fit the theoretical model of global citizenship proposed by Morais and Ogden (2011; see Figure 1). CFA revealed the 33-item, 10 factor GCS1 did not have a desirable fit with the data ($\chi^2=2056.72$, χ^2 to $df=4.23$, $p<.001$, CFI=.78, GFI=.80, AGFI=.77, SRMR=.21, RMSEA=.08, PCLOSE=.00). All parameter estimates were statistically significant except Social responsibility to F10.

Figure 1. Results of global citizenship scale #1 confirmatory factor analysis

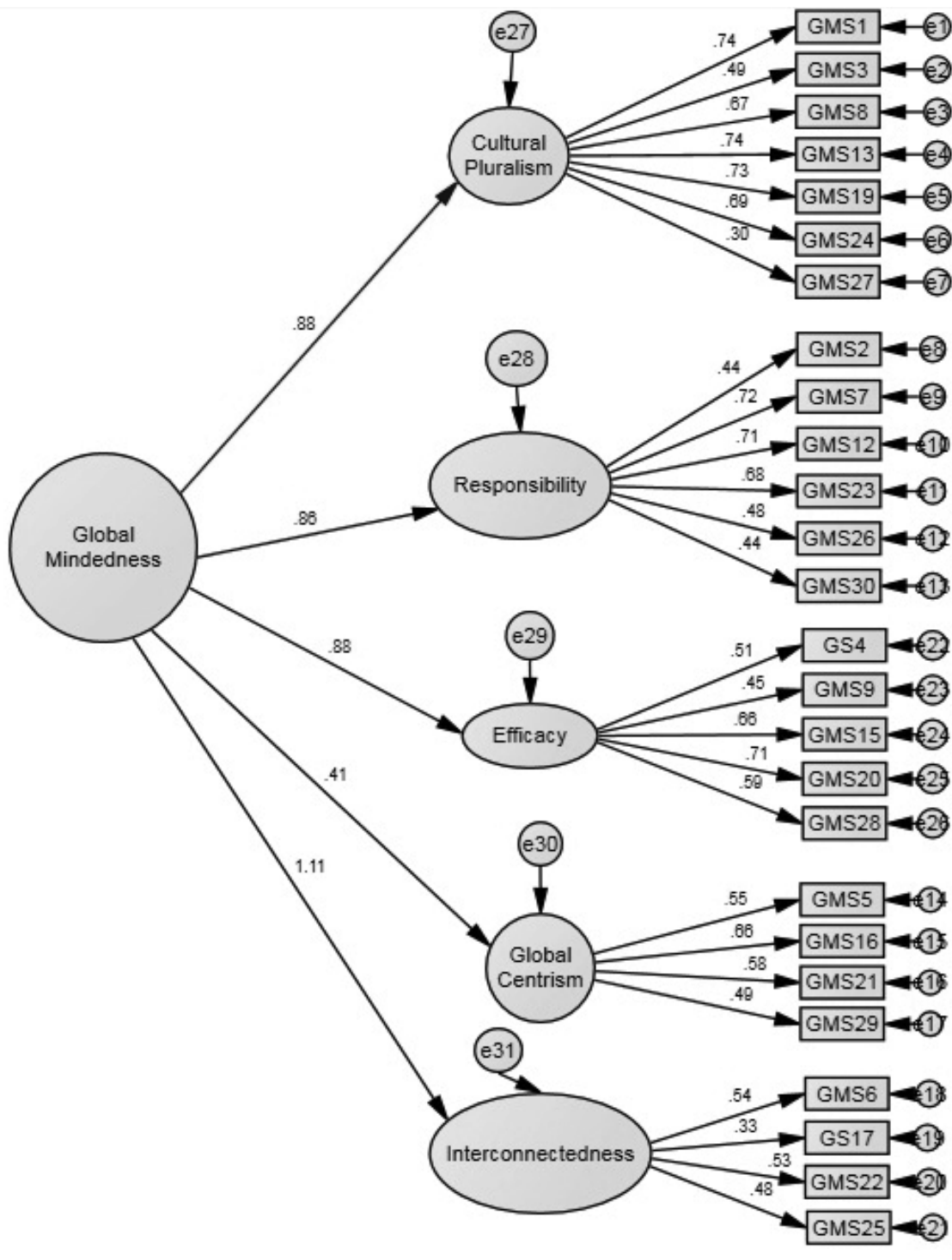


Global citizenship scale #2. A CFA was conducted to determine if the data fit the theoretical model of global citizenship proposed by Reysen & Katzarska-Miller (2013; see Figure 2). CFA revealed the 14-item, six factor GCS2 did not have a desirable fit with the data ($\chi^2=456.65$, χ^2 to $df=6.34$, $p<.001$, CFI=.87, GFI=.89, AGFI=.84, SRMR=.11, RMSEA=.10, PCLOSE=.00). All parameter estimates were statistically significant.

Figure 2. Results of global citizenship scale #2 confirmatory factor analysis



Global mindedness scale. A CFA was conducted to determine if the data fit the theoretical model of global mindedness proposed by Hett (1993; see figure 3). CFA revealed the 26-item, six factor GMS did not have a desirable fit with the data ($\chi^2=1183.02$, χ^2 to $df=4.02$, $p<.001$, CFI=.81, GFI=.85, AGFI=.82, SRMR=.14, RMSEA=.07, PCLOSE=.000). All parameter estimates were statistically significant.

Figure 3. Results of global mindedness scale confirmatory factor analysis

Exploratory Factor Analysis

As CFA results indicate, the data did not adequately fit the three hypothesized models. Therefore, a series of exploratory factor analyses (EFA) were conducted to determine how the observed data organize into factors. The emerging factor structures were utilized for subsequent analyses.

Global citizenship scale #1. A Principal Axis Factor with Promax (non-orthogonal) rotation was conducted to determine a factor structure for the observed variables. First, the factorability of the 33 GCS1 items was examined: 1) All but one of the 33 items was correlated ($r=.3$) with at least one other item, 2) The Kaiser-Meyer-Olkin measure of sampling adequacy was .89, which is above the commonly recommended value of .6, and 3) Bartlett's test of sphericity was significant ($\chi^2(528)=7392.97, p<.001$). Finally, all but four communalities were above .3, thus providing further evidence of shared variance between items.

Eigenvalues indicated the first three factors explained 25%, 9%, and 8% of the variance respectively. The subsequent fourth, fifth, and sixth factors explained 5%, 4%, and 3% of the variance. When loadings less than .30 were excluded, the analysis yielded a three-factor solution explaining 42% of the variance. This solution was preferred because it supported the theoretical model, the scree plot leveled after three factors, and the percentage of variance explained was adequate (see Table 14).

Table 14. Results of global citizenship scale #1 exploratory factor analysis

Item	Factor 1	Factor 2	Factor 3	Communality
I think most people around the world get what they are entitled to have.			0.64	0.46
It is okay if some people in the world have more opportunities than others.			0.46	0.27
I think what happens to people around the world is directly in result of their actions.			-0.50	0.34
When resources are limited, it is sometimes necessary to use force against others to get what is needed.			0.31	0.16
The world is generally a fair place.			0.54	0.36
No one country or group of people should dominate and exploit others in the world.			0.38	0.32
I think many people around the world are poor because they do not work hard enough.			0.65	0.41
I respect and am concerned with the rights of all people, globally		0.44		0.38
I do not feel responsible for the world's inequities and problems.				0.20
I think of my life in terms of giving back to the global society.		0.41		0.37
I am confident I can thrive in any culture or country.		0.54		0.35
I know several ways in which I can make a difference on some of the world's problems.		0.55		0.51
I am able to get other people to care about global problems that concern me.		0.47		0.49
I adapt my behavior and mannerisms when interacting with people from other cultures.		0.68		0.49
I often adapt my communication style to other people's cultural background.		0.64		0.46
I am able to communicate in different ways with people from different cultures.		0.60		0.36
I welcome working with people who have different cultural values from me.		0.63		0.43
I am informed of current issues impacting international relations.		0.55		0.43
I feel comfortable expressing my views regarding a pressing global problem in front of a group of people.		0.47		0.37
I am able to write an opinion letter to a local media sources expressing my concerns over global issues		0.36		0.44
Over the next 6 months, I will participate in a charity that supports a global cause	0.55			0.61
Over the next 6 months, I will volunteer to help individuals and communities.	0.32			0.43
Over the next 6 months, I will get involved with a global humanitarian organization or project.	0.72			0.58
Over the next 6 months, I will donate to a global charity.	0.57			0.46
Over the next 6 months, I will contact a media source to express my concerns about global environmental, social, or political issues.	0.68		-0.31	0.60
Over the next 6 months, I will express my views about international politics on a website, blog, or chat-room.	0.57			0.52
Over the next 6 months, I will sign an email or written petition seeking to help individuals or communities abroad.	0.76			0.53
Over the next 6 months, I will contact someone in government to seek public action on global issues and concerns.	0.78			0.63
Over the next 6 months, I will display and/or wear badges/stickers/t-shirts that promote a more just and equitable world.	0.73			0.54
Over the next 6 months, I will participate in a campus event where people express their views about global problems.	0.76			0.59
When possible, I will buy fair-trade or locally grown products and brands.				0.35
I will deliberately buy brands and products known to be good stewards of marginalized people and places	0.63			0.58
I will boycott brands or products known to harm marginalized people and places around the globe.	0.65			0.55
Eigenvalue	7.76	3.17	2.76	
% of total variance	23.52	9.61	8.36	
Total Variance			41.49%	

Global citizenship scale #2. A Principal Axis Factor with Promax (non-orthogonal)

rotation was conducted to determine a factor structure for the observed variables. First, the factorability of the 14 GCS2 items was examined: 1) All of the 14 items were correlated ($r=.3$) with at least one other item, 2) The Kaiser-Meyer-Olkin measure of sampling adequacy was .89, and 3) Bartlett's test of sphericity was significant ($\chi^2(91)=3068.4, p<.001$). Finally, all communalities were above .3, thus providing further evidence of shared variance between items.

Eigenvalues indicated the first two factors explained 40% and 11% of the variance respectively. The subsequent third and fourth factors had eigenvalues less than one and explained 7% and 5% of the variance. When loadings less than .30 were excluded, the analysis yielded a two-factor solution explaining 51% of the variance. This solution was preferred because the

scree plot leveled after two factors and the percentage of variance explained was adequate (see Table 15).

Table 15. Results of global citizenship scale #2 exploratory factor analysis

Item	Factor 1	Factor 2	Communality
I would describe myself as a global citizen.	0.94		0.61
I believe I am connected to people in other countries.	0.81		0.53
I strongly identify with global citizens.	0.72		0.55
I understand how various cultures of this world interact socially.	0.58		0.33
I am aware that my actions in my local environment may affect people in other countries.	0.46		0.32
I would like to join groups that emphasize getting to know people from different countries.	0.40	0.32	0.44
If I had the opportunity, I would help others who are in need, regardless of their nationality.		0.75	0.48
If I could, I would dedicate my life to helping others, regardless of their nationality.		0.68	0.41
Developed countries should help people in countries less fortunate.		0.63	0.32
Basic services such as health care, clean water, food, and legal assistance should be available...		0.59	0.30
It is my responsibility to understand and respect cultural differences across the globe.		0.58	0.42
I am interested in learning about the many cultures of the world.		0.48	0.52
It is my responsibility to be actively involved in global issues.		0.40	0.41
I am able to empathize with people from other countries.		0.38	0.37
Eigenvalue	5.58	1.56	
% of total variance	39.86	11.15	
Total Variance		51.01%	

Global mindedness scale. A Principal Axis Factor with Promax (non-orthogonal) rotation was conducted to determine a factor structure for the observed variables. First, the factorability of the 26 GMS items was examined: 1) All of the 26 items were correlated ($r=.3$) with at least one other item, 2) The Kaiser-Meyer-Olkin measure of sampling adequacy was .91, and 3) Bartlett's test of sphericity was significant ($\chi^2(325)=5013.17, p<.001$). Finally, all but four communalities were above .3, thus providing further evidence of shared variance between items.

Eigenvalues indicated the first four factors explained 29%, 9%, 6%, and 5% of the variance respectively. The subsequent fifth and sixth factors had eigen values of just over one and both explained 4% of the variance. When loadings less than .30 were excluded, the analysis yielded a four-factor solution explaining 49% of the variance. This solution was preferred because the scree plot leveled after four factors and the percentage of variance explained was adequate (see Table 16).

Table 16. Results of global mindedness exploratory factor analysis

Item	Factor 1	Factor 2	Factor 3	Factor 4	Communality
When I hear about thousands of people starving in an impoverished country, I feel very frustrated.	0.80				0.48
When I see the condition some people in the world live under, I feel a responsibility to do something about it.	0.78				0.48
I feel very concerned about the lives of people who live in politically repressive regimes.	0.69				0.47
I sometimes try to imagine how a person who is always hungry must feel.	0.59				0.24
I often think about the kind of world we are creating for future generations.	0.58				0.40
I feel a strong kinship with the worldwide human family.	0.55				0.41
I feel an obligation to speak out when I see our government doing something I consider wrong.	0.50				0.31
It is very important to me to choose a career in which I can have a positive effect on the quality of life for future generations.	0.46				0.46
In the long run, the United States will probably benefit from the fact that the world is becoming more interconnected.		0.70			0.31
The United States is enriched by the fact that it is comprised of many people from different cultures and countries.		0.69			0.31
It is important that United States Universities provide programs designed to promote understanding among students...		0.64			0.54
I enjoy trying to understand people's behavior in the context of their culture.		0.60			0.54
I generally find it stimulating to spend an evening talking with people from another culture.		0.54			0.53
The United States can learn something of value from all different cultures.		0.48			0.46
It is important that we educate people to understand the impact that current policies might have on future generations.	0.35	0.36			0.52
Generally, an individual's actions are too small to have a significant effect on the ecosystem.			0.68		0.35
Really, there is nothing I can do about the problems of the world.			0.63		0.38
I have very little in common with people in underdeveloped nations.			0.43		0.24
I am able to affect what happens on a global level by what I do in my own community.	0.40		0.41		0.35
I think my behavior can impact people in other countries.	0.34		0.39		0.46
It is not really important to me to consider myself as a member of the global community.			0.37		0.34
The values of the United States are probably the best.				0.76	0.37
The present distribution of the world's wealth and resources should be maintained because it promotes survival of the fittest.				0.56	0.30
The needs of the United States must continue to be our highest priority in negotiating with other countries.				0.55	0.28
I sometimes feel irritated with people from other countries because they don't understand how things are done in the United States.				0.44	0.25
Eigenvalue	7.61	2.2	1.54	1.40	
% of total variance	29.25	8.44	5.92	5.33	
Total Variance				48.94%	

Findings by Research Question

Group comparisons were conducted with t-tests for binary variables and one-way analysis of variance (ANOVA) for variables with three or more categories. In addition, as significance testing derived through t-tests does not indicate the size of difference between two groups, Cohen's d was also conducted. Cohen (1998) suggests an effect size of $d=.2$ be considered "small," $d=.5$ as "medium," and $d=.8$ as "large." To interpret these effect sizes, if two groups means do not differ by a Cohen's d of .2 or more, then the difference is considered trivial, even if statistically significant (Walker, 2008; Biddix, 2009). For the ANOVA, when significant differences were found, post-hoc Tukey's Honest Significant Difference (HSD) tests were conducted to determine exactly which of the mean comparisons differed significantly. In addition to the group comparisons, Multiple Regression/Correlation (MRC) analyses were utilized to help determine if there is a linear relationship between predictor variable(s) and

criterion variables and to measure the proportion of variability explained in a criterion variable by a predictor variable.

Research Question #1. *Is there a relationship between study abroad and global citizenship?*

Results for study abroad group comparisons can be found in Table 17. All results are significant ($p < .001$) and are discussed in more detail below.

Table 17. Study abroad group comparisons for three scales

Study 1 (N=571)						
Variables	N	Mean	SD	<i>t</i>	<i>df</i>	<i>d</i>
T-test						
Global Citizenship (#1)						
Study abroad						
Yes	189	4.70	.66	5.97***	569	.5
No	382	4.35	.66			
Social Responsibility						
Study abroad				4.36***	569	.4
Yes	189	5.07	.65			
No	382	4.81	.68			
Global Competence						
Study abroad				5.89***	569	.5
Yes	189	5.18	.76			
No	382	4.78	.78			
Global Civic Engagement						
Study abroad				3.34**	569	.3
Yes	189	4.01	1.09			
No	382	3.69	1.08			
Global Citizenship (#2)						
Study Abroad				6.26***	569	-.6
Yes	189	5.72	.78			
No	382	5.28	.78			
Global Mindedness						
Study Abroad				6.00***	569	-.5
Yes	189	5.30	.69			
No	382	4.94	.69			
ANOVA				F	-	-
Global Citizenship (#1)						
Study abroad				23.05***		
Yes	189	4.70 _a	.66			
No	322	4.31 _b	.66			
Accepted	60	4.60 _a	.61			
Global Citizenship (#2)						
Study abroad				13.72***		
Yes	189	5.72 _a	.78			
No	322	5.24 _b	.76			
Accepted	60	5.51 _a	.83			
Global Mindedness						
Study abroad				21.06***		
Yes	189	5.30 _a	.69			
No	322	4.90 _b	.69			
Accepted	60	5.13 _a	.66			

Note: **p*<.05, ***p*<.01, ****p*<.001

Note: Global Citizenship #1=(*F*(2,568)=23.05, *p*=.00); Global Citizenship #2= (*F*(2,568)=13.72, *p*=.00); Global Mindedness=(*F*(2,568)=21.06, *p*=.00)

Note: Means with differing subscripts are significantly different based on post-hoc testing using Tukey's Honestly Significant Difference (HSD)

Study abroad versus non-study abroad.

Global citizenship #1. The non-study abroad group ($n=382$; $M=4.35$, $SD=.66$) scored significantly lower on global citizenship than the study abroad group ($n=189$; $M=4.70$, $SD=.66$); $t(569)=5.97$, $p<.001$. Cohen's effect size value ($d=.5$) suggests medium practical significance.

Social responsibility. The non-study abroad group ($M=4.81$, $SD=.68$) scored significantly lower on social responsibility than the study abroad group ($M=5.07$, $SD=.65$); $t(569)=4.36$, $p<.001$. Cohen's effect size value ($d=.4$) suggests medium practical significance.

Global competence. The non-study abroad group ($M=4.78$, $SD=.78$) scored significantly lower on global competence than the study abroad group ($M=5.18$, $SD=.76$); $t(569)=5.89$, $p<.001$. Cohen's effect size value ($d=.5$) suggests medium practical significance.

Global civic engagement. The non-study abroad group ($M=3.69$, $SD=1.08$) scored significantly lower on global civic engagement than the study abroad group ($M=4.01$, $SD=1.09$); $t(569)=3.34$, $p<.01$. Cohen's effect size value ($d=.3$) suggests low practical significance.

Global citizenship #2. The non-study abroad group ($M=5.28$, $SD=.78$) scored significantly lower on global citizenship than the study abroad group ($M=5.72$, $SD=.78$); $t(569)=6.26$, $p<.001$. Cohen's effect size value ($d=.6$) suggests medium practical significance.

Global mindedness. The non-study abroad group ($M=4.94$, $SD=.69$) scored significantly lower on global mindedness than the study abroad group ($M=5.30$, $SD=.69$); $t(569)=6.00$, $p<.001$. Cohen's effect size value ($d=.5$) suggests medium practical significance.

Study abroad level.

Global citizenship #1. There was a significant effect of study abroad level on global citizenship at the $p<.001$ level for the three conditions ($F(2,568)=23.05$, $p=.00$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for the non-study

abroad group ($n=322$; $M=4.31$, $SD=.66$) was significantly lower than both the accepted group ($n=60$; $M=4.60$, $SD=.61$; $p<.01$) and the study abroad alumni group ($n=189$; $M=4.70$, $SD=.66$; $p<.001$). There was, however, no significant difference between the accepted group and the study abroad alumni group ($p=.52$)

Global citizenship #2. There was a significant effect of study abroad level on global citizenship at the $p<.001$ level for the three conditions ($F(2,568)=13.72$, $p=.00$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for the non-study abroad group ($M=5.24$, $SD=.76$) was significantly lower than both the accepted group ($M=5.51$, $SD=.83$; $p<.05$) and the study abroad alumni group ($M=5.72$, $SD=.78$; $p<.001$). There was, however, no significant difference between the accepted group and the study abroad alumni group ($p=.17$)

Global mindedness. Finally, there was a significant effect of study abroad level on global mindedness at the $p<.001$ level for the three conditions ($F(2,568)=21.06$, $p=.00$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for the non-study abroad group ($M=4.90$, $SD=.69$) was significantly lower than both the accepted group ($M=5.13$, $SD=.66$; $p<.05$) and the study abroad alumni group ($M=5.30$, $SD=.69$; $p<.001$). There was, however, no significant difference between the accepted group and the study abroad alumni group ($p=.20$)

Research Question #2. *What personal, contextual, and programmatic characteristics, if any, are associated with global citizenship?*

This section includes results associated with group comparisons and regression analyses for personal, contextual, and programmatic characteristics. Personal characteristics are first presented for the total sample, followed by personal characteristics for those respondents whom

had studied abroad. This section will end with results for contextual and programmatic characteristics for the study abroad sample.

Personal characteristics of the total sample. Results of group comparisons and regression analyses associated with personal characteristics for the three scales are listed in Tables 18, 19, and 20 below.

Table 18. T-test, ANOVA, MRC analyses for global citizenship scale #1 - total sample

Study 1 (N=571)						
Variables	N	Mean	SD	<i>t</i>	<i>df</i>	<i>d</i>
T-TEST						
Gender				-0.11	568	.01
Female	416	4.47	.66			
Male	154	4.46	.74			
Language				-2.88**	568	-.3
English as first language	482	4.44	.67			
Other native language	88	4.66	.71			
Number of languages				-3.61***	568	-.3
Mono-lingual	243	4.35	.63			
Bi/multi-lingual	327	4.56	.71			
International travel				3.16**	569	.3
Yes	462	4.51	.69			
No	109	4.29	.61			
ANOVA				F	-	-
Extent of travel				21.82***		
1 continent	210	4.38 _a	.64			
2 continents	140	4.43 _a	.74			
3+ continents	107	4.88 _b	.59			
Location of origin				11.19***		
Continental US	155	4.59 _a	.73			
Hawaii	220	4.36 _b	.61			
Other Country	59	4.78 _a	.81			
School Status				18.57***		
Freshman/Sophomore	159	4.33 _a	.67			
Junior/Senior	326	4.43 _a	.67			
Post-bachelor	86	4.86 _b	.61			
School Major				3.36*		
Arts/Sciences	364	4.43 _a	.67			
Business	83	4.69 _b	.71			
STEM	85	4.42	.69			
Other	36	4.44	.62			
MRC				β	SE β	R²
Age	571	23.20	4.95	.22***	.005	.05***

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

Note: Extent of travel=($F(2,454)=21.82, p=.00$); Location of Origin=($F(2,431)=11.19, p=.00$); School Status=($F(2,568)=18.57, p=.00$); School Major=($F(3,564)=3.36, p=.02$)

Note: Means with differing subscripts are significantly different based on post-hoc testing using Tukey's Honestly Significant Difference (HSD)

Table 19. T-test, ANOVA, MRC analyses for global citizenship scale #2 - total sample

				Study 1 (N=571)		
Variables	N	Mean	SD	<i>t</i>	<i>df</i>	<i>d</i>
T-TEST						
Gender				-2.30*	568.	.2
Female	416	5.47	.75			
Male	154	5.30	.93			
Language				-2.33*	568.	-.3
English as first language	482	5.40	.79			
Other native language	88	5.61	.82			
Number of languages				-3.56***	568.	-.3
Mono-lingual	243	5.29	.75			
Bi/multi-lingual	327	5.53	.82			
International travel				5.31***	569.	.6
Yes	462	5.51	.80			
No	109	5.06	.74			
ANOVA				F	-	-
Extent of travel				15.63***		
1 continent	210	5.35 _a	.77			
2 continents	140	5.50 _a	.79			
3+ continents	107	5.85 _b	.70			
Location of origin				4.98**		
Continental US	155	5.54 _a	.87			
Hawaii	220	5.33 _b	.77			
Other Country	59	5.65 _a	.98			
School Status				10.22***		
Freshman/Sophomore	159	5.34 _a	.77			
Junior/Senior	326	5.37 _a	.80			
Post-bachelor	86	5.78 _b	.83			
School Major				2.01		
Arts/Sciences	364	5.37	.80			
Business	83	5.59	.91			
STEM	85	5.46	.74			
Other	36	5.52	.69			
MRC				β	SE β	R²
Age	571	23.20	4.95	.17***	.01	.03***

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

Note: Extent of travel=($F(2,454)=15.63, p=.000$); Location of Origin=($F(2,431)=4.98, p=.007$);

School Status=($F(2,568)=10.22, p=.000$); School Major=($F(3,564)=2.01, p=.11$)

Note: Means with differing subscripts are significantly different based on post-hoc testing using Tukey's Honestly Significant Difference (HSD)

Table 20. T-test, ANOVA, MRC analyses for global mindedness scale - total sample

Variables	N	Mean	SD	Study 1 (N=571)		
				<i>t</i>	<i>df</i>	<i>d</i>
T-TEST						
Gender				-2.49*	568	-.2
Female	416	5.10	.67			
Male	154	4.94	.79			
Language				-.37	568	-.04
English as first language	482	5.06	.72			
Other native language	88	5.09	.64			
Number of languages				-.96	568	-.09
Mono-lingual	243	5.03	.67			
Bi/multi-lingual	327	5.09	.73			
International travel				3.05***	569	-.3
Yes	462	5.10	.72			
No	109	4.87	.64			
ANOVA				F	-	-
Extent of travel				15.18***		
1 continent	210	4.94 _a	.71			
2 continents	140	5.14 _b	.67			
3+ continents	107	5.40 _c	.70			
Location of origin				3.12		
Continental US	155	5.15	.80			
Hawaii	220	4.99	.67			
Other Country	59	5.19	.74			
School Status				14.90***		
Freshman/Sophomore	159	4.99 _a	.72			
Junior/Senior	326	5.00 _a	.66			
Post-bachelor	86	5.43 _b	.76			
School Major				1.43		
Arts/Sciences	364	5.02	.71			
Business	83	5.20	.74			
STEM	85	5.07	.69			
Other	36	5.10	.68			
MRC				β	SE β	R ²
Age	571	23.20	4.95	.17***	.01	.03***

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

Note: Extent of travel= $(F(2,454)=15.18, p=.00)$; Location of Origin= $(F(2,431)=3.12, p=.05)$;

School Status= $(F(2,568)=14.90, p=.00)$; School Major= $(F(3,564)=1.43, p=.23)$

Note: Means with differing subscripts are significantly different based on post-hoc testing using Tukey's Honestly Significant Difference (HSD)

Gender.

Global citizenship #1. No significant difference in global citizenship was found between male ($n=154$; $M=4.46$, $SD=.74$) and female ($n=416$; $M=4.47$, $SD=.66$) participants; $t(568)=-.11$, $p>.05$. The small Cohen's effect size value ($d=.01$) further suggests low practical significance.

Global citizenship #2. Male participants ($M=5.30$, $SD=.93$) scored significantly lower than female ($M=5.47$, $SD=.75$) participants on global citizenship; $t(568)=-2.30$, $p<.05$. Cohen's effect size value ($d=.2$) suggests small practical significance.

Global mindedness. Male participants ($M=4.94$, $SD=.79$) scored significantly lower than female ($M=5.10$, $SD=.67$) participants on global mindedness; $t(568)=-2.49$, $p<.05$. The small Cohen's effect size value ($d=-.2$) suggests small practical significance.

Language.

Global citizenship #1. Results indicated significant differences in global citizenship for native language and second language comparisons. Those whom speak English as a first language ($n=482$; $M=4.44$, $SD=.67$) scored significantly lower than those with a first language other than English ($n=88$; $M=4.66$, $SD=.71$); $t(568)=-2.88$, $p<.01$. Cohen's effect size value ($d=-.3$) suggests low to medium practical significance. For second language abilities, the mono-lingual group ($n=243$; $M=4.35$, $SD=.63$) scored significantly lower than the bi/multi-lingual group ($n=327$; $M=4.56$, $SD=.71$); $t(568)=-3.61$, $p<.001$. Cohen's effect size value ($d=-.3$) suggests low to medium practical significance.

Global citizenship #2. Results indicated significant differences in global citizenship for native language and second language comparisons. Those whom speak English as a first language ($M=5.40$, $SD=.79$) scored significantly lower than those with a first language other than English ($M=5.61$, $SD=.82$); $t(568)=-2.33$, $p<.05$. Cohen's effect size value ($d=-.3$) suggests low

to medium practical significance. For second language abilities, the mono-lingual group ($M=5.29$, $SD=.75$) scored significantly lower than the bi/multi-lingual group ($M=5.53$, $SD=.82$); $t(568)=-3.56$, $p<.001$. Cohen's effect size value ($d=-.3$) suggests low to medium practical significance.

Global mindedness. Results indicated no significant differences in global mindedness for native language or second language comparisons. There were no significant differences between those whom speak English as a first language ($M=5.06$, $SD=.72$) and those with a first language other than English ($M=5.09$, $SD=.64$); $t(568)=-.37$, $p>.05$. Cohen's effect size value ($d=-.04$) suggests low practical significance. For second language abilities, there was no significant difference between the mono-lingual group ($M=5.03$, $SD=.67$) and the bi/multi-lingual group ($M=5.09$, $SD=.73$); $t(568)=-.96$, $p>.05$. Cohen's effect size value ($d=-.09$) suggests low practical significance.

International travel.

Global citizenship #1. Results indicated significant differences for both international travel and the extent of international travel comparisons. Those who had not traveled internationally ($n=109$; $M=4.29$, $SD=.61$) scored significantly lower on global citizenship than those who had ($n=462$; $M=4.51$, $SD=.68$); $t(569)= 3.16$, $p<.01$. Cohen's effect size value ($d=.3$) suggests low to medium practical significance. Furthermore, there was a significant effect of the extent of international travel on global citizenship at the $p<.001$ level for the three conditions ($F(2,454)=21.82$, $p=.00$). Post hoc comparisons using the Tukey's HSD test indicated that the mean score for the one continent group ($n=210$; $M=4.38$, $SD=.64$) was not significantly ($p=.79$) different than the two continent group ($n=140$; $M=4.43$, $SD=.74$). Both of these groups, however,

were significantly ($p < .001$ for both) lower than those who had traveled to three or more continents ($n=107$; $M=4.88$, $SD=.59$).

Finally, as the group who answered ‘yes’ to international travel also included those who had studied abroad, an additional t-test was conducted after removing the study abroad group. When removing those whom had studied abroad, there was no significant difference between those who had traveled internationally ($n=273$; $M=4.38$, $SD=.68$) and those who had not ($n=109$; $M=4.29$, $SD=.61$); $t(320)=1.22$, $p > .05$.

Global citizenship #2. Results indicated significant differences for both international travel and the extent of international travel comparisons. Those who had not traveled internationally ($M=5.06$, $SD=.74$) scored significantly lower on global citizenship than those who had ($M=5.51$, $SD=.80$); $t(569)=5.31$, $p < .001$. Cohen’s effect size value ($d=.6$) suggests medium to large practical significance. Furthermore, there was a significant effect of the extent of international travel on global citizenship at the $p < .001$ level for the three conditions ($F(2,454)=15.63$, $p=.00$). Post hoc comparisons using the Tukey’s HSD test indicated that the mean score for the one continent group ($M=5.35$, $SD=.77$) was not significantly ($p=.15$) different than the two continent group ($M=5.50$, $SD=.79$). Both of these groups, however, were significantly ($p < .001$ for both) lower than those who had traveled to three or more continents ($M=5.85$, $SD=.70$).

Global mindedness. Results indicated significant differences for both international travel and the extent of international travel comparisons. Those who had not traveled internationally ($M=4.87$, $SD=.64$) scored significantly lower on global mindedness than those who had ($M=5.10$, $SD=.72$); $t(569)=3.05$, $p < .001$. Cohen’s effect size value ($d=.3$) suggests low to medium practical significance. Furthermore, there was a significant effect of the extent of international

travel on global mindedness at the $p<.001$ level for the three conditions ($F(2,454)=15.80, p=.00$). Post hoc comparisons using the Tukey's HSD test indicated that the mean score for the one continent group ($M=4.94, SD=.71$) was significantly lower ($p<.05$) than the two continent group ($M=5.14, SD=.67$), and both were significantly lower ($p<.001$) than the three continent group ($M=5.40, SD=.70$).

Location of origin.

Global citizenship #1. There was a significant effect of location of origin on global citizenship at the $p<.001$ level for the three conditions ($F(2,431)=11.19, p=.00$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for the Hawai'i group ($n=220; M=4.36, SD=.61$) was significantly ($p<.01$) lower than the Continental U.S. group ($n=155; M=4.59, SD=.73$) and the other country group ($n=59; M=4.78, SD=.81; p<.001$). There was no significant difference ($p>.05$) between the continental U.S. and other country groups.

To further explore these findings, additional group comparisons were conducted to determine if there was a difference between those who had studied abroad and those who had traveled internationally amongst the Hawai'i group. Those from Hawai'i who had not studied abroad ($n=148; M=4.30, SD=.63$) scored significantly lower on global citizenship than those who had studied abroad ($n=72; M=4.48, SD=.57$); $t(218)=2.08, p<.05$. Cohen's effect size value ($d=.3$) suggests low practical significance. There was not a significant differences between those who had traveled internationally ($n=174; M=4.37, SD=.61$) versus those who had not ($n=46; M=4.30, SD=.63$); $t(218)=.74, p>.05$. Cohen's effect size value ($d=.1$) suggests low practical significance.

Global citizenship #2. There was a significant effect of location of origin on global citizenship at the $p<.01$ level for the three conditions ($F(2,431)=4.98, p=.01$). Post hoc

comparisons using the Tukey's (HSD) test indicated that the mean score for the Hawai'i group ($M=5.33$, $SD=.77$) was significantly ($p<.05$) lower than the Continental U.S. group ($M=5.54$, $SD=.87$) and the other country group ($M=5.65$, $SD=.98$; $p<.05$). There was no significant difference ($p>.05$) between the continental U.S. and other country groups.

Global mindedness. There was not a significant effect of location of origin on global mindedness at the $p<.05$ level for the three conditions ($F(2,431)=3.12$, $p=.05$).

School status.

Global citizenship #1. There was a significant effect of school status on global citizenship at the $p<.001$ level for the three conditions ($F(2,568)=18.57$, $p=.00$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean scores for both the freshman/sophomore group ($n=159$; $M=4.33$, $SD=.67$) and the junior/senior group ($n=326$; $M=4.43$, $SD=.67$) were significantly ($p<.001$ for both) lower than the post-bachelor group ($n=86$; $M=4.86$, $SD=.61$). There was no significant difference ($p>.05$) between the freshman/sophomore and junior/senior groups.

Global citizenship #2. There was a significant effect of school status on global citizenship at the $p<.001$ level for the three conditions ($F(2,568)=10.22$, $p=.00$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean scores for both the freshman/sophomore group ($M=5.34$, $SD=.77$) and the junior/senior group ($M=5.37$, $SD=.80$) were significantly ($p<.001$ for both) lower than the post-bachelor group ($M=5.78$, $SD=.83$). There was no significant difference ($p>.05$) between the freshman/sophomore and junior/senior groups.

Global mindedness. There was a significant effect of school status on global mindedness at the $p<.001$ level for the three conditions ($F(2,568)=14.90$, $p=.00$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean scores for both the freshman/sophomore group

($M=4.99$, $SD=.72$) and the junior/senior group ($M=5.00$, $SD=.66$) were significantly ($p<.001$ for both) lower than the post-bachelor group ($M=5.43$, $SD=.76$). There was no significant difference ($p>.05$) between the freshman/sophomore and junior/senior groups.

School major.

Global citizenship #1. There was a significant effect of school major on global citizenship at the $p<.05$ level for the four conditions ($F(3,564)=3.36$, $p=.02$). Post hoc comparisons using the Tukey's (HSD test), however, indicated the only significant difference ($p<.05$) was between the arts and sciences group ($n=364$; $M=4.43$, $SD=.67$), whom were significantly lower than the business group ($n=83$; $M=4.69$, $SD=.71$). All other group comparisons were not significant.

Global citizenship #2. There was not a significant effect of school major on global citizenship at the $p<.05$ level for the four conditions ($F(3,564)=2.01$, $p=.11$).

Global mindedness. There was not a significant effect of school major on global mindedness at the $p<.05$ level for the four conditions ($F(3,564)=1.43$, $p=.23$).

Age.

Global citizenship #1. In order to determine if age predicted the likelihood of global citizenship in the total sample, a standard MRC analysis was conducted. The overall relationship between age and the criterion was significant $R=.22$, $R^2=.05$, $R^{2adj}=.05$, $F(1,569)=29.20$, $p<.001$. Age, therefore, accounted for 5% of the variance and was a significant predictor ($\beta=.22$, $p<.001$) of global citizenship.

Global citizenship #2. The overall relationship between age and the criterion was significant $R=.17$, $R^2=.03$, $R^{2adj}=.03$, $F(1,569)=16.02$, $p<.001$. Age, therefore, accounted for 3% of the variance and was a significant predictor ($\beta=.17$, $p<.001$) of global citizenship.

Global mindedness. The overall relationship between age and the criterion was significant $R=.17$, $R^2=.03$, $R^{2adj}=.03$, $F(1,569)=16.70$, $p<.001$. Age, therefore, accounted for 3% of the variance and was a significant predictor ($\beta=.17$, $p<.001$) of global mindedness.

Emerging adulthood.

To determine if there were significant differences between participants in the age range of “Emerging Adulthood” (Arnett, 2000), additional age analyses were conducted. The emerging adult group (i.e., between 18-25) was significantly lower on both scales of global citizenship and on global mindedness than the other age group (i.e., 26 years old and above). Within the emerging adult group, age was only a significant predictor of global citizenship #1.

Global citizenship #1. The “emerging adult” group ($n=482$; $M=4.40$, $SD=.65$) scored significantly lower on global citizenship than the remaining age group ($n=89$; $M=4.82$, $SD=.73$); $t(569)=-5.55$, $p<.001$.

Global citizenship #2. The “emerging adult” group ($M=5.36$, $SD=.80$) scored significantly lower on global citizenship than the remaining age group ($M=5.75$, $SD=.80$); $t(569)=-4.26$, $p<.001$.

Global mindedness. The “emerging adult” group ($M=5.02$, $SD=.70$) scored significantly lower on global mindedness than the remaining age group ($M=5.30$, $SD=.72$); $t(569)=-3.49$, $p<.01$.

Emerging adulthood regression. Within the emerging adult group, age was found to be a significant predictor of global citizenship #1 ($R=.15$, $R^2=.02$, $R^{2adj}=.02$, $F(1,480)=11.28$, $p<.01$). Therefore age accounted for 2% of the variance in global citizenship #1. Age was not, however, a significant predictor of global citizenship #2 ($R=.07$, $R^2=.01$, $R^{2adj}=.00$, $F(1,480)=2.49$, $p>.05$).

or global mindedness ($R=.09$, $R^2=.01$, $R^{2adj}=.01$, $F(1,480)=3.62$, $p>.05$) within the emerging adult group.

Personality.

Global citizenship #1. In order to determine if the Big-5 personality variables (extroversion, agreeableness, conscientious, neuroticism, and openness) predict global citizenship, a standard MRC analysis was conducted (See Table 21). The overall relationship between the five predictors and the criterion was significant $R=.49$, $R^2=.24$, $R^{2adj}=.24$, $F(5,565)=35.99$, $p<.001$. All together, the predictor variables accounted for 24% of the variance in the criterion variable. Although all five together predicted the criterion, only openness ($\beta=.32$, $p<.001$), agreeableness ($\beta=.17$, $p<.001$), and extroversion ($\beta=.10$, $p<.05$) were significant.

Furthermore, the study abroad group rated significantly higher on both extroversion and openness ($M=4.76$, $SD=1.17$, $M=5.31$, $SD=.81$, respectively) than the non-study abroad group ($M=4.56$, $SD=1.10$; $M=4.79$, $SD=.90$, respectively); $t(569)=2.03$, $p<.05$ and $t(569)=6.85$, $p<.001$.

Table 21. MRC analysis for Big-5 Personality - global citizenship scale #1 - total sample

Variable	β	SE β
Extroversion	.10*	.03
Agreeableness	.17***	.03
Conscientiousness	.08	.03
Neuroticism	-.02	.05
Openness	.32***	.03

Note: * $p<.05$, ** $p<.01$, *** $p<.001$

Note: $R^2=.24$ ($p<.001$)

Global citizenship #2. In order to determine if the Big-5 personality variables (extroversion, agreeableness, conscientious, neuroticism, and openness) predict global citizenship, a standard MRC analysis was conducted (See Table 22). The overall relationship between the five predictors and the criterion was significant $R=.57$, $R^2=.32$, $R^{2adj}=.31$,

$F(5,565)=53.19, p<.001$. All together, the predictor variables accounted for 32% of the variance in the criterion variable. Although all five together predicted the criterion, only agreeableness ($\beta=.32, p<.001$) and openness ($\beta=.31, p<.001$) were significant.

Table 22. MRC analysis for Big-5 Personality - global citizenship scale #2 - total sample

Variable	β	SE β
Extroversion	.04	.03
Agreeableness	.32***	.04
Conscientiousness	.06	.04
Neuroticism	.07	.05
Openness	.31**	.04

Note: * $p<.05$, ** $p<.01$, *** $p<.001$

Note: $R^2=.32$ ($p<.001$)

Global mindedness. In order to determine if the Big-5 personality variables (extroversion, agreeableness, conscientious, neuroticism, and openness) predict the likelihood of global mindedness, a standard MRC analysis was conducted (See Table 23). The overall relationship between the five predictors and the criterion was significant $R=.54, R^2=.29, R^{2adj}=.28, F(5,565)=45.25, p<.001$. All together, the predictor variables accounted for 29% of the variance in the criterion variable. Although all five together predicted the criterion, only agreeableness ($\beta=.36, p<.001$) and openness ($\beta=.29, p<.001$) were significant.

Table 23. MRC analysis for Big-5 Personality - global mindedness scale - total sample

Variable	β	SE β
Extroversion	-.04	.03
Agreeableness	.36***	.03
Conscientiousness	.05	.03
Neuroticism	.01	.05
Openness	.29***	.03

Note: * $p<.05$, ** $p<.01$, *** $p<.001$

Note: $R^2=.29$ ($p<.001$)

Personal characteristics for study abroad sample. Results of group comparisons and regression analyses associated with personal characteristics for the three scales are listed in Tables 24, 25, and 26 below.

Table 24. T-test, ANOVA, MRC analyses for global citizenship scale #1 – study abroad sample

Study 1 (N=189)						
Variables	N	Mean	SD	<i>t</i>	<i>df</i>	<i>d</i>
T-TEST						
Gender				-1.85	187	.3
Female	126	4.77	.60			
Male	63	4.58	.76			
Language				-.01	186	.0
English as first language	150	4.71	.64			
Other native language	38	4.71	.75			
Number of languages				.37	186	.06
Mono-lingual	49	4.74	.61			
Bi/multi-lingual	139	4.70	.68			
				F	-	-
ANOVA						
Location of origin				7.74***		
Mainland US	76	4.88 _a	.61			
Hawaii	72	4.48 _b	.57			
Other Country	33	4.83 _a	.86			
School Status				9.62***		
Freshman/Sophomore	14	4.88	.69			
Junior/Senior	96	4.51 _a	.68			
Post-bachelor	79	4.92 _b	.56			
School Major				.24		
Arts/Sciences	94	4.71	.65			
Business	50	4.69	.70			
STEM	31	4.66	.69			
Other	13	4.84	.60			
Extent of travel				4.66**		
1 continent	45	4.55 _a	.54			
2 continents	67	4.62 _a	.76			
3+ continents	73	4.89 _b	.58			
MRC				β	SE β	R²
Age	189	26.70	6.26	.17*	.01	.03*
Language abilities	189	5.80	2.85	.09	.02	.01
Rating of experience	189	8.70	1.63	.20**	.03	.04**

Note: * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Note: Location of Origin= $(F(2,178)=7.74, p=.00)$; School Status= $(F(2,186)=9.62, p=.00)$;

School Major= $(F(3,184)=.24, p=.87)$; Extent of travel= $(F(2,182)=4.66, p=.01)$

Note: Means with differing subscripts are significantly different based on post-hoc testing using Tukey's Honestly Significant Difference (HSD)

Note: For MRC, language abilities and rating experiences was a scale of 1-10

Table 25. T-test, ANOVA, MRC analyses for global citizenship scale #2 – study abroad sample

Variables	N	Mean	SD	<i>t</i>	<i>df</i>	<i>d</i>
T-TEST						
Gender				-2.71**	187.	.4
Female	126	5.82	.70			
Male	63	5.50	.90			
Language				.46	186.	.1
English as first language	150	5.74	.70			
Other native language	38	5.68	.94			
Number of languages				.18	186.	-.04
Mono-lingual	49	5.75	.66			
Bi/multi-lingual	139	5.72	.79			
				F	-	-
ANOVA						
Location of origin				3.82*		
Mainland US	76	5.91 _a	.62			
Hawaii	72	5.57 _b	.73			
Other Country	33	5.66	1.10			
School Status				7.47***		
Freshman/Sophomore	14	6.20 _a	.54			
Junior/Senior	96	5.52 _b	.84			
Post-bachelor	79	5.86 _a	.68			
School Major				.13		
Arts/Sciences	14	5.48	.66			
Business	96	5.13	.64			
STEM	79	5.49	.71			
Other						
Extent of travel				2.72		
1 continent	45	5.65	.634			
2 continents	67	5.62	.849			
3+ continents	73	5.89	.697			
MRC				β	SE β	R²
Age	189	26.70	6.26	.11	.01	.05
Language abilities	189	5.80	2.85	.02	.02	.00
Rating of experience	189	8.70	1.63	.27	.03	.07***

Note: * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Note: Location of Origin= $(F(2,178)=3.82, p=.02)$; School Status= $(F(2,186)=7.47, p=.00)$;
School Major= $(F(3,184)=.13, p=.94)$; Extent of travel= $(F(2,182)=2.72, p=.07)$

Note: Means with differing subscripts are significantly different based on post-hoc testing
using Tukey's Honestly Significant Difference (HSD)

Note: For MRC, language abilities and rating experiences was a scale of 1-10

Table 26. T-test, ANOVA, MRC analyses for global mindedness scale – study abroad sample

				Study 1 (N=189)		
Variables	N	Mean	SD	<i>t</i>	<i>df</i>	<i>d</i>
T-TEST						
Gender				-3.07**	187	-.5
Female	126	5.41	.60			
Male	63	5.09	.80			
Language				1.36	186	.2
English as first language	150	5.35	.67			
Other native language	38	5.18	.70			
Number of languages				.91	186	.2
Mono-lingual	49	5.39	.57			
Bi/multi-lingual	139	5.29	.71			
				F	-	-
ANOVA						
Location of origin				5.04**		
Mainland US	76	5.50 _a	.60			
Hawaii	72	5.17 _b	.68			
Other Country	33	5.21	.78			
School Status				6.63**		
Freshman/Sophomore	14	5.48	.66			
Junior/Senior	96	5.13 _a	.64			
Post-bachelor	79	5.49 _b	.71			
School Major				.48		
Arts/Sciences	94	5.34	.73			
Business	50	5.24	.66			
STEM	31	5.24	.65			
Other	13	5.43	.62			
Extent of travel				2.44		
1 continent	45	5.19	.57			
2 continents	67	5.27	.70			
3+ continents	73	5.45	.71			
MRC				β	SE β	R²
Age	189	26.70	6.26	.19	.01	.03*
Language abilities	189	5.80	2.85	-.07	.02	.01
Rating of experience	189	8.70	1.63	.21	.03	.04**

Note: * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Note: Location of Origin= $(F(2,178)=5.04, p=.01)$; School Status= $(F(2,186)=6.63, p=.00)$; School Major= $(F(3,184)=.48, p=.70)$; Extent of travel= $(F(2,182)=2.44, p=.09)$

Note: Means with differing subscripts are significantly different based on post-hoc testing using Tukey's Honestly Significant Difference (HSD)

Note: For MRC, language abilities and rating experiences was a scale of 1-10

Gender.

Global citizenship #1. There was not a significant difference in mean scores of global citizenship for males ($n=63$; $M=4.58$, $SD=.76$) and females ($n=126$; $M=4.77$, $SD=.60$); $t(187)=-1.85$, $p>.05$. Cohen's effect size value ($d=.3$) suggests low practical significance.

Global citizenship #2. Male participants ($M=5.50$, $SD=.90$) scored significantly lower on global citizenship than female participants ($M=5.82$, $SD=.70$); $t(187)=-2.71$, $p<.01$. The small Cohen's effect size value ($d=.4$) further suggests small to medium practical significance.

Global mindedness. Male participants ($M=5.09$, $SD=.80$) scored significantly lower on global mindedness than female participants ($M=5.41$, $SD=.60$); $t(187)=-3.07$, $p<.01$. The small Cohen's effect size value ($d=.5$) further suggests medium practical significance.

Language.

Global citizenship #1. Results indicated no significant differences for native language and second language comparisons. No significant differences on global citizenship were found between those who speak English as a first language ($n=150$; $M=4.71$, $SD=.64$) and those with a first language other than English ($n=38$; $M=4.71$, $SD=.75$); $t(186)=.37$, $p>.05$. Cohen's effect size value ($d=.0$) suggests zero practical significance. For second language abilities, the monolingual group ($n=49$; $M=4.74$, $SD=.61$) was not significantly different than the bi/multi-lingual group ($n=139$; $M=4.70$, $SD=.68$); $t(186)=.37$, $p>.05$. Cohen's effect size value ($d=.06$) suggests low practical significance.

Global citizenship #2. Results indicated no significant differences for native language and second language comparisons. No significant differences on global citizenship were found between those whom speak English as a first language ($M=5.74$, $SD=.70$) and those with a first language other than English ($M=5.68$, $SD=.94$); $t(186)=.46$, $p>.05$. Cohen's effect size value

($d=.1$) suggests low practical significance. For second language abilities, there was no significant difference between the mono-lingual group ($M=5.75$, $SD=.66$) and the bi/multi-lingual group ($M=5.72$, $SD=.79$); $t(186)=.18$, $p>.05$. Cohen's effect size value ($d=-.04$) suggests low practical significance.

Global mindedness. Results indicated no significant differences for native language and second language comparisons. No significant differences on global mindedness were found between those whom speak English as a first language ($M=5.35$, $SD=.67$) and those with a first language other than English ($M=5.18$, $SD=.70$); $t(186)=1.36$, $p>.05$. Cohen's effect size value ($d=.2$) suggests low practical significance. For second language abilities, there was no significant difference between the mono-lingual group ($M=5.39$, $SD=.57$) and the bi/multi-lingual group ($M=5.29$, $SD=.71$); $t(186)=.91$, $p>.05$. Cohen's effect size value ($d=.2$) suggests low practical significance.

Location of origin.

Global citizenship #1. There was a significant effect of location of origin on global citizenship at the $p<.001$ level for the three conditions ($F(2,178)=7.74$, $p=.00$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for the Hawai'i group ($n=72$; $M=4.48$, $SD=.57$) was significantly ($p<.01$) lower than the Continental U.S. group ($n=76$; $M=4.88$, $SD=.61$) and the other country group ($n=33$; $M=4.83$, $SD=.86$ $p<.05$). There was no significant difference ($p>.05$) between the continental U.S. and other country groups.

Global citizenship #2. There was a significant effect of location of origin on global citizenship at the $p<.05$ level for the three conditions ($F(2,178)=3.82$, $p=.02$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for the Hawai'i group ($M=5.57$, $SD=.73$) was significantly ($p<.05$) lower than the Continental U.S. group ($M=5.91$,

$SD=.62$), but not the other country group ($M=5.66$, $SD=.1.10$; $p>.05$). There was no significant difference ($p>.05$) between the continental U.S. and other country groups.

Global mindedness. There was a significant effect of location of origin on global mindedness at the $p<.01$ level for the three conditions ($F(2,178)=5.04$, $p=.01$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for the Hawai'i group ($M=45.17$, $SD=.68$) was significantly ($p<.05$) lower than the Continental U.S. group ($M=5.50$, $SD=.60$), but neither were significantly different than the other country group ($M=5.21$, $SD=.78$).

School status.

Global citizenship #1. There was a significant effect of school status on global citizenship at the $p<.001$ level for the three conditions ($F(2,186)=9.62$, $p=.00$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for the freshman/sophomore group ($n=14$; $M=4.88$, $SD=.69$) was not significantly ($p>.05$) different than the junior/senior group ($n=96$; $M=4.51$, $SD=.68$) or the post-bachelor group ($n=79$; $M=4.92$, $SD=.56$). The junior/senior group, however was significantly ($p<.001$) lower than the post bachelor group.

Global citizenship #2. There was a significant effect of school status on global citizenship at the $p<.001$ level for the three conditions ($F(2,186)=7.47$, $p=.00$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean scores for both the freshman/sophomore group ($M=6.20$, $SD=.54$) and the post-bachelor group ($M=5.86$, $SD=.68$) were significantly ($p<.01$ for both) higher than the junior/senior group ($M=5.52$, $SD=.84$). There was no significant difference ($p>.05$) between the freshman/sophomore and the post-bachelor group.

Global mindedness. There was a significant effect of school status on global mindedness at the $p<.01$ level for the three conditions ($F(2,186)=6.63$, $p=.00$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for the junior/senior group ($M=5.13$,

$SD=.64$) was significantly ($p<.01$) lower than the post-bachelor group ($M=5.49$, $SD=.71$). There was no significant difference ($p>.05$) between either of these groups and the freshman/sophomore group ($M=5.48$, $SD=.66$).

School major.

Global citizenship #1. There was not a significant effect of school major on global citizenship at the $p<.05$ level for the four conditions ($F(3,184)=.24$, $p=.87$).

Global citizenship #2. There was not a significant effect of school major on global citizenship at the $p<.05$ level for the four conditions ($F(3,184)=.13$, $p=.94$).

Global mindedness. There was not a significant effect of school major on global mindedness at the $p<.05$ level for the four conditions ($F(3,184)=.48$, $p=.70$).

Extent of travel.

Global citizenship #1. There was a significant effect of the extent of international travel on global citizenship at the $p<.05$ level for the three conditions ($F(2,182)=4.66$, $p=.01$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for the one continent group ($n=45$; $M=4.55$, $SD=.54$) was not significantly ($p=.89$) different than the two continent group ($n=67$; $M=4.62$, $SD=.76$). Both of these groups, however, were significantly ($p<.05$ for both) lower than those who had traveled to three or more continents ($n=73$; $M=4.89$, $SD=.58$).

Global citizenship #2. There was not a significant effect of the extent of international travel on global citizenship at the $p<.05$ level for the three conditions ($F(2,182)=2.72$, $p=.07$).

Global mindedness. There was not a significant effect of the extent of international travel on global mindedness at the $p<.05$ level for the three conditions ($F(2,182)=2.44$, $p=.09$).

Age.

Global citizenship #1. In order to determine if age predicted global citizenship in the study abroad sample, a standard MRC analysis was conducted. The overall relationship between age and the criterion was significant $R=.17$, $R^2=.03$, $R^{2adj}=.02$, $F(1,187)=5.44$, $p<.05$. Age, therefore, accounted for 3% of the variance and was a significant ($\beta=.17$, $p<.05$) predictor of global citizenship.

Global citizenship #2. In order to determine if age predicted global citizenship in the study abroad sample, a standard MRC analysis was conducted. The overall relationship between age and the criterion was not significant $R=.11$, $R^2=.01$, $R^{2adj}=.01$, $F(1,187)=2.40$, $p>.05$. Age, therefore, is not a significant predictor ($\beta=.11$, $p>.05$) of global citizenship.

Global mindedness. In order to determine if age predicted global mindedness in the study abroad sample, a standard MRC analysis was conducted. The overall relationship between age and the criterion was significant $R=.19$, $R^2=.03$, $R^{2adj}=.03$, $F(1,187)=6.65$, $p<.05$. Age, therefore, accounted for 3% of the variance and was a significant predictor ($\beta=.19$, $p<.05$) of global mindedness.

Host country language abilities.

Global citizenship #1. In order to determine if perceived host country language abilities predicted global citizenship, a standard MRC analysis was conducted. The overall relationship between language abilities and the criterion was not significant $R=.09$, $R^2=.01$, $R^{2adj}=.00$, $F(1,183)=1.5$, $p>.05$. Perceived host language proficiency ($\beta=.09$, $p>.05$) was not a significant predictor of global citizenship.

Global citizenship #2. In order to determine if perceived host country language abilities predicted global citizenship, a standard MRC analysis was conducted. The overall relationship

between host country language abilities and the criterion was not significant $R=.02$, $R^2=.00$, $R^{2adj}=.00$, $F(1,183)=.06$, $p>.05$. Host country language abilities, therefore, is not a significant predictor ($\beta=.02$, $p>.05$) of global citizenship.

Global mindedness. In order to determine if perceived host country language abilities predicted global mindedness, a standard MRC analysis was conducted. The overall relationship between host country language abilities and the criterion was not significant $R=.07$, $R^2=.01$, $R^{2adj}=.00$, $F(1,183)=.92$, $p>.05$. Host country language abilities, therefore, was not a significant predictor ($\beta=-.07$, $p>.05$) of global mindedness.

Rating of study abroad experience.

Global citizenship #1. In order to determine if rating of study abroad experience predicted global citizenship, a standard MRC analysis was conducted. The overall relationship between study abroad rating experience and the criterion was significant $R=.20$, $R^2=.04$, $R^{2adj}=.04$, $F(1,183)=7.90$, $p<.01$. Rating of study abroad experience, therefore, accounted for 4% of the variance and was a significant predictor ($\beta=.20$, $p<.01$) of global citizenship.

Global citizenship #2. In order to determine if rating of study abroad experience predicted global citizenship, a standard MRC analysis was conducted. The overall relationship between rating of experience and the criterion was significant $R=.27$, $R^2=.07$, $R^{2adj}=.07$, $F(1,183)=14.51$, $p<.001$. Rating of experience, therefore, accounted for 7% of the variance and was a significant predictor ($\beta=.27$, $p<.001$) of global citizenship.

Global mindedness. In order to determine if rating of study abroad experience predicted global mindedness, a standard MRC analysis was conducted. The overall relationship between rating of experience and the criterion was significant $R=.21$, $R^2=.04$, $R^{2adj}=.04$, $F(1,183)=8.01$,

$p < .01$. Rating of experience, therefore, accounted for 4% of the variance and was a significant predictor ($\beta = .21$, $p < .01$) of global mindedness.

Personality.

Global citizenship #1. In order to determine if the Big-5 personality variables (extroversion, agreeableness, conscientious, neuroticism, and openness) predicted global citizenship in the study abroad sample, a standard MRC analysis was conducted (See Table 27). The overall relationship between the five predictors and the criterion was significant $R = .52$, $R^2 = .27$, $R^{2adj} = .25$, $F(5, 183) = 13.74$, $p < .001$. All together, the predictor variables accounted for 27% of the variance in the criterion variable. Although all five together predicted the criterion, only conscientiousness ($\beta = .25$, $p < .001$), openness ($\beta = .23$, $p < .01$), and extroversion ($\beta = .15$, $p < .05$) were significant.

Table 27. MRC analysis for Big-5 Personality - global citizenship scale #1- study abroad sample

Variable	β	SE β
Extroversion	.15*	.04
Agreeableness	.12	.05
Conscientiousness	.25***	.05
Neuroticism	-.07	.08
Openness	.23**	.06

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

Note: $R^2 = .27$ ($p < .001$)

Global citizenship #2. In order to determine if the Big-5 personality variables (extroversion, agreeableness, conscientious, neuroticism, and openness) predicted global citizenship in the study abroad sample, a standard MRC analysis was conducted (See Table 28). The overall relationship between the five predictors and the criterion was significant $R = .58$, $R^2 = .33$, $R^{2adj} = .31$, $F(5, 183) = 18.14$, $p < .001$. All together, the predictor variables accounted for 33% of the variance in the criterion variable. Although all five together predicted the criterion,

only agreeableness ($\beta=.27, p<.001$), conscientiousness ($\beta=.27, p<.001$), and openness ($\beta=.14, p<.05$) were significant..

Table 28. MRC analysis for Big-5 Personality - global citizenship scale #2- study abroad sample

Variable	β	SE β
Extroversion	.12	.05
Agreeableness	.27***	.06
Conscientiousness	.27***	.06
Neuroticism	.03	.09
Openness	.14*	.07

Note: * $p<.05$, ** $p<.01$, *** $p<.001$

Note: $R^2 = .33$ ($p<.001$)

Global mindedness. In order to determine if the Big-5 personality variables (extroversion, agreeableness, conscientious, neuroticism, and openness) predicted global mindedness in the study abroad sample, a standard MRC analysis was conducted (See Table 29). The overall relationship between the five predictors and the criterion was significant $R=.52, R^2=.27, R^{2adj}=.25, F(5,183)=13.37, p<.001$. All together, the predictor variables accounted for 27% of the variance in the criterion variable. Although all five together predicted the criterion, only agreeableness ($\beta=.33, p<.001$) and conscientiousness ($\beta=.23, p<.01$) were significant.

Table 29. MRC analysis for Big-5 Personality - global mindedness scale - study abroad sample

Variable	β	SE β
Extroversion	.03	.04
Agreeableness	.33***	.06
Conscientiousness	.23**	.05
Neuroticism	-.02	.08
Openness	.10	.06

Note: * $p<.05$, ** $p<.01$, *** $p<.001$

Note: $R^2 = .27$ ($p<.001$)

Contextual and programmatic characteristics. Results of group comparisons and regression analyses associated with contextual and programmatic characteristics for the three scales are listed in Tables 30, 31, 32 below.

Table 30. Contextual and programmatic group differences for global citizenship scale #1

Study Abroad Sample (N=189)						
Variables	N	Mean	SD	<i>t</i>	<i>df</i>	<i>d</i>
T-TEST						
Pre-departure orientation				-.06	178	-.01
Yes	142	4.70	.67			
No	38	4.71	.63			
Living with host family				-.1	181	-.01
Yes	89	4.70	.65			
No	94	4.71	.67			
Host Family language				-1.11	93	-.2
Yes	39	4.62	.72			
No	56	4.78	.64			
Culture Classes				.64	177	.1
Yes	109	4.71	.67			
No	70	4.65	.62			
Reentry Support				1.12	143	.2
Yes	33	4.84	.68			
No	112	4.70	.64			
ANOVA				F	-	-
Culture Distance				3.54*		
Low	33	4.88 _a	.76			
Medium	80	4.78 _{ab}	.58			
High	74	4.56 _b	.68			
Duration of Study Abroad				2.58		
Short Term	49	4.53	.62			
Semester	89	4.77	.62			
Long Term	47	4.81	.77			
MRC				β	SE β	R²
Cultural Immersion Index	183	2.97	.55	.32***	.09	.10***

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

Note: Culture Distance= $(F(2,184)=3.54, p=.03)$; Duration of study abroad= $(F(2,182)=2.58, p=.08)$

Note: Means with differing subscripts are significantly different based on post-hoc testing using Tukey's Honestly Significant Difference (HSD)

Note: For MRC, time abroad was in months and cultural immersion index was a scale of 1-5

Table 31. Contextual and programmatic group differences for global citizenship scale #2

Study Abroad Sample (N=189)						
Variables	N	Mean	SD	<i>t</i>	<i>df</i>	<i>d</i>
T-TEST						
Pre-departure orientation				.28	178	.04
Yes	142	5.73	.73			
No	38	5.69	.88			
Living with host family				-.46	181	-.08
Yes	89	5.69	.78			
No	94	5.75	.75			
Host Family language				.48	93	.1
Yes	39	5.72	.69			
No	56	5.63	.99			
Culture Classes				.33	177	.05
Yes	109	5.74	.83			
No	70	5.70	.64			
Reentry Support				.22	143	.2
Yes	33	5.80	.98			
No	112	5.77	.64			
ANOVA				F	-	-
Culture Distance				4.91**		
Low	33	5.99 _a	.69			
Medium	80	5.79 _{ab}	.59			
High	74	5.54 _b	.89			
Duration of Study Abroad				1.92		
Short Term	49	5.61	.60			
Semester	89	5.84	.62			
Long Term	47	5.63	1.08			
MRC				β	SE β	R²
Cultural Immersion Index	183	2.97	.55	.18	.1	.03*

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

Note: Culture Distance= $(F(2,184)=2.70, p=.01)$; Duration of study abroad= $(F(2,182)=1.92, p=.15)$

Note: Means with differing subscripts are significantly different based on post-hoc testing using Tukey's Honestly Significant Difference (HSD)

Note: For MRC, time abroad was in months and cultural immersion index was a scale of 1-5

Table 32. Contextual and programmatic group differences for global mindedness scale

Study Abroad Sample (N=189)						
Variables	N	Mean	SD	<i>t</i>	<i>df</i>	<i>d</i>
T-TEST						
Pre-departure orientation				1.24	178	.2
Yes	142	5.34	.62			
No	38	5.19	.87			
Living with host family				.33	181	.04
Yes	89	5.32	.63			
No	94	5.29	.73			
Host Family language				1.21	93	.3
Yes	39	5.41	.65			
No	56	5.22	.82			
Culture Classes				.42	177	.07
Yes	109	5.33	.68			
No	70	5.28	.68			
Reentry Support				.03	143	.0
Yes	33	5.35	.68			
No	112	5.35	.63			
ANOVA				F	-	-
Culture Distance				3.92*		
Low	33	5.39ab	.68			
Medium	80	5.43a	.61			
High	74	5.14b	.72			
Duration of Study Abroad				1.63		
Short Term	49	5.25	.59			
Semester	89	5.40	.60			
Long Term	47	5.20	.87			
MRC				β	SE β	R²
Cultural Immersion Index	183	2.97	.55	.14	.09	.02

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

Note: Culture Distance= $(F(2,184)=3.92, p=.02)$; Duration of study abroad= $(F(2,182)=1.63, p=.20)$

Note: Means with differing subscripts are significantly different based on post-hoc testing using Tukey's Honestly Significant Difference (HSD)

Note: For MRC, time abroad was in months and cultural immersion index was a scale of 1-5

Pre-departure orientation.

Global citizenship #1. No significant difference in global citizenship scores was found between the group who received pre-departure orientation ($n=142$; $M=4.70$, $SD=.67$) and the group who did not ($n=38$; $M=4.71$, $SD=.63$); $t(178)=-.06$, $p>.05$. Cohen's effect size value ($d=-.01$) suggests low practical significance.

Global citizenship #2. No significant difference in global citizenship scores was found between the group who received pre-departure orientation ($M=5.72$, $SD=.73$) and the group who did not ($M=5.69$, $SD=.88$); $t(178)=-.28$, $p>.05$. Cohen's effect size value ($d=.04$) suggests low practical significance.

Global mindedness. No significant difference in global mindedness scores was found between the group who received pre-departure orientation ($M=5.34$, $SD=.62$) and the group who did not ($M=5.19$, $SD=.87$); $t(178)=1.24$, $p>.05$. Cohen's effect size value ($d=.2$) suggests low practical significance.

Living with a host family.

Global citizenship #1. No significant difference in global citizenship scores was found between the group who stayed with a host family ($n=89$; $M=4.70$, $SD=.65$) and those who did not ($n=94$; $M=4.71$, $SD=.67$); $t(181)=-.10$, $p>.05$. Cohen's effect size value ($d=-.01$) suggests low practical significance.

Global citizenship #2. No significant difference in global citizenship scores was found between the group who stayed with a host family ($M=5.69$, $SD=.78$) and those who did not ($M=5.75$, $SD=.75$); $t(181)=-.46$, $p>.05$. Cohen's effect size value ($d=-.08$) suggests low practical significance.

Global mindedness. No significant difference in global mindedness scores was found between the group who stayed with a host family ($M=5.32$, $SD=.63$) and those who did not ($M=5.29$, $SD=.73$); $t(181)=.33$, $p>.05$. Cohen's effect size value ($d=.04$) suggests low practical significance.

Host family language.

Global citizenship #1. No significant difference in global citizenship scores was found between the group whose host family spoke their native language ($n=39$; $M=4.62$, $SD=.72$) and those whose did not ($n=56$; $M=4.78$, $SD=.64$); $t(93)=-1.11$, $p>.05$. Cohen's effect size value ($d=-.2$) suggests low practical significance.

Global citizenship #2. No significant difference in global citizenship scores was found between the group whose host family spoke their native language ($M=5.72$, $SD=.69$) and those whose did not ($M=5.63$, $SD=.99$); $t(93)=.48$, $p>.05$. Cohen's effect size value ($d=.1$) suggests low practical significance.

Global mindedness. No significant difference in global mindedness scores was found between the group whose host family spoke their native language ($M=5.41$, $SD=.65$) and those whose did not ($M=5.22$, $SD=.82$); $t(93)=1.21$, $p>.05$. Cohen's effect size value ($d=.3$) suggests low practical significance.

Culture classes.

Global citizenship #1. No significant difference in global citizenship scores was found between the group participating in a culture class while abroad ($n=109$; $M=4.71$, $SD=.67$) and those who did not participate ($n=70$; $M=4.65$, $SD=.62$); $t(177)=.64$, $p>.05$. Cohen's effect size value ($d=.1$) suggests low practical significance.

Global citizenship #2. No significant difference in global citizenship scores was found between the group participating in a culture class while abroad ($M=5.74$, $SD=.83$) and those who did not participate ($M=5.70$, $SD=.64$); $t(177)=.33$, $p>.05$. Cohen's effect size value ($d=.05$) suggests low practical significance.

Global mindedness. No significant difference in global mindedness scores was found between the group participating in a culture class while abroad ($M=5.33$, $SD=.68$) and those who did not participate ($M=5.28$, $SD=.68$); $t(177)=.42$, $p>.05$. Cohen's effect size value ($d=.07$) suggests low practical significance.

Reentry support.

Global citizenship #1. No significant difference in global citizenship scores was found between the group receiving reentry support ($n=33$; $M=4.84$, $SD=.68$) and the group not receiving such support ($n=112$; $M=4.70$, $SD=.64$); $t(143)=1.12$, $p>.05$. Cohen's effect size value ($d=.2$) suggests low practical significance.

Global citizenship #2. No significant difference in global citizenship scores was found between the group receiving reentry support ($M=5.80$, $SD=.98$) and the group not receiving such support ($M=5.77$, $SD=.64$); $t(143)=.22$, $p>.05$. Cohen's effect size value ($d=.2$) suggests low practical significance.

Global mindedness. No significant difference in global mindedness scores was found between the group receiving reentry support ($M=5.35$, $SD=.68$) and the group not receiving such support ($M=5.35$, $SD=.63$); $t(143)=.03$, $p>.05$. Cohen's effect size value ($d=0$) suggests zero practical significance.

Cultural distance.

Global citizenship #1. There was a significant effect of culture distance on global citizenship at the $p < .05$ level for the three conditions ($F(2, 184) = 3.54, p = .03$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for low culture distance group ($n = 33; M = 4.88, SD = .76$) was not significantly ($p > .05$) different than the medium culture distance group ($n = 80; M = 4.78, SD = .58$), which was not significantly different ($p > .05$) from the high culture distance group ($n = 74; M = 4.56, SD = .68$). The low culture distance group, however, scored significantly higher ($p < .05$) than the high culture distance group.

Global citizenship #2. There was a significant effect of culture distance on global citizenship at the $p < .01$ level for the three conditions ($F(2, 184) = 2.70, p = .01$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for low culture distance group ($M = 5.99, SD = .69$) was not significantly ($p > .05$) different than the medium culture distance group ($M = 5.79, SD = .59$), which was not significantly different ($p > .05$) from the high culture distance group ($M = 5.54, SD = .89$). The low culture distance group, however, scored significantly higher ($p < .01$) than the high culture distance group.

Global mindedness. There was a significant effect of culture distance on global mindedness at the $p < .05$ level for the three conditions ($F(2, 184) = 3.92, p = .02$). Post hoc comparisons using the Tukey's (HSD) test indicated that the mean score for low culture distance group ($M = 5.39, SD = .68$) was not significantly ($p > .05$) different than the medium culture distance group ($M = 5.43, SD = .61$) or the high culture distance group ($M = 5.14, SD = .72$). The medium culture distance group, however, was significantly higher ($p < .05$) than the high culture distance group.

Length of time abroad.

Global citizenship #1. There was not a significant effect of study abroad length on global citizenship at the $p < .05$ level for the three conditions ($F(2, 182) = 2.58, p = .08$).

Global citizenship #2. There was not a significant effect of study abroad length on global citizenship at the $p < .05$ level for the three conditions ($F(2, 182) = 1.92, p = .15$).

Global mindedness. There was not a significant effect of study abroad length on global mindedness at the $p < .05$ level for the three conditions ($F(2, 182) = 1.63, p = .20$).

Cultural immersion index.

Global citizenship #1. In order to determine if the cultural immersion index predicted global citizenship, a standard MRC analysis was conducted. The overall relationship between the cultural immersion index and the criterion was significant $R = .32, R^2 = .10, R^{2adj} = .10, F(1, 181) = 20.45, p < .001$. The cultural immersion index, therefore, accounted for 10% of the variance and was a significant ($\beta = .32, p < .001$) predictor of global citizenship.

Global citizenship #2. In order to determine if the cultural immersion index predicted global citizenship, a standard MRC analysis was conducted. The overall relationship between the cultural immersion index and the criterion was significant $R = .18, R^2 = .03, R^{2adj} = .03, F(1, 181) = 6.23, p < .05$. The cultural immersion index, therefore, accounted for 3% of the variance and was a significant ($\beta = .18, p < .05$) predictor of global citizenship.

Global mindedness. In order to determine if the cultural immersion index predicted global mindedness, a standard MRC analysis was conducted. The overall relationship between the cultural immersion index and the criterion was not significant $R = .14, R^2 = .02, R^{2adj} = .02, F(1, 181) = 3.73, p > .05$. Cultural immersion was therefore not a significant predictor ($\beta = .14, p > .05$) of global mindedness.

Frequency variables.

Global citizenship #1. In order to determine if thirteen frequency variables predicted global citizenship, a standard MRC analysis was conducted (see Table 33). The overall relationship between the thirteen predictors and the criterion was significant $R=.44$, $R^2=.19$, $R^{2adj}=.13$, $F(13,169)=3.08$, $p<.001$. All together, the predictor variables accounted for 19% of the variance in the criterion variable, but only volunteering ($\beta=.22$, $p<.01$) and journaling ($\beta=.16$, $p<.05$) were significant.

Table 33. MRC analysis for frequency variables - global citizenship scale #1

Variable	β	SE β
How frequently did you...		
Contact people from home	.04	.05
Spend time with friends from home country	-.07	.05
Classroom teachers speak in your first language	.01	.03
Classes involve information about the host country	.02	.04
Volunteer with a local organization	.22**	.04
Work in a local job	.12	.04
Keep a journal (or something similar)	.16*	.04
Meet or communicate with a mentor	.06	.04
Participate in out of class experiences arranged by the program	.03	.05
Have structured opportunities to interact with locals	.04	.05
Experience local cultural events	-.01	.07
Spend time with local individuals	.10	.09
Develop friendships with local individuals	-.03	.1

Note: *= $p<.05$

Note: $R^2=.19$ ($p<.001$)

Global citizenship #2. In order to determine if thirteen frequency variables predicted global citizenship, a standard MRC analysis was conducted (see Table 34). The overall relationship between the thirteen predictors and the criterion was significant $R=.35$, $R^2=.12$, $R^{2adj}=.05$, $F(13,169)=1.8$, $p<.05$. All together, the predictor variables accounted for 12% of the variance in the criterion variable, but only journaling ($\beta=.20$, $p<.05$) was significant.

Table 34. MRC analysis for frequency variables - global citizenship scale #2

Variable	β	SE β
How frequently did you...		
Contact people from home	.13	.06
Spend time with friends from home country	-.11	.06
Classroom teachers speak in your first language	.03	.04
Classes involve information about the host country	.03	.05
Volunteer with a local organization	.09	.05
Work in a local job	.04	.05
Keep a journal (or something similar)	.20*	.04
Meet or communicate with a mentor	-.03	.05
Participate in out of class experiences arranged by the program	.05	.06
Have structured opportunities to interact with locals	.09	.06
Experience local cultural events	-.1	.08
Spend time with local individuals	.04	.12
Develop friendships with local individuals	.06	.12

Note: *= $p < .05$

Note: $R^2 = .12$ ($p < .05$)

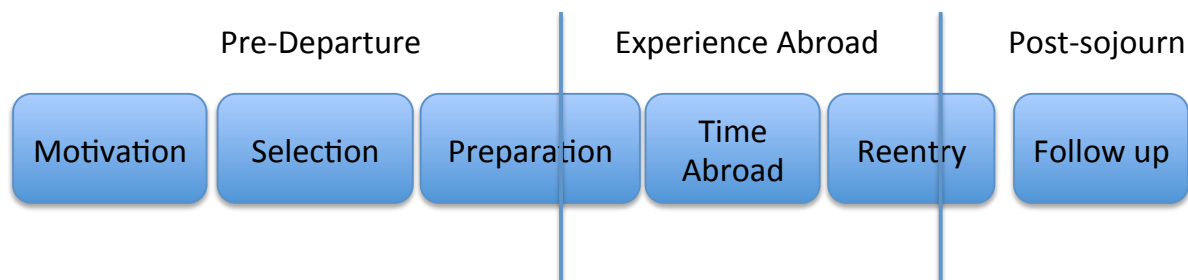
Global mindedness. In order to determine if thirteen frequency variables predicted global mindedness, a standard MRC analysis was conducted. The overall relationship between the thirteen predictors and the criterion was not significant $R = .26$, $R^2 = .07$, $R^{2adj} = .00$, $F(13, 169) = .99$, $p > .05$.

Research Question #3. *How do students understand their study abroad experiences in relation to intercultural competence and global citizenship?*

The purpose of this phenomenological study is to better understand students' study abroad experiences in relation to intercultural competence and global citizenship. The qualitative data are presented according to the study abroad process model represented in Figure 4 below. Understanding the study abroad process according to this model allows for a meaningful separation of phases for research and practical purposes. There are, of course, overlapping

dynamics affecting all phases. For example, how well students are prepared may affect their experience abroad, which may in turn affect their outcomes. Therefore, in an attempt to illuminate important considerations within each of these phases, this section is organized into three parts: 1) Pre departure, 2) Experience abroad, and 3) Post-sojourn.

Figure 4. Study abroad process model



Pre-Departure

The following sections present qualitative results associated with the pre-departure phase of the study abroad process. Example questions include: How do students discover study abroad is an educational option? Why do students choose to study abroad and what were their goals? How did students choose their study location? What are student expectations prior to going abroad? Exploring these questions helps shed light on programmatic considerations in the pre-departure phase of the study abroad process.

How do students discover study abroad is an educational option? To begin the interviews, students were asked how they discovered study abroad was an educational option. Student responses to this question can be categorized into three groups: 1) Always wanted to study abroad, 2) Study abroad is not for me, and 3) Discovered at the university.

1) Always wanted to study abroad (n=14). As the title suggests, students in this group “always” knew they wanted to study abroad. They made frequent use of the word “always” as illustrated by this participant studying in France: “I always wanted to go abroad, ever since I

remember” (FRA3). This belief in study abroad as an almost pre-destined opportunity stems from a variety of life circumstances. Many of these students had extensive travel experience, mostly with their parents, but also through international programs offered in high school, sport organizations, choirs, and language programs. Some ($n=5$) had even studied abroad in high school to places like Nicaragua, Australia, and Europe. These various travel experiences set a precedent for students to accept traveling as a normal aspect of life; an activity they expect to continue:

I always knew of other people’s experiences. I went to the Philippines. The very first time my parents sent me off by myself was when I was a student ambassador in the 6th grade, I went to Australia and I also went to Nicaragua...and my parents and I we traveled a lot. We’d been to Europe other times too (ARG3).

Within this context, students who “always” wanted to study abroad often had familial support, whether through an older sister or cousin who went abroad, or from their parents supporting study abroad as an unparalleled opportunity to travel. A few students mentioned how their parents were never able to study abroad, so it was a way for them to live vicariously through their children’s experiences. These parents often would visit their child while they were abroad.

I traveled a lot in the same places. So I’d been to Mexico three times, been to Fiji, Canada. Yea, I’ve traveled and I really love traveling; it’s one of my favorite things in the world. I’ve always wanted to study abroad ever since I was in high school and I always knew it was an option because my mom has always talked about it. She always wanted me to study abroad because she knew I would love it and because she knows I love traveling. So its always kind of been in the back of my head (ESP2).

My Dad has always wanted to go to New Zealand. So part of me was like, ‘yea, I’m going to do that because he’s paying for it. Its going to fulfill his dreams because he’s going to get to come visit me’ (NIC/NZL).

Students growing up in these types of travel contexts often applied to and entered college with studying abroad as a top priority: “[Study abroad] wasn’t really as much of an option, but

more of a priority or goal going into school” (FRA1). A few students also mentioned how they chose their school based on the availability of such opportunities.

Actually, [study abroad] was one of my main driving points when I was applying to college. I wanted to study abroad, I love traveling, it has always been a passion of mine; exploring new places and new things, and so I wanted a program or I wanted a degree that integrated [study abroad] (ESP1).

My actual real reason for coming to [this university] was because I heard they had a really good study abroad program. And it has always been a dream of mine to study abroad in a different country (JPN1).

When one enters college with expectations to study abroad, it has important implications for curriculum planning, ensuring students can take relevant classes while abroad, and checking the necessary boxes for on-time graduation. A few students discussed how they took extra credits each semester in order to go abroad, where others went abroad early in their college career because it is often easier to take elective and general education courses abroad.

Well, I knew I wanted to study abroad, so I had taken a heavy load before study abroad and I’m taking a heavy load now. I’m in eight classes with 24 units, which is a lot, but I knew that going to Spain would be the outcome. I wanted to take it easy while I was there, so I only took four classes while I was there (ESP2).

I chose sophomore year [to study abroad] because I figured I could get elective courses in the beginning through the study abroad program...I had all my electives my sophomore and freshman year...then junior and senior year I really wanted to focus on psychology and I didn’t want to miss out on upper level classes [at home] that are really interesting to me and important to my major (FRA2).

One of the study abroad advisors supports these benefits of going abroad earlier in students’ college career and advises them accordingly:

I usually try to encourage students to go sooner rather than later. They can go as soon as their second semester as a freshman. We’ve had students go their first semester as a freshman, but that is really rare. So usually second semester freshman or sophomore year is a really good time to go because they can knock off a lot of general education courses. When they get to be a junior or senior they have specific major requirements, capstone courses, which might only be able to be taken here at [their home university]. We might not have the equivalent courses in our overseas locations, so I tell them, flexibility wise, it is better to go earlier, but if you plan well you can go anytime (SA1).

2) *Study abroad is not for me (n=5).* A few students knew about study abroad as an educational option, but did not think of it as a realistic opportunity. Instead, they perceived it as an activity in which other people participate. It was not until these students entered university, started speaking with friends, and discovered how study abroad can align with their studies, did they think it was an actual possibility. In these cases, their parents did not necessarily support them to go abroad (financially nor philosophically), so some had to work multiple jobs and pay for their experiences independently. Examples of these sentiments are as follows: “My parents didn’t like that I was going to Korea. My mom wanted me to go to Japan and my dad didn’t want me going period” (KOR), “I had to work to make the money to [study abroad], so it was four years of three jobs all the time, and doing the whole process [of applying]” (ITA1), and finally:

I pondered the idea, but in the back of my head, I was like, ‘I’m not the kind of person who would study abroad; I don’t have that kind of opportunity.’ [Study abroad] seemed like such a really cool and out of the ordinary thing to do, especially in Hawai‘i. It’s not that common for us to do that here. And so I was like, ‘that’s just not an option.’ It seemed a little unrealistic to be like, ‘oh I’m that person that can do something that cool?’ I really started taking it seriously when I noticed they did have psychology programs and that it wasn’t likely that I would be set off track (DNK).

3) *Discovered at the university (n=10).* As the title of this section implies, students in this group discovered study abroad was an option during their time at university. These students, in contrast to the other groups, did not have pre-meditated intentions to study abroad in college, nor did they know it was an option. Instead, their awareness of study abroad was developed through exposure to study abroad marketing efforts or by random chance. Such examples of marketing efforts include posters, emails, study abroad fairs, and learning about it through class visits. Beyond the explicit marketing materials, a few students learned about study abroad through word of mouth, meeting people who had gone abroad, and speaking with teachers: “My teacher brought it up. Prior to that, I never thought about going to study abroad” (KOR).

When I came to the university, [the study abroad program] sent out emails. I always see the posters around, and was like, 'hey, that's something interesting.' I'd hear people talking about it. You know friends of a friend that is going here...so I kind of just heard it through the grapevine I guess (ENG1).

A few students discovered study abroad through chance.

It was a really weird situation where the fire alarm went off in the chemistry building, so we had to leave class, and then I went and just checked my email and happened to see there was an information session going on for study abroad London, and I was like, 'well, I all of the sudden have a free hour, I might as well go to that' (ENG3).

Why do students choose to study abroad? This is a basic, yet fundamental question when seeking to understand students' study abroad experiences. Students were specifically asked the questions: "why did you decide to study abroad?" and "what were your goals for studying abroad?" Responses to these questions are organized into three main themes: 1) The desire to travel 2) Goals associated with travel, and 3) Studying abroad - travel with a purpose. All three themes also include various sub-themes outlined in relation below. Prior to delving into these themes, however, the following quote illustrates the profound affect student motivation has on how they approach their time abroad and ultimately, what and how much they learn; a contention expressed by many:

[Your experience abroad] just depends what your motivation is. I had friends who wanted to study abroad because they wanted to learn a language better. They did a little bit of traveling, but were very focused on being immersed in the language and learning it really well. My motivation was to get to travel...I just didn't care that much about school. And there are some people that go and just party the entire time. I know people that were in Sydney and just partied the entire trip. But they loved their experience and had so much fun, but it was just a different college experience. I definitely think your motivation going into it, what you're looking to get out of that country, is what you end up pursuing when you're there (NIC/NZL).

1) *The desire to travel.* Although students consistently mentioned a variety of rationale for deciding to study abroad, they all seem to point towards a singular and over-arching motivation: the desire to travel! This desire could spawn from a privileged, life-long global

orientation or could develop from a simple need to “switch things up.” As discussed above, the students who “always wanted to study abroad” had extensive travel experience and parental support; thus, their motivation was, in a way, pre-determined. Other students, however, ranged in the length and detail of their responses: some described, “a combination of a variety of things that culminated in this experience” (ARG2), whereas other students “thought it would be pretty neat” (ENG2). The following quotes illustrate students’ explicit desire to travel: “Absolutely about traveling and experience other cultures. Essentially, I just wanted to travel as much as I could or see a few sites and meet new people...and that was pretty much it” (DNK).

I’ve always wanted to study abroad. I’ve always heard from my parents and from other people who have had life experience that it is a really good opportunity to travel without having to stop school. My parents stressed college education on me and how important that was, so I think taking a year off to travel wasn’t really an option (FRA2).

Study abroad can be seen as an enabler to fulfill this desire to travel; a means to an end (as discussed in theme three below). The dual objectives of travel (primary) and academics (secondary) are clear. Almost every time a student mentioned an academic goal, it was contextualized within the desire to travel. Getting credits, taking relevant classes, experiencing different academic settings, and learning about culture all seem to be an “added bonus” of international travel:

My goal was mostly to travel, and to be familiar with sports psychology because that’s what I’m thinking about going to graduate school for. So that was my number one goal academic wise, was to learn more about that. And on the side, for myself, the British English and how little things are different between American English. So those were my main goals (ENG/ZAF).

Other themes associated with this desire to travel include seeking an independent experience, study abroad as a trial period, and “wanting to change things up:”

Independent experience. When asked why they chose to study abroad, many students mentioned their desire to have an independent travel experience (i.e., without family), to explore,

to meet people, and do something cool. Study abroad was seen as an opportunity to go somewhere new and exciting, and to do so independently:

[My family] had been to Italy and France a few times, and I really liked it and thought it would be really cool to go over there and get a different aspect of traveling without my family. Because it had always been family vacations that we've gone over there, so going over there now and being with friends and meeting new people and everything like that, it was totally different because I could go out and do what I wanted and not have to feel bad about, 'oh mom can I go hang out and go to a bar?' And also, it was nicer because I could do what I want and see the things that I wanted to see rather than making a group decision with everyone in the family (FRA5).

Study abroad as a trial period. A few students described how studying abroad served as a 'trial period' for living, working, and/or continuing school abroad. They saw study abroad as a structured opportunity to actually live in a country where they may have potential future career aspirations. This idea of a trial period also related to students wishing to 'try out,' or put into practice their school major. It was an opportunity to determine if they really wanted to major in international business or language, for example.

When I decided to double major in international business, I thought it would really help my experience and resume and everything if I had that international experience...and it would let me know if I really did want to do something internationally (ESP2).

To change it up. Many students described how they simply needed a change in their lives and that study abroad was a perfect way to "change things up." Students' felt a need for something new and to get out of their comfort zone. This theme seemed particularly acute for many of the students from Hawai'i, who expressed a strong desire to "get off the rock." A few students had intended to attend university in the continental U.S., but wound up going to school in Hawai'i for various reasons. These students in particular wanted to satiate their desire to travel and see new things through studying abroad. Other students simply felt trapped, as Hawai'i is the most isolated place on the planet:

I just wanted to be exposed to [something international]. Being raised in Hawai‘i, it’s such a small island; I always refer to it as ‘being on the rock.’ And there is nothing else. And I love Hawai‘i, but I feel like it is so small for me sometimes, and I think it was time for me to branch out and see something else. I’ve always been interested in traveling and just doing other things. Even if it’s just going to the outer island, I like to do it because it’s different. And I feel like I was getting into this routine in Hawai‘i for four years and I was just kind of...I needed something extremely different. So I think study abroad came at the perfect time (ITA1).

I chose to study abroad because one day I was sitting in class, in Pharmacology, and I’m like... ‘what am I doing? What is this about, man? I ought to be in Europe somewhere.’ I didn’t want to settle for Hawai‘i. I just needed a change. Something new. Get out of my comfort zone (ITA2).

One of the study abroad advisors supported this notion of Hawai‘i students looking to switch it up and get the international experience:

For the local students [students from Hawai‘i], [studying abroad] is a way to get out of Hawai‘i and have that international experience. Because I think they realize growing up here is really special and unique on the one hand, but on the other hand we are also so far removed from other international destinations that I think to be globally competitive, I think they are realizing that they have to have that either mainland, and especially international experience that other students are getting (SA1).

2) *Goals associated with travel:* Students’ desire to travel, as described above, should not necessarily be characterized with a negative connotation. These desires were not completely rooted in tourist fantasies of being in some exotic location, but were often motivated by an interest to learn through travel. One of the resident directors may not be convinced of this argument and provides a somewhat pessimistic perspective on students’ motivation. Despite the few whom may seek learning opportunities, he believes the majority of students are more interested in travel:

I’ve noticed that very few students have that motivation [to learn]. There are those that are very motivated, but there are one out of 10 or 15 students really that motivated. A lot of them, I think, are interested in getting those quick credits, getting an experience abroad, and sowing their wild oats (RD3).

On the other hand, one advisor highlights how students are indeed motivated to travel, but also importantly, to meet degree requirements:

We do get some students who were kind of like me – ‘I need to do this. It’s my last semester. I want to travel. It doesn’t really fit my requirements, but I just want to go.’ But a lot of them are really focused on meeting their degree requirements and taking classes that will fulfill requirements towards graduating (SA1).

There are students who do indeed have a strong motivation to learn and do well in school. This student provided a nice example of how school is his main priority, despite being on somewhat of a vacation:

My main priority has always been school. If my friends wanted to go out and do dinner, if I had a project due the next day, I would say no. My main priority is school. It’s really easy to loose site of the main reason your there [abroad]...it was very very easy to loose site of what your main purpose is. Especially since you’re a foreigner, so you want to do all these things, you don’t want to be stuck in your room doing your homework all the time. I continually said, I really felt like I was on a long vacation, beside going to class. It did feel like one long vacation (ENG1).

Although the overarching rationale for studying abroad may be to travel, there also exists a confluence of other reasons, which can be organized into three themes implicit in the process of travel: personal development, learning a language and culture, and meeting new people and seeing new places. These desires to learn were often found in students’ answer to “what are your goals,” which served as a probe to further elucidate their motivation.

Personal development. Students frequently mentioned how studying abroad was a means for personal development and growth. What was specifically meant by personal development, however, varied greatly. For example, some students simply described “breaking out of oneself,” whereas others had more specific developmental goals. Personal development can therefore be understood as an over-arching goal in which other goals are nested.

A goal was to break out of myself in a way. Because I had never done anything like [going on Semester at Sea] and it was the first I had ever traveled alone abroad, especially without my family. So it was more of a growing, revolving around taking care

of myself and, yea, I was just more excited for the thrill of it and the uniqueness of living on a ship and going to so many different countries...it was just so exciting (FRA/SAS).

My goals were really just that my perception would change. I wanted to expand my mind and do new things, as many things as possible. I also wanted to travel around India and see the Taj Mahal and the Himalayas - that was really it. I think really the big one was to experience something different (ENG/IND).

To learn language and culture. Many students explicitly mentioned learning a language or increasing their second-language proficiency as their main goal for studying abroad. The extent to which students expected gains in their language proficiency varied, where some students had grandiose goals of “becoming fluent,” and others just wanted to practice conversation outside of a classroom.

I wanted to be fluent in French, and I knew I couldn’t do that staying in the United States, so I wanted to go somewhere French speaking. My only goal was to become fluent in French. I just wanted to be able to get by and speak to people in French (FRA/SAS).

I studied Spanish for a year and I thought what a fantastic opportunity it would be to travel to somewhere where I could practice it. So when summer study abroad came along, and I had all the requirements for it, I just jumped at it (ARG1).

Related to this goal is the idea of immersion in another culture. Students often discussed how study abroad was an opportunity to become immersed in another culture as a means of meeting the goals of language and culture learning. Such immersion would be achieved through living with host families, studying in multicultural classrooms, and hanging out with local friends.

Advance my language skills from school proficiency to life proficiency, was my main goal. I wanted to go there and I wanted to speak Spanish every day. I wanted to really immerse myself and make myself not be good at just reading and writing, I wanted to be able to converse with fluency with people who lived there. Which was my main purpose for going there. I really wanted to absorb as much of the culture as possible (ESP1).

My goal was definitely to improve my Spanish...that was number one. Because I knew that my house family, everyone that I was with didn’t speak a word of English. My Families’ [English] wasn’t that good, but I knew that it would definitely get better and some of my classes were in Spanish too, so that was awesome (ESP2).

Both an advisor and resident director, respectively, had the same experiences with their time going abroad:

Because I was learning the language, I thought it would make perfect sense to supplement what I already was learning in the country where it was spoken. Because otherwise it didn't have that much meaning. And I wanted to learn not only the language, but the culture and meet people who speak it as a native language. And to also interact with other people who, like me, are learning it as a second language, but from different cultures, so we could all have this big mix of ideas and origins and ways of thinking (SA2).

So the first step was to go and study abroad because [my Spanish teacher] said, 'if you go on study abroad, you will improve. You won't sound so much like a gringo and you learn a lot more about the culture.' It's a right of passage to be a real Spanish teacher. Instead of just being a gringo that knows the language, the grammar. It's an eye opening experience (RD3).

To meet people and see new places. Students also discussed the goal of meeting new people and experiencing new places. Many students mentioned how accomplishing this goal, however, was often contingent upon the previous goal of learning a language and culture. Therefore, learning a language is often seen as a corollary of interacting with local individuals and developing friendships: "I thought it would be a really new experience, I wanted to venture around. My main goal was to create relationships and to keep practicing speaking in Japanese" (JPN1).

I was there [New Zealand] for five months and I just wanted to...part of the time I wanted to learn, but the other part of the time I wanted to travel and have fun too: make some new friends, party, study, have a normal life (NIC/NZL).

I just thought that going to another country would be an amazing experience. I just love trying new things and exploring new places is my favorite thing in the whole world...and I thought I would make new friends, meet a lot of great people; um...not just obviously Americans, but people from all over the world that are traveling (ESP2).

3) Study abroad programs – traveling with a purpose. Studying abroad not only enables students to fulfill their desire to travel, but also helps them meet their goals of personal

development and learning. Many students mentioned how without study abroad, they otherwise may not have had the opportunity to travel and experience life in other parts of the world. Three sub-themes associated with this section include staying on track, traveling with a structure, and academic relevancy. One student discusses the benefit of traveling through study abroad:

I took a five-year hiatus from college and said when I go back, I definitely want to study abroad. It's one of those things that once you're in the real world its hard to just pick up and leave (ARG3).

Staying on track. The key ingredient in making these desires a reality, and the justification for study abroad as a worthwhile experience, is gaining academic credits at their home institution. The purpose of study abroad, therefore, is not solely international travel, but of equal importance, supplementing students' education at their home institution. The opportunity to receive credit and 'stay on track' was mentioned frequently as a final convincing argument for students deciding to go abroad.

For many, it is combining the desire to travel with academic development; all with the assumption that learning does not stop at the walls of the classroom. An additional benefit of traveling through study abroad is the overall structure and management of logistics. Students are not alone, but are instead part of a program, an organization, and an institution. In other words, studying abroad is an appealing option because students are traveling with a purpose and with a safety net.

Traveling with structure. Study abroad is a means for many students to travel in a structured and productive manner. These programs provide the logistical, financial, and academic structure to make traveling easier and to add purpose. This structure also helps to mitigate parental concerns of safety, academic progress, and financial obligations. Students were able to convince their parents (and/or themselves) that study abroad was a great means to travel

and live abroad because of the academic structure. It is a way to travel independently, but still earn credits and stay on track.

Because it is officially sanctioned through the school, I was able to get the loans, to get to pay for the entire thing through the school. I was going to go to Columbia on my own because the dollar goes farther, I was just gonna go on my own, but when this [study abroad opportunity] came along, it had some sort of an academic structure to it. It's not just like me going off into the bush. There is actually some structure that will get me started into my rest of my trip (ARG1).

[Study abroad] is a safe way to visit a country because the programs are in place. You know how much you're going to spend and it's easier to organize what's going to happen when you visit the country. You can stay there for longer. You can control the costs more than if you were to try and do it privately. For me, and for my parents too, just having that structure, knowing that there are systems in place in case something happens, are definitely [benefits] of study abroad. I viewed study abroad as a safe way of exploring the world (ARG/SAS).

Academic relevancy. Within this academic structure will hopefully come academic relevance for students. The study abroad experience should not be a frivolous, tangential romp in another country, but should be relevant for students' academic achievement, learning, and goals. Although traveling, having new experiences, and meeting new people are, as described above, important motivating factors for studying abroad, academic relevancy is what made it possible for many students:

That was one of the only reasons I could go to the particular program, because as you see, I'm doing a lot of different degrees, so it is crucial for me to have no waste of my classes. And if I had not been able to fulfill at least three of my requirements while I was over there, I wouldn't have been able to go at all. Because, it wouldn't have made sense for me to miss a whole semester and that would have added more time on. As it turned out, there were six other people from [my business school] who went to Spain as well. So it worked out because we could get a petition for classes (ESP1).

I looked into study abroad and it was really appealing to me, like how you can get college credit. You're basically still going to [your home university], but in a different country. We don't want to delay our graduation and our advisors from [my business school and the study abroad program] said, 'oh no, it's okay, it's all good, you're not going to get behind or something.' So I think that is one thing that needs to be made clear (ENG1).

What are students' expectations before studying abroad? After students explained their motivation and goals for studying abroad, they were asked the question: “what were your expectations?” As with goals and rationale, students have a variety of expectations and they can be separated into the following themes: 1) Academics, 2) “They’re not going to like me,” 3) Making friends, 4) Language, and 5) Not having any expectations.

Many students did not mention specific expectations, but instead articulated them in general terms. For example, the following two students discuss these types of general expectations: “I expected to have my perspective changed. I expected to get sick. I expected to love it, but to also hate it. And I expected a lot of culture shock” (ENG/IND) and “As cliché as it sounds, I was really expecting to get a broader view of things. Like deepen my knowledge well” (ENG1). Students also had a variety of fears or sources of anxiety associated with preparing for their time abroad. Interestingly, many of the sources of fear were also sources of excitement.

1) Academics. Many students expressed anxiety associated with the new classroom and educational environment. This was particularly salient for those students who would be learning in a foreign language. Otherwise, students were generally nervous about not doing well in classes, being too busy to enjoy themselves, working in a different grading structure, and the other students in the classroom: “It was kind of nerve racking in terms of the classes because I didn’t really know how they were going to be set up” (FRA5). The following student mentions her expectations of being too busy to have fun and meet people:

I was taking an extra class on top of the regular classes that we were supposed to be taking, so I thought that, much like at [home], I would be super busy all the time and wouldn’t be able to go out and make friends and have fun as much (ENG2).

2) They’re not going to like me. The sentiment that people in the host country were “not going to like me” was mentioned quite frequently and was often based on perceptions rooted in

history, politics, or stereotypes. Students were nervous that people were not going to like them because they are from the U.S. or because they are ‘foreign.’ This expectation played out in interesting ways.

[My parents] were telling me how Koreans don’t like Japanese because of the whole war and that never crossed my mind. So when we got there, we were expecting people to be not welcoming to us...we heard about Asians not liking foreigners; especially Americans because of the whole military thing in Okinawa in Japan, and a little bit in Korea, all of our military (KOR).

Well, I guess, if I’m being very stereotypical, I guess I was going to get there and people were going to be rude. Just because I don’t look like them, I don’t talk like them, and that was one of the first things that was pointed out to me when I got there. I was meeting with my flat mates, they were like, ‘you’re from America aren’t you (in a judgmental tone)? (ENG1).

3) *Making friends.* Many students were looking forward to making new friends, whereas others were afraid that they would not make friends. As discussed in the previous section, these fears may be associated with the belief that ‘they’re not going to like me:’ “I expected to get lost a lot. I didn’t think I would make any friends because I don’t think...because sometimes I think they don’t like foreigners, so I was pretty cautious (JPN1).” The following quote illustrates how a student knew he would have to acclimate his behavior to make friends:

I knew I was going to have to be more outgoing. I was the only one from [my school] that went to Rome. The other kids all pretty much went with a group from Hawai‘i. So I knew I had to make friends. I knew I had to just be outgoing (ITA2).

4) *Language.* Some students expected to become fluent in the language and were excited about this opportunity, but were also aware of the challenges.

I thought it would be really really easy. I thought by the time I was done I would be fluent in Japanese, but it doesn’t work that way. My language was really improved, but that was probably my main expectation...that I was going to be really really [proficient]. But, yea, I guess you get out whatever effort you put in (JPN2).

It was a language intensive, so I knew it was going to be challenging, but I wasn’t quite expecting...I thought going in my French was a lot better than it actually was, so that was a rude awakening when I got there. I thought it would be a lot easier to adjust living there

instead of just visiting. So it was a little more challenging than I had expected (FRA/SAS).

5) *No expectations or not knowing what to expect.* Many students heeded the advisors recommendation to not develop expectations, as expectations may lead to disappointment. An additional rationale for not having expectations is to enter the experience with an open-mind and not conform the new place and people into pre-conceived notions of what it is or should be.

I definitely expected it to be different than what I was used to. I wanted it to be a new, completely different situation. I left most of my expectations open because they told me not to have any expectations because you don't want to be disappointed. So I just expected it to be different, but then didn't think beyond that (ENG3).

I guess I didn't have high expectations because I was trying not to place these expectations on [the experience]. Because I didn't want to be disappointed or I didn't want to be overwhelmed, so I went into it with an open mind. That is the whole thing. Part of traveling is that, since I did travel a lot, I don't want to expect a lot. You need to go in it with an open mind. If you expect your going to have fun, if you expect that your going to eat at the best places, you expect your going to find all these things, like when you don't, its going to be disappointing, so I went there not expecting too much, with an open mind, and in the end, I really felt like I had a very good experience (ENG1).

Finally, the following quote highlights how expectations are often developed, problematically or romantically, through media and how locations are represented unrealistically:

I didn't set too high of expectations because I've seen people, just like, I know that most times in movies when Paris shows up, it's very romanticized and so I tried to keep it realistic, so when I got there I wasn't too disappointed (FRA4).

Experience Abroad

Following the study abroad process model, the discussion now turns to students' experience abroad in the host country. The interview transitioned from the pre-departure phase to their time abroad phase with the question, "once abroad, to what extent did you feel the culture was similar or different to the culture in which you identify?" This question, oriented towards exploring students' perceptions of cultural difference and similarity, was the first in a series of

questions aimed at facilitating students' exploration of culture. The questions to follow were "what was it like to be an outsider?" and "were there any times you noticed your own culture, nationality, or values?"

The sequence of these questions was designed for students to focus on 1) similarities and differences in the host culture, 2) what happens when they interact with the host culture (i.e., their own culture in relation to the new culture), and 3) their own culture, values, and nationality. The following sections will be sequenced in this fashion, but first, a few notes on culture distance, a factor with the potential to greatly affect students' experiences abroad.

Culture distance. Culture distance, the extent to which a culture is different from another culture in terms of various characteristics, can have a significant influence on ones' experience abroad. One may feel more of an outsider and be 'shocked' by some of the 'more extreme' differences in a location with a high cultural distance. This has important implications for students' perceptions of cultural difference, awareness of their own culture and values, feelings of being an outsider, getting out of their comfort zone, and experiencing culture shock.

A few students discuss their perceptions of culture shock in relation to culture distance:

Neither in Spain or U.S., there is no culture shock really. Because people don't do things really differently than we do [in France]. Except maybe in USA, they eat in class, but these are the kinds of things. In general, there is really no big culture shock. Thinking back from friends in China and they told me you really experience culture shock, people looking at you in the street, taking pictures of you, stuff like this...eating very different kind of food (USA/ESP).

[Spain] was a lot different, even just the eating schedules were way off, but that's kind of the fun of it. For me, I didn't want to go somewhere, like England *per se*, where it was so similar that it wouldn't be different. I wanted something that was totally going to shock my system (ESP1).

An important caveat, however, is the false perceptions of similarity associated with going to a location with a relatively low culture distance. One study abroad advisor discusses this issue:

I think a lot of people assume going to an English speaking country that it is going to be a lot more similar than it is. So sometimes they get taken a little off guard, like ‘oh wait, there is a different culture, there are some unwritten rules that I really don’t get, and I really don’t know what’s going on here, but because we speak sort of the same language, I’m not cluing into those differences’ (SA1).

Comparing study abroad programs. To further support the contention that culture distance has an influence on ones’ experience abroad, this section includes a description from two students comparing their starkly different study abroad experiences. One student compares her semesters in India and London and the second compares her study abroad experiences in Nicaragua and New Zealand. The first student went to Delhi, India for a semester and then went to London, England the following semester. Below are a few excerpts of her describing the differences in relation to pollution, purchasing food, and the overall level of organization:

Pollution. If I had come to London first, and then gone to India, I probably wouldn’t have had the same experience in London. I would have maybe been in awe and thought that it was dirtier. The exhaust fumes were thick, but Delhi is one of the top five polluted cities in the world. I felt like London is a breath of fresh air...I can breath.

Food. [London] is honestly little America. You can walk into a grocery store, you’re not buying food off the streets from burlap bags on sidewalks. You’re actually in a grocery store...everything is still mass marketed. There is a Wal-Mart – it’s Azda [in London], which is owned by Wal-Mart.

Organization. [India] was the very first [time they put on the] program, so it was extremely disorganized; it was really really really chaotic. I think it helped me even more to understand India, because it was so chaotic and I had to deal with the bureaucracy behind India. I had to deal with so many things that I know doesn’t happen in London because everything is so smooth there, everything runs so smoothly; its so controlled. I think that developing perspective wise, you definitely need to go through those hardships and be independent and have it forced upon you sometimes. In thinking about London, it is so smooth, it’s so incredibly smooth; there is nothing wrong. In comparison to India, London is so smooth. I’m so pampered. I’m like a little baby and they just give me what I want (ENG/IND).

The second example is a student describing the differences between a week-long service-learning trip to Nicaragua and a semester in New Zealand. She talks about the importance of cultural debriefing and the difference in environment between Nicaragua versus New Zealand:

Debriefing. In Nicaragua, [debriefing] helped us learn more about their culture, but also helped us internally adjust to the change. Which is like...it was their main concern. Being exposed to such extreme poverty and such a different culture was going to psychologically affect us. Which it did...for me fortunately, in a really good way. But for others, it does really change them ...not messes them up, but when you go from that, back to the U.S. it is really hard to go back. It was like...‘how do I live in this world...how do I live in this world (U.S.) after seeing this world (Nicaragua)?’

Environment. Then being in New Zealand and continuing to learn about environmental [education] and being in a pristine place...such a contrast. I want the world to be like New Zealand, not like Nicaragua. [In Nicaragua] we were staying in the poorest area, in one of the poorest cities, in one of the poorest countries in the world. So it was like nothing I had ever seen before. New Zealand was more beautiful country, but peoples living situations were very similar to the United States. You have wealthier people, you have lower income, but there is not...basically the poverty of it all (NIC/NZL).

Exploring Cultural Identity

Having discussed how the cultural distance of a location can affect students’ experiences abroad, the following sections will now overview students’ exploration into cultural identity.

This discussion is organized into three parts: 1) Student perceptions of the host culture, 2) Being an outsider – host and home culture interface, and 3) Student perceptions of their own culture.

One student provides a segue into this conversation by highlighting the relationship between experience and identity: “I think that our sense of identity, you can’t divorce that from your experiences. So once you go abroad, that definitely alters your sense of identity in ways that you can never really go back from” (CHN).

Student perceptions of the host culture. To begin the process of exploring students’ cultural learning while abroad, they were first posed the question, “Once you were abroad, to what extent did you feel the culture was similar or different than the culture in which you identify?” In order to answer this question, students’ first had to determine the ‘culture in which they identify.’ Thus, an important aspect of this exercise was students’ confronting their cultural identity because in order to recognize differences abroad, they had to think about their home

culture as a reference point. Answers to the question above varied greatly, ranging from observations of geo-political dynamics to building relationships to eating food. A few themes emerging from this conversation included 1) Shocking cultural differences, 2) Surface-level cultural observations, 3) Observations related to theories of cultural difference, and 4) Cultural similarities.

1) *Shocking cultural differences.* Many students would respond to this question by asking, “oh, you mean like culture shock?” Not surprisingly, students often highlighted differences (or similarities) in which they found shocking. Therefore, some of the mundane differences may not have arisen through their answers to this question. This section, therefore, includes the ‘extreme differences’ - the stories that stuck with them. A few students supported this contention with statements such as “there are probably a lot of things I’m not remembering right now.” Thus, an important qualification for this section is that students were recalling instances that stood out to them; the glaring and shocking differences. An example of a shocking cultural difference for one student was the use of servants in India:

So one thing that was really different that I didn’t expect were the servants. We lived in upper middle class houses. They tried to match you with American standards in homestay, which is pretty difficult in India. Not to say there isn’t, because there is definitely a huge class gap. The top class is definitely to first world standards, but at the same time you’re still grounded by second world. It’s not necessarily what [people from the U.S.] are used to, but the servants really tripped me out because when I got there, they told in passing that we might have people waiting on us sometimes, but then you get there...and the caste system is outlawed in India, but it is still socially acceptable, so there are still the lower class working in upper caste houses. So you have to get used to that and our western sensibilities tell us that servants are wrong unless they are getting paid well and you are extremely rich and live on Martha’s Vineyard. We are independent Americans, we’re going to do things on our own...I’ll do my own laundry. That was something that was really different that I didn’t know what to do with (ENG/IND).

2) *Surface-level cultural observations.* Some students noticed superficial cultural differences like driving on the wrong side of the road and not smiling in public, whereas others

noticed complicated gender dynamics, differences in individualism versus collectivism, and political influences. One student recognized how some aspects of the London culture were different on the surface, but deep down there were probably more similarities. She also highlights the notion of culture distance:

The only differences I felt were more on the surface level...like, they drive on the other side of the street. The busses work different. I have to get on the train for the first time in my life. Things like that, but other than that it is not very different. The people over there are very much like the people here. I mean, maybe on a deeper level maybe not, but in that sort of middle area, between the surface and the deeper soul-level, it's pretty much the same. I guess it's not as much of a breaking out of the comfort zone as say, going to France or Argentina or China would be. But, it's definitely a little bit different (ENG2).

The following quotes represent a few common student observations of surface-level cultural differences. For example, all students studying abroad in Argentina or Spain highlighted the *siesta* as a fundamental difference in culture. They discuss how it not only alters the sleeping schedule, but many other aspects of life:

Lunch is the biggest meal of the day. All family members come back from school or from um, work and that is the biggest meal of the day. Then you have two or three hours where you can take your nap and then go back. During that whole *siesta* time, something that was really interesting, is that stores, local markets and things like that, they actually close down and wouldn't re-open until 7pm. That was definitely something very different. And made me realize...for me I'm like, I really need to get this and when you can't, you realize you really didn't need it that bad...you can still get it in two hours (ARG3).

As another example, a few students noticed how it is not appropriate to be loud and boisterous in public, which is a stereotypical 'American' way of behaving. For this student, it made her identify with her own culture:

I for one am fairly boisterous and sort of out there, so when I'm sitting on a tube on the London railway, everybody is all quite and very polite and I laugh and joke with my friends. People don't really like that so much. But, I don't see it as a big deal. There were things like that that just re-affirmed that I identify with the American way and I don't necessarily see it as bad or good (ENG3).

Finally, many students from the U.S. noticed how the size of breakfast is much smaller in

many countries. They would compare it to the “typical American breakfast” of eggs, cheese, toast, and bacon:

I would generally get up and my host family would be up. We’d have a breakfast and even little things like that were so culturally different. Because they pretty much only eat toast with jam and tea in the morning. And I am used to eggs, or something a little more hardy than just toast (FRA/SAS).

Interestingly, one student from France studying abroad in the U.S. had the same, but reverse observation of food consumption patterns, as highlighted in the following two quotes:

“[Americans] eat a lot for breakfast. Certain parts of the world have lunch for breakfast. I couldn’t eat it all for breakfast...too much prepared.”

One of the most shocking...like you said, where I recognized my own culture...USA was with food. So when we were to eat, then it was funny really. I have this image, because it was free food at the Café...they just put everything...they mixed everything...us [French], we would just take a little bit and try to prepare nice plate. They would look at me and were surprised I was preparing my food...it was a funny part. Everyday at lunch I would just love watching because they just piled so much on (USA/ESP).

3) *Observations related to theories of cultural difference.* In relation to the section above describing students’ observations of surface-level differences, many students also recognized cultural differences that may be explained by theories of cultural variation. Below are a selection of culture theories and the commensurate student observations.

Clock-time vs. event-time. The notion of clock-time is where individuals within a particular culture divide time into segments and let a clock determine when events or tasks begin and end. For example, if a meeting starts at 1:00pm, people are expected to arrive at 1:00pm, if not earlier. The notion of event-time is where individuals within a particular culture plan tasks relative to other tasks and individuals move on to the next task when the former is complete (Lauer, 1981; Avnet & Sellier, 2011). Below are a few student experiences with this cultural dynamic:

High school in New Jersey was like hustle and bustle. If our meeting is at 12:30, you better be there at 12:30. Its funny, in Italy, the first day I'm there, the lady, the people picking us up from the airport are an hour late. I know they have this t-shirt over here in Hawai'i, 'I go on Hawai'i Time,' well really, they run on Italian time. If they say 12:30, 12:45 is expected (ITA2).

French people are much more what they would call *laissez faire*, which is not being as focused on things and not doing them in a certain time frame as people in Germany are used to. Everything which has to do with time has a different perspective. Even when it comes to simple things like meeting up with someone. When we say let's meet up at eight, I usually try to be there at eight. And if I don't, I would try to call them and explain why I'm late. Where French people show up a half hour late and don't even say why they are late (FRA3).

Individualism vs. collectivism. Briefly, individualistic societies value freedom and independence, whereas collectivist societies value group harmony and consensus (Triandis, 1994). A few students experienced these differences and seemed familiar with this theory of culture difference. One student from Japan studying in the U.S. made the following observation: "American people more individual. In Japan, or Asian culture, more close and how do I say, my life is yours, your life is mine, like, a mix, there is no boundary. So no boundary" (USA).

In Spain, what I liked, how close they are with family. They are really close with parents, grandparents, compared to France, where people have this distance. In big city like Paris, there is separation between family and friends. They don't really care. They put grandparents in retire house. In Spain, they can't imagine putting grandma in retirement house. I liked that from Spain (USA/ESP).

In London, I feel like they are more free, more independent...as the U.S. Whereas in Japan they depend on other people, they depend on groups to get along in society. Whereas in London they had more of an independent feeling, I feel like they did what they want. They express themselves the way they want to; with their clothing, with the way they acted in school. They all knew what path they wanted to go on and it wasn't more of a group thing, it was more of what they wanted to do independently. And I felt that vibe from them more so than Japan where it is more a groupish type of thing. They are interdependent, whereas London is independent (ENG/ZAF)

Masculine vs. feminine cultures. According to Hofstede (1980), masculine societies have a preference for achievement and assertiveness, whereas feminine societies prefer cooperation and modesty. A few students observed these cultural differences while abroad:

In the U.S., you have to say, 'I'm going to do it.' You have to self-promote here. You have to self-promote who you are. But my culture [Japan], you don't have to say...you take action and if people see me, who I am, you don't have to say, 'I can do it.' Action speaks...don't need to say I can do this or that. But here you have to say, that is challenging for me. I am still challenging (USA).

I know in America if you don't like someone, then you will express it, unless you need to be in a professional setting, but in Japan you have to act like you like them no matter what. That was kind of different because you couldn't express that you didn't want them around, you just had to deal with it. I learned that because I would talk to my Japanese friends aside, because I knew they did something bad, but I was curious why they still didn't mind hanging out with them (JPN1).

Personal space. Hall (1966) proposed the notion of proxemics, that people have different conceptions of personal space around the world. A few students were shocked by different conceptions of personal space abroad:

So one big thing, culture/society wise, here in Hawai'i people have more of a respect for other peoples personal space. For this interview, you and I are not sitting close to each other, or even if I was standing in a lunch line, I wouldn't stand right up on you. I guess its just a culturally, socially different thing. They will stand right above you and I was just like, 'can you back up?' (ENG1).

I think the huge thing was the space thing...like in India, the Indian culture are much closer together all the time, so your on the bus and your like right next to each other, but in America and most first world countries, you have a bigger bubble...maybe Americans have an even bigger bubble than most, but nonetheless, there is a spatial thing going on. That was definitely the thing I had to get used to (ENG/IND).

4) Cultural similarities. Students did not only observe differences, but also noticed similarities as well. Many students explicitly mentioned how they were not going abroad to seek out differences. A few of the multicultural students noticed differences in respect to some aspects of their cultural identity, but similarities with other facets of their identity:

They are not as direct as Americans are about things. Like, if you've done something dumb, they won't say, 'wow you shouldn't have done that,' but they will say something a little bit softer. Japanese is like that too. You don't directly say, 'that was a bad idea, shouldn't have done that,' but they say something like, 'well'...and just kind of trail off. So that kind of made sense to me (ENG2).

Their culture, like I said, the Japanese is also really reserved, but the Danes are reserved.

I guess I was comparing it more to my American identity than my Japanese identity. And you have to really work at getting to know them. I mean they are all really incredibly nice and they have no reservations about helping you or anything, but to actually get to know them takes a lot of effort (DNK).

An important take away for many students was that despite all the differences, there is a common human spirit, represented by the saying: “we’re all the same.”

We’re all the same. This statement refers to students’ perceptions regarding a common human spirit, despite the differences they may have observed or described. They discuss how people, regardless of where they are from, connect with one another in the same fashion, are concerned with the same day-to-day things, and even in extreme situations, are all becoming homogenized by globalization. This idea strongly relates to global citizenship, where there is recognition of a common humanity: “Same way to love, same thing that makes us love” (USA/ESP).

Having that kind of a relationship and insight into the local condition of a graduate student in China, who is a native of that country, is a very profound experience, and it allowed for me to see some of the issues that affect them in their nation and how...maybe they are not so different from some of the situations we face here in the U.S. A universality of human experience that really dawns on you through experiences abroad (CHN).

[Friends in Spain] talk about the exact same things that me and my friends talk about...the exact same things. How school was, who this boy was, relationship, jobs, interviews...things like that. Literally the exact same things. It was so interesting for me, because it was at that moment that I realized; you are my group of friends, but in a different version. It was so cool because the only thing that separates us is the language...and if I were to bring my three friends in, we would be having the exact same conversation you guys are having right now...and that was such a cool realization, that yes, they are from Spain, yes, they have lived here all their lives, some have never left the city, but were all doing the same things. We’re all going through the same things. You just realize people are people no matter where they are and everyone has a similar struggle...or going through similar things you are (ESP1).

Being an outsider – host and home culture interface. After describing differences and similarities of the host culture, students were subsequently asked “what was it like for you to be

an outsider?” The purpose of this question was to learn about students’ cultural identity from their experience of being in a new and different cultural context. An important aspect of being an outsider is students become aware of their own cultural identity. There are a variety of dynamics associated with being an outsider and therefore, the following section is organized into four parts: 1) Causes of feeling like an outsider, 2) Moderators of ‘outsiderness,’ 3) Effects of being an outsider, and 4) Coping mechanisms for dealing with this outsiderness. But first, a few notes on the concepts of culture shock and the comfort zone.

Culture shock and comfort zone. Prior to delving into students’ experiences of being an outsider, it is worth discussing two “buzzwords” brought up frequently in the interviews: culture shock and comfort zone. These terms are intimately related to the discussion of being an outsider and can be understood as the two sides of a single coin. On the one side, there is an uncomfortable zone in which one experiences culture shock; on the other side is a zone of comfort in which one is not shocked. When students experience ‘being an outsider,’ they are most likely out of their comfort zone and experiencing some degree of culture shock. If processed appropriately, these are the experiences that can lead to learning. The following quotes represent students’ perceptions on the importance of getting out of ones’ comfort zone:

Even if you end up uncomfortable and you don’t like it, you’re learning something I think you need to learn. You are definitely immersing yourself in the culture in that sense, and if you hate the culture, yea you hate it, but you’re learning about it. You’re learning about a different culture, which is important. If you are not uncomfortable, wherever you are, if you are in a completely different culture and you’re not uncomfortable once, are you learning anything? Because you must be doing it wrong. It’s supposed to be different. You’re supposed to feel weird. You’re supposed to not know what’s going on half the time...that’s how you learn (KEN/TZA).

The main thing I would say in order to be able to transition between cultures effectively and get the most out of it is, you have to be open. If you’re stuck in any of your ways, absolutely, its going to be very difficult...very difficult. And you have to be willing to get out of your comfort zone, experience new things, life is not always like a resort, you know. It’s not the resort Cancun version of Mexico. There are other facets of the culture

that aren't as pretty, and you have to be okay with that. You have to be willing to accept that as well; along side the touristy travel part of it too. Because there are realities to every situation and so, to be interculturally competent you have to be open and willing to step out of what you find normal. The curiosity is what makes you want to travel, that urge to know more and constantly be in that state of awe because you're so out of your comfort zone and so many different things. That is what makes you adaptable...that comfort in the discomfort. The ability to have that uncertainty (ESP1).

1) Causes of being an outsider. When asking students what it was like to be an outsider, there was an assumption they actually did have this experience. A few students actually mentioned 'being an outsider' before they were asked directly. Nonetheless, when students heard the question, they all responded in an affirming manner, indicating they had indeed felt this at some point. The extent to which, however, depended on a variety of factors discussed above and below:

Phenotypical differences. Once again, depending on the study abroad location, ones' phenotypical characteristics may make them "stand out." Regardless of ones' behaviors, style of clothing, or their level of open-mindedness, in some contexts, they are going to stick out because their "ethnicity or race" does not align with the majority of the population. A few students describe their experiences of sticking out because of their phenotypical characteristics:

[In Africa] there is this school that's been going for a decade maybe, so these people are used to having the students there, but still they don't see a lot of white people where I was, so they are just interested. It's not a negative thing, but they are definitely watching everything that you do (KEN/TZA).

Being an outsider [in India], I feel like it is really prominent because I'm white and all the streets would just be lined with people, and I would be the only snowflake in the crowd. That didn't really bother me, but the problem is that people stare constantly. CONSTANTLY. Constantly. People try to take pictures with you; they want you to hold their baby. Everyone is excited, like, they want to touch my hair and so on. So that was an extreme part of being an outsider. But in the sense of culturally, it was a really welcoming culture, so everyone I met would do their best to help me understand what was going on. But it is still definitely living in a different country and being an outsider to that culture, you always feel like you're not really home, anything you do could get you deported (ENG/IND).

One of the study abroad advisors related to this experience in India:

The India program, we sent four students from the mainland and one was African-American, three were Caucasian, two were blond hair blue eyes in India. And that group walking down the street was like a spectacle. The African American had big dreadlocks and you have these two blond girls and our resident director that we sent was 6'2 blond blue eyed. We would walk down the street and people would just gawk. They would take our picture. It was such an odd sight in India to see. Okay, one of us or two of us is not a big deal, but to see five of us walking down the street was like, 'who are these people, what are they doing here?' It was just bizarre (SA1).

Outward appearance. In locations where skin color may not be an obvious differentiating feature, the way one presents themselves can be a signal of being an outsider. For example, the clothes one wears, their facial expressions, and the pace of their gate. Do they make eye contact with people? Do they smile in public? Do they walk too slowly? Are their pants too baggy or shorts too short? Two students describe their experiences in France and South Korea, respectively:

I stuck out like a sore thumb because my hair is so blonde that I just had to get all new clothes and change how I walk and hold myself. I bought new clothes once I was there...um, but, they just dress a lot more sophisticated than southern California would or Hawai'i. So, um, I didn't have boots or anything, I just had sandals and people don't do that. So I wanted to at least at first glance, not look like such a foreigner (FRA/SAS).

I found Hawai'i people walk really slow. I didn't know that. So, we walk our normal pace traveling around the city and it never crossed our mind that people are passing us from behind. If you see people passing us, you think they are going this way, or whatever, but we found out from our friend who traveled with us...he just complained later. We sat down and he was like....'you walk so slow' (KOR).

Language and accent. If students can get past these surface level signals of being an outsider, they then need to get past the language barrier. Many students described how they could get away with looking like a local, but it was all over as soon as they opened their mouth.

London is so multicultural and I can pass for pretty much anything. I didn't stand out by the way I look, but as soon as I opened my mouth they would know I was American. But they are used to so many Americans it wasn't such a big deal (SA1).

Being with a group of outsiders. Regardless of how well they may blend in individually, a group of study abroad students is going to stand out. Many students described scenarios where

they were hanging out with 10-15 American students at a Café or pub, all speaking English with one another. They then wonder why it is difficult to make local friends. These groups provide students with a buffer of culture shock and give them an opportunity to feel like an insider. One French student discusses how being in a group prevents local individuals from seeking interactions with study abroad students:

French stick with French, Americans stick with Americans. I guess it is because of the language barrier. People just feel more comfortable with people who speak their language. When I was in Spain, there were French people, but I tried to avoid them as much as possible, to hang out only with Americans, and really learn the language, and know them. I already know tons of French people; I don't need to know more. As they stick together, they are going to think that the host country, that host people don't really like them, don't really want to speak with them, but it's not really that, it's just that they are together and people are in their country, they already have their friends and already have everything, they won't make the effort to go speak to other people. So these foreign people are going to think that the country is kind of weird, that they don't respect. This is because they stick together (USA/ESP).

Being an ideological outsider. Moving away from some of the outwards signals of being an outsider, some students felt separated from the culture ideologically or politically. For example, being in India and not agreeing with the caste system or as these student studying abroad in China and South Africa describe, having difficulties in dealing with a lack of freedom of speech and remnants of Apartheid, respectively:

As long as you want to peaceably assemble in [the U.S.], you are allowed to express yourself freely in regards to how you feel the government is not meeting your needs. Whereas in China, that is just not the case. So anyways, that translates over into the academic setting as well. It comes down to if you have a disagreement with the teachers conducting class, if you feel that the material is maybe less fair minded than you would like it to be, and you want to speak up about that, it is going to be problematic. That was a challenge I faced in the country and I really made an effort to maintain my sense of self while I was there. However, I felt that was a big challenge to maintain those principles that your home country instilled in you (CHN).

So where we worked was one of the settlements that was left from Apartheid. So it was very poor, very rural, and there was mostly the Kosa speaking people, or Afrikaans. So yea, we mostly worked with the poor people. There was a big division there. It was hard to witness all these divisions, coming from America, where we are pro-equality with

everything we do, so it was hard. I felt pain for them, I felt bad for them, but going there made me realize the steps they are taking to move on from that, so I felt like...being there, I kind of impacted...and helped, I hope (ENG/ZAF).

Sticking out as an 'American.' The original interview question aimed at specifically exploring students' national identity abroad was "what was it like to be an American abroad" instead of "an outsider." This question was changed, however, as it would not be relevant for those who may identify themselves differently. Luckily, without directly asking about being an "American abroad," many students brought it up independently; highlighting that there may be something unique about this situation. A few of the dynamics associated with sticking out as an American are captured in this student's experience:

I think it was a little hard because I feel like when I got [to Italy] I didn't feel culture shock and I felt like I belong there. I can do this. I can live here for a bit. But, I know the way I look and my stigma of being an American, and my American way of thinking; I will always be an outsider. Even loving the Italian culture, loving the Italian people, I would never be seen as an Italian...so it's a little hard. I feel like I could totally blend in, but just the way I look, I don't think I would ever be treated as [an Italian]. Then just going and understanding that Americans have this huge stigma attached to them. It's hard to get away from. Because even if I went out with some of the America students, we would be treated differently, because everyone knows we are the American students. They try to appeal to that American-ness of you, they want you to come and spend all the money they think you have. It's just a party thing for you. I wish I could have been accepted more, maybe, just because going to certain places would have been easier and it would have been a better experience. I made it a point to try to go to really small Mom and Pop restaurants or go to more of the residential areas. Because that is where the real people live, that is where real life is happening. So, even though I want to experience it like they were living, I would never because I would be stared at kind of, we would get special service, they would try to speak English to us...even though we tried...what little Italian I knew I tried to use it (ITA1).

2) Moderators of "outsiderness." Although all students experienced being an outsider at some point during their sojourn, there are a number of factors moderating the extent to which this is experienced. Such factors include the level of ones' language proficiency, the homo/heterogeneity of the local population, whether it is an urban, rural, or university context,

whether they are living with a host family or in an apartment, and the level of tourism and presence of study abroad students. One particularly interesting example is multicultural identity.

Multicultural identity. Some students described feeling like an insider and outsider simultaneously as a result of their multi-cultural identity. These students may not ‘stick out’ phenotypically, but are outsiders in terms of behaviors, language, values, or other aspects of their self. They may be able to “pass” as local, but are of a different culture (at least partially). One student describes her experiences in Japan:

My Japanese friends accept me, but then there is also some things that are different because I’m not from Japan and I didn’t grow up in Japan. So there is this...it really is ‘othering.’ Like, there will be instances where they are like, ‘oh you are part Japanese, so it’s ok.’ Then there is the question of what it means to be Japanese. I think because I’m half Japanese they expect me to behave in a Japanese way, which I don’t even think they know what it is. So it’s like this double standard. You’re Japanese so you are one of us, but you’re not Japanese enough, so there are these weird expectations for you. I think in ways it’s kind of hard not understanding where you belong, but it’s also kind of a blessing in that you are not constrained by society and those values. It’s a weird double edge sword. Yea, there are pros and cons. On one side, your struggling with this identity, but on the other side, you almost get to be selective of what cultural aspects to adapt or, like, no I don’t agree with this patriarchy (JPN2).

3) Effects of being an outsider. As described above, “sticking out” can profoundly affect ones’ experience abroad. Constantly being the object of stares and attention can become tiresome. Students described the psychological affects of being an outsider as stressful, lonely, strange, challenging, frustrating, unsafe, and intimidating. This is especially true for those students who are trying to blend in, live like a local, and have an authentic experience. Below are a few themes associated with the effect of being an outsider.

Positive and negative effects. Although many students explained their reactions in negative terms, there are also positive aspects of being an outsider, once again, as influenced by the context. For example, one student studied abroad in London and volunteered in South Africa. She described how being an outsider in London was actually positive; it was ‘cool’ because

everyone else was trying to be unique and do their own thing. In South Africa, however, she stood out and had a bit of difficulty with this experience; thinking it was better to be part of the norm:

So Africa was a little difficult, at times, you would have to think back [to how things are in the U.S.], but in London, not so much. You knew you were different, but that was more of a positive thing...like, yes I'm different, everybody here is different, it's diverse, and you're integrated into that culture, whereas in Africa it was more of a negative thing because you were literally the definition of outsider. An outsider is not perceived as something to be positive...in my opinion. But in London you're considered an outsider, but since it's so diverse it wasn't a bad thing. Since everyone there is diverse, you feel good for being different and not being normal. But in Africa, you feel better to be the norm, instead of being the outsider (ENG/ZAF).

Another example of the positive and negative aspects of being an outsider involves how people are treated while abroad. One student described how she experienced a certain leeway in misbehaving or making mistakes as an outsider. She was excused for not understanding the way things work because she was not expected to fit in. The negative aspect of this situation is how one may never become an insider. This student expresses how she liked being an outsider at first because people overlooked her lack of language proficiency, but when her language skills began to develop, she wanted people to respect her more:

At first I thought [being an outsider] was pretty cool because people know you're a foreigner, so they will excuse you a lot. But when you are there for a long period of time, you start to realize maybe it's something that is stereotypical. They will think Americans are kind of stupid in a way, so they will talk to you in this baby language. When you start to learn Japanese, you learn about the difference between formally talking to someone and just talking down at them. And I felt like strangers that I would have to talk with, they would talk with me in those baby languages, and I'm trying to get better at Japanese, I really needed to talk to someone that respected me (JPN1).

One student from France studying abroad in the U.S. discussed how being French was a positive point of interest for many students. He had not really experienced this in Europe:

It was very nice, especially in USA, when you say you are French, you have this...people are kind of excited to speak with you, to learn about the French culture, and to speak about France with you. That is the only time I've seen that. Really, when you introduce to

someone and say your French, and are just very interested about you and the French culture. I didn't have any...no negative being an outsider, being French was a plus (USA/ESP).

Being a representative. One student expressed her frustration with being singled out as a 'representative of the U.S. and Hawai'i.' She described how people abroad expected what she said to represent "how all Americans think." This added a lot of pressure; regardless of how many times she would tell people she is not a representative:

The Danish people, they would make me a representative of America and Hawai'i and the Americans would make me a representative of Hawai'i and I'm just like, 'I am not a representative of Hawai'i. I can't speak for the whole state, everyone is different and even I have my different preferences (DNK).

Unwanted attention. Finally, a few students described how sticking out often came with unwanted attention. When walking around a city, it may not be desirable to attract attention, especially if one is alone. The conversation below highlights this experience of a woman studying abroad in Paris, France:

Participant: [Being an outsider] was very uncomfortable (emphasizes and laughs). It's actually kind of dangerous. Not violent crimes, but petty crimes happen so often. Just kids studying abroad had their cell phones stolen or pick pocketed. If you're walking on the street, there are always men who will talk to you. Whenever you go out there is someone (nervous laughter) who is going to talk to you in the street. So you just have to ignore them or say no thank you. So you always just kind of feel, uh, like you have to be on guard at all times, every time you're outside. I think so because you just look different. For me they couldn't tell I was American, they would...the men would always ask me 'Konnichiwa,' or 'nǐ hǎo.' I was like, I don't speak Japanese, sorry (nervous laughter). So they thought I was from Asian countries and I guess 'caus I look different. They could tell...outsider...let's target her.

Interviewer: So you didn't really feel safe then, you did feel like you stuck out. What was that like for you? Knowing anywhere you go...you mentioned that you always feel on guard...what was it like?

Participant: It was a *huge* (emphasized) adjustment because coming from Hawai'i, everyone is happy, smiling, when you're walking, you're just like...everyone is like, 'yes, it's okay to smile and be happy.' Whereas I learned very quickly that if you are...if you do give off that persona...if your smiling walking down the street, people will talk to you more and approach you more and bother you more. So I had to adapt quickly, and

you have to walk around almost like your angry, and then they will leave you alone (FRA4).

4) Coping mechanisms. When possible, students often made adjustments to help blend in more convincingly. Some would go shopping, adjust their style of dress, and some would adjust the way they presented themselves while walking around town. As one student explains: “When I first got there I started following a bunch of fashion blogs and Spain fashion blogs because I wanted to fit in. So you know, I think I dressed a little differently (ESP2).” Another student describes the importance of outward appearance as an American woman in East Africa:

You definitely, definitely have to be careful how you portray yourself [in East Africa]. Americans, we had a debrief before we went in, like ‘this is how the U.S. citizens come off. Don’t be like this, don’t be loud, don’t be obnoxious, don’t be throwing your money around, don’t be drunk.’ You definitely have to be careful how you’re representing, not just yourself, but your country. And in terms of being a female, definitely changed the way I dress completely...covered from head to toe. Definitely have to be more aware of the image I was giving off than I would be anywhere else (KEN/TZA).

For some, this strategy was so successful they were mistaken as a local, which helped to boost confidence: “Actually towards the end of my stay, somebody...a couple people thought I was French, so that boosted my confidence (FRA/SAS).” Such an emotional reaction to someone else’s perception may illustrate the importance of fitting in.

I think I definitely embraced the fashion there. I was very...I think after I had gone shopping a little bit and changed my wardrobe, people would come up to me speaking French and asking directions...or asking this and that, and I was like ‘oh god, ah...thank you, I look French, but I don’t speak French sorry’ (FRA2).

A common coping mechanism for students was to spend time with people from their home country or school. This would create a zone of comfort, an insider bubble, or a ‘third culture’ (Citron, 2002). One may be less affected by feeling like an outsider in the country if they have a zone of comfort in which they can feel like an insider. This provides a buffer to the stress and discomfort associated with being an outsider in general society.

My study abroad group was 50 kids, there were groups with 200 and 300...two other programs, so there was probably 600 study abroad kids my semester. The other two programs were almost entirely English speaking people who had not spoken Spanish, and who did they hang out with? All English speaking kids from their schools...and where did they go? All the sports bars that hosted the Americans; all those places. And yea, you have conversations with people out at bars, but it wasn't an integration and I would say only, of even my study abroad group, probably half really made an effort to make that outside connection, and of that half, probably only 20% were successful (ESP1).

There were times when I was out with other Americans, like if we went on a trip or something, or go out to the bar or something, and essentially on those nights we would discuss our experiences and realize, 'wow, this is how we've changed.' And at that point we would hash out...apart from those nights I didn't really think about [how much we changed] (DNK).

Students' perception of their own culture.

"Someone intelligent told me to go far away from where you are to figure out who you are" (FRA3).

The information regarding students' perception of their own culture was derived primarily from the question "were there times when you noticed your own culture, nationality, and/or values?" Although students were directly asked this question following the two above, much of this information also arose while answering other questions throughout the interview. For example, if a student began describing a difference they experienced in another country, it was usually in comparison to their own culture. Once again, to have a difference, one needs a point of reference. Also, describing what it was like to be an outsider made students realize aspects of their own culture. Therefore, this section is a compilation of students' reflections on their own culture, derived from various questions in the interview, and includes the following themes: 1) Culture identity – comparing cultures, 2) Reflections on being "an American," 3) Critics of societal behaviors, 4) Entertainment news and media, 5) Over-emphasis on work, 6) The "Ugly American, 7) "American" versus Hawai'ian identity, 8) Feeling pride, 9) Appreciation of freedoms, and 10) U.S. Exceptionalism.

One of the study abroad advisors discussed the power of studying abroad for fostering student reflection:

[Studying abroad] gives [students] this time and space to kind of focus on themselves in relation to the larger world. I think it gives them this space that they don't necessarily get here when they are inundated with their daily life and everything that is going on. Everything is so different when they are away, that they can kind of re-think what is important to them. Who they are and what their values are, what they want to do, where they want to go; all that kind of stuff (SA1).

A student who studied abroad in Spain, when asked if she noticed her own values and culture, supported the study abroad advisors contention above:

Every day. Every single day, but it wasn't a bad thing because it is a time...I took study abroad as a time to enhance my Spanish, but also I wanted this to be...actually, I didn't really know going into it, but I kind of figured it out half way through. It was a time when I learned more about myself than I had in the last 20 years previous to that. So every day you had to self analyze. This happened more when I was traveling by myself across Europe than in Spain necessarily. But, it was a huge reflective time for me and I definitely learned more about the things I wanted, the values I wanted, and the person I wanted to be through that experience than I had ever previously (ESP1).

1) Cultural identity – comparing cultures. When students were abroad, they made comparisons to their home culture and country. When they noticed differences or similarities, it was natural for them to say, “well, it's kind of like Hawai'i or the U.S.” or “it's totally different than the way we do things where I'm from.” It's natural to compare and it allowed students to process both cultural differences abroad and various aspects of their home culture. It helped them to question their assumptions.

Many of the students have multicultural backgrounds, spent part of their lives living in different locations, or have parents from different cultures. Therefore, comparison between the host culture and the home culture was not a simple formula. Interestingly, some students could relate aspects of the host culture to one part of their identity (e.g., Japanese), but then could not relate to another part (e.g., Hawai'ian). Below is an example of this type of comparison:

For me I just, uh, I guess even within my own. Even though I am an American, I still...the culture that I identify with [Filipino], women don't go out, it's not acceptable for, uh, women to go out and drink and stay out all night. In Argentina...that was something, it's not taboo. In Hawai'i, it's kind of the more, conservative, but my parents are Filipino immigrants, so they like to keep their daughters in line, so to a certain extent, for me to go out clubbing almost seems rebellious. So, but then, in Argentina, even though there are a lot of people that still go to church, those same people are still going to clubs on Friday night and Saturday, then going to Church on Sunday morning (ARG/SAS)

2) Reflections on being an “American.” The majority of interview participants ($n=29$, 85%) was from the U.S. and therefore, reflected upon what it meant to be an “American” abroad. Although this section specifically relates to students noticing their own nationality and culture, it also, importantly, includes students recognizing how others perceive their nation and culture abroad.

As discussed briefly above, many students had the expectation going abroad that they would be negatively perceived because they are from the U.S. Although this is true in some instances, many students often found people were interested in the U.S. and would frequently engage in discussions regarding U.S. foreign policy, politics, popular culture, and economics. Thus, students did not simply notice their own values, culture, and nationality in the face of difference, but also learned about these dynamics through others' perceptions and understandings. One of the study abroad advisors prepares students for this type of experience:

I tell them that you will find the U.S. has a tremendous influence around the world. Some of it is good, some of it maybe not so much. And because of things like media and entertainment...music and movies...we are the number one in the world. There is no doubt about it. Almost every country will show, pretty much, American movies, either dubbed into the local language, or whatever. But because there is a market for it and because we purposefully saturate the market, because of that you might find that you are well received, but also, despite that, you might find that you are not going to be liked as much as you think you are (SA2).

A few students describe how they did indeed have these types of expectations and experiences abroad:

I was taken aback by it because I had thought [the French] were going to hate me because I'm an American, or think I'm lazy or stupid, but they kind of admired me in a way; not me, but all American people, so that was nice (FRA5).

It's funny because, once I got to know French people I realized how much they, on the surface, didn't like Americans and were very like 'oh, Americans are so proud of blah blah.' And then on the inside, they were kind of jealous (laughs), not jealous but they loved Obama and our TV shows, and loved to talk about Americans and what they are doing (FRA2).

One of the resident directors also observed these types of dynamics while abroad with students:

The first time I did study abroad in Paris, Bush was president and every French person hated Bush. So all the students were like, 'yea, I'm American, but I'm not for Bush.' Whereas now, Obama, everyone loves him in Europe, but it's interesting to see the students have to think about that. 'Whoa, I'm an American, and people have these preconceptions about that. How do I respond to that.' Again, Hawai'i is unique (RD1).

3) Critics of societal behaviors.

"You realize that everything does not revolve around you or your culture. I think a lot of people, especially Americans, think that America is the best and then they don't see themselves from an outsiders point of view" (FRA/SAS).

In addition to speaking with people abroad about the U.S., students were also confronted with the behaviors of people in the U.S. more generally. Many students developed (or strengthened) a critical stance towards certain societal behaviors, such as consumerism, materialism, energy consumption, excess waste, entertainment media, and the over-emphasis placed on work. For example, students raised questions about buying in bulk, water use, toilet paper, and printing paper:

We [the U.S.] are ridiculous. The amount of waste we have and so on. But I think in a sense of caring about small things, America, we have so much, so much, we don't worry about anything really. On a day to day basis. Then you realize, seriously the mass marketing in America is out of control, like Costco, bulk, all of that is out of control. And you go to India and they don't know what that is, they don't understand what that is...bulk; like why would you buy things you don't need? What is the point of that? You're just wasting your money and time. And also water, we waste so much water...we waste so much water. Just everything. And paper...toilet paper. Obviously in most of the places in India they use Turkish toilets. I had western toilet, but you still had the bidet instead of toilet paper. And someone told me, I don't know if this is true, but someone

told me that there are 1.2 billion people in India and if they all started using toilet paper, all of the forest of the Amazon would be depleted in a month. If they used it the way we use it in America. And then you start thinking that there are 1.2 billion people in India and they use like 75% less resources than we American's do and there are like 300 million people in the US. That is incredible (ENG/IND).

4) *Entertainment news and media.* Students frequently discussed how U.S. media is more for entertainment and less about international news. They noticed how people abroad were much more globally aware than the typical "American" and how news in the U.S. is inwardly focused.

[The French] know more about our current events than we know of theirs. Politically, they know everything about our current events...like everything. They know who is running, who was running for president. They had parties in the streets when Obama was elected because they loved it. And I was like, 'your president is Nicolas Sarkozy right?' I barely know anything and most people barely know anything...maybe the presidents name, but not if he is left-winged or right-winged or what he is doing. I don't think we know, as Americans, know as much about foreign politics as much as they know about our politics. I think its because we dramatize our politics, we make it entertainment. To [the French], it's not really...it's news, it's not entertainment. And here we always cross the line, we want to keep people interested and keep people watching the news...and so, like the dramas and scandals, we love that [stuff], we eat it up (FRA2).

There are certain things about America that just going over [to London] doesn't make sense to people who aren't American, and also doesn't make sense to me. When, for example, I was over there, we brought up Fox News and they were like, 'oh my gosh, I thought that was a joke station.' They thought it was like The Daily Show (a satirical fake new program), they thought it was a farce. And they were like, 'wow, people really take that seriously there?' And I was like, 'yea, a lot of people really take it seriously' (ENG3).

5) *Over-emphasis on work.* A few students, while living in Italy and Spain, became critical of the over-emphasis on work in the U.S. One student specifically adopted the Italian philosophy of 'the sweet life.'

In Italy, they have this mindset of *La Dolce Vita* - the sweet life. Over here [in the U.S.], it's more like you live to work, over there it's more about living and doing the things you want to do. Living the sweet life. It's like work consumes people over [in the U.S.]...well, that's how I feel for the most part. It really does. Over there, not so much. In everyday life, it seems like they are happier people. Over here, you're meeting someone. First thing that comes up...or what I get a lot is, 'what do you do...what's your job

man...what's your major?' Over there, 'so how do you enjoy yourself, what do you do for fun?' If we're meeting for the first time, it's not your occupation, its how do you live? (ITA2).

6) *The “ugly American.”* Throughout the course of the interviews and ethnographical observations, there was consistent reference to the ‘ugly American.’ The term was incredibly ubiquitous, although “typical American,” “rude American,” and “iconic American” also made frequent appearances. These ‘less-than-flattering’ names are meant to characterize stereotypes of an American abroad. The “ugly American,” within the context of this research, can be characterized as rude, obnoxious, loud, oblivious, apathetic, ethnocentric, U.S. centric, and culture imposing. The following student describes the importance of not imposing ones’ culture, being polite, and respecting other cultures:

Just not being seen as the rude American. Always being polite. And most Americans think their culture is superior...I feel like. So just respecting the culture, the place you are, even if it is a worse culture, you still have to respect it and their values. Um, even if you don’t believe in it. And that is what I have learned so much from traveling. You go there to learn more about their culture and people, so you try to learn and take in what you can...and not always push on the American culture. Like, ‘oh, well we do this. Or this is how I like it’ (ENG/ZAF).

Ironically, in discussing the need to be respectful, this student mentions how it is true even if it is a ‘worse culture.’ As will be discussed below, this may be associated with perceptions of US exceptionalism. Another student describes “iconic drunk American people:”

A lot of kids are from really small towns in the Midwest, and had never left...were still living with their parents, things like that. And had never really drank before. So for them, being unleashed into this party scene, a lot of them became the iconic drunk American people. And so I avoided hanging out with them because we were just at different points in our lives. Don’t get me wrong, I love to go out and drink and have a good time, but I’m not the type of person who is going to run down the street at 3am screaming in English in Spain. I’m not going to get belligerent when it’s not socially acceptable to get belligerent there. That’s fine at a frat party, but if you’re on the street, at a bar, where everyone is casually drinking, and socially drinking, there is a line, there is a difference, and you have to be aware of that. You have to be aware of your surroundings, which a feel like a lot of them were not (ESP1).

One of the resident directors observed many students abroad fulfilling this stereotype and recommends the need for a certain level of cultural literacy before going abroad:

[Students need] some kind of cultural literacy before they leave their university campus and go abroad. Otherwise what happen is you take a 18, 19, 20, 21 year old, who is just...hormones are popping, they don't know. They think it's Disneyland. Laws don't apply to them. This is not the U.S., I can do [whatever] I want....and they end up getting in trouble, or really offending people abroad, and then you get these stereotypes of the ugly American (RD3).

7) ***“American” versus Hawai‘ian identity.*** Whether it is the world-wide popular discourse of Hawai‘i as a tropical paradise or the sheer distance between it and the continental U.S., students frequently observed people abroad were more receptive of (or at least interested in) a Hawai‘ian identity than an American identity. As a result, many students would self-represent themselves abroad as being from Hawai‘i, not from the U.S. This was even included in the orientation as a recommendation. Below are two quotes from students who had these types of experiences:

Coming from Hawai‘i, people forget that it is a piece of America and for some reason, people are more open or more accepting to that. And that is something that definitely felt like...one of my other brothers, he was like ‘oh, they are from California and all this stuff,’ but then when you throw in Hawai‘i, they are just more open. Instead of making judgments. Even with my host mom and brothers there. The first time I met them, it felt like there was a negative energy...just how they had a negative reaction...‘oh, she is from the U.S.,’ and then when I said Hawai‘i...it was ok (ARG3).

It helps to say that you’re from Hawai‘i, because [people abroad] don’t associate Hawai‘i with the U.S. In California, that wouldn’t be. Hawai‘i is a whole different thing from the U.S. itself and you can’t really put it together. You can’t group Hawai‘i and say, all Americans are like this. Really, Hawai‘i is different. California is different from Iowa. You can argue that. But it’s just small differences I guess. One of the first things that was pointed out to me when I got there, and I was meeting with my flat mates, they were like, ‘your from American aren’t you (judgmental tone)?’ Just right off the bat. One, they would hear me talk and obviously know I’m not from there, so I have to be from like, America, but when I tell them I’m from Hawai‘i, they like me ten times better, and have 52 questions about Hawai‘i (ENG1).

One resident director noticed how students from Hawai‘i often feel a sense of uniqueness and pride while abroad:

For local students, to play that card, ‘I’m not American, I’m from Hawai‘i.’ Particularly the non-*haole* local students, who are a kind of ethnic mix and stuff. I think, from my observation, there is gratification in the uniqueness of Hawai‘i. Whereas no one is like, ‘whoa, Florida.’ Oh Hawai‘i! It’s a reaffirmation of the loveliness and weirdness and uniqueness and stuff like that. I think a lot of the local kids got that hit (RD1).

8) *Feeling pride.* Student reflections on the U.S. were not all negative. Many discussed how they developed a greater appreciation for their home and all the things they take for granted. One of the study abroad advisors discussed the importance of studying abroad in putting the U.S. in a global context. She emphasized how students need to recognize the privileges taken for granted:

I think it is just breaking down the American-centeredness that we have for the American students, I think is really important. And I think they don’t understand the way Americans are viewed, or what we take for granted until they go to these other places and realize that the world is a bigger place than just America. Being a superpower, and having everything 24/7, and you name it you have it, instant gratification...all that kind of stuff. Just taking things for granted, like water you can drink, being safe on the streets...well, for most places. Having access to running water, electricity, food, just kind of basic things that a large percentage of the world doesn’t have (SA1).

The sense of pride was mentioned frequently for students growing up in Hawai‘i. They appreciated how people in Hawai‘i are more outwardly friendly, how it is a slower pace of life, and its natural beauty.

I know everyone says it’s so great to travel the world and see different places and Paris is awesome. Yes it is, it’s great, it’s different, but it made me value home so much more. I already knew, prior to leaving, yea, we’re so lucky to be living in Hawai‘i. This is paradise. We live in paradise. We’re like, ‘why would you leave?’ But, through my experience from living in France, it made me realize even more how amazing we have it here (FRA4).

[Studying abroad in South Korea] even made me appreciate Hawai‘i, strangely, because I live in Hawai‘i my whole life and take things for granted. Oh Diamond Head. I went up to Diamond Head my first time last year. Then, I think of it as a workout. Waikiki beach. I’m like, it’s an oily beach. I don’t want to go there. But then people who come here, they

want to go to those things, and every time we see how happy they are how appreciative they are. Simple things like stars. I didn't know stars are so appreciative. I never thought about it. So it made me more appreciative of Hawai'i...we have so much here (KOR).

One study abroad advisor discussed how students were always aware of Hawai'i as a special place, but now had a more mature and granular perspective as they had something to compare:

[Students have] a more mature [perspective]. So they don't just say 'Hawai'i is the best.' It was a more nuanced, 'wow, I feel really grateful to be from here and to be of this particular Hawai'ian ancestry and native Hawai'ian. My goal of learning the language...that is my major...I want to focus on native Hawai'ian and that is what I want to do, but it is important to see the rest of the world.' And [one student] talked about the Hawai'ian monarchs that went to London and all that stuff. 'It's in our history...we are voyaging people.' So it was really interesting (SA1).

9) *Appreciation of freedoms.* Beyond reflecting specifically on Hawai'i, many students discussed how they were made aware of the freedoms afforded in the U.S. more generally. For example, freedom of expression and dissent, freedom of women's rights, freedom to travel, and freedom to go to school. In many ways, as discussed above, being abroad developed critical perspectives of the U.S., but it also seemed to strengthen students' sense of pride in their country, their government, and their freedoms. This is also related to students recognizing their privilege as an American, especially when exposed to poverty.

In South Africa, seeing the effects of Apartheid and seeing that there are still a lot of problems...even though South Africa is the most developed African country, there is still this problem with townships, with racism. It also gave me the perspective that even though things in the U.S. aren't that great, things can definitely be worse. So going into these, I will say that going to these other countries definitely make me appreciate things in the U.S. Growing up, because I was constantly going back and forth from the Philippines, I already had my idea of how lucky I was to live in the U.S., just to be able to go to other countries (ARG/SAS).

Before I left for my experience in China, I just had the experiences of living in the U.S. and some glimpses of Canada, but in going to China, then all the sudden, you see the global perspective more of, 'wow, this individual in China here grew up in this country and they really don't have the same experiences I do.' So yea, I would say that in going there and returning from there, back here to the U.S., I've had some sort of

transformation in a way of how I perceive myself. Although I definitely hold a special place in my heart for my homeland and I can never really remove that from my sense of self (CHN).

10) U.S. exceptionalism. A few students took this idea of pride perhaps a bit too far by perceiving the U.S. as superior to other places. This is a common nationalistic and patriotic sentiment, but it is also ethnocentric. The U.S. is not better, perhaps, but different. This raises important points about cultural relativity. One advisor discusses the importance of studying abroad in dismantling this sense of superiority, through experiencing the way others live:

Having this privilege, and having this money, and having these things that other people may not have, and that we think are so great and the way things should be. That everything should be red, white, and blue, and freedom. Freedom of the press and freedom of speech, and everyone should have this and that and its like, ‘well, ok, but how can you really have those beliefs until you’ve seen other ways of doing things and other ways of being in the world?’ You are having an uninformed opinion that your way is the best way, without seeing why it is people do things the way they do them (SA1).

Do students become more nationalistic or more globally oriented? Within the context of the discussion on U.S. pride and exceptionalism, it is important to consider whether students, through their time abroad, become more nationalistic or more globally oriented. An interesting component of this discussion is the notion of strengthening versus diluting ones sense of national identity. As discussed in the preceding sections, when one is removed from their cultural context, they tend to notice differences and similarities. Being an outsider forces individuals to take a look into the proverbial mirror. When they do, sometimes people do not like what they see and are motivated to change their ways, to tell their friends, and become critical of the aspects of their life they take for granted. On the other hand, a mirror can have the effect of narcissism, as found in the Greek myth Narcissus. This sentiment is mentioned by one of the study abroad advisors:

So I think study abroad generally is great for global citizenship and diffusing stereotypes and prejudices and all that kind of stuff, but I think for some students it reinforces their

own American-ness and that their own value system is the best. I honestly don't know what makes them go one way or the other, but I think most of the students are going towards embracing cultural difference and you know, questioning their own identities and cultural beliefs and assumptions, but there are some where they are swinging the other way and I just don't know. We try to talk about that in orientation and try to prepare them and give them lots of readings, but...it's kind of what they make of it. We always tell them we have no control over your experience...your attitude is the most important thing (SA1).

Through these interviews, it became clear students swayed in the direction of becoming critical observers versus developing an inflated sense of pride. In order to develop a global orientation, however, it is not necessary to disavow one's culture, nation, or set of values. Many developed a greater appreciation for some of the things they take for granted. Critiquing does not imply dismissing. What is beneficial here is that students take home with them a global lens through which to view their home country. They also have experience in different ways of living that are equally correct and valid. The important message from these experiences is that it is okay to be critical; critiquing what they take for granted is a step towards cultural awareness.

In addition to critiquing their home country, many students also learned important lessons from the places they visited. For example, learning about international news, balancing one's work and life, being outside and part of the community, not being boisterous, and just recognizing people do things differently and that it is okay: "I really tried to take what I found beneficial or what I thought was good from each respective culture and integrated it into the person I am now" (ESP1).

A day in the life – A phenomenological understanding of students' experiences abroad. The previous sections focused specifically on the dynamics associated with students' learning about culture, nationality, and values while abroad. Once students completed their discussion of cultural observations and experiences, they were prompted to describe a typical day in the life during their time abroad. Specifically, they were asked "would you please walk me

through your daily routine? On a weekday and weekend?” This question was purposefully ambiguous and provided students with the flexibility to focus on any aspect of their experience they chose.

Many students started their description with “I would wake up, eat breakfast, and then...” At this point, students would picture themselves living their day, which inspired them to start telling stories. Students would go into lengthy descriptions about a variety of situations. The focus of these stories provided insight into what they perceived to be the important aspects of their days in particular and their experiences abroad in general. The following sections are themes emerging from student descriptions of their daily routine; all of which can be related to inside and outside of the classroom learning.

The learning context - Inside and outside of the classroom. The purpose of this section is to describe students’ learning contexts, both inside and outside of the classroom. It is important to emphasize these two contexts are not and should not necessarily be considered separate, as study abroad programs or host institutions often require extra supplemental activities, such as internships, volunteerism, or excursions. Furthermore, it is important to develop a purposeful link between the two. Engle and Engle (2003; 2004) argue it is the out of class learning and interaction with the host culture that separates studying abroad from studying at home in students’ cultural comfort zone. This is not to undermine the importance of the classroom context while abroad, as this is often a different cultural experience as well. It is, however, the ‘less formal’ learning, hopefully processed within a formal setting, which truly differentiates studying abroad from studying at home. The following sections describe students’ experiences both inside and outside of the classroom while abroad.

Inside the classroom learning. The traditional classroom setting is but one aspect of students' experience abroad. It is, however, the legitimizing factor of study abroad, as students receive grades, transfer credits, and are accountable to do well in classes. The classroom is a context in which the program has a reasonable amount of control and can, to a certain extent, influence how students learn.

This section, therefore, includes student descriptions of their experiences within formal educational environments while abroad. Although some students were in language intensive programs or classes with field-work and service-learning components, the majority of students took classes as if they were at their home institution. Students descriptions of the classroom environment fit within the following themes: class logistics, classroom demographics, academic culture, how the grading structure affects students' experiences, institutional observations, culture classes, and reflection on experiences. The last four themes are discussed in more detail below:

1) Grading structure affecting experience. Many students observed how the extent to which students are held accountable for their grades profoundly affects their experiences abroad. Interview participants described students from other schools whom were either not receiving credit or were taking classes on a pass/fail basis. This was a different scenario from the students interviewed, as the majority had their exact grades transferred to their home institution. The type of grading structure influenced the extent to which students would take classes seriously or use the opportunity to party and travel. One student discussed how she was constantly required to do group work and the difficulties associated with her group members not being held accountable for their grades:

Oh, they weren't taking it seriously because the American students from other colleges were pass or fail, so they could get a C- and that would transfer back as an okay grade.

Whereas [our] program, our actual letter grade transfers. I understand though that it's study abroad, everyone is partying, totally get it, but it can't all be partying. When you meet once a week it's not that much to ask. They assigned a lot of group projects... actually most of them were group projects, so the people who did have letter grades that transferred did all the work, whereas everyone else didn't care (FRA4).

Other students observed this dynamic and highlighted how less-than-rigorous scholarship requirements make it easy for students to travel: "Often times the scholastic requirements aren't that significant that it doesn't inhibit you from being able to [travel]. Like, 'fun in the sun...I'm just going to go travel...whatever. It's all good'" (NIC/NZL).

A lot of people just have to pass these classes here, so they don't even give care. They are just like, 'it's not even in my grades...I get the credit for just being there.' Those who don't are more focused on traveling because they can (FRA3).

2) *Institutional observations.* A few students made observations about the institution of education in the host country. These were system-level observations and included the educational policies of the region, the lack of liberal arts, education as free social service, or how some institutions are closely affiliated with a restrictive government. One student describes his experience in China:

For instance politics. That's a big thing in China...how they are extremely political and their educational institutions are not the same in their approach as they are in the U.S. For instance, there are Chinese Communist Party ties within their education institutions and actually there is some politics involved in choosing instructors and in the curriculum that is presented to students in China. So it is a very shocking experience for someone who comes from abroad and is really not used to the style of teaching that Chinese students are exposed to on a daily basis. We were told, as [U.S.] students studying abroad in China that we could not choose certain research topics. We couldn't talk about the growing pollution problems in China, we couldn't talk about Tibet, and we couldn't talk about contentious issues with Taiwan, because those were issues that were potentially offensive to the establishment. Which is difficult, because what are you left with to study? I was a bit more aggressive than others in approaching that challenge. I think a lot of times people just became frustrated...of the classmates I saw. And stopped fighting against what they perceived as injustices (CHN).

3) *Culture classes.* Many students enrolled in culture classes while abroad, which included, for example, information on local cultural practices, history, environment, and politics.

Students benefit from such classes because they actively and purposefully learn about their new, temporary environment and cultural context. These classes also allow students to draw connections with their ‘out of classroom’ experiences and provide a structured opportunity for them to reflect on their cultural observations. A few students describe the benefit of such classes:

Yes, [the French culture] is different. It’s very different. We had culture classes that picked up on certain things that we might not have seen as different. Like different gestures and why people...like people in America smile all the time (FRA/SAS).

[The classes] were really oriented towards relating the European Union to America. Mostly about the E.U....cause when you take international classes in Hawai‘i, they are mostly oriented towards Asia-Pacific and Asia, so it was cool to have a different perspective. The teachers always asked, ‘so what’s the difference between Spanish culture and American culture?’ That’s how a lot of them started off the day, because every day we would notice new things, so that was good that they helped us see the difference and not just the American way of thinking (ESP2).

4) *Reflection on experiences.* Whether it is through a culture class, some other type of class, or on their own, reflecting on experiences is a valuable exercise for facilitating student cultural development. Although the actual method of reflection varied greatly, the same basic principle applied – having an opportunity to reflect on your experiences is essential to actually absorbing the information; a fundamental component of Experiential Learning Theory (Kolb, 1984). Reflection may occur through journaling, blogging, or meeting with a mentor, resident director, or other American students. The quotes below illustrate the perceived benefit of reflection for these students:

[The resident director] was checking in on me. It was also in regards to what were learning in class. There was always a constant check-in and I also had a journal to write for that particular Argentine class...fortunately too. It helped me write down the little nitty-gritty things that were happening every day, but also step back and evaluate (ARG2).

Granted [the study abroad trip to Nicaragua] was only a week, but at the end of every day we would sit in a circle and talk about what we did that day. Everyone would go around and sometimes we would have themes. You could talk about anything you were feeling, what did you think about this situation? Some was guided discussion, but it was so much

more helpful to reflect on what we did that day...take it in, turn it around, digest it, and I feel like it stuck with me more. In New Zealand, we never did that and I feel like it was kind of a blur in terms of learning (NIC/NZL).

One of the resident directors discussed how it is essential to have some sort of check and balance while abroad:

[Students need to] know their ethnocentricities are there no matter what...it's as natural as breathing...but to try and catch them. Maybe even try to catch them by writing in a diary or some way of checking...giving yourself a little check and balance (RD3).

Outside of classroom learning. Unfortunately, there is often a false dichotomy created between the classroom and out of classroom learning contexts abroad. Some critics argue there is no added educational value in studying abroad, as students can simply take more globally oriented classes at home. Much of the criticisms lie in the perceived lack of academic rigor, different grading systems (e.g., pass/fail), and irrelevant classes for student majors. As mentioned above, however, cultural immersion and interaction with the host culture is what separates study abroad from studying at home (Engle & Engle, 2003; 2004). Being in a new cultural environment and the experiential learning that takes place in the 'global classroom,' therefore, are the fundamental ingredients of the studying abroad experience.

This section overviews learning opportunities taking place outside of the classroom as discussed by students in their daily routine speeches. Themes include 1) being out on the town, 2) joining clubs, 3) volunteering, 4) building relationships, 5) food as culture, 6) homestays, 7) weekend activities, 8) traveling, 9) staying local, 10) planned excursions, and 11) nightlife. Prior to discussing each of these themes, however, it is important to highlight the influence of social media and communication technology on students' level of cultural immersion.

Social media and communication technology. In striving to maximize students' cultural immersion abroad, it is important to consider the recent developments in social media and

communication technologies. This relatively new phenomenon has an enormous effect on various aspects of the study abroad experience. For example, it may limit students from going out and meeting people, as they can stay inside and use *Skype*, *Facebook*, and cell phones to keep connected with people at home. Social media allows students to maintain a certain zone of comfort while abroad, effectively keeping one foot at home and one abroad. As one resident director and one student observed:

I think for these kids, they are all on their cell phones; they all have international cell phones and *Skype*. [One of my students] would be on *Skype* with her boyfriend for two hours a day, and stuff. I mean, nothing to do with the personal part of it, but the cultural part of it that prevents you from being there (RD1).

Some students stayed in their room and *Skyped* and did stuff that was related to America. They didn't really get the full experiences. So turn off your technology that relates back home. Don't think about home, like, you're in this country, really take advantage of it. Always something new to see (ESP2).

As an example, one student admits slight regret in the amount of time spent on *Facebook* and how this may have 'wasted' some of her time abroad:

Participant: A lot of *Facebook* and then...you know, to keep in contact with people from Hawai'i and then probably go out at night...not every night, but a lot.

Interviewer: Did you keep in contact with people from home frequently?

Participant: Yea...and *Facebook* made it really easy to do that. And it made it really easy to sort of waste a lot of my time there. I feel kind of bad that I didn't go out more and did spend mmaaannnyyy hours on *Facebook* talking to people from home.

Interviewer: Was that related to your experience of culture shock?

Participant: Um...yes and no. It wasn't that I felt like I was scared of this new culture and I didn't want to be a part of it, it was more that I missed my friends at home (ENG3).

Conversely, social media also allows students to maintain connection with people they meet abroad. Many students discussed how they are still in touch with their home-stay parents and friends. One student in particular was struggling with what it means to develop and dissolve

relationships while abroad: “It is one of the most beautiful things about studying abroad and traveling in general, that you learn how to hold on to the interactions, but you let go of the actual people” (DNK). Social media changes this process completely:

The technology too, I am still connected to my host-single-mom through *Facebook*. So she has access to whatever I’m doing and her family also has access to her *Facebook* and we’re friends too and everyone knows what everyone is doing and were in two different worlds. Life is just sped up with that technology (ARG2).

1) *Being out on the town*. Being out on the town refers to students walking around, exploring, and seeing the sights. A lot of learning takes place by just navigating ones’ way through a city, getting lost, reading maps and street signs (often in another language), interacting with the local population, and finding places to eat. These are all of the activities associated with ‘exploring’ their new environment.

I had to actually look at the maps in Spanish, I had to figure it out. Look at the signs in Spanish and then to be asked a question in Spanish...and to understand it. That was the real Spanish. I was just absorbing it through osmosis (ARG1).

2) *Joining clubs*. A few students mentioned how they joined clubs associated with school because they were a good opportunity to meet people and engage in local activities. Some students discussed how in some of the clubs none of the students spoke their language, but it was still a great way to meet people, learn the culture, and have fun. One student discusses how it is a great way to make friends and engage in various activities:

I would either go to my Japanese society meeting, which was a lot of fun because we’d be watching Anime or talking about random things. Most of them were actually [British] students. It was really weird, because I’m used to being the one who doesn’t know anything about Japanese things. I cannot read very well. But with the two guys there who had taught themselves Japanese, I could handle myself pretty well. It was kind of an elementary version of what I had experienced doing Japanese things here. Or if it was a Wednesday, I would be going to chorus, because I was in the choir there. It was a really small choir, only girls. Or me and some of my friends from the Japanese society would get together and play Dungeons and Dragons. It was fun (ENG2).

3) *Volunteering.* Volunteerism was often an extension of in-class activities. A few students discussed how volunteering was part of a service-learning class or their overall curriculum in general. An important aspect of volunteering is for students to engage with and give back to the local community. One student discussed how her required volunteer work was one of her favorite experiences and an important reason for choosing the program. The first quote describes the benefits of volunteerism as immersion in the local culture, not speaking English, and meeting local French individuals. The second quote also supports the notion that volunteering was an important way to engage with the local community:

We were required to do a volunteer [project]. We had volunteer hours, but it was with different groups. And, um, we would do our community service projects for a couple hours and then go back home. That was one of the aspects of my program that I really liked and why I chose it. Because a lot of programs just transfer you into a class and are just like, 'here, do whatever.' I think being constantly reminded to not speak English... you're in France for so long, just speak French. It was really hard to get used to in the beginning, but I think it was really beneficial at the end because I met a lot of other foreign students who would talk to me and ask how long I had been there. I would say only four or five months and they would look at me and be like, 'your French is really good for only being here for so long.' Because [the other U.S. students] were around everyone else who spoke their language...English was really common. I really liked my program for that aspect (FRA/SAS).

As opposed to when I did Semester At Sea, in Argentina I was able to stay mostly with Americans. It was easy for me to be in Argentina, but still be very American because I was still hanging out with a bunch of Americans. When we went out it was usually just to go hiking, not necessarily have these cultural experiences, whereas when I did Semester At Sea, I was able to actually meet students from those countries. Like when I went to Morocco, or actually have these volunteer opportunities like I did when I was in South Africa. To actually go out and help people in these countries (ARG/SAS).

Another student who had volunteered abroad a few times prior to the service-learning experience in Argentina, discussed how this class made her critical of what it means to help people abroad; it contextualized the process:

[The service learning class] became a discussion sort of class about our ideas. What does it mean to travel abroad and try to volunteer with or for other people? Is it just one group benefiting over the other? So, I guess I wanted to...it went back to all my other

experiences volunteering abroad because I had done that before in Nicaragua and in the Navajo reservation, and in the Philippines. I had done similar things and it was like a class that helped ground those experiences and I am still thinking about that. Are the things I'm doing, does it benefit both parties or just one? (ARG2).

4) *Building relationships*. The process of meeting and building relationships with local individuals is indeed a cultural learning experience. Students are required, to varying degrees, to navigate a cultural situation in order to successfully interact or relate to a person from a different background. This complex process involves different languages, behavioral norms, and non-verbal cues. Unfortunately, it was difficult for many students to build relationships with locals. As illustrated in the two quotes below, one student attributed this difficulty to being an American, whereas the other believed it was the temporary nature of her visit:

It was hard to meet locals, actually. We met them when we went out at night. Sometimes we would meet a couple or something when we were doing the same activity. We would start talking and that would be interesting. We went to dinner with one of them once, but it was hard to...I feel like they didn't want to get to know us because we are the Americans (ITA1).

I am use to being able to assimilate kind of easy into groups. And I feel like I did, it just took a little longer and at the same time, since I was leaving in three months, it didn't feel like people wanted to get close to me as easily (ENG2).

A few students mentioned how it was their responsibility to make the effort in developing relationships with locals. The first quote is from a student in China who found if he put in the effort, people were willing to engage. The second quote is from a French student who believes it is easier to develop friendships with locals when one is traveling alone instead of with a group:

I definitely found that as long as I was willing to put myself out there, to study the language, and really approach the locals there, a lot of times, especially among the younger generations, I was able to reach this friendship level with them (CHN).

[Locals] don't feel this need to go and speak to people and breed interaction, because [they] already have friends and stuff. When you are alone abroad, you feel this need to go speak to people, not only speaking, but build relationship. In any case, these ten [U.S. students] are going to speak with French people, but it's going to be at a [superficial level]. They won't really build relationship...friendly relationship. But if they were alone,

they will have to build deep relationship to really know them and hang out everyday with them. To have a group of friends. If you already have your group, you won't try to know that much about someone. You talk with them one night, but won't try to go deeper. When you are alone somewhere, you want to have some people to speak more deeply with (USA/ESP).

One resident director discusses how the location and context of students' study abroad experience affects the likelihood of developing relationships with local individuals:

There are certain study abroad programs where you can make friends. In Spain, you walk into a *tapas* bar in Spain, and you have 20 friends. And I think there are certain programs where that is true. They go, and have a Spanish friend or make a friend there. And then other places, making a friend who is from that culture is more difficult. And I think, in those contexts, they tend to just be with other study abroad students. So they are protected. They are seeing it all, but they are also at the same time protected from really, you say the word intercultural, in certain contexts they are able to protect themselves from having to engage (RD1).

If students are having difficulty building relationships with local individuals, then whom are they spending time with while abroad? In describing their 'day in the life,' students would unconsciously use the word "we" when discussing various activities. This would prompt the follow up question: "Whom do you mean when you say 'we'?" Students would then go on to describe the demographics of their friends. Although, as discussed above, sometimes students would make friends with local individuals, they seemed to predominately spend time with students from the U.S. and/or other international locations. To illustrate this point, one student discusses how he actually had more American friends studying in Spain than in the U.S.:

In Spain, I was only with American people. When I was in the U.S., I was with foreign people learning the language all the day, but I wasn't with Americans. Except when I went to the gym. In Spain, I was with Americans all day. I learned much more English in Spain then when I was in the U.S. because I was all day speaking English after classes with Americans (USA/ESP).

A few other students describe their friends as being a mix of other Americans, individuals from the host country, and other foreign exchange students:

I think a large population of students at the university were from other schools. Because quite a few of the friends I made were actually from other countries. One of my friends was an Italian exchange student and we spent a lot of time together. I also made a couple German exchange student friends and people like that. There were a lot of people from other countries there (ENG2).

It was typically me and a couple other Americans, but another of my friends had host siblings that were around our age, so we would go do things with them. Or like I said, I met a bunch of Columbians there, so I would do things with them...like go to the bars or...yea, mainly things during the day I would do with my American friends, and then going out at night would be a mix of everyone (FRA/SAS).

Finally, students mentioned the importance of having friends abroad. The first quote is by a student who described the benefit of having a local friend, whereas the second described the benefit of having friends more generally:

Yea, I had a French friend who...we had some classes together. She was very kind and actually from her I learned a lot more than from my host family because they couldn't speak English. But yea, it was very helpful making a friend who was French (FRA4).

It's hard (emphasis) moving and being somewhere where you don't know anyone...it's really hard. And I feel I got super lucky and met really good people right off the bat. But I look back and the reason I loved my experience so much is because of the people. I could have been in the same situation with crappy people and it wouldn't have been at all as good (NIC/NZL).

5) *Food as culture*. Eating food is a cultural experience. The culture does not only manifest in the actual food being consumed, but also the rituals surrounding this most basic of human needs. Almost every student mentioned something about eating food and how it represented some facet of the new culture. For example, students discussed differences in the time in which food was consumed (e.g., late dinner in Argentina and Spain because of the *siesta*), the quantity of food (e.g., small breakfasts and big lunches), the way in which food was consumed (e.g., slowly over an extended period of time), the freshness of food (e.g., going to market everyday), and the completeness and health of meals (e.g., not just pizza or grilled cheese). Below are a few examples of these observations:

I didn't drink coffee in Argentina...it was winter time, so I drank a lot of hot chocolate. Which in Argentina was really cool because they call them *submarinos* because they give you hot chocolate in a cup and give you a chocolate bar. You make it by sticking the chocolate bar in the hot milk. That was fun to do (ARG/SAS).

It was really cool to have a French prepared meal. And a couple times, [my host mom] liked to make delicacies and she would explain, 'this is what you usually eat for winter...and it's not winter, but I made it for you anyway. This is what you usually eat for summer.' Had a cantaloupe and would put white wine in it. Pastas. Always a very well balanced meal. It wouldn't be like, 'here's mac and cheese or here is pizza.' It would be like, here is some meat...although not as much...they don't eat as much meat as we do. Always had vegetables (FRA1).

Many students discussed the cultural experience of dining in restaurants and cafés.

Examples of perceived differences included how one behaves in a café, the kind of food being served at certain times, and the process of getting a waiters attention. One student explained the complexities of trying to eat or drink at a café in France:

You can't really go to a café and just have whatever you want. There are certain times of the day that you go to a café or restaurant for certain things. So like at lunch, it's just lunch and they don't really serve coffee or anything. And in the middle of afternoon, they only serve coffee and you can't get any type of food. And between that time, it's transitioning into night, it's *aperitifs*...appetizers, but it's just alcohol, so you cant get coffee or tea anymore, you can only get alcohol. So from there it transfers into food and for dinner it's into coffee and after dinner stuff. So they would refuse you service if you went in the middle of the afternoon and asked for food. Certain tables are set up for different things, so if you sat at a table with utensils and everything, then you can eat there, but if it was just a table with a tablecloth, then it was just coffee or drinks (FRA/SAS).

A few students and one study abroad advisor explicitly discussed how culture manifests through food. The first quote is by a student who had a goal of trying different foods for this purpose:

[My goal is] to be immersed in a different culture and a different setting and um, try different foods. I'm really big on food. Like one of my things is that I believe a way to understand peoples' culture is through their food. So that was one of my big expectations was to try, to be very open minded, try ethic food, try food from all over. It was just being really immersed in a different setting (ENG1).

The study abroad advisor discussed how students are warned about having strict diets while abroad because it may prevent them from experiencing an important aspect of the culture:

If you're missing out of the food because you have a strict definition of what you can eat and consume, think about all the things your going to miss out, particularly in that country. Because a lot about a countries culture is through the food (SA3).

Finally, one student who studied abroad in Italy was touched when her host mom gave her hand written family recipes. This made her think about the important link between food and generations of passing down culture. She was inspired to come home and be more purposeful about linking food and culture; an already important aspect of her family heritage:

My dad is a chef, so cooking has always been important, but kind of looking at it more as passing down culture. I always took it for granted that my parents could cook, but where those recipes came from is more important to me now. Especially because when we left Italy our host mom had passed down her recipes, which she got from her family. She hand wrote them out and presented it to us. Because we would always say, every night, 'this is amazing.' We would always want to know how and where she learned about her cooking because it was amazing. So she surprised us by the end and was like, 'have my recipes, take them, make them for your family.' And I want to. I try to run my own food blog and get it out there and I cook it for my family and I want to cook it for my friends. Her recipes from her great, great, great, whatever and now my friends and family have tried it (ITA1).

6) *Homestay*. Living with a local family is one of the bedrocks of study abroad programming, as it provides students with an intimate setting in which to experience a local culture. It became clear through these interviews, however, that students' homestay experiences vary significantly. Important factors affecting the homestay environment include, for example, the number and age of family members and roommates, their ability to speak in the students' native language, the proximity to school, the cleanliness of the house or apartment, and the extent to which food is served. These factors, among innumerable others, have important implications for how students experience their local environment. What follows is a selection of quotes illustrating the variability of homestay situations. For example, these students had quite

different homestay parents: “I only had a host mom [in Argentina]. She wasn’t even a mom; she was a mid-30s kind of single person. It was really cool” (ARG2) versus “My host family [in Italy] was a grandma and grandpa, that’s what I called them, they were 70-80 years old. Old Italian couple” (ITA2).

My host family that I lived with [in France] was just a Mom and her son; [her son] was 19 and I was 20. And so, he didn’t go to school at all. He just, every single day, woke up at 1:00 or 2:00pm and played video games, watched TV with his friends, and didn’t get back home until 1:00 or 2:00am and went to bed. And that is what he would do every single day. His friends the same. They would all come over, play video games, rap (laughs), and none of them went to school (FRA4).

I stayed at two homestays [in India] and my first one was a marble house...literally, like a large, three story marble house. They just dropped money on it...she was like, ‘it took forever to build.’ But they built it in two years...that’s not forever. I thought when she said that, in your mind you save up for the next level. Two years they took the marble out and it was beautiful. They all have really nice cars...when I say really nice cars...I talking like Audi and above (ENG/IND).

Other students had the experience of being accepted as a family member, participating in their daily familial routines, and being held accountable to the rules of the house:

I would wake up and just start getting ready for school and my host siblings would also be getting ready for school. And I would hear my host mom saying something, and then everyone saying something. If I was still upstairs, my siblings would come get me. So we would eat breakfast together and they would leave first because my classes don’t start for an hour after. Then I would get on my bike and leave before or after my host mom leaves for work. And I don’t see my host father until nighttime comes along because he is always working early in the mornings. I would be sure to call my host mom and make sure she knows where I am exactly. She was a very lenient host mom compared to others because she was pretty young. She didn’t mind me being out or sleeping over peoples’ houses. So after hanging out with friends, I would ride the bus back to the school and ride my bike back home. When I get home, me and my host siblings would do homework together. And then, we would eat, they would take a bath before me, and then I would go to sleep (JPN1).

Not all homestay experiences are positive. One student had a terrible experience and was forced to ask for a reassignment. Below is a description of her experience:

One of the biggest experiences that happened to me in Paris was through homestay. My first homestay was a mother, her 18 year old daughter, and her 22 year old son were

living in an apartment house, duplex, in Paris, and me and my roommate. She went crazy and they would argue at all hours of the night. They would not feed us dinner with no notice. I would come home and there would be my personal drawers opened and things would go missing, and bunch of other stuff. They would leave for days at a time and not tell us about the dogs and cats...and the dog would be pooping in the hall way, and it was a bad experience...it was horrible, and I was sick, and my hostmom would be like, 'oh, why are you sick?' Finally, they gave us a new host mother, which was a Jewish grandmother and she didn't speak a lick of English, and she called me on her cell phone and was like, and she said in French, 'It's okay it's okay, I'm your mother now.' And I was like (fakes crying) and it was so sweet. I hadn't even met this woman and the day of moving out this whole fiasco happened. Our old host mother was texting us saying 'you need to get out of the house in an hour or else I'm calling the cops.' And she threw our stuff out on the street...it was horrible (FRA2).

7) *Weekend activities.* Many students would either use their weekends to travel (primarily), hang around and explore locally with friends, or had planned excursions organized through the school. Students often had long weekends (i.e., 3-5 days), which would enable them to take weekly trips. As astutely observed by the student below, when students travel during weekends, they are able to have an international experience, but are also giving up the experience of being at the host institution on weekends when local students are off. This separates them from local engagement and perpetuates students spending time with people from their home country or from other locations internationally:

I think the problem is, if there was someone going to [a school on the east coast of the U.S.] to study abroad, I'm not going to Washington D.C. one weekend, Montréal the next weekend, New York the next weekend. I'm in school in the middle of nowhere, I'm here to study and go to school. But, if you're here to study abroad, I feel like traveling was the main motivation to go. So we would hang out with locals during the week, go to class (sometimes), and go out and mix with locals, but on the weekends we wanted to travel all around. Where the locals wanted to hang out with their friends and do work and their normal college students stuff and not travel every single weekend. So, I think that's what separated us because the main reason I didn't hang out with so many locals is because I don't want to hang out studying on a Saturday, then go to the bar Saturday and do it again on Sunday. I want to see this country. So, that's the same mentality of other people studying abroad. It's just natural (NIC/NZL).

8) *Traveling.* Many students discussed how they traveled quite a bit outside of the program (before or after) and/or within the program on weekends. The extent to which students

did travel every weekend supports the criticism that studying abroad is really a means to travel.

One student from Germany notices how many students study abroad to “do Europe:”

I feel a lot of them who only come here for one semester, which is the majority, just four months, is a very short time. But they use it more of a travel through Europe experience. Because most of them come here planned and structured...all their flights, all their social life, all the cities they want to see, the beaches they want to hang out...so this is what they do. They come and travel. It's like a long travel trip. I don't want to generalize, but for a lot of people that come here [to France]. It's the minority, but there are a couple people that dive into the culture and try to get a certain experience and I feel like they get more out of it (FRA3).

Many students, however, discussed how traveling was one of the best learning opportunities they had while abroad; this is especially true for the growth and maturity resulting from independently managing travel logistics:

Especially traveling...I did travel a lot, so the whole process of looking for the right flights, looking for the right hotel, looking for transportation from the airport to the hotel. That was very difficult for me; I would get frustrated with that...I never knew how hard it was. That's another way I grew (ENG1).

Sometimes if I stayed in Paris I would go to the museum, but it was very rare actually. I spent most of my weekends, because they are four-day weekends, I would take side trips to different countries. It was really good, I learned how to travel, pack lightly, go to the airport, go through security, make everything faster, keep organized all papers (FRA4).

9) *Staying local*. A few students did not travel during the weekend (some didn't have a choice) and were around to spend time with locals. The three quotes below describe students' experiences staying local during weekends:

My program typically had something to do on the weekends because they didn't want us to leave and go visit other places. They wanted us to stay in France. So, um, one weekend we had a hip-hop class, we would go and learn about the importance of hip-hop in French culture. It was just weird things like that, like a cooking class. They were fun. We would just do whatever we wanted. Go to a movie...it was mostly just Saturdays, because Sundays nothing is open. It's like literally a day of rest...kind of a forced because nothing is open. It's pretty much just living like you would live at home, but in a new city (FRA/SAS).

I guess [a weekend] was kind of similar [to the week]. I may have made plans with some of the Americans to do something touristy or if my floor mates were free we would have

a movie night or something or do something in house. I did not generally go outside of the town with them, but sometimes I would meet with the Danes I worked with here [in Hawai'i] and we would go to an amusement park or something like that (DNK).

Weekend, go to party, have a drink. I notice, interesting, I don't speak English very well, because I was so naïve, so more people helping me to English, but now I speak a little more English, so I have more female American friend (USA).

10) Planned excursions. Many students were required to participate in planned excursions during the weekends (i.e., activities put on by the program or institution). Although there are many positive aspects of these activities, students frequently discussed how they actually facilitate closer relationships with fellow American students and strengthen their bubble of isolation. The excursions are often more of a tourist activity than educational and may separate students from the local culture: "These excursions facilitate a tight knit group of Americans in your group, but if you want them to get a study abroad experience and a greater experience...you need outside people" (ESP1).

Weekends, there was always a lot of activities planned. We went out to the country and rode horses, do a hike...um, the bodegas; the wineries were a big deal out there. So I went to a couple within the program and then with my host family to check out a really really nice winery (ARG3).

Fridays we didn't have class so, a lot of times the school would set up day excursions, would take us to different parts of Spain...or different places in Seville. Like the Alcazar or churches or cathedrals, which is really awesome (ESP2).

11) Nightlife. Many students discussed the difference in nightlife abroad and how it reflected broader cultural differences. For example, differences in the times in which clubs open and close, how much (if at all) people drink alcohol, and how people interact with one another.

The student observations below represent such dynamics:

The night life started around...usually places didn't open till about 1:00am. Which is way different from [Hawai'i] because they close at 1:00am here. So things would be open at 1:00am and people would stay out until the sun rose and go home. Sleep for a couple hours, wake up, sleep for *siesta*, wake up. Very different sleeping pattern (ESP2).

On the weekends, I tried going out. The Italians, I thought the party scene...they are not the ones to really drink and go out. It's more...I call it an Italian pre-game, is you take a cappuccino before you go out. I went out and went dancing and stuff on the weekends (ITA2).

When we were out at the clubs, it's different the way they interact...essentially. So, guys and girls don't really dance together at clubs. Girls dance with girls and guys just kind of watch, or try to dance with you. But, instead of trying to talk to you, they just kind of grab you, or they will just be like, 'hey, where is your house, lets go to your house?' And I'm like... 'NO.' And so you just learn to be as blunt as they are back (ESP1).

Post-Sojourn

After reviewing pre-departure dynamics and students' experiences abroad, the discussion now turns to the final phase of the study abroad process; post-sojourn. This section includes a brief discussion on reentry and reentry shock, followed by students' conceptual understanding of intercultural competence and global citizenship. The final two sections include a discussion on competition versus cooperation in relation to study abroad outcomes and the various ways in which study abroad has affected students' lives personally, professionally, and academically.

Reentry and reentry shock. Typically, the bulk of study abroad programming is focused on recruiting, preparing, and managing students' experiences of going and living abroad. Sadly, support for students' return home is a notable gap in the process. Students often experience what is commonly understood as "reverse culture shock;" a potentially jarring and unexpected experience. Counter intuitively, returning 'home' can be a more difficult transition than going abroad, as students expect to return to their familiar family, friends, environment, and culture. During the students time abroad, however, both their home context and the students themselves often change dramatically. Life continues while they are away and as Christofi and Thomson (2007) describe in their article on study abroad reentry, "You cannot go home again."

Upon returning home, study abroad alumni often feel a sense of isolation, as they may not know where they fit in anymore. They may no longer get along with some of their friends or

have difficulty relating to their parents. Although interview participants were not directly asked about their reentry experience, a few discussed their difficulty in making this transition:

I feel like being able to see differences in a culture and traveling, you come back home with a different view of your own culture and your own friends and everything. I've come back and I've notice I choose my friends differently. I've lost contact with some of my friends who I thought were going to be some of my best friends later on in life, and it's just because I realized it's not...I grew too much for that relationship to last (FRA/SAS).

When I went to see my parents in Texas, I had culture shock when I got back because I hadn't obviously been to a Wal-Mart in forever, and I walked in and it was just insane. It's so large and enormous and full of things that are unnecessary. I'd been used to small markets for a while, and I knew it was there. Obviously I know my home and know what it is, but then I get there, and it's a reality, and it doesn't make any sense any more (ENG/IND).

I remember being back with my family and going out to dinner one night and just talking about [my experiences in Nicaragua and New Zealand]. Because they were back to back, I never had a good opportunity to digest and so they bolted together. Conversations I was having with my parents, I was like, 'Oh my god, I don't know these people.' They don't share any of my same values. These are my parents and they don't even understand. My dad, his values are...he's a great person, but a lot of things...I never disagreed with my dad until this point. I remember we were at dinner and I just broke down crying. I was like, 'how can you be this way? How can you not know what's going on outside the U.S.? There are so many other things and you don't know. Your values and decisions are wrong because you don't know.' I felt like I had had this whole new education. So that was my hardest thing. I felt so changed through the course of that whole thing and I felt like a completely different person after that. Coming back to the same life and the same stuff...and I was like, 'what the heck, where did the last six months go?' It felt like a dream and that was challenging. It was definitely hard for my friends who didn't study abroad because they had no (emphasis) idea how changed you can be from this experience. The other people (SA alumni) knew, but they couldn't relate to my specific experiences (NIC/NZL).

Exploring students' definition of the core concepts

The main argument of this research project is that intercultural competence is not an adequate learning outcome of studying abroad and therefore, programs need to also include educational curriculum for the development of global citizenship. In an attempt to ground these two concepts in student experiences, interview participants were specifically asked, "what is

your understanding of intercultural competence/global citizenship?” The following sections outline students’ understanding of these two concepts.

Intercultural competence. As discussed in the literature review, research on intercultural competence is far reaching and spans over five decades. In their recent and comprehensive review of the concept, Spitzberg and Changnon (2009) recommend simplifying and agreeing upon a singular model moving forward. No longer should the emphasis be on trying to define and conceptualize intercultural competence, but instead should strive for determining how best to foster its development. This is particularly true within the context of study abroad and many researchers have taken positive strides in this direction (e.g., Vande Berg et al., 2012). The following sections include students’ definition of intercultural competence (see Table 35) and other important considerations for understanding the concept.

Table 35. Student definitions of intercultural competence**Knowledge**

Understanding and being aware of different cultures
 Understand how people think in relation to how one thinks
 Understanding the meaning of behaviors and values
 Understanding different sources of knowledge and experiences (epistemologies)
 Knowing oneself fully (privileges, oppressors, and stressors)
 Being able to distinguish between cultures

Skills

Acclimating ones' behavior and doing so quickly
 Effectively communicating as to minimize misunderstanding and faux pas
 Learning language and non-verbal cues
 Developing unconscious competence (second nature)
 Putting in effort to acclimate, but don't need to be successful
 Researching other countries and cultures
 Being comfortable with day-to-day logistics while abroad

Attitudes

Being open to new experiences, food, and people
 Not being ethnocentric or having a sense of cultural superiority
 Respecting other cultures and ways of living
 Having a desire to learn about different cultures
 Not just focusing on difference, but also wanting to find commonalities
 Believing in cultural relativity
 Having a sense of empathy for others

Students' definitions of intercultural competence. In 1956, Bloom created 'Bloom's Taxonomy of Learning Domains' in order to classify educational goals and evaluative criteria. The purpose was to "specify learning objectives so that it becomes easier to plan learning experiences and prepare evaluation devices" (Bloom, 1956, p. 2). The three learning domains include cognitive (knowledge), affective (attitudes), and psychomotor (skills). Each of these will be discussed below in relation to the development of intercultural competence. The quotes below sometimes contain overlapping domains as students frequently discussed each simultaneously.

Knowledge. According to Bloom (1956), the cognitive domain deals with "recall or recognition of knowledge and the development of intellectual abilities and skills" (p. 7). Students frequently discussed features associated with understanding, acknowledgment, and recognition.

Below are a few select quotes in relation to the knowledge domain in Table 35: “To have an understanding of other cultures, to empathize with other cultures, is what comes to mind first” (KEN/TZA).

To be able to understand how people from different cultures and countries think in relation to the way you think. To be able to understand a little bit better. To be more empathetic because you have sources of knowledge, which you have through experience and/or research that, ‘hey, these people don’t think like me, they think this way because of this’ (ARG1).

Um, well, I think first as an individual to know oneself fully. After acknowledging ones’ privileges, ones’ oppressive stressors, and what not, to go forward and also keep in mind others’ privileges and oppressors/stressors on them that come with their ethnicity, race, or nationality. I think that is multi-cultural competency. To acknowledge both sides that come with their separate histories and experiences that need to be honored (ARG2).

Skills. In the first handbook, Bloom (1956) discussed how the psychomotor domain was underutilized in educational settings at the time and therefore, had limited information related to this domain. Nonetheless, it refers to physical skills and behaviors exhibited by individuals. Students often referred to the actual skills or activities required for an individual to be considered interculturally competent: “I think probably being able to adapt easily to any kind of situation. And also being tolerant of other peoples cultures. Being flexible and keeping an open mind in terms of dealing with people” (JPN2).

I would say it means you are able to...I don’t know if deal is the right word, but deal with people from different cultures by respecting them and being able to communicate with them effectively. I guess...I don’t know what else to say to that. Most think about communication and if it’s communication, then it is easy to have misunderstandings, but if you manage to communicate in a way that you don’t have those misunderstandings, then it is interculturally competent (FRA3).

I feel like, language is very important. Culture is equally important. You should know what to do and what not to do. How to act and how not to act in certain situations, what’s appropriate. I think you also need to have spent some time in the country to have really experienced everything...you can kind of learn through a textbook or whatever, but being there, having experience there would also be a requirement for being culturally competent. Understand, appreciate, and respect the other culture (FRA1).

Attitudes. According to Bloom (1956), the affective (or attitude) domain includes “changes in interest, attitudes and values, and the development of appreciations and adequate adjustment” (p. 7). Students made frequent mention of the attitudes necessary to be interculturally competent: “Everyone’s culture is important to them and so just treating the cultural differences with respect and wanting to know the differences” (ARG/SAS).

I guess [the interculturally competent person] would know that their culture is by no means superior to any other culture just because it is their culture. And I guess if they realize that their culture is not a narrative to how other cultures should work. Like if they go to another culture and experience something and are like, ‘oh you guys aren’t supposed to do that...this is how its supposed to be done’ (DNK).

I guess more mindful of other cultures, accepting it and respecting it. I think it’s a really big deal to respect other people’s cultures and beliefs other than discriminating against them. I know there are a lot of people that aren’t really accepting towards other cultures, so they start to think they are better than them I guess (JPN1).

Additional considerations for understanding intercultural competence. Students’ definitions of intercultural competence (as illustrated in Table 35 above) align with other compositional models in the literature (e.g., Deardorff, 2006; Howard-Hamilton, Richardson, & Shuford, 1998). As Spitzberg and Changnon (2009) discuss, these models help to define the basic scope and contents necessary for a theory of intercultural competence, but are weak in actually defining what is meant by competence and the criteria for meeting this goal. Although students’ definitions may be limited in terms of an acceptable ‘model’ of intercultural competence, they did raise other important considerations illustrating their awareness of such limitations. The next sections therefore provides an account of additional themes emerging from the data: 1) What is competence? 2) Culture-general versus culture-specific competence, 3) Cultural relativity, 4) Are you interculturally competent? and 5) Intercultural competence as a continuum.

1) *What is competence?* When asked their understanding of intercultural competence, a few students pondered, “For a person to be interculturally competent, I guess it depends on the definition of competent” (FRA1). Does this mean to be good at something? Does it mean to be better than others at something? Does incompetent come with a negative connotation? One student insightfully addresses these questions:

I feel like you can be incompetent of a culture, but approach it in the same way a competent person would. A competent person knows you’re supposed to do this before you eat, but an incompetent person could approach that same situation not knowing, but with an open mind to learn about it (ENG1).

This student’s sense of competence is both having knowledge about the culture, but also having a mentality conducive to appropriately interacting with a culture. Intercultural competence, to him, is behaving with humility and openmindedness, regardless of how much one knows or does not know about the culture. This brings up an important point about the difference between culture-general and culture-specific competence.

2) *Culture-general versus culture-specific competence.* A few students discussed how one may be interculturally competent in some cultures, but may be incompetent in other cultures of greater difference (i.e., high culture distance). Therefore, it is important to distinguish between culture-specific competencies (e.g., language, cultural norms, values, and behaviors) and culture general-competencies (humility, openness, empathy, and respect). The following quotes illustrate two student’s apprehension in declaring themselves ‘interculturally competent’ by adding important qualifications:

I don’t think you can handle yourself equally well in all societies because even though some societies work very similarly to each other, like again England, America, and Canada, some places are very different. I don’t think, unless you’re really, really, really, really, open minded you can function as well in Uganda as you can in France. I don’t think that is possible (ENG2).

I think I’m very Western, and identify with Western culture, so I think it would take me

longer to be competent in a Chinese culture. If I were to study abroad there, it would take me way longer than if I were to study abroad in any of the western European states. I think I'm more Western interculturally competent than I am globally, but I think I'm open to it and I want to explore more of the world instead of just Western comfortability (FRA2).

3) *Cultural relativity*. The discussions of intercultural competence were frequently related to the idea of cultural relativity; that difference does not necessarily imply better or worse. Sometimes it was difficult for students to accept difference they experienced abroad, but highlighted how an interculturally competent individual would respect such differences. Below are examples of students dealing with the notion of cultural relativity while abroad: "It's like you're growing. We never stop learning, do we? Like the grandma that goes to the store every day. It's right for her...doing things differently I guess is not necessarily right or wrong" (ITA2).

You don't think of things as being wrong or right. You think of things as being different. So before I had this concept of, 'there was a way to do it and there was a way to not do it.' And now that I've traveled a lot, there are different ways of doing things and I don't try to say that one way is better. I mean, yea there is the American way of doing it, but it's not necessarily THE way to do it and the other ways are NOT the ways to do it. It's that there are different ways of doing things (ARG/SAS).

4) *Are you interculturally competent?* Once students finished describing intercultural competence, they were asked whether they considered themselves to be interculturally competent. This question primarily served as a probe to help them work through their understanding of the concept, as defining a concept abstractly is a different experience than attributing said concept to one's self. Students' evaluations of their intercultural competence cannot necessarily be understood as outcomes, *per se*, because they are self-prescribed and -reported.

This question did, however, break down the common discourse and forced them to personalize the concept. Some would answer "yes" emphatically and directly, where others would be a bit more humble and say, "I'm trying to get there." Many students discussed how one

can never reach a state of final intercultural competence: “that’s one thing about knowledge, the more you know, the more you don’t know (ARG1).” Another student felt the same way about travel: “In general I feel like the more I travel the less I know. It makes me realize there is so much more to know about everything (ARG2).” These quotes represent students’ perceptions of their own intercultural competence:

I would respect every culture and not think that America is better or one country does things better than another country or that one language is better. Just take every culture to be equal and equally deserving respect. I would like to think that I had the idea going in, but I think my capacity to demonstrate it or experience it definitely developed or improved throughout the program (DNK).

I think I am more than a lot of people, but I’m not at my full potential. I was only there for three months. If I was maybe there for six months or a year I would, but, now that I have experienced it, I would love to go back and experience it more to become more interculturally competent. I don’t know if you can ever become completely interculturally competent because there are so many cultures and so many things (ESP2).

5) *Intercultural competence as a continuum.* As described above, when asked if students were interculturally competent, they made frequent mention of how it is not necessarily an ‘end state,’ but more of a developmental process. Students describe how one cannot reach a state of being “interculturally competent,” as there is always more to learn and an infinite amount of diversity to forever challenge. People can, however, continue to develop by learning more languages and experiencing more cultures. This is one of Spitzberg and Changnon’s (2009) critiques of composition models of intercultural competence and these student comments illustrate how their understandings align with theories of intercultural competence development proposed by King, Baxter, and Magolda (2005), Bennet (1986), and Bhawuk (1998).

Global citizenship. It is argued throughout this research project that developing global citizenship should be the primary goal of sending students abroad as part of their education. In order to begin making this goal a reality, it would be beneficial for researchers and practitioners

to agree upon an operational definition and measurement of the construct. As discussed above, defining global citizenship is a contentious and philosophical proposition. Nonetheless, the use of Morais and Ogden's (2011) operational definition, consisting of social responsibility, global competence, and global civic engagement, is recommended for moving forward in the field. The purpose of this section is to investigate students' understanding of global citizenship in order to further elucidate and validate the construct. Table 36 below summarizes students' definition of global citizenship; representing alignment with each dimension as proposed by Morais and Ogden (2011). For a further illustration of how student quotes align with the three dimensions of global citizenship, see Appendix F.

Table 36. Student definitions of global citizenship

Social Responsibility

Belief in global sustainable development
 Passion for positive change, globally
 Caring about the world and humanity
 Thinking about the world for future generations
 Seeing oneself as part of humanity, not necessarily of a nation
 Responsibility to one another, globally
 Thinking beyond oneself and country
 Having a global sense of place
 Recognizing we are a small piece of the bigger picture
 Being environmentally conscious
 Desire to share privilege with others
 A sense of connection with people on the globe
 Recognizing ones' actions are not contained within borders

Global Competence

Being interculturally competent
 Culture general competencies
 Easily transitioning between cultures
 Awareness of the interconnectedness between countries
 Belief in a borderless world
 Support global governing institutions and decision-making
 Awareness of ones' own culture and culture of others
 Being aware of international politics and cultures
 Understand and respect difference
 Critiquing ones' own culture
 Abandoning stereotypes, labels, and prejudices
 Being able to identify and relate with others
 Not imposing, but identifying solutions from bottom-up

Global Civic Engagement

With citizenship comes responsibility to act
 Participating in global collective action
 Doing what one can to help
 Raising awareness and dialogue
 Reading international news
 Donating money, clothes, and food
 Volunteering locally and globally
 Sticking up for injustices
 Reducing and recycling
 Taking care of the planet
 Giving back to communities
 Being an advocate for people and positive change
 Believing action speaks louder than words
 Not just taking, but giving

Additional considerations for understanding global citizenship. As illustrated in Table 36 above, student definitions of global citizenship do indeed align with the operational definition as proposed by Morais and Ogden (2011). In addition, students raised other important considerations while conceptualizing the term. The next sections therefore provides an account of additional themes emerging from the data: 1) What is citizenship? 2) What is global? 3) Criticism of the term, 4) Cosmopolitanism, 5) Staying local, and 6) Theoretical and Practical Global Citizenship.

1) What is citizenship? Importantly, many students considered what it means to be a citizen, and anchored their understanding of global citizenship in the notion of national citizenship. Specifically, they often transposed facets of national citizenship to that of citizenship at a global level. For example, considerations of healthcare, taxes, rights, passports, and entitlements. Students were also skeptical of whether citizenship is relevant at the global level. The frequent use of citizenship as a way to understand global citizenship illustrates how the term comes with conceptual baggage and all-too-familiar points of reference.

2) What is global? When we think of the term ‘global,’ does this literally mean every country, person, and place in the world? Does global imply a-nationalism? These questions are important for our understanding of a global imaginary, global community, and global institutions. A few students questioned whether citizenship at the ‘global’ level was a realistic or desirable proposition. These types of considerations often led students to criticize the term itself.

3) Criticism of the term. As mentioned, hearing the word ‘citizen’ caused many students to conjure images of nationalism, thus highlighting how the term ‘global citizen’ may be fraught with conceptual baggage. Therefore, global citizenship, a concept attempting to transcend the notion of national borders, ironically utilizes a term fundamentally anchored in the reality of

nationalism. Many students blatantly criticized the term, calling it arrogant, entitled, problematic, unrealistic, and unnecessary. Students raised many important questions about this concept, for example: Is it limited to those who can afford to travel? Does it have any practical meaning in reality? Is it an oxymoron? Are we expected to pay taxes to some global governing organization? Are we to expect rights from all countries? Is global citizenship just marketing rhetoric? What about individuals who embody the term, but do not identify as a global citizen? The quotes below represent a few of these considerations:

I feel like no one really has global citizenship. I mean, maybe theoretically if you are so mixed that you have all the nationalities in the world, which seems very impossible. Then maybe I would say that you can argue that you're a global citizen. I don't know...it seems like a title that someone would want to use, but never really has the right to...I don't know, global citizenship...we can all be globally responsible, but to be a global citizen, I don't know. I don't like the term...it seems to me to be a little entitled. A person can definitely be globally responsible, but to say that you own...you're entitled to certain rights from every country in the entire world seems a little entitled to me. I don't know what the term really means or what its supposed to mean or what it is supposed to imply, but to me it seems a little entitled (FRA1).

What if a person is not exposed to those words, that notion, that idea of global citizenship, but yet they are interculturally competent? Maybe they don't even identify themselves as such...they just exist...they are a friendly person. What if it's just friendliness? I don't wear a name-tag that would say that, and I don't feel the need to, I guess. I don't think that term is necessarily so important in really establishing the essence of what that means. And so I would say to me it is important to be friendly to individuals, to refugees especially...just helping people out, helping your neighbor out, helping someone who is trying to escape what they perceive as an injustice. It could be from another country, it could be they had a tough childhood, they are still a human being. So I would say, I wouldn't want to label myself as one thing or another...like, Global Citizen, that could be a fancy term that an average citizen might not even relate to (CHN)

4) *Cosmopolitanism*. In trying to define and understand the term global citizenship, a few students brought up the idea of cosmopolitanism: "It's that whole idea of cosmopolitanism, right, and how you don't have to be confined to a particular geographic location. Being able to transcend geographic boundaries (JPN2)." One student was reminded of the short story by O'Henry – *Cosmopolitan in a Café*:

The term reminds me of this short story by O'Henry, where this guy is acting like a cosmopolitan, a global citizen, he is from everywhere and then in a bit of irony, someone starts insulting St. Louis or something, and he flies off the handle. So that is what the term global citizenship reminds me of (ENG2).

The difference between cosmopolitanism and global citizenship is associated with the inclusion of the term 'citizen,' where individuals have a responsibility to give back to the community in which one is a citizen. Therefore, does global citizenship, like cosmopolitanism, imply an individual is *from* everywhere or is it a sense of global awareness? This question, raised by many students, highlights the important consideration of whether travel is a pre-requisite for global citizenship.

5) *Staying local*. In the context of describing what it means to be a global citizen, many students mentioned international travel as a prerequisite. As the majority of the world's population does not have the means for international travel, students were asked whether someone can stay in their location of origin and still be considered a global citizen. Is global citizenship an elitist and privileged identity where one has the means to travel and experience the world? The following quote illustrates this potential conundrum:

Global citizenship has to do with someone's economic situation as well. Not everyone can afford to travel and experience or learn or take the time to read about people's cultures or learn a language. It's difficult. I think...maybe travel in their mind. Reading. But, not everyone can afford to take time to read. People have work or do things to put bread on the table. It's just like studying French Intellectual Theory...not everyone can do it. It's kind of a symbol for Bourgeoisie stuff (JPN2).

Some students believed individuals do not have to travel to be considered a global citizen, and can instead read international news, be aware of global politics, and volunteer locally. On the other hand, many students understood global citizenship to be directly associated with tangibly experiencing another place, culture, or nation through travel. Taking this point literally, some students believed one becomes more of a global citizen the more places they

travel. Two students and one resident director emphasized the false hierarchy placed on global versus local engagement and argued that one can (and should) stay local to still be considered a global citizen:

I think one issue that also comes up when you think about service outside of your country is...there are a lot of issues here (locally) that could be dealt with, but there is something in society that it seems like a bigger deal...there is more appreciation or acknowledgement for people who do work outside cultures versus within, and I think that is a motivator for some people (ARG3).

We have these issues in our backyard. We have them all over the country, not just the poorest country in the world. So how do we go to Nicaragua and help out when we're turning our back on people who are right down the street from us? Like, Waikiki...how do you live your life knowing this stuff is going on. So making people conscious of that stuff and aware of it on a day-to-day basis. It's really hard (NIC/NZL).

I think there is this false mentality that global engagement has a hierarchy over local engagement and so to be a global citizen, you have to engage globally, but global citizens can also engage locally. That may be more pragmatic for students. Often times the things that are local are the things that affect you the most. It's very easy to act locally...it's easy to purchase the local food and feel good about it, but maybe the food that comes from Central America gives more benefit to more people than through the local families. That is the problematic of being a global citizen...it's not easy (RD2).

6) The theoretical and practical global citizen. In relation to this notion of travel as a prerequisite, another interesting distinction raised by students is the difference between a theoretical and practical global citizen. The theoretical global citizen is well read, aware of international affairs, and has a global consciousness, but does not necessarily put any of this into action through travel. They are global citizens in theory, whereas the practical global citizens tangibly interact with the world to a certain extent. They have put the ideas into practice and have seen examples of what they have read. One student makes this distinction:

So what I'm saying, one person can read about all these perspectives and understand them all, but if they don't actually immerse themselves in the actual place where these perspectives and these ideas are being practiced, how can you actually say that you are of them or have that perspective. You would need to travel (ENG1).

Cooperation or Competition

The main argument of this research is for study abroad programs to strive for the development of global citizenship in students. Importantly, this requires additional curriculum programming beyond the ubiquitous individualistic development goal of intercultural competence. The crucial differences between these two development goals are social responsibility and global civic engagement; in other words, a sense of global cooperation. This is in sharp contrast from the common discourse involving study abroad as a means to obtain competitive advantage in the international workforce.

Many definitions of intercultural competence are not entirely rooted in competition and include notions of intercultural sensitivity (Bhawuk & Brislin, 1992) and ethnorelativity (Bennet, 1986). Once again, however, it is important to analyze the actual terms being used. The etymology of competence is ‘to compete’ and ‘rivalry,’ where one cannot be competent without another being less competent. Competence is thus competitive. Being competitive is not necessarily problematic, as it depends on how one decides to use this competitive advantage. One student uses the metaphor of a sharp knife: “[Competitiveness] is like a sharp knife. You could use it to cook or could kill with it” (ARG1).

Indeed, competition and cooperation can develop simultaneously through studying abroad, but there is a need for greater emphasis on the latter. Therefore, it is important for study abroad educators to channel this sense of competitiveness towards a sense of cooperation (etymology – to work together). In order to explore this notion of competition versus cooperation in study abroad programming, students were asked their opinions on the matter. Do students develop a sense of competition, as much of the study abroad marketing promises, or are students developing attitudes and skills to better help the global community? Are these mutually

exclusive? Students were specifically posed the question, “Does studying abroad make individuals more competitive or cooperative?” One student’s answer highlights how it ultimately depends on the student:

I honestly feel like a lot of people feel like that... ‘ok, not a lot of people get to study abroad, I’m in a different country, so I’m really privileged...I was given this right.’ It’s not...with this right also comes responsibility. You’re going over there to learn, so what are you going to do with this knowledge? Are you going to advocate or are you just going to keep it for yourself? (ENG1)

This same student then goes on to admit how studying abroad has actually provided him with a competitive advantage:

I guess the main thing is obviously competition wise. If you look at the applications, would you hire a student that has an outside experience versus some one who doesn’t? I would choose the one with outside experience. It should be that whole cooperation thing...I agree with that. Through that experience it may validate why they are better (ENG1).

Interestingly, one student puts a twist on this conversation and views the ability to cooperate with others as the competitive advantage itself:

I feel like those two things go hand-in-hand. In order to be above your competition within the U.S., I need to be able to cooperate with people outside of the U.S. And that is what really gives you that competitive edge (ESP2).

Two students discuss how study abroad fosters a combination of both competition and cooperation. The second emphasizing how the purpose of developing a competitive advantage is to cooperate:

I think that both parts are absolutely true and correct. It’s true that the international workplace is competitive like that. I know people from Europe who know six languages and they can work anywhere. But here, were not up to par. Then it does foster the need to give back. I do feel an intense urge to give back and I think I did before I studied abroad, but it definitely intensifies it. I do think both of those things are not only right, but also good reasons (ENG3).

That’s interesting...I never thought about it in that sense. They advertise [study abroad] as this way to become more aware of the world. And I went [to Africa], I almost went with a competitive sense, I wanted to be the most likely to be hired in the bio-diversity

field because I studied bio-diversity in Africa. So sometimes playing both sides of it...it almost seems unfair to send a bunch of kids who already have this higher education to Africa to learn these skills in these fields that are potentially taking away from people that live there. And I think for a lot of people in these areas where we're coming to school...not so much in big cities, but maybe in more developing regions, the idea is these professors will teach us, but with the idea that we do develop this global citizenship and do come back and help. To be honest, there are probably few people that are taking a job from people in Africa, because most of these job you need a masters or PhD anyways. So I guess that is where you can kind of use this competitiveness for your benefit and theirs... because as soon as you go, you become competitive in this field, you develop the global citizenship and you are inspired to come back and make these positive changes in places you became attached to or fell in love with and studied abroad with (KEN/TZA).

A couple of students supported the contention that study abroad does indeed make one more competitive in the workplace and how this is a desirable outcome:

I definitely feel more competitive over some guy who has never been to Europe. I definitely feel I'm more competitive. Number one, knowledge; the knowledge you gain and experience in another culture. You're definitely more competitive than whoever. That's why these colleges look at diversity. It's a big thing now, or I don't know now. They look for diversity and competitive wise, if I'm going for a job...jobs also look for diversity in the workplace. And when you have that knowledge of multiple cultures. That's very good to have in a competitive world. As for cooperation, giving back, I would definitely lean more towards the competitive side. Just because I feel like I gained more knowledge, I feel more competitive. Just cause I know I can look at things differently than others. But on paper its pretty good too (ITA2).

One of the study abroad advisors discussed how there is a need to develop a sense of cooperation through study abroad, but how this information is not included in trainings and promotional materials because students are not interested:

The discourse is really about being competitive. 'How do I make myself as an individual globally competitive in today's increasingly whatever world...international global world...I need to have that.' And that is the way I talk about it with students too, because that is what they want to hear...is that 'I will be a better business person if I have this international experience because the corporations will see that I have this intercultural competence, that I can live overseas successfully and manage people and do these things,' so it's really individualistic, and it's very me-focused. And I think that is one of the hard things about study abroad. I'm hoping that it moves away from that as well as I'm talking about that it's a good thing. I'm still looking that there are bigger issues...cooperation, harmony...all just seems silly to them. They just want to know what is the benefit this is going to bring me. So I think that's the hard part (SA1).

How Does Studying Abroad Affect Students' Lives?

Interview participants were asked at the end of the interview “what effect, if any, did your study abroad experience have on your life; personally, professionally, and academically?” It should be noted that students raised these points throughout the course of the interview, not only when primed with this particular question. The fact that students continuously discussed outcomes of studying abroad may signify they are succumbing to the popular discourse associated with study abroad and saying what they think they should say.

For example, in the beginning of the interview, some students would mention how “it changed my life” or “it was the best experience of my life,” without providing any indication of *how* or *why* this was the case. Although these are indeed positive testimonials, they do not necessarily provide any useful information. For example, one student made the following statement within the first couple minutes of the interview and recognizes her use of popular rhetoric: “Everyone I met was awesome. My teachers were so helpful...I got to travel a lot. I just had the best time of my life. I’m pretty sure everyone you interview says that, but it was the best” (ESP2). One of the resident directors supported this contention and provided a point of caution:

It’s interesting interviewing people, because students in a way, being interviewed, to try and break through what they think they are supposed to say to you. From what I’ve seen, [students] have a rhetoric that they think is the rhetoric they are supposed to have (RD1).

Another important consideration related to this discussion is that a number of students had difficulty in describing how their lives were affected. This may imply they do not have the necessary language or have not yet processed their experience. A student whom just returned from the previous semester illustrates this issue: “It’s hard to articulate exactly what or why. I

think just being completely immersed in a different culture. Like, I feel like you have to grow...you don't really have a choice. If you allow yourself to embrace it" (DNK).

These limitations notwithstanding, study abroad alumni discussed how they were profoundly affected by their study abroad experiences. A four-time China study abroad alumni whom had traveled throughout South-East Asia quoted Earnest Hemmingway to describe the effect of study abroad and travel:

[Studying abroad] breaks you and then it builds you up again. If you allow that experience...I don't like to quote Hemmingway because people have various views on Hemmingway, but one of his quotes is 'the world breaks all of us, but afterwards some of us are stronger in the broken places.' China did kind of break me down in a lot of ways, but then you build yourself up and become stronger in those broken places (CHN).

Personal. Students described many ways in which they grew personally. Most frequently mentioned was a developed sense of independence and confidence. There seems to be certain aspects of the study abroad experience (e.g., having to budget, buy food, organize travel logistics, interact with people from different countries) particularly conducive to personal development. Many students discussed how studying abroad made them want to travel more. This may result from a validation of their original desire to travel independently, but now they have developed the skills enabling them to do so.

I'm definitely more confident, um, I feel like I can...there is nothing I can't handle in a way. So I think it's been most beneficial, I feel, with handling things. When you are abroad you have no idea what is going to be thrown at you, so being able to handle yourself in a foreign city, getting around with foreign people around you, a foreign language, there are a lot of different components you have to play into. I think that helps a lot and I think just being, not only culturally aware, but it helps me be aware of other peoples differences around you. Also, I want to know why people are the way they are (FRA/SAS).

It made me think more outside of Hawai'i or even America...and um, it made me more, I guess hungry to travel and see the world. It was a really good experience and I met a lot of great people too. I think it's one of the top five experiences of my life that have been really positive. I mean, if I could do it again, I would do it again, like millions of times...it was a really good experience. I learned a lot about myself and other people (JPN2).

Many students discussed how studying abroad was an introspective experience where they learned about themselves, their values, and what they want to do with their lives:

I have no idea what kind of horrible person I would be if I never studied abroad (laughs). Just like traveling in general, but especially studying abroad, I get so wrapped up in my own stupid personal stuff that doesn't matter at all, and I just think studying abroad and traveling makes me step back for a second and realize how small I am, how small my problems are, and how big this world is. It makes me a little less selfish, less self absorbed, and I need these kind of experiences to realize...you know when you don't move around and your not meeting new people and traveling the world, you just get so wrapped up in your own business. I think traveling and studying abroad takes you away from that and it's so helpful. I'm so less neurotic when I'm studying abroad. I just cant imagine what I would be like if I didn't (KEN/TZA).

A few students discussed how they have become more tolerant of tourists back home because they can empathize with their experiences of being an outsider:

I feel like now coming back I really appreciate people who are in a...tourists I guess...or people who are trying to study in another country or learn another language. Before, I was like, 'oh my gosh, if you can't understand English, why are you trying to live in America.' Which is totally stupid, now that I have gone and experienced it myself. That was the main shift (FRA5).

Finally, one student discusses how studying abroad makes the world come alive:

I feel like before that you think of the world as a map. As a flat map. Going to other countries you think of it in terms of places. The world comes alive. And your like, 'wow...this is not just a spot on the map, these are people and this is land and this is a place that is its own thing and life.' And that's when the hunger grew in side me...I want to know about all these spots on the map and what the life is like in each different place. So I think it makes the world come alive. It's not like, your life, and obscure flat vision of the rest of the world and all the other countries that make up the world. It brings it from like 2-D to 3-D. I think that's the biggest thing. There are people and life outside of this that I want to think about (NIC/NZL).

Academic. Students frequently discussed how studying abroad affected their school aspirations. For example, some students discovered they wanted to major in a particular discipline and others developed a desire to go to graduate school abroad. Below are examples of students narrowing, changing, or questioning their academic focus:

I was able to narrow my focus to the conservation efforts and human-wildlife conflict in particular was something that I didn't know I was interested in until I went to this school and got to know what the issues are in the area. You can read so much about what is going on, but actually going there and experience all of the different things, really helped me narrow my focus of what I was interested in. And I don't think I could have figured that out if I hadn't gone and done it for myself (KEN/TZA).

I used to think I wanted to be a clinical psychologist, but through what I was doing there and the workshops and studying positive psychology, I feel like I might want to look into being a researcher or even being a social worker, or just trying to explore the field of positive psychology and post-traumatic growth. Because I want people to know that that is an outcome of a traumatic event...that you can experience these positive things...and that is something that I've never even looked at before the program. And it was the classes I took there that made me realize that (DNK).

Many students discussed how their time abroad sparked an interest in pursuing further schooling abroad: "Academically, I used to think of Medical schools that I would apply to in the U.S. and now it expanded my horizons and I'm looking at different med schools in London and in Spain" (ENG3).

I'm considering going to either grad school there, maybe not Paris, but preferable an English speaking country. But I definitely want to live abroad for some amount of time other than just a couple months. I've seriously been thinking about that...it will be interesting to see where I end up (FRA1).

I definitely want to do something with travel and something with different cultures. I want to live in France. I don't know if I'll go there for grad school or just take more French classes and try to get better with language, but there is just something about it. I feel everyone has their place they can always go back to (FRA/SAS).

Finally, a few students mentioned how academics were actually overshadowed by partying:

Academically...I think I partied more that semester than I had any other, so I don't think that really changed. Also, it was really exciting to be drinking while I was 20...that was another thing, I really wanted to make sure...because when you turn 21 its not that fun anymore (FRA2).

Professional. The effect of studying abroad on students' professional life varies tremendously. Many students simply mention how it will look good on their resume and make them more marketable. Others students were inspired to pursue an international career or seek

further opportunities to travel, where other students completely changed their career aspirations and goals.

The first category involved students describing how their study abroad experience benefited them in terms of resume building and marketability. This is often the extent of their description regarding professional development, as they fail to articulate the more specific development that occurred. The following quotes represent this sense of resume building and marketability:

Professionally, it makes me more marketable, especially for a business person. Specifically, because businesses everywhere, it's all over the world, now I have more...I understand how people do things different over there (ENG1).

Well I think one obviously having it on my resume is incredible. The fact that I studied abroad and studied abroad twice. In my mind that's what it is...it's the wow factor. Because I think in the sense that I was gone for a whole year and I went to India and London. I never thought about that until recently...I was like, that's a really big contrast, so the fact that I handled two different situations and I handled them well. Career wise that could help (ENG/IND).

One student critiques this mentality and posits the purpose of study abroad is not for resume building, but to be a critical participant in your work:

This reminds me of my dislike for a lot of pre-med students...like, 'I'm going to go on this trip and then I can put it on my resume.' No, that is not the point. The point is to be a critical participant in what you're doing and have full involvement (ARG2).

As with academics, many students discussed how they want to figure out a way to travel as part of their career:

I realized that all I want to do with my life is travel. And so, I want to look for a job that will take me abroad and take me places. That is the biggest thing. At first I hadn't really spent that much time somewhere else. I didn't know what it was like, but now I know that I love it. I want to move back to Spain for a year and teach English and improve my Spanish even more (ESP2).

I would love to work at the state department and work for an embassy, but I know that is not necessarily a feasible thing to do right now because the government isn't really hiring any positions. But, yea, study abroad definitely made me want to find a career that allows

me to live abroad. I just don't know how. It definitely made me realize I could live abroad and that I want to live abroad, but now it is just more of finding a way to do that (ARG/SAS).

Other students discussed how their career aspirations were changed or developed:

Fully shaped [my career path]. I have no intention of working anywhere except Tanzania or Kenya after school. I mean, I am really enjoying being in Europe right now for grad school. Where I am right now has pushed me mentally and I'm enjoying it, but yea, I definitely want to be back in Africa. I think my study abroad experience was so completely positive that it just reiterated that for me. No intention of being anywhere else (KEN/TZA).

Finally, this particular student was studying abroad on a military contract to learn Mandarin Chinese and decided to withdraw after his time abroad. Instead, he is now inspired to become a Master of Social Work to help refugees. Below is his story. The first quote is his response when asked if he is still involved with the military:

Not any more. It is an interesting thing that happened while I was abroad, and actually this is something I've been considering for some time. And I have family that might have something to do with it, but it also comes down to my personal conviction that arose through my studies abroad and soul searching and all that. I started out here in the ROTC program in the Fall of 2010 when I first moved out [to Hawai'i]. I signed a contract with the Air Force and then what happened was I ended up just withdrawing from my contract, now that I'm in my fourth year and about to graduate in May. I had the offer from the Air Force to commission and serve in the operational field as a navigator. But yea, I weighed out all the options. I actually ended up, I spoke with the commander and said I'm having a change of heart and I am going to have to decline the offer and I would like to withdraw from the program. That was last month and it's been a few weeks and they just back to me on Valentines Day with the 'okay' from headquarters. Initially they were trying to talk me out of it. They were saying, 'why don't you just...if you're not ready to be an officer, go ahead and enlist for four years and you don't have to pay back all this substantial funding we gave to you.' And I said, 'I would rather not involve myself with the military all together than just get some pay...to get paid for by the government, but still have to go through service. 'So yea, I just decided not to serve and pay back the funding they gave to me and part my ways.

Further in the conversation he described his new career aspirations:

I would like to pursue a Master of Social Work after I graduate in May. The social work is really intriguing to me, but also through a refugee's perspective. I really want to work with refugees. And maybe that is just the next level of my evolution in thinking, maybe it will lead me to something else, but I do think that, just helping people out, helping your

neighbor out, helping someone who is trying to escape what they perceive as an injustice; it could be from another country, it could be they had a tough childhood, they are still a human being.

When asked why he made this decision:

We all come to our own conclusions in various ways, and I can't just say it was one thing or the other, but one of the things was I read the *Hebrew Bible*, and the *New Testament* front to back, I also read *War and Peace*, which was a big chunk. I spent two weeks in Burma and while I was out there, I was reading that darn thing. It was very intense rigorous schedule of reading during that time. And also my encounters with people abroad. I spent some time in the third world...experiences in India, Myanmar, will really open your eyes to new things, and I was like, ah, started to think about it more. My father was a conscientious objector during the Vietnam War, he served four years of alternative service in a veteran's hospital, so he paid his dues in a certain way, but yea, there is that family tie. But it really came down to 'what do I believe is right?' and so...my time in China and in India and Burma definitely influenced my world-views (CHN).

Faculty Resident Directors and Study Abroad Advisors

The purpose of the faculty resident director (RD) and study abroad advisor (SAA) interviews was to better understand the study abroad process from the perspectives of professionals and faculty members. Further, the information derived from these interviews helps triangulate (Patton, 2002) findings from student interview participants. In light of this purpose, the RD and SAA interview protocol followed roughly the same format as student interviews, while allowing for greater flexibility in responses and topics pursued.

Confirming or disconfirming information derived through these interviews in relation to student themes was incorporated in the results above. These themes included, for example, curriculum planning, student motivation, being an outsider, reflection on nation, U.S. vs. Hawai'ian identity, social media, learning contexts, reflection on learning, volunteerism, cultural distance, and the importance of local engagement. In addition to these themes, however, the RD and SAA interviews produced unique themes outside of the student purview worthy of their own section. Therefore, the following sections include a discussion of 1) The role(s) of a resident

director, 2) The purpose of study abroad, 3) The role of the study abroad program, and 4) A critique of study abroad.

The role(s) of a resident director. In discussing their experiences abroad as an RD, it became clear they have a variety of roles and responsibilities while abroad. This prompted the direct question: “What do you perceive to be your role as an RD abroad?” and “What are the expectations from the study abroad organization of an RD?” One RD discussed how they serve as a liason between the student and study abroad organization. Within this scope, the responsibilities are vast and include making sure the students are comfortable, helping them deal with various issues that arise, and maintaining student safety. In order to better fulfill this role, the RDs often have an informal get together outside the pre-departure orientation sessions as recommended by the SA organization:

First thing is to make sure [students] are comfortable in their environment, at the university, and that they are in the right classes. [The RD is] a liaison between the student and the [study abroad organization]. [For example], one student says she is having problems because maybe [the host family] won't open up to her. But because I'm a *gringo* from the home University, [the student thinks] 'ah, I can talk with [the RD].' I think that's the main thing; to have someone they feel [comfortable with]. If there is a problem... imagine if someone gets set up in a house where the brother is a bully and they hate on the *gringo*, or they feel like there is something sketchy going on. Drugs. Anything. Whatever it is. So they would come and talk to me. I knew before [the trip] we spent some time together. I'd go to [the orientation meetings]. I was also told to have a get together with them. I had a BBQ with the students before we went. It was a good way to get to know the students so they felt comfortable with me (RD3).

One student supported the benefit of having an RD as a 'go to person:' “I like that we had an RD, because I know none of the other schools had that. So that was helpful because it was your go-to person (FRA5).” Beyond the responsibilities associated with helping students feel comfortable and settled in their new environment, this RD subsequently discussed the role as an academic facilitator:

[RDs need] to enter the grades and check with their progress. If there is a student that is really getting out of line, I need to let [the study abroad organization] know. [Let the student know] ‘we can pull you out of this program ASAP if you don’t start becoming a better student. We hear you’re out partying every night.’ We also have cultural excursions; so I would go on all those excursions with the students and make sure everyone...I’m not the boss, but you know, ‘okay *vamos*...everyone from Hawai’i, we’re going over here. Maybe come up with a couple things I want them to observe (RD3).

Role confusion. One RD discussed how this mix of personal and academic responsibilities can lead to role confusion, especially within the increasingly restrained environment at the home campus. Specifically, there are rules and regulations regarding how a professor can interact with their students at the home university, but this becomes more complicated when they go abroad. This RD talks about the impossibility of maintaining a strict teacher-student relationship while abroad because the lines of demarcation are easily (and perhaps should be) blurred. The RDs told numerous stories illustrating situations requiring the blurring of boundaries, such as suicide threats, problems with birth control, drug overdose, personal hygiene, post traumatic stress disorder, students having affairs with homestay members, and dynamics associated with sexual orientation. These issues are particularly complicated in the increasingly litigious world.

What is even more fascinating is the orientation for RDs. I remember now as a veteran who has done it a bunch of times, that you go to the orientation for RDs, and you are told: ‘your relationship with the students is professional, not personal.’ And I went the first time to Paris with them: ‘I’m your professor, if you got a problem, it’s not my problem.’ And you get there and these are kids. You have an avuncular, paternal role...there is just no doubt about it. The first time I did it, that was hard a little bit...complicated for me. And the orientation, I understand why [they talk about] sexual harassment. You are suddenly the RD and you have vulnerable kids. And where do you draw the line of personal involvement? That professional student relationship makes more sense on campus, but you take it abroad and for them to draw this line between professional and almost familial, that really makes it difficult (RD1).

Facilitating local engagement: This RD also talks about the educational responsibilities of facilitating local engagement for students while abroad. RDs believed the majority of students

are not going to dispel their U.S. symbols and get out of their comfort zone on their own.

Therefore, an important role of the RD, in terms of facilitating cultural learning and immersion, extends beyond the classroom environment:

I remember saying to the students in Spain, 'if I ever catch you in a Starbucks or a fast food restaurant, I'm going to fail you. You're going to do well as long as you go to Spanish places.' But I think it's very important for the RD to encourage [local engagement] beyond the classes, because with just the classes, it's possible to avoid that. I know an RD who went and [the students] didn't have an intercultural experience. They weren't into it. You as RD need to encourage that to happen. [Students need to learn] what it is like to be a kid who has grown up in Seville and Paris; what is that like? That is the issue. My classes were all about that. To be accepted as an RD [by the SA organization], you have to pretend that its going to be really academic, but my classes were all, in France, they all had to learn how to open an oyster, what a bottle of wine was, they had to learn about the culture. In Spain they had to go to a bullfight. They had to learn a type of dancing (RD1).

One student discusses how the role of the RD is not strictly academic and echoes the importance of having an RD facilitate intercultural learning through the connection between classroom activities and the local culture outside of classroom walls:

[The RD] is there to help you out; whether it is academic or not. So if we had someone that was culturally aware of [the location] and taught you specific things about that culture, that would be awesome and would have made my experience so much more...I would have become so much more knowledgeable, but trying to learn it on your own, or trying to fit in classes at that university already had to offer on that was difficult (ENG/ZAF).

One of the study abroad advisors agrees with the importance of an RD incorporating cultural material into their academic and non-academic roles while abroad. This SAA specifically recommended the incorporation of critical theory in order to better understand the local context and draw connections between the host and home cultures and nations:

I would like to see the classes the RDs teach, they are teaching in their own subject area, but it would be nice if they did some things around critical issues between our country and their country, or critical issues around race or poverty, or class or gender, or whatever it is. Even if you are in London or Copenhagen, those are still issues that can be talked about. It's more obvious in India to talk about poverty, or caste systems, or gender discrimination, or things like that, but you can definitely talk about that in London or

Copenhagen. It would be nice if it wasn't just 'ok, we're going to do the geography of London...yay.' It's great, but to me I think education...I think we have a responsibility as educators about bigger issues and bigger things, not just about content area. Personally, I would like to see classes that deal with critical issues and deal with things like social responsibility and what that would look like in this particular cultural context (SA1).

Influence of RD on student experiences: One student, whose overall rating of their study abroad experience was low (3/10), discussed how this low ranking was primarily attributed to a problematic and contentious relationship with the RD. For this student, the RD soured an otherwise 'life-changing' experience of learning through study abroad; thus highlighting the important and influential role of an RD. This student also compared his experience to observations of an RD from a different school:

Interviewer: It sounds like the RD or the person in charge is a very important role.

Participant: 100% Yes.

Interviewer: And it can really affect, positively or negatively, the experience.

Participant: Yes, because I saw again with the students [from the other school], oh my god, their professor is famous there. She's been doing it for 26 years and this was her last year. The nurturing that I saw her pouring on her students, I saw none of that with us. It was a disappointment to say the least (ARG1).

One RD, from the same program, but a different year, had similar observations of the RD referenced by this student:

[The other school sends] the same RD every time...she was very good, but she was also [asking questions like], 'what is the political process in this province? What is the power structure? [She would be] examining every little thing; looking at the street names, who was this person? Etc.' Which is good in a way, but the students [from the other school] were constantly like...talking to me...'you don't know how tough we've got it.' But in the end of their experience there, I feel like they actually had a better idea of the place and the people and the history (RD3).

RD selection. Given the influential role of an RD on student experiences, all of the RD interview participants discussed the importance of RD selection. They described being surprised how the study abroad organization would select an RD whom a) may not speak the local

language or b) had never been to the location before. In order to fulfill the various roles of an RD, they should at a minimum be able to communicate with local individuals or have a certain familiarity, through experience, of the local landscape. These considerations were raised by two RDs:

Who is the RD? What is their cultural [knowledge]? Right now with the study abroad organization, they will send anybody, a professor, to these Spanish speaking countries. I've even been told by [the director of SA], 'why don't you apply for Italy or France?' I was like, 'me? Be an RD in France? I don't speak French. Ok, so there is an emergency. How am I going to help the student if I don't speak the language?' Then the students end up helping the RD. So I think there has to be training for the RD, training for both, and the students as well. Meeting some kind of cultural requirements for both RD and students (RD3).

It was interesting they don't require [language proficiency] of either the RDs or the students. And I think a lot of the students are intimidated by the thought of a foreign language, so they apply to Australia or England or something. And certainly the point of going there is to start to learn the language, but as a director, being able to help them speak French [is important] (RD1).

One student agrees with this contention and discusses how an RD without language or cultural competence can negatively influence student experiences:

[The RD] didn't speak any French. So I feel like, especially those students who didn't speak French, who am I going to turn to? Not this lady who knows less French than I do. She doesn't know anything about the culture. She can't talk to my host family about this problem I have with them. So that might have been difficult. That's why [another RD] went; he was the French professor who went the year before. So he came, and that was helpful. So why is [the other RD] in charge of the trip? (FRA1)

The purpose of studying abroad. An important aspect of this research is to critically understand and evaluate our assumptions associated with sending students abroad for part of their education. Therefore, the SAA were explicitly asked "why does the SA organization send students abroad?" At first, two of the advisors did not have a clear answer to this question:

"(Long pause) To prepare our students for...it's on our website...21st century (laughs; SA3)."

That's a good question. I don't know if I can speak for the whole SA organization, because I think [the director] has a bit...I think we all have different reasons for doing

what we want to do, but um (long pause)... that's a good question. And we haven't had time. Last summer we did a whole bunch of retreats where we tried to focus some of our missions, values, all that kind of stuff, but I think it's still evolving because it's only been recent since we've had a full team in place (SA1).

Although these SAA were unclear of their answer immediately, after giving the question more consideration, they were able to articulate their rationale for study abroad. The second quote is from one of the SAA who answered the question immediately:

I think to create students who are empathetic and who are respectful, because when they are overseas, the tables are turned. They are the ones who are the outsiders, whereas when they are here, they are not the outsiders. How in the world can they know what it's like to be a student from Japan [in Hawai'i] and doesn't know what the heck is going on. The only way these students can find out is if they go overseas and are in that position. These are the students who are going to be taking care of us when we are older. We better believe we want to develop them and make them into good global citizens who are empathetic and respectful of their elders. I want to make sure that they are being nice to other people. That they are empathetic, and have a different perspective and are kind (SA3).

To supplement student's education with an experience to travel, live, study, and interact in another country. Because they can easily take the credits here, but [the rationale for study abroad] is to have that experience that not everyone gets to or wants to do necessarily. So it's to enrich their college experience. In some cases they could speed up their graduation requirements because they can get language done faster or get a lot of classes under their belt, which they normally may not be able to do in the same amount of time here. To gain different perspectives that they can't necessarily duplicate here (SA2).

In answering the question regarding the purpose of study abroad, two of the advisors discussed how study abroad might not be appropriate for all students. They attributed this to individual differences or personal mindsets not conducive to international travel. Some students simply do not have the desire to go abroad, nor do they perceive value in international travel:

Study abroad may not be right for some people, and we [the study abroad organization] acknowledge that. It's unfortunate, but maybe some people are just not geared towards that or don't have that mindset where they need to go abroad. And if some people never leave the U.S. or never leave Hawai'i, they are perfectly content. Then there is only so much we can do. But, hopefully most students are not going to feel like that. Or after talking to us or hearing our spiel over and over and over again, they will think, 'oh, maybe I could be like that someday.' Even if it's not now, but they can keep it in mind for later (SA2).

I don't think study abroad is for everybody. Even though the goal is to get more Americans abroad, and all of that. Yea it's a great ideal, but I think a lot of Americans I don't want to be sending to other countries. I tell students if they want things to be exactly the way they are here to stay here. 'If you don't want to be challenged, if you don't want to grow, if you have a hard time dealing with ambiguity, if you like things a certain set way, if you're not open to difference and to change and different viewpoints and perspectives, um, then this might not be a good experience for you at this point in your life' (SA1).

The role of the study abroad program. To what extent are study abroad programs responsible for individual students' level of engagement with the host culture? A few students mentioned how the role of the study abroad program is to get students abroad, keep them safe, set them up with classes, and provide them with opportunities for engagement. Ultimately, however, it is the students' decision whether they wish to get involved or just stay in their room the entire time. One student provided the metaphor of a mother taking her child to a pool: "It's like if your mom is driving you to the pool. It's her job to get you there; it is not her job to shove you in the water. You need to get in the water yourself" (ENG2). All three SAA agreed with this contention and discussed how the SA program provides the basic skeleton and tools, but ultimately, the students are in control of their experience:

I always tell the students, 'we give you kind of the skeleton, we structure things for you in a certain way, but what you do with it is up to you. I can't force you to make friends, I can't force you to interact.' I always tell them what they make of the program is really up to you. We give you the bare skeleton, the bare basics, and we encourage you to interact and get involved. We do as much as we can on our side, programmatically to try and foster that...and the host institution has stuff like that as well (RD1).

Yea we can only do so much. We give them the tools and rules. We tell them what their expectations are from our side. That they need to maintain a certain amount of personal dignity, and performance in class, out of class, that remind them that they are representatives not only of themselves, but their families, the university here in Hawai'i, everybody really, because you're not really alone when you do a program like that. How the students choose to perform after that is pretty much on their own. If they run with it and have a successful time, that's good, but if they purposefully or unknowingly ignore some of the stuff and get into trouble, well, we can help them to a certain point, but really, it's up to them (RD2).

Mandatory engagement? (laughs) I think that it's hard to make those things mandatory, so the task is before they go to get them thinking. That is why it's important to have a dialogue with the students [before]. Say, 'don't just hang out in your room or do *Facebook* the whole time.' We have the structure; classes, homestay meals, excursions, cultural visits are mandatory. So that is there. How can I make them go? Force them? It has to be up to them. So the strength of that argument will have to take place before they leave; while we are in orientation. And not just have one conversation about it. I try to go back to it in different ways and sneak it in. You know when you have to give a dog a pill? You have to sneak it in the meat. We can only inspire them, we can't force them. If they want to do it. You can't ever make someone do something they don't want to do (RD3).

This discussion is related Engle and Engle's (2003) sage wisdom in that study abroad professionals must distinguish between their roles as *educators* and *service providers*. These authors elaborate: "Treating students as paying customers with needs is to deprive them of unfamiliarity and ambiguity, the troubling interaction with which is the heart of the successful sojourn" (pg. 6). One of the study abroad advisors relates to this idea:

I don't like to refer to [students] as customers. I always tell them, 'you know that burger king commercial; you can have it your way? This isn't burger king, you can't have it your way.' This is education and you are not a customer. You are a constituent...they are part of the program and part of the process (SA1).

When asked about how study abroad organizations can foster the development of students abroad, one of the advisors believed it is not necessary to instill specific programmatic characteristics, as students will organically develop through travel alone. When pressed, the SAA did indicate how a homestay is beneficial, but this SAA believes exposure to difference is beneficial in and of itself:

I think just the fact that the majority of students that participate in the programs have such a positive experience, that I don't think we really need to hammer anything because it's probably self-evident for them. They already realize it. Whether or not they mean to, sometimes it just hits them all at once. I think it will just come to them naturally. Just having done the program...the majority of the students, I think will have that...it will come to them naturally, organically (SA2).

A critique of study abroad. Two RDs and one SAA were highly critical of the study abroad industry and discussed the need for a critical analysis and reconstruction of the field.

Specific critiques included the commodification and for profit nature of study abroad, the resemblance of a colonial model, and the potential negative impact on the hosting local community and environment. For example, one RD discussed how study abroad is reminiscent of a colonial “zoo model” (RD2) where students do not engage with the local culture in meaningful ways. Instead, students simply go and observe the “exotic” for their own pleasure and come back with interesting stories about what they saw:

If [students don’t engage in meaningful ways with the local community] it could be the model of the zoo. They start seeing a country like a zoo. You’re distant from the animals. ‘Oh yea, I saw a Tiger man,’ but you don’t know anything about the Tiger. They come back and are like, ‘yea...it was a pretty cool zoo.’ You are gaining nothing. I can see how people go out there and are like, “oh wow...that was really weird dude.’ It’s very superficial knowledge, but [happens] because the insitution had not tried to mix these people. They go to a market, they walk to a market and buy meat; that’s not mixing. We definitely don’t want this to happen...you don’t get educated in a zoo. The zoo was Victorian also; to bring the exoctic into London. That’s where they started. Animals got mistreated...what happened to the Animals? Did we understand them better? No, through the zoos? I don’t think so. Knowing that a Panda is cute is not really understanding the heritage of a Panda or how to protect them (RD2).

Another RD discussed the need to define the purpose of study abroad, especially in relation to profit-driven justifications and the potential for student sojourners to negatively affect local individuals:

Are we just looking for warm bodies or are we looking for someone that is really going to contribute to whatever the end goal is? Whether it is global citizenship...that is something [study abroad programs] need to define. What is the reason for study abroad? It’s an institution now, it makes a lot of...I don’t know what kind of money they are making yearly, but it’s a lot of money. So what is the purpose of this? Define why [study abroad] should exist. What is your mission statement? Besides an experience...change your life...it can change peoples lives down in Latin America as well...for the negative (RD3).

As illustrated in the following two quotes, one SAA supports this need to question the purpose of study abroad and critiques how it is becoming a commodity similar to McDonalds:

I do think that we need to be a little more self-critical about the field. What we are doing? How we are serving students? Are we serving students? What are our goals? Why are we

doing this? I think for the most part the intent is there, but I do think it's politics and it becomes a numbers game...how many destinations do you have? How many students are you sending? How many this and how many that? And it becomes to get the money, to continue to do the programming, you have to play these games, and it's politics, but I think most of the people I've meet are well meaning and do care about their students.

There has always been this unquestioned assumption that study abroad is good. And I think, there is a case to be made for that, but what kind of good? How is it good? How is it benefiting the students? How is it benefiting society? How is it impacting the host country and culture? There are bigger questions and things we need to be thinking about in the field; the commodification, the profit. They are just looking for more more more, quantity, quantity, quantity, money, money, money...versus the quality, keeping in mind individual students and their individual experiences. There is a limit to the number of students we can serve before it starts getting into McDonalds...would you like fries with that? (SA1)

This SAA discusses the need for critical reflection and an awareness of study abroad practitioners for such development. Despite recognizing this need for critical reflection, many organizations are understaffed, over-worked, and don't have the time to reflect, read literature, or make substantial changes:

What I think is hard is that we're so entrenched in doing it [study abroad programming], that we don't really get the time to reflect, to do some reading and research and keep up with the literature and what is happening academically and all that kind of stuff. We're just so busy doing it and hanging on, pretty much everyone I've met is understaffed and underfunded (SA1).

Chapter 5: Discussion

The purpose of this research was to investigate the relationship between study abroad and global citizenship. An important component of this investigation involved an effort to better understand the study abroad context and how personal, contextual, and programmatic factors may be related to the development of global citizenship in student sojourners. Using critical theory as a philosophical and theoretical guidepost, both quantitative and qualitative research methodologies were employed to meet these goals. This final chapter is organized into five sections: 1) A summary and synthesis of major quantitative and qualitative findings, 2) Methodological, theoretical, and practical implications, 3) Limitations of the study, 4) Recommendations for future research, and 5) Conclusions.

Summary and synthesis of major quantitative and qualitative research findings

This section presents a summary and synthesis of both quantitative and qualitative results as reported in the previous chapter. Once again, following the recommendation of numerous study abroad researchers, combining research methods allows for a more holistic understanding of the study abroad experience. Themes derived through the 34 interviews helped provide a context through which we can better understand the quantitative results. Contextualizing information is a core value of community psychology, as without explicit attention to the context, it is assumed actions occur in a proverbial vacuum (Angelique & Culley, 2007; Bronfenbrenner, 2004; Hawe, Shiell, & Riley, 2009; O'Donnell & Yamauchi, 2005; Trickett, 2009). This section includes a discussion of study abroad, global citizenship, and identity; personal characteristics; contextual and programmatic characteristics; additional findings; and a critique of study abroad and global citizenship.

Study abroad, global citizenship, and identity. The results of this study provide evidence that study abroad is indeed related to global citizenship in student sojourners. Due to certain limitations of research design, however, it cannot be concluded that study abroad *causes* students to develop into global citizens. Taking a page from post-modernism, it is believed the relationship between study abroad and global citizenship is not linear, causal, nor necessarily consistent. Instead, there are infinite contextual variables affecting whether global citizenship may or may not be developed through studying abroad. Therefore, the goal of this research was not to *prove* a causal link between study abroad and global citizenship, but to better understand the context in which this relationship exists (Creswell, 2007). The following sections summarize relevant findings associated with these claims.

Quantitative results.

Study abroad and outcome measures. As expected, the main finding associated with the first research question is represented in the significant difference between the study abroad group and the non-study abroad group on global citizenship (1 & 2), social responsibility, global competence, global civic engagement, and global mindedness. Specifically, those whom had studied abroad scored significantly higher on all six measures than those whom had not studied abroad. Global civic engagement scores for both the study abroad and non-study abroad group, however, were lower than the other outcome measures, hovering around the neutral mark. This highlights a need to further our understanding of global civic engagement if we wish to foster such a desirable outcome. Taken together, these results provide support of a significant relationship between study abroad and all six outcome measures.

International travel. To better understand the relationship between study abroad and the various outcome measures, it is important to consider the influence of international travel. In

other words, is studying abroad more important than simply traveling abroad? As expected, among the total sample, the group whom had traveled internationally scored significantly higher on global citizenship (1 & 2) and global mindedness than those whom had not traveled internationally. Interestingly, however, once those whom had studied abroad were removed from the international travel group, the significant difference in global citizenship #1 disappeared. This provides evidence that travel in itself may not be related to global citizenship and that educational programming is important for facilitating such an outcome.

International travel, however, should not be completely discounted as unimportant in relation to global citizenship. For the total sample, study abroad sample, and non-study abroad sample, global citizenship #1 scores were significantly higher for individuals whom had traveled to three continents than those whom had traveled to one or two continents. This provides evidence that the *extent* of ones' travel experience is related to global citizenship #1, where more travel is better. In interpreting these results, perhaps those traveling to three continents had either traveled on more occasions, had traveled for a longer period of time, or had a higher likelihood of being exposed to cultures of greater difference.

The significant difference between the three continent and one/two continent group was also found for global citizenship #2 and global mindedness for the total sample, but disappeared for the study abroad sample. This may further suggest "studying" while abroad is more important than the extent of travel for the development of global citizenship #2 and global mindedness.

Accepted into the study abroad program. Another interesting finding concerns the group whom had been accepted into a study abroad program, but had not yet traveled. Although the "accepted group" scored significantly higher on global citizenship (1 & 2) and global

mindedness than the non-study abroad group, they were not significantly different than those whom had already studied abroad.

This unexpected similarity could be explained by a variety of factors: 1) Perhaps when the “accepted group” completed the survey, they had finished all or some of the pre-departure orientation course and/or read through the information packets. If this is the case, it has important implications for the development of global citizenship and global mindedness at the home institution through culture related training programs. 2) These students had already gone through the process of deciding to study abroad and applying for the program. This application process involves writing an essay articulating their purpose and goals of study abroad. Such introspection may have had an influence on their development of global citizenship and global mindedness. 3) Finally, this may be explained by more complex differences between individuals whom decide to study abroad versus those who do not. For example, interview data suggest the population of students whom “always” knew they were going to study abroad had a variety of different background characteristics (e.g., parental support and previous travel experiences).

Influence of age. In interpreting the differences between study abroad and non-study abroad groups, however, it is important to consider potential confounds. For example, age was found to be a significant predictor of global citizenship (1 & 2) and global mindedness in the total sample. The average age of the study abroad group ($M=27$) was higher than the non-study abroad group ($M=23$) and additional analyses indicated the ‘emerging adult’ group (i.e., 18-25 years; Arnett, 2000) scored significantly lower on all three measures than the non-emerging adult group (i.e., 26 years or older). Furthermore, the study abroad group was more senior in school status, which was significantly higher on all three measures than the less-senior group.

Therefore, those in the study abroad group had more life and educational experience, which may influence the overall differences in global citizenship and global mindedness.

Qualitative understandings of global citizenship. Themes derived through interview data also support the relationship between study abroad and global citizenship. The study abroad alumni interviewed for this study seem to both understand and embody what it means to be a global citizen. This conclusion is drawn from both explicit discussions related to global citizenship, but also from information derived organically throughout the interviews. This section presents findings in support of these claims and summarizes how these findings contribute to our understanding of global citizenship.

Below are examples of how student definitions, behaviors, and attitudes aligned with the three dimensions of global citizenship proposed by Morais and Ogden (2011). This alignment is also illustrated in Table 36 and Appendix F.

- *Social responsibility* was represented in students' perceptions that "we're all the same," indicating a view of a common humanity. Students were also concerned with how the consumption patterns in the U.S. negatively affect individuals elsewhere in the world.
- *Global competence* was represented by students' self-awareness and the development of a more critical perception of their nation, culture, and value systems. They developed a sense of cultural relativity and confidence in interacting with others. Students also developed language abilities and a more granular understanding of cultural dynamics.
- *Global civic engagement* was represented by students advocating for various injustices they perceived; for example creating a dialogue with their friends about the occurrences in Venezuela and Ukraine at the time. Other examples include students reducing waste, recycling, volunteering, becoming involved with local politics, and creating sustainable businesses.

Despite such alignment, the findings also support Streitwieser and Light's (2010) research, where students displayed varying degrees of sophistication in their understanding of the

construct. For example, some had difficulty defining the term, whereas others would equate global citizenship with intercultural competence or as fundamentally associated with international travel. These “lower levels of sophistication,” however, should not be discounted or undermined simply because they do not align with the operational definition. Quite the contrary, many of these students were incredibly astute and their conceptualizations of global citizenship are both legitimate and add important considerations to our understanding of the term. Within this frame, many interview participants provided insightful critiques of the term and concept.

A few students believed global citizenship is an unnecessary label that individuals may not be inclined to use, regardless of whether they exhibit commensurate worldviews and behaviors. This critique was supported in the data, where students with a “less sophisticated” understanding or definition of global citizenship nonetheless exhibited behaviors and perspectives related to construct. Other students supported a critique by Woolf (2010), who describes global citizenship as an oxymoron with no existence in any legal reality. This was illustrated by students whom anchored their conceptualizations in national citizenship and were thus skeptical of transposing such a concept to a fictitious or “imagined global community.” Finally, some students supported Zemach-Bersin’s (2009) contention that global citizenship may be an elitist identity only afforded to those whom are able to travel.

Therefore, data from the interviews corroborate with critiques in the literature and support the notion that global citizenship may not be an inherently positive construct. Although the intentions of global citizens are often benevolent, Schattle (2008) highlights how this is not always the case:

Some pathways of global citizenship hearken to moral visions of global awareness, responsibility, and participation, as well as cross-cultural empathy. Other pathways focus mainly on competitiveness in the global economy and freedom of movement across international borders (p. 24).

These criticisms may be especially appropriate in relation to the actual terminology, particularly as it is anchored in the contentious and value-laden concept of citizenship. Use of this term has the potential to perpetuate the problematic notion of national citizenship, which ultimately excludes some and includes others based on fictitious boundaries. Once again, Schattle (2012) describes a dual dynamic where globalization is opening up the freedom of movement, but nationalism is tightening its borders and restricting such movement. This is relevant for global citizenship because in this context of strengthening national borders, individuals with passports to particular countries are restricted in their movement, regardless of their perceived relationship with a common humanity. In summary, data from the interviews support the operational definition of global citizenship proposed by Morais and Ogden (2011), but also highlight the contentious nature of the term and how it may exist on in ones' imagination.

Identity - reflection on self, values, culture, and nation. An important theme related to global citizenship involves students' reflection on self, values, culture, and nation. This sense of self-awareness has implications for the development of global citizenship, as critical reflection and confronting the "American" stereotype is an important step in this process (Dolby, 2007). According to Dolby (2007), through studying abroad students begin to ask critical questions about their relation to nation, the place of patriotism, and the geopolitical realities of the world. Similar to Dolby's (2008) findings, although students did become critical observers of their nation, they also developed an appreciation for their home country. As discussed above, strengthening ones' national identity is not necessarily in opposition to the development of global citizenship, but may instead help students understand their place in the world.

Furthermore, Schattle (2008) discusses how global citizenship can be understood as a trajectory, where individuals develop awareness, followed by responsibility and participation. Qualitative results indicated that all participants, to varying degrees, became more self-aware through their study abroad experience. Therefore, this finding provides evidence that study abroad may be helpful in initiating the developmental process towards global citizenship.

Multiple identities. Interview data suggest the notion of identity is not singular, but is often a complex integration of multiple identities. This was particularly true for students from multicultural backgrounds, from Hawai'i, and for those whom had lived in multiple locations. For most students, going abroad added further complexity to the notion of identity, as they were not only exposed to a new country or culture, but also to the global movement of international people. Although students may develop a greater sense of connection with the global community, they also develop a greater appreciation for their heritage, home, and culture. Therefore, instead of becoming global citizens, *per se*, study abroad seems to serve as a catalyst for students to begin questioning and developing their sense of identity; a process through which the global community may become increasingly relevant.

Embedded cosmopolitanism. Erskine's (2008) discussion of 'embedded cosmopolitanism' is helpful for understanding the findings associated with the complexities of cultural, national, and personal identity. Specifically, Erskine (2008) argues that traditional theories of cosmopolitanism undermine or ignore the importance of community and local culture for individuals. These are not mutually exclusive concepts. The communities in which individuals identify are not necessarily bound by geography, as illustrated in the discussion above regarding fluid definitions of culture without boundaries.

This concept relates to the issue raised by students and resident directors concerning the false hierarchy placed on global over local engagement. As the interview participants astutely observed, it should not be perceived as more desirable to volunteer at the global level when issues exist in ones' own local community. Although Erskine (2008) specifically discusses this notion in the context of war and moral impartiality, it can also be understood in relation to the development of peace and understanding. If individuals can find commonalities amongst warring communities, surely this is possible beyond such contexts riddled with stress and fear.

Personal characteristics. In order to glean a more nuanced understanding of the relationship between study abroad and global citizenship, this study involved an exploration into various personal, contextual, and programmatic characteristics. These help us better understand the context in which study abroad may or may not be related the development of global citizenship. This section includes a discussion about personal characteristics associated with global citizenship and global mindedness for both the total sample and study abroad sample.

Quantitative. The personal characteristics discussed in relation to the quantitative results include gender, age, school status, language, personality, and location of origin. Interestingly, many significant group differences in personal characteristics for the entire sample disappeared when the study abroad sample was analyzed separately.

Gender. No significant differences were found on global citizenship #1 scores between males and females in either the total sample or the study abroad sample. For global citizenship #2 and global mindedness, however, males scored significantly lower than females for both the total sample and study abroad sample. This finding is consistent with studies investigating the development of intercultural competence, where female participants significantly increased and male participants decreased on their IDI scores (Vande-Berg, 2010; Vande-Berg et al., 2009).

More research is needed to better understand the experiences of both males and females abroad in relation to global citizenship and global mindedness development.

Age and school status. Age was found to be a significant predictor of global citizenship (1 & 2) and global mindedness for both the total sample and the study abroad sample (except GCS2). Of further interest are results associated with school status in the total sample, where undergraduates were significantly lower on global citizenship (1 & 2) and global mindedness than the post-bachelor group. These findings taken together provide evidence that global citizenship and global mindedness development may be related to both life and formal educational experiences (whether at home or abroad).

Interestingly, in the study abroad sample, the junior/senior group scored significantly lower on global citizenship #2 than the freshman/sophomore and post-bachelor groups. One possible explanation is those in the freshman/sophomore group may have been more motivated and well traveled, as they already studied abroad at that point in their undergraduate career. As found in the interview data, these individuals often had extensive travel experience and parental support and thus, may have had an advanced level of global awareness upon entering college.

Language. In the total sample, those with English as a first language and those whom are monolingual scored significantly lower on global citizenship (1 & 2) than those whose native language is not English and those whom are bi/multi-lingual. In the native language group comparison, respondents whose first language is not English must be at least bi-lingual, as they completed the survey in English. Therefore, a possible explanation for both group differences is that those who speak multiple languages may have deeper insight into multiple cultures and are thus more intimately aware of cultural differences. One student supports this claim by highlighting how culture is understood through language: “I speak four languages, not just

because it happened, it's because I really like languages. I feel that understanding a culture works through understanding the language" (FRA3).

Interestingly, the significant differences in language group comparisons disappeared in the study abroad sample for both global citizenship scales. Further and unexpectedly, the extent of students' host country language abilities was not a significant predictor of global citizenship (1 & 2). These findings could be related to English being the *lingua franca* of the world, students taking classes in English, or students spending time with other English-speaking individuals while abroad. Many students mentioned how they were able to easily navigate their new environment without speaking the local language. Therefore, although interview data suggest the benefits of second-language abilities in interacting with locals, the quantitative data indicate it is not a significant predictor of global citizenship.

These are interesting findings in relation to Engle and Engle's (2002; 2004) dual, almost competing discussions. On the one hand, these authors (2004) list language abilities as an essential component of integrating into the host culture and having a meaningful experience abroad. On the other hand, they (2002) discuss how in this new age of globalization it is easier for students to avoid true contact with the host culture, as English speakers can find the use of their language and cultural symbols nearly everywhere they may travel. The latter seems a more plausible explanation in light of these findings. Taken together, these results provide evidence that being able to speak a second-language may not be critical for the development of global citizenship in the context of studying abroad, but may be an important differentiating factor in the general population.

Personality. As expected, certain personality traits were significant predictors of global citizenship (1 & 2) and global mindedness for both the total sample and the study abroad sample.

When thinking about personality characteristics associated with successful intercultural interactions, one may conjure an image of the extravert more willing to get out of their comfort zone and meet people. Although this may be the case, results indicated extraversion only predicted global citizenship #1 and both agreeableness and openness were more important than extraversion. For the study abroad sample, conscientiousness became a significant predictor for all three scales, suggesting perhaps, a greater need to be conscientious if one travels abroad. Interview data supported these findings where participants emphasized the importance of being aware of differences (i.e., conscientious) and going abroad with an open mind (i.e., openness). Finally, it is not surprising that neuroticism, characterized by worrying, not handling stress well, and getting nervous easily, is not a predictor of global citizenship. This personality characteristic would most likely be detrimental for individuals going to a new cultural environment.

Location of origin. In both the total sample and study abroad sample, the group from Hawai‘i scored significantly lower on global citizenship (1 & 2) than those from the continental U.S. and those from other countries. To further explore this surprising finding, additional group comparisons were conducted within the Hawai‘i group specifically. These additional analyses indicated no significant differences between those whom had traveled internationally and those whom had not. Interestingly, however, those whom had studied abroad scored significantly higher on global citizenship than those whom had not. This suggests that for the Hawai‘i group, educational travel may be more influential in developing global citizenship than travel alone.

These findings may be interpreted in a variety of ways: 1) A few students from the continental U.S. discussed how attending school in Hawai‘i was in many ways similar to studying abroad in a different country. These students had to travel on a plane, leave their friends and family, and adjust to a new culture and environment. Therefore, these students may have

already experienced culture shock and developed a certain level of global citizenship as a result.

This notion is illustrated below in a quote from a student from California who moved to Hawai‘i for college:

I have a different perspective because I grew up in [southern California] and came to [Hawai‘i] for college, so I already kind of had that cultural immersion of a different place before I left [for Spain]. So the transition from [Hawai‘i to Spain] was not as difficult or world shaking because I had already kind of done that [in Hawai‘i]; to a lesser extent, but it prepared me for leaving all my friends, all my family, knowing no one in this new place and having to establish a life (EPS1).

2) A prominent theme in the qualitative data was the difference between U.S. and Hawai‘ian identity. It is possible the survey items were interpreted differently by the three samples, which may be particularly true for students from other countries. Therefore, the conceptual translation of the survey items may have influenced these results. 3) Many students felt a swell of pride to be from Hawai‘i through traveling abroad and perhaps this resulted in a stronger connection with their local identity instead of a global identity. Finally, instead of interpreting these findings as a deficit, it can be viewed as motivation for educational institutions in the state to provide targeted interventions for local students. This can include inspiring students to study abroad, infusing the curriculum with global studies material, or encouraging Hawai‘i students to engage in their local community. More research is needed to understand the dynamics influencing global citizenship among this particular population.

Qualitative. To supplement the quantitative data, interview participants were asked about specific personal characteristics believed to affect ones’ study abroad experience. Although these were not directly assessed in relation to global citizenship, they have important implications for understanding the context of students’ experiences abroad. This is particularly true for student motivations and goals, as they have a profound influence how students’ approach their time

abroad. The specific personal characteristics discussed below include how students discover study abroad as an option and their motivations, goals, and expectations.

Discovering study abroad as an option. Half the students interviewed had a supportive family, previous travel experience, and intentions to study abroad upon entering college. The other half had either not heard about study abroad until college or did not have expectations of participating. These findings have implications for curriculum planning and how study abroad organizations market their programs. For example, students who always knew they were going to study abroad are not necessarily the targets of marketing campaigns, but will most likely benefit from assistance with curriculum planning. These students are typically highly supported (both financially and philosophically) and highly motivated to travel. The students who knew about study abroad, but did not think it was an option, may benefit from encouragement, scholarships, curriculum planning, advising, and information sessions. They need to be convinced study abroad is an obtainable and realistic opportunity. The third group of students, those who did not know it was an option, is the target of study abroad marketing efforts.

Another interesting point of discussion involves the group whom always knew they were going to study abroad. This finding relates to research conducted by Zemach-Bersin (2009), who also found half of students interviewed always knew they were going to study abroad. This author discusses how study abroad seems to be an entitlement, where students have an expectation to engage in what they perceive to be a normal activity. On the contrary, the group of students whom did not think study abroad was an option relates to research on barriers for minority or less affluent students. Dessoff (2006) discusses how for non-minority, middle class students, study abroad is seen as a normal and desirable activity. On the other hand, for students from less affluent backgrounds, studying abroad may seem out of their reach or sometimes even

inappropriate. Further, Twombly et al. (2012) discuss how some minority students may not choose to participate because of fear of discrimination or lack of parental support. Interview participants in this study supported both of these contentions.

Student motivation. Interestingly, but not surprisingly, it is clear students study abroad in order to travel. This finding relates to research by Van Hoof and Verbeeten (2005), who also concluded that students' motivation to study abroad was more about the ability to travel than for academic purposes. It is important to note, however, these desires to travel are not necessarily rooted in tourism, but are also associated with a desire to learn and experience something new. For example, students discussed their desire to learn a language, learn about a new culture, meet new people, see new places, and develop personally in ways not afforded at home.

Study abroad is what enables students to fulfill their desire to travel. Studying abroad, with its academic relevancy, financial support, and management of logistics (e.g., travel, health insurance, housing, meals), is an easy way to justify travel, to placate parents, and inspire them to write a check. Travel is the goal and school is the method, although they are of course intimately intertwined. Grünzweig and Rinehart (2002) support this sentiment: "The academic aspect [of study abroad] is often considered the official legitimizing objective while the 'cultural' experience is seen as a by-product (although for most students, it may always have been the principle motivation)" (p. 13).

As will be discussed below, study abroad practitioners should not be discouraged by students' desire to travel, but instead leverage such desires by incorporating purposeful learning activities. This is the essence of study abroad education. Students do not so much rave about the classes, but more about their cultural experiences, their interactions with people, going to

markets, navigating transportation, and seeing new places. This again should not be undermined academically, but celebrated and facilitated.

Student expectations. Going abroad for the first time can be an anxiety provoking experience for students. For many, it will be their first exposure to airports, long flights, public transportation, a new housing situation, a different climate, language, food, and classroom context. Students discussed a combination of excitement and fear about similar aspects of their trip. They were excited about meeting their host family, but were also concerned with whether it would be clean and warm. They were excited to meet new people and make friends, but were also afraid they would not meet anyone. One prominent fear is captured by the theme: “they are not going to like me.” This idea was brought up by many students whom, for various political, historical, and stereotypical reasons were concerned that they would be treated poorly because they are ‘foreign’ or ‘American.’ The duality of fear and excitement succinctly characterizes the benefit of getting out of ones’ comfort zone and experiencing something new.

Student expectations develop through a variety of channels, including the pre-departure orientations, Internet searches, books, rumors, and media. Therefore, it is important for study abroad organizations to manage expectations and provide students with a realistic account of their time abroad (to the greatest extent possible); although many students mentioned how they could never have been adequately prepared for actually being in a new location. Students did, however, mention quite frequently how the orientations were helpful in managing their expectations.

Contextual and programmatic characteristics. The main quantitative finding associated with contextual and programmatic characteristics is cultural immersion as a significant predictor of global citizenship. First, the “cultural immersion index,” an average score

based on students' level of contact with home, friend demographics while abroad, the classroom culture and content, experience of local cultural events, volunteering, and working abroad, was a significant predictor of global citizenship (1 & 2). Furthermore, when taken together, all thirteen cultural immersion variables were a significant predictor of global citizenship (1 & 2). The only two significant individual predictors for global citizenship #1 were volunteering abroad and keeping a journal and for global citizenship #2, keeping a journal. Implications of these findings are discussed below.

Cultural immersion. These findings support Engle and Engle's (2004) proposition that true interaction with the local culture is what separates study abroad from study at home. Despite the apparent importance of cultural immersion for the development of global citizenship, numerous interview participants expressed regret for not interacting with more locals and spending too much time with people from the U.S. Responding to these contradictory findings, practitioners should both seek to facilitate more cultural immersion opportunities, but perhaps also take a step back and critically consider our expectations associated with this goal. In explaining their lack of local friends, a few student interview participants believed it was the temporary (often short) nature of their study abroad program that fundamentally limited their ability to make friends and be accepted as part of the community.

In reality, students are more likely to integrate into the global culture of traveling individuals. Many students discussed how more of their friends were from other international locations than from the host culture. An interesting example of this point was made by a French student who spent more time with "Americans" in Spain (as they were all studying abroad) than while in the U.S. Traveling individuals may be more willing than local individuals to make friends with temporary student sojourners, as locals are just going about their daily business.

Benefits of being an outsider. Given the temporary and often short nature of study abroad programs, complete immersion in the local culture is an unrealistic goal. Therefore, expectations associated with this goal should be managed, and instead of striving for complete immersion, students should be encouraged to try and interact with the local culture to the greatest extent possible. An important goal of such engagement is to facilitate, at the very least, the experience of being an outsider.

As Hoffa (2002) discusses, “students have profited by being, often for the first time in their lives, outsiders looking in, ‘foreigners’ in an environment whose rules and cues they do not understand” (p. 72). This “outsiderness” or productive disequilibrium (Piaget, 1985), if dealt with appropriately, is an important source of learning for student sojourners. Therefore, we should dismiss the negative connotation associated with culture shock and encourage students to embrace this experience (Grünzweig & Rinehart, 2002; Rinehart, 2002). Schattle (2008) highlights how this is particularly true for the development of global citizens: “Global citizenship blossoms especially after [students] walk in the shoes of an outsider” (p. 53).

A common reprieve from the experiences of shock, disequilibria, and “outsiderness” is spending time with people from the students’ home country. They create a zone of comfort where they can effectively shield themselves from the “dangers” of cultural interaction and feel like an insider (Engle & Engle, 2002; Grünzweig & Rinehart, 2002). This new zone of comfort, however, is not completely isolated from the local culture. Instead, students often develop what Citron (2002) refers to as a “third culture,” where students disregard many of the difficult host cultural practices, but also incorporate various desirable aspects of the culture.

Discovering “America” abroad. Students are not necessarily at fault for engaging with people, symbols, and activities associated with the U.S. For example, Engle and Engle (2002)

and Citron (2002) discuss how the forces of globalization are spreading U.S. culture around the world and thus, students almost need to go out of their way to experience the local culture. This is particularly true in global cities. Hoffa (2002), 13 years ago, discusses how it is impossible or even undesirable to avoid these developments of globalization and therefore, we need to determine how best to use them for educational purposes. This is indeed a shift in paradigm. Instead of criticizing a lack of “true cultural immersion,” we should embrace and leverage students’ experiences abroad. If they do create a “third culture,” they are still learning about various aspects of the new culture, even if it is slightly diluted to a point of comfort. It is a comfort zone, but it is also different, exciting, and educational.

Of course educators should try to facilitate as much local contact as possible, but students should not be chastised for engaging with U.S. cultural symbols and food; or finding themselves in the zone of comfort. For example, it may be a difficult experience for a student from the U.S. to eat raw fish for breakfast in Japan. In this context, a piece of toast would be a welcomed and appreciated comfort. Perhaps having the balance of comfort and discomfort is actually more conducive to learning (Houser, 1996). This may explain the finding of greater global citizenship in low cultural distance countries (as discussed in the next section). Maybe such accommodation to the U.S. student is perceived as an act of empathy. Many students mentioned how they were more empathetic to tourists and foreigners when they get home because they have experienced what it is like to be an outsider.

As argued below in the context of travel, educators should leverage these types of experiences as learning opportunities, especially if they are going to happen regardless. For example, maybe students can bring a local student to an U.S. restaurant - a Subway or Starbucks - and share their culture with a local individual. This represents a coming together of cultures.

We can no longer dichotomize home and host culture; in the age of globalization we are witnessing a drastic combination of all things cultural. Studying abroad today is a different experience than it was five, ten, fifteen years ago and thus, we must not linger in the past, but continue to innovate and leverage the current situation as best as possible.

Culture distance. Related to the discussion of cultural immersion is another significant finding from the quantitative analyses. Counter-intuitively, students going abroad to a low culture distance location scored significantly higher on global citizenship (1 & 2) than those going to a location of high culture distance. For global mindedness, those going to a medium culture distance scored higher than the high culture distance. These findings relate to a few studies mentioned briefly in the literature review. Douglas and Jones-Rikkens (2001), for example, found students developed more world-mindedness going to a country of high culture distance (Costa Rica) than those going to low culture distance (England). Emert and Pearson (2007), however, found the opposite to be true for development of intercultural competence, where those going to England developed more than those going to Costa Rica.

As a possible explanation, students are more able to successfully navigate a low culture distance context and therefore obtain a deeper understanding of the culture. In these situations, students are able to speak the language and relate to local individuals, which provides a window into various dimensions of the culture. Perhaps in these locations, students experience a more manageable degree of culture shock and are therefore able to develop from these experiences. In a location of high culture distance, on the other hand, students are in a completely different, seemingly chaotic environment where they are trying to survive and navigate a complex cultural situation. The culture shock experienced in these locations may be overwhelming to the point of retreat.

Integrating inside and outside of class learning. According to Hoffa (2002), study abroad students often perceive the learning that takes place outside of the classroom to be equally as important as what they learn inside. Therefore, study abroad professionals need to encourage, assess, and bridge the gap between the two learning environments (Rinehart, 2002).

The classroom abroad is indeed a cultural experience, as many interview participants described differences associated with grading, teacher expectations, classroom dynamics, teacher styles and languages, fellow classmate behaviors, length, and intensity. Beyond the classroom walls, however, is where students focused much of their attention while describing their daily routines. Such experiences include, for example, volunteering, traveling, joining clubs, experiencing nightlife, walking around town, building relationships, eating and drinking, and their living situation. Many students also discussed how they traveled quite a bit outside of the program and/or within the program on weekends.

These outside of the classroom activities, particularly travel, represent another important area for educators to take a step back and reevaluate what it means for a student to learn through study abroad. As students are going to travel and “Do Europe,” they might as well be held accountable for the learning that occurs during these trips. Instead of turning our backs on this reality and trying to wrangle them in, we should let them go and require them to process these experiences in a meaningful manner through a journal, blog, presentation, or discussion forum.

For the critics, myself included, who believe we are not maximizing learning opportunities and letting students run wild in these places overseas, it is essential to leverage these experience. Traveling is not a poor use of time, but unprocessed learning through travel does miss an important opportunity. Travel is the entire point! Study abroad is travel, but it is educational travel and therefore, we need to make it such.

Volunteering. Volunteering is a way for students to purposefully engage with the local community. As described in the qualitative results section, this was one of the most meaningful aspects of a few students' time abroad because it enabled them to not only meet, but also collaborate with local individuals. It is not surprising that volunteerism is a significant predictor of global citizenship, as it requires all three dimensions of the construct: a sense of social responsibility, a certain level of global or intercultural competence, and also a sense of civic engagement. Many interview participants recommended volunteerism while abroad as an important opportunity for student development. One faculty resident director described the benefits of such volunteerism through service learning:

I think there are two things that are important [about service-learning] at different levels. At the personal level, I think the person who is working and doing service, they get to realize that a lot of the stuff that he or she has gotten through their educational experiences are quite useful to a lot of people...and that's very powerful. It makes that person feel relevant. It makes them feel like, 'ok, this is not all textbook stuff. I have some skills that I can give that people seem to appreciate.' I think that's very powerful at the personal level. That is the seed for making service learning powerful...it makes people feel relevant by giving. They understand the realities that are different from them. At the program level, the activities that you hope people will learn, the concepts, are contextualized in real-life, everyday activities of people. You don't go to provide services at places that services are not needed. So service learning, if it is done well, is usually targeted to places and people and programs, where there is a critical need that is identified...and people come to address that collectively. I think at the program level, contextualizing the learning and the teaching is very important, because not only do they find the personal relevance, but they are doing this for a purpose...it has a purpose in the every day community. The seed, the germ, or gem of service learning at the program level, is that the knowledge and the teaching and all the concepts that you want people to acquire gets contextualized in the everyday needs of the community (RD2).

One of the study abroad advisors also recommends the inclusion of service learning or volunteering, as it helps to facilitate engagement with the local community in a more meaningful manner. Although this is recognized as an important characteristic of study abroad experiences, implementation is difficult due to lack of resources and the need for additional collaboration with the local community:

I would like to see more service learning or volunteering. More things that get [students] into the local community beyond just... 'I go to school, I live with my host family or in a dorm, or I take dance lessons.' Get them involved, whether it's volunteering at a school two days a week... or doing English lessons. [It helps students] talk about their country and learn about others. The faculty RD that is going to India for the fall is going to do that. She wants all students to do a mandatory volunteer or practicum or internship or some kind of giving back; working with an NGO, something like that. There are a million of them in India, so whatever issue [students] are interested in, I'm sure [they] can find something and I'm sure they would be happy to have [them] because [they] may be able to help them. I would like to see more of that, but that requires more integration with the local people on the ground and with our office and the programming and vetting the students and making placements and all that kind of stuff. It's a resource issue (SA1).

Reflection on learning. It is also not surprising that keeping a journal was a significant predictor of global citizenship. This supports the fundamental importance of meaningful reflection in experiential learning theory (Kolb, 1984). This finding also aligns with a few other studies on the development of intercultural competence, where purposeful reflection was the only significant predictor of the outcome (although through a mentor; Vande-Berg et al., 2009). Pederson (2010) also found that guided reflection, in this case through a culture learning class, had an influence on the development of intercultural competence above and beyond studying at home or not having the class abroad. Many interview participants emphasized the value of reflection on making sense of their cultural experiences.

The importance of reflection underlies a recommendation of this research as described above – to purposefully blend inside and outside of classroom learning. Student motivations are clearly to travel, learn language, learn about a new culture, meet people, and explore new places. Therefore, if these are indeed their motivations, then educators need to purposefully help translate these experiences into learning through guided and structured reflection.

Program characteristics. Unexpectedly, other than the significant predictors described above, there were no significant differences for any programmatic characteristics on any of the three outcome measures. In other words, the length of time abroad (as determine by group

comparisons and multiple regression), students' housing situation, whether they take classes on culture, or if they have pre-departure orientation or reentry support session, were not significantly related to global citizenship (1 or 2) or global mindedness. Although this is surprising, these results are consistent with the literature on intercultural competence development. Despite recommending these various characteristics, researchers did not find any significant effects of program length, living situation, or orientations (Vande-Berg et al., 2009).

The lack of significant results for these programmatic factors could be explained by the variability associated with each of the characteristics. For example, as illustrated in the qualitative findings, we cannot simply dichotomize living with a host family versus not living with a host family. Instead, there are numerous variables affecting students' experiences with a host family (e.g., distance from campus, the number of family members, levels of cleanliness and comfort). Such variability is also associated with orientation sessions, culture classes, and reentry support programs. Furthermore, these non-significant findings may be an effect of a measurement issue associated with the lack of clear boundaries around a "yes" versus "no" response. Therefore, we should not conclude these characteristics are unimportant in the development of global citizenship and instead strive for a more granular understanding and appropriate measure of these learning contexts.

Additional Findings.

Global Mindedness. Although the majority of findings associated with global mindedness were similar to those of global citizenship (1 & 2), there were indeed a few differences. For example, there were no significant differences in location of origin or second language abilities. Also, the extent of cultural immersion abroad was not a significant predictor of global mindedness. On the one hand, the consistency of findings support a relationship

between the three constructs, but on the other hand, the few differences suggest unique characteristics associated with the development of global mindedness. This may be related to the lack of civic engagement components in the construct.

Intercultural and global competence. As the title suggests, a main argument of this research is that intercultural competence development is not an adequate outcome of study abroad. Unfortunately, this research did not specifically include a measure of intercultural competence, but did, however, include a measure of global competence. Although this construct does not claim to explicitly measure intercultural competence, the global competence sub-dimension of the Global Citizenship Scale #1 may be seen as an indicator of such development. Results indicated that the study abroad group scored significantly higher on global competence than the non-study abroad group. In addition, students' definitional understandings of intercultural competence described through the interviews align with models of intercultural competence. Therefore, this research provides limited evidence that studying abroad is related to intercultural, or in this case, global competence.

Reentry shock. The lack of reentry support represents a significant gap in study abroad programming (60% of respondents did not receive such support). Although the results of the quantitative data did not represent significant differences between those whom received such support and those whom did not, many interview participants highlight the difficulties associated with reentry. In addition, there is a large literature base supporting the experience of reverse culture shock and the need for support (e.g., Gaw, 2000; Hadis, 2005; Sussman, 2000; Szkudlarek, 2010). The benefits of reentry support are numerous and include career planning, helping students process their learning, providing them with a context to relive their experience, and linking them with future volunteer or engagement opportunities.

Anderson and Lawton (2011) discuss how students returning often have difficult articulating their experience and Dunkley (2009) suggests interviewing students provides them with this opportunity. These contentions were supported in the interview data where students discussed how the interview was helpful in guiding them through a process of reflection. One student mentioned how it felt like therapy. Therefore, a recommendation for study abroad programs is to purposefully integrate reentry support, which could simply take the form of an exit interview. One of the study abroad advisors agrees with this need and discusses the challenges associated:

I think what is missing in study abroad generally, is that reflection post-experience. And what you do with it and what is the next step. How do you process and unpack that study abroad experience and what do you do with it moving forward? How does that affect you professionally, personally, or academically? We [the SA organization] spend so much time getting them ready to go that when they come back it's like 'now what?' I think it would be helpful to assist them in looking at the experiences and getting them to frame it in bigger analytical and theoretical ways. Versus just, 'yea it was fun, yea I got to go to Italy. Yea I backpacked around Europe and went to 27 different countries in 5 weeks.' Sometimes [students] don't realize the value of their study abroad experience until much later. It's hard when they first come back to realize the impact it's going to have on their life until later the reflection might come in. So I just don't know how to capture them. Trying to do these returning workshops and figuring out, what do we do with them? How can we programmatically serve them and assist them and help them take the next step. Something to be a natural progression, since we do so much work before they go, then they are there having their experiences, and then it's like nothing when they come back. We do a lot informally; we encourage students to come talk to us, bring photos, share experiences, give us their trip reports, and write things up for our newsletter, our website and *Facebook*, but it's kind of hit or miss. Some are really into it and some are like, 'meh' (SA1).

Study abroad and global citizenship – A critique. A goal of this research is to move towards a critical study abroad and highlight the need for constructive criticism. There is indeed an emerging literature critiquing study abroad that represents a more balanced view of the field. Many student, resident director, and study abroad advisor interview participants raised important critiques about the study abroad industry, which reflect similar issues identified in the literature.

For example, students discussed how “It’s a 24 hour party” (ARG2) and how many students are motivated by less-than-educational reasons:

I know one other person that went and actually did something towards his degree and is back at that school for his graduate degree. And I honestly can’t think of anyone else who I think did it for any other reason than because it’s cool and they want to get drunk and have fun (KEN/TZA).

Competition versus cooperation. An important question underlying this research is whether the goal of studying abroad is to develop students’ competitive advantage in the international workforce or to develop a sense of cooperation. Indeed these are related to the two development goals of intercultural competence and global citizenship. Unfortunately, the results of this study, in combination with themes in the literature, lead to the conclusion that the goal of study abroad is overwhelmingly for competitive purposes (e.g., Grünzweig & Rinehart, 2002; Lewin, 2009b; Twombly et al., 2012; Zemach-Bersin, 2009). When students were asked how studying abroad affected their life, many discussed how will look good on their resumes, help them get jobs, and help them stand out among the rest. Of course this is important, but it should not be the entire goal of study abroad. Rinehart (2002) discusses how “students have gotten the message that study abroad ‘looks good on your resume.’ Idealists may deplore the utilitarian emphasis and the implicit assumption that the economic sector is pre-eminent” (p. 75). Perhaps this research is idealist, but it is necessary to strive for what one perceives to be ideal – in this case, a critical study abroad with, at the very least, a greater balance between the goals of competition and cooperation.

Beyond “global citizenship.” A recommendation of this research is to abandon the term “global citizenship,” but not the conceptual foundation upon which it is based. Study abroad practitioners should indeed strive to develop social responsibility, global competence, and global civic engagement in student sojourners, but to call this “global citizenship” may cause more

problems than necessary, as it can be perceived as elitist, exclusionary, and arrogant. In addition, the term places undue priority on the global at the expense of the local. Thus, the new term should lose the word “citizen” and include reference to both the global and local.

Appreciative inquiry. In the spirit of appreciative inquiry (Cooperrider & Srivastva, 1987), it is important to also focus on the positive aspects of studying abroad. For example, student interview participants were asked to reflect on what they felt the study abroad organizations did well. Many students felt everything was well organized, the orientation meetings were helpful in preparing them for their time abroad, the advisors were supportive, and overwhelmingly, it was a wonderful experience. This was also illustrated in the survey data where 100% of the study abroad sample “would recommend study abroad to others.” Further, the average student rating of their experience was 8.7 out of 10 (a significant predictor of global citizenship). Therefore, although there is always room for improvement and critique, we must not lose sight of the positive aspects of study abroad, the benevolent intentions of practitioners, the hard work, and accomplishments manifest in numerous successful programs.

Implications

This research has important methodological, theoretical, and practical implications relevant for study abroad practitioners and researchers. The overall goal is to join the movement towards a critical study abroad (Reilly & Senders, 2009), manifesting in a more responsible industry aimed at the development of global citizens.

Methodological implications. Methodologically, this research supports the value of combining quantitative and qualitative research methods in order to provide a more holistic understanding of a phenomenon. The qualitative data were essential in helping to explain and elaborate upon both expected and unexpected quantitative findings. In addition, allowing

students to describe their experiences outside of the confines of a survey led to additional, organically produced considerations.

An additional methodological implication involves the use and further validation of the Global Citizenship Scale (Morais & Ogden, 2011). The Global Citizenship Scale is relatively new in the field and has not been utilized in any published research studies to date. Construct validation was achieved quantitatively through both individual and comparative scale descriptive statistics. As expected, the Global Citizenship Scale was related to both the Global Citizenship Scale #2 (Reyson & Katzarska-Miller, 2012) and the Global Mindedness Scale (Hett, 1993) in areas of conceptual overlap, but was also unique in its assessment of global civic engagement. Qualitatively, interview respondents' description of global citizenship aligned with the three dimensions of the construct proposed by Morais and Ogden (2011).

Theoretical implications. The first theoretical contribution of this study is the use of culture studies and critical theory as a lens through which to critique the study abroad industry. This research illustrated the value of such theories in deconstructing the discourse and motivations associated with sending students abroad. Second, this research argues for global citizenship as an outcome of study abroad and utilizes an operational definition not previously used in the literature. Quantitative data supported the relationship between study abroad and this definition of global citizenship and qualitative data supported the three dimensional construct. This study also provided valuable information for better understanding the personal, contextual, and programmatic characteristics associated with the relationship between study abroad and global citizenship. Finally, results support the critical role of cultural immersion and reflection in the development of global citizenship, both integral components of experiential learning theory.

Practical implications. In the spirit of praxis, it is important to inquire about the utility of this research. How can the information derived through this study inform practice and assist students, study abroad professionals, and universities maximize the benefits associated with study abroad programs? A main goal in pursuing this research was to help map the study abroad context in relation to the development of global citizenship. This was accomplished by providing insight into the minds of study abroad participants, study abroad advisors, and faculty resident directors. Furthermore, this study involved an in depth, ethnographical analysis of a successful study abroad organization. By understanding 1) the program's infrastructure and 2) how students perceived and interacted with this infrastructure, researchers and practitioners are better informed of best practices associated with study abroad. In addition to recommendations included in the discussion above, below is a brief list based on the results of this research:

- 1) *Facilitate cultural immersion:* This can be accomplished through the assignment of a local culture buddy, requiring community involvement through volunteering, internships, and redefining what it means to go on cultural excursions.
- 2) *Require reflection on experiences:* Develop a purposeful link between inside and outside of class learning activities. Require students to keep a journal, post blogs, meet with a mentor, and engage in meaningful discussions about culture and learning experiences.
- 3) *Culture book:* I would recommend the use of Lantis and DuPlaga's (2010): *The global classroom: An essential guide to study abroad*. This book may serve as a nice supplement to students preparing themselves for the study abroad process. The goal of the book is to foster 'meaningful' study abroad experiences through learning about oneself in the world, what it means to be an 'American' abroad, analyzing culture, and how to choose the correct programs.
- 4) *Global citizenship track:* Implementing global citizenship program recommendations may not be of interest to some organizations or students. Therefore, organizations may choose to develop an optional 'global citizenship track,' where students participate in a particular curriculum and obtain a certificate at the end. This track, for example, would include specific content in the pre-departure orientation sessions, required volunteerism while abroad, specific opportunities to collaborate with locals abroad, daily journaling requirements, service learning classes, meeting with a mentor, writing a paper at the end, and participating in a reentry workshop specifically designed for pursuing goals of global civic engagement. This option combines the desire for competitiveness and cooperation, as students could place 'global citizenship track' on their resumes. Perhaps study abroad programs could provide scholarship opportunities specifically for this option.

Limitations

All findings should be understood in the context of certain limitations. The first involves potential sampling issues, as participants were not randomly selected. Instead, study abroad participants were identified through purposeful recruitment strategies through study abroad organizations and through a personal network of individuals. Furthermore, those who decided to complete the survey are likely different in many ways than those who did not. Therefore, the sample may not represent the views of the study abroad population. In addition, although representative of the overall population of study abroad participants and undergraduate psychology majors, the majority of the sample was female (73%) and from the arts and sciences (64%). Finally, the sample size of study abroad participants was small ($n=189$) and thus may limit generalizability.

A second issue involves the survey language. For many of the survey items, the U.S. was utilized as point of reference and therefore may lead to biases in the perceptions of participants from both Hawai'i and other countries. Related to this limitation is the small positive skew of the data, which may represent an effect of social desirability bias. This is particularly true given the nature of many survey items where participants were asked about helping others. Such social desirability may also have been present in the interview sample where, as discussed in the results, participants may have answered in ways they thought were appropriate.

Third, as illustrated by the confirmatory factor analyses, the observed data did not fit the theoretical models proposed by the scale development researchers. In addition, results from subsequent exploratory factor analyses suggest different factors and factor loadings than the proposed models. Therefore, it is important to continue working towards developing and validating the three scales utilized in this study. Another limitation associated with the scales

involves the low reliability of social responsibility for the global citizenship scale #1. As this is consistent with findings reported by Morais and Ogden (2011), it is important to consider further whether this is a relevant construct for our understanding of global citizenship or if it is an issue of measurement. This may also be related to the findings of three research studies, where students' developed both intercultural and global competencies, but did not indicate empathy or social concern for others (Braskamp et al., 2009; Clarke et al., 2009; Wright & Clarke, 2010). Thus, if social responsibility is indeed theoretically important for our conceptualization of global citizenship, this construct will require additional research and measurement development.

Finally, as study abroad programs vary considerably, practitioners and researchers should heed caution in generalizing these findings to all programs. What it means to 'study abroad' is infinitely complex and therefore, generalizing beyond the unique program in question comes with various hazards. The programs represented in this study primarily consisted of students spending a certain amount of time at a host institution. Therefore, the data should be understood within this context. In addition, the data is time limited, as participants for the most part, had studied abroad within the last five years.

Future Directions

This is one of the first studies investigating the relationship between study abroad and global citizenship, operationally defined as a three-dimensional construct and measured by the Global Citizenship Scale (Morais & Ogden, 2011). Therefore, it is somewhat of a starting point for numerous future research studies.

Future studies should include both the intercultural development inventory (IDI) and the global citizenship scale to further investigate the relationship between these two constructs.

Although this study included global competence, as measured by the global citizenship scale, it

is not necessarily intended to assess intercultural competence. It would also be helpful to assess these constructs before, during, and after their study abroad experience to obtain longitudinal data. In addition, as not all students are going to study abroad, it would be interesting to learn if and how global citizenship can be development at home institutions. Therefore, this future study should also include two control groups, one with a global studies curriculum and one without. The global studies course, for example, could include local international immersion, community engagement, and journaling.

To obtain a more balanced understanding of intercultural competence and global citizenship, interviews should be conducted with non-study abroad participants. As illustrated in the results, students' qualitative understanding of intercultural competence and global citizenship did indeed align with previous models, as expected. Therefore, it would be helpful to understand if there are different conceptions of these constructs among individuals whom have not studied or traveled abroad. In the spirit of conducting additional interviews and in light of interesting findings associated with ones' location of origin, it would be helpful to better understand the specific context of students from Hawai'i.

Finally, the unexpected findings associated with the various programmatic characteristics should be explored in greater detail. Each of these learning contexts should be the focus of individual studies. Activity settings would be a helpful method for conducting such analyses. According to O'Donnell, Tharp, and Wilson (1993), the context is integral to the nature of activities and these units of contextualized human activity are referred to as *activity settings*. Parsimoniously, activity settings are time-and-space bounded patterns of behavior (Hawe, Shiell, & Riley, 2009) and are composed of a variety of features. Maynard (2005) suggests a variety of dynamics within activity settings: 1) the *personnel* who are available, 2) the *tasks* or activities

themselves, 3) the *scripts* for conduct which include patters of social interaction and cultural norms for self-expression, 4) the *motives* for engaging in a particular behavior, and 5) the *cultural values* or goals and beliefs of people participating. Through a granular analysis of the various components of activity settings, researchers can focus of these specific areas as a means of making change. This method of analysis would be beneficial for deepening our understanding of important contexts associated with the study abroad experience, for example, information and orientation sessions, the host family environment, the classroom environment, the host institution, food and drinking establishments, organized excursions and social activities, and reentry support programs.

Conclusion

This research provided preliminary evidence that studying abroad is related to global citizenship. Furthermore, it helped elucidate the particular personal, contextual, and programmatic characteristics associated with this desirable learning outcome. In the spirit of post-modernism, the goal of this research was not to *prove* a causal relationship, but instead to *improve* our understanding of the phenomena in question. Within this frame, study abroad can be understood as a valuable process towards the development of global citizenship in student sojourners. Looking back and moving forward, it is important to once again raise the question representing this research: What is the goal of sending students abroad as part of their education?

As discovered through this research, the answer depends upon the specific study abroad program and the student whom one may ask. The motivations vary considerably for both students deciding to study abroad and for study abroad programs offering such opportunities. For some programs, having students pay the associated costs and return safely will be considered successful. For others, it is simply a continuous increase in student numbers. Intercultural competence, indeed a noble and important goal for study abroad programs, is also related to students' desire to travel and develop competencies relevant for success in the international workforce. These motivations and rationale, at this point in study abroad history, seem primary.

Therein lies the importance and value of this study in attempting to take us one step closer towards a critical study abroad. The main argument is to develop critical and responsible study abroad programs with the goal of developing socially responsible, globally competent, and civically engaged students. Only with a combination of these attributes will students be capable of not only succeeding in the global workforce, but more importantly, helping the earth and its inhabitants succeed in creating and sustaining life, well-being, and peace.

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Appendix A: IRB Letter of Exemption



UNIVERSITY
of HAWAII
MĀNOA

Office of Research Compliance
Human Studies Program

May 16, 2012

TO: Jeffrey Berlin
Principal Investigator
Psychology

FROM: Ching Yuan Hu, Ph.D.
Interim Director
Human Studies Program
Office of Research Compliance
University of Hawaii, Manoa

Re: CHS #20205- "Understanding Students' Study Abroad Experiences"

This letter is your record of the Human Studies Program approval of this study as exempt.

On May 16, 2012, the University of Hawai'i (UH) Human Studies Program approved this study as exempt from federal regulations pertaining to the protection of human research participants. The authority for the exemption applicable to your study is documented in the Code of Federal Regulations at 45 CFR 46 (2).

Exempt studies are subject to the ethical principles articulated in The Belmont Report, found at <http://www.hawaii.edu/irb/html/manual/appendices/A/belmont.html>

Exempt studies do not require regular continuing review by the Human Studies Program. However, if you propose to modify your study, you must receive approval from the Human Studies Program prior to implementing any changes. You can submit your proposed changes via email at uhirb@hawaii.edu. (The subject line should read: Exempt Study Modification.) The Human Studies Program may review the exempt status at that time and request an application for approval as non-exempt research.

In order to protect the confidentiality of research participants, we encourage you to destroy private information which can be linked to the identities of individuals as soon as it is reasonable to do so. Signed consent forms, as applicable to your study, should be maintained for at least the duration of your project.

This approval does not expire. However, please notify the Human Studies Program when your study is complete. Upon notification, we will close our files pertaining to your study.

If you have any questions relating to the protection of human research participants, please contact the Human Studies Program at 956-5007 or uhirb@hawaii.edu. We wish you success in carrying out your research project.

1960 East-West Road
Biomedical Sciences Building B104
Honolulu, Hawai'i 96822
Telephone: (808) 956-5007
Fax: (808) 956-8683

An Equal Opportunity/Affirmative Action Institution

Appendix B: Survey Consent Form

University of Hawai'i at Mānoa

Consent to Participate in Research Project:

Understanding students' global perspectives

My name is Jeff Berlin and I am pursuing my PhD at the University of Hawai'i at Mānoa, department of Psychology. As part of my degree requirements, I am to conduct a research project. The purpose of my particular project is to explore and understand students' global perspectives. Please read the following information detailing the procedures associated with this project.

Activities and Time Commitment: If you choose to participate in this project, you will receive an email including an online questionnaire. Depending on your answers, the questionnaire consists of 80-100 questions and will take about 20-30 minutes to complete. Example questions include, "The world is generally a fair place," and "I am confident I can thrive in any culture or country." In addition, you may be asked if you are willing to conduct a subsequent interview. If you agree to this request, you will be prompted to include your email address. The optional interview will take roughly an hour. All of the information you provide will be kept confidential and will not be reported. You will be one of about 100 people from whom I will collect survey data for this study.

Compensation: If you are completing this survey as part of a class, you may or may not receive extra credit for your participation. Please contact your professor for details concerning this potential compensation.

Benefits and Risks: There will be no direct benefit to you for participating in this research project. I hope, however, the results of this project will help various programs at UH to benefit future students. I believe there is little risk to you in participating in this research project. If however, you become stressed or uncomfortable answering any of the questions or discussing topics with me during the interview, we can skip the question, take a break, stop the interview, or withdraw from the project altogether.

Privacy and Confidentiality: During this research project, I will keep all data in a secure location. Only my University of Hawai'i advisor and I will have access to the data, although legally authorized agencies, including the UH Human Studies Program, can review research records. After I analyze the data, all responses will be erased/destroyed. When I type and report the results of my research project, I will not use your name or any other personally identifying information. Rather I will use pseudonyms (fake names) and report my findings in a way that protects your privacy and confidentiality to the extent allowed by law.

Voluntary Participation: Your participation in this project is completely voluntary. You may stop participating at any time without any penalty or loss. Your participation or non-participation will not impact your rights to future services at UH Manoa.

If you have any questions about this research project, please call me at (910) 297-3651 or email me at jberlin@hawaii.edu. If you have any questions regarding your rights as a research participant, please contact the UH Human Studies Program, by phone at (808) 956-5007, or uhirb@hawaii.edu.

Electronic Signature:

I have read and understand the information provided to me about participating in the research project, *Understanding students' global perspectives*.

By checking the 'yes' box below, this implies your consent to participate in this research project. Once you check this box you will be directed to the first page of the survey.

Do you agree to participate in this research project? Yes _____ No _____

* Please print this form for your records*

Appendix C: Interview Consent Form

University of Hawai'i at Mānoa

Consent to Participate in Research Project:

Understanding students' global perspectives

My name is Jeff Berlin and I am pursuing my PhD at the University of Hawai'i at Mānoa, department of Psychology. As part of my degree requirements, I am to conduct a research project. The purpose of my particular project is to explore and understand students' study abroad experiences. I am asking you to participate in this project because of your experience abroad. Please read the following information detailing the procedures associated with this project.

Activities and Time Commitment: If you choose to participate in this project, I will meet with you for an interview at a location and time convenient for you. The interview will consist of 6-10 open-ended questions, and will take 45 minutes to an hour. Interview questions will include questions like, "Why did you choose to study abroad?" and "How would you conceptualize global citizenship?" Only you and I will be present during the interview. I will audio-record the interview so that I can later transcribe the interview and analyze the responses. This record will be destroyed upon transcription. You will be one of about 20-30 people whom I will interview for this study.

Compensation: You will receive a \$5 gift card for your participation in this interview.

Benefits and Risks: There will be no direct benefit to you for participating in this interview. I hope, however, that the results of this project will help Study Abroad Programs at UH, to benefit future students. I believe there is little risk to you in participating in this research project. If however, you become stressed or uncomfortable answering any of the interview questions or discussing topics with me during the interview, we can skip the question, take a break, stop the interview, or withdraw from the project altogether.

Privacy and Confidentiality: During this research project, I will keep all data in a secure location. Only my University of Hawai'i advisor and I will have access to the data, although legally authorized agencies, including the UH Human Studies Program, can review research records. After I transcribe the interviews, I will erase/destroy the audio-recordings. When I type and report the results of my research project, I will not use your name or any other personally identifying information. Rather I will use pseudonyms (fake names) and report my findings in a way that protects your privacy and confidentiality to the extent allowed by law.

Voluntary Participation: Your participation in this project is completely voluntary. You may stop participating at any time without any penalty or loss. Your participation or non-participation will not impact your rights to future services at the UH Study Abroad Center.

If you have any questions about this research project, please call me at (910) 297-3651 or email me at jberlin@hawaii.edu. If you have any questions regarding your rights as a research participant, please contact the UH Human Studies Program, by phone at (808) 956-5007, or uhirb@hawaii.edu.

If you agree to participate in this project, please sign and date this signature page and return it to:

Jeff Berlin, Principal Investigator at:
University of Hawai'i at Mānoa
2530 Dole Street
Sakamaki C 400
Honolulu, HI 96822-2294

Signature:

I have read and understand the information provided to me about participating in the research project, *Understanding students' global perspectives*

My signature below indicates that I agree to participate in this research project.

Printed name: _____

Signature: _____

Date: _____

Do you agree to have the interview audio recorded? Yes _____ No _____

You will be given a copy of this consent form for your records.

Appendix D: Survey Items

Demographic and study abroad questionnaire

1. Sex
 2. Age
 3. In what location(s) were you primarily raised until the age of 18?
 4. What is your school status? (Freshman, Sophomore, Junior, Senior, Graduate student)
 5. What is your major?
 6. What is your first language?
 7. Do you speak any other languages? If so, please list.
 8. Have you traveled internationally? If so, please list location(s).
 9. Have you ever studied abroad?
 - i. If yes, go to study abroad questionnaire.
 10. What organization did you use to study abroad?
 11. In what country did you study abroad?
 12. What was the nature of your study abroad? (Academic, volunteerism, community-oriented, academic, internship, service learning).
 13. In what year did you study abroad?
 14. How long were you in this location?
 15. How would you characterize your ability to communicate in the local language? (Likert 1=poor, 10=excellent)
 16. Did you receive orientation or training before departing?
 17. Did you stay with a host family during your most recent study abroad experience?
 - i. If yes, did they speak your native language?
 18. Did you take culture classes while abroad?
 19. Did you receive any program support when you returned home?
- While abroad, how frequently did you(r)...
20. Contact people from home?
 21. Spend time with friends from your home country?
 22. Develop friendships with local individuals?
 23. Spend time with local individuals?
 24. Volunteer with a local organization?
 25. Work in a local job?
 26. Keep a journal (or something similar)?
 27. Meet or communicate with a mentor?
 28. Participate in out of class experiences arranged by the program?
 29. Have structured opportunities to interact with locals?
 30. Experience local cultural events?
 31. Classes involve information about the host country?
 32. Classroom teachers speak in your first language?
 33. Overall, how would you rate your study abroad experience? (Likert 1=poor, 10=excellent)
 34. Would you recommend study abroad to others? (Fill in the blank)

The Global Citizenship Scale #1

Social Responsibility

Global Justice and Disparities

1. I think most people around the world get what they are entitled to have. (SR1.1)
2. It is okay if some people in the world have more opportunities than others. (SR1.2)
3. I think what happens to people around the world is directly in result of their actions. (SR1.3)
4. When resources are limited, it is sometimes necessary to use force against others to get what is needed. (SR1.4)
5. The world is generally a fair place. (SR1.5)
6. No one country or group of people should dominate and exploit others in the world. (SR1.6)

Altruism and Empathy

7. I think many people around the world are poor because they do not work hard enough. (SR2.2)
8. I respect and am concerned with the rights of all people, globally. (SR2.3)

Global Interconnectedness and Personal Responsibility

9. I do not feel responsible for the world's inequities and problems. (SR3.3)
10. I think of my life in terms of giving back to the global society. (SR3.4)

Global Competence

Self Awareness

11. I am confident I can thrive in any culture or country. (GC1.1)
12. I know several ways in which I can make a difference on some of the world's problems. (GC1.3)
13. I am able to get other people to care about global problems that concern me. (GC1.4)

Intercultural Communication

14. I adapt my behavior and mannerisms when interacting with people from other cultures. (GC2.1)
15. I often adapt my communication style to other people's cultural background. (GC2.2)
16. I am able to communicate in different ways with people from different cultures. (GC2.3)
17. I welcome working with people who have different cultural values from me. (GC2.5)

Global Knowledge

18. I am informed of current issues impacting international relations. (GC3.1)
19. I feel comfortable expressing my views regarding a pressing global problem in front of a group of people. (GC3.2)
20. I am able to write an opinion letter to a local media sources expressing my concerns over global issues. (GC3.3)

Global Civic Engagement

Involvement in Civic Organizations

21. Over the next 6 months, I will participate in a charity that supports a global cause (GCE1.2)
22. Over the next 6 months, I will volunteer to help individuals and communities. (GCE1.3)

23. Over the next 6 months, I will get involved with a global humanitarian organization or project. (GCE1.4)

24. Over the next 6 months, I will donate to a global charity. (GCE1.8)

Political Voice

25. Over the next 6 months, I will contact a media source to express my concerns about global environmental, social, or political issues. (GCE2.1)

26. Over the next 6 months, I will express my views about international politics on a website, blog, or chat-room. (GCE2.2)

27. Over the next 6 months, I will sign an email or written petition seeking to help individuals or communities abroad. (GCE2.3)

28. Over the next 6 months, I will contact someone in government to seek public action on global issues and concerns. (GCE2.4)

29. Over the next 6 months, I will display and/or wear badges/stickers/t-shirts that promote a more just and equitable world. (GCE2.5)

30. Over the next 6 months, I will participate in a campus event where people express their views about global problems. (GCE 2.6)

Global Civic Activism

31. When possible, I will buy fair-trade or locally grown products and brands. (GCE3.1)

32. I will deliberately buy brands and products known to be good stewards of marginalized people and places. (GCE3.2)

33. I will boycott brands or products known to harm marginalized people and places around the globe. (GCE3.3)

The Global Citizenship Scale #2

1. If I had the opportunity, I would help others who are in need, regardless of their nationality. (19)

2. If I could, I would dedicate my life to helping others, regardless of their nationality. (20)

3. Basic services such as health care, clean water, food, and legal assistance should be available to everyone, regardless of their nationality. (16)

4. I am able to empathize with people from other countries. (11)

5. I am aware my actions in my local environment may affect people in other countries. (5)

6. I understand how various cultures of this world interact socially. (8)

7. I would like to join groups that emphasize getting to know people from different countries. (13)

8. I am interested in learning about the many cultures of the world. (14)

9. I believe I am connected to people in other countries. (6)

10. I would describe myself as a global citizen. (9)

11. It is my responsibility to be actively involved in global issues. (21)

12. Developed countries should help people in countries less fortunate. (15)

13. It is my responsibility to understand and respect cultural differences across the globe. (22)

14. I strongly identify with global citizens (10)

Global Mindedness Scale

Cultural Pluralism

1. I generally find it stimulating to spend an evening talking with people from another culture. (1)
2. The United States is enriched by the fact that it is comprised of many people from different cultures and countries. (3)
3. The United States can learn something of value from all different cultures. (8)
4. I enjoy trying to understand people's behavior in the context of their culture. (13)
5. It is important that United States Universities provide programs designed to promote understanding among students of different ethnic and cultural backgrounds. (19)
6. It is important that we educate people to understand the impact that current policies might have on future generations. (24)
7. I have very little in common with people in underdeveloped nations. (27)

Responsibility

8. I feel an obligation to speak out when I see our government doing something I consider wrong. (2)
9. When I hear about thousands of people starving in an impoverished country, I feel very frustrated. (7)
10. When I see the condition some people in the world live under, I feel a responsibility to do something about it. (12)
11. I feel very concerned about the lives of people who live in politically repressive regimes. (23)
12. I sometimes try to imagine how a person who is always hungry must feel. (26)

Efficacy

13. Really, there is nothing I can do about the problems of the world. (4)
14. Generally, an individual's actions are too small to have a significant effect on the ecosystem. (9)
15. It is very important to me to choose a career in which I can have a positive effect on the quality of life for future generations. (15)
16. I think my behavior can impact people in other countries. (20)
17. I am able to affect what happens on a global level by what I do in my own community. (28)

Global Centrism

18. The needs of the United States must continue to be our highest priority in negotiating with other countries. (5)
19. The values of the United States are probably the best. (16)
20. The present distribution of the world's wealth and resources should be maintained because it promotes survival of the fittest. (21)
21. I sometimes feel irritated with people from other countries because they don't understand how things are done in the United States. (29)

Interconnectedness

22. I often think about the kind of world we are creating for future generations. (6)
23. In the long run, the United States will probably benefit from the fact that the world is becoming more interconnected. (17)
24. I feel a strong kinship with the worldwide human family. (22)
25. It is not really important to me to consider myself as a member of the global community. (25)

Big 5 Personality Inventory*Extroversion*

1. Is talkative
2. Is full of energy
3. Generates a lot of enthusiasm
4. Is sometimes shy, inhibited (R)
5. Is outgoing, sociable

Agreeableness

6. Is helpful and unselfish with others
7. Has a forgiving nature
8. Can be cold and aloof (R)
9. Is considerate and kind to almost everyone
10. Likes to cooperate with others

Conscientiousness

11. Does a thorough job
12. Can be somewhat careless (R)
13. Perseveres until the task is finished
14. Does things efficiently
15. Makes plans and follows through with them

Neuroticism

16. Is relaxed, handles stress well
17. Can be tense
18. Worries a lot
19. Can be moody (R)
20. Gets nervous easily

Openness

21. Is original, comes up with new ideas
22. Is curious about many different things
23. Has an active imagination
24. Is inventive
25. Prefers work that is routine (R)

Appendix E: Interview Protocol

1) Pre-departure

- a. How were you exposed to studying abroad as an educational option?
- b. Why did you choose to study abroad?
- c. What were your goals for the experience?
- d. What were your expectations?
- e. What made you select your destination?
- f. To what extent were you familiar with the host culture and language prior to departure?

2) Experience Abroad

- a. To what extent did you feel the host culture was similar or different to the culture in which you identify
- b. What was it like to be an “outsider” in the host country?
- c. Were there any times you noticed your own culture, nation, or values?
- d. Describe your daily routine on a weekday/weekend. (Beginning, mid, end of semester). Did this change from home?
- e. Describe your experiences with mundane daily activities (haircut, etc)
- f. Describe if/how you celebrated holidays (both local and home country)

3) Post Sojourn

- a. What is your understanding of intercultural competence?
 - i. If one person is interculturally competent and another is not, what is the difference?
 - ii. Would you consider yourself interculturally competent?
 - iii. What characteristics of the program facilitated this development?
- b. What is your understanding of global citizenship?
 - i. If one person is a global citizen and another is not, what is the difference?
 - ii. Does a person have to travel to be a global citizen?
 - iii. Would you consider yourself a global citizen? Please explain.
 - iv. What characteristics of the program facilitated this development?
- c. Has your study abroad experience subsequently affected your life? Please explain.
 - i. Academic, career, personal
- d. Does studying abroad make individuals more competitive or cooperative?
- e. What suggestions do you have to improve the study abroad learning experience/process?
 - i. Program support and intervention before, during, and after the sojourn

4) Is there anything else we did not cover that you would like to share?

Appendix F: Student quotes for three dimensions of global citizenship

Social Responsibility

Global Justice and Disparities

Make the right decisions so that the planet we live on is in better condition after we're gone than before we were here. If I make pollution here, if I burn fossil fuels here, I'm going to cause problems beyond the border and the planet as a whole...[global citizens] have a bigger picture (ARG1)

Citizen of the world...it's almost this whole sustainable development thing. You have to think of more than just yourself and your immediate world and how you are affecting not just your hometown or the city you live in. It's caring about the whole world and trying to make positive changes for the whole world, not just in ways that affect you, but positively affect the entire world...or every continent or country. And also, with future generations in mind (KEN/TZA)

Another thing I would add would be this feeling of responsibility to act, whether, you know if there is something that you feel is wrong, maybe the working standards or something like that, so to be an advocate for people (ARG3)

Altruism and Empathy

"A person can definitely be globally responsible, by trying to better the world and make a difference or make an impact on the world...a lasting impact. Whether it's politically or through non-profits, or humanitarian work or social work. Or the Peace Corps, you try to be globally responsible by looking out for the betterment of everyone (FRA1)"

"Yea, the acknowledgement of the responsibility of you to give back, not only to your local community, but the community abroad...the community at large because I mean, just my personal thoughts on this. I was born into a situation where I have been privileged with opportunities and I personally strive in my life to give opportunities to people who haven't been presented as many as I have in my life. Because I've been put in this amazing position and there was really no other reason for it than I was born into it. And, why was that a possibility for me, when other people, who were just born into a different situation will never get the same opportunities (ESP1)"

Global interconnectedness and personal responsibility

"I feel that that has to do with being or feeling you're a product of the entire world, it's not just of your parents, of your country laws, but knowing that other countries...like, actions between them, or within, do affect us. You see yourself as human and people from other countries are exactly the same. So, I think being able to identify with others...an understanding that you really are just a small piece of matter in the bigger scale of things (ARG3)"

"Global citizenship to me would be just caring about what is going on around the world. If citizenship is caring about the things that are happening in your country, then necessarily global citizenship would just be caring about the things that are going on all over the world (ARG/SAS)"

Global Competence

Self-awareness

“Maybe having a high awareness of global...everything that is going on in global politics, global cultures or having an awareness of yourself and your place in the global world (DNK).”

“I feel like being a global citizen is respecting and understanding and knowing that there are all these other cultures around you, not just your own, and being able to work and live with them. (ITA1)”

“For me to be a global citizen you have to be able to realize where everybody comes from and realize their values are different from your own. So you’re not going to agree on certain things and it’s important to explain where your coming from on certain situations, um, and realize what someone else might do is not what someone would do in your culture, but to them it is normal (FRA/SAS)”

Intercultural Communication

“Respecting other cultures and really making an effort to understand and adapt if you are trying to integrate into that culture or place (FRA4).”

“It is someone who can live anywhere and can adapt to whatever the situation is. It’s only possible to a certain extent of course...and everywhere is a very broad term, so maybe in major cities of this world, that would be easily possible to some people, but maybe you could never make it in some small culture in Peru, for instance or make it in a village in China because people wouldn’t accept you. So you cannot feel like a citizen wherever, but maybe in metropolitan areas (FRA3)”

“I think a global citizen is someone who is interculturally competent and who understands and respects the differences that they find in every place they visit. But I also think it is someone who is willing to visit other places and willing to not be a tourist and be in some sort of bubble. I think if you’re a global citizen, when you go somewhere, you want to really learn about the place that you’re in. And maybe you want to live there so that you understand it, so you can interact at the local level. I think as a global citizen, you are...I guess you forget your own customs all the time. Maybe when you go home you study them as well, you study your own culture (ENG/IND)”

Global Knowledge

“It is being aware of the different current events that are happening in the world and to some extent wanting to change...when you know about certain things in a certain country are bad, you care about it. (ARG/SAS)”

“The global citizen is more globally aware and that would manifest in their behaviors. Maybe they wouldn’t make judgments or claims as quickly as someone who wasn’t a global citizen (DNK)”

Global Civic Engagement

Involvement in Civic Organizations

“There is a sense of civic responsibility. Like volunteering or buying fair trade goods or recycling. There is this spectrum of actions that one can do, whether it’s recycling or moving to Africa to help starving children. But both encompass that same sense of responsibility (ENG3)”

“It all depends on what you can do. Maybe that just means donating 50\$ to an organization you’re really passionate about. Maybe it means taking a year off after college to go volunteer somewhere you really care about. (KEN/TZA)”

Political Voice

“Maybe it just means reading up on the news and posting a Facebook status or make sure you fellow classmates or friends are aware of what’s going on in the world. Its something more active than just saying I care about the world.” (KEN/TZA)

“Sometimes the only thing you can do when you care about something is localizing the issue. Like, there are people dying in Venezuela, in the Ukraine, and I guess that is the only distinction I can make...like, I can’t do anything, but at least I can tell people, hey there are things going on in different countries, as opposed to somebody that doesn’t know anything (ARG/SAS)”

Global Civic Activism

“The global citizen does just a little small thing like, ‘Hey, I’m going to use a little less plastic today’ (ARG1)”

“Yea...help...volunteer. I can’t think of any specific ones in Japan, but like, volunteer, how you send cloths to Africa, you help do food can drives, and you make it aware in your culture of this other culture (ENG/ZAF)”

“I want to say, ‘oh volunteer, do all these things.’ But that is my lens of being American. That is my American sense of how I would want to give back to the earth or to the globe or to humanity, but to people in Germany, it might just be...’oh, lets just raise money for this particular cause and not really do the active participation in whatever cause it may be.’ It just depends I think. Depends on what a person or community or culture thinks what that level of participation in the global citizenry or responsibility looks like. (ARG2)”
