ABSTRACT

Title of Dissertation:	BEING "GOOD COMPANY" TO STUDENTS ON THEIR JOURNEYS TOWARD INTERCULTURAL MATURITY: A CASE STUDY OF A STUDY ABROAD PROGRAM
	Gudrun Nyunt, Doctor of Philosophy, 2018
Dissertation directed by:	Dr. Michelle Espino, Department of Counseling, Higher Education, and Special Education

In an increasingly interconnected global society, study abroad is often seen as an effective way to prepare students for the challenges of the 21st century but recent studies have questioned the effectiveness of study abroad. The purpose of this qualitative case study of the Maryland Social Entrepreneur Corps Study Abroad program – an 8-week summer program in a Latin American or Caribbean country with a pre-departure and a debriefing course – was to explore how educators can shape the learning environment in a study abroad program to promote students' development of intercultural maturity. Data collection included semi-structured interviews with student participants and the instructor of the pre-departure and

debriefing courses at the beginning and end of the program; a focus group with student participants; observations of the pre-departure and debriefing course sessions; document analysis of recruitment materials, course syllabi, and student assignments; and participants' scores on the Global Perspective Inventory, a quantitative tool.

The study's findings indicate that participants experienced some growth in all three dimensions of development– cognitive, intrapersonal, and interpersonal – though most did not reach the mature level of the intercultural maturity. Educators in the study abroad program fostered students learning by integrating participants in the day-to-day lives of host families and other host nationals and portraying culture as complex and contextual, but also missed opportunities to do so. Educators struggled to balance encouraging participants to take initiative and bring in new ideas with providing guidance and leadership. Time for reflection was limited and educators missed opportunities to take reflection to a deeper and more critical level that could have helped participants make sense of their experiences and learning abroad.

The study adds to the literature by (a) connecting study abroad outcomes to overarching goals of higher education in the 21st century; (b) advancing a conceptual model that combines King and Baxter Magolda's developmental model of intercultural maturity with Baxter Magolda's learning partnership model; and (c) by providing feedback for King and Baxter Magolda's developmental model of intercultural maturity.

BEING "GOOD COMPANY" TO STUDENTS ON THEIR JOURNEYS TOWARD INTERCULTURAL MATURITY: A CASE STUDY OF A STUDY ABROAD PROGRAM

by

Gudrun Nyunt

Dissertation Proposal submitted to the Faculty of the Graduate School of the
University of Maryland, College Park, in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
May 2018

Advisory Committee:
Dr. Michelle M. Espino, Chair
Dr. Betty Malen
Dr. Julie Park
Dr. KerryAnn O'Meara
Dr. Nelly Stromquist

© Copyright by
Gudrun Nyunt
2018

Dedication

To Myat who always believed in me.

Acknowledgements

My dissertation explores how educators can be "good company" to students on their journeys toward intercultural maturity. Writing this dissertation has been a journey and I couldn't have done it without the many individuals who were "good company" to me along the way. I would like to take a few moments to thank all that have been there for me along the way.

First, to my advisor Dr. Michelle Espino: Thank you for all your support through the ups and downs of this journey. You challenged me to look at the big picture, to consider how globalization shapes study abroad, and to take a more critical look at my research topic. You provided me with the support I needed when the obstacles I faced seemed to be too overwhelming, when I felt stuck and unsure how to continue. You have helped me become a more critical scholar; you have helped me find a stronger voice. I look forward to many years together as colleagues in this field.

To my supervisor Dr. KerryAnn O'Meara: You have truly been "good company" throughout every aspect of this journey. When I first started my doctoral program, I was nervous about conducting research, but working with you helped me gain the skills I needed to feel confident in my ability to write this dissertation. When I was back in Austria for a year, you helped me stay connected to the university and the idea of doing research. Over the years, you have provided me with countless opportunities to grow as a researcher, scholar, and professional. You have often challenged me to see things in a different light and supported me on my professional journey and in my job search. Thank you for always believing in me!

To our other Student Affairs faculty members Dr. Julie Park and Dr. Kimberly Griffin. Thank you for being role models and mentors! Dr. Park, you make faculty life look easy and you made me believe that maybe it is possible to have a life and a successful faculty career. I still

remember the conversation we had about faculty life. I am not sure if I would be considering a faculty career if it had not been for your encouraging words. Dr. Griffin, thank you for always having an open door for all of the Student Affairs graduate students. Your warmth and care for all of us makes this program a better place. You truly are an outstanding mentor to graduate students and I am so happy your efforts were recognized by ACPA's Graduate Students and New Professionals Community of Practice!

To my committee members Dr. Betty Malen and Dr. Nelly Stromquist: Thank you for taking the time to provide constructive feedback on my dissertation. You have challenged me to think more critically about my research topic and have helped me become a better researcher and scholar.

I would also like to take this opportunity to thank my family, who have been "good company" to me not only on this doctoral journey but throughout my life. To my parents Mag. Brigitte Haider & Mag. Gerold Haider: Thank you for always believing in me, for allowing me to follow my dreams, and for helping me make these dreams come true. I got my love for traveling and exploring other countries from you, which is the foundation this dissertation has been built on. To my sister Edith Haider: You have been there for it all! We share our love for dance, for skiing, for travel, for reading. Thank you for being my older sister, for watching out for me, for paving the way, and for showing me what it means to persevere!

And last but certainly not least, to my husband Myat: The best thing that came out of me moving to Maryland to pursue a PhD has been, without a doubt, meeting you. You have always believed in me, cheered me on, and given me the support I needed to succeed – whether it was in dancing, in this doctoral journey, or in life, in general. You have built me up when I felt down. You have given me hope when I could not see the light. I do not know what I would have done

without you. Thank you for being the love of my life and thank you for loving me like you do, lo-lo-loving me like you do!

Table of Contents

TABLE OF CONTENTS ..... **II**

LIST OF TABLES ..... **IX**

LIST OF FIGURES ..... **X**

CHAPTER 1: INTRODUCTION **1**

PURPOSE OF THE STUDY 3

OVERVIEW OF THE STUDY 4

STUDY ABROAD IN THE UNITED STATES 4

Potential Negative Impacts of Study Abroad *10*

STATEMENT OF THE PROBLEM 12

RESEARCH DESIGN 13

SUMMARY OF FINDINGS 15

IMPLICATIONS FOR RESEARCH AND PRACTICE 17

SIGNIFICANCE OF THE STUDY 18

CHAPTER 2: LITERATURE REVIEW & CONCEPTUAL FRAMEWORK **20**

OUTCOMES OF STUDY ABROAD 20

Language Learning Abroad *21*

Personal Growth and Career Development *23*

Identity Development *25*

Intercultural Proficiency, Development, and Competence *27*

Strengths and Limitations of Focusing on Specific Goals of Study Abroad *31*

CONCEPTUAL FRAMEWORK 37

Developmental Model of Intercultural Maturity *38*

Research Utilizing the Developmental Model of Intercultural Maturity *42*

The Learning Partnership Model *44*

Conceptual Framework: Promoting Intercultural Maturity in a Study Abroad Context *46*

CHAPTER 3: RESEARCH DESIGN **50**

PURPOSE & RESEARCH QUESTIONS 50

POSITIONALITY OF THE RESEARCHER 51

Personal Experiences with Study Abroad *52*

My Epistemological Beliefs *54*

Relationship with Participants *55*

Qualitative Case Study 56
The Case: The Maryland Social Entrepreneur Corps (MSEC) Study Abroad Program 58
Selection of the Case *60*
Detailed Description of the 2017 MSEC Study Abroad Program *63*
Data Collection 69
Participants *70*
Pre-Departure Data Collection *72*
Post-Study Abroad Date Collection *79*
Data Collection Summary *81*
Data Analysis 82
Quantitative Data Analysis of the GPI General Test and Study Abroad Test Scores *83*
Participants' Developmental Levels Before and After Studying Abroad *83*
Trustworthiness 87
Triangulation *87*
Member Checking *88*
Peer Review *90*
Clarifying the Researcher's Positionality *90*
Thick Descriptions *90*
Audit Trail *91*
Negatives Cases and Rival Explanations *91*
Conclusion 92
CHAPTER 4: FINDINGS 93
Participants' Journeys toward Intercultural Maturity 94
Changes in Participants' Development Pre- and Post-Study Abroad According to the GPI *94*
Participants' Stories about their Developmental Journeys *99*
Creating Dynamics That Promote Intercultural Maturity 131
Integrating participants in host nationals' day-to-day lives: "Seeing and experiencing how they live definitely changed my perspective on things" *133*
Portraying culture as complex and contextual: "Otherwise, I probably wouldn't have noticed some of the things." *140*
Struggling to balance encouraging participants to take initiative with providing guidance and leadership: "I know that they tried to leave it so open-ended for us, but I think that it was too open-ended" *145*
Miss opportunities to encourage critical reflection and sense making: "You're basically a witness in an economically oppressed area for 6 weeks and you're by yourself for most of it." *154*
CHAPTER 5 166

A Case Study of a Study Abroad Program 166
Key Findings 168
Relationship to the Literature 170
Limitations 177
Implications for Theory 180
Boundaries of the Developmental Model of Intercultural Maturity 180
Boundaries of the Learning Partnership Model 183
Principles for Educational Practice Related to Overall Development 187
Principles for Educational Practice Related to Cognitive Development 188
Principles for Educational Practice Related to Interpersonal Development 191
Additional Considerations When Implementing the Revised Model 192
A New Metaphor: West Coast Swing Dancing 193
Implications for Research 196
Implications for Practice 201
Conclusion 204
APPENDICES 206
Appendix A - Tables 206
Appendix B - Figures 229
Appendix C – Timeline of Data Collection and Analysis 232
Appendix D - Consent Forms 233
Student Consent Form 233
Faculty Consent Form 236
Appendix E - GPI Forms 238
General Form/Pre-Test 238
GPI Study Abroad Post-Test 244
Appendix F - Interview, Focus Group, and Observation Protocols 248
Initial Student Interview 248
2nd Student Interview Protocol (Post Study Abroad) 249
Initial Faculty Interview 251
2nd Faculty Interview (Post-Completion of MSEC Program) 252
Observation Protocol for Pre-Departure and Debriefing Course 253
REFERENCES 254

List of Tables

Table 1. A Three-Dimensional Developmental Trajectory of Intercultural Maturity (King & Baxter Magolda, 2005) 206

Table 2. Transitional Phases from a Refined Developmental Model of Intercultural Maturity (Perez et al., 2015) 207

Table 3. A Detailed Description of the Developmental Model of Intercultural Maturity based on Baxter Magolda (2001), King & Baxter Magolda (2005), and Perez et al. (2015) 208

Table 4. Types of Data Collected 211

Table 5. Data Collected for Each Student Participant and Demographic Information 212

Table 6. Student Participant Academic Class Standing and Academic Majors 213

Table 7. Global Perspectives Inventory Scales (Braskamp et al., 2014) 214

Table 8. Reliability of GPI Scales 215

Table 9. GPI Scales (Braskamp et al., 2014) 216

Table 10. Coding for Developmental Levels 218

Table 11. Example of a Developmental Sketch 219

Table 12. Coding for Ways in Which Educators Shape the Learning Environment 222

Table 13. Trustworthiness Criteria 224

Table 14. Results of Participants' Development of Intercultural Maturity Based on GPI Responses 95

Table 15. GPI: Analysis of Responses to Individual Questions 225

Table 16. Statistically Significant Differences in Participants' Pre- and Post-Test Answers on the GPI 97

Table 17. Learning Partnership Model vs. Revised Conceptual Framework 228

List of Figures

Figure 1. Conceptual Framework: Being Good Company to Students on Their Journeys Toward Intercultural Maturity 229

Figure 2. Learning Partnership Model (Baxter Magolda & King, 2004) 230

Figure 3. Learning Partnership Model for Promoting Intercultural Maturity 231

Chapter 1: Introduction

In *Making Their Own Way*, Marcia Baxter Magolda (2001) shared her experience of participating in a biking excursion in Hawaii. On the excursion, Baxter Magolda learned how to safely operate a bike while riding downhill on winding roads. Robert, the tour guide, offered advice and guidance on how to safely bike but gave participants autonomy to make good choices and trusted them to act responsibly. Baxter Magolda (2001) explained that Robert was "good company" to the bikers on the excursion and his guidance resulted in everyone arriving safely at their destination.

This story stayed with me as I read Baxter Magolda's (2001) work on self-authorship, in which she explored how university educators can be "good company" to students on their journeys to adulthood. Baxter Magolda (2001) explained that had she participated in this excursion without a tour guide, she would most likely have figured out how to operate the bike safely on her own, but it might have taken longer, the journey might have been more dangerous, and might have involved set-backs or even injuries. On the other hand, if Robert had told the group exactly what to do - when to break, when to speed up - the participants probably would not have learned as much and would not feel comfortable biking on their own the next time (Baxter Magolda, 2001). Similarly, individuals may reach self-authorship on their own - without guidance and support from educators - but the journey toward self-authorship may be more challenging, may take longer, and may involve more set-backs (Baxter Magolda, 2001).

Baxter Magolda (2001) described self-authorship as maturity in all three dimensions of development: cognitive, intrapersonal, and interpersonal. Self-authorship entails acknowledging the uncertainty of knowledge and crafting one's own internal belief system (cognitive); involves self-reflection to explore one's values and identities (intrapersonal); and includes developing

relationships with others that balance one's own beliefs and identity with those of others in a mutual fashion (Baxter Magolda & King, 2004). To provide guidance to educators on how to promote students' development of self-authorship, Baxter Magolda (2001, 2004a) created the learning partnership model. The learning partnership model describes how educators can shape the learning environment and be good company to students on their journeys toward adulthood.

In a multicultural and global society, moving toward self-authorship also requires the use of multiple cultural frames, the ability to form meaningful relationships with diverse others, and the capacity to engage challenges to one's beliefs (Baxter Magolda & King, 2004). Self-authorship may not be enough to respond to the complex problems of the 21st century: students need to go beyond self-authorship and reach intercultural maturity (King & Baxter Magolda, 2005). The developmental model of intercultural maturity, which was created by King and Baxter Magolda (2005) integrates Baxter Magolda's (2001) work on self-authorship with various theories of student development and research on intercultural competence. King and Baxter Magolda (2005) defined *intercultural maturity* as a multi-dimensional concept that requires complex understanding of cultural differences (cognitive dimension), the capacity to accept and not feel threatened by cultural differences (intrapersonal dimension), and the capacity to function interdependently with diverse others (interpersonal dimension). In the model, King and Baxter Magolda (2005) acknowledge that one cannot develop intercultural maturity without also moving toward self-authorship. For example, on their journey toward self-authorship in the cognitive dimension of development, an individual typically moves from viewing knowledge as certain and relying on authorities to recognizing and accepting multiple perspectives (Baxter Magolda, 2001). Such movement toward self-authorship sets the stage for an individual to recognize and accept multiple cultural perspectives, an important step in one's development in

the cognitive dimension of intercultural maturity (King & Baxter Magolda, 2005). Educators who want to prepare students for the challenges of the 21st century need not only to learn to be good company to students on their journeys toward self-authorship but also how to do so in a global context.

One collegiate experience that strives to prepare students for life in a global society is study abroad. The experience of being abroad in itself may challenge students to reflect on who they are, what they believe, and how to interact with others who are different from them without advice or guidance from educators. This growth may be stunted when students experience challenging situations, are unsure how to respond to differences, and avoid conflicts that arise (Allen, 2010; Ellwood, 2011). Educators can play an important role in promoting students' development of intercultural maturity by being "good company" to students participating in study abroad. Research thus needs to explore how educators can do so.

Purpose of the Study

The purpose of this in-depth, qualitative case study is to explore how educators can shape the learning environment in a study abroad program to promote students' development of intercultural maturity. By learning environment, I refer to structural components of the study abroad program such as pre-departure and debriefing courses, curricula, housing arrangements, and internship or service-learning components, as well as program dynamics. I define *dynamics* as the ways in which educators implement the structural components and how individuals interact with each other within the context of the program. For example, a pre-departure course taught by one faculty member may look very different than a pre-departure course taught by another faculty member. Faculty may shape the classroom environment differently based on their experiences, teaching style, views on study abroad, and personal interests. Students also brinng

their past experiences, views on knowledge, and their values and beliefs to the classroom. While in each of the pre-departure courses, the faculty member may provide information about the host country in their pre-departure course, how they share that information and how receptive students are to that information may differ.

In my study, I use a conceptual model that combines King and Baxter Magolda's (2005) developmental model of intercultural maturity and Baxter Magolda's (2001, 2004a) learning partnership model. By using a combination of these two theoretical frameworks, the conceptual model is able to address the desired outcome as well as educators' role in moving students toward this outcome.

Overview of the Study

This study first explores changes in students' level of development of intercultural maturity before and after participation in the Maryland Social Entrepreneur Corps (MSEC) study abroad program. Then I uncover how educators can shape the learning environment of the study abroad program to promote students' development of intercultural maturity. The term *educator* is defined broadly as individuals who support students' learning and development including, but not limited to, the faculty member teaching the study abroad program's pre-departure and debriefing courses, staff who work with students while abroad, and other individuals such as host nationals who students perceive as having an impact on their development and learning.

Study Abroad in the United States

Study abroad is not a new phenomenon in the United States. Students from U.S. universities went abroad to increase their knowledge and broaden their horizons as early as the 19th century (Stearns, 2009). In these early years, the purpose of study abroad was typically to further one's career by gaining access to high quality education at European research universities

(Stearns, 2009). With the success of the American research university, the reason for studying abroad shifted to an interest in foreign language study and cultural learning (Renella & Walton, 2004; Stearns, 2009). In the early 20th century, several universities launched "Junior Year Abroad" programs, which focused on language and cultural learning in European countries (Stearns, 2009, p. 69).

In the past few decades, study abroad has seen a surge in popularity and support in response to globalization[1] (Commission on the Abraham Lincoln Study Abroad Fellowship Program, 2005; Pickler, 1992; Stearns, 2009). By making it easier to overcome geographical distances, globalization has led to transnational movement of people, intermingling of cultures, and a flow of ideas and values across borders; but globalization has also increased competition within one global marketplace (Altbach & Knight, 2007; Currie, 2003; Singh, 2011). In a higher education context, globalization has resulted in greater student and faculty mobility (Altbach & Knight, 2007; Beerkens, 2003), opportunities for international research collaborations and global research networks (Altbach, 2015a; Singh, 2011), and a focus on preparing students for careers in the global marketplace (Stearns, 2009). Institutional and federal government support for study abroad programs has also increased (Stearns, 2009). For example, the number of American campuses offering study abroad programs grew from 65% in 2000 to 91% in 2006. Several national organizations launched funding programs in the past two decades to enable more students to go abroad (Stearns, 2009). The U.S. Congress established the bi-partisan Commission on the Abraham Lincoln Study Abroad Fellowship Program (2005), which provided recommendations for expanding study abroad opportunities and diversifying host regions, and

[1] Definitions of *globalizations* vary and are heavily debated (Al-Rodhan & Stoudmann, 2006). In this context, I am using Currie's (2003) definition of globalization as a multi-dimensional concept that refers to economic integration and the establishment of a global marketplace as well as increased political, social, and cultural interconnectedness.

set the goal of sending one million students abroad by 2016/2017. Thanks to these efforts, the number of participants has more than tripled over the past two decades with a little over 300,000 students studying abroad for academic credit in 2013/2014 (Institute of International Education, 2016). Moreover, while a majority of students still studies abroad in Europe (54.5% in 2014/2015), the number of students visiting other regions of the world continues to increase (Institute of International Education, 2016).

As study abroad has become more popular, the types of programs offered has changed and diversified (Stearns, 2009). Today, only few students participate in the traditional year-long study abroad experience, where an individual student attends a foreign institution (Dywer, 2004; Stearns, 2009). For example, in 2014/2015, only 2.5% of all study abroad students from U.S. institution participated in a long-term study abroad program, defined as an academic year or more (Institute of International Education, 2016). Thirty-four percent of study abroad students participated in a mid-length program (one semester or one or two quarters) in 2014/2015 (Institute of International Education, 2016). The largest percentage by far, 63.1%, took part in a short-term program, defined as one summer or eight weeks or less (Institute of International Education, 2016). Some of these (15.6%) studied abroad for fewer than two weeks (Institute of International Education, 2016). Along with changes in time spent abroad, the focus of study abroad has shifted from language learning to global awareness (Stearns, 2009). Program structures have changed to incorporate a greater variety of programs (Dwyer, 2004; Kehl & Morris, 2008; Stearns, 2009). Students may be directly placed into courses at a host institution or may be taking courses taught by a U.S. faculty member alongside other U.S. students (Kehl & Morris, 2008). Housing options range from staying with host families to living in student housing of the host institution to staying with other U.S. students in hotels or hostels (Dwyer,

2004; Engle & Engle, 2003; Kehl & Morris, 2008). An increasing number of study abroad programs today include internship components or service-learning activities (Dwyer & Peters, 2004; Le et al., 2013; Lewin & van Kirk, 2009; Trooboff et al., 2008; Yonkers-Talz, 2004).

Scholars often describe study abroad – in all its different forms - as an effective way to prepare students for life in a global society (e.g., Hendershot & Sperandio, 2009; Stearns, 2009). Study abroad can counter aspects of American culture that emphasize isolation, disinterest, and even apprehension toward other cultures, as seen in a decreased interest in foreign language learning and a lack of geography knowledge (Stearns, 2009). Students who study abroad often share that the experience has "transformed" them, a claim that much of the study abroad literature supports (Vande Berg et al., 2012, p. 3). Scholars have linked study abroad to a variety of learning outcomes ranging from language learning (Freed, 1998; Goodwin & Nacht, 1988; Kinginger, 2011), personal growth and career development (Black & Duhon, 2006; Dolby, 2007; Dwyer & Peters, 2004; Jessup-Anger, 2008; Norris & Gillespie, 2009; Paige, Fry, Stallman, Josic, & Jon, 2009), and intercultural sensitivity, skills, and competence (Deardorff, 2006; Engle & Engle, 2004; Paige & Vande Berg, 2012; Witte & Harden, 2011). Based on findings from a survey of study abroad alumni, Dwyer and Peters (2004) concluded that "few other experiences in life have proven to net such a positive and sustainable impact" (p. 57).

In recent years, however, scholars and practitioners have questioned these positive reports on study abroad. Recent studies have raised concerns about the academic rigor of coursework abroad (Hoffa, 2007; Vande Berg et al., 2012), questioned the traditional view that study abroad leads to remarkable gains in second-language proficiency (Hernandez, 2016; Isabelli-Garcia, 2006; Kininger, 2011; Segalowitz et al., 2004), and challenged the idea that learning occurs abroad effortlessly and without well-planned interventions from trained

educators (Vande Berg et al., 2012). Scholars have highlighted methodological shortcomings of past studies such as failing to look for negative examples and not considering alternative explanation for why learning or development may have occurred (Salisbury, 2012; Vande Berg et al., 2012). Many studies have relied solely on the accounts of enthusiastic study abroad alumni who described the experience as transformative rather than assessing learning outcomes or changes in developmental levels (Vande Berg et al., 2012). Other studies did not consider that study abroad participants may be uniquely predisposed to certain types of learning and development and that this predisposition may be the reason for differences in development between students who studied abroad and those who did not (Salisbury, 2012; Vande Berg et al., 2012).

To respond to these concerns, researchers have conducted quantitative studies that utilize pre- and post-test designs and, in some cases, control groups to understand whether study abroad is effective in promoting students' development (see Braskamp, Braskamp, & Merrill, 2009; Engberg, 2013; Paige, Cohen, & Shively, 2004; Vande Berg, 2009; Vande Berg, Connor-Linton & Paige, 2009; Vande Berg et al., 2012). These studies found that the majority of students are learning and moving toward the desired developmental outcomes and that certain factors (e.g., immersion, housing arrangements, reflection opportunities, pre-departure courses) positively impact students' learning abroad. These studies, however, were unable to explain why certain students are learning abroad while others are not. Qualitative studies have tried to answer this question and found that many factors including students' development levels prior to going abroad and their motivation and goals for study abroad influence their learning (Allen, 2010; Wilkinson, 1998).

Researchers have also disagreed on the structural components of study abroad programs that positively influence students' learning such as study abroad duration and living with a host family. A conventional wisdom held by scholars and practitioners in the study abroad field is that the longer students are abroad the more they will learn (e.g., Dwyer, 2004; Kehl & Morris, 2007; Stearns, 2009). Recent studies contradicted this belief by showing that short-term programs (eight weeks or less) can be as effective in promoting student learning and development of intercultural knowledge and skills as semester or year-long programs (Anderson, Lawson, Rexeisen, & Hubbard, 2006; Chieffo & Griffith, 2004; Fischer, 2009). Similarly, much research has supported the idea that living with a host family is one of the best ways to learn about another culture and improve one's foreign language skills (e.g., Brecht, Davidson, & Ginsberg, 1993; Carlson, Burn, Useem, & Yachimowicz, 1990; Dwyer, 2004; Engle & Engle, 2003; Freed, 1990). However, recent qualitative case studies found that while living with a host family provided an avenue to practicing language skills and learning about another culture for some students, other students had only limited interactions with their host family and gained little from this contact in terms of language proficiency and learning about the host culture (e.g., Allen, 2010; Wilkinson, 1998).

In addition to questioning the learning that occurs abroad and what factors impact it, researchers found much overlap between the learning outcomes of study abroad and those of domestic student learning activities. For example, Braskamp and Engberg (2011) determined that a variety of curricular and co-curricular experiences positively influence students' global-perspective taking, an outcome traditionally associated with study abroad. Sobania and Braskamp (2009) argued that domestically-based off-campus "study away" programs can achieve similar learning outcomes as study abroad, while being more cost effective.

Potential Negative Impacts of Study Abroad

Scholars have not only questioned whether students are learning in unique ways while abroad but have also raised concerns about potential negative impacts of study abroad. Study abroad occurs within and is shaped by the context of globalization. While study abroad literature tends to describe globalization in a neutral or positive way (e.g., Hendershot & Sperandio, 2009; Stearns, 2009), globalization has many problematic effects. For example, the global marketplace has increased income inequalities, both between and within Western and non-Western countries (Altbach, 2015a, 2015b; Altbach & Knight, 2007; Rajpurohit & Rajpurohit, 2015; Singh, 2011). Globalization increases power differences between Western and non-Western countries as Western countries are, for example, often in control of international trade agreements and thus set those up to benefit them the most. Moreover, Western and especially American values such as capitalism and individualism are spread across the globe, while cultures and traditions of non-Western countries become marginalized and may eventually be lost (Owolabi, 2001).

Study abroad can reinforce some of these problematic aspects of globalization, particularly when programs take place in non-Western countries. For example, many study abroad guidebooks and advertisements use rhetoric that exoticizes host nationals, describes them as the parochial cultural Other, and depicts host countries as open laboratories that American students can explore and learn from (Doerr, 2013; Zemach-Bersin, 2009). When students have little authentic interaction with host nationals, programs may reinforce American isolation and parochialism (Stearns, 2009). A growing number of study abroad programs differ from instruction at students' home institution only in location; many programs support students' dependence on instruction in English, the need for elaborate chaperonage, and an insistence that host locations provide all basic American amenities such as air conditioning and internet access

(Stearns, 2009). In addition, research found that some students, when confronted with different and often critical perspectives of the United States, felt the need to defend their country to the point of blindly supporting U.S. policies and ideals (Dolby, 2004). These students, rather than learning from different cultural perspectives, embraced the idea of American superiority and may, when returning home, be less willing to interact and engage with individuals from other countries (Dolby, 2004).

Even study abroad programs with service-learning components – often called international service-learning programs - which provide students the opportunity to engage in volunteer work in other countries (Le, Raven, & Chen, 2013; Lewin & van Kirk, 2009), may reinforce power differences, when organizers emphasize the students' learning experience over the host community's needs. In international service-learning literature, scholars rarely discuss the relationship with the community or how the community benefits from students' volunteer work; the emphasis is primarily on students' experiences and learning (see Lewin & van Kirk, 2009; Lewis & Niesenbaum, 2005; Niehaus & Kavaliauskas Crain, 2013; Parker & Altman Dautoff, 2007; Pless, Maak, & Stahl, 2011). Only a few researchers have acknowledged that it is really the host community in international service-learning that provides a service to the students and not the other way around (Grusky, 2000; Kiely, 2004; Yonkers-Talz, 2004).

When organizers do not prioritize the needs of the community, international service-learning trips have the potential to cause actual harm to the host community. Research found that foreign volunteers may "replace or displace local workers and/or volunteers; traditions of mutual aid and self-help could erode; and host communities could become dependent on volunteers' (Sherraden, Lough, & McBride, 2008, p. 407). For example, having foreigners teach English to children at orphanages in non-Western countries is leading to the loss of indigenous languages

(McGloin & Georgeou, 2015). For the children, the experience may also be less than ideal, because foreign volunteers often do not have any training and practice in teaching or working with children and are only there for a limited period of time (McGloin & Georgeou, 2015).

Despite concerns about study abroad's effectiveness and potential negative impacts, study abroad advocates continue to fervently push for more students to go abroad (Salisbury, 2012). Their efforts, however, have not resulted in the desired outcome. While the number of U.S. students studying abroad has increased, the actual percentage of the student population that studies abroad has remained virtually unchanged (Salisbury, 2012). Fewer than 10% of undergraduate students study abroad during their time in college, with 1-2% going abroad each year (Institute of International Education, 2016). These study abroad participants continue to be mostly white, female, and middle or upper class, regardless of efforts to attract a more diverse group of students (Salisbury, 2012; Stearns, 2009).

Statement of the Problem

As globalization continues to shape more and more aspects of life in the 21st century, scholars, institutions, and the federal government call for an increased focus on global education (Commission for the Abraham Lincoln Study Abroad Fellowship Program, 2005; Stearns, 2009). Study abroad has been a staple of global education in the United States for many centuries, but recent research has shown that study abroad in its current formats is not the "all-encompassing educational elixir" that advocates make it out to be (Salisbury, 2012, para.11).

Existing research recommends increased involvement of trained educators in the development and implementation of study abroad programs and notes a variety of structural components such as pre-departure courses, housing arrangements with host families, and service-learning or internships that may positive impact student learning (Vande Berg et al., 2012), but

recommendations are vague and typically do not clarify how educators should go about shaping students' learning environments abroad. Since study abroad programs differ greatly from each other in structure, content, and experience (see Engle & Engle, 2003 for a classification of study abroad programs), a structural component that promotes student learning and development in one program may not be effective or feasible for another program. Moreover, theoretical frameworks commonly used in study abroad literature address only the outcomes of study abroad and do not discuss how educators can support students in moving toward these outcomes. Therefore, to provide useful recommendations for practitioners, scholars need to explore how educators can structure study abroad programs and shape students' experiences to maximize the learning that occurs.

Research Design

I used a qualitative case study design to answer the following research questions:

- How, if at all, does participation in a study abroad program contribute to students' development of intercultural maturity?
- In what ways, if at all, do educators shape the learning environment in a study abroad program to promote students' development of intercultural maturity?

To answer these questions, I focused on one single case, the Summer 2017 Maryland Social Entrepreneur Corps (MSEC) study abroad program at the University of Maryland, College Park. The MSEC study abroad program consists of a 2-credit pre-departure course running from March through May 2017, an 8-week summer program abroad in either the Dominican Republic, Guatemala, or Ecuador with a fieldwork component, and a 1-credit debriefing course in October 2017. When I refer to the MSEC study abroad program, I mean not only the time spent abroad, but students' entire experience starting with the pre-departure course

and ending with the debriefing course. I chose the MSEC study abroad program as my case because it is a well-established program that focuses on learning outcomes related to intercultural maturity, makes use of many recommended practices from the study abroad literature, and provides ample opportunities for educators to interact with and shape students' experiences.

Chapter 2 provides an overview of study abroad literature, particularly focusing on literature addressing various outcomes of study abroad. In the first part of the chapter, I explore the benefits and disadvantages of focusing on specific outcomes and explain why I chose intercultural maturity as the desired outcome of study abroad in my study. In the second part of the chapter, I describe my conceptual framework and discuss related literature.

In Chapter 3, I describe how I collected evidence from multiple sources using a variety of methods to gain an in-depth understanding of students' developmental levels prior and after studying abroad as well as the ways in which educators shaped the learning environment in the MSEC study abroad program. In 2017, 17 students participated in the MSEC program. All 17 participants agreed to participate in at least one research activity. Specifically, I used the following data collection methods: (a) semi-structured interviews with student participants and the faculty member teaching the pre-departure and debriefing course at the beginning of the study abroad program (11 students and 1 faculty member) and end of the study abroad program (6 students and 1 faculty member); (b) one focus group with six student participants at the end of the program; (c) observations of the seven pre-departure course sessions, the two debriefing course sessions and two sessions of the entrepreneurship conference that was part of the debriefing course; and (d) document analysis of recruitment materials, the pre-departure and debriefing course syllabi, and 153 student assignments. Though my study is primarily qualitative, I also used the Global Perspectives Inventory (Braskamp, Braskamp, & Engberg,

2014), a quantitative tool, to gain insights into students' development levels before and after studying abroad by collecting pre- and post-test scores of 10 student participants.

Data collection and data analysis occurred concurrently. To determine how, if at all, participation in the study abroad program contributed to students' development of intercultural maturity, I analyzed participants' pre- and post-test scores of the GPI (Braskamp et al., 2014) using a paired samples t-test (n=10). I analyzed qualitative data using a constant comparative method of data analysis (Creswell, 2014; Jones et al., 2014; Merriam, 1998) to gain further insights into changes in students' development and to determine ways in which educators shaped the learning environment to promote development of intercultural maturity.

To strengthen the trustworthiness of my study, I used the following strategies: (a) triangulation, (b) member checking, (c) peer review, (d) clarifying the researcher's positionality, (e) the use of thick descriptions, (f) maintaining an audit trail, and (g) negatives cases and rival explanations.

Summary of Findings

My findings indicate that participants in the MSEC study abroad program experienced some growth in all three dimensions of development: cognitive, intrapersonal, and interpersonal. Analysis of participants' GPI scores shows that after studying abroad, participants are significantly more likely to engage with others who are different from themselves and show sensitivity in living in pluralistic settings. In addition, after studying abroad, participants were more likely to agree with the statements referenced in the GPI: "I know how to analyze the basic characteristics of a culture"; "I frequently interact with people from a race/ethnic group different from my own"; and "I intentionally involve people from many cultural backgrounds in my life". Participants were less likely to agree with the statement "I know who I am as a person" after

returning from studying abroad. My qualitative data analysis of participants' developmental level provides further insights into students' development journeys. Specifically, participants moved from a monolithic view of culture to a more complex understanding of culture (cognitive), continued to explore their own values, beliefs, and identities (intrapersonal) while abroad, and felt more comfortable interacting across differences (interpersonal) after returning from their time abroad. Participants' developmental growth, however, was minimal and most participants failed to reach the mature level of development. For example, most participants were unable to shift their thinking into an alternate worldview and many still saw host nationals as the "other". Though students engaged in exploration of their values, beliefs, and identities, they did not yet create an internal sense of self, which explains why the GPI analysis indicated that students were less sure of who they are after returning from their time abroad. Participants also failed to make connections between their experiences abroad and similar situations in the United States and did not recognize larger systems of power and oppression. Participants gained an understanding abroad of the complexity of wanting to help others but returned unsure of how they could promote positive change.

My analysis of interviews, observations, and documents indicates that while, in general, educators shape the learning environment to promote students' development of intercultural maturity, they also miss opportunities to do so. Structural components contributed to students' development, but the dynamics of how these structural components play out seem most important in determining whether development occurs. Specifically, educators shaped the learning environment to promote students learning by integrating participants in the day-to-day lives of host nationals and portraying culture as complex and contextual, but also missed some opportunities to do so. Educators struggled to balance encouraging participants to take initiative

and bring in new ideas with providing guidance and leadership. Moreover, though educators encouraged students to reflect on their experiences throughout the MSEC study abroad program, reflections often stayed on the surface level. Educators missed opportunities to promote the type of critical reflection that could have helped participants make sense of their experiences and learning abroad and move toward the higher levels of intercultural development.

Educators shaping the learning environment to promote students' development of intercultural but also missing some opportunities to do so may explain why participants only experienced minimal growth in their developmental levels and did not reach the mature level of intercultural maturity. Participants' experienced dissonance and tension while abroad, which opened them up to multiple perspectives and made them question their own values and beliefs, but participants were then unsure how to move through that dissonance. That is where participants may have needed more guidance from educators and where educators fell short in promoting students' development in the MSEC program.

My findings highlighted boundaries of my existing conceptual framework. In response, I created a revised model: the Learning Partnership Model for Promoting Intercultural Maturity. The new model strives to provide clear guidance to educators and aligns the learning partnership model more closely with the intended outcome of intercultural maturity.

Implications for Research and Practice

My findings indicate a need for further research including (a) applying my revised conceptual framework, the Learning Partnership Model for Promoting Intercultural Maturity to other initiatives intended at fostering students' development of intercultural maturity; (b) gaining further insights into students' development of intercultural maturity in an effort to clarify and revise King and Baxter Magolda's (2005) developmental model of intercultural maturity; (c)

exploring in more detail the role educators play in study abroad programs and the promotion of intercultural maturity; and (d) revising the Global Perspectives Inventory to more accurately measure developmental levels of intercultural maturity. My study also has implications for practice such as (a) providing practitioners with a conceptual framework to utilize in planning or revising study abroad programs; (b) recognizing and formalizing the role of educators for host families and other host nationals as host nationals play an important role in promoting students development; and (c) setting aside more time for reflection and providing prompts and follow-up questions related to the intended outcome of intercultural maturity.

Significance of the Study

This study adds to the literature by (a) attempting to connect study abroad outcomes to overarching goals of higher education in the 21st century; (b) advancing a conceptual model that combines the developmental model of intercultural maturity (King & Baxter Magolda, 2005) with the learning partnership model (Baxter Magolda, 2001, 2004a); and (c) by providing feedback for King and Baxter Magolda's (2005) developmental model of intercultural maturity. First, by investigating intercultural maturity as the desired outcome of study abroad, I was able to explore ways in which educators may be able to shape the learning environment in a study abroad program to promote students' development of one of the overarching goals of a college education. Baxter Magolda and King (2004) explained that contemporary college learning outcomes need to address all three dimensions of development—cognitive maturity, integrated identity, and mature relationships—which King and Baxter Magolda's (2005) developmental model of intercultural maturity does. Much of the previous study abroad literature has focused on only one or two dimensions of development or specific skill sets and has struggled to address the breath of development required for life in the 21st century.

Second, this study is unique because it takes the first step toward creating a conceptual framework that addresses an intended outcome of study abroad (growth in intercultural maturity) as well as ways educators can shape the learning outcome to help students reach this outcome. Frameworks that only focus on the outcome are not able to provide guidance to educators on how to help students move toward the outcome, while frameworks addressing the learning process often fail to clarify the intended outcome educators are working toward or ignore the unique context of study abroad. My conceptual framework strives to address these shortcomings by combining the developmental model of intercultural maturity (King & Baxter Magolda, 2005) with the learning partnership model (Baxter Magolda & King, 2004). I revised the conceptual framework based on the findings of my study to provide a more accurate portrayal of the way in which educators may foster students' development of intercultural maturity in a study abroad context. While future research should test and further revise this framework, this study provides an exciting first step toward creating a conceptual framework that describes how educators can foster students' development of intercultural maturity; a framework that could find many utilizations in research as well as practice.

Relatedly, my study adds to the literature by providing further insights into students' development of intercultural maturity. While King et al. (2015) provided clarifications on how individuals move from one level of development to the next and added two transitional levels to the original developmental model of intercultural maturity (King & Baxter Magolda, 2005), my study indicates that further revisions are needed. Specifically, my study highlights that trajectories of development and definitions of the transitional and intermediate stages of development need more detailed descriptions, as well as suggests revisions to the model, thus advancing the developmental model of intercultural maturity.

Chapter 2: Literature Review & Conceptual Framework

The literature focusing on study abroad has grown exponentially with scholars estimating that the number of new scholarly publications such as books, dissertations, articles, chapters, and monographs in the past decade totals more than a thousand (Vande Berg et al., 2012). Though much research has been done on study abroad, the body of literature is arguably disjointed and fragmented because the study abroad literature has grown out of various disciplines including international education, student learning, student development, linguistics, anthropology, and more; addresses a wide range of topics related to study abroad; and utilizes many different methodologies, theoretical frameworks, and research approaches. In this literature review, I will first focus on literature that addresses the outcomes of study abroad and provides recommendations for practitioners and then describe my conceptual framework and the literature related to my framework.

Outcomes of Study Abroad

Study abroad advocates often suggest that study abroad is an "all-encompassing educational elixir" that can help students achieve a wide range of outcomes such as language learning, personal growth and career development, and intercultural competence (Salisbury, 2012, para. 11). Salisbury (2012), however, challenged this claim that study abroad, by itself, can result in significant learning and growth in all these different aspects of development. In this section, I will discuss the literature on study abroad outcomes such as language learning, personal growth and career development, and intercultural competence. I will highlight strengths as well as limitations and concerns of focusing on each of the outcomes of study abroad. I will conclude by explaining why the study abroad literature would benefit from focusing on outcomes that are also closely connected to overarching outcomes of higher education.

Language Learning Abroad

"Mastery of a modern language has traditionally been perceived as the most direct educational benefit of study abroad" (Goodwin & Nacht, 1988; p. 16). Not surprisingly, much of the early literature on study abroad focused on language learning abroad (Freed, 1998). In the 1960s, one of the first major studies found that spending time abroad had a significant effect on students' language proficiency based on results of a foreign language proficiency test administered to 2,782 seniors majoring in French, German, Italian, Russian or Spanish at 203 U.S. institutions (Carroll, 1967). Many early studies emphasized that study abroad leads to greater language proficiency gains than domestic foreign language instruction (Freed, 1998).

Recent studies, however, give a more nuanced picture of study abroad (Kinginger, 2011) and many have acknowledged the challenges of measuring foreign language proficiency gains while abroad (e.g., Freed, Segalowitz, & Dewey, 2004; Godfrey, Treacy, & Tarone, 2014; Kinginger, 2008; Magnan & Back, 2007; Storch, 2009). For example, Godfrey et al. (2014) highlighted the difficulties of measuring improvement in writing skills, because a study abroad participant may be able to develop stronger arguments and craft more complex language but may use less accurate grammar than a student from a domestic foreign language program. Another limitation of many of these early quantitative studies was the inability to explain why certain students showed significant gains in language proficiency after study abroad while others showed only small gains or even seemed to forget some of what they knew of the language prior to going abroad.

Recent qualitative and mixed methods studies have tried to shed light on the sources of differences in students' language gains abroad (Kinginger, 2011). Studies found that prior academic experience and language proficiency (Magnan & Back, 2007), motivations and goals

(Allen, 2010; Kinginger, 2008), identities (Isabelli-Garcia, 2006; Talburt & Stewart, 1999), developmental levels (Wilkinson, 1998), and openness to change (Jackson, 2008) impacted students' foreign language learning. Moreover, opportunities for social interactions with locals or lack thereof (Hernandez, 2016; Meier & Daniels, 2013), the host culture, and host nationals' attitudes toward foreign students (Isabelli-Garcia, 2006) influenced students' abilities to improve their language skills.

Due to different results in language learning abroad, scholars have developed a set of recommendations to help practitioners find ways to support students' learning. For example, based on a review of recent literature on language learning abroad, Kinginger (2011) advocated for involving language educators in the choice, design, and use of study abroad to ensure that students were provided access and engagement in the practices of their host communities as well as guidance in their efforts to learn a foreign language while abroad. Allen (2010) recommended the use of reflective blogging with faculty mediation to help students set and regularly reflect on their goals as well as the use of differentiated instruction, which allows faculty to take students' language proficiency and learning goals into account. More research is needed to explore the effectiveness of these recommendations.

While language learning continues to be a frequently discussed outcome of study abroad, only a small number of students go abroad today to improve their language skills. English-speaking countries are popular among study abroad destinations since few Americans are interested in and prepared for pursuing serious study in a foreign language (Stearns, 2009). In 2013/2014, 20.8% of study abroad participants went to the United Kingdom, Ireland, Australia, South Africa, or New Zealand (Institute of International Education, 2016). Moreover, while one-year or at least one-semester long study abroad programs used to be the most popular study

abroad option, today most students participate in short-term programs that last only a few weeks and typically do not include a language component (Institute of International Education, 2016; Stearns, 2009). Thus, the focus with regard to study abroad outcomes and the literature discussing the benefits of study abroad has shifted from language learning to other forms of learning.

Personal Growth and Career Development

From the start, study abroad focused on more than language learning. In the 19th century, American students spent time at European research universities to gain high level skills in their specific majors (Stearns, 2009). With the success of the American research university, this early, primarily academic motivation for study abroad disappeared. Instead, students chose to study abroad for a variety of reasons including exposure to foreign cultures, personal and career development, and enjoyment (Stearns, 2009). Today, university study abroad web sites claim that their programs lead to a wide variety of outcomes such as cross-cultural skills, critical thinking, problem solving, intellectual curiosity, moral judgment, self-efficacy, personal growth, career skills, civic engagement and more, regardless of location, degree of immersion, length of stay, and other characteristics of the program (Salisbury, 2012).

Study abroad literature similarly claims a wide variety of outcomes related to personal growth and career development. For example, a study that surveyed 3,400 study abroad alumni found that study abroad leads to personal growth, intercultural development, as well as educational and career attainments (Dwyer & Peters, 2004). The authors concluded:

> Few other experiences in life have proven to net such a positive and sustainable impact. With study abroad offering so many life-changing and enduring academic, career, intercultural, personal, and social benefits, students should carefully consider studying abroad when searching for a college and during their collegiate career. (Dwyer & Peters, p. 57)

Other studies have a narrower focus. Research on personal growth found that study abroad leads to increased self-confidence, independence, tolerance for ambiguity, and maturity (Black & Duhon, 2006; Dwyer, 2004; Dwyer & Peters, 2004; Kauffmann & Kuh, 1984). Studies focusing on career development found that study abroad alumni believe going abroad positively impacted their career development and advancement and shaped the direction of their career (Norris & Gillespie, 2008; Paige et al., 2009; Wallace, 1999). Specifically, study abroad alumni reported gaining skills that influenced their career path (Norris & Gillespie, 2008) and becoming more interested in civic engagement, knowledge production, philanthropy, social entrepreneurship, and voluntary simplicity[2] (Paige et al., 2009). Much of the literature on career development emphasizes that internships abroad have the largest impact on students' careers (Dwyer & Peters, 2004; Marx & Moss, 2011; Meier & Daniels, 2013). Adding internships to study abroad programs has, thus, become a valued strategy for increasing the learning abroad and study abroad programs with an internship component have seen a dramatic growth over the past few years (Lewin & van Kirk, 2009).

Much of the literature on personal growth and career development, however, has serious limitations because many studies fail to consider alternative explanations for positive outcomes and rely solely on students' self-reports of their learning (Salisbury, 2012; Vande Berg et al., 2012). For example, one of the studies (Dwyer & Peters, 2004) asked participants to agree or disagree with statements about increased self-confidence or a better understanding of their cultural values and biases. While students agreed to these statements, their learning and growth may have been due to maturity and could have occurred if the students had not gone abroad. Moreover, though self-reported data are commonly used to determine growth in students'

[2] In this study, the authors defined *voluntary simplicity* as "the effort to lead a more modest, simpler lifestyle" (Paige et al., 2009, p. S37)

learning and development, research found that multiple biases such as social desirability bias are present in self-reported data (Bowman, 2011). In this case, participants answering the questionnaire may have thought that the desired answer was to associate positive learning and growth with the study abroad experience because the common narrative is that study abroad is a transformational experience.

Identity Development

Closely related to personal growth is another area that the study abroad literature focuses on: identity development. Because study abroad experiences of traditional age students overlap with their identity formation in late adolescence, Jessup-Anger (2008) argued that, "not only does study abroad serve to enhance students' understanding of other cultures, it may be influential to the formation of self" (p. 360). Studies focused on different aspects of identity development including national identity (Dolby, 2004, 2005, 2007; Hendershot & Sperandio, 2009), faith (Miller-Perrin & Thompson, 2010), gender (Jessup-Anger, 2008; Malewski & Phillion, 2009; Stewart, 2010; Talburt & Stewart, 1999; Twombly, 1995), and race and ethnicity (Day-Vines, Barker, & Exum, 1998; Malewski & Phillion, 2009; Morgan, Mwegelo, & Thuner, 2002; Neff, 2001; Talburt & Stewart, 1999).

Many of these studies (e.g., Dolby, 2004, 2005, 2007; Miller-Perrin & Thompson, 2010; Twombly, 1995) found that students' experiences abroad made aspects of their identity more salient to them. For example, challenges experienced abroad may encourage students to rely on their faith (Miller-Perrin & Thompson, 2010). Questions from host nationals about American politics and beliefs forced students to reflect on their sense of national identity (Dolby, 2004, 2005, 2007). Similarly, the different cultural contexts in the host country could make gender more salient to participants (Twombly, 1995).

Other studies, however, found that study abroad did not encourage students' exploration of their identity because participants may not pay attention to cultural differences (Jessup-Anger, 2008). For example, one study found that study abroad participants in Australia and New Zealand did not take notice of gender roles in the host culture and downplayed experiences of gender-based harassment. Similarly, an exploration of students' experiences in Spain showed that while race and gender were salient for the only African American female participant in the study abroad group, other students downplayed the significance of social identities (Talburt & Stewart, 1999). Hearing about the African American woman's experiences opened the eyes of White students and added to their learning about diversity and multiculturalism, but the curriculum did not allow enough time to explore these topics in depth and thus conversation lacked complexity. Several scholars, thus, concluded that, while study abroad has the potential to impact identity formation, current program structures do not emphasize this outcome (Dolby, 2007; Jessup-Anger, 2008; Talburt & Stewart, 1999). One common recommendation for supporting identity formation while abroad is to add structured reflection and discussions to explore how students' identities impact their experiences in the host country (Jessup-Anger, 2008; Talburt & Stewart, 1999).

Most of the studies focusing on identity development use qualitative research designs as their goal is to explore students' development in-depth. While scholars agree that identity formation is central to students' experiences abroad (Dolby, 2007; Jessup-Anger, 2008; Twombly, 1999), the literature has only begun to explore this aspect of study abroad. Studies tend to have small sample sizes and focus on one specific country. Many studies do not utilize a conceptual or theoretical framework, which limits the depth of their analysis. Thus, much more

information about students' identity development is needed to provide practitioners with guidance on how to support students as they explore their identities abroad.

Intercultural Proficiency, Development, and Competence

One of the largest areas of study abroad literature is studies focusing on intercultural sensitivity, skills, and competence. Learning about culture and the development of intercultural skills and competence has been a major goal of study abroad since the early 20th century (Stearns, 2009). Initially, language learning was closely connected to this outcome (Stearns, 2009). Not surprisingly, the literature often connects language learning with learning about other cultures and the development of intercultural sensitivity, skills, and competence (e.g., Engle & Engle, 2004; Paige, Cohen, Kappler, Chi, & Lassegard, 2002; Witte & Harden, 2011). More recently, however, the literature has treated intercultural learning separate from language learning (e.g., Vande Berg et al., 2012).

Researchers have focused on different aspects of intercultural learning and have used different terms and theoretical models to address similar concepts regarding knowledge, skills, attitudes and beliefs needed to interact with people from other cultures (Deardorff, 2006). For example, some scholars use the term *intercultural proficiency* to refer to "the knowledge, skills, and attitudes/beliefs that enable people to work well with, respond effectively to, and be supportive of people in cross-cultural settings (Clark, Flaherty, Wright, & McMillen, 2009, p. 174). Others talk about *intercultural development*, which addresses knowledge, skills, and beliefs needed in intercultural situations but has an added focus on an understanding of global issues and a willingness to be an active, engaged citizen in a global society (Dwyer & Peters, 2004). Another commonly used term is *intercultural competency* (e.g., Elola & Oskoz, 2008; Deardorff, 2006; Koskinen & Tossavainen, 2004; Williams, 2009), but scholars have not reached a

consensus on a definition for *intercultural competence:* current descriptions of the term remain vague and ever-changing (Deardorff, 2006; Witte & Haren, 2011). Definitions of *intercultural competence* typically refer to knowledge, skills, and attitudes needed in intercultural situations (Deardorff, 2006) similar to definitions of *intercultural proficiency* or *development*. Some scholars specifically talk about three dimensions of development related to intercultural issues and situations: cognitive (knowledge about cultural issues), affective (motivation or willingness to act in intercultural situations), and behavioral (skills and abilities related to intercultural situations) (Williams, 2009). This lack of clarity in definition has led to a disjointed body of literature related to students' development of *intercultural competence* through study abroad. In the past two decades, however, one model related to intercultural competence has become more dominant in the study abroad literature, Bennett's (1986, 1993) developmental model of intercultural sensitivity (DMIS).

The DMIS strives to explain the observed and reported experiences of individuals in intercultural situations and how their experience of cultural difference becomes more and more sophisticated as they develop intercultural competence (Bennett, J., 1993; Bennett & Bennett, 2004). Intercultural competence, in this context, is defined as "the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts" (Bennett & Bennett, 2004, p. 149). The model focuses on the development of cognitive structure and describes behaviors and attitudes that indicate an underlying worldview (Bennett & Bennett, 2004). The DMIS has six stages across a continuum that moves from ethnocentrism, where individuals experience their own culture as central to reality, to ethnorelativism, where individuals experience their own culture in the context of other cultures (Bennett, J., 1993). In

the ethnocentric stages, individuals avoid cultural difference, while in the ethnocentric stages, individuals seek out cultural differences (Bennett & Bennett, 2004).

Researchers have utilized the DMIS to explore students' learning abroad in quantitative and qualitative studies. Most notably, the model was used as the basis for the development of the Intercultural Development Inventory (IDI) (Hammer, 2012). The IDI is an assessment of where individuals fall on the continuum from ethnocentrism to ethnorelativism. The IDI consists of a 50-item questionnaire that is supplemented either by open-ended questions or developmental interviews. Researchers found the IDI to be a valid and reliable measure of intercultural competence (Hammer, 2011; Hammer, Bennett, & Wiseman, 2003; Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003). Since the development of the IDI, many researcheres have used the IDI to better understand individuals' development of intercultural competence, particularly in a study abroad setting. Hammer (2012) noted that the IDI-related literature consists of more than 60 published articles and book chapters as well as over 42 PhD dissertations.

Scholars have used the IDI to challenge the assumption that study abroad always leads to cultural learning and to generate recommendations for the design of study abroad programs (Paige & Vande Berg, 2012). Specifically, studies utilizing the IDI (e.g., Paige et al., 2004; Vande Berg, 2009; Vande Berg et al., 2009) showed that study abroad participants were, at most, making modest gains with regard to intercultural competence. Paige and Vande Berg (2012) conducted a literature review of quantitative studies utilizing the IDI. Study findings had to be generalizable for the study to be included in the literature review. Studies used different structures including pre- and post-test designs with and without a control group, as well as comparison of groups being exposed to different types of programs and educational interventions. Based on this review, Paige and Vande Berg (2012) developed a list of

recommendations for designing a study abroad program that strives to support students' development of intercultural competence. Their recommendations support an interventionist approach to study abroad. This approach shifts from the assumption that simply being in another country will lead to learning about culture to the idea that cultural learning can only be achieved with the help of intentional, structured educational interventions. Such interventions can include cultural mentoring through trained cultural mentors, offering structured in-person or online reflections, building opportunities for engagement - immersion plus reflection - with the culture, and organizing pre-departure and re-entry courses that allow for sharing of cultural content and in-depth reflection on experiences.

Because of the emphasis on generalizability, studies have used only quantitative research designs. Thus, scholars were able to determine significant differences between pre- and post-test scores as well as differences between IDI scores of study abroad participants and scores of a control group. In addition, studies were able to compare programs that used certain educational interventions with ones that did not. These quantitative studies, however, were not able to explore why certain students within the study abroad group were learning while others were learning less or not learning at all, a concern that has been highlighted by many qualitative studies (e.g., Allen, 2010; Ellwood, 2011; Meier & Daniels, 2013; Wilkinson, 1998). Moreover, though these quantitative studies showed that adding certain educational interventions led to an overall increase in IDI scores for participants, such a research design cannot explore the process of why the educational intervention was effective. Thus, practitioners can only try to recreate the same educational intervention (e.g., pre-departure courses or reflections on intercultural experiences), but, as context varies significantly between different study abroad programs, this intervention may not be as effective when added to a new program. Practitioners would benefit

more from understanding the process of how study abroad programs can support the development of intercultural competence, than simply being given a list of recommended educational interventions to add to their programs. Therefore, rigorous qualitative research is needed to provide more useful recommendations to practitioners.

Strengths and Limitations of Focusing on Specific Goals of Study Abroad

Study abroad marketing often sounds like a laundry list of learning outcomes (Salisbury, 2012). While study abroad offices may want to encourage students to go abroad by listing a wide variety of outcomes, such an approach may actually make it more difficult for students to determine what they would gain from participating in a program. Moreover, as Salisbury (2012) pointed out, it is unrealistic to expect students to experience significant growth across a wide variety of outcomes from studying abroad, by itself, because complex learning typically requires a sequence of intentionally designed educational experiences. Study abroad programs vary greatly in structure and duration (Engle & Engle, 2003). One type of study abroad program may lead to growth in one area but stifle growth in another area. For example, a program with little structure may help students develop independence and self-confidence but may not challenge students to reevaluate their values and beliefs in an intercultural context. Longer periods of time spent in-country may support students' foreign language learning but a shorter faculty-led study tour may help educate students about the history of a country. One approach to address this dilemma may be to have a unique set of outcomes for each program. Such an approach, however, makes it difficult to articulate the overall value of studying abroad. Thus, study abroad would benefit from a focus on one or a few intended outcomes that are applicable to most study abroad programs. However, what outcome should that be? In this sub-section, I will discuss the strengths and limitations of focusing on specific categories of outcomes.

A focus solely on language skills often comes out of a need for employees speaking certain languages. In this context, study abroad is seen as a tool to fill a void in the job market. A strength of this approach to study abroad is that it can garner much support from the federal government. In the past few decades, politicians have framed efforts to increase language learning abroad in the context of serving national interests such as national security. For example, the Commission on the Abraham Lincoln Study Abroad Fellowship Program (2005) noted that more than 65 federal agencies, ranging from the Central Intelligence Agency to the Peace Corps, are looking to hire thousands of employees annually who speak foreign languages, a need that is often unmet. Several scholarships support foreign language study abroad, particularly in non-Western nations (Commission on the Abraham Lincoln Study Abroad Fellowship Program, 2005), and recent language learning research has focused on non-Western languages (e.g., Dewey, Belnap & Hillstrom, 2013; Trentman, 2013). However, research has found that a lack of pre-program language proficiency leads to challenges in communicating in social situations abroad and limits students' opportunities to improve their language skills when participating in study abroad (Allen, 2010; Trentman, 2013).

While study abroad can support national security and other national interests, efforts to increase language learning opportunities abroad need to be accompanied by efforts to teach the needed language in a domestic setting. As noted earlier, only a small percentage of today's study abroad programs include a language learning component and only a small percentage of American students are prepared to engage in language study abroad (Stearns, 2009). Thus, such a focus is neither representative of today's reality of study abroad nor does this approach have the potential to support efforts to increase the number of study abroad participants.

A focus on personal growth as the intended outcome of study abroad could attract a larger, more diverse group of students. Specifically, a strength of this approach could be the potential to attract students who are traditionally underrepresented among study abroad participants by emphasizing aspects of personal development that are of interest to these groups of students. For example, studies found that students of color, who continue to be underrepresented among study abroad participants (Salisbury, 2012; Stearns, 2009), are interested in going abroad for the purpose of heritage-seeking, the idea of visiting the country of one's ancestors (Brux & Fry, 2010; Day-Vines et al., 1998; Morgan et al., 2002; Tsantir & Titus, 2006). Racial and ethnic identity models explain students' interest in heritage-seeking since these models typically include a period of time where individuals focus on exploring their racial or ethnic identities (Phinney, 1990). This stage often involves a process of immersion in one's own culture, which can include participation in cultural activities as well as seeking further information about one's ethnicity and heritage. Thus, a focus on personal growth such as identity development could be used to diversify study abroad participants, a goal that study abroad practitioners have so far struggled to achieve.

While study abroad advocates often highlight that more students of color are now participating in study abroad, this increase is due mostly to the overall increase in enrollment of students of color at institutions of higher education rather than successes in diversifying the pool of study abroad participants (Salisbury, 2012). For example, while the percentage of non-White study abroad participants rose from 16% in 2003 to 26% in 2013 (Institute of International Education, 2016), non-White students enrollment in higher education also increased by about 10% in these ten years with non-White students accounting for 41% of the total student population in 2013 (National Center for Education Statistics, 2016).

A focus on personal growth as the outcome of study abroad, however, also has its limitations and challenges. Personal growth still encompasses a wide range of learning outcomes ranging from identity development to self-confidence building, greater independence and many others. Such a focus does not narrow down the wide range of study abroad outcomes. Such an approach may fail to make the most of important cross-cultural learning opportunities unique to study abroad such as learning about other countries and their cultures. Though study abroad may positively impact personal growth, such development can be supported through domestic programs that are much less expensive for the students and the institutions, and, therefore, such a focus may not be the best argument to set study abroad apart as a unique educational experience.

In an increasingly inter-connected global society, many scholars argue that study abroad is indispensable for preparing students for the global marketplace (Brockington & Wiedenhoeft, 2009; Clark et al., 2009; Stearns, 2009). Such an argument supports a focus on career development as the main outcome of study abroad. Research such as Troboff, Vande Berg, and Titus (2008) backs such arguments, since the authors found that employers value study abroad as job preparation in a global society. Employers from firms that generate more revenue internationally valued study abroad more than those working for firms that have less involvement in the global marketplace (Troboff et al., 2008). The value of study abroad is likely to increase as the world becomes more inter-connected and firms become more involved in global business interactions.

Though the narrative that study abroad is uniquely positioned to prepare students for careers in a global marketplace is widely accepted, little research supports this idea. While studies (e.g., Norris & Gillespie, 2008; Wallace, 1999) show that students believe study abroad has positively impacted their career path, results on actual skills and outcomes of study abroad

that are needed for a global marketplace, such as intercultural competence, show mixed and sometimes contradictory results (Paige & Vande Berg, 2012). Study abroad programs vary greatly in duration and structure (Engle & Engle, 2003; Stearns, 2009) and studies have found that such variation can have a significant impact on learning outcomes (Dwyer, 2004; Kehl & Morris, 2007; Paige & Vande Berg, 2012). A focus on career development as the main outcome of study abroad may falsely support the narrative that study abroad is essential for preparing students for the global marketplace.

This narrative is also problematic because it can increase inequality among college students. When employers perceive study abroad as a unique and important way to prepare students for the global marketplace, students who are unable to study abroad enter the job search at a disadvantage. Since White students from middle- or upper-class families are more likely to study abroad, this experience may further improve their already promising prospects on the job market compared to students of color from low socio-economic backgrounds (Di Pietro, 2014). This advantage is particularly unjust because research found that experiences students of color from low socio-economic backgrounds traditionally engage in may result in similar learning outcomes (Sanchez & Kasun, 2012). For example, studies found that immigrant students of color gain a greater awareness of global, political, and economic issues from visiting their countries of origin, but educators and employers do not necessarily see the value in these experiences and thus may overlook these students in the job market (Sanchez & Kasun, 2012).

Overall, not enough research supports the narrative that study abroad is the only or even the best way to prepare students for careers in the global marketplace. A sole focus on career development as the main outcome of study abroad is problematic since evidence does not support this focus and such a focus reinforces employer's attitudes toward valuing studying

abroad over the unique experiences and skills marginalized students can bring to the global marketplace.

Though language learning, personal growth, and career development continue to be emphasized in study abroad literature as well as promotional materials, in recent years intercultural competence has emerged as a primary outcome of study abroad (see Vande Berg et al., 2012). Many scholars see intercultural competence as essential for life in a global society (Stearns, 2009; Vande Berg et al., 2012), though some argue that a focus on intercultural competence as the outcome of study abroad may only speak to a certain group of students while alienating others (Salisbury, 2012). As noted earlier, study abroad participants continue to be overwhelmingly white, middle-class females (Salisbury, 2012; Stearns, 2009). Large quantitative studies utilizing well-established national data sets found that white, middle-class females are not only more likely to study abroad but are also more likely to intend to study abroad (Salisbury, Paulsen, & Pascarella, 2010, 2011; Stroud 2010). In other words, men and minority students are not only less able to study abroad but may also be less interested in doing so. This difference in intent to study abroad may be due to how study abroad is advertised (Salisbury, 2012). While white, middle-class, female students may connect with the idea of going abroad to develop intercultural competence, minority students may not connect with this idea to the same extent. For example, studies found that higher levels of openness to diversity and challenge led to increased intent to study abroad for white students but decreased intent for African American students (Salisbury, 2010; 2011). White students, who are interested in diversity and challenge, may believe that there are not enough opportunities to engage in cross-cultural interactions on predominately white campuses, while African American students find plenty of opportunities to do so, particularly on predominately white campuses where they are in the minority.

Some scholars see a focus on intercultural competence as an opportunity to emphasize a unique learning outcome that can only be achieved through study abroad. For example, studies that used the IDI found that on-campus "global" education, even at institutions with a culturally diverse student body, does not increase students' intercultural competence (Hammer, 2012; Vande Berg et al., 2009). However, a shortcoming of these studies was that the authors did not describe the on-campus global education initiatives that students were involved in. Another reason for the findings may be the authors' narrow definition of intercultural competence. Overall, these studies do not provide enough evidence to counter findings that indicate that domestic programs can positively impact students' development of intercultural competence as well (e.g., Braskamp & Engberg, 2011; Sobania & Braskamp, 2009).

A discussion of the strengths and limitations of focusing on the different learning outcomes of study abroad highlights the challenges of emphasizing only one of these outcomes. To adequately address the learning that occurs as well as provide incentives for all students to consider study abroad, a broader outcome that encompasses several of the concepts noted above and connects to overarching outcomes of higher education may be needed. King and Baxter Magolda's (2005) concept of intercultural maturity could serve as this outcome since it does not focus solely on intercultural competence but incorporates overarching outcomes of higher education such as the development of self-authorship.

Conceptual Framework

My conceptual framework (see Figure 1) combines King and Baxter Magolda's (2005) developmental model for intercultural maturity and Baxter Magolda's (2001, 2004a) work on self-authorship and the learning partnership model (LPM). Intercultural maturity is the desired outcome promoted in the study abroad context, while the learning partnership model describes

how educators can structure study abroad programs and shape students' experiences to promote students' development toward the desired outcome. In this section, I first discuss the developmental model of intercultural maturity (King & Baxter Magolda, 2005) in detail and elaborate on the strengths and limitations of utilizing this model to describe the intended outcome of study abroad. I then discuss the learning partnership model (Baxter Magolda, 2001, 2004a) and finish by explaining how my conceptual model combines the two.

Developmental Model of Intercultural Maturity

King and Baxter Magolda coined the term *intercultural maturity* in 2005 to describe a multi-dimensional concept that requires complex understanding of cultural differences (cognitive dimension), the capacity to accept and not feel threatened by cultural differences (intrapersonal dimension), and the capacity to function interdependently with diverse others (interpersonal dimension). King and Baxter Magolda (2005) chose the term "maturity" to emphasize the importance of helping students reach complex levels of development in all three dimensions – cognitive, intrapersonal, and interpersonal – when striving to produce interculturally competent citizens.

King and Baxter Magolda's (2005) approach to holistic development is grounded in Kegan's (1994) holistic model of adolescent and adult development. In his work, Kegan (1994) argued that to achieve the mature capacity required to respond to complex life tasks, individuals need to achieve maturity across cognitive, intrapersonal, and interpersonal domains of development. The cognitive dimension focuses on how one constructs meanings based on how one understands knowledge and how it is gained. The intrapersonal dimension addresses how one understands one's own beliefs, values, and sense of self and uses them in one's decision-making processes. The interpersonal dimension concentrates on how one views oneself in

relationship to and with other people and how one makes choices in social situations. Only by reaching maturity across all three domains of development will individuals be able to develop an internal voice that coordinates external influences to manage one's life. Kegan (1994) referred to this level of maturity as *self-authorship* as individuals are acting as authors of their own lives who have the internal capacity to define one's beliefs, identity, and social relations.

In their developmental model of intercultural maturity, King and Baxter Magolda (2005) acknowledge that one cannot develop intercultural maturity without also moving toward self-authorship. The model draws on Kegan's (1994) work on self-authorship and Baxter Magolda's (2001) subsequent longitudinal study of young adult's learning and development by emphasizing all three dimensions of development and the need for self-authorship in order to tackle complex contemporary problems in an intercultural context. The model integrates these concepts of self-authorship with various theories of human development and prior research on student development and intercultural competence. The attention to all three dimensions of development distinguishes the developmental model of intercultural maturity from other models of intercultural competence, which often only address one or two dimensions of development. King and Baxter Magolda (2005) argue that this attention to all three dimensions of development is required "to help students develop the array of skills that will enable them to tackle complex contemporary problems [in an intercultural context]" (p. 573).

Acknowledging that students typically go through different phases as they progress from simpler levels of development to more complicated ones, the developmental model of intercultural maturity offers two steps or benchmarks along a developmental continuum (see Table 1). Each benchmark describes changes in an individual’s intercultural competence along with the necessary developmental progressions toward self-authorship. For example, at the initial

stage of the cognitive dimension, students may ignore and dismiss cultural views that differ from what they believe as wrong. At the intermediate level, students show an openness toward different cultural views. To reach this benchmark, students also need to move beyond dualistic thinking to acknowledging the uncertainty related to making knowledge claims and accepting multiple perspectives, a developmental progression related to movement toward self-authorship. To reach the mature level of intercultural maturity, students first need to recognize knowledge as contextual and socially constructed and learn how to make judgments based on personal experience, evidence from other sources, and others' experiences. Only when students have reached such a mature understanding of knowledge, typical for individuals who have reached self-authorship, are they able to shift perspectives and behaviors into an alternative cultural worldview and use multiple cultural frames, a sign of the mature level of intercultural maturity.

Because the development of intercultural competence requires movement toward self-authorship, educational initiatives that strive to promote learning for intercultural competence should also consider how students are encouraged to develop an internal voice. A strength of the intercultural maturity model is its ability to bridge existing tensions between multicultural and global education in an effort to promote powerful student learning. Scholars have applied the model to educational initiatives from multicultural education in the United States as well as study abroad (King & Baxter Magolda, 2005). Though there are differences between the two types of education, both share common goals, values, and characteristics (Olson et al., 2007). Skills, attitudes, and behaviors that allow students to have meaningful relationships with individuals from other countries are closely related to the skills, attitudes, and behaviors needed to communicate and relate with individuals from different ethnic and racial backgrounds in the U.S. Domestic programs can help students understand their identity as a member of a subculture

within the United States (e.g., being a White American or an African American) (Stearns, 2009), while study abroad can challenge students to explore what it means to be American in a global society (Dolby, 2004, 2005, 2007). When domestic and global explorations of one's identities are connected, students can start to recognize how issues pertaining to power, privilege, and discrimination are not unique to the United States but are global phenomena (Olson et al., 2007). Powerful learning can happen when students are guided to make such connections and students are encouraged to move toward higher levels of development of intercultural maturity.

Another strength of the model is that, by including an emphasis on the development of self-authorship, the model closely relates to the overarching goals of 21st century education: preparing students for life after college (Baxter Magolda, 2004b). Young adults need to move toward self-authorship to address the complex professional, civic, and personal challenges of adult life (Baxter Magolda, 2004b). Using a lens of intercultural maturity does not only include this overarching goal of higher education but broadens it to include the skills and attitudes required for successful careers in an increasingly interconnected global society.

Finally, because of being a broad, overarching goal, intercultural maturity may attract a more diverse group of students. Movement toward intercultural maturity requires an exploration of one's identity, which is central to heritage-seeking, an activity students of color may want to engage in. Intercultural maturity also stresses a need for learning about other cultures, which supports the interests of foreign language and many humanities students. Self-authorship and the ability to interact with diverse others, both important aspects of intercultural maturity, are important skills needed for a career in the global marketplace. Because intercultural maturity can incorporate different aspects of learning and development within one overarching goal, it can

overcome the challenge of the long laundry list of intended outcomes that Salisbury (2012) criticized.

Research Utilizing the Developmental Model of Intercultural Maturity

When King and Baxter Magolda (2005) published their developmental model of intercultural maturity, it had not been formally assessed. Ten years later, Perez, Shim, King, and Baxter Magolda (2015) utilized student interviews from the Wabash National Study of Liberal Arts Education to empirically prove and refine the model. Perez et al.'s (2015) results confirmed the overall developmental trajectory as described in the intercultural maturity model. They observed increasingly complex ways of understanding culture (cognitive development), cultural values and social identities (intrapersonal development), and intercultural interactions (interpersonal development). Most of the Perez et al.'s (2015) findings were restricted to the initial and intermediate levels of development toward intercultural maturity because few students seemed to reach the mature level of intercultural maturity while in college. Perez et al. (2015) utilized these findings to elaborate on the description of each stage and to add two transitional levels to the original model (see Table 2). The levels clarify how students move toward intercultural maturity in and may help educators gain insights on how to support students on their journeys toward intercultural maturity. Perez et al. (2015) concluded that further research examining the experiences, educational interventions and contexts that promote intercultural maturity is needed to provide better guidance to educators on how to foster students' development.

Another qualitative study that provides further insights into the development of intercultural maturity is King, Perez, and Shim's (2013) exploration of how college students experience intercultural learning. King et al. (2013) utilized data from student interviews that

were part of the Wabash National Study of Liberal Arts Education. Because the authors approached the study with grounded theory methodology, they did not directly apply the intercultural maturity model to their study, but they noted that the model sensitized their thinking during data analysis. King et al. (2013) identified three major themes from their analysis: (a) intercultural learning occurred when students directly encountered others' experiences, (b) feeling safe enough to explore cultural differences was a key dimension of intercultural learning, and (c) students used a variety of approaches that led to intercultural learning (such as listen and observe, compare and contrast ideas, engage in personal reflection, explore personal identity as it relates to intercultural understanding, and empathize with others). King et al. (2013) found that students' choice of what approach they used seemed based on their cognitive and emotional capacity to respond to intercultural differences. By showing how developmental levels (e.g., the complexity with which one interprets and approaches intercultural issues) impacted students' readiness to engage in and learn from intercultural experiences, the study's findings back up the developmental model of intercultural maturity.

King et al.'s (2013) study was not limited to students who had participated in study abroad, though some of the interviewees noted experiences abroad as memorable intercultural learning experiences. King et al.'s (2013) recommendation for practice are not specific to a study abroad context but address intercultural learning in all aspects of the campus environment. Since study abroad provides a distinct environment for intercultural learning, more research striving to understand the development of intercultural maturity in a study abroad context is warranted.

Many researchers have utilized a quantitative tool based on the intercultural maturity model, the Global Perspective Inventory (Braskamp et al., 2014), to assess the progress in global learning and development of students participating in study abroad (e.g., Braskamp et al., 2009;

Doyle, 2009; Engberg, 2013). Braskamp et al. (2009) and Engberg (2013) found that study abroad contributes to movement toward intercultural maturity but the authors were unable to explore the process of how students developed intercultural maturity and provide concrete guidance to practitioners and faculty in the field of study abroad. Notably, Doyle (2009) utilized a mixed methods design that added in-depth interviewing to the GPI. Doyle's (2009) study, however, focused solely on the outcomes of study abroad and utilizing the interviews to expand on the statements of the GPI. The study did not explore the aspects of study abroad programs and the actions of educators that promote students' movement toward intercultural maturity.

The Learning Partnership Model

While the intercultural maturity model describes an outcome study abroad programs may strive for and steps students could take as they move toward this outcome, it does not address how learning environments can be structured to promote students development of intercultural maturity. To add this component to my conceptual framework, I utilize Baxter Magolda's (2001, 2004a) work on self-authorship and specifically her learning partnership model (LPM; Baxter Magolda & King, 2004). The LPM emerged from a longitudinal study of young adults' learning and development (Baxter Magolda, 2004b). The LPM provides a framework for educators who want to promote students' development of self-authorship (Baxter Magolda, 2001, p. xvi), and focuses on the cognitive, intrapersonal and interpersonal dimensions of development. The LPM includes three assumptions that challenge students' dependence on authority: (a) knowledge is complex and socially constructed; (b) self is central to knowledge construction; and (c) authority and expertise are shared in the mutual construction of knowledge among peers. Baxter Magolda (2004a) found that these three assumptions were present and tightly linked in learning environments that were most effective in promoting self-authorship. Simply being confronted

with these assumptions, however, would have been overwhelming to learners who had not yet developed self-authorship. Thus, the LPM provides guidance for educators on how to support students in their development toward self-authorship with the model's three key principles: (a) validating learners as knowers, (b) situating learning in the learner's own experience, (c) defining learning as mutually constructing meaning. Early in their developmental journeys toward self-authorship, students typically need more support, while later educators can provide more challenges for students. The three principles of the LPM allow educators to understand where students are in their developmental journeys and thus adjust the balance between challenge and support accordingly (see Figure 2).

Baxter Magolda (2010) utilized the metaphor of a tandem bike to explain educators' role in guiding students on their journeys toward self-authorship. In this metaphor, educators are in the back seat on the tandem bicycle, where they can help provide pedaling power and whisper guidance into the student's ear. The student is the one in the front seat directing the journey. Expertise and authority are shared as educator and student mutually construct knowledge.

Scholars and practitioners have applied the LPM to a variety of campus settings (Baxter Magolda & King, 2004; Pizzolato, 2006; Swanson, 2010). Baxter Magolda (2004b) recommended that practitioners and researchers connect the LPM to other models and particular practice goals. Researchers have connected the developmental model of intercultural maturity and the LPM in a variety of studies including one that explored a domestic internship program with a leadership focus (Egart & Healy, 2004) and an exploration of how student affairs educators and faculty can improve the campus climate (Quaye & Baxter Magolda, 2007). Practitioners have also combined the two models as a foundation for student affairs practice (Baxter Magolda, 2007). For example, a committee at the University of Michigan explored ways

in which the division of student affairs could promote intercultural maturity (Baxter Magolda, 2007). As the committee's work evolved, they started to use the learning partnership model to understand the degree to which various programmatic efforts foster students' development.

In the study abroad literature, Yonkers-Talz (2004) used both models in describing how the author developed and facilitated a study abroad program in El Salvador. Yonkers-Talz (2004) found that the supportive components of the LPM are crucial to maximize student learning from challenging experiences in an impoverished country. The program in El Salvador was structured to provide support by including opportunities for personal and communal reflection, community living with other study abroad participants as well as Salvadoran peer mentors, and academic assignments that integrated students' experience of serving in marginalized communities. When students experienced a combination of challenge and support, students moved toward intercultural maturity in all three dimensions of development. Yonkers-Talz's (2004) study indicates that the LPM can be used in a study abroad context to promote intercultural maturity. The study, however, does not rigorously evaluate the LPM in a study abroad context nor explore the process of how intercultural maturity development occurs in a study abroad setting. Therefore, further qualitative research sensitized by the LPM and intercultural maturity model is warranted to better understand how study abroad programs can be structured to support development of intercultural maturity.

Conceptual Framework: Promoting Intercultural Maturity in a Study Abroad Context

My conceptual framework describes the process of promoting intercultural maturity in a study abroad program within the larger context of globalization (see Figure 1). Students' journeys start in the bottom left corner. Students bring their development levels, backgrounds, and past experiences to the study abroad program. Within the study abroad, educators use the

learning partnership model (LPM) to shape the learning environment, which consists of structural components and dynamics of the study abroad program. The intended outcome, shown in the top right corner of the model, is growth in intercultural maturity in all three dimensions of development: cognitive, intrapersonal, and interpersonal. All of this occurs within the context of globalization.

I note in the model that the structural components I explore in this study include but are not limited to the pre-departure course, the debriefing course, participants' field work with the Social Entrepreneur Corps while in country, and housing arrangements while abroad. In the model, I define dynamics as ways educators implement the structural components and the interactions students have with each other and educators. I use the term *educator* broadly to include faculty, Social Entrepreneur Corps staff, host nationals, and anyone who may influence students' development of intercultural maturity.

The conceptual model acknowledges that students may have started their journeys toward intercultural maturity prior to going abroad by indicating that students' developmental levels prior to going abroad need to be considered as well as by emphasizing that the goal is growth in intercultural maturity, not reaching the mature level of intercultural maturity. Most participants in Perez et al.'s (2015) study – some of whom had studied abroad – did not reach intercultural maturity by the time they graduated. It is thus unlikely that participants in my study will reach the mature level. Considering most students are likely to be in the lower levels of development, I use a table that includes both King and Baxter Magolda's (2005) developmental model as well as Perez et al.'s (2015) additions to the lower levels of the model (see Table 3).

The LPM is the central component of the model. Educators can use the three assumptions of the LPM to challenge students to move toward higher levels of intercultural maturity while

utilizing the three principles for educational practice to provide support. Taking advantage of the unique opportunities for intercultural learning present in a study abroad context, educators may use the principle to situate learning in the learner's experience. For example, students will encounter different cultural perspectives when interacting with host nationals. This experience can create dissonance for students, who are used to seeing knowledge as right or wrong. Without proper guidance, a student may choose to ignore the different perspectives or dismiss them as wrong, which is typical for the initial level of intercultural maturity. Educators may provide structured reflection and discussions that ask students to defend different cultural perspectives that they encounter abroad, which may encourage movement toward the intermediate level of intercultural maturity.

Such an activity reflects the assumption of the LPM that knowledge is complex and socially constructed. Structured reflection and discussions also utilize the three core principles of the LPM. Soliciting students' opinions on different cultural perspectives validates students' capacity to know. The learning is situated in students' experiences as they encounter these perspectives in their interactions with host nationals. By engaging in conversations around these different perspectives, educators connect their knowledge with that of the participants to reach a more complex understanding of different cultural perspectives on a topic.

Depending on the developmental level of participants, discussions may take different forms. If students still see knowledge claims as right or wrong, conversations may not go much further than creating dissonance regarding this understanding of knowledge, which may, over time, push students toward an awareness of multiple cultural perspectives and thus the intermediate level of intercultural maturity in the cognitive dimension. If students already recognize multiple cultural perspectives, they may start trying to see things from a different

cultural worldview, a sign that they are moving toward the mature level of intercultural maturity in the cognitive dimension.

While this example shows how researchers can utilize the LPM to promote students' development of intercultural maturity in a study abroad context, the LPM was not developed specifically for this context. Thus, aspects of intercultural learning may occur in a study abroad setting that the LPM does not address. The goal of my study is to advance this conceptual framework and better align the LPM component with the intended outcome of intercultural maturity. By providing educators with a conceptual framework for shaping learning environments in a study abroad program to foster students' development of intercultural maturity, my dissertation responds to the gap in the literature and to Perez et al.'s (2015) call for more research examining the experiences, educational interventions, and contexts that promote intercultural maturity.

Chapter 3: Research Design

This chapter provides an overview of the research design I used to explore how educators can shape the learning environment in a study abroad program to promote students' development of intercultural maturity. I first introduce my research questions, then provide background on my decision to use a qualitative case study design. Next, I describe my positionality as a researcher to address why I am interested in this research and how my epistemology, experiences, and background influenced this study. The subsequent sections focus on data collection, information about my participants, and data analysis. At the end of the chapter, I highlight how I ensured trustworthiness of my research as well as note limitations of the study.

Purpose & Research Questions

The purpose of this in-depth, qualitative case study was to explore how educators can contribute to students' development of intercultural maturity in a study abroad program through the lens of a conceptual framework that combines King and Baxter Magolda's (2005) developmental model of intercultural maturity and Baxter Magolda's (2001; 2004a) learning partnership model (see Figure 1). The conceptual framework describes how educators can shape the learning environment in a study abroad program to promote students' development toward intercultural maturity. Intercultural maturity, as defined by King and Baxter Magolda (2005), is a multi-dimensional concept that requires complex understanding of cultural differences (cognitive dimension), the capacity to accept and not feel threatened by cultural differences (intrapersonal dimension), and the capacity to function interdependently with diverse others (interpersonal dimension).

The research questions guiding my study were:

- How, if at all, does participation in a study abroad program contribute to students' development of intercultural maturity?
- In what ways, if at all, do educators shape the learning environment in a study abroad program to foster students' development of intercultural maturity?

I used my first research question to gain insights into the development toward intercultural maturity that may occur for participants of the study abroad program. Once I determined whether participation in the program contributed to students' development, I used the second research question to explore the aspects of the learning environment that promoted or hindered students' development. The learning environment in a study abroad program encompasses various aspects of the study abroad program including curricula; interactions with peers, host nationals, faculty, and other educators; logistical aspects of the program such as housing arrangements and location; and any programmatic aspects such as field work, structured reflections, and other interventions designed and implemented by educators[3] that contribute to students' learning. I was not only interested in aspects of the learning environment that promoted students' development but also missed opportunities and aspects that hindered students' development toward intercultural maturity.

Positionality of the Researcher

Before sharing details of my research design, I discuss my positionality as a researcher. Because the researcher is the main data collection instrument in qualitative research (Merriam, 1998), it is important to understand my experiences with the research topic and my epistemological beliefs.

[3] In this study, I define the term educators broadly to include faculty teaching the pre-departure course and debriefing course, staff who work with students in the host country, host nationals who interact with students, and any other individuals who contribute to students' development.

Personal Experiences with Study Abroad

As a child, I traveled abroad frequently with my family and early on developed an interest in learning about other countries and cultures. Thus, nobody was surprised when, as a 16-year-old, I decided to leave my home country, Austria, for a year to participate in a high school exchange year in Cincinnati, OH. During that year, I learned about American culture. I became fluent in a second language and built relationships with diverse others. Most importantly, my high school study abroad experience inspired me to return to the U.S. for college, where I have lived for 17 years. In addition, thanks to my own study abroad experience, I came to believe in the value of education abroad and became interested in engaging in research about study abroad.

The year I spent as an exchange student in Cincinnati was not my only experience with study abroad. A few years ago, I served as a resident director for Semester at Sea, a semester-long comparative education abroad program housed on a ship. As a student affairs professional, I have collaborated with study abroad offices in student advising and programming efforts, and have worked closely with students as they planned their own study abroad experiences and once they returned from their time abroad. For example, as a first year adviser at Miami University of Ohio, one of my responsibilities was to encourage first-year students to consider studying abroad during their time in college and help students determine the best time to go abroad. As the resident director and interim faculty director for a living learning community focusing on global citizenship at the University of Connecticut, I worked closely with students who had studied abroad or were thinking about studying abroad. Finally, for one year, I assisted the Education Abroad Office at the University of Maryland in their evaluation efforts for current study abroad offerings.

Because I have had such a variety of experiences with study abroad, I have been able to develop a nuanced understanding of study abroad. After my exchange year, I believed that getting immersed into a culture over a longer period of time, such as a semester or year, was the only way to learn about another country. I questioned whether students who only spent time with other American students while abroad or went abroad for a one- or two-week faculty-led program were learning and growing from their study abroad experiences. I was very skeptical about the learning that would occur during Semester at Sea, where students spent no more than 3-5 days in each country. Over the semester, however, I realized that learning can occur when faculty and staff intentionally shape students' learning environments, encourage students to engage in different communities, and help students connect their in- and out-of-class learning. I witnessed how students reflected on their own identities, recognized how systems of power and oppression shape different countries, engaged in difficult conversations about global issues with host nationals, and challenged each other to become responsible and engaged citizens. But while some students were learning a lot, others seemed to avoid any uncomfortable and challenging situations and I was unsure how much they gained from the experience. I returned home with many questions on my mind. I wanted to know why some students were learning while others were not. I wanted to understand how we, as educators, could support our students in taking advantage of learning opportunities abroad. These questions were fresh on my mind when I started my PhD program, and, thus, I decided to focus on study abroad for my dissertation.

My experiences abroad not only led to my interest in study abroad, they also shaped my research design. Having had distinctly different experiences abroad based on the program structure and duration as well as my own background, age, and level of maturity, I recognized that the context can notably influence one's experience abroad. For example, the interactions I

had with host nationals during my high school study abroad experience and what I learned from them differed greatly from the interactions I had with host nationals during Semester at Sea. I, therefore, wanted to use a research design that allowed me to focus on the context of the study abroad experience as well as consider students' background, demographics, and developmental levels.

My Epistemological Beliefs

As I reflected on my positionality, I recognized that my epistemological beliefs also influenced my research approach. Epistemological beliefs address one's assumptions about what constitutes knowledge and, thus, impact how a researcher generates knowledge (Jones et al., 2014; Merriam, 1998). I view the world through a constructivist lens. Generally speaking, constructivists believe that there is no timeless or universal truth but that meaning is socially constructed (Guba & Lincoln, 1994; Jones et al., 2014). Constructivist researchers tend to use qualitative research methods, which allow them to focus on lived experiences and emphasize the importance of context (Merriam, 1998). Moreover, qualitative research allows the researcher to "understand the meaning people have constructed, that is, how they make sense of their world and the experiences they have in the world" (Merriam, 1998, p. 6). Thus, constructivist research relies on participants' views of the situation.

A constructivist worldview aligns with my own experiences. Living in different countries, I have seen how socially constructed concepts such as gender, for example, influence individuals' beliefs, experiences, and actions. I have also seen how the context, such as the country one lives in, influences how one makes meaning of a situation. My constructivist worldview impacted the research design of this study, including my decision to use primarily qualitative research methods, explore lived experiences in their natural setting, and focus on

participants' views of the situation. Though I used a quantitative tool, the Global Perspectives Inventory, I interpreted those results not as the truth but simply as one piece of the puzzle in attempting to assess students' developmental growth. I also chose a conceptual framework that combines models grounded in a constructivist-developmental tradition (Baxter Magolda, 2001; Baxter Magolda, King, Taylor, & Wakefield, 2012). The developmental outcomes under investigation in the Learning Partnership Model and the model of intercultural maturity are socially constructed and context-bound (Baxter Magolda, 2001; Baxter Magolda et al., 2012).

Relationship with Participants

My positionality as a researcher also impacted my interactions with study participants. First, my study abroad experiences influenced my ability to build rapport with participants. In the context of the specific program I chose as the case for my study, I had an outsider status. I was neither a student nor faculty or staff member affiliated with the program. This outsider status may have made it difficult to establish trusting relationships with the students and get them to share personal stories with me. Sharing my own study abroad experiences with them allowed me to bridge this gap a little bit and build rapport with study participants. I however also had to be careful to really listen to participants stories and how they were making meaning of their time abroad to avoid jumping to conclusions based on my own study abroad experiences.

Second, my social identities affected my interactions with participants. Gender seemed to have the biggest impact on my relationships with participants. I found it easy to connect with female participants and many of those appeared comfortable sharing personal experiences with me. My interviews with male participants were shorter, as many of my male participants gave short answers and did not elaborate on their answers by sharing personal stories. I found that I

needed to ask more follow-up questions and encourage my male participants to elaborate to get good data.

Identifying as White, I was aware that I may need to put more effort into building relationships with participants of color. In my pre-departure interview, I tried to signal through questions and comments that I recognize that the experiences of students of color differ from those of White students at universities and in study abroad settings. I encouraged participants of color to share their perspectives with me, acknowledging that I could not personally relate to these experiences but expressing my interest in learning more from them.

I share information about my positionality in hopes of giving readers of my research a better understanding of why I made certain decisions in my research design and how my identity may have impacted the study. I also hope to sensitize readers to the influences my experiences and epistemological beliefs have on the data I collected and the way I represent the data.

Qualitative Case Study

I used a qualitative case study design to explore students' development within one specific summer study abroad program, which is housed at the University of Maryland, College Park and sends students to one of three countries in Latin America and the Caribbean. Case study research is an in-depth investigation of a clearly defined bounded system or case within its real-world context (Merriam, 1998; Stake, 1995; Yin, 2014). Case studies can look at one single case or compare multiple cases (Merriam, 1998; Yin, 2014). Case study designs are useful when the researcher has little or no control over an event and when the variables are embedded in the situation and difficult or impossible to identify ahead of time (Merriam, 1998).

Previous research on study abroad (e.g., Allen, 2010; Hendershot & Sperandio, 2009; Kinginger, 2008; Malewski & Phillion, 2009; Marx & Moss, 2011; Wilkinson, 1998) utilized

qualitative case study designs because of their ability to focus on real-life situations and because study abroad programs form a bounded case. Moreover, case study is often used in study abroad because the ways in which programs support students' development and learning are embedded in and intertwined with the context and thus difficult or impossible to identify ahead of time. For example, prior research found that reflecting on intercultural experiences is an effective strategy for promoting intercultural learning (Allen, 2010; Le et al., 2013; Paige & Vande Berg, 2012; Yonkers-Talz, 2004). However, reflecting on intercultural experiences is a broad concept and will look different in various contexts. In Yonkers-Talz's (2004) study, reflection consisted of small groups or one-on-one conversations led by a trained facilitator, who was living with students in the host country, while in Allen's (2010) study reflection happened online in a blog without facilitation, because no faculty members worked with the students while they were abroad. In addition to the structure of reflection, other elements that are difficult to define in advance such as students' personalities and host nationals' attitudes toward Americans may shape students' experiences abroad as well as whether reflection helps students toward intercultural maturity. Thus, it is difficult, if not impossible, to identify the variables influencing students' development in advance and examine them outside of their context. Case study research, which acknowledges that one's experiences are rooted in real life, is therefore a useful methodology for exploring a study abroad program where learning is highly contextual.

The characteristics that make case study designs unique are: (a) the boundaries of the case are clearly defined; (b) case study research is intensive and strives to provide a detailed, rich, complete, and in-depth discussion of the case; (c) case studies evolve over time and in a specific time and place; and (d) case studies focus on the relation of the phenomenon being studied to the environment and context (Flyvbjerg, 2011). Case studies can be qualitative or

quantitative studies and can use mixed methods, though case studies in education tend to be qualitative (Merriam, 1998).

The Case: The Maryland Social Entrepreneur Corps (MSEC) Study Abroad Program

I chose to focus on one specific case: the Maryland Social Entrepreneur Cops (MSEC) Study Abroad Program at the University of Maryland, College Park (UMCP). In 2012/2013, UMCP sent a total of 2,053 students abroad, 1,730 of whom were undergraduate students (University of Maryland, 2017a). This means, approximately 6.6% of UMCP undergraduates studied abroad that year, which is above the national average of 1-2% of undergraduate students (Institute of International Education, 2016).

Students at UMCP can choose among a variety of programs: (a) Maryland short-term programs, which take place during the summer semester, winter term, or Spring Break, and are led by UMCP faculty or staff from study abroad service providers; (b) Maryland semester or "Maryland-in" programs, where students live and study in a foreign country for one semester but have access to a UMCP faculty or affiliated resident director in-country; (c) exchanges, where students enroll directly at one of UMCP's partner universities abroad; and (d) affiliated programs, which are administered by schools or organizations outside of UMCP (University of Maryland, 2017c). Maryland short-term programs are most popular; similar to national trends, about 60% of UMCP study abroad students participate in short-term programs (University of Maryland, 2017a). Because research found that internships, field work, and service-learning activities positively influence students' learning abroad (Dwyer & Peters, 2004; Le et al., 2013; Lewin & van Kirk, 2009; Trooboff et al., 2008; Yonkers-Talz, 2004), the Education Abroad office has added several short-term programs with internship, field work, or service-learning components in the past few years. The MSEC program was one of the first of these programs and

is used as a model for developing new study abroad programs (M. Rogers, Director of Education Abroad, personal communication, March 7, 2016).

The Education Abroad Office with support of the Office of International Affairs and the Dingman Center for Entrepreneurship within the Robert H. Smith School of Business administers the MSEC program. The MSEC program was first offered in Summer 2013 and has been offered every summer since then. Twenty to twenty-five students typically participate in the MSEC program each year. The MSEC program consists of a 2-credit pre-departure course in the spring, an 8-week summer program abroad, and a 1-credit debriefing course in the fall.

The MSEC program, which is open to students from all majors, has a focus on social entrepreneurship. Definitions of social entrepreneurship vary (Litzky, Goshalk, & Walton-Bogners, 2010); the Robert H. Smith School of Business at the University of Maryland defines social entrepreneurship as venture creations that strive to catalyze social change, create social value, or address a specific social need of a community (Robert H. Smith School of Business, 2017). According to this definition, social enterprises are businesses that combine a social mission with a revenue model. Social entrepreneurs thus measure their success by monetary gain as well as the added social value they created (Litzky et al., 2010).

In the MSEC program, participants learn about social entrepreneurship and then work with social enterprises that strive to make a positive impact in Latin America and the Caribbean. The Social Entrepreneur Corps, a study abroad provider, facilitates the in-country components and field work with social enterprises for the MSEC program. Founded in 2005 by Greg Van Kirk, the Social Entrepreneur Corps gives university students the opportunity to work side-by-side with staff of the sister organization, Community Empowerment Solutions, on projects that provide assistance to and empower social entrepreneurs in marginalized communities in Latin

America and the Caribbean (Social Entrepreneur Corps, 2016). The goal of the program is to provide students with leadership and professional development opportunities as well as immersion into a foreign country while supporting social innovation projects in local communities (Social Entrepreneur Corps, 2016). Participants' field work with the Social Entrepreneur Corps fits the definition of service learning, which Jacoby (1996) defined as "a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development" (p. 5). Scholars have drawn connections between social entrepreneurship and service-learning (Calvert, 2011; Litzky et al., 2010). For example, in a higher education setting educators may use a service-learning pedagogy to teach students about social entrepreneurship (Calvert, 2011; Litzky et al., 2010); however, not all service-learning projects will include the entrepreneurial aspect and revenue models typical for social entrepreneurship.

Selection of the Case

I chose the MSEC program because it fit the criteria I had developed to select a case. The criteria were grounded in my research questions and conceptual framework in an effort to find a case particularly rich in information related to my investigation (Jones et al., 2014; Merriam, 1998; Yin, 2014). My sampling method was thus purposeful, which is typical for single case studies (Jones et al., 2014).

Criterion #1. *The study abroad program should focus on fostering participants' intercultural maturity.* Since the conceptual framework for my study uses intercultural maturity as the desired outcome of study abroad, I wanted to explore a program that focuses on supporting students' development toward intercultural maturity to ensure that I would be able to collect rich

data. The MSEC program fit this criterion because the program descriptions and course syllabi emphasize learning and growth in all three dimensions of development. For example, a learning outcome noted in the pre-departure course syllabus is to cultivate students' awareness of the complex issues facing societies in Latin America. This learning outcome addresses students' cognitive development by educating students about alternative cultural worldviews and challenging them to grasp complex issues. Another learning outcome - to develop students' cultural sensitivity to respectfully engage with locals and conduct business in Latin America - addresses intrapersonal as well as interpersonal dimensions of development. Developing cultural sensitivity requires a focus on the intrapersonal dimension of identity including reflection on one's cultural identities, values and beliefs. Engaging respectfully with locals in the host country challenges students to develop the interpersonal skills needed to build relationships with diverse others.

Criterion #2. *The study abroad program should reflect recommendations from the study abroad literature for promoting student learning.* This criterion came out of wanting to select an information-rich case and build on existing literature. The MSEC program fit this criterion because it includes recommendations from the literature such as a field work component (Dwyer & Peters, 2004; Le et al., 2013; Lewin & van Kirk, 2009; Trooboff et al., 2008; Yonkers-Talz, 2004); a pre-departure course that covers cultural content (Le et al., 2013; Paige & Vande Berg, 2012); opportunities for reflection on intercultural experiences including journaling while abroad and a debriefing course (Allen, 2010; Le et al., 2013; Glass, 2014; Paige & Vande Berg, 2012; Yonkers-Talz, 2004); cultural mentoring through trained cultural mentors (Paige & Vande Berg, 2012; Yonkers-Talz, 2004); and immersion into the host culture through living with a host family (Engle & Engle, 2003; Norris & Gillespie, 2009; Schmidt-Rinehart & Knight, 2004).

Criterion #3. *The structure of the study abroad program should provide ample opportunities for educators to shape learning environments and interact with students by having educators involved in each component of the program.* My conceptual framework, specifically the Learning Partnership Model (Baxter Magolda & King, 2004), strives to explain how educators can structure learning environments and their interactions with students to promote the development of intercultural maturity. An information-rich case will therefore provide ample opportunities for educators to interact with study abroad students. The MSEC program fit this criterion because educators such as the pre-departure and debriefing course instructor, Social Entrepreneur Corps staff members, and host families accompany students throughout the entire program.

Criterion #4. *The study abroad program should be well-established, meaning that the program has been offered for a few years and has a consist enrollment of 15 or more students per implementation.* I chose this criterion for practical reasons. Study abroad programs continue to diversify and new programs come and go every year (Engle & Engle, 2003). While new programs can provide unique opportunities for research, these programs sometimes struggle in the first few years to become established, go through notable revisions, and have small numbers of participants. While qualitative research does not require large sample sizes, qualitative case study research still needs an "adequate number of participants...to answer the question posed at the beginning of the study" (Merriam, 1998, p. 64). Such an “adequate” number allows researchers to reach saturation and redundancy for key themes (Lincoln & Guba, 1985). I anticipated that the MSEC program, which has existed for five years and typically has an enrollment of 20-25 students, would allow me to recruit a large enough number of participants to reach saturation and redundancy in key themes.

Criterion #5. *In order to gain access to the program and its various components, program administrators and faculty should be supportive of my research.* My final criterion was based on available access to a program and its participants. I first reached out to the director of the Education Abroad office, who oversees all study abroad programs at the University of Maryland, College Park, and secured her support. She connected me with the instructor of the pre-departure and debriefing course and the Education Abroad staff member who manages the enrollment of students in the class and works with the study abroad providers. I then met with the instructor to ensure that she was comfortable with my class observations and recruitment strategies for participant interviews. The instructor also agreed to let me use class time to facilitate the Global Perspectives Inventory (Braskamp et al., 2014) and to assist me in gaining access to participants' course assignments.

Because the MSEC program fit my five criteria for selecting a case, I chose to focus on the 2017 MSEC study abroad program. Next, I provide a detailed description of the 2017 MSEC study abroad program.

Detailed Description of the 2017 MSEC Study Abroad Program

Staff from the Education Abroad Office and the Dingman Center for Entrepreneurship recruited students to the 2017 MSEC program. Such recruitment included postings on student listservs, tabling at the institution's study abroad fair, and informational sessions for learning communities with related themes. Prospective participants for the Summer 2017 program needed to complete an application with the Education Abroad Office by early March 2017. Because the initial number of applications was low, staff of the Education Abroad Office extended the deadline on an individual basis for several students. The Education Abroad Office had not yet finalized enrollment of students at the time of the first pre-departure course session. During this

first class session, the instructor, with assistance from Education Abroad Office staff, informed students on next steps for finalizing the application process and encouraged students to apply for scholarships. Education Abroad offered scholarships to participants in 2017 including one specifically geared toward MSEC participants in hopes of helping participants keep the cost of the program low.

As part of the application process, participants chose what country to visit. The Social Entrepreneur Corps offers programs in six Latin American countries. Initially, participants in the 2017 MSEC program could choose between the following three countries: Nicaragua, the Dominican Republic, and Ecuador. In mid-April, a representative of the Education Abroad Office informed participants who had signed up for Nicaragua that the Social Entrepreneur Corps program had cancelled the program in Nicaragua for the 2017 summer because of low enrollment. The Education Abroad Office gave participants the option to either switch to one of the other two countries, Ecuador or the Dominican Republic, or choose to go to Guatemala, another country where the Social Entrepreneur Corps hosts a summer program. Two of the participants chose to go to Ecuador and two chose Guatemala.

In 2017, the 2-credit pre-departure course consisted of 7 sessions running from March 29 through May 10, 2017, each of which was approximately three and a half hours long. During pre-departure course sessions, the instructor, a staff member of the Dingman Center for Entrepreneurship, covered topics related to social entrepreneurship and business consulting as well as information about the host countries. The readings and conversations about each host country focused on a social issue that is prevalent in the country. For Nicaragua, the topic was gender inequality, for the Dominican Republic racism and the relationship between Dominicans and Haitians, and for Ecuador the conversation focused on the challenges the indigenous

communities face. Because the change to Guatemala happened half-way through the pre-departure course, the course did not cover any topics related to Guatemala. For five of the seven sessions, former participants of the MSEC program served as guest speakers; each time they came for about an hour and shared their experiences, gave advice, and answered current students' questions. Participants also engaged in a goal setting activity for their time abroad, participated in a simulation game addressing issues of social mobility and inequality, and attended an on-campus event focused on social entrepreneurship during one of the class sessions. The instructor required participants to write two reflection papers – one on the simulation game and one on the entrepreneurship event – and a research paper focusing on a social issue in their host country. A staff member from the Education Abroad Office attended most of the pre-departure course sessions and several times used class time to share logistical updates about the program, remind participants to complete required paperwork, and answer questions.

In the summer, participants travelled to their host country – Ecuador, the Dominican Republic, and Guatemala – for 8 weeks. Program dates varied slightly between programs. The Social Entrepreneur Corps facilitated all aspects of the in-country component. Each country had an in-country director, responsible for overseeing all aspects of the program in-country, and two team leaders, who worked closely with the participants and reported to the in-country director. The team leaders were all in their 20s; in-country directors were in their late 20s and 30s. Some of the team leaders and in-country directors had previously served as peace corps volunteers or worked with non-profit organizations in one of the host countries. None of them had previous experiences or training specific to working with college students in- or outside of the classroom.

The in-country director for the Dominican Republic quit unexpectedly a few weeks before the start of the program. Thus, the two team leaders had to manage all aspects of the

program in the Dominican Republic without the support, guidance, and supervision of an in-country director. Instead, the team leaders reported directly to the Social Entrepreneur Corps leadership; none of whom were in the Dominican Republic.

When participants arrived in their respective host country, they first stayed with host families in a major city for one to two weeks. Some host families housed one participant; others housed two, three, or even four participants. MSEC participants were joined by students from one to three different universities in each of the countries. During the initial time in the city, all participants attended Spanish language training which was offered for several different levels ranging from no prior Spanish knowledge to being close to fluent. Participants also attended training sessions with their in-country director and team leaders. During the training sessions, team leaders shared information about the host country as well as the projects that participants worked on later during the field work component. Team leaders also facilitated team building activities to help participants get to know each other.

After completion of the training, participants were split into two groups assigned to different villages (each with about 8-10 members). In each of the countries, these villages were located in rural parts of the country. Participants stayed with host families again – some on their own, others with peers. In the village, participants worked on a variety of projects. Projects included assisting women's cooperatives to conduct eye exams and sell eye glasses, surveying potential customers for a home Wi-Fi device called the GreyBox, identifying entrepreneurs interested in selling water purifying tablets and educating the community about water purification needs, developing a network of social entrepreneurs, and organizing entrepreneurship workshop and after-school activities for local schools. Participants could

choose which projects to work on. Each morning, all participants met with the team leader to discuss the progress they had made on their projects.

Mid-way through the program, participants returned to the city for a few days to meet up with the other group again, reflect on their experiences in the village, and prepare for the next half of the program. In Ecuador, participants then went to a different village in another part of the country; in the Dominican Republic and Guatemala, participants returned to their original village. Participants continued to work on their field work projects for the second half of the program.

The Social Entrepreneur Corps also organized a variety of social activities for participants on the weekends including trips to other parts of the country and outdoor activities. When participants were not working or participating in official trips through the Social Entrepreneur Corps, many spent time with each other exploring the area or with their host families. The Social Entrepreneur Corps compensates host families, which are expected to provide participants with their own room or a room shared with one other participant, offer three meals a day, and help participants do laundry. Many host families go above and beyond what is required and include participants in family activities, invite participants on weekend trips, and even host special events for participants.

Participants received 6 credit hours for the in-country portion of the program. The instructor required participants to write six journal entries while abroad and upload them to the course site on Canvas, the learning management system the University of Maryland uses for its courses. The journal entries did not have specific prompts but asked participants to share aspects of their experiences. Participants could also submit videos or upload photos for their journal entries to Canvas.

In Fall 2017, participants completed a 1-credit debriefing course. The debriefing course consisted of two 1 hour 50 minute sessions in October and participation in an entrepreneurship conference hosted by the Robert H. Smith Business School at the end of October. During the first class session, the instructor asked participants to share highlights of their experiences abroad, addressed issues of reverse culture shock, and talked about ways participants could use their MSEC experience in job interviews. During the second class session, student group gave 15-minute presentations about the country they visited covering the local culture, major social issues, the field work projects they worked on, and the skills they developed. Finally, participants attended a 2-day entrepreneurship conference on campus (Friday 5pm-9 pm and Saturday 10am-5 pm). A keynote speaker discussed how entrepreneurs pick the problem they want to solve. Participants then engaged in brainstorming sessions, had the opportunity to pitch their ideas to the larger group, and start to form teams. These teams had to come up with a business idea that would solve a real-world problem. Students from the MSEC class were required to focus on a social issue. On Saturday, students had the opportunity to listen to a few more speakers, have an advising session with a mentor, and work on their business idea. The conference concluded with teams presenting their ideas to the audience. Conference staff and mentors served as judges and provided feedback to students on their business ideas.

Though initially all participants registered for the debriefing course, one of the participants had a conflict with the entrepreneurship conference. Considering that participation in the conference was a significant part of the final grade, the instructor allowed the participant to drop the course. The participant still chose to attend the two class session to participate in the reflection conversations and help with his team's country presentation but did not receive credit for the class.

Data Collection

After successfully defended my dissertation proposal, I applied for and received approval from the institutional review board to conduct my study in early March 2017. Data collection occurred from mid-March through the end of October 2017 (see Appendix C for a detailed timeline). As is typical for case study research, I collected evidence from multiple sources using a variety of methods to gain an in-depth understanding of the case (Creswell, 2014; Merriam, 1998; Yin, 2014). Specifically, I used the following data collection methods: (a) semi-structured interviews with student participants and the faculty member teaching the pre-departure and debriefing course at the beginning of the study abroad program (11 students and 1 faculty member) and end of the study abroad program (6 students and 1 faculty member); (b) one focus group with six student participants at the end of the program; (c) observations of the seven pre-departure course sessions, the two debriefing course sessions and two sessions of the entrepreneurship conference that was part of the debriefing course; (d) document analysis of recruitment materials, the pre-departure and debriefing course syllabi, and 153 student assignments from 17 student participants; and (e) the scores on the Global Perspectives Inventory (GPI) pre- and post-test (Braskamp et al., 2014) of 10 student participants (see Table 4 for different types of data collected.

Using multiple methods allowed me to gain an in-depth understanding of the MSEC study abroad program and the ways in which the program fostered students' development of intercultural maturity. Before discussing details about each of these methods and sharing the protocols that I used, I discuss how I selected and recruited participants for the study and share demographic information about study participants.

Participants

In case study research, sampling occurs on two levels, selecting the case and selecting study participants within the case (Jones et al., 2014; Merriam, 1998). For selecting participants, I used maximum variation sampling, a technique used to gain more conceptually dense and potentially more useful findings that are grounded in widely varying instances of the phenomenon (Merriam, 1998). I was specifically interested in having a diverse sample with regard to gender, race and ethnicity, and host country. As discussed in the literature review, studies have shown that gender (e.g., Jessup-Anger, 2008; Malewski & Phillion, 2009; Stewart, 2010; Talburt & Stewart, 1999; Twombly, 1995) as well as race and ethnicity (Neff, 2001; Talburt & Stewart, 2010; Tsantir & Titus, 2006) impact students' experiences and learning abroad. In addition to having a diverse sample in terms of gender and race/ethnicity, I also wanted to have representation from all three host sites of the MSEC program – Ecuador, the Dominican Republic, and Guatemala. Having each country represented allowed me to look for similarities and differences between participants' experiences in the different host countries.

I met with the pre-departure course instructor in mid-March 2017, shared information about my study with her, and asked her to sign an informed consent form (see Appendix D). The instructor agreed to participate in an interview with me before the start of the pre-departure course, one interview after conclusion of the debriefing course, and to let me observe her during class sessions. At this first meeting, we also discussed how I could best reach out to the students. With her permission, I attended the first class session and, right after her welcome and initial introductions, I introduced myself and my study and asked participants to sign a consent form (see Appendix D) if they were interested in being a part of this study. Twenty students had originally signed up for the course; three students dropped the course after the first class session,

leaving 17 students. The Education Abroad Office, which manages the enrollment of students the MSEC program, sent me an updated course roaster with the names of the 17 students and their e-mail addresses after the first class session. Not all students attended the first class due to course conflicts, illness, and other personal reasons. I followed up with any of the students who were not at the first session via e-mail, as well as made a second announcement and collected additional consent forms during the third class session. All 17 students signed a consent form.

Students could choose which research activities they were comfortable consenting to: (a) observation of the class; (b) participation in the GPI general and study abroad test (Braskamp et al., 2014); (c) analysis of their class assignments for research purposes; (d) pre- and post study abroad interviews; and (e) focus groups. All 17 students in the class chose to participate in at least one of the various research activities. All students consented to document analysis and the instructor sent me the course assignments of all students. All students also agreed to participate in the Global Perspectives Inventory (Braskamp et al., 2014), but not all followed through with completing the pre- and post-test. Only one participant, Kelly (pseudonym) did not consent to me observing her in the class. In my observation protocol, I did not document any of Kelly's comments or actions.

A majority of students consented to participating in interviews. To schedule interviews, I initially e-mailed students who had consented to this research activity to set up specific dates and times. Because response was low, I then brought a sign-up sheet to class sessions to get more participation. I also spoke to participants individually if they had consented to participating in interviews but not signed up yet. Using demographic information shared in the Global Perspectives Inventory, I reached out specifically to individuals who represented a gender, race and ethnicity, or host country that I did not have a lot of representation from, if they had

consented to participating in interviews. Finally, to schedule the focus group at the end of the program, I asked students during the first debriefing course what date or time would work best for them. I then followed up with an e-mail to all students, who had consented to this research activity. See Table 5**Error! Reference source not found.** for detailed information on participant involvement by research activity.

Student participants were diverse in regard to gender, race/ethnicity, major, and class standing. Fifty-nine percent of participants were male and 41% female. Forty-one percent identified as White, 35% as Black or African American, 12% as Asian, and 12% as Mixed Race. Seventeen percent identified as Hispanic (see Table 5). A majority of participants were seniors (59%) and a little less than half studied Business (47%). See Table 6 for detailed information on academic class standing and academic majors. Seven students went to Ecuador, eight to the Dominican Republic, and two to Guatemala (see Table 5). Though only six students participated in post-interviews, these participants were representative of the overall sample in terms of gender, races/ethnicity, class standing, academic majors, and host country.

Pre-Departure Data Collection

I started data collection by reviewing documents publicly available about the MSEC program such as information on the Education Abroad Office Website, advertisements for the program, publicly available blog posts from past participants of the MSEC program, and the course syllabi of the pre-departure and debriefing courses, which I obtained from the instructor of the two courses. In addition, I collected the following sets of data prior to participants leaving for their time abroad: (a) 12 Global Perspective Inventory General Test scores, (b) 12 interviews with 11 students and one faculty member, (c) observations of the seven pre-departure course

sessions, (d) 51 course assignments from the pre-departure course (three per participant for 17 participants).

Global Perspective Inventory General Test. With the instructor's permission, I used part of the class session to ask individuals to complete the Global Perspectives Inventory (GPI) General Test (Braskamp et al., 2014). Braskamp et al. (2014) designed the GPI, a web-based assessment tool, to measure global learning and development related to all three dimensions of development: cognitive, intrapersonal, and interpersonal. The GPI incorporates King and Baxter Magolda's (2005) developmental model of intercultural maturity and intercultural communication theories. The GPI consists of six scales, two for each dimension of development with one of the scales reflecting cultural development and the other reflecting intercultural communication theory. The two scales for the cognitive dimension of development are the knowing scale which focuses on the complexity of one's view on knowledge and the knowledge scale which addresses one's understanding and awareness of other cultures. The GPI measures intrapersonal development with the identity scale which focuses on level of awareness of one's own identity and the affect scale which looks at one's ability to process encounters with other cultures. The two intrapersonal scales are the social responsibility scale which addresses level of interdependence and concern for others and the social interaction scale which looks at degree of engagement with diverse others. See Table 7 for a more detailed description of each scale.

Iowa State University's Research Institute for Studies in Education (RISE) currently houses the GPI and oversees its administration, though researchers and staff from any institution can gain access to the tools for a fee (Iowa State University of Science and Technology, 2017). I received permission from RISE to use the GPI, free of charge, for my dissertation research. A RISE staff member sent me electronic copies of the GPI forms as well as the GPI code book.

Scholars have used the GPI in many different studies. Between 2007 and 2014, over 120,000 students, staff, and faculty have completed one of the GPI versions (Braskamp et al., 2014). Researchers have used the GPI to investigate the effectiveness of different educational programs (e.g., study abroad) in promoting student development and learning as well as to understand differences in how groups classified by gender, class status, and faculty/staff status express their global perspectives (Braskamp et al., 2014). The use of the GPI has led to a variety of publications including research on study abroad (e.g., Braskamp et al., 2009; Doyle, 2009; Engberg, 2013; Engberg et al., 2016), service-learning (Engberg & Fox, 2011), large-scale studies on cocurricular activities that foster global perspective-taking (Braskamp, 2011; Braskamp & Engberg, 2011), and on the connection between precollege experiences and global perspective-taking (Engberg & Davidson, 2016).

The GPI has gone through multiple revisions and pilot testing (Braskamp et al., 2014). Braskamp et al. (2014) considered three major issues in survey measurement: (a) trustworthiness of self-reports, (b) reliability, and (c) validity. With regard to trustworthiness, Braskamp et al. (2014) noted that the honesty with which a person answers the questions determines the trustworthiness of the GPI results. Self-reports of college students are generally trustworthy. Trustworthiness increases when respondents understand the items, are not threatened by the topic, and do not feel the need to state a socially desirable answer. Thus, Braskamp et al. (2014) tested items to ensure that respondents understood the questions and eliminated items that respondents indicated were easy to respond to in a socially desirable manner.

Braskamp et al. (2014) also tested the GPI scales for reliability (see Table 8), specifically test-retest reliability and internal consistency. Test-retest reliability refers to the extent to which individuals respond to survey items consistently and coherently within a single administration of

the survey as well as over time. Braskamp et al. (2014) used data from students who took the GPI prior to going abroad and then again after completing the program, and calculated correlations between the two administrations. The correlations reflect the extent of the consistency of change in the students in their GPI scores before and after studying abroad. As Table 8 indicates, test-retest reliabilities vary by scores as well as by length of the study abroad program (one semester vs. three weeks).

To test the internal validity of the GPI scales, Braskamp et al. (2014) conducted statistical analyses using the coefficient alphas (see Table 8). The closer the score is to 1, the higher the internal validity. A coefficient of .65 or higher is typically considered acceptable in social science research situations (Goforth, 2015). Coefficient alpha reliabilities of the GPI scales range from .657 to .773 (see Table 8).

To gain insights into the validity of the GPI, Braskamp et al. (2014) addressed issues of face validity, concurrent validity, and construct validity. To address face validity, the extent to which a survey is considered fair and reasonable to those taking it, Braskamp et al. (2014) have sought out feedback from college students and experts in study abroad and student development to review survey items. Anderson and Lawton (2011) explored concurrent validity, the degree of relationship and correlation with other instruments that are designed to measure similar characteristics or constructs. The analysis of students' responses to the GPI and the Intercultural Development Inventory, an inventory based on Bennet's stage of cross-cultural development, showed that the two tests measure different aspects of intercultural development (Anderson & Lawton, 2011). Students' scores on both tests, however, moved toward higher levels of development, which indicates that both tests can provide evidence for students' learning abroad (Lawton & Anderson, 2011). Lawton and Anderson (2011) recommended that researchers first

determine what specific aspects of intercultural maturity they want to measure before choosing a test. Finally, Braskamp et al. (2014) conducted a number of studies of the GPI's construct validity, the degree to which survey results empirically support and reinforce the desired constructs and concepts under consideration. Researchers explored the factor structure of GPI items, explored how group affiliation impacts GPI responses, and the relationships among the six scales (Braskamp et al., 2014).

It is important to note that the GPI is intended for self-studies, program evaluation, assessment of program and institutional effectiveness; it is not intended for individual student diagnosis and certification (Braskamp et al., 2014). In this study, I used the GPI scores to gain insights into the potential change in participants' development level pre- and post-study abroad. As noted above, participants completed the General Test of the GPI (see Appendix E) during the first pre-departure course session. I distributed the survey using Qualtrics, an online survey platform that is available free of charge to University of Maryland students, faculty, and staff. I shared the link with students during the course session and participants used their personal computers to complete the survey in class. Not all students were present when I facilitated the GPI during the first class, thus only 11 of the 17 participants completed the GPI General Test. I e-mailed the survey link to the other six participants – once they had signed a consent form – but in spite of multiple reminders, none of them completed the survey.

In accordance with my approved IRB protocol, I asked students to indicate their university identification number (UID) on the Global Perspectives Inventory. I used students' UID numbers to match pre- and post-test responses as well as to match GPI responses with interview and observation data. Once I had linked all data and assigned all participants a pseudonym, I destroyed all identifiable information and any links to identifiable information.

Pre-study abroad interviews with students and faculty. After the first pre-departure course session, I e-mailed all students who had indicated on their consent forms that they were willing to participate in interviews. I set up interview dates, times, and locations with participants via e-mail. During the third course session, I brought a sign-up sheet with dates to the class to get more participation from those who had consented to being interviewed. I also connected with several students who had given consent and asked them individually to sign up for an interview with me. Overall, 11 students participated in a pre-study abroad interview with me. I also e-mailed the instructor of the pre-departure course to set up an interview with her.

Interviews were one of the primary methods of data collection for my case study. As Merriam (1998) pointed out, "Interviewing is necessary when we cannot observe behavior, feelings, or how people interpret the world around them" (p. 72). I used pre-departure interviews to gain insights into how student participants understand knowledge (cognitive development), what they value and believe (intrapersonal development), and how they interact with others (interpersonal development). I also used pre-interviews to build rapport with students by sharing further information about the purpose of my research study and asking low-risk questions at the start of the interview. In addition, I asked questions to learn about participants' backgrounds and interests in study abroad. Interviews with student participants took about 45-60 minutes. I used a semi-structured interview format, meaning I had a loose interview protocol with broad, open-ended questions and some pre-established probes (Jones et al., 2014; see Appendix F for my interview protocol).

My interview with the pre-departure course instructor focused on the instructor's involvement in the MSEC program, her background and past experiences with study abroad, her expectations for the course, and the strategies she planned to use to achieve the desired learning

outcomes. I also collected general background information about the MSEC program to help me build my case description. The interview lasted about 45 minutes (see Appendix F for my interview protocol).

Most interviews took place in private office spaces on campus. With permission from participants, I audio recorded all interviews using free audio recording apps on my phone and IPad. One student interview took place via phone and I used the free service FreeConferenceCall.com to record the conversation. After completion of each interview, I shared the audio recording via a password-protected online storage with a transcriber I had hired. The transcriber completed all interview transcription by July 2017.

Pre-departure course observations. Observations of the pre-departure course were another important data collection method. Observations allow the researcher to encounter the phenomenon under study first hand, rather than getting a second-hand report on the phenomenon through interviews and focus groups (Merriam, 1998). I observed all seven course sessions of the 2-credit pre-departure course (Wednesdays from 5-8:30 PM from March 23 to May 4, 2017). Observing the class sessions allowed me to witness how the instructor shaped the learning environment in the classroom to promote student learning and development and how students were engaging with the material presented in class.

I developed an observation protocol which prompted me to take notes related to my conceptual framework (see Appendix F). However, I found it difficult to quickly recognize what section of the observation protocol an observation fit. As a result, I took running notes during each class section and had the observation protocol in front of me to focus my notes on certain aspects of class interactions. After each observation – either the same night or the following day

– I reviewed my notes, elaborated as needed, and memoed on my experience of observing the class.

Pre-departure course assignments. After the completion of the course, I requested access to participants' course assignments from the instructor. Participants had completed two two-to-three-page reflection papers and one five-page final research paper as part of the pre-departure course. The instructor e-mailed the 51 papers of all 17 participants who had agreed to release their assignments for research purposes. Because the instructor did not create the assignments with my research project in mind, the assignments did not directly address my research questions. However, participants' assignments gave me additional insights into their experiences in class and the learning that occurred as a result of the class.

Post-Study Abroad Date Collection

On September 11, 2017, after participants returned from their time abroad, I continued with data collection which included (a) 102 student journal entries written while abroad; (b) seven post-interviews with six students and the instructor; (c) the Global Perspective Inventory Study Abroad Test (Braskamp et al., 2014) scores from 14 students; (d) observations of two debriefing course sessions and two sessions of a conference that was part of the debriefing course; and (e) one focus group with six student participants, which will be discussed in the trustworthiness section.

Journal entries. While abroad, participants wrote six journal entries about their experiences. Once the Fall semester started, I contacted the instructor, who forwarded the journal entries of the participants who had consented to releasing these entries. The journal entries did not have a specific prompt and varied greatly in length and depth. I used them to gain further insights into participants' experiences abroad and aspects of the program that affected them.

Post-interviews with students and the instructor. On September 11, 2017, I contacted the 11 student participants who participated in the pre-departure interviews to schedule the post-study abroad interview. Six students participated in this second round of interviews. I sent multiple reminder e-mails and asked participants individually in class, but the other five participants said they did not have the time for an interview that semester.

Interviews with student participants lasted between 60 and 90 minutes and took place in September and October 2017. The interviews focused on students' experiences abroad, their developmental journeys toward intercultural maturity, and the ways in which aspects of the learning environment contributed to their learning and growth (see Appendix F).

After the debriefing course concluded on October 21, I conducted a final interview with the instructor of the pre-departure and debriefing course. The interview focused on her experiences of teaching the course. I also used to the interview to share initial findings and asked the instructor for responses and reactions to my initial findings to improve the trustworthiness of my study (see Appendix F).

Global Perspective Inventory Study Abroad Test. During the first debriefing course session in early October, I asked participants to complete the GPI Study Abroad Test. Since all 17 students had consented to participating in the GPI in Spring, I asked the entire class to complete the survey. Fourteen students were in class that day and completed the survey. The Study Abroad Test includes the same questions related to the GPI scales as the General Test, which participants completed prior to going abroad, as well as a few additional questions about students' experiences abroad (see Appendix E). To gain insights into participants' levels of development, I matched Study Abroad Test and General Test responses. Ten participants

completed both tests; I included only responses from these ten participants in my analysis of the GPI.

Debriefing course observations. I observed both debriefing course sessions on October 11 and 18, 2017 as well as two sessions of the entrepreneurship conference that participants attended as part of the debriefing course (October 20-21, 2017). The entrepreneurship conference included many small-group sessions and time for students to work in their individual teams, which made observations difficult. I thus chose to focus on the introduction session, which gave me an idea of what the conference was about, as well as the team presentations at the end of the conference. During team presentations, students shared their entrepreneurial project ideas. During my observations, I took running notes. I again referred to my observation protocol to keep my notes focused on the conceptual framework (see Appendix F).

Data Collection Summary

Data collection for this study took place in two phases: the first phase took place during the pre-departure course and before students went abroad; the second phase took place after students returned from their time abroad. During the first phase, which took place from March to May 2017, I collected students' responses to the GPI General Test, conducted interviews with students and the instructor of the pre-departure and debriefing courses, observed pre-departure course sessions, and collected documents for analysis including publicly available materials about the MSEC program as well as students' pre-departure course assignments. The following Fall semester, after students returned from their time abroad, I gained access to students' journal entries that they wrote while abroad, collected students' responses to the GPI Study Abroad Test, conducted interviews with students, and observed debriefing course sessions. I also conducted a focus group with students and an interview with the instructor, which served as an opportunity to

share initial findings and ask for reactions to those findings. Data collection concluded at the end of October 2017.

Data Analysis

In qualitative case study research, data collection and analysis often occur concurrently, which allows for the two processes to inform each other and strengthens the clarity and trustworthiness of findings (Merriam, 1998). I started analyzing data as soon as I had collected the first sets of data. Throughout the data collection and analysis process, I engaged in intensive memoing. Memoing allows the researcher to keep a log of research activities and note initial thoughts and reactions to data collection and analysis (Glesne, 2016).

To help me stay organized and make coding processes more efficient, I used QDA Miner Lite, a free qualitative coding program. QDA Miner Lite allows the researcher to assign codes to units of data, add comments or memos, gain quick insights into frequencies of codes, and easily retrieve coded segments. I used QDA Miner Lite for the first rounds of coding. I then pulled coded segments from QDA Miner into Excel documents for the later rounds of coding because I found it easier to engage with my data in Excel. A frequently noted concern with regard to the use of qualitative data coding programs is that these programs create distance between the researcher and the data (Merriam, 1998). Because I conducted all interviews and observations, I already had a certain level of intimacy with my data. In addition, throughout the analysis and even during the writing process, I went back to my original data sources regularly to remind myself of the context of certain quotes and to reestablish intimacy with my data.

Data analysis included developing a detailed description of the case. I then conducted a paired samples t-test of participants' GPI (Braskamp et al., 2014) General Test and Study Abroad Test scores, used qualitative data to gain insights into participants' developmental levels and

constructed themes from qualitative data about the ways in which educators shaped the learning environment to promote students' development and when they missed opportunities to do so.

Quantitative Data Analysis of the GPI General Test and Study Abroad Test Scores

Using SPSS, I merged participants' General Test (n=11) and Study Abroad Test (n=14) responses. I calculated participants' scores on the six GPI scales (Braskamp et al., 2014) for the General Test and Study Abroad Test. The questions related to the scales are identical for each of the tests, though each test has a few additional questions (e.g., information about previous involvement on campus, contextual information about the study abroad program). Each of the scales is made up of participants' responses to a set of statement, ranging from 4-7 statements per scales. Participants indicate their level of agreement with each of the statements on a 5-point Likert scale (strongly disagree to strongly agree). For example, one of the statements for the cognitive knowledge scale is: I am informed of current issues that impact international relations (Braskamp et al., 2014). See Table 9 for the specific statements that make up each scale and how the score for the scale is calculated.

Next, I conducted a paired samples t-test to explore if participants' levels of development had changed. I only included the participants (n=10) who had completed both the General Test prior to going abroad and the Study Abroad Test after returning from their time abroad.

Participants' Developmental Levels Before and After Studying Abroad

In addition to analyzing participants' responses to the GPI, I also analyzed my qualitative data to gain insights into participants' developmental levels before and after studying abroad. My primary source of data were participants' pre- and post-interviews, but I also utilized participants' class assignments and observation notes for this aspect of data analysis.

As is typical for qualitative data analysis, I reviewed my data multiple times. In a first round of coding, researchers typically sort through the raw text looking for data relevant to the research concerns (Auerbach & Silverstein, 2003). In my first round of coding, I marked sections of data in QDA Minor that indicated participants' developmental level of intercultural maturity. For my analysis, I focused on the six participants who had taken part in pre- and post-interviews as I had the most complete sets of data for these individuals. The units of data I marked were heuristic, so that I could interpret the units of data on their own without needing additional information (Merriam, 1998). For example, one of the units of data I marked in my first round of coding was the following quote from a pre-interview, "I think I'm like most excited about, I mean like the places I've visited abroad, they haven't had, I mean the culture is different obviously, but I feel like in Ecuadorian communities, it's going to be like drastically different than what I'm used to."

In a second round of coding, I coded each unit of data for the dimension of development (cognitive, intrapersonal, and interpersonal) and the level of developmental (initial level, transitional phase from initial to intermediate, intermediate, transitional phase from intermediate to mature, mature) it represents. To do so, I closely relied on the table I had created that describes the development of intercultural maturity (see Table 3). For example, I noted that the quote mentioned above related closely to one of the bullet points related to cognitive development that states, "Often shows naivety about other culture and cultural practices but expresses excitement and curiosity upon discovering cultural differences" (King et al., 2015, p. 767). See Table 10 for further examples from these first two rounds of coding.

I then pulled the data for each participant for the pre-interview and sorted it by dimension of development. Each participant had data representing slightly different levels of development

(e.g., some statements seemed representative of the initial level of development, while some from the same participant fit better in the transitional phase from initial to intermediate level). I read through all the data for one dimension for a specific participants' pre-interview again to gain an understanding of the participants' levels of development. After this third reading, I wrote descriptions of the participants' levels of development for each dimension of intercultural maturity before they went abroad (see Table 11 for an example of a developmental sketch). I then went through the same process for the post-interview data and wrote descriptions of the participants' levels of development after their return from their time abroad (see Table 11).

Once I had completed these developmental sketches for each participant, I read through each participants' pre- and post-study abroad sketch to gain an understanding of the changes in development that had occurred. I memoed after these readings and started to take notes on similarities and differences that I saw between different participants. I grouped participants together who started and ended at similar developmental levels. I also noted participants who seemed to start or end at higher or lower levels of development than their peers. After finishing my analysis of qualitative data, I compared my findings to those of the quantitative analysis of GPI results to explore similarities and differences between the two.

Ways in Which Educators Shaped the Learning Environment

To determine ways in which educators shaped the learning, if at all, I used a constant comparative method of data analysis to construct themes (Creswell, 2014; Jones et al., 2014; Merriam, 1998). Some themes had already emerged through memoing and reflecting on my experience during data collection. I kept these initial themes as I engaged in data analysis but first took a step back to go through systematic coding of my data. In a first round of coding, I marked text relevant to my research concerns – text about instances that either promoted or

hindered participants' development of intercultural maturity as well as times when educators missed opportunities to promote learning.

In a second round of coding, I went through these coded segments to identify which structural element of the study abroad program they referred to (e.g., housing arrangements, pre-departure course, debriefing course, field work). This round of coding gave me insight into which structural components may have an impact on students' development.

In a third round of coding, I went back through all the previously marked instances line-by-line and assigned codes. My understanding of the literature and my conceptual framework influenced my analysis, but I also tried to be open to new ideas and codes that emerged from my data. After coding a participant post-interview and a course observation, I created a preliminary coding scheme. I then applied this preliminary coding scheme to the further sets of data, frequently revising my coding scheme. At this stage, I also started grouping codes together into broader, descriptive concepts (Jones et al., 2014). As themes emerged, I analyzed my data for disconfirming data or rival explanations. For example, an emerging theme revolved around host families incorporating participants into their daily activities. I then looked through my data for instances where host families did not engage in this behavior. As I arrived at more concrete themes, I went back to my focus group and instructor post-interview transcript to compare these themes to participants' responses and reactions to my initial findings. I wanted to make sure that my findings were accurately reflecting the participants' experiences. I also compared my findings to my conceptual framework to see how my findings related to or differed from my conceptual framework (see Table 12 for examples of the different rounds of coding).

Data analysis concluded when I reached a point of saturation of categories – a point where new data only produced small increments of new information (Merriam, 1998). At that

time, I had also exhausted my sources of data related to analyzing the learning environment in the study abroad program.

Trustworthiness

Different perspectives exist on evaluating the rigor and quality of qualitative research (Creswell, 2014). Some scholars (e.g., Merriam, 1998; Yin, 2014) use terms typically associated with rigor in quantitative research but have redefined how they operationalize these terms. Others suggest unique terms that adhere more to naturalistic research (Creswell, 2014). For this study, I used Lincoln and Guba's (1985) trustworthiness criteria. The terms proposed by Lincoln and Guba (1985) are analogous to the terms used in traditional quantitative research. Table 13 notes the trustworthiness criteria, the related quantitative criteria, a brief description of the criteria, and the strategies I used to ensure these criteria were met.

The specific strategies I used to strengthen the trustworthiness of my study were: (a) triangulation; (b) member checking; (c) peer review; (d) clarifying the researcher's positionality; (e) the use of thick descriptions; (f) maintaining an audit trail; and (g) negatives cases and rival explanations (Creswell, 2014; Merriam, 1998).

Triangulation

In triangulation, researchers use multiple investigators, sources of data, or methods to confirm findings (Creswell, 2014; Merriam, 1998). For this study, I used multiple methods: quantitative analysis of GPI scores and qualitative analysis of interviews, observations, and documents. I gained insights into the study abroad program from the perspectives of students and the instructor of the pre-departure and debriefing course.

Member Checking

Member checking refers to soliciting participants' views on the credibility and plausibility of the findings (Creswell, 2014: Merriam, 1998). I used a focus group with student participants and my second interview with the instructor to engage in member checking. The focus group took place during the entrepreneurship conference that students attended as part of their debriefing course in October 2017; the interview with the instructor took place the following week. Six students participated in the focus group: three who had done pre- and post-interviews; three of them who had not completed both interviews. Since interviews were also a primary method of data collection, specifically for understanding participants' developmental growth, having such a mixed group allowed me to see if my findings represented the experiences of all student participants, not just the ones I interviewed twice.

At the focus group and interview, I shared initial findings and asked for reactions and feedback. I chose a focus group setting because I wanted participants to have the opportunity to build off each other's comments to give me insights into similarities across participants' experiences. I shared the developmental growth that had occurred and areas where participants still may need to go through further development. I also shared my initial findings on the ways in which educators shaped the learning environment focusing on structural components (e.g., housing arrangements with host families, field work projects, the pre-departure course and course assignments) and dynamics (e.g., integration into family life, ambiguity of field work projects, ways in which the instructor talked about culture).

Overall, my findings seemed to resonate with participants and the instructor. Participants agreed with my findings related to developmental growth and areas where they could still grow. Participants spoke at length about the ambiguity of field projects and how they saw this

ambiguity as fostering their learning at times but also hindering it at other times. The conversation allowed me to gain a better understanding of different levels of ambiguity and to what point ambiguous directions promoted growth and when participants started to feel overwhelmed by ambiguity. I used these insights to shape my findings and more clearly outline the struggle educators faced between providing space for individuals to take initiative and giving clear guidance.

My conversation with the instructor focused on some of the challenges the instructor has faced in working with the Social Entrepreneur Corps, the study abroad provider that facilitated the in-country portion, as well as her thoughts on engaging students in reflections on their experience. The instructor shared that she used to conduct more reflection activities but that she had not been able to do so this year due to shorter debriefing course sessions. We talked about the value of replacing the 1-credit debriefing course with a 2- or 3-credit course but how budgetary limitations may make such a course difficult to implement. My conversation with the instructor gave me insights into some of the challenges educators may face when striving to alter the course based on my findings, which helped me think more critically about implications for practice.

With permission of participants and instructor, I audiorecorded the focus group and interview and had both transcribed. I also memoed about my experience of facilitating the focus group that evening. As I continued analyzing my data, I looked back at the transcriptions and memos from the focus group and instructor post-interview to ensure my findings represented the perspectives of participants and the instructor.

Peer Review

Using peers to comment on one's research design and findings provides an external check for the researcher (Creswell, 2014; Merriam, 1998). I engaged in peer review with my advisor and dissertation committee members. I also used opportunities in a qualitative research course and the proposal writing course to share and get feedback on my research design and interview protocol. Finally, I engaged in conversations with peers – at this institution and others – to learn about ways to approach similar research questions and to discuss challenges I was facing in the research process.

Clarifying the Researcher's Positionality

Creswell (2014) and Merriam (1998) highlighted the importance of addressing potential researcher bias by clarifying the researchers' past experiences, assumptions, worldview, and theoretical orientation. I did so by adding a section on my positionality to this methodology chapter. Throughout this study, I also engaged in memoing to reflect on how my past experiences, social identities, and epistemological beliefs influenced my relationship with the participants and my interpretations of the data.

Thick Descriptions

Thick descriptions refer to providing detailed information about the participants, the context of the study, and the themes discussed in the findings (Creswell, 2014; Merriam, 1998). Descriptions should provide enough detail so that readers can make informed judgments about the transferability of the case. To adhere to these criteria, I included a detailed description of the study abroad program and the participants earlier in this chapter. In my findings chapter, I share illustrative quotes that include contextual information and detailed observation notes to help the reader gain a clear picture.

Audit Trail

Researchers should provide enough detail about their process, so that others could replicate the research design (Merriam, 1998). I used memoing during data collection and analysis and kept detailed notes about the process. In this chapter, I strove to provide adequate details about my data collection and analysis process, so that others could replicate my research design.

Negatives Cases and Rival Explanations

Throughout data collection and analysis, researchers should look for negative cases or rival explanations, which will allow researchers to provide a more realistic assessment of their analysis (Creswell, 2014). I set aside time during data analysis to look for negative cases or rival explanations. For example, when analyzing data regarding participants' development, I looked for cases of participants who did not experience growth in a certain dimension of development or who started at different levels of development. In my analysis of how educators shaped the learning environment, after coming up with initial behaviors of educators that promoted participants' growth, I then looked for examples of times when educators did not engage in this behavior. I also explored whether such behaviors contributed to all of the participants' development or if certain participants did not find certain actions of educators effective for promoting their learning.

These seven strategies helped strengthen the trustworthiness of my study and provide information to readers about the rigor of my research. I share information about how I tried to ensure the trustworthiness of my data in hopes that practitioners will feel more confident when applying my recommendations to their day-to-day work in study abroad settings.

Conclusion

In this chapter I described the research design I used to explore the ways in which the MSEC study abroad program contributes to students' development toward intercultural maturity, if at all, and how educators can shape the learning environment to promote students' development of intercultural maturity in a study abroad setting. I used a single case study design to gain an in-depth understanding of the study abroad program. A strength of my research design is that I used multiple methods of data collection including interviews with students and the pre-departure and debriefing course instructor; observations of pre-departure and debriefing course session; Global Perspective Inventory (Braskamp et al., 2014) General Test and Study Abroad Test responses; and document analysis of recruitment materials, class syllabi, and class assignments; and a focus group with student participants. In this chapter, I described each of these data collection methods in detail as well as the processes I went through to analyze my data. I also noted strategies I used to strengthen the trustworthiness of the study. In the next chapter, I share the findings from my study.

Chapter 4: Findings

My analysis of interviews, observations, documents, and the Global Perspective Inventory (GPI) indicates that participants made small incremental moves toward intercultural maturity in all three dimensions of development: cognitive, intrapersonal, and interpersonal. While studying abroad, participants were exposed to new cultural perspectives and gained a more complex understanding of culture, though they often still relied on naïve and simplistic explanations for differences in cultural viewpoints and many struggled to sort through multiple perspectives (cognitive development). Studying abroad also prompted participants to explore their values, beliefs, and social identities, a process they had started prior to going abroad and continued after their return (intrapersonal development). Participants became more comfortable interacting across differences, though their relationships often still lacked mutuality (interpersonal development)

Aspects of the learning environment contributed to participants' development. By learning environment, I refer to structural components of the MSEC program that are geared toward supporting participants' learning and development such as the pre-departure and debriefing courses, housing arrangements with host families, and field work through the Social Entrepreneur Corps; the learning environment also includes the dynamics of how these structural components play out, for example how host families interact with the participants they are housing or how the instructor interacts with participants during course sessions. Both structural components and dynamics contributed to participants' development and learning. Each of the structural components provided opportunities for learning to occur. The dynamics of how educators interacted with participants, however, seemed to be most important to furthering development of intercultural maturity. Many educators in the MSEC program – including host

families, the pre-departure and debriefing course instructor, and the Social Entrepreneur Corps staff who worked with students in country – promoted students' learning and development but also missed opportunities to do so. While some aspects of the MSEC program seem quite effective at promoting participants' development, educators could have done more to shape the learning environment in ways that could have contributed to participants' development of intercultural maturity.

In this chapter, I first discuss participants' growth. I then explain ways in which educators shaped the learning environment to contribute to participants' development and opportunities they missed that could have contributed to students' development.

Participants' Journeys toward Intercultural Maturity

Conducting an in-depth case study on the MSEC program, I found that participants had moved closer toward the intercultural maturity level after returning from their study abroad experience compared to their level of development before starting the pre-departure course. According to the GPI analysis, most of the growth occurs in the interpersonal dimension of development, particularly with regard to participants' comfort level with interacting across differences. The qualitative analysis provides further insights into participants' development prior to and post study abroad and indicates that in each of the three dimensions of development, some growth occurs. In this section, I first discuss my analysis of the GPI. I then share my qualitative findings for each of the three dimensions of development and address how the GPI results relate to the qualitative findings.

Changes in Participants' Development Pre- and Post-Study Abroad According to the GPI

I conducted a paired samples *t*-test to compare participants' level of intercultural development and communication prior to study abroad and after they returned based on their

responses to the Global Perspectives Inventory (GPI; see Table 1). There are no significant differences in the scores for participants' cognitive, intrapersonal, and interpersonal development at $p < .05$. Because of the small sample size ($n = 10$), I also analyzed the data for a p-value of $p < .1$. I found that there is a statistically significant difference in the scores for participants' social interaction (interpersonal development sub-scale) prior to study abroad ($M = 3.5$, $SD = .98$) and post-study abroad ([$M = 3.8$, $SD = .93$]; $t_{(9)} = 2.167$, $p = .058$, $d = -0.69$). These results indicate that after studying abroad, participants are significantly more likely to engage with others who are different from themselves and show sensitivity in living in pluralistic settings. Cohen's d effect size value ($d = -0.69$) suggests a moderate to high practical significance.

Table 14. Results of Participants' Development of Intercultural Maturity Based on GPI Responses

	Pre-Test		**Post-Test**		***t*-test**			
	M	***SD***	***M***	***SD***	***t***	***df***	***p***	***d***
Cognitive Development								
Knowing Scale	3.87	0.56	3.94	0.51	-0.77	9	0.460	-0.24
Knowledge Scale	3.72	0.69	3.88	0.76	-1.31	9	0.223	-0.41
Intrapersonal Development								
Identity Scale	4.17	0.42	4.07	0.43	1.33	9	0.217	0.42
Affect Scale	4.38	0.38	4.46	0.42	-0.52	9	0.613	-0.17
Interpersonal Development								
Social Responsibility Scale	4.04	0.86	4.02	0.98	0.16	9	0.876	0.05
Interaction Scale	3.50	0.98	3.80	0.93	-2.17	9	0.058*	-0.69

*$p < .1$; **$p < .05$

Note: Sample size for all scales: $n = 10$. Cohen's d effect size value is considered small at 0.2, moderate at 0.5, and high at 0.8 (Cohen, 1988).

Though results on the other sub-scales of the GPI are not significant, there is an increase in the means for the knowing and knowledge scales (cognitive development) and affect scale (intrapersonal development). Means decrease for the identity scale (intrapersonal development) and social responsibility scale (interpersonal development).

To gain further insights into participants' development, I conducted a paired samples *t*-test for each of the questions on the GPI that make up the six scales (see Table 15). Statistically significant differences are reported in Table 16. Among the questions on the cognitive development scales, there is a statistically significant difference in participants' responses to "I know how to analyze the basic characteristics of a culture" prior to study abroad ($M = 3.30$, $SD = 1.06$) and post study abroad ([$M = 4.00$, $SD = 0.67$]; $t_{(9)} = -2.09$, $p = 0.066$, $d = -0.66$). After studying abroad, participants are more likely to agree that they know how to analyze the basic characteristics of a culture. Cohen's *d* effect size value ($d = -0.66$) suggests a moderate to high practical significance. With regard to participants' intrapersonal development, there is a statistically significant difference in participants' responses to "I know who I am as a person" prior to study abroad ($M = 4.30$, $SD = 0.48$) and post study abroad ([$M = 3.80$, $SD = 0.42$]; $t_{(9)} = 3.00$, $p = 0.015$, $d = 0.95$). Participants are less likely to agree with the statement, "I know who I am as a person" after studying abroad. Cohen's *d* effect size value ($d = 0.95$) suggests a high practical significance. With regard to interpersonal development, I found two statistically significant differences in participants' answers to questions. First, there is a statistically significant difference in participants' answers to "I frequently interact with people from a race/ethnic group different from my own" prior to study abroad ($M = 3.80$, $SD = 1.14$) and post study abroad ([$M = 4.30$, $SD = 4.30$]; $t_{(9)} = -3.00$, $p = 0.015$, $d = -0.95$). After studying abroad, participants are more likely to agree that they frequently interact with people from a race or ethnic group different from their own. Cohen's *d* effect size value ($d = -0.95$) suggests a high practical significance. Second, there is a statistically significant difference in participants' answers to "I intentionally involve people from many cultural backgrounds in my life" prior to study abroad ($M = 3.60$, $SD = 0.84$) and post study abroad ([$M = 3.90$, $SD = 0.74$]; $t_{(9)} = -1.964$, p

= 0.081, d = -0.62). Post study abroad, participants are more likely to agree that they intentionally involve people from many cultural backgrounds in their life. Cohen's d effect size value (d = -0.62) suggests a moderate to high practical significance.

Table 16. Statistically Significant Differences in Participants' Pre- and Post-Test Answers on the GPI

	Pre-Test		**Post-Test**		***t*-test**			
	M	***SD***	***M***	***SD***	***t***	***df***	***p***	***d***
Cognitive Development								
Knowledge Scale Question: I know how to analyze the basic characteristics of a culture.	3.30	1.06	4.00	0.67	-2.09	9	0.066*	-0.66
Intrapersonal Development								
Identity Scale Question: I know who I am as a person.	4.30	0.48	3.80	0.42	3.00	9	0.015**	0.95
Interpersonal Development								
Interaction Scale Question: I frequently interact with people from a race/ethnic group different from my own.	3.80	1.14	4.30	1.06	-3.00	9	0.015**	-0.95
I intentionally involve people from many cultural backgrounds in my life.	3.60	0.84	3.90	0.74	-1.96	9	0.081*	-0.62

*$p < .1$; **$p < .05$

Note: Sample size for all questions: n=10. Cohen's d effect size value is considered small at 0.2, moderate at 0.5, and high at 0.8 (Cohen, 1988).

The analysis of GPI responses indicates that most of the development occurs in the interpersonal dimension of development, however, only the interaction sub-scale and two questions on the interaction sub-scale are statistically significant. Results for the other interpersonal development sub-scale, the social responsibility sub-scale, are not significant nor are differences for any of the questions on this sub-scale. These results indicate that most of the development occur around interacting across differences from feeling more comfortable with interacting with diverse others to valuing such interaction, but participants' level of

interdependence and social concern for others does not change. In regard to cognitive development, little development appears to occur based on GPI responses. The only significant difference is in participants' response to their ability to analyze basic characteristics of a culture. This indicates that participants do learn more about the culture and feel more confident in their ability to understand another culture, but little development occurs with regard to other aspects of cognitive development such as being able to take into account different worldviews and cultural perspectives and being aware of current issues and relationships between different countries and cultures. The study abroad experience does not seem to have significantly broadened participants' worldviews or changed how participants view different cultures. Finally, with regard to participants' intrapersonal development, results may at first seem surprising. Not only does the mean for the identity sub-scale decrease, though the change is not statistically significant, but after studying abroad, participants are significantly less likely to agree with the statement that they know who they are as a person. This finding may indicate that students revert to an earlier level of intrapersonal development after studying abroad. Another possible explanation is that, as participants start to explore their values and beliefs and reflect on who they are and want to be, they may become less sure of the answers to these questions. Individuals at the initial level of intrapersonal development, who lack awareness of their own values and identity, may believe that they know who they are. Before individuals can create an internal sense of identity, they first need to go through a phase of questioning and reflecting, which may lead to them feeling more confused and unsure about their identities and values. The qualitative analysis discussed in the next section provides further insights into possible explanations.

Participants' Stories about their Developmental Journeys

The analysis of qualitative data allowed me to gain a more in-depth understanding of participants' perceptions of their developmental journeys and to pick up nuances of development that the GPI is unable to address. Overall, results of my qualitative analysis align with the quantitative findings: participants are moving toward intercultural maturity, particularly around feeling more comfortable interacting across differences in the interpersonal dimension. Qualitative findings shed light on aspects where more growth is needed for students to reach the higher levels of development. In this section, I discuss participants' developmental journeys related to each of the three dimensions of development of intercultural maturity. I start each section with a brief recap of the developmental model of intercultural maturity (King & Baxter Magolda, 2005; Perez et al., 2015), then discuss where students are in their development prior to going abroad followed by where they are after returning from study abroad.

Cognitive dimension of intercultural maturity: "There isn't an Ecuadorian culture as a whole."

The cognitive dimension of development looks at how individuals think about and understand cultural beliefs and perspectives (King & Baxter Magolda, 2005). In the initial stage of development, individuals assume that knowledge is certain and categorize knowledge claims as right or wrong. In this stage, individuals tend to hold on to stereotypical beliefs about other cultures and often use monolithic thinking, where they see variations between groups but not within groups. As individuals transition from the initial to the intermediate level, they often still show a naivety about other cultures and cultural practices but are excited to learn more about cultural differences (Perez et al., 2015). In this stage, individuals are starting to acknowledge uncertainty and multiple cultural perspectives but are still struggling with sorting through these

perspectives and tend to hold on to their old ways of knowing. In the intermediate level, individuals show a more complex view of culture by considering political and historical contexts and by trying to understand similarities and differences (King & Baxter Magolda, 2005). They begin to develop their own means for sorting through and adopting cultural knowledge and have a greater awareness of disparities as constructed (King & Baxter Magolda, 2005; Perez et al., 2015). Finally, individuals who have reached the mature level are able to consciously shift perspectives and behaviors into an alternative cultural worldview and are able to use multiple cultural frames (King & Baxter Magolda, 2005).

Prior to studying abroad, most of the participants seem to be in the transition from the initial to the intermediate level of cognitive development. For example, several participants use monolithic thinking when talking about cultural differences, specifically they highlight differences or similarities *between* countries rather than recognizing variations *within* a country, which is a sign of the initial level of cognitive development. At the same time, participants express excitement and curiosity with regard to learning about other cultures, which indicates that they have started transitioning from the initial to the intermediate level of cognitive development. Alex, for example, has a mother from Venezuela and lived in Argentina for a few years as a child. Before going abroad to Ecuador, Alex shares, "I miss the South American culture and I'm really interested to see the differences between the countries in South America. Like there's a large cultural difference from Venezuela to Argentina, so I kinda want to see what Ecuador is like." Rather than minimizing differences, differences intrigue him and he wants to learn more. But when discussing these differences, Alex uses monolithic thinking as he focuses on variations between different groups, in this case different countries, and does not recognize

variations within countries. He thus still holds on to simplistic thinking about culture, which indicates that he has not yet reached the intermediate level of cognitive development.

Like Alex, Hannah whose previous international experience consists of family vacations in European countries shares prior to going abroad that she is excited to learn more about the culture of a "developing country". Hannah says, "I think I'm like most excited about, I mean like the places I've visited abroad, they haven't had, I mean the culture is different obviously, but I feel like in Ecuadorian communities, it's going to be like drastically different than what I'm used to." Hannah, like Alex, shows excitement and curiosity in regard to learning about another culture, specifically one that she perceives as being "drastically different" from her own. Her ideas about other cultures, however, are also still vague and simplistic. She describes how her brother went on a two-week study abroad trip to Ecuador with a Jesuit high school but did not get much out of the experience because rather than having a positive impact on the community, he was "just like sight-seeing these poor people." When discussing her own and her brother's travel experiences, Hannah seems to focus on distinctions between developed and developing countries and seems to hold on to stereotypes about other cultures – for example, that all Ecuadorians are poor – a sign of the initial level of cognitive development.

When returning from study abroad, most of the participants seem to have a more complex understanding of culture and be closer to the intermediate level of cognitive development. For example, instead of talking about differences between countries, participants now highlight variations in cultural practices within one country. Alex shares how cultural practices varied between two of the villages he stayed at during his time in Ecuador:

> [In the first village], everybody, the whole community was really nice. We played soccer with all the kids and the families, and we did activities with them and got a lot more personal. But,…my second family, they were really nice, but the community was very cold. It was gray all the time. The weather was bad. Everybody was just busy doing their

> own thing. They didn't really have any community events at all. It was interesting seeing those vast differences between the two communities.

Alex recognizes that cultural practices, such as family life and engagement in community events, vary between two villages in the same country, which indicates that he is continuing to move beyond the initial level of cognitive development. He has not completely stopped using monolithic thinking yet, as he still focuses on differences between groups, though these groups are no longer different countries but are now different villages within one country. Alex also tries to make sense of why the community differs between the two villages, a sign that he is starting to engage in the types of thinking typical for the intermediate stage of cognitive development. Rather than accepting that culture is a certain way, he questions what influences cultural practices. He notes that the first village has nicer weather, which allows for outdoor activities. The second village, which is located in the mountains, has a colder climate, which limits opportunities for community activities outdoors. Alex, however, relies on the most obvious answer to that question – the physical climate – rather than reflecting on how economy or politics may shape cultural practices. For example, the second village is located in a poorer province of Ecuador and the lack of community activities may not only be due to the weather but also the lack of wealth within the community. Hosting community events requires money, time, and an infrastructure that supports these activities. But Alex does not yet see how cultural variations are not only influenced by things outside of people's control, such as the physical climate, but are socially constructed.

Similar to Alex, Li, who in his pre-interview talked about differences between various countries, highlights variations within the country and reflects on reasons for these differences:

> There isn't an Ecuadorian culture as a whole. There's a lot of indigenous groups, every place we went to had a different culture essentially. Cuenca was more…like the buildings are very, have Spanish influence, so that was a little different. Ecuador is made out of a

> lot of indigenous groups so, Namarin was one group. They had their own rituals. We saw a funeral there once and we saw the way they treated people like the way they had to do certain things. In Riobamba, it was a different story, they spoke more Quechua so when asked their first language is actually Quechua.

Li is hesitant to make broad, general statements about the culture in Ecuador but instead focuses on the differences between the places he visited. Like Alex, Li has moved beyond only differentiating between countries but recognizes variations in cultural practices within a country and tries to make sense of those differences. He notes how Cuenca, a large city, is influenced by Spanish colonization while the villages, Namarin and Riobamba, are home to indigenous tribes. Li seems to have gained a more complex understanding of culture, recognizing how history and racial/ethnic make-up of the population impact a culture. Li is starting to acknowledge that culture is socially constructed, which indicates that he is starting to embrace thinking typical of the intermediate stage of cognitive development.

Participants' more complex view of culture is not the only sign that they are moving toward the intermediate level of cognitive development. Several participants highlight how studying abroad exposed them to multiple cultural perspectives that challenged their worldview. For example, Hannah shares such an experience in one of her journal entries:

> I just had a really tough conversation with my host parents today. They told me that they didn't have the money to send their kids to a private education and private hospitals. They asked me for advice. I didn't know how to respond. I started talking about what poor people in the U.S. do. My host dad stopped me. He said that they are not poor. They have everything that they need. They have a big house and food on the table, but they just don't have money. I apologized (a lot) and explained that most people in the U.S. who don't have money don't have a house. They don't have food to feed their children.

Hannah goes into the conversation thinking of Ecuadorians as poor. Her definition of poverty is based on the amount of money a family has rather than considering assets and standard of living. Her host father's comment about not having money to send the children to

private school or pay for private health care confirms her impression that her host family is poor. Her host father challenges that perspective. Hannah accepts her host father's perspective and apologizes for labeling the family in a way contrary to how they define themselves. Although she is open to multiple perspectives, a sign of the intermediate level of cognitive development, she seems to justify her comment by explaining what being poor in the U.S. means. Her explanation of poverty in the U.S. shows that she is still holding on to her naive and simplistic definition of poverty. She embraces stereotypical opinions about "poor people in the U.S." Studying abroad, thus, has exposed Hannah to different cultural perspectives, but she is not yet able to sort through those perspectives and take on a different worldview. Instead she reverts back to her old ways of thinking, indicating that she has not yet fully embraced all aspects of the intermediate level of cognitive development.

Like Hannah, Paul has an eye-opening experience while studying abroad in Guatemala. He reflects in a journal entry on an encounter with a host national that makes him think differently about immigration to the United States. Paul is starting to sort through multiple perspectives and to learn how to take on alternate worldviews, a sign that he is transitioning from the intermediate to the mature level of cognitive development. Paul writes:

> [The host national] proceeded to tell me that he was headed back to the United States in two days. I asked him if he was flying and he said no. I asked how he planned to get to Florida if he wasn't flying. He said he was, "driving and then walking." He said the journey would take thirty days and would cost him ten thousand U.S. dollars. Needless to say, I was very surprised to have this conversation with him. Essentially, he was saying that he needed the money to hire a coyote to get him across the Texas border because he is not a legal citizen of the U.S. He also said that the money he could make in a restaurant in Florida was worth the danger of crossing the border. After he told me all of this he was patted on the back by one of his friends and he carried on with his day. Later in the day, I saw him riding past our stand again on his motorcycle. At some point, I went across the street and sat down at one of the stores and bought a Coke. I took a moment to really look at where I was. I saw Salquil for the lack of opportunity the town represents…. This experience was such an eye opener to meet someone in person who will illegally

> immigrate to the United States. I saw him as a genuinely good guy who had no choice but to sneak across the border because he had to.

Paul seems surprised that the man, who is planning on illegally immigrating to the United States is "a genuinely good guy". It is possible that Paul previously characterized undocumented immigrants as the bad guys and relied on simplistic definitions of right and wrong. The conversation with the Guatemalan man exposes Paul to the complexities of immigration. For the first time, Paul is able to put a face to immigration, which humanizes the problem to him. Paul feels empathy for the plight of this undocumented immigrant. He not only accepts the different perspectives of the Guatemalan national and refrains from judgment but tries to make sense of what he is hearing and questions his own perspective. He takes time to sit down and looks around the village to reflect on the man's story. Consciously taking in his surroundings, Paul notices the lack of opportunities available to people in the town. For the first time, Paul can relate to and understand why an individual may choose to illegally immigrate to the United States. In his journal entry, Paul shows that he has started to develop a system to sort through knowledge claims. He does not immediately reject the Guatemalan man's perspective, as someone at the initial level of cognitive development might do. He also does not simply let the multiple perspectives co-exist. Rather, he thinks about this new perspective and, after reflection, allows it to alter his own worldview. By doing so, Paul shows that he is starting to move toward the highest level of intercultural maturity where an individual has the ability to consciously shift between different cultural worldviews.

While most participants start at the transitional phase to the intermediate level prior to going abroad, one of the participants, Esther, shows signs of already being at the mature level of the cognitive dimension of intercultural maturity prior to going abroad. Esther, who grew up in

Nigeria and moved to the United States with family, explains in her pre-interview how she initially struggled to adjust to cultural practices in the United States:

> In Nigeria it's very disrespectful to call anyone that's older than you by their first name. It's extremely disrespectful, and I just, you know, got that ingrained in my head, and so it was really tough for me to meet adults who wanted me to call them by their first name, and at first I would just, I mean they would say, 'Call me this' and I would still call them Misses or Mister.

Having grown up in Nigeria and internalized Nigerian values and etiquettes. Esther was unable to consciously shift perspectives and behaviors into an alternate worldview. In spite of living in the United States, she held on to her Nigerian worldview and specifically what was considered respectful treatment of elders in Nigeria. This belief that her cultural view was the correct or only way indicates that, at that time, Esther was still in the lower levels of development. But, as Esther shares, she has moved beyond that way of judging cultural perspectives by the time she participates in the study abroad program. Esther explains that this past year, the instructor of Esther's communication class wanted students to call her by her first name. The instructor was a Ph.D. candidate and told Esther that she felt uncomfortable when she was called professor, as she had not earned that title yet. Esther then tried to call her by her last name, but the instructor told her that she preferred to be called by her first name. Esther says:

> Eventually I kind of had an aha moment where I realized what is most respectful is calling someone by, you know, whatever name they wish to be called. You know, in Nigeria, it's respectful to call adults by their last name because that's what they want, that's what they desire. But here in America, it's not always like that, you know.

Esther recognizes that cultural practices differ. She has learned that, to be respectful to individuals in the U.S., she needs to shift her thinking from a Nigerian worldview to a U.S. worldview. Her ability to consciously choose which behaviors to use in different cultural contexts indicates that, even prior to participating in this study abroad trip, Esther has moved to

the mature level of development. Though Esther has the ability to shift between a Nigerian and U.S. worldview, she does not know much about Dominican culture prior to studying abroad and thus is not able to shift her behavior and thinking into a Dominican worldview. Studying abroad still exposes Esther to new perspectives. Specifically, Esther reflects on Dominican's attitude toward race:

> In the DR [Dominican Republic], what was fascinating to me was that everyone looked different, for the most part, and so they clearly had roots in other countries. The DR is just this huge melting pot, but they were content with just being Dominican, like that's it, which is cool, but it's just different for me, because I'm around people who like, they like where they're living, but they want to know more about their background.

Esther is used to African Americans in the United States wanting to know more about their roots. Studying abroad in the Dominican Republic introduces Esther to the idea that some people may not want to know where they are from and are content with identifying only with the country they live in. Esther recognizes this perspective, and though it does not fit in with her beliefs and values, refrains from judgment but acknowledges the existence and validity of multiple perspectives. She also reflects on this new perspective and tries to make sense of it:

> I think what draws people to want to know more about their ancestry, in some cases, is maybe where they are right now they don't feel too accepted or they don't feel too much pride in. I see that within the African American community sometimes. It seems to be becoming more polarizing, and racism has always existed, but it's like it's coming more to the forefront. It's like people are searching for a place that they can call their own, where they really feel accepted. In the DR, you see so many different people. I mean, people that look Indian, people that look Ethiopian, and they're just there, living as Dominicans, you know? I thought that was cool, because also, like in Nigeria, for example, if you ask the average person, "What are you?", they won't say, "Nigerian," at first. They'll say, "I'm Igbo" or "I'm Yoruba." There's more loyalty to different regions and different tribes, whereas in the DR the loyalty's just to the country.

As Esther tries to make sense of Dominicans' worldview, she reflects on her own culture's perspective. Rather than simply accepting her culture's perspective as right or valid, she

tries to understand where this perspective comes from and what may have influenced it. She is able to take a step back and critically examine her own culture's values and beliefs. She recognizes that knowledge is contextual and when evaluating a new perspective, she draws on the different cultural perspectives that she is familiar with –the perspectives of African Americans in the United States and the perspectives of Nigerians. But Esther reflects on the Dominicans' attitude toward race from an outsider's perspective. She does not know enough about the Dominican culture to shift her thinking and behavior into this worldview. She picks up on the fact that Dominicans of different backgrounds prefer to identify simply as Dominicans but comes up with a relatively simple explanation – that racism is not as prevalent in the Dominican Republic as in the U.S. – which does not recognize the complexity of racism and immigration in the Dominican Republic. Although Esther has the ability to shift between a Nigerian and a U.S. worldview, she is not able to do that for a Dominican worldview. Studying abroad has helped Esther learn more about Dominican culture and, due to her high level of cognitive development, she is starting to sort through and make sense of those new cultural perspectives. But she is not yet able to shift her thinking into a Dominican cultural perspective, which indicates that – at least in regard to a Dominican cultural perspective – she has not yet reached the highest level of development. The developmental model of intercultural maturity does not clarify whether an individual at the mature level needs to be able to shift between any alternative cultural worldviews or just needs to be able to shift between two. In any case, it appears that Esther experiences some development in the cognitive dimension of cultural maturity, despite having started at the highest level of development.

Whether participants start at the lower levels of cognitive development, or, like Esther, already show signs of the mature level prior to going abroad, they all seem to experience some

growth in the cognitive dimension of development – whether gaining a more complex understanding of culture, being exposed to new cultural perspectives, or sorting through multiple perspectives. Many of the participants who start at the lower levels still rely on naïve explanations for differences between cultures after returning from their time abroad and are struggling to sort through cultural perspectives. Participants seem to move closer to the higher levels of cognitive development but these developmental changes are small and most participants do not completely transition from one level to the next. These findings support the GPI results, which show that, though there is some growth in the cognitive dimension of development based on sub-scale means, the differences are not statistically significant. The only significant finding in this dimension of development was that participants feel more confident in their ability to analyze the basic characteristics of a culture after studying abroad. This finding is not surprising. The GPI only assesses participants' perception of their ability to analyze another culture, not their actual ability to do so. The qualitative data show that participants' view of culture has become more complex after studying abroad compared to their prior understanding of culture. Participants recognize this change in themselves and may therefore feel more confident in their ability to analyze another culture, even if they still hold on to naïve and simplistic ideas about culture and still lack the ability to recognize the intricacies of different cultures.

Intrapersonal dimension of intercultural maturity: "It made me think more..."

The intrapersonal dimension of development looks at how individuals view themselves and includes how individuals use their values and beliefs to make life choices and decisions, as well as how individuals view and interpret their social identities (King & Baxter Magolda, 2005). In the initial stage of development, individuals show a lack of awareness of their own values, beliefs, and social identities. In this stage, individuals conform to dominant norms without

questioning them and hold on to externally defined values and beliefs. As individuals transition from the initial to the intermediate level, they engage in early exploration around their identity, values, and beliefs, and experience emerging tension between internal and external views of self (Perez et al., 2015). As individuals reach the intermediate level, they show a sense of identity that is distinct from others' perceptions, and they engage in active self-exploration of values, social identities, and beliefs (King & Baxter Magolda, 2005). In this stage, individuals are starting to recognize privilege, are considering variation within social identity groups and intersections of identity, and use cultural immersion as a forum for exploring other cultures (King & Baxter Magolda, 2005; Perez et al., 2015). Finally, individuals who have reached the mature level show the capacity to create an internal self (King & Baxter Magolda, 2005). They openly engage challenges to their views and beliefs and considers social identities in national and global contexts. Individuals at this stage also understand that multiple social identities are part of self and others, consider collective identities, and show an interest in coalition building.

Most of the participants seem to have started the process of exploring their values and beliefs prior to studying abroad, an indication that even prior to going abroad they have at least started transitioning from the initial to the intermediate level of development. Many talk about how prior international experiences or attending college have encouraged them to reflect on their values and beliefs. For example, Paul who participated in an outdoor program with other college students during his first year, shares, "You have a lot of time to do thinking because you don't have your phone or anything, no distractions. And you kind of get to think about, you know, what's really important to you." Paul's description of the outdoor program shows that he has engaged in early exploration of his values and beliefs. He shares that one of the things he realized after going through the program is, "For me, family is really important." Paul seems

more aware of some of his beliefs and values, an indication that he is in the transitional phase between the initial and the intermediate level of development.

For Brianna, coming to college started the process of exploring her values and beliefs. Brianna's parents are pastors and she grew up in a Christian community. In her pre-interview, she shares that becoming friends with a Muslim college student made her question her beliefs:

> I was really like challenged on my beliefs that I was brought up on that like everybody is just going to go to hell, and I don't believe that God would just damn everybody to hell who doesn't [believe in Christ]…he [her Muslim friend] just made me really contemplate, and I talk to my father about this all the time 'cause he really like believes like you know, and like he really pushed away, like if you talk to anyone of any other religion he really, and he's stuck in his mindset.

Talking with her Muslim friend about religion makes Brianna reflect on the values her father, a Christian pastor, has taught her. She experiences tension between external values – in this case her father's beliefs – and her internal values – her belief that God would not damn everybody who is not Christian. Because of this tension, Brianna has started to explore her values and beliefs and is starting to develop a distinct sense of self. Like Paul, Brianna is already transitioning from the initial to the intermediate level of intrapersonal development prior to starting the study abroad program.

Though most participants are actively engaged in the process of exploring their values and beliefs, participants' levels of development vary on how much they have reflected on social identities and privilege. Paul seems to be at the lower end of the spectrum. In his pre-interview, he shares an experience of traveling with a diverse group of students. He explains, "I kind of realized my ability to like get along with a bunch of different types of people […] a lot of the kids that went on the trip were older and a lot of them are from different parts of the United States or Canada, so I think I was the only one from like the Mid-Atlantic region." Paul focuses

on regional diversity and age; these are the aspects of diversity that stand out the most to him about a group of people. He does not appear to have reflected on other aspects of diversity of the group he traveled with such as race and ethnicity. His lack of awareness about social identities also becomes noticeable in his response to how he thinks his social identities may impact his time abroad. Paul says, "Yeah, well, I guess, I mean, I know like as a man that I like, probably, I think that most of it's probably directed towards women." Paul struggles to come up with an answer. He then chooses to talk about gender, the one aspect of social identity that the faculty member discussed in a pre-departure class session that occurred prior to Paul's pre-departure interview. In the session, former participants explained that "cat calling" was a problem in some South American countries. Paul seems to refer to the problem of "cat calling", when he notes that "most of it's probably directed toward women". He continues:

> I know there's difference in culture, so I'll be respectful of it [women being treated differently] in the homestay. If I see something like that obviously just be like, if there's like abuse, you know, I guess I'll report it or find some way to correctly address it.

Paul's comments indicate that he anticipates gender may impact the experience of female study abroad participants but does not see how being a man may shape his experiences abroad. As a man, he sees a need to potentially speak up for a female participant who face challenges or be mistreated because of her gender. Paul seems to have reflected on the challenges women may face, but he has not yet reflected on his own social identities and privilege and how those may shape his experience. As a White male, Paul may not have experienced tension around his social identities, which may be why he has not yet explored this aspect of his identity further.

This lack of reflection on his own identities is also evident in Paul's reflection paper on gender in Guatemala. In his paper, Paul focuses solely on the unequal treatment women

experience and how he, as a man, may be able to step in and help, but he does not talk about how gender stereotypes may impact men, in general, or him, specifically. He writes:

> I have seen and experienced unequal treatment towards women. [...] I hope that I will be able to work with some women. In my work with women, I want to show them that I respect them equally as men and they should always be treated that way.

Paul is eager to have a positive impact and support women, who may face unequal treatment. He, however, seems to prefer turning the conversation to others rather than looking inward and reflecting on his own social identities.

Most of the other participants have reflected more on their social identities, particularly participants who identify with an oppressed social identity. For example, Esther shares that she has been very interested in racism since she has come to the United States. In the United States, Esther experiences tension between how others see her and how she sees herself. She explains, "Although I look at myself as a Nigerian American, when people see me first, they see me as an African American because that's what I am in America and I have felt, you know, the effects of racism." Esther is starting to see variations within identities and recognize the intersectionality of social identities – in this case her race and her country of origin – a sign that she has already reached the intermediate level of intrapersonal development. She seems to look at racism only in a U.S. context though rather than a global context, which indicates that she has not yet reached the mature level of intrapersonal development.

Another participant, Hannah, seems to fall somewhere between Paul and Esther in her level of intrapersonal development. Hannah, who is from a White upper-class family, has started to reflect on her own and her family's privilege. She shares, "I just feel so guilty because it's easy for us to make money because we have money and my parents are educated, so that I'm like, I don't, I don't like feeling like I'm privileged." Hannah recognizes her family's privilege

because of their money and education. She is starting to examine privilege and is experiencing tension during the process. She is also starting to reflect on how this privilege will shape her future life and the lives of her children:

> I'm thinking about…how I want to raise like my kids. […] Would I want to make my kids feel like they're privileged, or like not, or feel like they have to work. […] Obviously you want your kids to have a good life, and so in some ways that privilege helps them have that good life, but also what does that mean if they never have to work hard or really try to overcome any challenges.

Hannah does not want her children to experience the same feelings of guilt that she is experiencing, but she also does not want them to have a difficult life. She is actively exploring privilege and what it means for her life but has not yet figured out how to make sense of her privileged identities. In her exploration of privilege, Hannah seems to focus primarily on socio-economic status. She does not yet recognize the intersectionality of identities. Specifically, she highlights how she is privileged because of her parents' socio-economic status but does not think about how her race, citizenship status, or country of origin also play into these privileges. Hannah appears to have started moving into the intermediate level of intrapersonal development.

While participants were at slightly different levels of their intrapersonal development, they all seem to at least have started the process of self-exploration. While abroad and after returning home, participants continue to experience developmental growth, though many do not reach the next higher level of intrapersonal development by the end of the debriefing course in October. For example, participants share how studying abroad has caused them to rethink their values because of encountering values and beliefs that differ from their own. Once back at home, participants change their behaviors according to the new values they have come to embrace. For example, Alex explains:

> They [host nationals in Ecuador] definitely did value a lot more of the family-oriented type things. That's definitely changed my perspectives, because I definitely appreciate my family a lot more than I did before. I try to do a lot more stuff with my sister or my cousins. I try to go out of my way. Before, I would always say I'm too busy to drive four hours to go see my aunt, but really, I could do it for one weekend and go see her. […] Before, it kind of felt like more of a chore.

Prior to going abroad, Alex felt that having to sustain relationships with his family members was something he had to do, not something he wanted to do. When he studies abroad in Ecuador, he is confronted with cultural values that differ from his own. These cultural values emphasize family life and connections with extended family members. Alex experiences a tension between what he believes and what others around him believe. This tension prompts self-exploration, and, in the end, Alex chooses to adapt the value of his host family. This new value influences Alex's behavior when he returns. He wants to spend more time with family members now and is willing to go out of his way to make that happen. The change in Alex's values and related behaviors may not only be due to having experienced another cultural value. Alex spent the entire summer away from his family for the first time and may have missed them, which may be another reason for his willingness to spend time with family members. Alex's openness to other cultural values shows an appreciation for other cultures and differences. He is willing to question his own views and is actively exploring his own values; behavior typical for the intermediate level of intrapersonal development.

Several participants also reflect on their academic major and career choices and how their values influence these choices. For example, Paul shares:

> I've been thinking a lot about what I want to do in the future, if I wanted to work in the public sector to serve the greater good. I do think that I would like to work in some field in the future benefitting, obviously, someone other than myself in some way. I'm just still trying to figure out exactly what that's gonna look like, but definitely something on my mind after going on this trip.

Paul reflects on the type of job that he wants after having participated in field work related to socially motivated entrepreneurship that strives to have a positive impact on the community in Guatemala. Paul recognizes that he values work that benefits others. He is starting to shape his career goals around his values and his developing internal self. Paul is still not sure about his career and may still need to reflect more to define what is important to him and what he wants to accomplish in his career. Paul is thus still engaged in the process of self-exploration typical for the intermediate level of intrapersonal development, but is starting to become aware of how his values and beliefs shape his decision-making and life choices.

Like Paul, Hannah shares that she has reflected on her academic major and career choices because of her experiences abroad. Prior to studying abroad, Hannah was a bioengineering major and wanted to work in a hospital setting, but after returning from abroad she has changed her mind. She shares, "I wanted to develop products that like help people. But as I thought more about it, I was like, wait, I'd just be making things for people who have like a lot of money and can afford it." In response to this realization, Hannah changes her major to mechanical engineering. She explains, "I feel like it'll be more hands-on. It's like, I'll be able to create products that actually help people, all kinds of people. And I'll be able to like see the impact I'm having." Like Paul, Hannah engages in self-exploration while and after returning from her time abroad that leads to changes in her academic major and career choice. She recognizes that she wants to help the people who need it the most: those who do not have the money to pay for expensive products. Hannah believes that mechanical engineering better fits with her values and thus changes her major. Like Paul, she lets her values shape her choices, but has not yet found all the answers. She adds, "I still need to think more about this and like what exactly I want to do. But I feel like this is the right major for me." Participants like Paul, Hannah, and Alex are

actively engaging in self-exploration and questioning, and are becoming more aware of their values and beliefs. They are starting to develop an internal self that guides their decisions and choices. They still seem unsure of what they want, still feel a need to do more exploring to know who they want to be and what they want to do with their lives. This indicates that they are still actively developing and shaping their internal self, behavior typical for the intermediate level of intrapersonal development.

Participants also continue to reflect on social identities and privilege while abroad and after returning home, which further their growth in this aspect of intrapersonal development. Hannah shares, "I was thinking about, how, like as a mechanical engineer, I'll make a lot of money and I like worked hard to get there, but there were still things in place to like help me get there, you know? I didn't do it on my own." Hannah recognizes that her accomplishments, though partially due to her own hard work, were made possible by her privileged position in society. She is starting to recognize the systems in place that help the wealthy become wealthier and hinder the poor from improving their situation. Hannah is exploring the privileges that come from being born into an upper-class family, which is an important step in moving toward the mature level of intrapersonal development. However, she is still experiencing a lot of tension around her social identities and their associated privilege.

Esther also reflects on social identities, but her thoughts focus on race and how racial groups are defined:

> Someone here in the States that would be considered a fair skinned black person could be considered white in my community [in the Dominican Republic], and that was so fascinating, because it was interesting to see how it's like there's a need for white to exist within certain hierarchies. It's like, okay, well, they're lighter skin, and lighter skin is often seen superior, so they're labeled as white Dominicans, although they're not really white.

Esther recognizes that definitions for Black and White differ between countries and cultural contexts. While individuals in the U.S. may call someone Black, Dominicans may see this same person as White. Esther is starting to realize that cultural contexts influence concepts such as race and how individuals define racial groups. She also notices similarities across contexts: hierarchies exist in every country and whichever group is considered White appears to be on top in these hierarchies. Esther recognizes systems of power and oppression, their existence across cultural contexts, and the differences in how social identities are defined across cultural contexts. Her recognitions of these systems in a global context indicates that she is moving toward the mature level of intrapersonal development.

While participants like Hannah and Esther reflect on systems of power and oppression and how social identities play into those, other participants focus on the privilege they experience from living in the United States and do not notice the relationships among social identity, power, privilege and oppression. Alex, for example, shares, "I really appreciate it now that I have internet all the time and hot water, specifically, just things we really take for granted." Alex focuses on the infrastructure that exists in the U.S. that did not exist in some of the places he lived in Ecuador. Similarly, Li explains, "Especially living in the conditions that we were, like, that's a big thing. So, every time I'm facing something that's not the best in what we were used to, I remind myself there's Ecuador. […] They didn't have a lot of the materialistic things that we have here." Like Alex, Li appreciates the infrastructure that exists in the United States and his material possessions. He seems grateful for what he has. Studying abroad has helped him realize the privileges he has by living in a developed country and being of a certain socio-economic status. Rather than taking these things for granted, as Li and Alex appear to have done prior to this experience, they both are now aware of these privileges. However they are not yet

questioning the systems of power and privilege that influence who has and who does not have access to these privileges.

While participants focus on different aspects of their identities in their self-exploration, they all seem to continue reflecting on their values, beliefs, and social identities while studying abroad. Participants are transitioning from the initial to the intermediate level of intrapersonal development prior to participating in the study abroad experience. They have already moved from a lack of awareness of their own values and beliefs to a phase of questioning who they are and what is important to them. They continue to reflect on these questions after returning and do not yet seem to have moved to the next higher level of intrapersonal development.

These qualitative findings provide a possible explanation for the GPI results. Participants' responses to the GPI show that after studying abroad, participants are less likely to agree with the statement that they know who they are. A possible explanation is that participants reverted back to an earlier stage of their intrapersonal development but qualitative data analysis indicates that this is not the case. Though the developmental model of intercultural maturity does not explore this aspect of development, it seems reasonable that an individual who actively engages in self-exploration and reflects on questions about values, beliefs, and social identities, may feel less sure about who they are. Qualitative findings show that participants are reflecting on many questions around their identity, what is important to them, and how they want to shape their future, which may bring uncertainty about who they are. However, students are not reverting back to a level where they are unaware of their values and beliefs; rather, they are engaging in active self-exploration, which is described as the intermediate level of intrapersonal development (King & Baxter Magolda, 2005).

Interpersonal Dimension of Intercultural Maturity: "Not being afraid to talk to total strangers"

The interpersonal dimension of development addresses an individual's ability to interact effectively and interdependently with diverse others (King & Baxter Magolda, 2005). In the initial stage of development, individuals engage in dependent relationships with similar others. In this stage, individuals tend to approach relationships from an egocentric, individualistic perspective and relationships often lack mutuality (King & Baxter Magolda, 2005; Perez et al., 2015). As individuals transition from the initial to the intermediate level, they show a willingness to interact with others across differences and to suspend judgment (Perez et al., 2015). In the intermediate level, individuals show a willingness to interact with diverse others and refrain from judgment (King & Baxter Magolda, 2005). Individuals at this level seek others' acceptance to the point of forfeiting one's own view to avoid hurting others, often in response to increased understanding of and sensitivity to cultural differences (King & Baxter Magolda, 2005; Perez et al., 2015). Finally, individuals who have reached the mature level show the capacity to engage in meaningful, interdependent relationships with diverse others, show an appreciation for diversity, and build relationships because of differences rather than in spite of them. Individuals at the mature level also show a willingness to work for the right of others that is grounded in an understanding of society as an organized entity that shapes social interactions and creates social inequities.

Most of the participants share that they have had experiences of interacting across differences prior to studying abroad. They appear open to interacting across differences and suspend judgment, an indication that they have started to transition from the initial to the intermediate level of interpersonal development. Alex, for example, attended an international

school in Argentina with many other foreign children whose parents worked in their respective country's embassy. He says, "I had kids from Italy, kids from Germany, kids from all over the place in my classes. […] Even though our cultures were really different, we were able to get along really well." This early experience helped Alex see that friendship could be built across cultural differences. He learned as a young child that one did not need to fear differences but that there are benefits to having a diverse group of friends. He emphasizes that he and the other children were able to get along in spite of their differences. He seems to see differences as a potential cause of conflict but is willing to suspend judgment about others and get to know them first.

Another participant, Brianna, has had experiences interacting across cultural differences within the United States. Brianna is an active member of the Black Student Union (BSU) and shares how she and the other leaders in BSU have tried to encourage students who do not identify as Black to attend their programs:

> It's really hard to get like other cultures to like come in, because they can't hear about things if they don't know and then it's awkward if they get there and they say the wrong thing, and then like…so it's really hard for them to actually want to come so we're like working on figuring out how to do that.

Brianna appears interested and willing to interact across differences, specifically to invite diverse others to her organization's events. She, however, worries about diverse others not understanding the organization's causes or making inappropriate comments. Like Alex, she sees these differences as a potential cause for conflict. Brianna points out that others may have no interest in coming, which makes it difficult to convince them to come. Brianna does not yet seem to see a way for creating mutually beneficial relationships across differences and coalition building.

Many participants also share that they chose the MSEC study abroad program because they do not just want to visit another country and engage in sightseeing but want to have a positive impact on their host communities. Though this interest in helping others could signal a higher level of interpersonal development, participants often do not see the need to create interdependent, mutually beneficial relationships, an indication that participants are still in the lower levels of development. Hannah, for example, shares that her brother had a negative experience with a service-focused study abroad program through another institution. She says, "He [her brother] felt like really weird, like he was like just sightseeing these poor people, and then you have no impact and it was kind of like, okay, yeah, I don't feel any better coming back from this or I didn't help anybody really." From her brother's experience, Hannah has learned not to simply assume that any program, advertised as involving service, would have a positive impact on the host community. She seems interested in developing relationships with those she serves. However, as she explains the outcomes of the program, she focuses on her brother's feelings rather than the host nationals' perceptions. She thus seems to look at the experience from an individualistic point of view typical for the lower levels of interpersonal development where relationships still lack mutuality.

Though participants show a certain level of comfort interacting across differences, they still appear to be in the transitional phase from the initial to the intermediate level or have just reached the intermediate level, as relationships they describe seem to lack mutuality. When participants return from studying abroad, they seem to have experienced some growth in the interpersonal dimension of development, though most have not reached the next highest level of development yet.

Overall, participants agree that they feel much more comfortable interacting with diverse others after studying abroad. Alex, for example, shares:

> We also learned a lot more about having to step out of our comfort zone. We did some market surveys […], so having to go up to shop owners in a country that wasn't ours and having to speak Spanish, it definitely put us way out of our comfort zone.

While Alex had interacted with diverse others prior to studying abroad, these interactions typically involved peers, like other children in school, and took place in an environment where he felt comfortable. Having to interact across differences in a foreign language in a professional setting was a new challenge for Alex. He shares that he was nervous about these types of interactions before going into them, but explains, "All the people there were so nice about it that it definitely raised my confidence about doing stuff like that and not being afraid to talk to total strangers." Alex's positive experiences during field work in Ecuador raised his comfort level with interactions across differences.

Similarly, Li notes how his comfort level with interacting across differences has increased. As part of his field work, Li worked on a project that connected entrepreneurs in Ecuador with each other and created a support network of local entrepreneurs. Li shares how he and one of his friends spent a lot of time visiting small businesses and getting to know business owners. Though he, like Alex, had prior experiences of interacting with diverse others, those experiences had not been in a business setting. After returning from his study abroad experience, Li shares, "I think I became better at networking as a whole. Yeah, so networking for sure and just being out of my comfort zone." Li's positive experiences with networking and increased confidence in his ability may make him more willing to interact across differences in various settings in the future, an indication that he is moving toward a higher level of interpersonal development.

Though participants share that they had many positive interactions with host nationals, several also experienced conflicts with host nationals, particularly in their relationships with host families. When conflict arose, participants struggled to find ways to address the issues they were facing, a sign that they are not yet able to effectively interact across differences and develop interdependent relationships with diverse others. Brianna, for example, shares that, when she returned from a retreat, her fan was broken, and she believes that one of her host sisters broke it. Brianna says she asked her host sisters what happened to the fan, but when they said that they did not know, Brianna let the situation go. Another time, Brianna walked in on her host sister wearing her underwear. When Brianna confronted her host sister, the host sister said she hadn't realized that it was Brianna's underwear. Brianna shares that she was frustrated but then she adds, "I was just like, 'Okay. I'm just going to take that.'" In both situations, Brianna initially tries to address the conflict but when her host sisters deny having had anything to do with it, Brianna decides to let it go and does not engage in further conversations about the issue. Similarly, Brianna shares that when she thought that her host family did not give her enough food, she chose to accept the situation rather than try to talk to her host family about it:

> Dinners were very good in the beginning. Then my host mom got really comfortable. Sometimes I had cheese and crackers for dinner. Sometimes I had just a plain pineapple for dinner. I knew that she was getting money, so I thought… We all thought that they were saving their money because they need it.

Brianna, who shared during her pre-interview that she is blunt and that she confronts people when she disagrees with them, chooses not to talk to her host mother and is quick to let things go with her host sisters. This behavior may indicate that Brianna is seeking her host family's acceptance. She sees herself as a guest in their house and wants to get along with them, so she chooses not to address issues that bother her in an effort to avoid confrontation. Brianna is willing to forfeit her own view or her own concerns to avoid hurting her relationship with her

host family. Brianna also tries to understand her host mother's behavior and considers the host family's socio-economic status as a potential explanation. Brianna's behavior shows empathy and an increased cultural sensitivity. She is willing to think through the circumstances that may lead someone to engage in certain behavior, a sign that she is moving toward the intermediate level of interpersonal development. Brianna, however, misses out on learning the reason behind her host mother's behavior. Moreover, the incidents bother Brianna, as she becomes agitated when recalling them during her interviews, and stop her from developing a close, honest, and meaningful relationship with her host family.

Like Brianna, Alex shares that he encountered challenges in his relationship with one of his host families. Alex and three other students lived with a host family in the city, who had a big house and often hosted foreign students. Alex shares that he became frustrated with his host family because he did not get enough food to eat and his host mother seemed annoyed when he asked if he could do his laundry. Alex also believes that the host family was not interested in getting to know him, as they barely talked to the students even during shared meals. When asked how Alex dealt with this situation, he says, "We'd eat breakfast [at the host family's house] but on the way to class, we would buy more food. Walking back, we'd eat lunch before going home and eating lunch." Alex does not talk to his host family about his concerns, rather he finds ways to deal with the situation without any confrontation. But, like Brianna, he is bothered by the situation. He shares, "I was very frustrated with my first family." Like Brianna, Alex does not feel comfortable addressing uncomfortable topics with his host family and misses out on an opportunity to learn more about the family's reason for their actions and to at least try to build a closer relationship with the host family.

Alex adds that eventually he and his peers could no longer ignore the situation:

> We did talk to the Country Advisor, and she talked to the family and kind of was like, 'you guys aren't doing what you're supposed to. You're not making them feel at home or whatever.' That worked for three days. They let us do our laundry and they gave us a lot more food, but then they went back to normal.

Alex and his peers follow the protocol established by the study abroad program for reporting concerns. Because they do not know how to address the situation on their own, they get an authority figure involved. While this is an appropriate step to take, this behavior indicates that Alex and his peers are not yet at a developmental stage where they are able to develop effective, interdependent relationships and address concerns on their own. Participants like Alex may feel more comfortable interacting across differences but still seem to lack some of the developmental skills needed to make these relationships successful and to work through challenging interpersonal situations without the help of authority figures.

Another aspect of interpersonal development where participants experience some growth is social responsibility and wanting to work for the rights of others. Studying abroad helps participants recognize the challenges of engaging in service in another country and the need to develop interdependent relationships with host nationals whom they want to serve. For example, Brianna shares:

> When I got there, I thought...I'm a giver. I love to just give people like, 'Take it. Take it. Take it. Take it.' One of our leaders told us how she built a library…somewhere else in the world. But she built a library and they didn't know how to…they didn't have a system of how you were going to bring the books back and take it out. Everyone just stole all the books because that's what they thought they were supposed to do. I really thought it was like you could just give. Like if I give somebody $1,000 then they could just…their life could be better. But it's just like they don't know how to handle money. They don't know how to save. They don't know how to invest and do anything like that. So how about you teach them the basics of what they need to do, then help them to get what they need to get.

Brianna describes how before going abroad she believed that she could "help others" by giving them what they need, which indicates a lower level of interpersonal development. Brianna appears to lack an understanding of the complexity of social structures and how those impact an individuals' situation and opportunities in life. She seems to believe that there are simple, easy fixes to the challenges individuals in the Dominican Republic are facing. The relationships she anticipates having lack mutuality. She sees herself as the one "giving" and the others as "receiving," rather than building interdependent relationships grounded in an appreciation for each other's cultures.

Hearing her team leader in the Dominican Republic share the story of building a library opens Brianna's eyes to the complexities of wanting to help others. She learns that one cannot just give others money or assets, but that one should teach them how to use that money or the assets first. This idea, however, still relies on independent, hierarchical relationships. The study abroad participants are the ones teaching the host nationals, while the host nationals learn. Brianna has not yet reached the level of interpersonal development, where she recognizes the value of interdependent relationships focused on mutuality and benefits for both parties. Brianna also uses a deficit approach to viewing Dominican culture, highlighting what Dominicans do not know, rather than exploring why they may treat money and investment differently. Brianna wants to have a positive impact and help others, but she does not yet understand what is entailed in doing so and her willingness to help others is not grounded in an understanding of how systems of power and oppression create and shape social inequities.

Several other participants also experience developmental growth around the idea of helping others but do not yet fully grasp the need for mutually beneficial, interdependent relationships. Alex, for example, shares:

> The last village we went to was really dirty. There was a lot of litter everywhere. The roads were all dirt. It was not the nicest place. In the park; they had this little park community center, but it was really rundown and clearly nobody took care of it. I feel like from that perspective, if we had more time, I would definitely like to do something with that. Maybe try to teach the community more about don't litter, but then also have cleanup projects and try to make the community just, I don't know, nicer I guess. Other than that, I don't really know. It's hard to go to another country and help.

Alex who, prior to studying abroad, noted that "everybody should want to help others", realizes that helping others is not as easy as he had thought, particularly in another country. Like Brianna, he realizes a need to get community members involved in creating change and suggests that they spend time teaching the community about not littering, in addition to hosting clean-up projects. He realizes that simply cleaning up the community would not be effective as a few weeks later everything would be back to its original state. It is unclear though, how much Alex has thought about the larger issues and structures that may impact a community problem like litter. Simply educating a community about not littering may not be enough if a community has limited access to trash removal services. The community center may be run down because of a lack of financial support needed to pay for its upkeep. While Alex's suggestion of organizing clean-up projects and teaching community members not to litter is a great first step in the right direction, he does not yet seem to think about the societal structures that create inequalities, and shape the resource allocations to the community and the behaviors of individuals in the community. Alex also does not address in his comments the need to learn from the community members. Like Brianna, the relationships he hopes to create lack mutuality. The students would be the ones teaching and organizing the clean-up projects, rather than students and community members learning from each other and together figuring out ways to address the concerns of the community.

Though some growth occurred in the interpersonal dimension of intercultural maturity, particularly around individual's comfort level with interacting across differences, most participants' relationships with host nationals lack mutuality, a sign that participants have not yet reached the higher levels of interpersonal development. One of the participants is an exception. Esther seems to recognize a need for mutuality in relationships even prior to going abroad. Growing up in Nigeria, Esther has been exposed to poverty and economic disparities and already thought about ways she could promote sustainable change. Like her peers, she saw participating in the MSEC program as a way to make a difference in another country. But unlike her peers, she did not look at host nationals as helpless others whom she was going to help:

> When you help someone that you perceive as in need, you don't always, you know, think about how they're going to affect you as well or the things you're going to learn from them as well, but through different…you know, different volunteer efforts, I've interacted with many different people, and I always learned something new.

Esther's past volunteer experiences taught her that service relationships are mutual and that both parties benefit and learn from these interactions, which indicates that she is in the intermediate or possibly transitioning toward the mature level of interpersonal development. Rather than describing host nationals as the "other" or someone who needs help, she says, "someone that you perceive as in need". Esther seems to already make distinctions between how someone sees themselves and how others perceive them. Esther refrains from judgement of host nationals and does not use a deficit approach. Instead, she appears eager to learn from host nationals.

Esther's higher level of development prompts her to critically question the impact of the field work she engaged in abroad through the Social Entrepreneur Corps and the effectiveness of the organization itself. She explains, "Another thing though that worries me is this nonprofit sends college students to these communities […] but these types of projects are things that they

need long-term employees on the field, because it takes time to develop relationships with community members." Esther, again, points out the need for relationship-building in service work. She, like the other participants, recognizes the complexity of wanting to have a positive impact on a community in another country. Unlike her peers though, who either note that they are unsure what they can do for host nationals or continue to use a deficit approach, Esther sees host nationals as partners in the process of improving their communities. She also realizes that this process takes time and that college students with their limited time and limited experience may not be the best resource for an organization with the goals of the Social Entrepreneur Corps. Esther who was already at a higher level of development prior to going abroad continues to ask critical questions and reflect on her experiences, which allows her to continue moving toward the mature level of interpersonal development.

Though most participants do not start off at Esther's level of interpersonal development nor reach that level, all of them seem to experience some growth around their comfort level with interacting across differences. Participants, however, are unsure how to address concerns or conflict in these relationships and relationships often lack mutuality. These qualitative findings align with the analysis of GPI results. The only statistically significant differences on any of the interpersonal development questions were related to participants' comfort level of interacting across differences and involving people from different backgrounds in their lives. The qualitative findings also provide a possible explanation for the lack of a statistically significant change in the social responsibility sub-scale, the sub-scale that addresses an individual's level of interdependence and social concern for others (Pre-Test: $M = 4.04$, $SD = 0.86$; Post-Test: $M = 4.02$, $SD = 0.96$), or any of its questions. Even prior to studying abroad, participants are interested in helping others and show concern for others. After returning from study abroad, they

still show this concern for others but have now recognized the complexity of engaging in this work and seem less clear about what they can actually do. Studying abroad has not helped them recognize the need for interdependent relationship or shown participants how to create those relationships.

Creating Dynamics That Promote Intercultural Maturity

My analysis of interviews, observations, and documents indicates that while, in general, educators shape the learning environment to promote participants' development of intercultural maturity, they also miss opportunities to do so. Each of the structural components of the program (e.g., pre-departure course, debriefing course, housing arrangement with host families, field work component) seems to contribute in some ways to the developmental growth of participants, but the dynamics of how these structural components play out seem to be most important in determining how development occurs. For example, while many participants share that staying with host families helps them immerse themselves and learn about the host country's culture, this is not the case with every host family. One of the participants, Alex describes his first host family, "They were really indifferent towards us. […] They didn't talk to us at all." In contrast, the second host family "I had I liked a lot. […] They definitely tried to open up to us and talk to us about their culture and stuff like that." Alex has little interactions with his first host family and in conversations on what he learned from studying abroad, he does not refer back to this experience. However, Alex highlights how through interactions with the second host family he learns about the host country's culture. Thus, the structural component of staying with a host family does not seem to be enough to promote students' development of intercultural maturity. Whether development happens depends on the dynamics, or how the host family interacts with the participant.

In this section, I describe ways in which educators in the MSEC study abroad program create dynamics that promote participants' development of intercultural maturity. I also highlight times when educators miss opportunities to create learning moments. As noted earlier, I define educators broadly as individuals who support students' learning and development. Educators who seem to have an impact on participants' development are the instructor who teaches the pre-departure and debriefing course, the Social Entrepreneur Corps staff who interact with participants while abroad, host families, and other host nationals. These educators promote participants' development by inviting participants to take part in the day-to-day lives of host nationals and by portraying culture as complex and contextual; however, some of them miss opportunities to do so. In addition, educators seem to struggle to effectively balance encouraging participants to take initiative and bring in new ideas with providing needed guidance and leadership. Educators also miss opportunities to encourage participants to critically reflect on their experiences, which could further promote participants' learning from these experiences.

Throughout the section, I highlight how educators' strategies to promote development relate to or differ from the key assumptions and principles of the Learning Partnership Model (Baxter Magolda, 2005). The model encourages educators to set up learning environments that convey three key assumptions: a) knowledge is complex and socially constructed, b) self is central to learning construction, and c) authority and expertise are shared in the mutual construction of knowledge among peers. Environments shaped by these three assumptions challenge learners to move toward higher levels of development. Educators support learners on their developmental journeys by enacting three principles of educational practice: a) validating learners' capacity to know, b) situating learning in the learners' experience, and c) mutually constructing knowledge. The three assumptions and three principles for educational practice are

visible, at times, in the MSEC study abroad program. Simply using the key assumptions and principles of the Learning Partnership Model, however, does not seem to be enough to promote development of intercultural maturity. Rather educators use strategies that relate to the key assumptions and principles that focus specifically on some of the cultural knowledge and learning needed to move toward a higher level of intercultural maturity.

Integrating participants in host nationals' day-to-day lives: "Seeing and experiencing how they live definitely changed my perspective on things"

One of the principles of the Learning Partnership Model is to situate learning in the learner's experience (Baxter Magolda, 2005). When applying this principle, educators provide opportunities for students to use their existing knowledge and past experiences as the basis for continued learning. The study abroad context, however, not only allows for educators to situate learning in experiences that students have already had but to create experiences that serve as the basis for continued learning and development. One important way in which educators, specifically host families and other host nationals, create such experiences in the MSEC study abroad program is by including participants in their day-to-day lives and treating them as one of them, a member of the family or a business colleague. By creating such relationships, host families and other host nationals help participants move from being outsiders who just observe another culture, to becoming active participants of the daily life in a foreign country.

For example, many participants share that they take part in their host families' daily routine and family activities and, because of this, start to feel like members of the family. Paul explains, "I would watch TV with them [his host family]. They took me to a carnival […]. I went to a family birthday with them." Paul seems to have become a member of the family. His host family includes him in the activities they engage in during their free time, such as watching TV

or spending time with extended family members. Partaking in their life helps Paul get to know his host family better. He explains, "I would say with all of them [his host families], I got into at least at one point, got into a deeper conversation about issues." Because Paul spends time with his family, he is able to reach a level of comfort, where he can bring up difficult or potentially controversial topics, which allows him to learn more about his host family's culture and social issues in the host country.

Other participants connect with their host families over shared interests. For example, Justin starts one of his journal entries by writing, "First, I wanted to reflect that I was happy last Sunday I got to make arroz con pollo with my host mom." Justin, who likes cooking, gets to know his host mother better while they spend time together in the kitchen. He also learns more about the host country's cuisine through these interactions. Similarly, Hannah highlights how she connected with her host family over a shared love for music, which leads to her spending time with her host family and getting to know them better. Hannah writes in one of her journals:

> I played music today with my host dad. He taught me traditional songs from the Saraguro region. It's so cool how you don't need language to connect with people through music. I LOVE playing music with my family at home so when I played with my host family, I felt so much closer to them.

Engaging in activities with her host family that are similar to activities she and her family enjoy makes Hannah feel more comfortable with and closer connected to her host family. She also learns about her host country's culture as her host father exposes her to traditional songs from the local region.

When host families invite participants into their lives, participants learn more about the host culture and different cultural perspectives, notice differences and similarities between their own and the host culture, and become more comfortable with interacting across differences. For example, Alex shares:

> Seeing and experiencing firsthand how they [host family] live definitely changed my perspective on things. To be honest, I kind of assumed for them not to have any technology at all, to be kind of isolated. But, they're really not. They're as connected as they want to be, but they're still really well connected to their community and stuff like that. It made me realize how definitely the negatives of technology.

Being integrated into his host family's life, Alex sees and experiences how his host family use technology, which challenges his assumptions about the host culture. These experiences also make Alex question his own relationship with technology. Similarly, Esther shares that she learns about the host culture by participating in activities such as "going to events with youth in the community, going to church with my family, just things that were important to people, […] and getting to know them [host family] better through that." When her host family has an important family event, they ask Esther, as a temporary member of the family, to come along. Esther explains, "Then my host family invited me for their youngest child's wedding in the capital." Partaking in these activities also helps Esther build close relationships with her host family, which allows her to ask questions and bring up difficult topics. Esther explains, "I was able to have really intimate conversations with my host niece, for example, who's 15." Esther continues to describe how she has conversations with her host niece about race and racism in the Dominican Republic. While Esther has to take some initiative to create these relationships, her host family plays an important part by welcoming her into their family and their daily life.

The specific activities or events the host families organize or invite participants to partake in does not seem as important as how they involve participants in these activities. Li, who has a positive experience with his host family in Namarin but struggles to connect with the family in Riobamba, explains, "[The host family in] Namarin treated us more like family. [The host family in] Riobamba didn't do that as much, like they kind of treated us like outsiders." Li points out that the difference in the relationships he develops with host families depends on how the family

treats him. Host families appear to be most successful at promoting participants' development when involving participants into their daily life and treating them as members of the family.

Several participants also share that host families make them feel welcome by showing an interest in them and their culture. Li explains how his interactions with his younger host brother help him in becoming "like family" with his host family in Namarin:

> I told [my host brother] about my background in the U.S., Canada, and China, and he taught me the local language of Quechua. Through conversations with my broken Spanish, our worlds merged and [my host brother] was eager to learn more about different countries.

The relationship between Li and his host brother is not one-sided; they both learn something from the other and impact each other's lives. Li is no longer an outsider, he takes on the role of an older brother, who spends time with the younger brother and shares his knowledge with him. Similarly, Alex shares that he develops the closest relationship with one of his host mothers who is particularly interested in learning more about Alex's culture and language:

> The mom was a Quechua teacher or something. She was really good at Quechua, so we'd ask her basic words and phrases in Quechua. She was really interested in English, so then we would tell her basic English phrases. There was a lot more conversations.

Through the shared interest in languages, Alex and his host mother connect with each other, which leads to further conversation and helps Alex feel more like a member of the household. Alex explains, "They [his host family] definitely tried to open up to us and talk to us about their culture and stuff like that, so that was pretty cool. It definitely felt more like a family type vibe than a chore." Like Li, Alex highlights the importance of the host family welcoming him into their family, which seems to provide opportunities for cultural learning.

But as Li indicates, not all host families provide opportunities for participants to get to know them and become immersed in their lives. Like Li who feels like an outsider with his host

family in Riobamba, Anthony struggles to connect with one of his host families. He writes in his journal:

> Our meals with the family are disappointing at best. The family doesn't eat with us, rather, one provides the food, then stands by semi-awkwardly as we eat and attempt to make conversation.

Anthony's host family which houses four students does not appear interested in getting to know the students or inviting them to be a part of their lives. Anthony believes that hosting students may be a service that the host family provides or an opportunity to make extra money, as host families are incentivized through the program. Rather than making the participants feel like they are part of the family, the host family treats them as guests. The host family may even think that they are treating the participants particularly well, by serving them food and waiting on them. Anthony, however, seems to have had different expectations about his relationship with a host family and is disappointed. Because of the lack of interaction and conversations with his host family, Anthony does not get a chance to learn about his host family's reasoning for their actions. He does not become a member of their daily live but is a guest and outsider in his host family's home. As a result, Anthony misses out on an opportunity to learn about the host family's life and culture and does not engage in deeper conversations with his host family.

Because participants stay with at least two or, in some cases, three different host families during the study abroad program, most of them are able to connect with at least one of their host families, which allows them to gain insights into the daily lives of host nationals. Several participants also note that field work projects through the Social Entrepreneur Corp provide opportunities for immersion into the host culture. For example, several participants work with children in Ecuadorian schools, organizing after-school clubs, giving business lectures, or hosting youth empowerment events. Alex shares, "I liked that [working with children] a lot,

because we really did get to interact with the schools. The kids would ask us questions." Alex's field work at Ecuadorian schools allows him to interact with teachers and students at the school. He learns about the Ecuadorian school system, gets to know the children in the class, and observes how they interact with each other and with him. Hannah, who works on the same project with Alex, shares that some of the children's behaviors and actions surprise her as they differ from her experiences with American children. After some reflection, Hannah realizes that Ecuadorian culture impacts how the children act and think. She says, "The culture there, it's like really focused on respecting elders. So, like kids, they don't have a say. So, you know, they don't see how they can have a say in their future or like, make a difference [in their community]." Through her field work in Ecuadorian schools, Hannah is able to interact with children and observe their behavior throughout the school day – she participates in an important aspect of their daily lives, school – which helps her learn more about Ecuadorian culture and gain insights into the way in which Ecuadorian children see the world.

Another project that participants highlight as an opportunity to take part in host nationals' daily lives is SocioSolCom, an online network for social entrepreneurs. Li explains:

> He [founder of Social Entrepreneur Corps] wanted us to create that program [SocioSolCom] as we go, …so we did a lot of networking for that. […] It started with an e-mail saying, 'Hey, this is me and I'm this guy who knows…' You meet the entrepreneurs […] and from there it goes on: cocktail parties, dinner parties, and you meet people.

Li's work with the project focuses mainly on talking to entrepreneurs, getting to know them and their business' needs, and finding out if they would be interested in becoming part of a network of entrepreneurs through SocioSolCom. Working on this project, Li gets to participate in aspects of the daily life of entrepreneurs in Ecuador such as attending business meetings, dinners, and cocktail parties. He gains insights into the business culture in Ecuador and learns about the struggles that these entrepreneurs face. Li credits the project as one of the main reasons

he is able to improve his networking skills and becomes more comfortable interacting across differences.

Not all field work projects, however, allow participants to engage with the daily activities of the community and thus learn more about their host culture and become more comfortable interacting across differences. One example is the "Grey Box". The "Grey Box" is a device that provides a portable Wi-Fi connection and access to IT and project management resources. The Social Entrepreneur Corps wants to figure out if the "Grey Box" could be a valuable tool for entrepreneurs in the host countries. Alex shares:

> It was an annoying project to work on, cause the entire project was trying to figure out how the actual thing worked when it should've been exploring if it would work in Ecuador, if it was viable. Instead of being able to do market research or stuff like that, we had to figure out how the thing worked.

The intent of the project was for participants to conduct market research and introduce the product to potential users, which would have allowed participants to interact with host nationals. Instead, because of problems with the product, participants spend time trying to figure out how the product works, an activity they engage in with their peers rather than host nationals. While participants may still learn something from the project – how to make the product work, how to work with their peers, how to overcome a challenge – engaging in this project does not provide opportunities to interact with host nationals and take part in aspects of their daily lives. Participants could have had similar experiences engaging in an internship or field work in their home country; therefore, when participants engage in field work projects like the "Grey Box", they miss out on unique opportunities for cultural learning that other field projects provide.

Though educators miss some opportunities for inviting participants into the daily lives of host nationals, many participants report having at least some opportunities to take part in the day-to-day lives of host nationals. These experiences provide the basis for much of the learning that I

discuss in the first part of this chapter such as gaining a better and more complex understanding of another culture (cognitive), being exposed to cultural perspectives that differ from one's own (cognitive and intrapersonal), and becoming more comfortable interacting across differences (interpersonal).

Portraying culture as complex and contextual: "Otherwise, I probably wouldn't have noticed some of the things."

Educators promote development of intercultural maturity by exposing participants to contexts that shape culture, such as the political or economic situation in a country or the country's history, as well as by highlighting variations within a country's culture, such as differences in cultural norms and behaviors between different villages and communities. One of the key assumptions of the Learning Partnership Model (Baxter Magolda, 2005) is that knowledge is complex and socially constructed. In learning environments shaped by this key assumption, educators expose learners to multiple perspectives, ambiguity, and the need to negotiate what they believe in, which promotes individual's cognitive development (Baxter Magolda, 2005). Intercultural maturity, however, not only requires recognizing multiple perspectives and creating a system for sorting through these multiple perspectives but focuses specifically on gaining a more complex understanding of culture and recognizing different cultural perspectives. Thus, the key assumption that seems necessary when shaping a learning environment focused on promoting participants' development of intercultural maturity is that culture, as well as knowledge, is complex and contextual.

Claire, the instructor of the pre-departure and debriefing course, uses readings, assignments, and class discussions to introduce participants to political, economic, and historical contexts that shape host nationals' cultural norms and behaviors. For example, during a pre-

departure course session focused on the Dominican Republic, the conversation turns to attitudes about race and skin color. Participants talk about a video they watched in preparation for the class. One of the participants, Chloe, says she learned from the video that Dominicans do not consider themselves Black but identify as Spanish. She says, "It's very interesting how their statues are all white-washed [in the Dominican Republic] versus Haiti where statues are Black." Claire nods and moves the conversation toward the tension between the Dominican Republic and Haiti. Alex adds, "The history aspect [of the video] was interesting. It's interesting to see how the tension got started." The class engages in a discussion on what they remember about the origins of the conflict between Dominicans and Haitians from the video. Claire points out that government policies further contribute to this tension as many Haitians, though born in the Dominican Republic, do not have a birth certificate and are not considered citizens of the country. Along major roads, Dominican immigration officers and soldiers set up security checkpoints targeted at Haitians. If Haitians do not have the proper paperwork, they are often forced to pay off the soldiers and immigration officers or risk being arrested. As the conversation continues, Claire points out how this tension influences social norms and behaviors of Dominicans, such as how Dominicans treat darker-skinned individuals, who are assumed to be Haitians. Claire explains that the African American participants may experience this treatment, as past participants shared that they were pulled off buses and asked for their passports.

In the class session and through the assigned video, the instructor not only introduces participants to aspects of Dominican culture – such as attitudes about race and skin color, treatment of darker-skinned individuals – she also explains the historical contexts that influence these socio-cultural norms and behaviors. By sharing this information with participants, Claire portrays culture as influenced by history and politics.

The conversations about culture in the pre-departure course seem to sensitize participants to the economic, political, historical, and social contexts that shape culture. For example, Hannah shares, "The pre-departure course was helpful. Like, otherwise, I probably wouldn't have noticed some of the things." Hannah explains, for example, "one of the guys told me, 'Oh, my host mom came in and did the laundry for me.' And I was like, wait, I always have to do my own laundry." Hannah believes that having had conversations about gender roles in the pre-departure course made her more sensitive to noticing these aspects of Ecuadorian culture while studying abroad. Similarly, Alex shares in his post interview:

> Learning about the Presidential election and how it was a very close race and the economic state of Ecuador and how they had a collapse in the early 2000s. That definitely formed a lot of connections, meaning mental connections, like I was wondering why people would complain about the government or not trust banks. I wouldn't have known that they don't trust banks because the banks failed in the early 2000s, so that was definitely very helpful learning about the small cultural differences and the vague history of it.

Alex recognizes Ecuadorians' attitudes toward the government and banks. What he learned in class about politics and the economic situation in Ecuador seems to have sensitized him to this aspect of Ecuadorian culture, which he may otherwise not have noticed or not considered. Alex also shows a sense of understanding and empathy because he is aware of historical and political events that may have influenced Ecuadorians' perceptions of their government and banks. His understanding of these contexts allows Alex to put himself in the shoes of Ecuadorians and try to understand an alternate worldview, a sign of a higher level of cognitive development. Thus, what he learns in class seems to promote Alex's cognitive development.

Alex also shares cultural contexts he learned about in class in his journal entries. In one of his entries, Alex notes how few Ecuadorians speak English well. He explains:

> Up until about 5 years ago, the Ecuadorian government did not force public schools to teach English as a subject. While Correa changed the law to make it a requirement for most public schools now, the school system's English teachings are far below par. The students in Ecuador do not learn enough English for it to be useful in their future. The public schools that are not forced to teach English teach their students Kichwa instead, which is vital to maintaining an important part of their culture.

In his journal entry, Alex discusses different factors that may influence the level of English spoken by Ecuadorians. He notes governmental policies, the school systems, and competing interests to teach Kichwa, an indigenous language spoken in Ecuador. Alex again uses what he learned in class – information on government policies, indigenous languages, and the school system – to try to understand and empathisize Ecuadorians' attitudes or perspectives about learning English.

In addition to exposing participants to contexts that shape culture, the instructor also uses pre-departure course discussions and readings to highlight variations within a country's culture. For example, during a discussion on Ecuador, Claire explains, "Ecuador has a large indigenous population." Readings for the class focus on the indigenous population, their history and customs, and the challenges they face. Claire points out that participants will first stay in Cuenca, a major city in Ecuador, to participate in Spanish classes and training with the Social Entrepreneur Corps. After that, they will move to small villages where they engage in field work. Claire explains, unlike in Cuenca, "for many of these communities, Spanish is not their first language."

Claire seems to intentionally assign readings that focus on a group within the Ecuadorian population that participants may not have heard much about, the indigenous communities of Ecuador. During the conversation in class, Claire further points out aspects of indigenous culture that differ from that of other Ecuadorians, such as their language. By introducing participants to

the culture of indigenous communities in Ecuador, Claire highlights how cultural norms and behaviors vary within a country.

Educators not only expose participants to contexts that shape culture and variations within culture in the pre-departure course. The structure of the study abroad program, as set up by the Social Entrepreneur Corps, also provides opportunities for participants to experience culture as complex and contextual. Specifically, participants stay with a host family in a metropolitan area during their initial training and then live with host families and work on field work project in one or two different villages. Several participants note how living in different host sites helps them recognize variations within the country's culture. For example, Alex says, "It was really interesting how each different family had their own values and stuff like that." Living with different host families and learning about each of them allows Alex to see that values, beliefs, and social norms vary from one family to another. If Alex had stayed with only one family, he may have come back thinking that all Ecuadorians think or act a certain way and may have described Ecuadorian culture in a monolithic way. But, thanks to connecting with different families, he is able to see variations within one country's culture.

Similarly, Brandon shares that he has become more aware of cultural differences between the city and rural areas in Ecuador:

> Living with [host families at different host sites] was important. If I had say met someone from that area but not really understood what their day-to-day was, I don't think I really would have had the full picture. […] Even if we had, say, lived in the city the whole time and even gone to the rural areas to work, I think the understanding of the culture and all that stuff would have been a lot different.

Brandon highlights that living at different host sites is important to gaining insights into variations within the culture. He believes that visiting different areas would not have been enough to help him learn about cultural differences; he needed to live in different areas and

experience the day-to-day life of people in that area. Staying with host families at different host sites exposes participants to variations within the country's culture and helps them gain a more complex understanding of culture. In this case, a structural component – housing arrangements with different host families in different towns or villages – promotes participants' development, though the dynamic of how participants interact with the family, as described in the first theme, still plays an important role in how development occurs.

Overall, discussing contexts that shape culture, portraying culture as complex, and exposing participants to cultural variations within a country promotes participants' development of intercultural maturity, particularly in the cognitive dimension. However, as I highlight in the first part of this chapter, participants still hold on to some naïve and simplistic ideas about culture. For example, participants do not yet see variations in culture within villages or towns, which indicates that educators may need to do more in this area and encourage further reflection and discussions on the concept of culture before participants can reach the mature level of cognitive development.

Struggling to balance encouraging participants to take initiative with providing guidance and leadership: "I know that they tried to leave it so open-ended for us, but I think that it was too open-ended"

Many educators struggle to develop learning relationships with participants where participants are encouraged to take initiative and bring in new ideas while, at the same time, educators provide the necessary guidance and leadership to maximize the success of projects and to create additional learning opportunities for the participants. Participants still learn from their experiences abroad, particularly as it comes to working with others (interpersonal development) and learning about themselves (cognitive development). Participants, however, miss out on

additional learning opportunities that promote some of the learning needed to move to the highest level of intercultural maturity.

Several assumptions and principles of the Learning Partnership Model (Baxter Magolda, 2005) relate to this theme. First, in the Learning Partnership Model, creating learning environments is based on the assumption that educators and participants are equal partners who share authority and expertise in the mutual construction of knowledge (Baxter Magolda, 2005). Environments modeled after this assumption go beyond just encouraging participants to bring in new ideas; in such environments, participants and educators work together to solve a problem or create knowledge. Participants, however, need to be developmentally ready to take on this challenge. A way to support participants is by using the principle of mutually constructing meaning (Baxter Magolda, 2005). Educators add their knowledge to that of participants to arrive at more complex understandings or decisions (Baxter Magolda, 2005). In a study abroad program, this practice may involve sharing cultural knowledge or giving context about social issues in the country. While this theme focuses primarily on these two aspects of the Learning Partnership Model, it is also closely related to the principle of validating learner's capacity to know, which focuses on asking for and respecting participants' perspectives (Baxter Magolda, 2005).

Educators in the MSEC program display a wide range of behaviors in their approach to working with participants. Most seem to create ample opportunities for participants to bring in new ideas and take initiative but do not provide the guidance and leadership needed. For example, Brianna talks about how one of the team leaders in the Dominican Republic approaches working with the participants:

> He kind of explained it to us that he was still learning just as much as we were. He couldn't be our leader because he's on the same level as us pretty much. He's just the captain. He's running it but we're all working together to get to that point.

Brianna's team leader sets himself up as an equal partner by explaining that he does not know much more than participants. By doing so, he sets up a learning environment modeled after the assumption that educators and participants share authority and expertise in the mutual creation of knowledge. Participants are encouraged to bring in ideas and to take initiative. The team leader and his partner, however, do not seem to provide a lot of guidance and leadership. Brianna recalls:

> Nobody really knew what was going on, in the group or above it. […] We were all just like, 'What are we supposed to do now? What are we doing?' They [the team leaders] didn't know.

Participants in the Dominican Republic seem to experience a lot of ambiguity. They are unclear what they should do or what goals they should work toward, which makes it difficult for them to take initiative and bring in ideas. Selena, another participant in the Dominican Republic, shares her frustration about the level of ambiguity in one of her journal entries. She writes, "Things are so disorganized! [...] I know they said that there will be a ton of ambiguity, but they failed to mention that the root of ambiguity is a result of the lack of pre-arrival work done on their behalf." Selena explains that for one of the project, supporting host nationals in starting a community bank, the group was not given information that Selena perceived as vital for the success of the project. She elaborates in her journal entry:

> We had to dig for information on the best way to implement the project because of the lack of information we were given. [...] Two weeks before our departure we figured out that we had to write a proposal to request funds for the FOCOPI. If this information were presented to us when we confirmed our work with the micro-finance model, we would have time to see the FOCOPI actually implemented and not leave when there's still another process that must take place for the community to start their bank.

Selena seems frustrated with the lack of clarity regarding the goals and ways to accomplish the project. Based on Selena's description, it does not appear that educators were providing the guidance and contextual information needed to develop a plan on how to complete the project. Learners, particularly at the lower developmental levels of intercultural maturity, need guidance and leadership, particularly considering that, in this instance, they are in a foreign country, know little about the culture, and are trying to address complex social issues. The Learning Partnership Model's (Baxter Magolda, 2005) principle of mutually creating meaning, or adding educators' knowledge and expertise to that of participants, seems particularly important in such an environment. Rather than having educators just add their knowledge, participants probably would have been benefitted from educators setting clear goals and developing basic frameworks of how to accomplish these goals, and then letting participants bring in their thoughts and ideas on how to execute these plans. The team leaders in the Dominican Republic, however, do not have seem to have the knowledge to provide guidance and add to participants' knowledge. Participants like Brianna and Selena perceive that team leaders create ambiguous working conditions not to create learning opportunities but simply because they do not know what to do.

The team leaders in Ecuador seem to be better equipped to lead the group. Hannah explains:

> The team leaders were great. They set themselves up as like facilitator, you know. They weren't really supervisors. They often seemed to stop themselves from saying something because they like, they wanted to hear our perspectives. They'd say, "We've been here living with these communities, but we want to know what you think.' They'd hear our ideas first and then give like input and feedback later.

Like the team leader in the Dominican Republic, the team leaders in Ecuador seem to set up an environment that encourages participants to bring in ideas and take initiative. Team leaders

intentionally stop themselves from sharing their thoughts first, so as not to discourage participants from giving their input. They validate learners' capacity to know by asking for their input and ideas. Unlike the leaders in the Dominican Republic, they share additional information and knowledge afterwards, adding to the participants' ideas and thoughts and helping participants reach more complex understandings or decisions. Like Hannah, Li described the team leaders as helpful and knowledgeable. He said, "When we had a question, we'd ask [names of team leaders]; they were the people we talked to."

In spite of this, participants still experience some ambiguity around the projects and what their work should entail. Li shares his impression of the field work by explaining, "You don't know what to do but still doing something." Like Brianna, Li is, at times, unsure what he should be doing in his field work, but he seems to have enough information and support to be able to come up with a possible ways to complete the project.

The approach of team leaders in Guatemala seems to fall somewhere in between those in Ecuador and those in the Dominican Republic. Paul shares:

> I know that they [Social Entrepreneur Corps staff] tried to leave it so open-ended for us, but I think that it was too open-ended. […] Like, halfway through the trip we met up, and we kind of went back to the, "Why are we doing this?" When we left, I still didn't know what exactly we were doing.

Paul recognizes that the Social Entrepreneur Corps staff may leave field work assignments in Guatemala open-ended on purpose to allow participants to bring in their own ideas, thoughts, and past experiences. Paul engages in projects and seems to have enough guidance to get some work done, like the group in Ecuador. But, like his peers in the Dominican Republic, Paul continues to question the goals and overarching purpose of the organization. Paul thus seems to have preferred more guidance and leadership, though he recognizes that the ambiguity of the project is meant to challenge him to grow and learn.

Ambiguity seems to be a common theme in field projects. Claire, the instructor, mentions during the pre-departure course that field work projects may be ambiguous. Past participants, who serve as guest speakers during the class, also share that they faced ambiguous situations in their field work. Ester, however, does not feel that this preparation is enough:

> The ambiguity was talked about so much in my class. I really have a big problem with that, because the way they talk about the ambiguity, you start to feel like it's ambiguity that you might face in any other work environment, you know, that sometimes things are unclear, that people might give you projects, but it might not be clear how to carry them out. But within the DR, we had to create our projects most of the time, so there was ambiguity with sometimes even with what the organization's purpose was.

Esther's comment gives insights into different levels of ambiguity and the need for balance between ambiguity and guidance. Based on class discussions, Esther anticipates that she will face ambiguity in her field work. However, she anticipates that this ambiguity will be due to the execution of the project – the level of ambiguity that participants in Ecuador seem to experience. Such a level of ambiguity may provide participants opportunities to bring in their own ideas and thoughts and to take initiative. Participants may be challenged to think on their own and problem solve, which promotes their development and learning. Esther, however, believes that the ambiguity in her field work in the Dominican Republic is at a different level. Esther is unclear what project she and her peers should work on and, like Paul, she is even unsure about the purpose of the organization.

Though participants from all three countries note frustration with the ambiguity of their field work, many also admit that they learn from that uncertainty. Li, for example, shares, "After the fact, you always enjoy it. I accomplished something really hard. When you're doing it, you're like, 'I don't want to do this.' Afterwards you always think of it. Ambiguity is kind of like that." While Li works on field work projects, he does not appreciate the level of ambiguity. However, in retrospect, he realizes that he learned through that ambiguity and is proud of what

he accomplished. Similarly, Paul shares, “I learned things about myself. I learned some things about working with other people.” In spite of his frustration with the level of ambiguity, Paul learns from the experience. Paul’s learning seems to focus on learning about himself and how to work with others, both important aspects of developing intercultural maturity. Paul, however, could have had similar learning experiences working in an ambiguous environment in the United States. He seems to miss out on opportunities to engage in some of the unique learning that the cultural environment and field work in another country could provide. Specifically, team leaders and other in-country staff could have added cultural knowledge and expertise in working toward social change, which may have helped participants move to higher levels of development.

Because of the high level of ambiguity, learning also seems to depend on participants’ developmental level prior to studying abroad and their internal motivation and drive. Brianna shares, “You either worked or you didn’t. There wasn’t a set thing you had to do. No kind of accountability.” Brianna elaborates that participants meet with team leaders in the morning to discuss what projects they are working on and what they have accomplished, but, because project are vague and leaders do not provide concrete outcomes that need to be achieved, participants’ level of engagement varies greatly. Brianna shares:

> I got into the community with the two people who just were there because they wanted the credits for the class. I was coming up with all these ideas like can we do this, this, and this? They're just like no, we don't really have to do it. I'm just like okay. I'm pretty much working by myself, holding my team down.

Brianna has enough self-motivation to keep trying to work on the project, even without guidance and accountability. Brianna also seems to be at a developmental level where she can accept certain levels of uncertainty. Her peers, however, seem to lack the motivation or the developmental ability to respond to the challenges of addressing the projects and thus give up.

For other participants, the lack of guidance and support leads to frustration and stress, which in turn results in unhealthy and even dangerous behavior. Esther shares how participants respond in different ways. She says, "Some students, the stress and the ambiguity and the difficult environment just really took a toll on them." Esther explains that these participants chose to engage in "toxic activities" such as drinking excessively and getting in arguments and fights. One participant who is part of Esther's group in the Dominican Republic takes illegal drugs and, as a result, is expelled from the program. Esther seems to link these behaviors and actions to the lack of guidance and leadership provided by educators and the resulting levels of ambiguity and stress. Esther, who is at a higher developmental level than some of her peers, has different ways of dealing with these stressors. She says, "It took a toll on me too but what I would do instead was, I would do things like practice yoga. I would write poetry. I would sing. I would read my Bible." Unlike her peers, Esther seems to already have developed coping methods for frustrating situations prior to going abroad. These coping methods allow her to deal with the frustration in a positive way and still learn from the experience.

While most educators seem to err on the side of creating too much ambiguity – whether intentional or due to lack of knowledge and guidance from leadership – a few Social Entrepreneur Corps staff members seem to go to an extreme. For example, Alex shares:

> She [in-country director in Ecuador] was not open to new ideas, which is really weird for an entrepreneurship type thing. I remember we were talking about the eyeglasses thing. They had a written sign-in sheet, and [name of other participant] was like, 'Why don't we just pull it up on the computer? Why don't we just create a quick Excel sheet?' Everybody really liked that idea, but she for some reason got really defensive and was like, 'No. Who's going to bring their computer?' [Other participant] is like, 'We can just use mine.' She's like, 'What happens when you leave the country?' He was like, 'Use yours'. She's like, 'No, we're not doing that.'

Because the in-country director does not consider participants' suggestions, participants like Alex seem to perceive her as not unwilling to listen to their ideas and likely as not respecting

their thoughts and ideas, which invalidates their capacity to know. In response, participants may feel discouraged to actively engage in the learning process and critically think through problems. In this learning environment, educator and participants do not mutually construct knowledge nor share authority and expertise. Rather the in-country director gives directions and participants perceive that she wants them to follow these directions without questions. It is important to note that the in-country director also does not provide an explanation for why she does not want to use a computer in this situation. Though her behavior at first may look like providing guidance and leadership, she does not seem to do so. Providing guidance would include offering an explanation, so that participants can learn from her previous experiences and cultural knowledge.

Another participant, Brianna, describes a similar experience with a team leader in the Dominican Republic:

> She was a lady who thought that she knew everything and that she knew the right way to do everything. And then the leaders sometimes…you have to understand that other people can help you and know a better way. But she just didn't want to do it.

Similar to the in-country director in Ecuador, participants like Brianna perceive this team leader in the Dominican Republic as not open to their ideas and perspectives. Brianna stresses how the team leader seems to want to do things her own way, which does not align with the principles and assumptions of the Learning Partnership Model. Brianna's team leader may have had valid reasons for wanting things done a certain way, but she does not seem to effectively convey those reasons to participants, which makes them question her authority and leadership. Brianna explains, "It was very hard for all of us to just get along and get through that." The team leader's working style seems to not only let participants miss out on learning opportunities but also creates a negative work environment.

Overall, educators seem to struggle to find a balance between encouraging participants to bring in new ideas and take initiative with providing guidance and leadership. Though participants still learn from their experiences, much of this learning is around working with others or finding out how they react to difficult situations. They miss out on opportunities to learn more about working in another culture and finding ways to address complex social issues. With a few exceptions, educators seem to embrace the Learning Partnership Model's assumption of sharing authority and expertise with participants but many struggle to mutually create meaning. Educators either seem to lack the needed knowledge to guide participants in the field work project or do not convey that knowledge to participants. This lack of guidance from educators may be one of the reasons why participants, as noted in the first part of this chapter, seem less sure on what they can do to make a difference in the world after returning from study abroad. Educators also miss opportunities to model positive interdependent learning partnerships, where educators and participant learn from and with each other, and to fill in missing gaps of knowledge, which could have promoted participants' cognitive and interpersonal development.

Miss opportunities to encourage critical reflection and sense making: "You're basically a witness in an economically oppressed area for 6 weeks and you're by yourself for most of it."

Educators miss opportunities to encourage participants to critically reflect on their experience abroad. They also do not seem to support participants enough as they try to make sense of these experiences. I define critical reflection as students questioning their first impressions and thoughts, digging deeper into the meaning of their experiences, and trying to draw connections between different experiences in hopes of understanding larger concepts or ideas. Participants benefit when educators guide their reflection, ask follow-up questions,

introduce alternative viewpoints, and challenge participants to think further about the meaning of their experiences. Such critical reflection needs to occur repeatedly. Participants cannot only think about a topic once and then assume that they have fully grasped the concept or made sense of a situation. But this type of critical reflection and meaning making does not occur often in the MSEC study abroad program. This leads to only surface-level reflections on experiences abroad and struggles to make meaning of these experiences. Participants also miss opportunities to connect their experiences abroad with their lives at home and do not recognize larger concepts such as power and privilege and how those play into their experiences.

The Learning Partnership Model (Baxter Magolda, 2005) does not specifically highlight critical reflection, but many implementations of the Learning Partnership Model have used reflection as a strategy to create learning environments that encompass the assumptions and principles of the model (Baxter Magolda & King, 2005). Practitioners have used reflection to encourage participants to bring in past experiences and knowledge and then make sense of those experiences, which relates to the principle of situating learning in the learner's experience (Baxter Magolda & King, 2005). The assumption that self is central to knowledge construction also supports the idea of engaging in critical reflection. Baxter Magolda (2005) explains that in environments shaped by this assumption educators encourage learners to define themselves and bring who they are into the learning environment. In order to define oneself, one needs to engage in reflection around one's values, beliefs, and social identities. Critical reflection may also relate to the principle of mutually construct meaning, which is one of the model's principles. In the type of critical reflection that I describe above, educators use their knowledge and expertise to help participants reach a more complex understanding and make sense of the experiences they

have had abroad. In other words, educators connect their knowledge to that of students to reach more complex ways of understanding (Baxter Magolda, 2005).

One of the ways in which educators in the MSEC program encourage reflection, is by requiring participants to write several journal entries while abroad. The journals do not have a specific prompt, rather the instructor asks participants to talk about whatever stands out to them about their experiences in country. Participants can include pictures in their journals or use videos. Participants submit the journals online and Claire as well as staff members in the Education Abroad Office read the journals to learn more about participants' experiences. However, there is no response from educators or conversation with participants about these journals. As a result, journal entries vary with regard to depth of reflection and connection to the intended outcomes of the study abroad program. For example, Anthony writes:

> The small-town feeling is present here, with my homestay family being related to 3 other homestay families. This resulted in an amazing daytrip to the top of the gigantic hill Namarin is near to. We grilled on top of the hill, picked countless blackberries, and helped guide their two cows, Juanita and Huesitos, to water and back.

Anthony's journal entry describes his experiences abroad. He starts to reflect on his impressions, for example when discussing why the town has a "small-town feeling". While already a thoughtful journal entry, under the guidance of an educator intent on promoting intercultural maturity the entry could have become a starting point to think about cultural differences and similarities. For example, an educator may have asked Anthony to reflect on cultural differences and similarities among small towns in Ecuador and the U.S. and reasons for those differences.

Another participant, Hannah, takes her reflections a little further but still falls short on really digging into her experience abroad and making sense of them:

> Respect for the environment plays such a vital role in the lives of the people of Ñamarín. It seems like they never lose respect for the environment. They celebrate it and praise it. It makes me sad to think about the advanced/developed countries that pollute the environment. Those countries have the infrastructure to handle the upcoming disasters and other effects of climate change, but Ecuador doesn't have that. The people of Ñamarín don't have that.

In her journal entry, Hannah reflects on Ecuadorians' attitude toward the environment, but her descriptions and explanations are surface-level. She notes that Ecuadorians celebrate and praise the environment but does not give examples of how they do so or why she thinks that is. She also notes that Ecuadori does not have the infrastructure to address the effects of climate change unlike developed countries. An educator could challenge her to reflect on what she means by "handle the upcoming disasters and effects of climate change" and whether any country can truly "handle" natural disasters? An educator may also challenge her to do some research on Ecuador's response to climate change and she may come across information about collaborations between the Ecuadorian government and the United Nations Framework Convention on Climate Change (Hines, Alvarado, & Chiriboga, 2013; United Nations Development Program, 2018) or find that Ecuador has an Undersecretary of Climate Change within its Ministry of the Environment of Ecuador (The Redd Desk, 2018). This additional information may lead Hannah to question her view of Ecuador as a helpless developing country.

While, overall, participants do a good job at using journal entries to think about their experiences, they all could benefit from an educator challenging them to go deeper in their reflections and to think critically about their experiences. Rather than letting participants reflect on their own, educators could have applied the principle of mutually creating meaning (Baxter Magolda, 2005) by asking questions and adding their own knowledge to reach more complex understandings.

Critical reflection, particularly when guided by an educator, could also help participants draw connections between their experiences abroad and their lives in the United States and inspire participants to reflect on concepts like power and privilege. The instructor tries to encourage critical reflection in the pre-departure and debriefing course, but conversations are often cut short due to limited time in class and do not get to a deeper level. For example, during a pre-departure course session, the conversation turns to corruption in Nicaragua. Claire points out that political corruption happens in the United States as well. She shares the example of the governor of Alabama using government money to cover up an affair. Participant do not respond. After a short pause, Claire asks participants how political corruption affects people. Participants respond that political corruption can make individuals feel disenfranchised and then give examples from their readings about issues with infrastructure in Nicaragua. A few minutes later, former alumni serving as guest speakers for the class arrive and the conversations comes to an abrupt end.

In this class session, Claire seems to apply the principle of mutually creating meaning, as she asks participants to share their thoughts and then adds her own knowledge to that of participants. She also tries to connect what participants are learning about political corruption in Nicaragua with their experiences in the United States. Participants, however, seem hesitant to talk about a potentially controversial situation in the U.S. The comment may also have gotten lost in the overall conversation because the discussion immediately turns back to Nicaragua. Overall, the conversation does not seem to reach the level of detail or depth needed to get participants to critically reflect on and make sense of the topic and to draw connections between Nicaragua and the U.S.

During another pre-departure course session, Claire facilitates a simulation game called StarPower. The game strives to show the challenges of moving up to a higher-level social class when the system is set up against those from low socio-economic status and other marginalized groups. At one point in time, individuals who are in the highest social class, called the "squares", get to create new rules for the game. The squares come up with rules that only benefit their group and, though the other participants – sorted into two groups, "triangles" and "circles" - try to resist, their resistance does not have a large impact. After the simulation, Claire asks participants if the game was fair. Participants disagree with each other. Michael points out that the game was set up so that triangles and circles were working from a disadvantage and highlights connections to real life and socio-economic status. Some of the squares argue that the game was fair because they used their smarts to get ahead. Tyler, a square who scammed other players to advance himself, says that he only acted the way he did because it was a game. He argues that he would not do that in real life. One of the participants who got scammed by Tyler disagrees, but the conversation quickly turns toward other issues. A little later in the conversation, Claire points out the power dynamics in the game – that one group had more power than the others. She asks participants about potential power dynamics in their host countries. Michael brings up gender inequality, a topic from an earlier pre-departure course session. Tyler notes that people may be afraid to talk about certain issues and feel suppressed. Alex adds that his dad told him about police corruption in Nicaragua. Claire points out that issues like police brutality exist in the U.S. as well. Anthony raises his hand and says that in Bolivia, indigenous people have less power. Then, because the class period is almost over, Claire wraps up the conversation by reminding participants to write a reflection paper on the StarPower simulation and connect the game to what they have learned about their host country.

The simulation and debriefing discussion exemplify several principles of the Learning Partnership Model. Claire situates the learning – talking about social mobility and power – in an activity. She encourages participants to bring in their own knowledge and past experiences during the discussion. Claire also adds her own knowledge to that of participants, by asking follow-up questions and pointing out connections to real life in the host countries and the U.S. The conversations, however, jump quickly from one issue to the next and do not go in-depth into any of the issues. It seems unlikely that participants reflect on the issues discussed. Participants share different points of view, and though at times they disagree, there is no debate or further exploration of these different viewpoints. Multiple perspectives exist next to each other, rather than Claire or other participants challenging these perspectives, which could lead to participants creating a system to sort through these multiple perspectives. Participants also seem hesitant to talk about controversial domestic issues. When Claire points out that police brutality exists in the U.S. as well, no participant responds to this point and the next comment revolves around a foreign country. Thus, though Claire asks participants to reflect on the simulation, the reflection does not go deep enough or is not critical enough to get participants to make sense of the activity and see the connections to real life – in their host countries as well as in the U.S.

Participants' reaction to the simulation show how much (or little) they have made sense of the activity. It appears that for most, their real-life experiences and previous perspectives influence their reactions, rather than having critically reflected on and learned from the class discussion. For example, Brianna, who is African American, reflects on the simulation in her pre-interview and says, "That's legit America, that's what happens. That's what I've been fighting my whole life literally." Brianna immediately sees connections between the game and her personal experiences of being an African American woman in the United States. Tyler, on

the other hand, who is bi-racial (Asian and White), questions how much the simulation relates to real life. He says in his pre-interview:

> In real life, you can't really be that dishonest and scamming people to get ahead sustainably. Sooner or later, it will catch up to you and then you will be at the very bottom. […] It [the simulation] is a little disconnected from real life. There is luck in it [real life] too, but there is much more potential in real life to get ahead by being honest and kind.

Unlike Brianna, Tyler struggles to see the connection to real life and questions the realistic nature of the simulation. Tyler's skepticism may be due to not having experienced disadvantage. It appears that he has not spent much time reflecting on his social identities and privilege connected to those identities. Tyler admits that luck comes into play in real life but still holds on to the belief that those who are honest and work hard can improve their socio-economic status. The one-time simulation followed by a brief discussion may not have been enough to change his viewpoint. Students like Tyler may need more time to reflect on experiences like the StarPower game and may need repeated exposure to these types of activities. While the instructor brought up issues related to differences, inequality, and privilege in other class discussions, for example when discussing gender inequality in Ecuador, the StarPower game was the only activity focused on privilege in the pre-departure course.

Though participants talk in their reflection papers about connections between the simulation and power dynamics in their host country, many seem to struggle to see that connection while abroad. In his post-interview, Alex reflects on the helpfulness of the pre-departure class:

> I really liked the game a lot, the chip game [StarPower]. It didn't necessarily help with the in-country experience. That just kind of helped more with social differences, like giving examples of wage and gas and stuff like that. But, I wouldn't say that actually helped me in country.

Alex does not see the connection between the game and his in-country experience. It is possible that he interprets "helpful" as practical tips that allow him to prepare for and make the most of his experience in-country rather than conversations or activities that encourage him to think about his experience in a different light. He does not seem to recognize how an activity like StarPower can help participant recognize how systems of power and oppression operate, which then gives them insight into understanding challenges host nationals may face or how host nationals respond to these situations. He also does not seem to recognize how he and other participants could have benefitted from such knowledge when engaging in their field work. Though the game stands out in participants' minds, educators do not encourage them to critically reflect on and make sense of the experience. Instead participants hold on to whatever opinions about social mobility and power and privilege they had prior to the game and do not draw connections between the game and their experiences in the host country.

Just as the pre-departure course does not appear to include much time for critical reflection on several issues, the debriefing course provides limited opportunities for participants to dig deeper into various issues and to make sense of their experiences abroad. One of the goals stated in the syllabus of the course is for students "to reflect critically on the different dimensions of their experiences abroad". However, the debriefing course consisted of only two 1 hour 50 minute course sessions and attendance at a two-day conference focused on entrepreneurship. During the first session, the instructor asks participants to reflect on their experiences. Her questions focus on participants' favorite experiences, difficult moments they encountered, what they miss about the host country, what they learned from the experience, and how the experience has impacted their lives. Participants share their thoughts, but there is little time for discussion or follow-up questions. Claire also spends some time talking about reverse culture shock and

discussing how participants can use their experience on a resume and in job interviews. During the second debriefing session, participants, in groups by the country they visited, share information about their experiences abroad. Claire asks participants to address what they learned, social problems in the host country, and information about their field work. After each presentation, Claire and other participants ask one or two questions, then the next group presents.

The class discussion and presentation promote some reflection on the experience, but the reflections seem to stay surface level. For example, Jacob shares a difficult moment he experienced during his field work in Ecuador, when the group was giving eye exams and selling glasses to individuals in a rural area:

> We would see people whose problems couldn't be fixed by glasses. They would start crying. We did help a lot of people that day. But it was really tough because we didn't really know what to do. There's nothing we really can do.

After Jacob finishes talking, Paul shares how he struggled with living in a poor area in Guatemala, "You are wondering about your purpose for being there. You're basically a witness in an economically oppressed area for 6 weeks and you're by yourself for most of it." Jacob and Paul start addressing some larger issues around poverty and their role as visitors engaged in field work in these countries. However, right after these comments, the conversation turns to what participants miss the most about their experience, and no further reflection on these comments occurs. Paul's comment, "you're by yourself for most of it" may seem surprising at first, as throughout the whole experience, he is surrounded not only by peers but also by educators – first the pre-departure course instructor, then Social Entrepreneur Corps staff in-country, and then again the debriefing course instructor. His comment may stem from a feeling of not having someone to talk to about what he is witnessing; someone who can help him make sense of the experience. If an educator encouraged Paul to think critically about his experience and guided

him through the process of making meaning of the experience, he may not feel so alone. Moreover, by engaging participants in further critical reflection, educators could encourage participants to think further about causes for the inequalities they observe and how these inequalities are systemically supported. The conversation could then address opportunities for changing or disrupting social structures that create social inequalities. But because educators spend limited time on critical reflection and miss opportunities to challenge participants to connect their experiences abroad with their lives in the U.S., it is not surprising that few participants reach the mature level of intercultural maturity. To reach the mature level, individuals need to examine privilege and recognize society as an organized entity that shapes social interactions and creates social inequities (King & Baxter Magolda, 2005). Such an understanding should empower individuals to work for the rights of others in an effort to promote social justice (King & Baxter Magolda, 2005). But, as Jacob and Paul's comments indicate, rather than feeling inspired to work toward the rights of other, some participants seem to question if there even is something they can do to promote positive change.

Overall, though educators encourage reflection throughout the study abroad program, these reflections often stay on the surface level and do not reach a depth that can lead to making sense of an experience and potentially changing one's point of view. Educators miss opportunities to challenge participants to critically examine their own perspectives and viewpoints and to add their knowledge to that of participants to reach more complex understandings. Adding guided critical reflections may have helped participants reach higher levels of development in all three dimensions of development, as critical reflection could have helped participants develop a system to sort through multiple perspectives and gain a more complex understanding of culture (cognitive); examine their own values, beliefs, and social

identities as well as concepts like privilege and power (intrapersonal); and recognize how they can work toward the rights of others (interpersonal).

Chapter 5

Scholars and practitioners often praise study abroad as an effective way to promote student learning and development and to prepare students for life in a global society (e.g., Dwyer & Peters, 2004; Hendershot & Sperandio, 2009; Stearns, 2009). Recent studies have questioned the impact studying abroad has on students' development, have challenged the idea that learning occurs abroad effortlessly, and have advocated for increased involvement of trained educators in the development and implementation of study abroad programs (Allen, 2010; Salisbury, 2012; Vande Berg et al., 2012; Wilkinson, 1998). Despite the call for increased involvement by educators, recommendations on how to foster students' learning abroad are often vague, especially with regard to the development of intercultural maturity. My study strives to address this short-coming. In this chapter, I provide a brief review of my study, discuss my findings, and share implications for theory, research, and practice.

A Case Study of a Study Abroad Program

The purpose of this case study was to explore how educators can shape the learning environment in a study abroad program to promote students' development of intercultural maturity. Intercultural maturity is a multi-dimensional concept that requires complex understanding of cultural differences (cognitive dimension), the capacity to accept and not feel threatened by cultural differences (intrapersonal dimension), and the capacity to function interdependently with diverse others (interpersonal dimension). Intercultural maturity is closely intertwined with self-authorship (Baxter Magolda, 2001) in that one cannot develop intercultural maturity without also moving toward self-authorship (King & Baxter Magolda, 2005). The conceptual framework I used for my study combined King and Baxter Magolda's (2005) developmental model of intercultural maturity with Baxter Magolda's (2001, 2005a) learning

partnership model. This framework is unique in that it not only addresses the outcome of study abroad (intercultural maturity) but also the ways in which educators can help students achieve this outcome (the learning partnership model).

I used an qualitative case study design focusing on the Maryland Social Entrepreneur Corps (MSEC) study abroad program. The MSEC program consists of a 2-credit pre-departure course, an 8-week study abroad trip, and a 1-credit debriefing course. Students can choose between three countries in Latin America and the Caribbean for their time abroad. While abroad, students stay with two to three different host families and engage in field work organized through the Social Entrepreneur Corps that focuses on empowering and supporting entrepreneurs, small businesses, educational institutions, and community organizations as they strive to make positive changes in their communities. I chose the MSEC study abroad program because I wanted to focus on an information-rich case that would allow me to build off the existing study abroad literature. The MSEC program was an ideal candidate for my study because the program strives to promote students' development of intercultural maturity, utilizes several recommendations from the study abroad literature, and provides ample opportunities for educators to interact with students.

To gain an in-depth understanding of the case, I collected evidence from multiple sources using a variety of methods from March 2017 through October 2017. Before participants left for their time abroad, I conducted semi-structured interviews with 11 students and the instructor of the pre-departure and debriefing course, observed seven pre-departure course sessions, and collected responses to the Global Perspectives Inventory (GPI) pre-test (Braskamp et al., 2014) from 11 students and class assignments from 17 students. After students returned, I conducted semi-structured interviews with six student participants and the instructor, observed two

debriefing course sessions and two sessions of the entrepreneurship conference connected to the debriefing course, collected responses to the GPI post-test (Braskamp et al., 2014) from 14 students and journal assignments written while abroad from 17 students, and conducted a focus group with six students.

Data analysis included using qualitative data to develop a detailed case description. Using the scores of participants who completed both the GPI pre- and post-test (n=10), I conducted a paired samples t-test of participants' scores on the six GPI scales (Braskamp et al., 2014). I then went through several rounds of coding of my qualitative data to gain insights into participants' developmental levels and construct themes on ways in which educators shaped the learning environment to promote students' development. To strengthen the trustworthiness of my study, I utilized the following strategies: (a) triangulation of multiple methods; (b) member checking by sharing initial findings with participants in a focus group and the second interview with the instructor; (c) peer review with my advisor, dissertation committee members, classmates, and peers at the University of Maryland and other institutions; (d) clarification of my positionality in chapter 3; (e) thick descriptions in my findings section; (f) creation of an audit trail and sharing of details on data collection and analysis in chapter 3; and (g) examination of the data for negative cases and rival explanations during data collection and analysis.

Key Findings

I found that participants in the MSEC study abroad program experienced some growth in all three dimensions of development: cognitive, intrapersonal, and interpersonal. Most of the growth seems to occur with regard to individuals' interpersonal development. Participants' pre- and post-test scores on the social interaction scale of the GPI (Braskamp et al., 2014) as well as my qualitative analysis indicate that participants are more comfortable interacting across

differences after returning from their time abroad. Participants' scores on the GPI scales (Braskamp et al., 2014) related to the cognitive and intrapersonal dimensions of development were not significantly different pre- and post-study abroad. However, comparisons of responses to individual questions and my qualitative data analysis indicate that participants gain a more complex understanding of culture (cognitive) and explore their values, beliefs, and social identities (intrapersonal). But participants' developmental growth was minimal and most participants did not reach the mature level of development. For example, most participants were unable to shift their thinking into an alternate worldview and many still "othered" host nationals. Though students engaged in exploration of their values, beliefs, and identities, many indicated that they felt less sure about who they are after returning from their time abroad. Participants also failed to make connections between their experiences abroad and similar situations in the United States and did not recognize larger systems of power and oppression. Participants gained an understanding abroad of the complexity of wanting to help others but returned unsure of how they could promote positive change.

Structural components of the MSEC program such as housing arrangements with two to three different host families and the pre-departure course contributed to participants' development of intercultural maturity. The dynamics of how these structural components played out, how educators interacted with participants within these structural components, seem most important in how development occurs. For example, staying with a host family benefitted participants' development but how the host family approached this relationship determined the effectiveness of this structural component.

In general, educators in the MSEC study abroad program shaped the learning environment to promote students' learning by integrating participants in the day-to-day lives of

host families and other host nationals and portraying culture as complex and contextual, but also missed opportunities to do so. Educators, particularly the in-country directors and team leaders with whom participants interacted while abroad, struggled to balance encouraging participants to take initiative and bring in new ideas while providing guidance and leadership. Participants perceived some educators as unwilling to listen to and consider their ideas and others as leaving tasks too ambiguous. Although educators encouraged participants to reflect on their experiences abroad, time for such conversations was limited and educators missed opportunities to take the reflection to a deeper and more critical level that could have helped participants make sense of their experiences and learning abroad. The missed opportunities to promote learning may explain the minimal growth in participants' developmental levels, which did not reach the mature level of intercultural maturity. Participants experienced dissonance, which opened them up to multiple perspectives and made them question their own values and beliefs, but they were unsure how to move through that dissonance. Participants could have benefitted from more guidance from educators in the MSEC program on how to navigate that dissonance.

Relationship to the Literature

My findings reinforce what the study abroad literature states about student learning abroad. Participants in the MSEC program, which is defined as a short-term program as the time abroad is 8-weeks or less (Institute of International Education, 2016), learned from their experiences abroad and moved closer toward intercultural maturity. My study adds to a growing body of literature (Anderson et al., 2006; Chieffo & Griffith, 2004; Fischer, 2009) that indicates that certain short-term study abroad programs may be able to foster students' learning and development. This finding is important considering that many students are no longer able to participate in the traditional year-long study abroad program due to financial restrictions,

structured academic programs with consecutive class sequences, and personal reasons (Donnelly-Smith, 2009; Mills et al., 2010). The Institute of International Education (2016) reported that in 2014/2015, 63.1% of study abroad students participated in a short-term program; a number that has consistently grown over the past decades. It is important to note though that the term *short-term study abroad programs* encompasses a large variety of programs, including 8-week summer abroad programs like the MSEC program as well as week-long faculty-led study tours. The MSEC program had the longest duration possible to still be considered a short-term program as well as many structural components intended to increase student learning. Thus, not all short-term programs may be effective in fostering student development of intercultural maturity, but it is encouraging to know that some have the potential to do so.

While the entire sample experienced developmental growth, participants' prior level of development, background, and prior cross-cultural experiences influenced how development occurred. Most participants in the MSEC program did not start at the lowest level of development, had previous experiences of traveling or, for some, living abroad, and came from diverse backgrounds. These previous experiences and backgrounds allowed participants to make the most of the ambiguity and some of the other challenges they faced during the MSEC program. If students had been at the lowest level of development, they would have been overwhelmed with these challenges and, rather than learning from them, may have given up, stopped engaging with host nationals and their host culture, or even reverted to more ethnocentric and monolithic worldviews (Dolby, 2004; Wilkinson, 1998). Prior studies have also highlighted the importance of participants' level of development, backgrounds, and prior experiences on the learning that occurs while abroad (Allen, 2010; Ellwood, 2011; Jackson, 2008; Wilkinson, 1998).

Interestingly, most of the participants' development seems to occur in the interpersonal dimension, particularly with regard to comfort with interacting across differences. Previous research indicates that study abroad impacts other aspects of development more. For example, in a large-scale study with participants from 17 different institutions, Salisbury, An, and Pascarella (2013) found that study abroad increases participants engagement in diverse social and cultural activities but has little influence on their comfort with interactions across differences. Another large-scale study (Engberg, 2013) indicates that study abroad participants experience growth in all three dimensions of development, with the largest growth occurring in the cognitive dimension, particularly with regard to cultural knowledge. Differing results may be due to the diverse nature of study abroad programs (Engle & Engle, 2003). One of the ways educators shaped the learning environment in the MSEC program was by integrating participants into the daily lives of host nationals. This strategy exposed participants to interactions across differences and may have been a major contributor to their increased level of comfort with such interactions. It is also important to note that the group of MSEC program participants was more diverse with regard to race/ethnicity and gender compared to the overall population of study abroad participants. Only 41% of MSEC participants identified as White compared to 73% of study abroad participants nationwide (Institute of International Education, 2016). Male participants made up the majority in the MSEC program (59%) while nationwide more study abroad participants identify as female (67%; Institute of International Education, 2016). Thus, building relationships with peers in the program may have also led to participants increased engagement with and comfort level around diverse others.

Though participants in the MSEC program experienced growth in all three dimensions of development, their learning in the intrapersonal dimension was minimal. Many participants had

started the process of exploring their values, beliefs, and identities prior to studying abroad. While abroad, they encountered values and beliefs that differed from their own, which encouraged further exploration, but they did not reach the higher levels of development where an individual critically reflects on their social identities, privilege, and power. The literature indicates that studying abroad can impact students' identity development as certain aspects of their identities may become more salient to participants while abroad (Dolby, 2004, 2005, 2007; Miller-Perrin & Thompson, 2010; Twombly, 1995). Other studies highlight that such development does not always occur. For example, Jessup-Anger (2008) and Talburt and Stewart (1999) found that students downplay differences and the ways their social identities shape their experiences abroad. Such a lack of reflecting on one's social identities hinders an individual's development of intercultural maturity in the intrapersonal dimension, as considering social identities in a global and national context is an important aspect of the mature level (King & Baxter Magolda, 2005).

A surprising finding was the lack of growth with regard to social responsibility, particularly considering the focus on social entrepreneurship in participants' field work. Though participants started to recognize the complexity of wanting to help others, they seemed to return less sure of how to promote social change. Research on domestic service-learning found that participation in service-learning positively influences participants' development of intercultural maturity overall but has the highest relationship with individuals' attitudes toward social responsibility (Engberg, 2013; Merrill, Braskamp, & Braskamp, 2012). One may anticipate that a study abroad program with a focus on making positive changes to a host community would have a similar effect. Missed opportunities to promote learning in the MSEC program may explain this finding. Specifically, facing a lot of ambiguity in their field work, participants may have

been overwhelmed by the challenges they faced and rather than learning from the situation felt lost and frustrated, which hindered their development. Moreover, service-learning often involves critical reflection, as even definitions of service-learning note that such experiences include engagement in community service along with reflection on these experiences to promote civic responsibility (Bringle & Hatcher, 1999). Because educators in the MSEC program did not have enough time set aside for reflection, participants may have missed out on potential learning about social responsibility.

Relatedly, as Vande Berg et al. (2012) and Salisbury (2012) pointed out, student learning abroad does not just happen on its own; educators have to intentionally create conditions that promote students' learning and development and guide students' through these developmental processes. My findings support recommendations to include pre-departure and debriefing courses (Le et al., 2013; Paige & Vande Berg, 2012), service learning or internship experiences (Dwyer & Peters, 2004; Le et al., 2013; Lewin & van Kirk, 2009; Trooboff et al., 2008; Yonkers-Talz, 2004), cultural mentoring by trained facilitators (Paige & Vande Berg, 2012; Yonkers-Talz, 2004), and immersion into the host culture through living with a host family (Engle & Engle, 2003; Norris & Gillespie, 2009; Schmidt-Rinehart & Knight, 2004). Participants in the MSEC program highlighted these structural components as they spoke about experiences that fostered their development and learning. For example, participants talked about the pre-departure course sensitizing them to issues they later experienced in countries and providing them with cultural content that helped them acclimate to life in the host country. Participants also highlighted living with host families as an important avenue for learning about other cultures and being exposed to different values and beliefs. Though these structural components provided opportunities for learning and development, the dynamics of how educators interacted with

participants within these structural components influenced how effective the structural components were in promoting students' developmental growth. For example, while the structural component of living with host families provided the structure for learning to occur, how learning occurred depended on the approach host families took to interacting with the participants. Similarly, while the pre-departure course provided opportunities for learning, the way the instructor portrayed culture within class sessions was essential in fostering development.

My study, however, also shows how well-intended interventions can conflict with some of the intended outcomes of study abroad. Participants in my study noted that engaging in field work fostered their development by encouraging them to interact with host national and providing them with opportunities to learn more about the host culture, which aligns with previous research that found that engaging in internship or service learning activities fosters students' development (Dwyer & Peters, 2004; Le et al., 2013; Lewin & van Kirk, 2009; Trooboff et al., 2008; Yonkers-Talz, 2004). However, many participants continued to "other" host nationals, held on to naïve ideas about "helping others", and did not learn how to build mutual relationships with the individuals they wanted to serve while abroad. The structure of the field work component may have played a part in hindering students' development in this area. Students were told that they would serve as consultants to social entrepreneurs in the host country and would assist these entrepreneurs with improving their business. This structure may have unintentionally created power differences in the relationships between students and host nationals, with some participants seeing themselves as the experts who go to a foreign country to teach and help host nationals who are unable to help themselves. While participants learned about the complexities of wanting to help others through the program, most never questioned the basic premise of who helps whom and what types of relationships one needs to create to

effectively promote change in a community. Educators, therefore, need to be careful that the educational intervention they put in place actually align with the intended learning outcomes.

In addition to highlighting the importance of educators' involvement, my study broadens the definition of who is considered an educator in a study abroad context. My findings indicate that host families and other host nationals play an important role in fostering students' development. Participants noted that living with host families and interactions with other host nationals helped them learn about the host culture and view situations from a different cultural perspective (cognitive development). Participants also shared that conversations and interactions with host nationals exposed them to values and beliefs that differed from their own, which encouraged exploration of their own values and beliefs (intrapersonal development). Finally, students attribute their increased comfort level for interacting across differences (interpersonal development) to positive interactions with host nationals. Host nationals thus impacted students' growth in all three dimensions of development. In my study, I defined educators broadly, including faculty, staff, as well as host nationals. Host nationals, however, are typically not seen as educators. Knight and Schmidt-Rinehart's (2002) study on enhancing the homestay experience is one of few that acknowledge the important role host families play in student learning. Knight and Schmidt-Rinehart (2002) recommend more collaboration with host families, students, and program administrators in order to enhance the homestay experience. My study supports their recommendation and encourages the inclusion of other host nationals who interact with students such as those engaged in field work or community service activities with students.

Overall, my study provided new insights into participants' development of intercultural maturity in a study abroad setting and the role educators may play in fostering student development. While study abroad programs differ in their structure, my study provides insights

for researcher and practitioners who want to understand possible strategies that may be effective in promoting student development of intercultural maturity.

Limitations

Despite the rigor of my research approach, my study has some limitations. First, a frequently noted concern about case study is the lack of generalizability, particularly when exploring a single case (Yin, 2014). My study, however, offers a unique opportunity to consider the students' developmental growth and the strategies that have to be in place to foster students' intercultural maturity within a study abroad context. In addition, I am using what I learned from the unique experiences of students in one specific study abroad program to refine and advance a conceptual framework that addresses the outcome of study abroad as well as ways in which educators can promote this outcome. Practitioners will be able to use this conceptual framework as they develop or restructure their study abroad programs, while also considering the unique context of each program and participating group of students.

A second limitation, specific to my research design, is that I was unable to observe students and their interactions with host nationals and educators while abroad due to financial reasons. While observing students and educators abroad may have added beneficial data for triangulation, my study focuses on participants' experiences and perspectives. Gaining insights into participants' time abroad through journal entries completed while in country and retrospective accounts in post-interviews allowed me to learn not only what occurred abroad but what was salient to participants and how they made sense of these experiences; something I would not be able to gather from observations.

A third limitation is the unevenness of my data for each of the participants. While two students participated in every single research activity (pre- and post- interviews, focus group,

GPI pre- and post-test, document analysis), others only participated in one or two. Interviews provided the richest source of data, making it difficult to determine developmental levels for participants who did not complete both, the pre- and the post-study abroad interviews. To address this issue, I first analyzed the data from these six students but then looked for confirming or disconfirming data from the data sources I had on other students, as much as possible. I also used the focus group to see if my initial findings resonated with different students. Three of the focus group participants had completed the interviews; three had not. It was encouraging to see that even those, who had not participated in interviews, felt that my findings accurately portrayed their experiences. Nevertheless, the unevenness of data needs to be considered when interpreting my findings.

A fourth limitation is that I was unable to talk to all the educators who engaged with participants (e.g., in-country directors, team leaders, host families). While I was able to interview and observe the pre-departure and debriefing course instructor and compare her thoughts about the courses with students' perceptions and my own observations, I was unable to do so for interactions of students with educators while abroad. I contacted the Social Entrepreneur Corps staff to schedule interviews, but due to busy work and travel schedules, I was unable to secure interviews with them. While having this additional information may have strengthened my study, gaining insights into students' perceptions was most important. An educator may create an activity or aspect of the program to promote a certain type of learning, but the activity or aspect of the program may not have the intended impact on participants. Participants' perceptions offered insights into the ways in which educators shaped the learning environment that supported participants' learning and growth.

A fifth limitation of my study is that participants may have had other experiences that promoted their development. My study covered a period of eight months (from the start of the pre-departure program in March to the end of the debriefing course in October). During this time, participants did not only engage in the MSEC program, but also took other academic courses, may have been involved in other leadership opportunities, and may have had other life experiences that promoted the development of intercultural maturity. I addressed this concern by asking questions in the interviews about how the MSEC program specifically impacted participants' ways of thinking or interacting with others. I could have limited my study to the time span students spent abroad; however, that would not have allowed me to include important learning that occurred during the pre-departure and debriefing course. Moreover, developmental processes take time. By exploring participants' development over at least eight months, I was able to see how participants were making sense of their experiences abroad as they returned to their lives at college and interacted with their friends and family. One could argue that eight months was not long enough to really understand how students make sense of their experiences in the MSEC program, as they may continue to reflect on their experiences and incorporate newly acquired knowledge and behaviors in their day-to-day life over the next few years. Thus, choosing an eight-month time frame was an appropriate compromise between looking at development long-term and focusing specifically on students' time abroad.

A sixth and final limitation is that the focus group with participants for member checking purposes took place right at the end of the debriefing course. At that point in time, I had not yet completed all data analysis and could only share preliminary findings with participants. I would have preferred to hold the focus group after completing the majority of data analysis. However, knowing that students have busy schedules and may not respond to my e-mails after the class

ended, I prioritized recruiting a larger number of participants than to have a more thorough set of findings. I was still able to get participants' reactions to the preliminary findings, which informed my data analysis and findings.

In spite of these limitations, my study provides an important contribution to the literature by advancing a conceptual framework that provides insights into ways educators may be able to shape learning environments to promote students' development of intercultural maturity. My study's strength lies in the wealth of data I collected – at least on certain participants - which allowed me to gain an in-depth understanding of some of the participants' experiences in the MSEC program and provided unique insights into students' developmental journeys and what students perceived as fostering their development.

Implications for Theory

My findings advance a conceptual model that combines the developmental model of intercultural maturity (King & Baxter Magolda, 2005) and the learning partnership model (Baxter Magolda, 2001; 2004a). I first discuss boundaries to each of these models that my findings highlighted, then introduce a revised conceptual framework.

Boundaries of the Developmental Model of Intercultural Maturity

My findings highlight some shortcomings of the developmental model of intercultural maturity (King & Baxter Magolda, 2005). First, as King et al. (2015) indicated, individuals spend a lot of time in the intermediate level of development. This was true for my participants as well. King et al. (2015) added two transitional levels to the model to provide more clarification about what happens in the intermediate level, but more clarifications for this part of the developmental process is needed. The transitional levels are not clearly delineated from the adjacent levels of development, which makes it difficult to determine where students are in their

development. A lot of developmental growth occurs in the transitional and the intermediate levels and the model does not provide enough detail on how this growth occurs. For example, in the intrapersonal dimension of development, students in the intermediate level engage in exploration of values and identities including the examination of privilege (King & Baxter Magolda, 2005; King et al., 2015). However, most participants in my study only focused on exploring their values and did not consider their social identities or privilege.

Second, some of the descriptions of developmental levels in the model are vague. For example, individuals in the mature level of development should be able to consciously shift perspectives and behaviors into an alternative cultural worldview (King & Baxter Magolda, 2005; King et al., 2015). It is unclear, however, if an individual only needs to be able to shift between the worldviews of two cultures (e.g., between a U.S. worldview and an Ecuadorian worldview) or of any cultures. Esther, for example, had the ability to switch between a U.S. American and a Nigerian worldview. She, however, was unable to switch into an Ecuadorian worldview prior to studying abroad, as she did not yet know much about Ecuadorian culture. Does Esther nevertheless fall into the mature level of development? Does that mean that an individual can still continue to learn and develop beyond the mature level, as the individual learns about different cultures? This aspect of the model needs to be further clarified.

Third, some of the signs of certain levels of intercultural maturity lack a clear trajectory of how individuals move toward these aspects of development. For example, in the interpersonal dimension of development, individuals should exhibit a willingness to work for the rights of others, which is grounded in motivation to promote social justice (Baxter Magolda, 2005; King et al., 2015). Earlier levels of development in the interpersonal dimension, however, do not address how individuals feel about working for the rights of others nor what such an interest may

be based on. Prior to going abroad, participants in my study were eager to "help others," as they phrased it, even though they showed signs of being at lower levels of development. Participants had a limited understanding of the complexity of working toward positive change, particularly in a foreign country. Participants also had limited understandings of social justice and systems of power and oppression. Once participants returned from their time abroad, they recognized the complexity of wanting to help others. Some had moved away from naïve, simplistic ideas about helping others and were starting to recognize the need for mutual relationships with the people they wanted to help. Participants, however, were still unsure of how to actually help others. My findings indicate that even at lower levels of development, individuals may be interested in promoting positive changes in the lives of others but may have a naïve understanding of what doing so entails. At the intermediate level, individuals may start to recognize the complexity of wanting to help others and be unsure of how to do so. Based on my study, one could revise the developmental model of intercultural maturity (King & Baxter Magolda, 2005) to include such a trajectory on how individuals move toward *wanting* to work for the rights of others grounded in motivation to promote social justice.

A fourth and final limitation of the developmental model of intercultural maturity (King & Baxter Magolda, 2005) is that the model fails to acknowledge that creating an internal sense of self (intrapersonal development) may involve feeling less sure of who you are. Participants in the MSEC program seemed to have a clear sense of their identities prior to going abroad than they did when returning from their time abroad. The model notes that individuals at the initial level of development show a lack of awareness of their own beliefs and values (King & Baxter Magolda, 2005). Individuals at this level conform to dominant beliefs without questioning (King & Baxter Magolda, 2005; King et al., 2015). As individuals move to the intermediate and then mature

levels, they engage in exploration of their values and identity as they create an internal self (King & Baxter Magolda, 2005; King et al., 2015). The model acknowledges that individuals may experience tension between external and internal definitions of self, which may have contributed to feelings of insecurity for my participants. The model would, however, benefit from further clarifications on how this aspect of intrapersonal development may play out.

Boundaries of the Learning Partnership Model

In addition to highlighting the need for educators' involvement, my findings support the claim that Baxter Magolda's (2001, 2004a, 2007) learning partnership model can be utilized to foster the development of intercultural maturity (Egart & Healy, 2004; Yonkers-Talz, 2004). The assumptions and principles of the learning partnership model (Baxter Magolda, 2001, 2004a) were embedded in the ways educators shaped the learning environment in the MSEC program. The model, however, lacks clarity needed for educators to enact it successfully and does not consider the unique global context of a study abroad program. My findings, thus, highlight some boundaries of the learning partnership model.

First, my findings highlight the need to not only situate learning in the learner's experience as the learning partnership model advises (Baxter Magolda, 2001, 2004a) but to intentionally create experiences that will lead to learning and development. For example, much of the study abroad literature emphasizes immersion into the host culture as an experience that promotes learning and highlights living with a host family as one of the most effective ways to create immersion experiences (Engle & Engle, 2003; Kaufmann, Marint, Weaver, & Weaver, 1992; Norris & Gillespie, 2009; Schmidt-Rinehart & Knight, 2004; Vande Berg et al., 2012). Such immersion does not occur naturally and not all students are able to take advantage of opportunities for immersion (Allen, 2010; Wilkinson, 1998). Educators need to intentionally

shape the learning environment to make immersion happen. My study specifically indicates that educators can do so by integrating students into the daily lives of host nationals. Only after educators intentionally create these experiences for students, can they situate students' learning in those experiences.

Second, the learning partnership model's assumptions and principles are vague and do not always provide clear guidance for practitioners. For example, the learning partnership model does not specifically state a need for critical reflection on one's experiences. Study abroad literature has highlighted the importance of reflecting on one's experiences abroad (Allen, 2010; Paige & Vande Berg, 2012; Yonkers-Talz, 2004). My findings also indicated this need for reflection to help students make sense of their experiences abroad. Many scholars and practitioners have interpreted the learning partnership model as encouraging the use of reflection (Baxter Magolda & King, 2004). For example, Egart and Healy (2004) explained that guided reflection is an integral component of an urban leadership internship program that uses the learning partnership model as its framework for promoting learning. Educators use guided reflection to help students develop an internal self that guides their decisions and to make sense and learn from their experiences (Egart & Healy, 2004). Egart and Healy (2004) noted, "The ability to actively reflect on one's life, one's relationships and one's view of the world is fundamental to the development of self-authorship" (p. 144). While practitioners like Egart and Healy (2004) may interpret the learning partnership model as requiring reflection, others may not. The model could benefit from stating more clearly the importance of reflection.

Third, the learning partnership model did not consider the global context of a study abroad program. Baxter Magolda (2004) developed the learning partnership model to promote students' development of self-authorship. While moving toward self-authorship is essential for

developing intercultural maturity, intercultural maturity considers additional aspects of development needed for life and work in a global society (King & Baxter Magolda, 2005). For example, individuals at the mature level of self-authorship recognize and have a system for sorting through multiple perspectives (Baxter Magolda, 2004b). Individuals at the mature level of intercultural maturity are also able to sort through multiple perspectives, but also need to be able to shift their worldview into another cultural perspective (King & Baxter Magolda, 2004). Though the assumptions and principles of the learning partnership model help students move toward intercultural maturity, additional actions of educators are needed to promote the development of intercultural maturity.

Considering these boundaries of the learning partnership model, I revised my conceptual framework to better align the assumptions and principles for educational practice with the outcome of intercultural maturity and provide clear guidance to practitioners on how to promote student development. I call the revised framework the Learning Partnership Model for Promoting Intercultural Maturity (see Figure 3).

The overall structure of the conceptual framework did not change. Students bring their developmental levels, backgrounds, and past experiences to the study abroad program. Within the study abroad programs, educators can shape structural components and dynamics to create learning partnerships that challenge students to move toward intercultural maturity and provide students with the support they need to. The term *educators* refers to study abroad program managers, faculty, and staff as well as host families and host nationals. The intended outcome is growth in all three dimensions of intercultural maturity: cognitive, intrapersonal, and interpersonal. All of this occurs within the context of globalization.

This revised model provides educators with eight principles of educational practice: four principles to challenge students to move toward a higher level of development and four principles to support students on their developmental journeys. These principles exist in sets of two: a principle that challenges students is always connected to a principle related to supporting students. The four sets of principles promote growth in all three dimensions of development. The first set of principles focuses on development overall. The second set of principles focuses on cognitive development, the third on intrapersonal, and the fourth on interpersonal development. Even though these sets of principles focus primarily on a specific dimension, they may also influence participants' development in the other dimensions, because the three dimensions of development are closely intertwined (King & Baxter Magolda, 2005).

The original learning partnership model differentiated between principles for educational practice used to support students and assumptions, which are "expectations for self-authorship" that expose students to complexities in each of the three dimensions of development and challenge students to move to higher levels of development (Baxter Magolda, 2004a, p. 41). Baxter Magolda (2004a) noted that educators do not explicitly share the assumptions with students, rather educators enact the assumptions in the ways they shape the learning environment. I found the assumptions to be too vague and lacking the clarity needed for educators to enact them successfully. I also did not find the distinction between assumptions and principles for educational practice helpful.

Based on my findings, I present four sets of principles of educational practice that strive to provide clear guidance to educators on how to intentionally shape the learning environment to promote students' development. Each set includes one principle to challenge students to move to a higher level of development and one principle to support students on their development

journeys. Most of these principles are revisions of the learning partnership model's assumptions and principles; two principles are new additions; and one was taken directly from the original learning partnership model without any revisions. Table 17 compares the learning partnership model with my revised conceptual framework.

Principles for Educational Practice Related to Overall Development

The first set of principles are to *integrate students in the day-to-day lives of host nationals* (challenge) and to *provide students with cultural context* (support). This first set of principles is not related to one specific dimension of development; rather it sets up opportunities for growth in all three dimensions. Partaking in host nationals' lives challenges participants to get to know the host culture and acknowledge cultural perspectives that differ from their own (cognitive), to learn about different values and beliefs which encourages reflection on their own values, beliefs, and identities (intrapersonal), and to interact across differences (interpersonal). When educators provide cultural content, they teach students more about another culture (cognitive), help students understand and make sense of different cultural values (intrapersonal), and give students the tools needed to successfully navigate relationships across differences (interpersonal).

Many different types of educators – study abroad program managers, host families, and other host nationals – can all play an important role in integrating students into the daily lives of host nationals. Study abroad program managers can set up structural components of the program that provide opportunities for integration such as housing arrangements with a host family and field work that involves host nationals. Host families and other host nationals shape the dynamics of these structural components. Host families can integrate students in their lives by asking them to participate in family activities such as eating meals and engaging in conversations

at the family table, playing sports, watching TV, and participating in family celebrations. Host nationals may also involve students in their professional lives by inviting them to business meetings, dinners, or presentations. Host families as well as other host nationals can further foster participants' immersion in their lives by showing an interest in their lives and their culture, sharing information about their own culture, and treating participants as one of them: a member of the family or a business colleague.

Students may become overwhelmed by the foreign surroundings and cultural practices as they participate in host nationals' daily lives. They may seek out familiar surroundings (e.g., they may choose to only interact with the group of peers participating in the study abroad program) or stay to themselves. To help students acclimate more easily to host nationals' daily routines, educators can provide them with cultural content. Such content can include information on cultural values, communication styles, and nonverbal communication as well as historical, political, and economic contexts of the host culture. Educators can share cultural content in pre-departure course or meetings prior to students going abroad as well as in courses or group meetings while abroad.

Principles for Educational Practice Related to Cognitive Development

The second set of principles are to *portray knowledge and culture as complex, contextual, and socially constructed* (challenge) and to *validate learner's capacity to know* (support). This set of principles focuses specifically on participants' cognitive development. Students at the initial level of cognitive development, who view knowledge as certain and often hold on stereotypes about other cultures, will experience tension between their views and a portrayal of culture and knowledge as complex, contextual, and socially constructed. This tension can challenge them to move toward a higher level of development. To be able to move to these

higher levels, students need to be reassured that they have the ability to understand and make sense of what they are learning, which is where validating learner's capacity to know comes into play.

Baxter Magolda (2001, 2004a) suggested that educators portray knowledge as complex and socially constructed. In a study abroad setting, portraying knowledge and culture as complex was essential to promoting students' development of intercultural maturity. To do so, educators need to avoid focusing on stereotypes and broad generalization but rather share the complexities and nuances of a culture, including differences within one country's or one village's culture, contexts (political, economic, historical) that shape that culture, and the ever-evolving and changing nature of culture. Educators need to explain that culture not only shapes individuals' actions, values, and beliefs, but that individuals also shape culture. Educators can use this principle when designing pre-departure course or meeting curricula, specifically with regard to sharing cultural content, as suggested by the first set of principles. Using this principle may also mean exposing participants to different regions of the country or providing opportunities to meet with different cultural groups within a country (e.g., immigrants, indigenous).

To support students in their cognitive development, educators need to validate learners' capacity to know. To do so, educators may ask students for their opinions and thoughts and show trust in students' decisions, whether during study abroad-related courses or with regard to field work and other activities in country. Educators may also treat participants as partners by sharing their reasons for doing things a certain way. For example, this may mean disagreeing with participants on how to best approach a field work project but sharing one's reasons for using a more appropriate approach.

Principles for Educational Practice Related to Intrapersonal Development.

The third set of principles are to *explore social identities and global structures of power and privilege* (challenge) and to *facilitate deep reflection and sense making about experiences* (support). The third set of principles focuses on participants' intrapersonal development by promoting exploration of values, beliefs, and identities in a global context. The principles may also support participants' growth in other dimensions of development. Learning about global structures of power and privilege may lead to a more complex view of culture (cognitive). Educators can also use reflection to explore different cultural perspectives (cognitive) or cultural communication styles (interpersonal).

The original model noted that self is central to knowledge construction (Baxter Magolda, 2004a). Educators can incorporate this assumption in learning environments by encouraging students to bring their identities, values, and beliefs to their ways of learning, work, and relationships (Baxter Magolda, 2004a). But to reach the mature level of intercultural maturity, students need to not only reflect on their values, beliefs, and identities in a national context but explore identities and structures of power and privilege in a global context. The revised principle still recognizes self as central to knowledge construction but clarifies how educators can shape the learning environment around this assumption as well as how to take advantage of the global context.

Exploring social identities and global structures of power and privilege may take many forms. Educators may ask students to compare perceptions of social identities in the U.S. and their host country, engage students in learning about factors that shape social identities in different countries, and assign readings related to global structures of power and privilege.

Educators may also design interactive games that help participants understand how systems of power and privilege operate, such as the StarPower game used in the MSEC program.

To support students as they explore such topics, educators can facilitate deep reflection and sense making about experiences. This principle is closely related to Baxter Magolda's (2005) principle of situating learning in the learner's experience, but the revised principle provides clear guidance to educators on how to do so. While participants may engage in some reflections on their own, educators can encourage students to think about experiences more critically, question their initial impressions, bring in previous knowledge, and attempt to view their experiences from alternate cultural worldviews. The intended outcome – the mature level in the developmental model of intercultural maturity (King & Baxter Magolda, 2005) – should guide educators as they facilitate reflection activities with prompts and follow-up questions referring to specific aspects of the model. For example, educators may ask students to reflect how their gender shaped their experiences abroad, which will lead to exploration of one of their social identities in a global context.

Principles for Educational Practice Related to Interpersonal Development

The fourth and final set of principles for educational practice are to *encourage students to bring in new ideas and take initiative* (challenge) and to *provide guidance, leadership, and feedback* (support). The fourth set of principles encourages participants to work with educators in constructing knowledge and solving problems. By doing so, participants learn how to work interdependently with others, which supports their interpersonal development (King & Baxter Magolda, 2005). Utilizing this set of principles may also lead to development in other dimensions. For example, engaging in problem-solving may help students recognize that

knowledge is complex (cognitive). Bringing in their own ideas may also support students in creating an internal self that guides their decision-making (intrapersonal).

Encouraging students to bring in new ideas and take initiative challenges students to become actively involved in solving problems and constructing knowledge. Educators may give ambiguous instructions for tasks or projects. They may share a problem with students and ask them to come up with proposed solutions.

To ensure that students do not become overwhelmed by ambiguity or the responsibility to solve problems on their own, educators should support them by providing guidance, leadership, and feedback. Educators may do so by clarifying overarching goals of projects, providing guidance on factors to consider when problem-solving, and giving feedback on students' ideas. This principle suggests more involvement of educators than Baxter Magolda's (2004a) original learning partnership model. This increased involvement, however, is needed in a study abroad context (Vande Berg et al., 2012) and particularly in programs that include a field work or service-learning component, because participants may not know the cultural contexts and other important factors to consider when solving a problem. If educators do not closely supervise participants under these circumstances, and provide feedback on the appropriateness of suggested solutions, participants' approaches to field work projects could lead to negative impacts on the host communities (Grusky, 2000: McGloin & Georgeou, 2015; Sherraden et al., 2008; Yonkers-Talz, 2004).

Additional Considerations When Implementing the Revised Model

These four sets of principles are intended to foster growth in students' developmental levels of intercultural maturity. Based on a student's developmental level, a student may need

more support from educators or may be ready to be challenged. Educators need to assess students' developmental readiness to decide how much to focus on each of the principles.

Educators also need to consider the context of globalization when implementing the eight principles. Such considerations sensitize educators to potential positive and negative impacts of study abroad. For example, when creating study abroad programs, educators need to be mindful of potential negative impacts of studying abroad on host communities, particularly when programs bring students from the U.S. or another Western country to a developing country. Otherwise, study abroad may unintentionally contribute to the spread of Western culture and reinforce global systems of oppression and power (Altbach & Kinght, 2007).

A New Metaphor: West Coast Swing Dancing

Baxter Magolda (2004a) uses the metaphor of a tandem bicycle to explain the learning partnership model. In this metaphor, the student sits in the front of the tandem bicycle while the educator sits in the back. The educator can whisper guidance in the students' ears and can help the student move forward faster by pedaling, but the student is the one deciding the direction the bicycle goes in and needs to keep the bicycle moving forward by pedaling as well. Students, however, are not necessarily aware of the developmental outcomes that educators try to foster. Simply whispering guidance into a students' ear and helping them move forward faster may not be enough to ensure that the student reaches the intended destination.

In a study abroad environment, such an approach to learning can be a challenge, as students may be unaware of the intended outcome and may face many challenges along the way due to the foreign environment. A better metaphor for this context – and one that more accurately reflects my revised model – is the metaphor of constant connection in West Coast Swing dancing. West Coast Swing is a versatile partner dance that fits with a variety of music

ranging from Blues to contemporary music and Top 40. West Coast Swing is unique because the dance emphasizes lead-and-follow, rather than choreography, and the leader as well as the follower can influence the dance by adding their own styling and improvisations in interpreting the music. Because of the lead-follow nature of the dance, the connection one maintains with one's partner is essential. This connection, which in its most basic form can be established through the hand hold, provides an opportunity to communicate with each other and to inform the partner of what one intends to do. Though most instructors agree that maintaining a good connection is one of the most important aspects of this dance, instructors and dancers understand connection differently. Some believe in creating connection at the end of each pattern. As one pattern ends, leader and followers connect with each other to ensure that they are on the same page before starting a new pattern. In the middle of the pattern, leader and follower maintain minimal connection to allow for improvising from both parties. Another school of thought focuses on the idea of constant connection. Here, leader and follower strive to maintain the same level of connection throughout the pattern in an effort to have maximum communication with each other at any point in time of the dance.

This constant connection is what educators need to create with participants in a study abroad setting. Constant connection requires a different handhold. Not only do dancers connect away from each other – as is typical for the type of connection at the end of a pattern – one dancer may also connect upward while the other connects downward; one connects to the outside while the other connects to the inside. By doing so, dancers create multiple connection points within the handhold; creating multiple ways in which to communicate with each other. Similarly, educators need to create a different level of connection with their participants in a study abroad program. Touching base with students at the start of the program in a pre-departure course or

meeting and then reconnecting with them at the end of the program for a debriefing course is not enough. When working on a field work project, educators cannot just give participants vague instructions and then leave them to work on the project on their own; only checking in once participants have completed most of the work. Rather, educators need to interact with students throughout the study abroad program, finding multiple ways to connect with them.

Connecting with students in a study abroad program may involve an educator sharing the overarching goals of a field work project, then working with students in coming up with solutions. Educators and students engage in a constant back-and-forth with participants providing suggestions, educators giving feedback or asking them to consider additional factors, students revising their plan, and so on. Creating a constant connection may also include providing cultural content prior to studying abroad, engaging with students in conversations around cultural content while abroad, and encouraging reflection on cultural content after returning home. The content provided in pre-departure may help students in preparing for their time abroad. But once students are abroad, they may experience something that leads to additional questions. Educators thus need to provide additional content to help students overcome any challenges they may experience while abroad. Then, once students return, they have time to let these experiences sink in, reflect on them, and try to make sense of them. Providing additional cultural content at this time may help them reach more complex ways of thinking and meaning making.

In addition, creating a constant connection may also include having multiple educators involved in fostering students' development to ensure that students are always connected to at least one educator. An instructor may teach a pre-departure course. While abroad, students may interact with host families, may work with study abroad staff on field work projects, and may engage in projects with host nationals. The instructor may still connect with students while

abroad through requiring online submissions of journals entries, responding to those, and expecting students to answer follow-up questions. When multiple educators get involved in this process, all need to ensure that they are aware of the intended outcome as well as what other strategies are in place to foster students' development. One way to ensure that may be using a curricular approach similar to a residential curriculum, which outlines intended learning outcomes, strategies to achieve each of the outcomes, and who is responsible for the implementation of what strategies (Kerr & Tweedy, 2006). In the dance metaphor, dancers may create multiple connection points in their handhold. Both dancers, however, are aware of all those connection points and use them to achieve the intended outcome: creating a smooth dance that interprets the music. Similarly, a constant connection created through multiple connection points can foster participants' development of intercultural maturity in a study abroad context.

Implications for Research

My findings indicate a need for further research in study abroad and educators' involvement in fostering students' development of intercultural maturity. First, my study advances a conceptual framework that strives to address not only the outcome of study abroad but ways in which educators can foster student learning related to that outcome. This study is a first attempt at creating such a model and future research should test and further revise the conceptual framework. Ideally, researchers would collaborate with practitioners to apply my revised conceptual framework to a study abroad program. Practitioners could first use the revised model to create structural components and shape dynamics in the program. Researcher could then study participants' growth in intercultural maturity and educators' involvement in fostering that growth in the study abroad program to see if my revised model provides a useful framework. A future study could include investigating whether participants move toward intercultural

maturity and are able to reach the mature levels of development. The study could also investigate if the four sets of principles for educational practice foster students' growth, which may lead to further revisions in the model. Researchers may want to go abroad with participants to be able to observe the type of interactions educators have with students. By doing so, researchers would be able to not only share participants' perspectives, as my study does, but provide a more well-rounded picture of the learning that occurs in study abroad and actions that foster such learning. Some programs that could be analyzed include summer study abroad programs similar to the MSEC program with a field work component and pre-departure and debriefing courses, short-term faculty-led study tours, and semester-long programs where students attend a foreign institution. The framework could even be applied to other programs and initiatives geared toward fostering intercultural maturity such as living learning communities with a global theme, initiatives to integrate domestic and international students at U.S. institutions, and globally-focused majors or minors. Applying the framework to different types of study abroad programs and other globally-focused programs and initiatives would allow researchers to investigate whether the model is applicable for a broader spectrum of initiatives that foster intercultural maturity.

Second, more research should focus on the ways educators shape the learning environment. Little is known on the role that educators play within the study abroad environment, even though research calls for increased involvement of educators (Allen, 2010; Vande Berg et al., 2012). My study is one of the first to specifically explore the role of educators in promoting intercultural maturity utilizing the learning partnership model (Yonkers-Talz, 2004). Future research could focus on understand the role(s) educators currently play in study abroad and their educational backgrounds and trainings. Large-scale, quantitative studies could

provide initial insights into similarities and differences across and within different institutions. Such studies could, for example, ask what theoretical models or conceptual frameworks educators use in deciding on intended outcomes of study abroad and ways to achieve these outcomes. Qualitative studies could then provide further insights into the ways educators think about promoting learning in a study abroad setting. Such research could, in turn, shed light on other theoretical or conceptual frameworks that could be applied to understanding the roles educators play in promoting learning in a study abroad context. Researchers could apply these theoretical or conceptual frameworks to future case studies that strive to understand the ways in which educators promote student learning in study abroad. Utilizing different theoretical and conceptual frameworks could lead to a more well-rounded picture of educators' roles.

Third, future research in study abroad should explore the impact study abroad has on host communities in an effort to get a more well-rounded picture of study abroad. Such research could look at positive as well as negative impacts on host communities. Participants in my study shared how host families seemed excited about learning about U.S. culture or improving their language skills. Exploring these positive impacts and benefits to hosting study abroad students could lead to helpful insights on how to market study abroad programs to potential host communities. Though participants perceived their relationships with most host nationals as positive, gaining insights into host national's perspectives would also allow researchers to explore potential negative impacts of study abroad. My findings indicate that participants continued to "other" host nationals. Prior research on volunteerism has shown that foreign volunteers can negatively impact host communities and reinforce power differences (McGloin & Georgeou, 2015; Sherraden et al., 2008). Future research on this topic could help educators gain insights into ways

to shape the learning environment that minimize potential negative impacts on host communities and maximize positive outcomes for both participants and host communities.

Fourth, future research should explore the developmental model of intercultural maturity (King & Baxter Magolda, 2005) further, particularly focusing on the transitional and intermediate stages of development. As noted earlier, some of the signs of certain stages of development need further clarification. In addition, not all aspects of development have clear trajectories for moving to the mature level of development. My study explored students' development only over a limited period of time – eight months from the start of the pre-departure course to the end of the debriefing course. Developmental processes take time. To collect data to further revise the developmental model of intercultural maturity, researchers should accompany students for longer periods of time – ideally from the initial level of development all the way to the mature level of development. Such a study may involve annual interviews with students over 10 or more years to gain an in-depth understanding of the way students transition from one stage of development to the next. Questions would focus on how students think about culture and knowledge (cognitive); how students understand their values, beliefs, and social identities (intrapersonal); and how students interact across differences (interpersonal). Researchers should encourage participants to talk about different dimensions of development with a few broad, open-ended questions. Researchers will need to be careful to minimize how they influence students' development, as research questions may lead to additional reflection, which in turn may foster development.

Fifth, future research could focus on improving the Global Perspectives Inventory (GPI; Braskamp et al., 2014) to better measure changes in developmental levels of intercultural maturity. In my study, the GPI results gave me some insights into students' developmental

journeys but I needed the qualitative analysis of pre- and post-interviews to make sense of those findings. Specifically, participants' scores related to knowing who they are were lower after returning from abroad, which one may interpret as participants reverting to an earlier stage of development. Qualitative data analysis, however, clarified that participants were moving toward higher levels of intrapersonal development: they were engaging in exploration but that exploration led them to feeling less sure about who they are. To improve the GPI's ability to assess individuals' level of intrapersonal development, some of the questions should be revised. For example, a better question than "I know who I am as a person" may be "I have reflected on who I am as a person." Researcher may test out some of these new questions by asking individuals to complete a revised version of the GPI first and then participate in interviews where participants could further explain their answers on the GPI. As future research clarifies the transitional and intermediate stages of intercultural maturity, researcher should continue to revise questions on the GPI to accurately reflect these changes.

Finally, my study has implications for how to conduct research in a study abroad setting. Incorporating aspects of my data collection into the pre-departure and debriefing course increased participation. Almost all students consented to participating in these types of research activities including the GPI, document analysis of their class assignments, and observations. I struggled, however, to get participation in research activities that took place outside of class such as interviews and the focus group. Students initially expressed interest in participating in these activities but did not respond once it came to scheduling or indicated that they were too busy. If I were to do a similar study again, I would offer an incentive for participation in interviews such as a gift certificate to the book store. A creative solution may be to incorporate the interviews into the course. Either the instructor or the researcher could hold interviews with students before the

start of the pre-departure course and again after completion of the debriefing course. The interviews could serve two purposes: (a) to collect data for a study, and (b) to engage students in reflective conversations on their experiences. This way, the interviews could become an educational strategy to foster students' development and could be required as part of the program. Students could then choose whether to consent to release their interview to be used for research purposes. Such an approach would, most likely, increase participation in interviews, as the main reason students did not participate in research activities seemed to be an unwillingness or inability to schedule additional meetings outside of class time.

Implications for Practice

My study also has implications for practice. First, my findings support the need for increased involvement of trained educators in study abroad programs, particularly in short-term programs. Learning does not occur naturally while abroad but requires interventions and guidance from trained educators. My revised conceptual framework, the Learning Partnership Model for Promoting Intercultural Maturity, is a first step toward providing practitioners with clearer guidance on how to shape the structural components and dynamics of the learning environment in a study abroad program. Practitioners could use the model when developing a new program as well as when creating strategies for interacting with participants in an existing program. The revised model also allows educators to more specifically focus their interventions on the development of intercultural maturity. My findings highlight the importance of educators keeping the intended outcome – intercultural maturity – in mind as they develop their strategies for shaping the learning environment, including what materials to teach or what reflection questions to ask. To effectively implement the model, educators working with students in the context of a study abroad program may need additional training. My findings indicate that staff

from the study abroad organization struggled with finding a balance between encouraging new ideas and providing guidance. One reason why they struggled may be their limited understanding of student development and learning. Social Entrepreneur Corps staff members had experience in working in international development and non-profit organizations but did not have a background in student development and education. Similarly, not all faculty members may know how to develop and create out-of-class learning. With short-term faculty-led study abroad tours becoming more popular (Stearns, 2009), study abroad offices may reflect on how they train faculty to facilitate these study abroad programs.

Second, my findings highlight the important role host families and other host nationals play in promoting student learning and development. Host families' approaches to building relationships with the students greatly impacted participants' ability to integrate themselves into their daily lives. Host families should thus be recognized as educators in a study abroad context. Compensating host families, as the MSEC program does, is one way to recognize the work they do as educators. Study abroad program administrators also need to consider how host families are selected. Programs may benefit from having an application and interview process for host families that addresses the skills or attitudes host families need to have to be effective educators. For example, my findings indicate that host families who were interested in learning about participants' culture were more successful in integrating students into their daily lives. Program administrators may ask questions about host families' motivations for serving as a host family and their expectations for the relationships they want to build with students. In addition, program administrators should clearly outline their expectations of host families and share those with the families as well as participants, so that there are no misunderstandings. Program administrators may also consider providing training for host families on how to engage in cross-cultural

learning with their host students. Such training could benefit both students and host families, as both can learn from each other. Because such changes would add to the amount of time host families need to put into their hosting responsibilities, program administrators may consider increasing compensation or finding other ways to incentivize individuals to serve as hosts.

Since host families are not the only host nationals who interact with participants in certain study abroad programs, program administrators may also reflect on the role host nationals play in field work or community service projects. If host nationals interact closely with students, they may also take on the role of an educator. When this is the case, program administrators may consider selection, training, and compensation for these host nationals to adequately recognize and prepare them for their role as educators.

Third, my findings indicate that students may benefit from more time spent on reflecting on and learning from experiences abroad. Reflection can take the form of online journaling or course assignments, but such activities would benefit from having prompts related to the intended outcome as well as follow-up from an educator. For example, educators may ask students to reflect in a journal entry on how their social identities impact their experiences abroad. Educators can then engage students, through follow-up questions, in a conversation on whether their identities are perceived a privileged or oppressed in the host country's culture and, thus, how structures of power and privilege impact their experiences. In addition to online journaling and course assignments, reflection may take the form of conversations between educators and students while abroad or after they return. In such conversations, educators need to be conscious of the intended outcomes and intentionally ask questions that challenge students to move to a higher level of development. For example, educators may question students' initial

impressions of the host culture, may ask them to think about factors that influence the host culture, and encourage them to reflect on differences and similarities within and across cultures.

As my findings indicate it is important to set aside enough time for reflection activities. A 1-credit debriefing course may not be long enough. Practitioners need to reflect on how they could incorporate such debriefing activities into general education requirements or the overall curriculum to allow for on-going and deeper reflection. Such debriefing opportunities are particularly important as they allow students to connect their learning abroad to diversity and social justice issues in the United States. Study abroad practitioners would benefit from collaborating with diversity offices on their home campuses to provide opportunities for students to draw these connections and engage in conversations on social justice and diversity in national as well as global contexts.

Conclusion

I conducted a case study on a study abroad program to understand how educators can shape the learning environment in a study abroad context. My findings indicate that development can occur in certain short-term study abroad program, particularly ones with a duration of 8 weeks and intentional initiatives geared toward fostering development. Participants gained a more complex understanding of culture; explored their values, beliefs, and social identities; and became more comfortable interacting across differences. Participants, however, did not reach the mature level of intercultural maturity. Though educators, at times, effectively shaped the learning environment, they also missed opportunities to do so. Study abroad, thus, is not yet living up to its full potential with regard to fostering student development.

My study advanced a conceptual framework that combines King and Baxter Magolda's (2005) developmental model of intercultural maturity with Baxter Magolda's (2005) learning

partnership model. Based on my findings, I revised the framework to create the next iteration of the Learning Partnerships for Promoting Intercultural Maturity. Though future research should test the revised model and further develop it, this study is an exciting first step toward creating a framework that addresses not only the outcome of study abroad but also how to achieve that outcome. I use the metaphor of constant connection in West Coast Swing dancing to explain the relationship educators create with students when utilizing this model. By connecting with students throughout their developmental journeys, educators may be more effective in helping participants gain the most of their experiences abroad and ensuring that study abroad lives up to its full potential in fostering students' development of intercultural maturity.

Appendices

Appendix A - Tables

Table 1. A Three-Dimensional Developmental Trajectory of Intercultural Maturity (King & Baxter Magolda, 2005)

Domain of Development and Related Theories	Initial Level of Development	Intermediate Level of Development	Mature Level of Development
Cognitive (Baxter Magolda, 1992, 2001; Belenky et al., 1986; Bennett, 1993; Fischer, 1980; Kegan, 1994; King & Kitchener, 1994, 2004; Perry, 1968)	Assumes knowledge is certain and categorizes knowledge claims as right or wrong; is naive about different cultural practices and values; resists challenges to one's own beliefs and views differing cultural perspectives as wrong	Evolving awareness and acceptance of uncertainty and multiple perspectives; ability to shift from accepting authority's knowledge claims to personal processes for adopting knowledge claims	Ability to consciously shift perspectives and behaviors into an alternative cultural worldview and to use multiple cultural frames
Intrapersonal (Cass, 1984; Chickering & Reisser, 1993; Cross, 1991; D'Augelli, 1994; Helms, 1995; Josselson, 1987, 1996; Kegan, 1994; Marcia, 1980; Parks, 2000; Phinney, 1990; Torres, 2003)	Lack of awareness of one's own values and intersection of social (racial, class, ethnicity, sexual orientation) identity; lack of understanding of other cultures; externally defined identity yields externally defined beliefs that regulate interpretation of experiences and guide choices; difference is viewed as a threat to identity	Evolving sense of identity as distinct from external other's perceptions; tension between external and internal definitions prompts self-exploration of values, racial identity, beliefs; immersion in own culture; recognizes legitimacy of other cultures	Capacity to create an internal self that openly engages challenges to one's views and beliefs and that considers social identities (race, class, gender, etc.) in a global and national context; integrates aspects of self into one's identity
Interpersonal (Bennett, 1993; Chickering & Reisser, 1993; Gilligan, 1992; Kegan, 1994; Kohlberg, 1984; Noddings, 1984)	Dependent relations with similar others is a primary source of identity and social affirmation; perspectives of different others are viewed as wrong; awareness of how social systems affect group norms and intergroup differences is lacking; view social problems egocentrically, no recognition of society as an organized entity	Willingness to interact with diverse others and refrain from judgment; relies on independent relations in which multiple perspectives exist (but are not coordinated); self is often overshadowed by need for other's approval. Begins to explore how social systems affect group norms and intergroup relations.	Capacity to engage in meaningful interdependent relationships with diverse others that are grounded in an understanding and appreciation for human differences; understanding of ways individual and community practices affect social systems; willing to work for the rights of others

Table 2. Transitional Phases from a Refined Developmental Model of Intercultural Maturity (Perez et al., 2015)

Domain of Development and Related Theories	**Transitional Phase from Initial to Intermediate Level of Development**	**Transitional Phase from Intermediate to Mature Level of Development**
Cognitive	Often shows naivety about other cultures and cultural practices, but expresses excitement and curiosity upon discovering cultural differences; shows some recognition that multiple perspectives exist, but still holds on to old ways of knowing by (a) minimizing differences, (b) framing differences in simplistic, categorical terms; struggles with how to sort through multiple perspectives	
Intrapersonal	Shows an evolving sense of identity: (a) engages in early exploration, (b) some begin to consider intersections of their own identities; emerging tension between internal and external views of self; may or may not see other cultural views as valid	
Interpersonal	Is willing to suspend judgment when interacting with others across difference; sense of self is often overshadowed by need for approval from others: strong focus on not making mistakes or doing something "wrong" that would displease others; begins to recognize that social structures exist and may influence social interactions	Considers how to challenge overt acts of oppression and how to act as an advocate

Table 3. A Detailed Description of the Developmental Model of Intercultural Maturity based on Baxter Magolda (2001), King & Baxter Magolda (2005), and Perez et al. (2015)

	Initial Level of Development	Transitional Phase from initial to Intermediate Level	Intermediate Level	Transitional Phase from Intermediate to Mature Level	Mature Level
Cognitive	• Assumes knowledge is certain and categorizes knowledge claims as right or wrong • Understands culture in simplistic terms • Approaches intergroup differences as categorical or factual; alludes to culture but superficially • May have difficulty recognizing the concept of culture beyond demography or geography • Is naive about different cultural practices and values • Resists challenges to one's own beliefs • Views differing cultural perspectives as wrong • Characterizes perspectives that differ from one's own as strange or erroneous • Assumes that others hold the same cultural perspective, is unaware of multiple cultural viewpoints • Bases understanding of cultures on stereotypes or a singular contact experience that provided the "correct" information about another culture • Tends to use monolithic thinking (e.g., sees variation between groups but not within groups) • Tends to downplay or dismiss cultural differences	• Often shows naivety about other cultures and cultural practices, but expresses excitement and curiosity upon discovering cultural differences • Shows some recognition that multiple perspectives exist, but still holds on to old ways of knowing by: o Minimizing differences o Framing differences in simplistic, categorical terms • Struggles with how to sort through multiple perspectives	• Shows development of a more complex view of culture o Some consider political and historical context of one's views • Shows beginning awareness and acceptance of uncertainty and multiple perspectives o Is trying to understand areas of similarity and difference o Some try to engage in perspective-taking and/or display emotional empathy o Shows appreciation rather than fear of differences • Is able to shift from accepting authority's knowledge claims to personal processes for adopting knowledge claims • Develops own means for sorting through and adopting cultural knowledge o Some start to see social structures as complex and socially constructed • Greater awareness of disparities as constructed	•	• Is able to consciously shift perspectives and behaviors into an alternative cultural worldview • Is able to use multiple cultural frames

	Initial Level of Development	Transitional Phase from initial to Intermediate Level	Intermediate Level	Transitional Phase from Intermediate to Mature Level	Mature Level
Intrapersonal	• Shows lack of awareness of one's own values and intersection of social (race, class, ethnicity, sexual orientation) identity • Does not understand the basis for one's own particular beliefs • Is unaware of own privilege (if in a dominant group) • May devalue or make negative comments about own culture (if in subordinated identity group) • Shows lack of understanding of other cultures • Others define one's cultural identity and beliefs about culture • Conforms to dominant norms without questioning • Sees identity as assigned, not claimed • Views difference as a threat to identity • Sees social identities as categorical and without personal meaning	• Shows an evolving sense of identity o Engages in early exploration o Some begin to consider intersections of their own identities • Emerging tension between internal and external views of self • May or may not see other cultural views as valid	• Shows sense of identity distinct from others' perceptions • Tension between external and internal definition prompts self-exploration of values, racial identity, and beliefs • Uses cultural immersion as a forum for exploring other cultures • Is aware of other cultures, but is also immersed in one's own culture • Recognizes legitimacy of other cultures • Engages in active exploration of values and identity by: o Examining privilege, experiencing feelings of tension o Considering variation within identity group as they explore identity (e.g., cultural vs. religious views of Judaism) o Thinking of identity in broader contexts (e.g., global) o Developing a deeper sense of pride in one's own culture • Feels tension emerge during identity exploration o Tries to evaluate external and internal definitions related to identity • Is not always able to buffer external pressures, but can consider how one manages these pressures	•	• Considers collective identities (e.g., Pan-Asian) and interest in coalition building • Shows capacity to create an internal self that openly engages challenges to one's views and beliefs and that considers social identities (race, class, gender, etc.) in a global and national context • Integrates aspects of self into one's identity • Displays integrated social identities and understands that multiple social identities are part of self and others

	Initial Level of Development	Transitional Phase from initial to Intermediate Level	Intermediate Level	Transitional Phase from Intermediate to Mature Level	Mature Level
Interpersonal	• Uses dependent relations with similar others as a primary source of identity and affirmation • Believes others are entitled to their cultural views and practices as long as they do not affect oneself or one's own social identity group • Lacks awareness of how social systems affect group norms and intergroup differences • Tends to downplay or dismiss cultural differences as factor that may affect interactions • Views social problems and relationships egocentrically • Does not recognize society as an organized entity • States that differences don't matter and instead focuses on similarities • Frames differences as categorical and differences do not affect relationships • Tends to be more comfortable with people who are similar; some are those willing to interact across differences but judge others negatively • Relationships lack mutuality in that the student learns about other cultures, but doesn't offer much about own culture in return • Is focused on own feelings (e.g., discomfort, curiosity) but not others' feelings • Tends to see oneself as "normal" and those with different cultural perspectives as strange or unusual	• Is willing to suspend judgment when interacting with others across difference • Sense of self is often overshadowed by need for approval from others o Strong focus on not making mistakes or doing something "wrong" that would displease others • Begins to recognize that social structures exist and may influence social interactions	• Is willing to interact with others across differences and refrain from judgment • Some try to minimize the differences and focus on similarities • Relies on interdependent relations in which multiple perspectives exist (but are not coordinated) • Self is often overshadowed by need for others' approval o Efforts to gain approval reflect an increased understanding of and sensitivity to culturally situated needs and expectations • Some avoid discussing difficult topics that highlight differences • Begins to explore how social systems affect group norms and intergroup relations	• Considers how to challenge overt acts of oppression and how to act as an advocate	• Shows capacity to engage in meaningful, interdependent relationships with diverse others that are grounded in an understanding of and appreciation for human differences • Understands how individual and community practices affect social systems • Is willing to work for the rights of others o Working for others' rights is grounded in motivation to promote social justice • Builds relationships because of differences rather than in spite of them • Shows appreciation for diversity o Sees the value of interdependent relationships across differences • May negatively judge those who are perceived as somewhat narrow-minded or culturally insensitive • Understands society as an organized entity that shapes social interactions and creates social inequities

Table 4. Types of Data Collected

Type of Data	n
Observations	
Pre-Departure Course Sessions (3 hours 30 minutes long)	7
Debriefing Course Sessions (1 hour 50 minutes long)	2
Sessions at the Entrepreneurship Conference (2 hours long)*	2
Interviews	
Student Participant Pre-Interviews	11
Instructor Pre-Interviews	1
Student Participants Post-Interviews	6
Instructor Post-Interviews	1
Focus Group	
Post-Program Focus Group	1 (6 student participants)
Global Perspective Inventory	
General Test (Pre-Test)	12
Study Abroad Test (Post-Test)	14
Document Analysis	
MSEC program description	1
MSEC pre-departure course syllabus	1
MSEC debriefing course syllabus	1
Pre-Departure Course Reflection Papers	34 (2 per participant)
Pre-Departure Course Final Papers	17
In-Country Journal Entries	102 (6 per participant)

Note: *The entrepreneurship conference was a required part of the debriefing course.

Table 5. Data Collected for Each Student Participant and Demographic Information

Pseudonym	Observations	Interviews		Focus Group	GPI		Document Analysis		Demographics			Host Country
		Pre	Post		General Test	Study Abroad Test	Course Papers	Journal Entries	Gender	Race	Hispanic (yes/no)	
Hannah	✓	✓	✓	✓	✓	✓	✓	✓	Female	White	No	Ecuador
Brianna	✓	✓	✓	✓	✓	✓	✓	✓	Female	Black	No	D.R.
Li	✓	✓	✓		✓	✓	✓	✓	Male	Asian	No	Ecuador
Alex	✓	✓	✓		✓		✓	✓	Male	White	Yes	Ecuador
Esther	✓	✓	✓				✓	✓	Female	Black	No	D.R.
Paul	✓	✓	✓			✓	✓	✓	Male	White	No	Guatemala
Jacob	✓	✓		✓	✓	✓	✓	✓	Male	White	No	Ecuador
Michael	✓	✓			✓	✓	✓	✓	Male	White	No	Ecuador
Rahul	✓	✓		✓		✓	✓	✓	Male	Asian	No	D.R.
Selena	✓	✓				✓	✓	✓	Female	Black	Yes	D.R.
Tyler	✓	✓			✓		✓	✓	Male	Mixed Race	No	D.R.
Justin	✓				✓	✓	✓	✓	Male	White	No	D.R.
Anthony	✓			✓	✓	✓	✓	✓	Male	White	Yes	Ecuador
Eugene	✓			✓	✓	✓	✓	✓	Male	Black	No	Ecuador
Faith	✓				✓	✓	✓	✓	Female	Black	No	D.R.
Chloe	✓					✓	✓	✓	Female	Mixed Race	No	D.R.
Kelly					✓	✓	✓	✓	Female	Black	No	Guatemala
Total	17	11	6	6	12	14	17	17	Female 7 Male 10	White 7 Black 6 Asian 2 Mixed 2	Hispanic 3 Non-Hispanic 14	Educator 7 D.R. 8 Guatemala 2

Notes: Participants could select from the following racial categories: White, Black or African American, Asian, American Indian or Alaska Native, Native Hawaiian/Pacific Islander, and Mixed Race. Host countries were Ecuador, Guatemala, and the D.R. (Dominican Republic).

Table 6. Student Participant Academic Class Standing and Academic Majors

	n	Percentage
Academic Class Standing (at completion of MSEC program in Fall 2017)		
Sophomore	6	35
Junior	1	6
Senior	10	59
Academic Major		
Arts & Humanities	1	6
Business	8	47
Communications or Journalism	1	6
Engineering	2	12
Social & Behavioral Sciences	5	29

Table 7. Global Perspectives Inventory Scales (Braskamp et al., 2014)

Dimension of Development	**Scale (and its focus)**	**Description of the Scale**
Cognitive	Knowing (intercultural development)	Degree of complexity of one's view of the importance of cultural context in judging what is important to know and value
	Knowledge (intercultural communication)	Degree of understanding and awareness of various cultures and their impact on our global society and level of proficiency in more than one language
Intrapersonal	Identity (intercultural development)	Level of awareness of one's unique identity and degree of acceptance of one's ethnic, racial, and gender dimensions of one's identity
	Affect (intercultural communication)	Level of respect for and acceptance of cultural perspectives different from one's own and degree of emotional confidence when living in complex situations, which reflects an "emotional intelligence" that is important in one's processing encounters with other cultures
Interpersonal	Social responsibility (intercultural development)	Level of interdependence and social concern for others
	Social interaction (intercultural communication)	Degree of engagement with others who are different from oneself and degree of cultural sensitivity in living in pluralistic settings

Table 8. Reliability of GPI Scales

	Test-retest reliabilities of GPI scales		**Coefficient alpha reliabilities of the GPI scales**
Scale	Semester-long study abroad program (n=245)	Three-week long study abroad program (n=39)	Coefficient Alpha (n=9,773)
Cognitive-Knowing	.67	.75	.657
Cognitive-Knowledge	.59	.49	.773
Intrapersonal-Identity	.66	.71	.740
Intrapersonal-Affect	.59	.76	.734
Interpersonal-Social Responsibility	.73	.81	.732
Interpersonal-Social Interaction	.58	.72	.700

Table 9. GPI Scales (Braskamp et al., 2014)

Name of Scale	**Questions** [Instruction: Please rate your level of agreement with each statement (5-point Likert scale Strongly disagree to Strongly Agree)]	**Scale Calculation, Range**
Cognitive Knowing Scale	CogEp 01: When I notice cultural differences, my culture tends to have the better approach. (R) CogEp06: Some people have a culture and others do not. (R) CogEp07: In different settings what is right and wrong is simple to determine. (R) CogEp16: I take into account different perspectives before drawing conclusions about the world around me. CogEp19: I consider different cultural perspectives when evaluating global problems. CogEp20: I rely primarily on authorities to determine what is true in the world. (R) CogEp30: I rarely question what I have been taught about the world around me. (R)	Mean of [CogEp01 (R)+ CogEp06 (R)+ CogEp07 (R)+ CogEp16 + CogEp19 + CogEp20 (R) + CogEp30 (R)] Range 1.00 to 5.00
Cognitive Knowledge Scale	CogKnw08: I am informed of current issues that impact international relations CogKnw13: I understand the reasons and causes of conflict among nations of different cultures. CogKnw17: I understand how various cultures of this world interact socially. CogKnw21: I know how to analyze the basic characteristics of a culture. CogKnw27: I can discuss cultural differences from an informed perspective.	Mean of [CogKnw08 + CogKnw13 + CogKnw17 + CogKnw21 + CogKnw27] Range 1.00 to 5.00
Intrapersonal Identity Scale	Ident02: I have a definite purpose in my life. Ident03: I can explain my personal values to people who are different from me. Ident09: I know who I am as a person. Ident12: I am willing to defend my own views when they differ from others. Ident18: I put my beliefs into action by standing up for my principles. Ident28: I am developing a meaningful philosophy of life.	Mean of [Ident02 + Ident03 + Ident09 + Ident12 + Ident18 + Ident28] Range 1.00 to 5.00
Intrapersonal Affect Scale	Affect22: I am sensitive to those who are discriminated against. Affect23: I do not feel threatened emotionally when presented with multiple perspectives. Affect25: I am accepting of people with different religious and spiritual traditions. Affect31: I enjoy when my friends from other cultures teach my about our cultural differences. Affect33: I am open to people who strive to live lives very differently from my own life style.	Mean of [Affect22 + Affect23 + Affect25 + Affect31 + Affect33] Range 1.00 to 5.00

Name of Scale	Questions **[Instruction: Please rate your level of agreement with each statement (5-point Likert scale Strongly disagree to Strongly Agree)]**	Scale Calculation, Range
Interpersonal Social Responsibility Scale	SocRes05: I think of my life in terms of giving back to society SocRes14: I work for the rights of others. SocRes26: I put the needs of others above my own personal wants. SocRes32: I consciously behave in terms of making a difference. SocRes34: Volunteering is not an important priority in my life. (R)	Mean of [SocRes05 + SocRes14 + SocRes26 + SocRes32 + SocRes34 (R)] Range 1.00 to 5.00
Interpersonal Social Interaction Scale	SocInt04: Most of my friends are from my own ethnic background. (R) SocInt24: I frequently interact with people from a race/ethnic group different from my own. SocInt29: I intentionally involve people from many cultural backgrounds in my life. SocInt35: I frequently interact with people from a country different from my own.	Mean of [SocdInt04 (R) + SocInt24 + SocInt29 + SocInt35] Range 1.00 to 5.00

Note: (R)-Reversed Item

Table 10. Coding for Developmental Levels

First Round	**Second Round**		
Quote that indicates developmental level	Dimension of Development	Level of Development	Related description of Intercultural Maturity (from Table X)
I think I'm like most excited about, I mean like the places I've visited abroad, they haven't had, I mean the culture is different obviously, but I feel like in Ecuadorian communities, it's going to be like drastically different than what I'm used to.	Cognitive	Transitional stage from initial to intermediate level	Often shows naivety about other culture and cultural practices, but expresses excitement and curiosity upon discovering cultural differences
They [host nationals in Ecuador] definitely did value a lot more of the family-oriented type things. That's definitely changed my perspectives, because I definitely appreciate my family a lot more than I did before.	Intrapersonal	Intermediate level	Recognizes legitimacy of another culture (other cultural values); Engages in active exploration of values
We also learned a lot more about having to step out of our comfort zone. We did some market surveys […], so having to go up to shop owners in a country that wasn't ours and having to speak Spanish, it definitely put us way out of our comfort zone.	Interpersonal	Intermediate level	Is willing to interact with others across differences and refrain from judgment

Table 11. Example of a Developmental Sketch

Pseudonym: Alex		
	Pre-Study Abroad	**Post-Study Abroad**
Cognitive Dimension of Development	*Transitional Phase from Initial to Intermediate Level (at times signs of being at the intermediate level):* Alex has been exposed to other cultures. His mother is Venezuelan and the family lived in Argentina when he was a young child (elementary school). Alex expresses interest and excitement with regard to learning about other cultures. He wants to "immerse" himself into the host culture to learn more about it, but has a hard time articulating what he means by immersion. Alex is starting to recognize similarities and differences among cultures, for example he talks about how there are similarities in culture between countries in South America but also differences. He still seems to associate culture with a specific country, which indicates that he is still holding on to a monolithic view of culture (e.g., he talks about Venezuelan culture, Argentinian culture, U.S. American culture). He uses simplistic and naïve terms to describe other cultures and often refers to stereotypes about a culture. Alex considers himself to be "worldly". He has an interest in politics and history but has not really questioned how they connect to culture and may influence cultural perspectives. He is starting to recognize and accept different cultural perspectives (e.g., he talks about different cultural practices in Venezuela, Argentina, and the U.S.) but still seems to hold on to the idea that "his culture" has the best approach. He is quick to label perspectives as right or wrong. Alex has not yet thought about what influences different cultural perspectives nor developed a system for sorting through different perspectives.	*Intermediate Level:* Alex highlights differences with in a culture (e.g., culture in cities vs villages; cultural difference between villages in different parts of the country). He still hangs on to some simplistic ideas of culture and thus not yet see differences within villages, but has gained a more complex view of culture and started to move away from a monolithic view of culture though he has not yet completely left such thinking behind. Alex is starting to question what influences culture and cultural differences. He relies on the most obvious answers to that question though (e.g., the weather in a village may influence what activities individuals engage in). He is not yet making connections between the economy, politics, and history and culture. He does not yet see culture as socially constructed. Alex continues to acknowledge multiple perspectives and is starting to try to sort through them (e.g., he talks about different perspectives on the use of technology and highlights positives and negatives of each approach). He is starting to make judgments in light of available evidence and frames of reference but at times still falls back into the habit of making quick judgments or letting multiple perspectives exist next to each other without questioning them.

	Pre-Study Abroad	Post-Study Abroad
Intrapersonal Dimension of Development	*Transitional Phase from Initial to Intermediate Level:* Alex defines his identity through external factors and often refers to others in explaining why he values something or wants to do something (e.g., he wants to go abroad because his sister studied abroad). He shared that he wants to go abroad after graduation and maybe live abroad for a while – possibly in Germany – but couldn't articulate why he was interested in doing so and/or why he was interested in Germany specifically. He seems to have started to explore his values and beliefs. He talked about differences between cultural values from Venezuela, his mother's home, and the U.S. Alex started to think about social identities. He talks about how women are treated differently than men in some cultures. He anticipates that being a woman may impact the experiences of some of his classmates. He, however, could not articulate how being a male may impact his experiences. He does not yet seem to have thought about much about his privileged identities. It also seems that he has not yet thought about his role in systems of power and oppression.	*Intermediate Level:* Being confronted with values that differed from his own (e.g., valuing time with family; lack of focus on material possessions) makes Alex reflect on his own values. He experiences tension between what he believes and what others around him believe, which prompts self-exploration. Alex adopts some values from the host culture and changes his behavior in response (e.g., spending more time with family; being less connected/reliant on technology). He shows an appreciation for other cultural values. He is willing to engage challenges to his own views and is actively exploring his own values. He notes that this trip has prompted him to think more about what he wants to do with his life and is eager to continue self-exploration back now that he is back in the U.S. Alex is starting to recognize some privileges he has as someone living in the United States (e.g., internet, running water). He focuses on privilege related to country of residence (infrastructure in that country) and socio-economic status. He has not yet thought about other privileged identities he may have (e.g., gender) nor intersections of identity. He has not yet questioned systems of power and oppression and what he can do to fight against inequalities.

	Pre-Study Abroad	Post-Study Abroad
Interpersonal Dimension of Development	*Transitional Phase from Initial to Intermediate Level (at times signs of being at the intermediate level):* Alex has had experiences of interacting across differences (e.g., attending an international school as a child in Argentina). He seems to suspend judgment in these interactions and have an interest in building friendships across cultural differences. He does not fear differences but shows an interest and excitement with regard to having a diverse group of friends. Nevertheless, he sees differences as a potential cause of conflict. He minimizes differences (e.g., among the children in the international school) and stresses differences. He seems to look for others' approval. For example, he expresses some discomfort in living with a host family and the host family finding him "weird" or not liking him. Alex talked about wanting to help or protect others (e.g., a female friend, if there is catcalling; host nationals through field work) but was unclear on how to do so. He saw them as "the other" who needed help.	*Intermediate Level:* Alex seems to have become even more comfortable interacting across differences (for example, interacting across differences in a professional setting). He talks a lot about his experience challenged him to step outside his comfort zone. Alex still has a tendency to avoid conflict (e.g., with classmates, with his host family). He is willing to talk about controversial topics, when he is slightly removed from these topics (e.g., he asks his host families about their opinions on politics in Ecuador). He is not yet willing to engage in uncomfortable conversation (e.g., avoids problems with host family regarding different expectations of experience; does not challenge barber who talks about how all Americans are bad). He seems to be interested in interacting across differences but does not yet have the skills to develop healthy, interdependent relationships across differences. He may still be looking for approval of others and thus choose not to speak up or question behaviors/opinions he does not agree with. Alex continues to want to help "others". He realizes that helping others is more complex than he initially thought. He is starting to see the need to involve community members in wanting to promote sustainable changes. He does not yet necessarily think about the larger structures and systems in place that create inequalities. In his efforts to make a difference, he focuses on the individual and not on structures/systems. He still holds on to the idea that he and his peers are the ones "helping" while community members in the host country are the ones needing help. He does not yet see these relationships as mutual and interdependent.

Table 12. Coding for Ways in Which Educators Shape the Learning Environment

Quote/Observation	**First Round** ***Promoted Learning or Not***	**Second Round** ***Structural Component***	**Third Round** ***Codes***	**Creating Themes** ***Theme***	**Conceptual Framework** ***Relationship to Conceptual Framework***
Seeing and experiencing firsthand how they [host family] live definitely changed my perspective on things.	Promoted Learning	Housing Arrangement	Experience daily life of host family	Inviting participants to take part in the day-to-day lives of host nationals	Situate learning in learner's experience [create experiences]
He kind of explained it to us that he was still learning just as much as we were. He couldn't be our leader because he's on the same level as us pretty much. He's just the captain. He's running it but we're all working together to get to that point. […] Nobody really knew what was going on, in the group or above it. […] We were all just like, 'What are we supposed to do now? What are we doing?' They [the team leaders] didn't know.	Promote learning & missed opportunity	Fieldwork	Educator as partner in learning; ambiguity; lack of direction	Balance encouraging participants to take initiative with providing guidance/ leadership	Share authority and expertise; Mutually constructing meaning; Validating learner's capacity to know
Learning about the Presidential election and how it was a very close race and the economic state of Ecuador and how they had a collapse in the early 2000's. That definitely formed a lot of connections, meaning mental connections, like I was wondering why people would complain about the government or not trust banks. I wouldn't have known that they don't trust banks because the banks failed in the early 2000's, so that was definitely very helpful learning about the small cultural differences and the vague history of it.	Promoted learning	Pre-Departure Course	Learn about political, economic, and historical context of culture	Portraying culture as complex and contextual	Knowledge is complex and socially constructed
Our meals with the family are disappointing at best. The family doesn't eat with us, rather, one provides the food, then stands by semi-awkwardly as we eat and attempt to make conversation.	Missed opportunity	Housing Arrangement	Lack of interactions w/ host family	Inviting participants to take part in the day-to-day lives of host nationals	Situate learning in learner's experience [fail to create experiences]

Quote/Observation	**First Round** ***Promoted Learning or Not***	**Second Round** ***Structural Component***	**Third Round** ***Codes***	**Creating Themes** ***Theme***	**Conceptual Framework** ***Relationship to Conceptual Framework***
She [in-country director in Ecuador] was not open to new ideas, which is really weird for an entrepreneurship type thing. I remember we were talking about the eyeglasses thing. They had a written sign-in sheet, and [name of other participant] was like, 'Why don't we just pull it up on the computer? Why don't we just create a quick Excel sheet?' Everybody really liked that idea, but she for some reason got really defensive and was like, 'No. Who's going to bring their computer?' [Other participant] is like, 'We can just use mine.' She's like, 'What happens when you leave the country?' He was like, 'Use yours'. She's like, 'No, we're not doing that.'	Missed opportunity	Fieldwork	Not open to new ideas; lack of explanation	Balance encouraging participants to take initiative with providing guidance/ leadership	[Failed to use following LPM principles and assumptions] Share authority and expertise; Mutually constructing meaning; Validating learner's capacity to know
Pre-departure course conversation on corruption in Nicaragua: Claire points out that political corruption happens in the U.S. as well. She shares the example of the governor of Alabama using government money to cover up an affair. Participant do not respond. After a short pause, Claire asks participants how political corruption affects people. Participants respond that political corruption can make individuals feel disenfranchised and then give examples from their readings about issues with infrastructure in Nicaragua. A few minutes later, former alumni serving as guest speakers for the class arrive and the conversations comes to an abrupt end.	Missed opportunity	Pre-departure course	Connection to U.S.; lack of follow-up questions; no response from participants	Miss opportunities to encourage critical reflection and help participants make sense of their experiences	Mutually constructing meaning

Table 13. Trustworthiness Criteria

Trustworthiness Criteria	Analog Quantitative Criteria	Description	Research Strategies Used
Credibility	Internal validity	This criterion addresses how well research findings match reality (Merriam, 1998). Since reality is socially constructed, the question becomes how well the research represents participants' view of reality (Lincoln & Guba, 1985; Merriam, 1998).	Triangulation Member checking Peer review Clarifying researcher's positionality
Transferability	External validity	This criterion refers to the ability to apply findings to other contexts or settings (Merriam, 1998). Since qualitative research is interested in the particular in depth rather than what is true for many, the goal is not to generalize to a larger population (Merriam, 1998; Yin, 2014). Rather, the researcher should provide enough information about the context of the case, so that readers can identify on their own what they can learn from the case (Lincoln & Guba, 1985; Merriam, 1998) or the researcher generalizes back to theoretical propositions (Yin, 2014).	Thick descriptions
Dependability	Reliability	This criterion addresses whether results are consistent with the data collected (Merriam, 1998). In qualitative research, researchers believe that there is no single reality, which means that replication of the same study will result in different results. However, researchers should describe the process how date is collected and analyzed, so that an outsider can evaluate whether or not the conclusions drawn from the data and the process used to arrive at these conclusions makes sense (Merriam, 1998).	Triangulation Peer review Audit trail Clarifying researcher's positionality
Confirmability	Objectivity	This criterion addresses whether the results could be confirmed or corroborated by others (Lincoln & Guba, 1985).	Negative Cases Rival Explanations Audit trail

Table 15. GPI: Analysis of Responses to Individual Questions

	Pre-Test		Post-Test		*t*-test			
	M	***SD***	***M***	***SD***	***t***	***df***	***p***	***d***
Cognitive Development								
Cognitive Knowing Scale								
When I notice cultural differences, my culture tends to have the better approach. (R)	2.70	0.48	2.50	0.53	1.50	9	0.168	0.47
Some people have a culture and others do not. (R)	2.00	1.05	2.10	0.99	-0.43	9	0.678	-0.14
I take into account different perspectives before drawing conclusions about the world around me.	4.30	0.68	4.50	0.53	-0.56	9	0.591	-0.18
I consider different cultural perspectives when evaluating global problems.	3.80	1.14	4.00	0.67	-0.69	9	0.509	-0.22
I rely primarily on authorities to determine what is true in the world. (R)	2.00	0.82	1.80	0.79	0.80	9	0.443	0.25
I rarely question what I have been taught about the world around me. (R)	1.70	1.25	1.70	0.68	0.00	9	1.000	0.00
In different settings what is right and wrong is simple to determine. (R)	2.78	1.30	2.67	1.12	0.32	9	0.760	0.10
Cognitive Knowledge Scale								
I am informed of current issues that impact international relations.	3.80	0.92	3.50	1.35	1.00	9	0.343	0.32
I understand the reasons and causes of conflicts among nations of different cultures.	3.70	0.95	3.90	1.37	-0.48	9	0.642	-0.15
I understand how various cultures of this world interact socially.	3.50	0.85	3.80	1.14	-1.41	9	0.193	-0.45
I know how to analyze the basic characteristics of a culture.	3.30	1.06	4.00	0.67	-2.09	9	0.066*	-0.66
I can discuss cultural differences from an informed perspective.	4.30	0.48	4.20	0.63	0.56	9	0.591	0.18
Intrapersonal Development								
Intrapersonal Identity Scale								
I have a definite purpose in my life.	3.80	0.92	3.90	0.99	-0.29	9	0.780	-0.09

	Pre-Test		Post-Test		*t*-test			
	M	***SD***	***M***	***SD***	***t***	***df***	***p***	***d***
I can explain my personal values to people who are different from me.	4.30	0.48	4.10	0.74	0.80	9	0.443	0.25
I know who I am as a person.	4.30	0.48	3.80	0.42	3.00	9	0.015**	0.95
I am willing to defend my own views when they differ from others.	4.50	0.53	4.30	0.68	1.00	9	0.343	0.32
I put my beliefs into action by standing up for my principles.	4.00	0.67	4.00	0.67	0.00	9	1.000	0.00
I am developing a meaningful philosophy of life.	4.10	0.74	4.30	0.82	-1.00	9	0.343	-0.32
Intrapersonal Affect Scale								
I am sensitive to those who are discriminated against.	4.40	0.70	4.50	0.71	-0.56	9	0.591	-0.18
I do not feel threatened emotionally when presented with multiple perspectives.	3.90	1.20	4.40	0.70	-1.05	9	0.322	-0.33
I am accepting of people with different religious and spiritual traditions.	4.50	0.71	4.70	0.48	-0.69	9	0.509	-0.22
I enjoy when my friends from other cultures teach me about our cultural differences.	4.70	0.48	4.40	0.70	1.41	9	0.193	0.45
I am open to people who strive to live lives very differently from my own life style.	4.40	0.52	4.30	0.48	0.56	9	0.591	0.18
Interpersonal Development								
Interpersonal Social Responsibility Scale								
I think of my life in terms of giving back to society.	4.00	1.05	3.80	1.32	1.00	9	0.343	0.32
I work for the rights of others.	4.10	1.10	4.00	1.05	0.56	9	0.591	0.18
I put the needs of others above my own personal wants.	4.00	0.94	4.20	0.63	-0.80	9	0.443	-0.25
I consciously behave in terms of making a difference.	4.20	0.79	4.10	0.88	0.43	9	0.678	0.14
Volunteering is not an important priority in my life. (R)	2.10	1.10	2.00	1.25	0.29	9	0.780	0.09
Interpersonal Social Interaction Scale								
Most of my friends are from my own ethnic background. (R)	2.90	1.29	2.90	1.37	0.00	9	1.000	0.00

	Pre-Test		Post-Test		*t*-test			
	M	***SD***	***M***	***SD***	***t***	***df***	***p***	***d***
I frequently interact with people from a race/ethnic group different from my own.	3.80	1.14	4.30	1.06	-3.00	9	0.015**	-0.95
I intentionally involve people from many cultural backgrounds in my life.	3.60	0.84	3.90	0.74	-1.96	9	0.081*	-0.62
I frequently interact with people from a country different from my own.	3.50	1.18	3.90	1.37	-0.89	9	0.399	-0.28

*$p < .1$; **$p < .05$

(R) Items are reverse scored when calculating sub-scales

Note: Sample size for all questions: n=10. Cohen's d effect size value is considered small at 0.2, moderate at 0.5, and high at 0.8 (Cohen, 1988).

Table 17. Learning Partnership Model vs. Revised Conceptual Framework

Dimension of Development	**Challenge or Support Students**	**Learning Partnership Model**	**Type of Revision**	**Revised Conceptual Framework**
All three dimensions	Challenge		New addition	Integrate students in the day-to-day lives of host nationals
	Support		New addition	Provide students with cultural content
Cognitive	Challenge	Portray knowledge as complex and socially constructed	Small revision	Portray knowledge and culture as complex, contextual, and socially constructed
	Support	Validate learners' capacity to know	No change	Validate learners' capacity to know
Intrapersonal	Challenge	Self is central to knowledge construction	Revision	Explore social identities and global structures of power and privilege
	Support	Situate learning in learner's experience	Revision	Facilitate deep reflection and sense making about experiences
Interpersonal	Challenge	Share authority and expertise	Revision	Encourage students to bring in new ideas/take initiative
	Support	Define learning as mutually constructing meaning	Revision	Provide guidance, leadership, and feedback

Appendix B - Figures

Figure 1. Conceptual Framework: Being Good Company to Students on Their Journeys Toward Intercultural Maturity

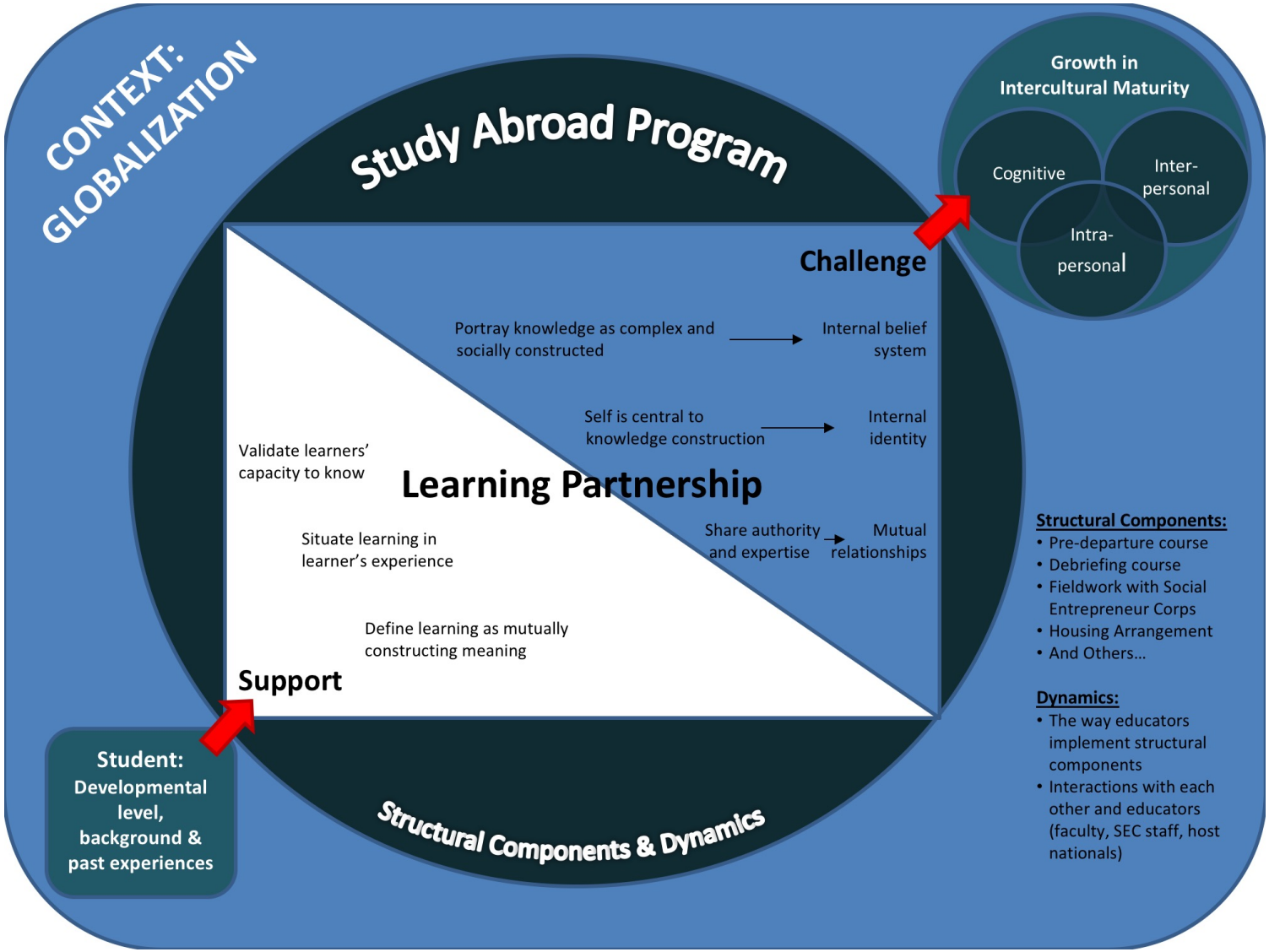


Figure 2. Learning Partnership Model (Baxter Magolda & King, 2004)

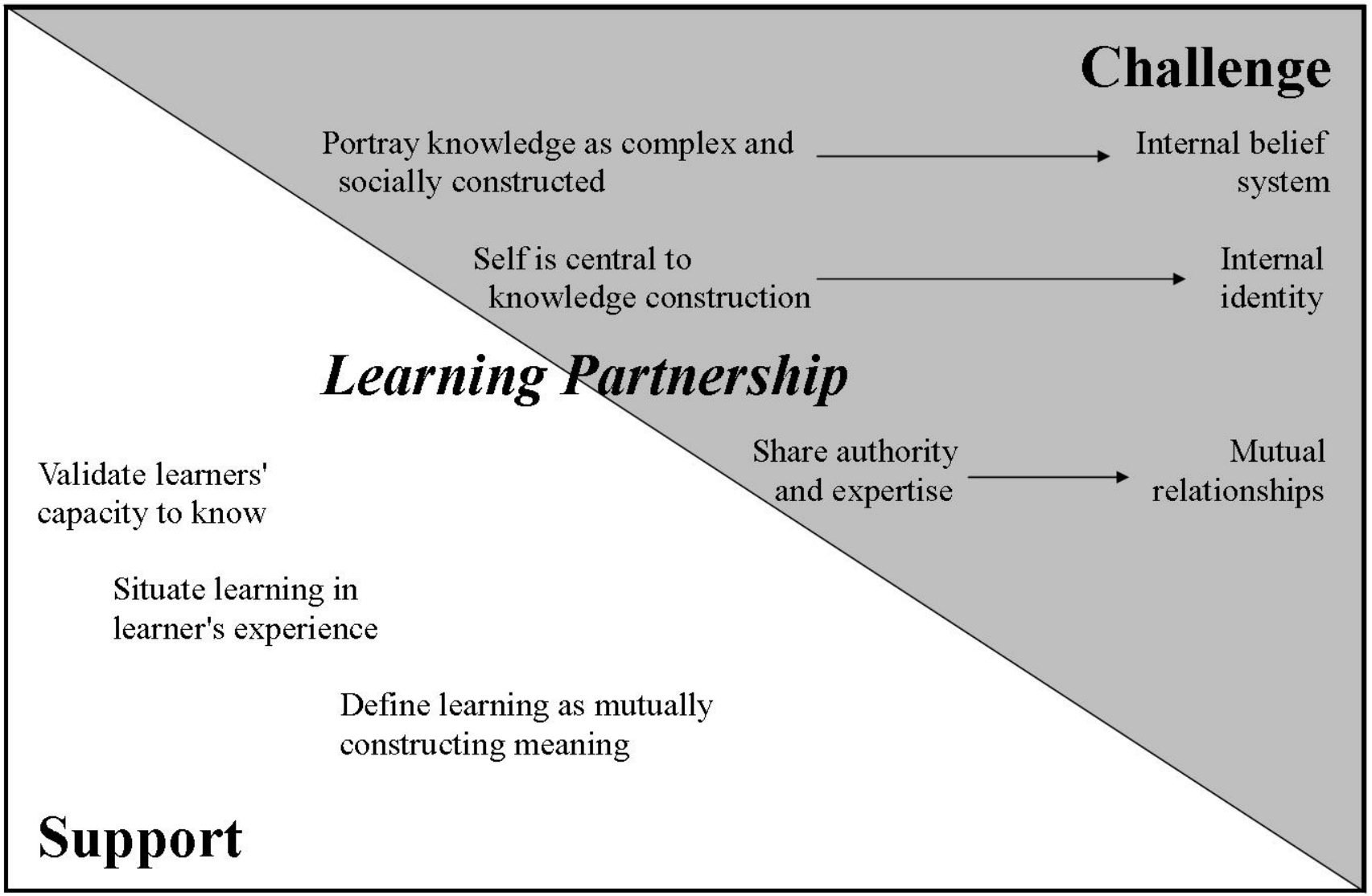
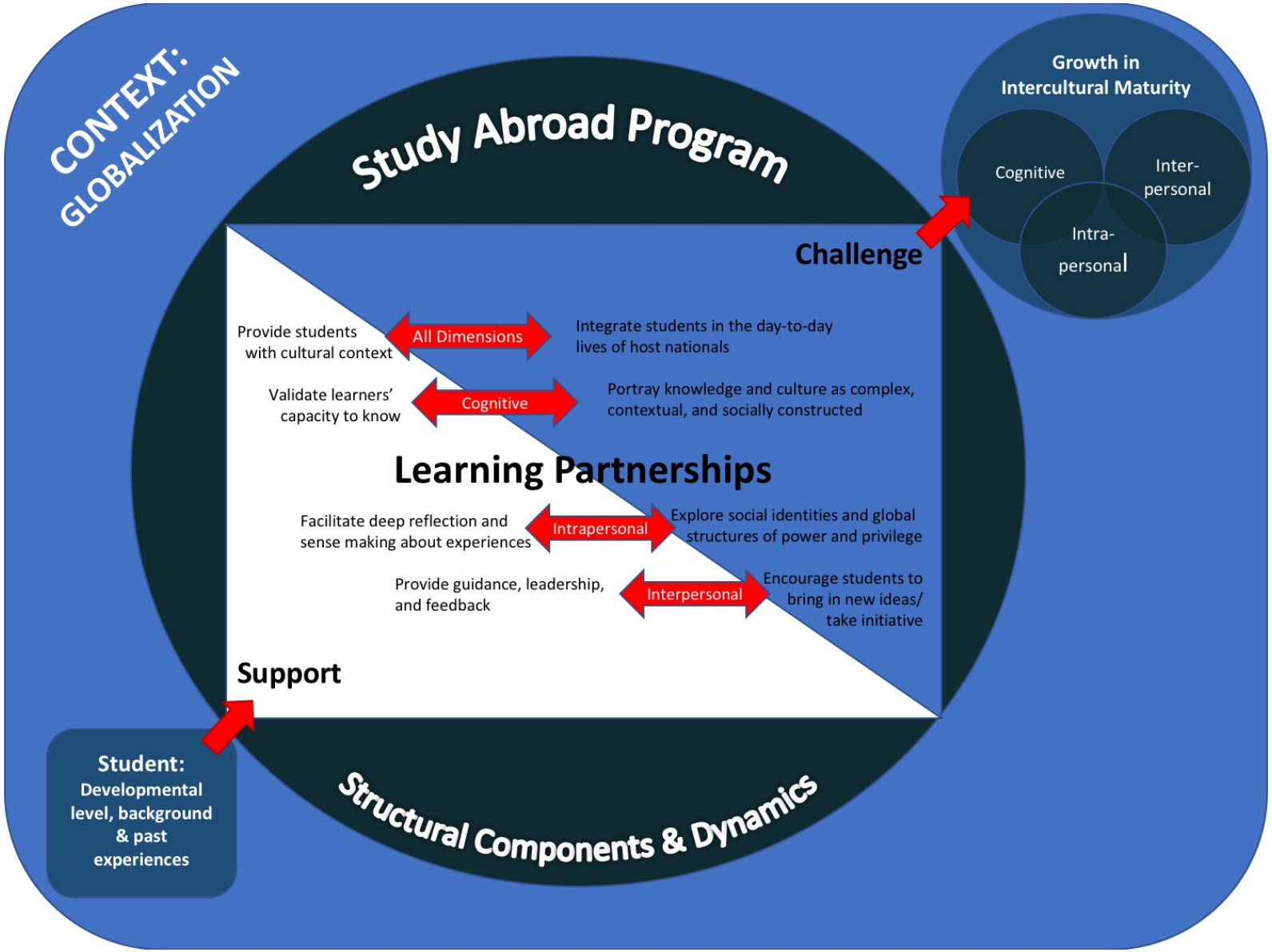


Figure 3. Learning Partnership Model for Promoting Intercultural Maturity



Appendix C – Timeline of Data Collection and Analysis

Task	February	March	April	May	June	July	August	September	October	November	December
Important Dates	*Feb. 23: Proposal Defense*	*March 23 through May 4: Pre-Departure Course*			*In-country portion of study abroad program*				*October 11 through 21: Debriefing Course*		
IRB											
Administer GPI surveys		Pre-Test							Post-Test		
Student Interviews											
Course Observations											
Student Focus Group											
Faculty Interviews											
Data Analysis: GPI											
Data Analysis: pre-departure course, initial interviews											
Data Analysis: post-study abroad data											

Appendix D - Consent Forms

Student Consent Form

Project Title	Being "good company" to students on their journey toward intercultural maturity: An in-depth case study of an 8-week study abroad program focused on social entrepreneurship
Purpose of the Study	This research is being conducted by Gudrun Nyunt, PhD Candidate, under the supervision of her dissertation chair, Dr. Michelle Espino, at the University of Maryland, College Park. I am inviting you to participate in this research project because you are a student participating in the Maryland Social Entrepreneur Corps (MSEC) study abroad program. The purpose of this research project is to explore how, if at all, the MSEC study abroad program impacts students' development of intercultural maturity; what aspects of the program and what actions of educators contribute to students' development of intercultural maturity.
Procedures	You may consent to participate in any number of activities. Participation is voluntary and you are free to withdraw from the study at any time for any reason. Procedures for each research activity are described below: (1) Interviews: The procedures involve participation in two one-on-one interviews that will take between 45-90 minutes each to complete. One interview will take place prior to leaving for your study abroad trip; the second interview will take place after you return from abroad. Interviews will be audio-recorded for transcription. In the first interview, you will be asked questions about your motivations and goals for studying abroad as well as your previous international experiences. The second interview will focus on your experiences abroad and the ways in which the study abroad program helped you develop intercultural maturity. (2) Focus groups: The procedures involve participation in one or two focus groups that will take approximately 60-90 minutes each to complete. One focus group will take place prior to leaving for your study abroad trip; the second interview will take place after you return from abroad. Focus groups will be audio-recorded for transcription. The first focus group will address your pre-departure course and your expectations for your time abroad. In the second focus group, the researcher will present initial findings and you will be asked to respond to these findings. (3) Observations of the pre-departure and debriefing course: The procedures involve observing you engage in normal class activities such as answering the professor's questions, participating in discussions, and giving presentations in class. (4) Document analysis: The procedure involves the researcher collecting documents related to the study abroad program including your class assignments (two reflection papers and a final paper from the pre-departure course). The procedure also involves the researcher gaining permission to use your responses from the Global Perspective Inventory (GPI) pre-test and post-test, which you will take as part of your class, for research purposes. The GPI is designed to measure students' developmental levels of intercultural maturity and gain insights into students' experiences abroad.

Potential Risks and Discomforts	I anticipate little risk associated with participation in this study. In interviews and the focus group, you will be asked questions about your study abroad experience, which I anticipate will not be significantly uncomfortable. You may experience some mild discomfort from the questions asked or may experience sadness or negative emotions associated with recalling certain experiences. Observations will be passive on the part of the researcher and will in no way be disruptive of the activities taking place. There are no foreseeable risks in participating in the Global Perspective Inventory and releasing class assignments for document analysis.
Potential Benefits	There are no direct benefits from participating in this research. However, some possible benefits include the development of recommendations for future study abroad programs and better understanding of the ways in which study abroad programs can promote the development of intercultural maturity.
Confidentiality	Any potential loss of confidentiality will be minimized by storing data on a password protected computer with an encrypted hard drive. All participants will be assigned pseudonyms, which will be linked on one password-protected document. On the Global Perspective Inventory pre- and post-test, you will asked to submit your university identification number (UID) to allow the researcher to link your pre- and post-test results. Information will be submitted online using Qualtrics, a web-based survey tool that uses encryption for all transmitted data. The data will only be accessible through the principal investigator's password-protected account. Once I link pre- and post-test results, I will delete the UID numbers from the data set. Only the principal investigator, Gudrun Nyunt, and her dissertation chair, Dr. Michelle Espino, will have access to the data. If I write a report or article about this research project, your identity will be protected to the maximum extent possible. Your information may be shared with representatives of the University of Maryland, College Park or governmental authorities if you or someone else is in danger or if we are required to do so by law.
Right to Withdraw and Questions	Your participation in this research is completely voluntary. You may choose which activities you want to take part in. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify. If you are an employee or student at UMD, your grades, standing or employability at UMD will not be positively or negatively affected by your decision to participate in the study. If you decide to stop taking part in the study, if you have questions, concerns, or complaints, or if you need to report an injury related to the research, please contact the investigator: Gudrun Nyunt 3214 Benjamin Building, College Park, MD 20783; ghaider@umd.edu; (240)506-2470 **Dissertation Chair:** Michelle M. Espino 3214 Benjamin Building, College Park, MD 20742; mespino@umd.edu; (301) 405-2860

<table>
<tr><td>Participant Rights</td><td colspan="2">If you have questions about your rights as a research participant or wish to report a research-related injury, please contact:

University of Maryland College Park
Institutional Review Board Office
1204 Marie Mount Hall
College Park, Maryland, 20742
E-mail: irb@umd.edu
Telephone: 301-405-0678

This research has been reviewed according to the University of Maryland, College Park IRB procedures for research involving human subjects.</td></tr>
<tr><td>Statement of Consent</td><td colspan="2">Your signature indicates that you are at least 18 years of age; you have read this consent form or have had it read to you; your questions have been answered to your satisfaction and you voluntarily agree to participate in selected activities of this research study. You will receive a copy of this signed consent form.
Initial next to the activities that you voluntarily agree to participate:
____ Observations of the Pre-Departure and Debriefing Course
____ Document Analysis of Class Assignments (2 reflection papers and 1 final paper of the pre-departure course)
____ Document Analysis of Global Perspective Inventory Results
____ Two one-on-one interviews that will each take about 60-90 minutes
____ A pre-departure focus group with other students that will take about 60-90 minutes
____ A focus groups toward the end of the debriefing course with other students that will take about 60-90 minutes
If you agree to participate in the activities above, that you initialed, please sign your name below.</td></tr>
<tr><td rowspan="3">Signature and Date</td><td>NAME OF PARTICIPANT
[Please Print]</td><td></td></tr>
<tr><td>SIGNATURE OF PARTICIPANT</td><td></td></tr>
<tr><td>DATE</td><td></td></tr>
</table>

Faculty Consent Form

Project Title	Being "good company" to students on their journey toward intercultural maturity: An in-depth case study of an 8-week study abroad program focused on social entrepreneurship
Purpose of the Study	This research is being conducted by Gudrun Nyunt, PhD Candidate, under the supervision of her dissertation chair, Dr. Michelle Espino, at the University of Maryland, College Park. I am inviting you to participate in this research project because you are a student participating in the Maryland Social Entrepreneur Corps (MSEC) study abroad program. The purpose of this research project is to explore how, if at all, the MSEC study abroad program impacts students' development of intercultural maturity; what aspects of the program and what actions of educators contribute to students' development of intercultural maturity.
Procedures	You may consent to participate in any number of activities. Participation is voluntary and you are free to withdraw from the study at any time for any reason. Procedures for each research activity are described below: (1) Interviews: The procedures involve participation in two one-on-one interviews that will take approximately 60-90 minutes each to complete. One interview will take place at the start of the pre-departure course; the second interview will be toward the end of the debriefing course. Interviews will be audio-recorded for transcription. The interviews will focus on your experiences with the study abroad program and interacting with the students. I will also share initial findings from my study with you during the second interview to get your reactions and feedback. (2) Observations of the pre-departure and debriefing course: The procedures involve observing you engage in normal class activities such as answering the professor's questions, participating in discussions, and giving presentations in class.
Potential Risks and Discomforts	I anticipate little risk associated with participation in this study. In interviews, you will be asked questions about your experiences teaching the courses for the study abroad program, which I anticipate will not be significantly uncomfortable. You may experience some mild discomfort from the questions asked or may experience sadness or negative emotions associated with recalling certain experiences. Observations will be passive on the part of the researcher and will in no way be disruptive of the activities taking place.
Potential Benefits	There are no direct benefits from participating in this research. However, some possible benefits include the development of recommendations for future study abroad programs and better understanding of the ways in which study abroad programs can promote the development of intercultural maturity.
Confidentiality	Any potential loss of confidentiality will be minimized by storing data on a password protected computer with an encrypted hard drive. All participants will be assigned pseudonyms, which will be linked on one password-protected document. Only the principal investigator, Gudrun Nyunt, and her dissertation chair, Dr. Michelle Espino, will have access to the data. If I write a report or article about this research project, your identity will be protected to the maximum extent possible. Your information may be shared with representatives of the University of Maryland, College Park or governmental authorities if you or someone else is in danger or if we are required to do so by law.
Right to Withdraw and Questions	Your participation in this research is completely voluntary. You may choose which activities you want to take part in. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you

	otherwise qualify. If you are an employee or student at UMD, your grades, standing or employability at UMD will not be positively or negatively affected by your decision to participate in the study. If you decide to stop taking part in the study, if you have questions, concerns, or complaints, or if you need to report an injury related to the research, please contact the investigator: Gudrun Nyunt 3214 Benjamin Building, College Park, MD 20783 ghaider@umd.edu (240)506-2470 **Dissertation Chair:** Michelle M. Espino 3214 Benjamin Building, College Park, MD 20742 mespino@umd.edu (301) 405-2860	
Participant Rights	If you have questions about your rights as a research participant or wish to report a research-related injury, please contact: **University of Maryland College Park** **Institutional Review Board Office** **1204 Marie Mount Hall** **College Park, Maryland, 20742** **E-mail: irb@umd.edu** **Telephone: 301-405-0678** This research has been reviewed according to the University of Maryland, College Park IRB procedures for research involving human subjects.	
Statement of Consent	Your signature indicates that you are at least 18 years of age; you have read this consent form or have had it read to you; your questions have been answered to your satisfaction and you voluntarily agree to participate in selected activities of this research study. You will receive a copy of this signed consent form. Initial next to the activities that you voluntarily agree to participate: ____ Observations of the Pre-Departure and Debriefing Course ____ Two one-on-one interviews that will each take about 60-90 minutes If you agree to participate in the activities above, that you initialed, please sign your name below.	
Signature and Date	**NAME OF PARTICIPANT** **[Please Print]**	
	SIGNATURE OF PARTICIPANT	
	DATE	

Appendix E - GPI Forms

General Form/Pre-Test

Please rate your level of agreement with each of the following statements.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
When I notice cultural differences, my culture tends to have the better approach.	❍	❍	❍	❍	❍
I have a definite purpose in my life.	❍	❍	❍	❍	❍
I can explain my personal values to people who are different from me.	❍	❍	❍	❍	❍
Most of my friends are from my own ethnic background.	❍	❍	❍	❍	❍
I think of my life in terms of giving back to society.	❍	❍	❍	❍	❍
Some people have a culture and others do not.	❍	❍	❍	❍	❍
In different settings what is right and wrong is simple to determine.	❍	❍	❍	❍	❍
I am informed of current issues that impact international relations.	❍	❍	❍	❍	❍
I know who I am as a person.	❍	❍	❍	❍	❍
I feel threatened around people from backgrounds different from my own.	❍	❍	❍	❍	❍
I often get out of my comfort zone to better understand myself.	❍	❍	❍	❍	❍
I am willing to defend my own views when they differ from others.	❍	❍	❍	❍	❍
I understand the reasons and causes of conflict among nations of different cultures.	❍	❍	❍	❍	❍
I work for the rights of others.	❍	❍	❍	❍	❍
I see myself as a global citizen.	❍	❍	❍	❍	❍
I take into account different perspectives before drawing conclusions about the world around me.	❍	❍	❍	❍	❍
I understand how various cultures of this world interact socially.	❍	❍	❍	❍	❍

I put my beliefs into action by standing up for my principles.	❍	❍	❍	❍	❍
I consider different cultural perspectives when evaluating global problems.	❍	❍	❍	❍	❍
I rely primarily on authorities to determine what is true in the world.	❍	❍	❍	❍	❍
I know how to analyze the basic characteristics of a culture.	❍	❍	❍	❍	❍
I am sensitive to those who are discriminated against.	❍	❍	❍	❍	❍
I do not feel threatened emotionally when presented with multiple perspectives.	❍	❍	❍	❍	❍
I frequently interact with people from a race/ethnic group different from my own.	❍	❍	❍	❍	❍
I am accepting of people with different religious and spiritual traditions.	❍	❍	❍	❍	❍
I put the needs of others above my own personal wants.	❍	❍	❍	❍	❍
I can discuss cultural differences from an informed perspective.	❍	❍	❍	❍	❍
I am developing a meaningful philosophy of life.	❍	❍	❍	❍	❍
I intentionally involve people from many cultural backgrounds in my life.	❍	❍	❍	❍	❍
I rarely question what I have been taught about the world around me.	❍	❍	❍	❍	❍
I enjoy when my friends from other cultures teach me about our cultural differences.	❍	❍	❍	❍	❍
I consciously behave in terms of making a difference.	❍	❍	❍	❍	❍
I am open to people who strive to live lives very different from my own life style.	❍	❍	❍	❍	❍
Volunteering is not an important priority in my life.	❍	❍	❍	❍	❍
I frequently interact with people from a country different from my own.	❍	❍	❍	❍	❍

How old are you?

Please indicate:

- ❍ Man
- ❍ Woman
- ❍ Transgender/Gender Nonconforming
- ❍ Rather Not Say

Which best describes your current academic standing?

- ❍ First year
- ❍ Sophomore
- ❍ Junior
- ❍ Senior
- ❍ Graduate Student

My major field of study is

- ❍ Agriculture and Natural Resources
- ❍ Arts and Humanities
- ❍ Business
- ❍ Communications or Journalism
- ❍ Education or Social Work
- ❍ Engineering
- ❍ Health and Medical Professions
- ❍ Physical or Biological Sciences and Mathematics
- ❍ Social and Behavioral Sciences
- ❍ Other

What is your collegiate GPA?

Did you begin college at this institution?

- ❍ Yes
- ❍ No

What was the highest level of formal education for either of your parents?

- ❍ Less than high school
- ❍ High school graduate
- ❍ Some college
- ❍ Associate's Degree
- ❍ Bachelor's Degree
- ❍ Some graduate school
- ❍ Graduate degree (Masters, Doctorate, MD, JD, etc)
- ❍ Do not know

Please indicate your racial/ethnic background. (mark all that apply)

- ❑ American Indian or Alaska Native
- ❑ Asian
- ❑ Black or African American
- ❑ Hispanic, of any race
- ❑ Native Hawaiian or Other Pacific Islander
- ❑ White

Select the one that best describes you.

- ❍ American student at an American college/university
- ❍ Non-American student at an American college/university
- ❍ Other

Since coming to college, how many courses have you taken in the areas listed below?

	0	1	2	3	4	5+
Multicultural course addressing issues of race, ethnicity, gender, class, religion, or sexual orientation	❍	❍	❍	❍	❍	❍
Foreign language course	❍	❍	❍	❍	❍	❍
World history course	❍	❍	❍	❍	❍	❍
Service-learning course	❍	❍	❍	❍	❍	❍
Course focused on significant global/international issues and problems	❍	❍	❍	❍	❍	❍
Course that includes opportunities for intensive dialogue among students with different backgrounds and beliefs	❍	❍	❍	❍	❍	❍

Since coming to college, how often have you experienced the following with your faculty?

	Never	Rarely	Sometimes	Often	Very Often
Discussed course topics, ideas, or concepts with a faculty member outside of class	❍	❍	❍	❍	❍
Discussed your academic performance with a faculty member	❍	❍	❍	❍	❍
The faculty challenge students' views and perspectives on a topic during class.	❍	❍	❍	❍	❍
The faculty presented issues and problems in class from different cultural perspectives.	❍	❍	❍	❍	❍

Since coming to college, how often have you participated in the following?

	Never	Rarely	Sometimes	Often	Very Often
Participated in events or activities sponsored by groups reflecting your own cultural heritage	❍	❍	❍	❍	❍
Participated in events or activities sponsored by groups reflecting a cultural heritage different from your own	❍	❍	❍	❍	❍
Participated in religion or spiritual activities	❍	❍	❍	❍	❍
Participated in leadership programs that stress collaboration and team work	❍	❍	❍	❍	❍
Participated in community service activities unrelated to a course	❍	❍	❍	❍	❍
Attended a lecture/workshop/campus discussion on international or global issues	❍	❍	❍	❍	❍
Read a newspaper or news magazine (online or print)	❍	❍	❍	❍	❍
Watched news programs on television	❍	❍	❍	❍	❍
Followed an international event/crisis	❍	❍	❍	❍	❍
Discussed current events with other students	❍	❍	❍	❍	❍

Have you ever participated in a living-learning program with a global or international theme?

- ❍ Yes
- ❍ No

Prior to this semester or quarter, how many quarters/semester have you studied abroad?

- ❍ None
- ❍ A short term experience (summer/winter term)
- ❍ One
- ❍ Two
- ❍ More than Two

Please rate your level of agreement with each statement.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
I have a strong sense of affiliation with my college/university.	❍	❍	❍	❍	❍
I feel that my college/university community honors diversity and internationalism.	❍	❍	❍	❍	❍
I understand the mission of my college/university.	❍	❍	❍	❍	❍
I am both challenged and supported at my college/university.	❍	❍	❍	❍	❍
I have been encouraged to develop my strengths and talents at my college/university.	❍	❍	❍	❍	❍
I feel I am a part of a close and supportive community of colleagues and friends.	❍	❍	❍	❍	❍

GPI Study Abroad Post-Test

Please rate your level of agreement with each of the following statements.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
When I notice cultural differences, my culture tends to have the better approach.	❍	❍	❍	❍	❍
I have a definite purpose in my life.	❍	❍	❍	❍	❍
I can explain my personal values to people who are different from me.	❍	❍	❍	❍	❍
Most of my friends are from my own ethnic background.	❍	❍	❍	❍	❍
I think of my life in terms of giving back to society.	❍	❍	❍	❍	❍
Some people have a culture and others do not.	❍	❍	❍	❍	❍
In different settings what is right and wrong is simple to determine.	❍	❍	❍	❍	❍
I am informed of current issues that impact international relations.	❍	❍	❍	❍	❍
I know who I am as a person.	❍	❍	❍	❍	❍
I feel threatened around people from backgrounds different from my own.	❍	❍	❍	❍	❍
I often get out of my comfort zone to better understand myself.	❍	❍	❍	❍	❍
I am willing to defend my own views when they differ from others.	❍	❍	❍	❍	❍
I understand the reasons and causes of conflict among nations of different cultures.	❍	❍	❍	❍	❍
I work for the rights of others.	❍	❍	❍	❍	❍
I see myself as a global citizen.	❍	❍	❍	❍	❍
I take into account different perspectives before drawing conclusions about the world around me.	❍	❍	❍	❍	❍
I understand how various cultures of this world interact socially.	❍	❍	❍	❍	❍
I put my beliefs into action by standing up for my principles.	❍	❍	❍	❍	❍

I consider different cultural perspectives when evaluating global problems.	❍	❍	❍	❍	❍
I rely primarily on authorities to determine what is true in the world.	❍	❍	❍	❍	❍
I know how to analyze the basic characteristics of a culture.	❍	❍	❍	❍	❍
I am sensitive to those who are discriminated against.	❍	❍	❍	❍	❍
I do not feel threatened emotionally when presented with multiple perspectives.	❍	❍	❍	❍	❍
I frequently interact with people from a race/ethnic group different from my own.	❍	❍	❍	❍	❍
I am accepting of people with different religious and spiritual traditions.	❍	❍	❍	❍	❍
I put the needs of others above my own personal wants.	❍	❍	❍	❍	❍
I can discuss cultural differences from an informed perspective.	❍	❍	❍	❍	❍
I am developing a meaningful philosophy of life.	❍	❍	❍	❍	❍
I intentionally involve people from many cultural backgrounds in my life.	❍	❍	❍	❍	❍
I rarely question what I have been taught about the world around me.	❍	❍	❍	❍	❍
I enjoy when my friends from other cultures teach me about our cultural differences.	❍	❍	❍	❍	❍
I consciously behave in terms of making a difference.	❍	❍	❍	❍	❍
I am open to people who strive to live lives very different from my own life style.	❍	❍	❍	❍	❍
Volunteering is not an important priority in my life.	❍	❍	❍	❍	❍
I frequently interact with people from a country different from my own.	❍	❍	❍	❍	❍

During the most recent study abroad experience, how often did you participate in the following?

	Never	Rarely	Sometimes	Often	Very Often
How often did you speak in the host country's language in the non-language courses?	❍	❍	❍	❍	❍
How often did you speak in the host country's language outside of the classroom?	❍	❍	❍	❍	❍
How often did you interact with individuals from the host country outside of the classroom	❍	❍	❍	❍	❍
How often did you reflect upon your experiences abroad through writing/journaling as part of a course requirement?	❍	❍	❍	❍	❍
How often have you shared/discussed with others your experiences abroad?	❍	❍	❍	❍	❍
How often did you feel immersed in the culture of the host country?	❍	❍	❍	❍	❍
How often did you intentionally push yourself out of your comfort zone?	❍	❍	❍	❍	❍
How often did you explore new habits and behaviors on your own while studying abroad?	❍	❍	❍	❍	❍
How often did your class assignments require you to gather information from your surrounding community?	❍	❍	❍	❍	❍
How often did you communicate with your college friends and parents while studying abroad?	❍	❍	❍	❍	❍
How often did you interact with students from a race/ethnic group different from your own?	❍	❍	❍	❍	❍
How often did you interact with students from a country different from your own?	❍	❍	❍	❍	❍

Respond to the following statements based on the most recent study abroad experience.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I developed a strong relationship with one or more of my faculty while studying abroad.	❍	❍	❍	❍	❍
The onsite staff abroad took a genuine interest in my development as a person.	❍	❍	❍	❍	❍
My interactions with the faculty shaped the way I understand the host culture.	❍	❍	❍	❍	❍
My study abroad experience "changed my life."	❍	❍	❍	❍	❍
My pre-departure orientation was very useful in preparing me to fit into the host culture.	❍	❍	❍	❍	❍
The hand-on experiences in my study abroad classes helped me learn more effectively.	❍	❍	❍	❍	❍
My study abroad instructors challenged me and provided the support I needed for effective learning.	❍	❍	❍	❍	❍
My study abroad experience taught me what it means to be a globally competent person.	❍	❍	❍	❍	❍
I have a better understanding of what skills and competencies are required in the global workplace.	❍	❍	❍	❍	❍
My study abroad experience helped me develop communication skills that will benefit me in the workplace in the future.	❍	❍	❍	❍	❍
As a result of my study abroad experience, I plan to get involved in professional and/or personal activities related to global issues.	❍	❍	❍	❍	❍

Appendix F - Interview, Focus Group, and Observation Protocols

Initial Student Interview

#	**Question**
1	To start with, why don't you tell me a little bit about yourself, focusing particularly on your time in college so far?
2	What got you interested in studying abroad?
3	Can you tell me a little bit about the process of looking at different programs and then deciding on the MSEC program?
4	What do you hope to get out of participating in this program?
5	What, if anything, are you nervous about? • What do you think you can do to prepare for that?
6	What are you most excited about and why?
7	Let's talk about some of your prior travel/international experiences or experiences with community service (locally or abroad). Can you tell me about some of these prior experiences?
8	When I first came to the U.S. as an exchange student in high school, I became a lot more aware of what it means to be Austrian and I started to recognize some of the values and beliefs I held that were different from values and beliefs commonly held in the U.S. How do you think you will handle being confronted with values and beliefs that differ from your own? • Can you think about a situation you've been in where your values and beliefs were challenged and if so, can you tell me about what you were thinking and feeling when that happened? What did you take away from that situation?
9	How do you think who you are - your social identities such as gender, race, ethnicity, religion, socio-economic status, sexual orientation, and ability - will influence your experiences abroad, if at all? • Have you ever experienced a situation in the past where one or more of your identities influenced your experiences? If so, can you tell me about it. o How did this experience change influence how you thought or felt about who you are?
10	Is there anything else you want me to know about you or your thoughts regarding studying abroad in the MSEC program?

2nd Student Interview Protocol (Post Study Abroad)

#	**Question**
1	You studied abroad in [Ecuador/Dominican Republic/Nicaragua] this summer. So, to start with, tell me about your experience.
2	What was it like to be in [Ecuador/Dominican Republic/Nicaragua]?
3	What are some of the differences between [Ecuador/Dominican Republic/Nicaragua] and the United States that you noticed?
4	What was it like for you to be in a country where the main language is Spanish? • How often did you use Spanish vs. English? • Can you tell me about situations where you typically needed to use your Spanish and what those interactions were like?
5	When you first arrived in [Ecuador/Dominican Republic/Nicaragua], you participated in an in-country training. Can you describe that part of your study abroad experience to me? • What did you take away from the in-country training? • How helpful was the in-country training in preparing you for the rest of the program? • If there is something you could change about the in-country training, what would it be and why?
6	While abroad, you engaged in field work with the Social Entrepreneur Corps. Can you tell me about your field work experience? • What projects did you work with? • What was a typical day like doing field work? • How did your work impact the host site?
7	The field work component was organized by the Social Entrepreneur Corps staff. Can you tell me about your interactions with the Social Entrepreneur Corps staff? • How, if at all, did the Social Entrepreneur Corps staff help you make the most of your experience? • What do you wish they had done that they didn't do?
8	Thinking about the field work component, what did you take away from participating in this experience? • What were some of the challenging aspects of the field work? How did you overcome those challenges? • If you could change something about the field work component, what would it be and why?
9	For parts of the program, you were staying with host families. Could you describe this experience to me? • How much time did you spend with your host family and what did you do during this time? • What differences did you notice between family life in [Ecuador/Dominican Republic/Nicaragua] and the United States?
10	Aside from staying with a host family, can you tell me about interactions you had with host nationals? • Is there a specific interaction or experience that stands out?

	• How did your relationship or ability to interact with host nationals evolve throughout the trip?
11	Thinking back to the pre-departure course you took prior to going abroad, how well do you think the course prepared you for your time abroad, if at all? • What, if anything, would you change about the course?
12	Thinking about your time abroad as a whole, what are the main things you're taking away from this experience? • How has this experience changed you? • What aspects of the study abroad program allowed you to learn these things? • Why do you think these aspects of the program helped you learn?
13	Overall, what experience or aspect of the program stands out to you in your memory the most? Can you tell me about this experience? • Why did this experience stand out to you? • What did you take away from this experience?
14	Could you tell me about an experience you had abroad that was challenging or frustrating? • How did you respond to this challenge? • What do you feel like you gained/learned from the experience? • How has this experience impacted you?
15	In our pre-interview, you talked about your hopes and what you wanted to get out of the study abroad experience. Were you able to achieve these goals? Why or why not? • What stopped you from being able to accomplish your goals? • What or who helped you in overcoming challenges you faced along the way?
16	Sometimes when we are in a different environment, we recognize different aspects about ourselves more. For example, when I go visit my family in Austria now, I always become more aware of some of the aspects of American culture that I have adopted. Were there any aspects of your identities that you became more aware of while abroad? • How, if at all, did your social identities (e.g., gender, race/ethnicity, socio-economic status, sexual orientation, ability, religion) shape your experiences abroad?
17	If you could change something about the program, what would it be and why? • Was there anything that hindered you from making the most of your experience abroad? • Anything that you wish you had done, but didn't get a chance to do?
18	How would you describe this experience and what you took away from it to a student thinking about studying abroad? • Would you recommend this program to other students? Why or why not? • What advice would you give someone interested in participating in this program?
19	So now that you are back home, how, if at all, do you think having studied abroad, the experience you've had, will influence your life? (For example, new interests you may have developed, new approach to addressing problems, new ways you think about things?)
20	Is there anything else that we haven't talked about yet related to your study abroad experience that you would want me to know?

Initial Faculty Interview

#	**Question**
1	To start with, please tell me a little bit about yourself and how you got involved in teaching the courses for this study abroad program? • What previous study abroad, travel, or international experiences do you bring to this course?
2	Let's talk about the study abroad program. What do you hope that students get out of participating in this program? • How do you think this program is similar to other study abroad program? • How is it different? • Why should a student participate in this program over other study abroad programs offered at the institution?
3	What do you see as the main purpose of the departure course? • How do you go about achieving this purpose? • Are there specific activities that you use?
4	You have taught the pre-departure course before. What you have learned from teaching the course last year? • Have you changed anything in response to what you learned?
5	What do you see as the main purpose of the debriefing course? • How do you go about achieving this purpose? • Are there specific activities that you use?
6	You have taught the debriefing course before. What have you learned from teaching the debriefing course? • Have you changed anything in response to what you learned?
7	I also wanted to talk a little bit about your teaching style. How would you describe your teaching style? • Is your teaching style for this course different than for other courses? If so, how and why?
8	If you could change something about the structure of this study abroad program, what would it be and why?
9	Is there anything else that you'd like me to know about your role in this study abroad program or about the courses that you teach?

2nd Faculty Interview (Post-Completion of MSEC Program)

#	**Question**
1	You've finished teaching the debriefing course for the MSEC study abroad program. Can you tell me about your experience of teaching the course?
2	Are there any class activities or sessions that stand out the most to you? If so, can you tell me about them? • Why does this session or activity stand out to you? • What do you think students learned from this session or activity? • What do you think makes this session/activity effective or what could be done to make it more effective?
3	Were there any activities that didn't work out as you had hoped? Why do you think that happened? • How would you change those activities for the future?
4	Overall, what do you think are the key lessons that students learned from participating in this program (whether lessons from the courses or their time abroad)? • How, if at all, did students change from the first pre-departure course session to the last debriefing course session, for example in terms of how they interact with each other, how they respond to challenging situations, how they handle difficult conversations? • What aspects of the program do you think had the biggest impact on students' learning and development?
5	Looking back, is there anything else that you wish you had done differently? • Are there any different topics that you think should have been addressed that weren't?
6	Do you have any suggestions for how to make the study abroad program more effective?
7	How would you describe this program to other faculty or departments interested in it? • What advice would you give a faculty member teaching these two courses? • What advice would you give to a department considering partnering with the Social Entrepreneur Corps program?
8	Is there anything else regarding the courses or your overall experience with the MSEC program that you'd like to talk about?
9	Next, I will share some of the preliminary findings of my research with you. I would like to get your reactions and responses to these findings. I am particularly interested in hearing whether these findings resonate with your experience from teaching the courses and interacting with the students.

Observation Protocol for Pre-Departure and Debriefing Course

❑Pre-Departure Course ❑Debriefing Course Session #: _____ Date: _____

	Faculty Action	Student Reactions & Responses
SUPPORT		
Cognitive: Validate learners' capacity to know		
Intrapersonal: Situate learning in learner's experience		
Interpersonal: Define learning as mutually constructing meaning		
CHALLENGE		
Cognitive: Portray knowledge as complex and socially constructed		
Intrapersonal: Self is central knowledge construction		
Interpersonal: Share authority and expertise		
OTHER OBSERVATIONS (Set-up; Students' development - interpersonal)		

References

Allen, H. (2010). What shapes short-term study abroad experiences?: A comparative case study of students' motives and goals. *International Education, 14*(5), 452-470.

Al-Rodhan, N. R., & Stoudmann, G. (2006, June 19). *Program on the geopolitical implications of globalization and transnational security: Definitions of globalization: A comprehensive overview and a proposed definition.* Geneva, Switzerland: Geneva Centre for Security Policy.

Altbach, P. (2015a). Higher education and the WTO: Globalization run amok. *International Higher Education, 23*, 5-8.

Altbach, P. (2015b). Knowledge and education as international commodities. *International Higher Education, 28,* 2-5.

Altbach, P. G., & Knight, J. (2007). The internationalization of higher education: Motivations and realities. *Journal of Studies in International Education*, *11*(3-4), 290-305.

Anderson, P. H., & Lawton, L. (2011). Intercultural development: Study abroad vs. on-campus study. *Frontiers: The Interdisciplinary Journal of Study Abroad, 21*, 86-108.

Anderson, P. H., Lawton, L., Rexeisen, R. J., & Hubbard, A. C. (2006). Short-term study abroad and intercultural sensitivity: A pilot study. *International Journal of Intercultural Relations, 30*(4), 457-469.

Auerbach, C., & Silverstein, L. B. (2003). *Qualitative data: An introduction to coding and analysis.* New York, NY: NYU Press.

Baxter Magolda, M. B. (1992). *Knowing and reasoning in college: Gender-related patterns in student' intellectual development*. San Francisco: Jossey-Bass.

Baxter Magolda, M. B. (2001). *Making their own way: Narratives for transforming higher education to promote self-development.* Sterling, VA: Stylus.

Baxter Magolda, M. B. (2004a). Learning partnership model: A framework for promoting self-authorship. In M. B. Baxter Magolda, & P. M. King (Eds.), *Learning partnerships: Theory and models of practice to educate for self-authorship* (pp. 1-35). Sterling, VA: Stylus.

Baxter Magolda, M. B. (2004b). Self-authorship as the common goal of 21st century education. In M. B. Baxter Magolda, & P. M. King (Eds.), *Learning partnerships: Theory and models of practice to educate for self-authorship* (pp. 37-90). Sterling, VA: Stylus.

Baxter Magolda, M. B. (2007). Self-authorship: The foundation for twenty-first-century education. *New Directions for Teaching and Learning, 2007*(109), 69-83.

Baxter Magolda, M. B. (2010). A tandem journey through the labyrinth. *Journal of Learning Development in Higher Education, 2010*(2), 1-6.

Baxter Magolda, M. B., & King, P. M. (Eds.) (2004). *Learning partnerships: Theory and models of practice to educate for self-authorship* (pp. 1-35). Sterling, VA: Stylus.

Baxter Magolda, M. B., King, P. M., Taylor, K. B., & Wakefield, K. M. (2012). Decreasing authority dependence during the first year of college. *Journal of College Student Development, 53*(3), 418-435.

Beerkens, E. (2003). Globalisation and higher education research. *Journal of Studies in International Education*, *7*(2), 128-148.

Belenky, M., Clinchy, B. M., Goldberger, N., & Tarule, J. (1986). *Women's ways of knowing: The development of self, voice, and mind.* New York: Basic Books.

Bennett, J. M. (1993). Cultural marginality: Identity issues in intercultural training. In R. M. Paige (Ed.), *Education for the intercultural experience* (2nd ed., pp. 109-135). Yarmouth, ME: Intercultural Press.

Bennett, J. M., & Bennett, M. J. (2004). Developing intercultural sensitivity: An integrative approach to global and domestic diversity. In D. Landis, J. M. Bennett, & M. J. Bennett (Eds), *Handbook of intercultural training* (3rd ed., pp. 147-165). Thousand Oaks, CA: Sage.

Bennett, M. J. (1986). A developmental approach to training for intercultural sensitivity. *International journal of intercultural relations*, *10*(2), 179-196.

Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In M. Paige (Ed.)*, Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.

Black, H. T., & Duhon, D. L. (2006). Assessing the impact of business study abroad programs on cultural awareness and personal development. *Journal of Education for Business*, *81*(3), 140-144.

Bowman, N. A. (2011). Measuring how college affects students: Exploring potential biases in college student self-reported gains. In S. Herzog, & N. A. Bowman (Eds.), *Validity and limitations of college student self-report data: New Directions for Institutional Research, 150*(110) (pp. 73-85). San Francisco, CA: Jossey-Bass.

Braskamp, L. A. (2011). Fostering global perspective taking at American colleges and universities. *Journal of College and Character*, *12*(1), 1-4.

Braskamp, L. A., & Braskamp, L. A., & Engberg, M. E. (2014). *Global perspective inventory (GPI): Its purpose, construction, potential uses and psychometric characteristics.* Chicago, IL: Global Perspective Institute.

Braskamp, L. A., Braskamp, D. C., & Merrill, K. (2009). Assessing progress in global learning and development of students with education abroad experiences. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *18*, 101-118.

Braskamp, L. A., & Engberg, M. E. (2011). How colleges can influence the development of a global perspective. Liberal Education, *Summer/Fall,*34-39.

Brecht, R. D., Davidson, D., & Ginsberg, R. (1993). *Predictors of foreign language gain during study abroad. NFLC Occasional Paper.* Washington, DC: National Foreign Language Center.

Bringle, R. G., & Hatcher, J. A. (1999, Summer). Reflection in service learning: Making meaning of experience. *Educational Horizons*, 179-185.

Brockington, J. L., & Wiedenhoeft, M. D. (2009). The liberal arts and global citizenship: Fostering intercultural engagement through integrative experiences and structured reflection. In R. Lewin (Ed.), *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 117-132). New York, NY: Routledge.

Brux, J. M. & Fry, B. (2010). Multicultural students in study abroad: Their interests, their issues, and their constraints. *Journal of Studies in International Education, 14,* 508-527.

Cabrera, N. L., Miner, D. D., & Milem, J. F. (2013). Can a summer bridge program impact first-year persistence and performance?: A case study of the New Start Summer Program. *Research in Higher Education, 54*(5), 481-498.

Calvert, V. (2011). Service learning to social entrepreneurship: a continuum of action learning. *Journal of Higher Education Theory and Practice, 11*(2), 118-129.

Carlson, J. S., Burn, B. B., Useem, J. & Yachimowicz, D. (1990). *Study abroad: The experience of American undergraduates.* Westport, CT: Greenwood Press.

Carroll, J. B. (1967). Foreign language proficiency levels attained by language majors near graduation from college. *Foreign Language Annals*,*1*(2), 131-151.

Cass, V. C. (1984). Homosexual identity formation: Testing a theoretical model. *Journal of Sex Research, 20,* 143-167.

Chickering, A. W., & Reisser, L. (1993). *Education and identity* (2nd ed.). San Francisco: Jossey-Bass.

Chieffo, L., & Griffiths, L. (2004). Large-scale assessment of student attitudes after a short-term study abroad program. *Frontiers: The Interdisciplinary Journal of Study Abroad, 10*, 165-177.

Clark III, I., Flaherty, T. B., Wright, N. D., & McMillen, R. M. (2009). Student intercultural proficiency from study abroad programs. *Journal of Marketing Education*.

Commission on the Abraham Lincoln Study Abroad Fellowship Program (2005). *Global competence and national needs: One million Americans studying abroad.* Washington, D.C.: Author. Retrieved from http://www.aifs.com/pdf/lincoln_final_report.pdf

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.) Thousand Oaks, CA: Sage.

Cross, W. E. J. (1991). *Shades of Black: Diversity in African-American identities.* Philadelphia: Temple University Press.

Currie, J. (2003) *Globalization and universities.* In: J. C. Smart, J. (Ed.) *Higher education: Handbook of theory and research XVIII* (pp. 473-530). Dordrecht, Netherlands: Springer.

D'Augelli, A. R. (1994). Identity development and sexual orientation: Toward a model of lesbian, gay, and bisexual development. In E. J. Trickett, R.J. Watts, & D. Birman (Eds.), *Human diversity: Perspectives on people in context* (pp. 312-333). San Francisco: Jossey-Bass.

Day-Vines, N., Barker, J. M., & Exum, H. A. (1998). Impact of diasporic travel on ethnic identity development of African American college students. *College Student Journal*, *32*, 463-471.

Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education, 10*(3), 241-266.

Dewey, D. P., Belnap, R. K., & Hillstrom, R. (2013). Social network development, language use, and language acquisition during study abroad: Arabic language learners' perspectives. *Frontiers: The Interdisciplinary Journal of Study Abroad, 22,* 84-110.

Di Pietro, G. (2014, December). University study abroad and graduates' employability. *IZA World of Labor, 109,* 1-10. Retrieved from http://wol.iza.org/articles/university-study-abroad-and-graduates-employability.pdf

Doerr, N. M. (2013). Do 'global citizens' need the parochial cultural other? Discourse of immersion in study abroad and learning-by-doing. *Compare: A Journal of Comparative and International Education, 43*(2), 224-243.

Dolby, N. (2004). Encountering an American self: Study abroad and national identity. *Comparative Education Review*, *48*(2), 150-173.

Dolby, N. (2005). Globalisation, identity, and nation: Australian and American undergraduates abroad. *Australian Educational Researcher, 32*(1), 101-118.

Dolby, N. (2007). Reflections on nation: American undergraduates and education abroad. *Journal of Studies in International Education, 11,* 141-156.

Donnelly-Smith, L. (2009). Global learning through short-term study abroad. *Peer Review, 11*(4), 12-15.

Doyle, D. (2009). Holistic assessment and the study abroad experience. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *18*, 143-155.

Dwyer, M. M. (2004). More is better: The impact of study abroad program duration. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *10*, 151-163.

Dwyer, M. M., & Peters, C. K. (2004). The benefits of study abroad. *Transitions Abroad*, *37*(5), 56-58.

Egart, K., & Healy, M. P. (2004). Creating a context to promote diversity education and self-authorship among community college students. In M. B. Baxter Magolda, & P. M. King (Eds.) (2004). *Learning partnerships: Theory and models of practice to educate for self-authorship* (pp. 91-124). Sterling, VA: Stylus.

Ellwood, C. (2011). Undoing the knots: Identity transformations in a study abroad programme. *Educational Philosophy and Theory, 43*(9), 960-978.

Elola, I., & Oskoz, A. (2008). Blogging: Fostering intercultural competence development in foreign language and study abroad contexts. *Foreign Language Annals*, *41*(3), 454-477.

Engberg, M. E. (2013). The influence of study away experiences on global perspective-taking. *Journal of College Student Development*, *54*(5), 466-480.

Engberg, M. E., & Davidson, L. M. (2016). Students' precollege engagement and the development of a global perspective. *Journal of The First-Year Experience & Students in Transition*, *28*(1), 49-70.

Engberg, M. E., & Fox, K. (2011). Exploring the relationship between undergraduate service-learning experiences and global perspective-taking. *Journal of Student Affairs Research and Practice*, *48*(1), 85-105.

Engberg, M. E., Jourian, T. J., & Davidson, L. M. (2016). The mediating role of intercultural wonderment: connecting programmatic components to global outcomes in study abroad. *Higher Education*, *71*(1), 21-37.

Engle, L., & Engle, J. (2003). Study abroad levels: Toward a classification of program types. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *9*(1), 1-20.

Engle, L., & Engle, J. (2004). Assessing Language Acquisition and Intercultural Sensitivity Development in Relation to Study Abroad Program Design. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *10*, 219-236.

Fischer, K. W. (1980). A theory of cognitive development: The control and construction of hierarchies of skills. *Psychological Review, 87*(6), 477-531.

Fischer, K. (2009, February 20). Short study-abroad trips can have lasting effect, research suggests. *The Chronicle of Higher Education*. Retrieved June 29, 2016, from http://chronicle.com/article/Short-Study-Abroad-Trips-Can/1541

Flyvbjerg, B. (2011). Case study. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (4th ed, pp. 301–316). Thousand Oaks, CA: Sage.

Freed, B. F. (1990). Language learning in a study abroad context: The effects of interaction and noninteractive out-of-class contact on grammatical achievement and oral proficiency. In J. E. Atlatis (Ed.), *Linguistics, language teaching, and language acquisition: The interdependence of theory, practice, and research* (pp. 459-477). Washington, DC: Georgetown University Press.

Freed, B. F. (1998). An Overview of Issues and Research in Language Learning in a Study Abroad Setting. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *4*(2), 31-60.

Freed, B. F., Segalowitz, N., & Dewey, D. (2004). Contexts of learning and second language fluency in French: Comparing regular classrooms, study abroad, and intensive domestic programs. *Studies in Second Language Acquisition, 26*, 275–301.

Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Cambridge, MA: Harvard University Press.

Glass, M. R. (2014). Encouraging reflexivity in urban geography fieldwork: Study abroad experiences in Singapore and Malaysia. *Journal of Geography in Higher Education*, *38*(1), 69-85.

Glesne, C. (2016). *Becoming qualitative researchers: An introduction* (5th ed). Boston, MA: Pearson.

Godfrey, L., Treacy, C., & Tarone, E. (2014). Change in French second language writing in study abroad and domestic contexts. *Foreign Language Annals*, *47*(1), 48-65.

Goforth, C. (2015, Nov. 16). Using and interpreting Cronbach's Alpha. Research Data Services and Sciences. Charlottesville, VA: University of Virginia Library. Retrieved from http://data.library.virginia.edu/using-and-interpreting-cronbachs-alpha/

Goodwin, C. D., & Nacht, M. (1988). *Abroad and beyond: Patterns in American overseas education*. Cambridge, UK: Cambridge University Press.

Grusky, S. (2000). International service learning. *The American Behavioral Scientist, 43*(5), 858-867.

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105-117). Thousand Oaks, CA: Sage.

Hammer, M. R. (2011). Additional cross-cultural validity testing of the Intercultural Development Inventory. *International Journal of Intercultural Relations, 35,* 474-487.

Hammer, M. R. (2012). The intercultural development inventory: A new frontier in assessment and development of intercultural competence. In M. Vande Berg, R. M. Paige, K. H. Lou, *Student learning abroad: What our students are learning, what they're not, and what we can do about it* (pp. 115-136). Sterling, VA: Stylus Publishing, LLC.

Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). The Intercultural Development Inventory: A measure of intercultural sensitivity. *International Journal of Intercultural Relations, 27,* 421-443.

Helms, J. E. (1995). An update of Helms's White and people of color racial identity models. In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), *Handbook of multicultural counseling* (pp. 188-198). Thousand Oaks, CA: Sage.

Hendershot, K., & Sperandio, J. (2009). Study abroad and development of global citizen identity and cosmopolitan ideals in undergraduates. *Current Issues in Comparative Education, 12*(1), 45-55.

Hernández, T. A. (2016). Short-term study abroad: Perspectives on speaking gains and language contact. *Applied Language Learning*, *26*(1), 39-64.

Hines, D., Alvarado, V., & Chiriboga, M. V. (2013, April 15-16). Enhancing climate resilience in Ecuador's Pichincha Province and the Jubones River Basin. Paper presented at the

Hunger · Nutrition · Climate Justice Conference in Dublin, Ireland. Retrieved from https://www.mrfcj.org/wp-content/uploads/2015/09/2013-04-16-Ecuador.pdf

Hoffa, W. (2007). *A history of U.S. study abroad: Beginnings to 1965.* Carlisle, PA: Frontiers Journal.

Institute of International Education. (2016). *Open Doors Report on International Educational Exchange*. Retrieved from http://www.iie.org/opendoors

Iowa State University of Science and Technology (2017). *GPI.* Retrieved from http://www.gpi.hs.iastate.edu/

Isabelli-Garcia, C. L. (2006). Study abroad social networks, motivation, and attitudes: Implications for SLA. In M. DuFon & E. Churchill (Eds.), Language learners in study abroad contexts (pp. 231–258). Clevedon, UK: Multilingual Matters.

Jackson, J. (2008). *Language, identity and study abroad: Sociocultural perspectives.* London, UK: Equinox.

Jacoby, B. (1996). *Service-learning in higher education: Concepts and practices.* San Francisco, CA: Jossey-Bass.

Jessup-Anger, J. E. (2008). Gender observations and study abroad: How students reconcile cross-cultural differences related to gender. *Journal of College Student Development, 49,* 4, 360-373.

Jones, S. R., & Abes, E. S. (2003). Developing student understanding of HIV/AIDS through community service-learning: A case study analysis. *Journal of College Student Development*, *44*(4), 470-488.

Jones, S. R., Torres, V., & Arminio, J. (2014). *Negotiating the complexities of qualitative research in higher education: Fundamental elements and issues* (2nd ed.). New York, NY: Routledge.

Josselson, R. (1987). *Finding herself: Pathways to identity development in women*. San Francisco, CA: Jossey-Bass.

Josselson, R. (1996). *Revising herself: The story of women's identity from college to midlife*. New York, NY: Oxford University Press.

Kauffmann, N. L., & Kuh, G. D. (1984, April). *The impact of study abroad on personal development of college students.* Paper presented at the Annual Meeting of the American Educational Research Association, New Orleans, LA. Retrieved from http://files.eric.ed.gov/fulltext/ED245591.pdf

Kaufmann, N. L., Marint, J. N., Weaver, H. D., & Weaver, J. (1992). *Students abroad: Strangers at home: Education for a global society.* Boston, MA: Intercultural Press.

Kegan, R. (1994). *In over our heads: The mental demands of modern life*. Cambridge, MA: Harvard University Press.

Kehl, K. & Morris, J. (2007). Differences in global-mindedness between short-term and semester-long study abroad participants at selected private universities. *Frontiers: The Interdisciplinary Journal of Study Abroad, 15*, 67-80.

Kerr, K. G., & Tweedy, J. (2006). Beyond seat time and student satisfaction: A curricular approach to residential education. *About Campus, 11*(5), 9-15.

Kiely, R. (2004). A chameleon with a complex: Searching for transformation in international service-learning. *Michigan Journal of Community Service Learning*, *10*(2), 5-20.

King, P. M., & Baxter Magolda, M. (2005). A developmental model of intercultural maturity. *Journal of College Student Development, 46*(6), 571-592.

King, P. M., & Kitchener, K. S. (1994). *Developing reflective judgment: Understanding and promoting intellectual growth and critical thinking in adolescents and adults*. San Francisco: Jossey-Bass.

King, P. M., & Kitchener, K. S. (2004). Reflective judgment: Theory and research on the development of epistemic assumptions through adulthood. *Educational Psychologist, 39*(1), 5-18.

King, P. M., Perez, R. J., & Shim, W. J. (2013). How college students experience intercultural learning: Key features and approaches. *Journal of Diversity in Higher Education*, *6*(2), 69-83.

Kinginger, C. (2008). Language learning in study abroad: Case studies of Americans in France [Monograph]. *Modern Language Journal, 92*(s1), 1-124.

Kinginger, C. (2011). Enhancing language learning in study abroad. *Annual Review of Applied Linguistics, 31,* 58-73.

Knight, J. (2004). Internationalization remodeled: Definition, approaches, and rationales. *Journal of Studies in International Education, 8*(1), 5-31.

Knight, S. M., & Schmidt-Rinehart, B. C. (2002). Enhancing the homestay: Study abroad from the host family's perspective. *Foreign Language Annals, 35*(2), 190-201.

Kohlberg, L. (1984). *Essays on moral development: Vol. II. The psychology of moral development.* San Francisco: Harper and Row.

Koskinen, L., & Tossavainen, K. (2004). Study abroad as a process of learning intercultural competence in nursing. *International Journal of Nursing Practice*, *10*(3), 111-120.

Le, Q. V., Raven, P. V., & Chen, S. (2013). International service learning and short-term business study abroad programs: A case study. *Journal of Education for Business, 88*(5), 301-306.

Lewin, R. & van Kirk, G. (2009). It's not about you: The UConn social entrepreneur corps global commonwealth study abroad model. In R. Lewin (Ed.), *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 543-564). New York, NY: Routledge.

Lewis, T. L., & Niesenbaum, R. A. (2005). Extending the stay: Using community-based research and service learning to enhance short-term study abroad. *Journal of Studies in International Education*, *9*(3), 251-264.

Lincoln, Y. S., & Guba, E. G. (1985). Naturalistic inquiry. *Newbury Park, CA: Sage.*

Litzky, B. E., Godshalk, V. M., & Walton-Bongers, C. (2010). Social entrepreneurship and community leadership: A service-learning model for management education. *Journal of Management Education, 34*(1), 142-162.

Magnan, S., & Back, M. (2007). Social interaction and linguistic gain during study abroad. *Foreign Language Annals, 40*, 43–61.

Malewski, E. & Phillion, J. (2009). International field experiences: The impact of class, gender and race on the perceptions and experiences of preservice teachers. *Teaching and Teacher Education, 25,* 52-60.

Marcia, J. (1980). Identity in adolescence. In J. Adelson (Ed.), *Handbook of adolescent psychology* (pp. 159-187). New York: Wiley.

Marx, H., & Moss, D. M. (2011). Please mind the culture gap: Intercultural development during a teacher education study abroad program. *Journal of Teacher Education, 62*(1), 35-47.

McGloin, C., & Georgeou, N. (2015). Looks good on your CV: The sociology of voluntourism recruitment in higher education. *Journal of Sociology*, 1-15.

Meier, G., & Daniels, H. (2013). 'Just not being able to make friends': Social interaction during the year abroad in modern foreign language degrees. *Research Papers in Education, 28*(2), 212-238.

Merriam, S. B. (1998). *Qualitative research and case study applications in education.* San Francisco, CA: Jossey-Bass.

Merrill, K. C., Braskamp, D. C., & Braskamp, L. A. (2012). Assessing individuals' global perspective. *Journal of College Student Development, 53*(2), 356-360.

Miller-Perrin, C., & Thompson, D. (2010). The Development of Vocational Calling, Identity, and Faith in College Students: A Preliminary Study of the Impact of Study Abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *19*, 87-103.

Mills, L. H., Deviney, D., & Ball, B. (2010). Short-term study abroad programs: A diversity of options. *The Journal of Human Resource and Adult Learning, 6*(2), 1-13.

Morgan, R. M., Mwegelo, D. T., & Thuner, L. N. (2002). Black women in the African diaspora seeking their cultural heritage through studying abroad. *NASPA Journal, 39,* 333-353.

National Center for Education Statistics. (2016). *Digest of education statistics,2014 (NCES 2016-006): Chapter 3.* Washington, D.C.: U.S. Department of Education. Retrieved from http://nces.ed.gov/fastfacts/display.asp?id=98

Neff, A. R. (2001, August 2). Discovering heritage and more by studying abroad. *Black Issues in Higher Education, 18*(2), 38.

Niehaus, E., & Kavaliauskas Crain, L. (2013). Act local or global?: Comparing student experiences in domestic and international service-learning programs. *Michigan Journal of Community Services Learning, 20*(1), 31-40.

Noddings, N. (1984). *Caring: A feminine approach to ethics and moral education*. Berkeley: University of California Press.

Norris, E. M., & Gillespie, J. (2009). How study abroad shapes global careers evidence from the United States. *Journal of Studies in International Education*, *13*(3), 382-397.

Olson, C. L., Evans, R., & Shoenberg, R. F. (2007). *At home in the world: Bridging the gap between internationalization and multicultural education.* Washington, D.C.: American Council on Education.

Owolabi, K. A. (2001). Globalization, Americanization and Western Imperialism. *Journal of Social Development in Africa*, *16*(2), 71-92.

Paige, R. M., Cohen, A,, Kappler, B., Chi, J. & Lassegard, J. (2002). *Maximizing study abroad: A student's guide to strategies for language and culture learning and use.* Minneapolis, MN: Center for Advanced Research on Language Acquisition, University of Minnesota.

Paige, R. M., Cohen, A. D., & Shively, R. (2004). Assessing the impact of the strategies-based curriculum on language and culture learning abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad, 10,* 253-276.

Paige, R. M., Jacobs-Cassuto, M., Yershova, Y. A., & DeJaeghere, J. (2003). Assessing intercultural sensitivity: An empirical analysis of the Hammer and Bennett Intercultural Development Inventory. *International Journal of Intercultural Relations, 27,* 467-486.

Paige, R. M., Fry, G. W., Stallman, E. M., Josić, J., & Jon, J. E. (2009). Study abroad for global engagement: the long-term impact of mobility experiences. *Intercultural Education*, *20*(sup1), S29

Paige, R. M., & Vande Berg, M. (2012). Why students are and are not learning abroad. In M. Vande Berg, R. M. Paige, K. H. Lou, *Student learning abroad: What our students are learning, what they're not, and what we can do about it* (pp. 29-58). Sterling, VA: Stylus Publishing, LLC.

Parker, B., & Altman Dautoff, D. (2007). Service-learning and study abroad: Synergistic learning opportunities. *Michigan Journal of Community Service Learning*, *13*(2), 40-53.

Parks, S. D. (2000). *Big questions, worthy dreams: Mentoring young adults in their search for meaning, purpose, and faith*. San Francisco: Jossey-Bass.

Pedersen, P. J. (2010). Assessing intercultural effectiveness outcomes in a year-long study abroad program. *International Journal of Intercultural Relations*, *34*(1), 70-80.

Perez, R. J., Shim, W., King, P. M., & Baxter Magolda, M. (2015). Refining King and Baxter Magolda's model of intercultural maturity. *Journal of College Student Development*, *56*(8), 759-776.

Perry, W. G. (1968). *Forms of intellectual and ethical development in the college years: A scheme*. New York: Rinehart and Winston.

Phinney, J. S. (1990). Ethnic identity in adolescent and adults: Review of research. *Psychological Bulletin, 108,* 499-514.

Pickler, S. M. (1992). *Preparing for a global community: Achieving an international perspective in higher education.* Washington, DC: The George Washington University.

Pizzolato, J. E. (2006). Complex partnerships: Self-authorship and provocative academic-advising practices. *NACADA Journal, 26*(1), 32-45.

Pless, N. M., Maak, T., & Stahl, G. K. (2011). Developing responsible global leaders through international service-learning programs: The Ulysses experience. *Academy of Management Learning & Education*, *10*(2), 237-260.

Quaye, S. J., & Baxter Magolda, M. B. (2007). Enhancing racial self-understanding through structured learning and reflective experiences. *New Directions for Student Services*, *2007*(120), 55-66.

Rajpurohit, P., & Rajpurohit, H. (2015). Negative impact of globalization. *International Journal for Innovative Research in Multidisciplinary Field, 1*(3), 57-60.

Renella, M., & Walton, W. (2004). Planned serendipity: American travelers and the transatlantic voyage in the nineteenth and twentieth centuries. *Journal of Social History, 38,* 365-384.

Robert H. Smith School of Business. (2017, Jan. 21). Social entrepreneurship joins the Dingman Center. *News at Smith.* Retrieved from https://www.rhsmith.umd.edu/news/social-entrepreneurship-joins-dingman-center

Salisbury, M. (2012, July 30). We're muddying the message on study abroad. *The Chronicle of Higher Education.* Retrieved from http://chronicle.com/article/Were-Muddying-the-Message-on/133211/

Salisbury, M. H., An, B. P., & Pascarella, E. T. (2013). The effect of study abroad on intercultural competence among undergraduate college students. *Journal of Student Affairs Research and Practice, 50*(1), 1-20.

Salisbury, M. H., Paulsen, M. B., & Pascarella, E. T. (2010). To see the world or stay at home: Applying an integrated student choice model to explore the gender gap in the intent to study abroad. *Research in Higher Education, 51*(7), 615-640.

Salisbury, M. H., Paulsen, M. B., & Pascarella, E. T. (2011). Why do all study abroad students look alike? Applying an integrated student choice model to explore differences in the factors that influence White and minority students intent to study abroad. *Research in Higher Education, 52*(2), 123-150.

Sanchez, P., & Kasun, G. S. (2012). Connecting transnationalism to the classroom and to theories of immigrant student adaptation. *Berkeley Review of Education*, *3*(1), 71-93.

Schmidt-Rinehart, B. C., & Knight, S. M. (2004). The homestay component of study abroad: Three perspectives. *Foreign Language Annals*, *37*(2), 254-262.

Segalowitz, N., Freed, B., Collentine, J., Lafford, B., Lazar, N., & Díaz-Campos, M. (2004). A comparison of Spanish second language acquisition in two different learning contexts: Study abroad and the domestic classroom. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *10*, 1-18.

Sherraden, M. S., Lough, B., & McBride, A. M. (2008). Effects of international volunteering and service: Individual and institutional predictors. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*,*19*(4), 395-421.

Singh, N. (2011). Higher education in the global market: Opportunities and threats. *International Journal of Educational Leadership Preparation, 6*(2), 1-15.

Sobania, N., & Braskamp, L. A. (2009). Study abroad or study away: It's not merely semantics. *Peer Review*, *11*(4), 23-26.

Social Entrepreneur Corps (2016). *Social Entrepreneur Corps: A social innovation of New Development Solutions Group.* Retrieved from http://www.socialentrepreneurcorps.com/

Stake, R. E. (1995). *The art of case study research.* Thousand Oaks, CA: Sage.

Stearns, P. N. (2009). *Educating global citizens in college and universities: Challenges and opportunities.* New York, NY: Routledge.

Stebleton, M. J., Soria, K. M., & Cherney, B. (2013). The high impact of education abroad: College students' engagement in international experiences and the development of intercultural competencies. *Frontiers: Interdisciplinary Journal of Study Abroad*, *22*, 1-24.

Stewart, J. A. (2010, Spring). Using e-journals to assess students' language awareness and social identity during study abroad. *Foreign Language Annals, 43*(1), 138-159.

Storch, N. (2009). The impact of studying in a second language (L2) medium university on the development of L2 writing. *Journal of Second Language Writing*, *18*(2), 103-118.

Stroud, A. H. (2010). Who plans (not) to study abroad? An examination of US student intent. *Journal of Studies in International Education*, *14*(5), 491-507.

Swanson, K. W. (2010). Constructing a learning partnership in transformative teacher development. *Reflective Practice, 11*(2), 259-269.

Talburt, S. & Stewart, M. A. (1999). What's the subject of study abroad?: race, gender, and 'living culture'. *The Modern Language Journal, 83*, 163-175.

The Redd Desk. (2018). Undersecretary of Climate Change (Ecuador). Retrieved from https://theredddesk.org/countries/actors/undersecretary-climate-change-ecuador

Torres, V. (2003). Factors influencing ethnic identity development of Latino college students in the first two years of college. *Journal of College Student Development, 44*(4), 532-547.

Trentman, E. (2013). Arabic and English during study abroad in Cairo, Egypt: Issues of access and use. *The Modern Language Journal*, *97*(2), 457-473.

Trooboff, S., Vande Berg, M., & Rayman, J. (2008). Employer attitudes toward study abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *15*, 17-33.

Tsantir, S. B., & Titus, B. J. (2006, Fall). Heritage-seeking and study abroad: A case study. *IEE Networker,* 26-27. Retrieved from http://www.nxtbook.com/nxtbooks/naylor/IIEB0206/index.php?startid=27#/26

Twombly, S. B. (1995). Piropos and friendships: Gender and culture clash in study abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad, 1,* 1-27.

United Nations Development Program. (2018). Ecuador. *Climate Change Adaptation.* Retrieved from http://www.adaptation-undp.org/explore/south-america/ecuador

University of Maryland (2017a). *Education abroad: Facts and figures.* Retrieved from http://globalmaryland.umd.edu/offices/education-abroad/fact-and-figures

University of Maryland (2017b). *Education abroad: Our mission.* Retrieved from http://globalmaryland.umd.edu/offices/education-abroad/our-mission

University of Maryland (2017c). *Education abroad: Programs.* Retrieved from http://globalmaryland.umd.edu/offices/education-abroad/

University of Maryland (2017d). *Office of International Affairs: Featured programs: Maryland Social Entrepreneur Corps.* Retrieved from https://globalmaryland.umd.edu/offices/office-international-affairs/maryland-social-entrepreneur-corps

Vande Berg, M. (2009). Intervening in student learning abroad: A research-based inquiry. (M. Bennett, Guest Ed.) *Intercultural Education, 20,* 15-27.

Vande Berg, M., Connor-Linton, J., & Paige, R. M. (2009). The Georgetown consortium project: Interventions for student learning abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *18*, 1-75.

Vande Berg, M., Paige, R. M., & Lou, K. H. (2012). *Student learning abroad: What our students are learning, what they're not, and what we can do about it*. Sterling, VA: Stylus Publishing, LLC.

Wainwright, P., Ram, P., Tedorescu, D., & Tottenham, D. (2009). Going global in the sciences: A case study at Emory University. In R. Lewin (Ed.), *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 381-398). New York, NY: Routledge.

Wallace, D. H. (1999). Academic study abroad: The long-term impact on alumni careers, volunteer activities, world and personal perspectives (Doctoral dissertation, The Claremont Graduate University). Digital Dissertations, DAI-A 60(02), 365A.

Wenli, Y. (2011). Academic and cultural experiences of Chinese students at an American university: A qualitative study. *Intercultural Communication Studies*, *20*(1), 141-157.

Wilkinson, S. (1998). On the nature of immersion during study abroad: Some participant perspectives. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *4*(2), 121-38.

Williams, T. R. (2009). The reflective model of intercultural competency: A multidimensional, qualitative approach to study abroad assessment. *Frontiers: The Interdisciplinary Journal of Study Abroad, 18,* 289-306.

Witte, A., & Harden, T. (2011). *Intercultural Competence: Concepts, Challenges, Evaluations. Intercultural Studies and Foreign Language Learning. Volume 10*. Oxfordshire, UK: Peter Lang Ltd, International Academic Publishers.

Yin, R. K. (2014). *Case study research: Design and methods* (5th ed.). Thousand Oaks, CA: Sage.

Yonkers-Talz, K. (2004). A learning partnership: U.S. college students and the poor in El Salvador. In M. Baxter Magolda & P. M. King (Eds.), *Learning partnerships: Theory and models of practice to educate for self-authorship* (pp. 151-184). Sterling, VA: Stylus.

Zemach-Bersin, T. (2009). Selling the world: Study abroad marketing and the privatization of global citizenship. In R. Lewin (Ed.), *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 303-320). New York, NY: Routledge.