Eugene Edgar, Anthony Kelley and Ed Taylor, "Student Outcomes from a Study Abroad Program: The Impact of Having a Diverse Group of Students," *intersections* 10, no. 2 (2009): 95-118.

ABSTRACT

This case study positions one study abroad program's goals within the larger U.S. debate as to the purpose of study-abroad programs (the neo-liberal-free market vision as opposed to the notion of global citizen). In this study, 19 racially and gender diverse students completed a ten-week study abroad program in Port Elizabeth, South Africa. Using a pre-post questionnaire and excerpts from student papers, a range of outcomes were documented. Student changes were noted in global mindedness, beliefs, and under-standing of South Africa culture. The group diversity, setting, service learning activities, and structured reflection sessions played a critical role in achieving these outcomes.

Student Outcomes from a Study Abroad Program
The Impact of Having a Diverse Group of Students

By Eugene Edgar, Anthony Kelley, and Ed Taylor
University of Washington, Seattle

S tudy abroad programs are embedded within the larger movement of international or global education that is experiencing a renewal in practices and public interest. As noted by Yang this renewal is contested, primarily between agents supporting the ideals of the neoliberal movement of developing a global free market and proponents of global citizenship as defined by the Oxfam understanding of everyone's responsibility to everyone else and the Earth as well.[1] Within the United States, this increased interest is a continuation of a conversation surrounding international education that has ebbed and flowed over the years. Merkx contends that "the term 'international education' has very different meanings to the various communities in higher education", including study abroad programs, high enrollments of international students, technical assistance programs in foreign countries, and programs in international studies and foreign language studies.[2]

Parker proposes an insightful classification of the current wave of interest in international programs in the U.S. K-12 system that, we believe, has a direct relationship to higher education.[3] Parker contends that there are multiple and divergent reasons for the most recent activity in international education and that some of these proposals are better positioned politically to accomplish their goals. For example, he believes nationalism dominates this current wave of activity as evidenced by the strong support of the United States government for being competitive in the global economy, advancing the "American Ideal," and developing national defense.[4] The less privileged proposals (Parker labels these

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[1] A. A. Yang, "Preface: Education without border," in *Education across borders: philosophy, policy, pedagogy, new paradigms and challenges*, eds. Malcom H. Field and James Fegan (Tokyo: Waseda University Media-Mix, 2005). See also Oxfam, "What is Global Citzenship?" http://www.oxfam.org.uk/education/gc/what_and_why/what/ (accessed September 15, 2008).

[2] G Merkx, "The two waves of internationalization in U. S. higher education," *International Educator* 12 no. 1 (2003): 8.

[3] Walter C. Parker, "International Education — What's in a Name?" *Phi Delta Kappan* 90, no. 3 (2008): 196-202.

[4] Ibid., 197.

marginal voices) include the extension of multicultural education and *cosmopolitanism* (world citizenship).[5]

The official stance of the United States government is found in the Lincoln Report entitled *Global competence and national needs*, a study commissioned by the 108th Congress.[6] The Lincoln Report posits three major reasons why United States universities and colleges should promote study abroad programs: economic competitiveness, national security, and world leadership. According to the Report, increased skills and knowledge of global business learned through study abroad programs will assist the U.S. in maintaining its competitive edge in the global economy. Additionally, national security, especially after 9/11, is greatly dependent on having sufficient numbers of American citizens who are fluent in the languages of friends and enemies. Further, U.S. security depends on Americans who are well skilled in the cultural traditions of others so that they may better understand these cultures and thus defend themselves against outside threats to national values and culture:

> We no longer have the option of getting along without the expertise that we need to understand and conduct our relationship with the world. We do not have the option of not knowing our enemies – or not understanding the world where terrorism originates and speaking its languages. We do not have the option of not knowing our friends – or not understanding how to forge and sustain international relationships that will enhance U. S. leadership and help our values prevail.[7]

Finally, according to the Lincoln Report, the United States needs American citizens who can become more effective leaders in the world's community. Study abroad programs can provide leaders who are well versed in international customs, economies, and languages and, as such, play a leading global role in advancing American ideals to other parts of the world and assuring the continuation of the American culture. This position is backed by the federal government and has resulted in large funded programs, such as the National Security Language Act of 2003 which funds $114 million targeted toward the teaching of languages for national defense and the Lincoln Fellowships, which provide $100 million in funds for study abroad programs related to national security and economic endeavors.

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[5] Ibid., 199-200.

[6] Commission on the Abraham Lincoln Study Abroad Fellowship Program, *Global competence & national needs: one million Americans studying abroad* (Washington, DC: Commission on the Abraham Lincoln Study Abroad Fellowship Program, 2005).

[7] Ibid., 6.

In contrast, the American Council on Education advocates for the global citizenship model based on the multicultural education model of Banks and Banks.[8] Olsen, Evans and Shoenberg state that:

> Many 21st century problems no longer know national boundaries, if, indeed, they ever did. To address these problems, students will require knowledge, skills, and attitudes that transcend conventional intellectual paradigms that accentuate one lens (e.g. nation-state or ethnic identity) over another.[9]

While this view was marginal in Parker's study, it holds sway with many practitioners. Additionally, it advocates understanding, acknowledging, and celebrating diversity through mutual understanding and the belief in multiple worldviews. It also emphasizes the social justice issues (such as race, class, and gender) that are embedded within this position.

As Merkx has noted, study abroad programs are not the only form of international programs found in universities.[10] Other forms of global education include technical assistance in other countries (e.g. global health programs, agriculture assistance, law school programs, and climate change programs), exchange of scientists across universities from various countries, and international students enrolled in U. S. universities.[11] However, study abroad programs are the most publicly visible global education programs associated with universities.

This brief review of the literature concerning the purposes of global education programs in colleges and universities clearly indicates multiple and often contradictory purposes. As study abroad programs are proposed, described, and evaluated, we believe it is imperative that the program goals be clearly articulated and embedded in the current national and international debate as to the purposes of global studies. The outcomes of these programs can be used to inform and enliven the debate concerning the purpose of global education programs.

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[8] James A. Banks and Cherry A. McGee Banks, *Handbook of research on multicultural education* (New York: Macmillan Pub., 1995).

[9] Christa Lee Olsen, Rhodri Evans, and Robert E. Shoenberg, *At home in the world: bridging the gap between internationalization and multicutural education* (Washington, DC: American Council on Education, 2007), 1.

[10] Merxk, 9.

[11] Ibid., 8.

Outcome Measures for Study Abroad Programs

Measuring the outcomes of study abroad programs has received considerable attention in a wide range of programs, including teacher education, language learning, leadership, engineering, service learning, and attitudes towards others.[12] In general, there have been two major types of measures used: quantitative scales that provide some form of score and qualitative measures that use open-ended questionnaires, interviews, focus groups, or analyses of student writing from journals, papers, or field notes.[13] In some studies, qualitative data have been used to add content detail to the formal quantitative scales and to provide triangulation.[14] A sophisticated portfolio system for measuring qualitative data with third person evaluation using rubrics was implemented by an engineering program.[15]

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[12] See H.M. Pence and I. K. Macgillivray, "The impact of an international field experience on preservice teachers,"*Teaching and Teacher Education* 24, no. 1 (2008):14-25;

W. P. Rivers, "Is Being There Enough? The Effects of Homestay Placements on Language Gain During Study Abroad," *Foreign Language Annals* 31, no. 4 (1998): 492-500;

N. Segalowitz, B. Freed, J. Collentine, B. Lafford, N. Lazar, and M.Diaz-Campos, "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, no. 4 (2004): 21-38;

J.M. Robertson and C. F. Webber, "Cross-cultural leadership development," *International Journal of Leadership in Education* 3, part 4 (2000): 315-330;

D. DiBiasio and N.A. Mello, "Multi-level assessment of program outcomes: Assessing a nontraditional study abroad program in the engineering disciplines," *Frontiers: The Interdisciplinary Journal of Study Abroad* 10 (2004): 237-252;

T.L. Lewis and R. A. Niesenbaum, "Extending the Stay: Using Community-Based Research and Service Learning to Enhance Short-Term Study Abroad," *Journal of Studies in International Education* 9, part 3 (2005): 251-264;

J. S. Carlson and K. F.Widaman, "The effects of study abroad during college on attitudes toward other cultures," *International Journal of Intercultural Relations* 12, no. 1 (1988): 1-18;

D. R. Drew, L. L. Meyer and P. N. Peregrine, "Effects of study abroad on conceptualization of national groups," *College Student Journal* 30, no. 4 (1996) 452-462.

[13] See L. Chieffo and L. Griffiths, "Large-scale assessment of student attitudes after a short-term study abroad programs," *Frontiers: The Interdisciplinary Journal of Study Abroad* 10 (2004):165-177;

L. Engle and J. Engle, "Assessing language acquisition and intercultural sensitivity development in relation to study abroad program design," *Frontiers: The Interdisciplinary Journal of Study Abroad* 10 (2004): 219-236;

A. Kitsantas, "Studying Abroad: The Role of College Students' Goals on the Development of Cross-Cultural Skills and Global Understanding," *College Student Journal* 38, no. 3 (2004): 441-452;

L. L. Rea, "Response and outcomes to international curricula offered off and on campus: Two case studies at Hiram College," *International Education* 2 (2003):40-62;

H. Tonkin and D. Quiroga, "A qualitative approach to the assessment of international service-learning," *Frontiers: The Interdisciplinary Journal of Study Abroad* 10 (2004): 131-149;

C. Willard-Holt, "The impact of a short-term international experience for preservice teachers," *Teaching and Teacher Education* 17, no. 4 (2001): 505-517.

[14] A. Medina-Lopez-Portillo, "Intercultural learning assessment: The link between program duration and the development of intercultural sensitivity," *Frontiers: The Interdisciplinary Journal of Study Abroad* 10 (2004): 179-199.

[15] DiBiasio and Mello, op. cit.

Implementing standard qualitative methods, a growing number of qualitative studies have used student-generated writing to identify common themes representing student outcomes.[16] Increased global mindedness (themes related to international awareness, world-mindedness, awareness of world issues, and global citizenship) has been noted by Cushner and Mahon, Jackson, Medina-Lopez-Portillo, Rea, Robertson and Webber, and Willard-Holt.[17] Changes in belief about self (themes related to reduced ethnocentrism, increased tolerance of others, and more cultural awareness of self) have been found by Cushner and Mahon, Dantas, Mahon and Cushner, Medina-Lopez-Portillo, Pence and Macgillivray, and Willard-Holt.[18] Self-efficacy and personal agency (the psychological idea that one believes they have the ability to accomplish their goals, and the philosophical idea of capacity to act in the world) has been noted by Cushner and Mahon, Dantas, Jackson, Robertson and Webber, and Willard-Holt.[19] Clearly, how the outcomes of study abroad programs are measured will, to a large extent, depend on the stated purposes of the program. However, there are a range of viable options that researchers can use to measure the outcomes of study-abroad programs as indicated by the above brief review of outcome studies.

Thus, the goal of this paper is to extend past research on the purpose of study abroad programs by examining the outcomes of racially and gender diverse students who participated in one study abroad program. In particular, the

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[16] Anselm L. Strauss and Juliet M. Corbin, *Basics of qualitative research: grounded theory procedures and techniques* (Newbury Park, Calif: Sage Publications, 1990).

[17] See Kenneth Cushner and Jennifer Mahon, "Overseas student teaching: affecting personal, professional, and global competencies in an age of globalization," *Educational Administration Abstracts.* 37, no. 4 (2002): 415-568;
J. Jackson, "Assessing intercultural learning through introspective accounts," *The Interdisciplinary Journal of Study Abroad* 11 (2005): 165-186;
Medina-Lopez-Portillo, op. cit.;
Rea, op. cit;
J. M. Robertson and C. F. Webber. 2000. "Cross-cultural leadership development". ," *International Journal of Leadership in Education* 3, part 4 (2000): 315-330;
Willard-Holt, op cit.

[18] See Cushner and Mahon, op. cit.;
M. L. Dantas, "Building Teacher Competency To Work with Diverse Learners in the Context of International Education," *Teacher Education Quarterly* 34, no. 1 (2007): 75-94;
J. Mahon and K. Cushner, "The impact of overseas student teaching on personal and professional development," *Intercultural student teaching: A bridge to global competence,* eds. K. Cushner and Se. Brennan (Lanham, MD: Rowan & Littlefield Education, 2007), 57-87;
Medina-Lopez-Portillo, op. cit.;
Pence and Macgillivray, op. cit.;
Willard-Holt, op. cit.

[19] See Cushner and Mahon, op. cit.;
Dantas, op. cit.;
Jackson, op. cit.;
Roberston and Webber, op. cit.;
Willard-Holt, op. cit.

authors were interested in exploring how the students made sense of their experience in South Africa as related to their perceptions of global citizenship and their general belief systems. Investigating these questions, the authors use both quantitative and qualitative results to contribute to the literature about study abroad outcomes and to broaden the debate about whether the purpose of study abroad programs is to extend the neo-liberal-free market vision or the notion of the global citizen.

Methods

Program Description. The Comparative History of Ideas (CHID) study-abroad program at the University of Washington aims for students to examine their sense of self (their understanding of who they are and who they want to become) in order to become effective leaders in making the world a better place.[20] Through a collaboration among CHID, the College of Education (COE), Undergraduate Academic Affairs, and the Athletic Department at the University of Washington, the Port Elizabeth Project was born. The specific project objectives were: 1) to come to better know yourself, 2) to increase your knowledge of South Africa, 3) to explore the notions of justice that include reconciliation and forgiveness, and 4) to develop a sense of agency as a U. S. and global citizen.

The CHID philosophy developed over time as John Toews, Director of CHID, and the late Jim Clowes, former Associate Director of CHID, expanded their notions of identity and conflict. They suggested that American students and travelers often relate to the rest of the world in a manner that uncritically assumes that their own values and beliefs are universal and, thus, remain blind to the specific historical and cultural factors that have shaped their perspective. Additionally, they observed that American students and travelers seldom take the time to deeply understand "the other" and instead make assumptions about the the beliefs and values of "the other". These assumptions then drive the interactions between American students or travelers and "the other."

One way for students to address these issues is by spending time in another country and engaging in meaningful work within different cultural communities. This dislocates time and space, by radically altering the a student's typical flow of activities and by interrogating a student's conceptual mapping of another culture and its history. This dislocation of time and space places students in disequilibrium about their own identities and the identities of others. By working toward a "shared accomplishment" and a common goal with their new

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[20] See "Statement of Principles," http://depts.washington.edu/chid/description.php (accessed May 22, 2009).

community of colleagues (and indeed with their own group members), students may become more open to reconsidering their values and beliefs and more curious about the stories and identities of others. Students may listen to new stories with an openness and humility that may not occur when they are in a known and comfortable space and when time flows in habitual ways. The CHID philosophy concerning study abroad programs clearly falls within the global citizenship camp.

In collaboration with the previously mentioned departments, the authors developed the Port Elizabeth Program curriculum using narratives to better understand self with a focus on the African Narrative of South Africa. The curriculum consisted of three components: a pre-departure seminar during the Fall Quarter 2007, an in-country experience during the Winter Quarter 2008, and a post-experience reflective seminar during the Spring Quarter 2008.

The pre-departure seminar provided an introduction to South Africa's history and current political situation with a focus on Steve Biko's text *I Write What I Like*.[21] The seminar also began the community building process with a focus on developing the dialogical skills of deep listening to the other and open sharing of personal beliefs.[22] These dialogical skills include being genuinely curious about the other, seeking to understand rather than persuade, developing humility, and being open to new ideas. The writing assignments for the students focused on individual personal narratives (who are you?, what do you believe?, how did you get to be that way?, and how do you want to be in the future?), a brief essay on the history and current situation in South Africa, and a brief essay on the history and current situation in the United States. The seminar also included preparation for traveling and living in South Africa, basic language instruction in Xhosa, and short presentations from students who had completed a study abroad program in South Africa and from two South African graduate students.

During the in-country experience, local South Africans presented 20 lectures on African culture, history, and current political conditions. The students engaged in service learning projects in selected community placements in local townships and worked at these placements two to three hours a day for four days a week. These projects included after-school athletic groups, a girls group at a township high school, an after school exercise program for teachers at a township school, a library organization project coupled with individual reading groups for students, a drama class, a hip-hop dance class, and more. Field trips to rural townships, museums, and game parks were also part of the program. The students lived

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[21] Steve Biko and Aelred Stubbs, *I write what I like: a selection of his writings* (Johannesburg: Picador Africa, 2004).

[22] David Bohm and Lee Nichol, *On dialogue* (London: Routledge, 1996).

together in adjoining flats that allowed for intensive ongoing interaction throughout the Winter Quarter. The instructors held two to three reflection sessions per week to debrief the lectures, community service experiences, and group dynamics. During these sessions the students shared their experiences, debated contradictions in their understanding of these experiences, and addressed group dynamics. The instructors used these sessions to further teach the dialogical skills introduced during the fall quarter. The writing assignments for this phase of the program were: an updated personal narrative, an essay on current issues in the United States (that they could share with South Africans), an essay on current issues in South Africa (that they could share with friends in the United States), a reflection on their effectiveness as group members, and a summary of the four to five "big ideas" they learned on the trip. During the final week of the program, the students read selections from these papers to the entire group.

The post-experience seminar consisted of reflective sessions to support the students in making sense of their experiences and formalizing their ideas for future community work, employment, and study options. Ten of the 19 study abroad students participated in this seminar. Written assignments included a reflection on re-entry and the organization of photographs and other artifacts into formal presentations. Most of the group sessions were spent making sense of the events that occurred in South Africa and both telling and reflecting on re-entry stories.

Setting

Port Elizabeth, South Africa was selected as a site for this program due to the ongoing work of two of the authors with several school districts in Port Elizabeth and the surrounding area as well as a working relationship with Nelson Mandela Metropolitan University. Port Elizabeth is located in the Eastern Cape province of South Africa and has a racially mixed population (87% African [predominately Xhosa], 7% Coloured, 5% White [Afrikaner and English], and less than 1% Asian [East Indian].[23] While English is the common language, large groups speak Xhosa and Afrikaans. Now, some fourteen years post-Apartheid, there are multiple political and cultural issues that remain in transition (e.g., the distribution of resources by an African government, health care, education, reverse affirmative action, changing views of the role of women, and more).

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[23] "Eastern Cape," http://en.wikipedia.org/wiki/Eastern_Cape (accessed May 14, 2009).

Participants

Students. There were 19 student participants: 10 females, 10 students of color (6 African American, 2 Latino, 2 American Indian), 7 scholarship athletes, 4 students involved in the Greek system, 9 first generation college students, and 6 first-time out-of-country travelers. Ages ranged from 19-25, student status ranged from freshman to senior, and 8 different major areas of study were represented. One student had completed three previous study abroad programs, and three other students had experienced short-term work-study programs in other countries.

Table 1 - student demographics

Gender	White	Athlete	Greek	Financial Aid	First Generation	Previous study abroad	Age
Males	4	5	2	7	5	1	20-22
Females	5	2	2	6	4	3	19-25
Total	9	7	4	13	9	4	19-25

(N = 19)

Faculty. The lead instructor was a white male College of Education professor who had lived and worked in several countries (but not in South Africa). The teaching assistant was an African American male, former scholarship athlete, and a College of Education graduate student. The teaching assistant had participated as a student in a study abroad program in South Africa and had made several return visits to South Africa.

Measures

Two primary data sources were used to measure the outcomes of this program. The first data source was a questionnaire or rating scale that we developed to measure student perceptions of global citizenship and responsibilities of individuals and nation states in addressing global issues. Students rated themselves on 11 statements such as "How important is it to be a good world citizen?" and "How upset are you with racism in the United States?" A 1 indicated

"a little, not much" and a 5 indicated "extraordinary, a great amount." The rating scale was used as a pre-post measure administered before and after the study abroad experience. The second data source was student papers written during the pre-departure seminar (personal narratives), the in-country experience (updated personal narratives, description of cultural issues in the United States, description of cultural issues in South Africa, insights of the group process, and a summary of major learnings from the in-country experience), and the post-country reflective seminar (reflections on returning to the United States).

Data Analysis

The questionnaire data were analyzed using a gain/loss method from pre to post administration using a *t*-test for paired measures. A theme analysis was conducted on the student papers using a content analysis.[24] After all the student papers were submitted electronically, the authors read each paper and scored sections according to predetermined criteria of global citizen, interest in South African affairs, and changing views of the world. As the papers were read, new themes emerged and the final themes were determined through an iterative process.

Results

Questionnaire. After the students were pre and post tested on the 11 question rating scale, a t-test for paired measures indicated significant increases for 8 of the 11 questions. Significant increases were noted for the three questions addressing individual global citizenship (how important is it to be a good world citizen?, how skilled and knowledgeable are you to be a good world citizen?, and how much responsibility do you feel toward making the world a better place?). A significant increase was also noted for the question concerning the responsibility of the United States for making the world a better place, but not for the effectiveness of the United States in making the world a better place. Significant increases were noted in the students' beliefs about being a good U.S. citizen and in their skills and knowledge for being a good U.S. citizen. A significant increase was noted in regard to world poverty and racism, but not for poverty or racism in the United States (the rating for racism actually declined but not to a significant level).

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[24] A. L. Strauss and J. M. Corbin, *Basics of qualitative research: grounded theory procedures and techniques* (Newbury Park, Calif: Sage Publications, 1990).

Table 2 - *t*-test for paired measures

Question	t	p
How important is it to be a good world citizen?	+3.644	.002
How skilled and knowledgeable are you to be a good world citizen?	+4.191	.001
How much responsibility do you feel toward making the world a better place?	+2.964	.008
How much responsibility does the U. S. have in making the world a better place?	+2.118	.048
How effective is the U. S. in making the world a better place?	+.842	.411
How important is it to be a good citizen of the U. S.?	+2.916	.009
How skilled and knowledgeable are you to be a good U. S. citizen?	+2.141	.046
How upset are you with poverty in the U. S.?	+.271	.790
How upset are you about racism in the U. S.?	-1.424	.172
How upset are you about poverty in the world?	+2.249	.037
How upset are you about racism in the world?	+2.467	.024

(N = 19)

Table 3 - Summary of Themes from Student Papers

Themes	Number students commenting	Percent of students commenting
Global Mindedness	16	84
Interest in international events	12	63
Desire to be a global citizen	11	58
Understanding South African culture	19	100
Appreciating culture practices	16	84
Race	12	63
Changes in Beliefs	19	100
Poverty	16	84
Reflection on U. S. culture	18	95
Service	16	84
Travel	19	100

(N = 19)

Theme Analysis from Student Papers. The theme analysis revealed four major themes: Global Mindedness, Understanding South African Culture, Changes in Beliefs, and Agency. Excerpts from student papers that are representative of the four major themes are included below.[25]

Global Mindedness. Themes of global mindedness appeared through statements in which students demonstrated an increased interest in world affairs and a desire to be a global citizen. One student expressed an increased interest in world affairs by describing the change in his point of view and his openness to others:

> My trip to South Africa has forever changed how I will view the world, it is a fact I will not be the same because of my experiences. Even hearing the word Xhosa or South Africa or Nelson Mandela and even more so Steve Biko I will always remember my experience here. Now instead of talking to others and being conscious of who I am I will be conscious of who they are and how they view the world. It is not my job to teach everyone or convince them of my opinions but I will be aware of how they [Americans] view the world juxtaposed to how I view the world. It is going to take 30 hours of flight to get back home, back to my comfort sphere, my friends, my family. But it will be different this time, I have learned, my eyes have been opened, I have experienced learning. I earlier mentioned the question "who cares?" I care, because I have knowledge [sic].

A second student expressed a newfound desire to be a global citizen by reflecting on interactions with new acquaintances who work to improve the quality of life for individuals with AIDS in South Africa:

> Natalie H and her friend Muffy were an inspiration to me. They are two white women working on different projects in a township community with a very high AIDS rate . . . and really making a difference. Natalie's foundation provides spiritual support, physical care, and hope for suffering AIDS patients. Muffy took us to a landfill where she once witnessed children playing among the rubbish. She addressed the problem and created community day-cares for the children. We visited one day-care and the children were all seated with crayons and paper, a smiling teacher, and proceeded to perform songs and dances for us. I was struck by the drastic change Muffy's project has had on the community. From their examples, I feel confident that I, too, can apply myself and make a difference in the world.

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[25] All students participants agreed to have these statements anonymously included in this manuscript.

Both students' statements reflect an increased interest in global affairs, a desire to be a global citizen, and the belief that they acquired the skills and knowledge to be a global citizen.

Understanding South African culture. The second theme that appeared throughout students' papers was an increased understanding of South African culture. This was reflected by comments about race and an appreciation of unique aspects of African culture, such as sharing and community. Commenting on race, one student reflected on the meaning of being colored in South Africa:

> I found out very quickly that I am looked at as a colored, and as with any race there was benefits and also problems that came with it. On the good side I was already accepted and felt at home where I could relate to at least one group of people, yet coloreds in SA are labeled as the gangsters and thieves. As you can imagine the whites especially the women would tell me off in the clubs, and just ignore me often times, but not every white is racist I brushed it off and counted it to be their loss. Our group of 19 students varying in size, race, sex and personalities was respected and drew a lot of attention no matter what the situation. Walking down the street could turn into a side show at times, this I realized was such a big deal because if you look at a group of people in SA guaranteed they are the same race and or share a number of similarities, so you can imagine how different we looked [sic].

Similarly, a second student explored the meaning of race and how his own race was redefined within South African culture:

> The biggest issue I have struggled with to me is the most important. It simply has to do with the fact that I have had to cope with actually not being "black" in South Africa. My main example of this came within week number two. It all began with me needing my hair re-twisted (a normal event for me back home). The look that the women gave me when I asked how much and if they could actually twist my hair was unforgettable. Along with saying no came a look as if I had just slapped her. What got to me was the question of, was it because of my Hair and skin color. I'm still lost to this day about the reasoning for their answer. This is where I began to follow the acceptance of the colored community [sic].

Students' increased understanding of South African culture focused not only on race but also on a unique appreciation for African culture. One student described his experience of learning to appreciate the sharing inherent within African culture:

> Upon touring these different areas of PE I was exposed to many situations of sharing and care for another then I may have never seen in the states. When we were getting ready to leave a day trip to Red Location the history museum, our driver gave a can of soda to a child and it was a blazing hot African day and they kid did not as much as even take a sip before he handed it to his brother and gave him the first drink. I must be honest I cant imagine myself doing that to my own brother. Sure I would share it with him but to selflessly give him the first drink and display that much love for another at such a young age to me was astonishing [sic].

A third student described learning to appreciate African culture by writing about the emphasis on community and relationships over individualism:

> But when one actually spends time in Africa and makes an effort to step outside of the white constructed social spaces, one is immediately confronted with a unique world view, one that values human relationships and constructs them as fundamentally important to existence. If you previously believed that your worldview was really your own and not constructed by your country then you are in for a rude awakening. Most of the world is poverty stricken; most of the world lives on a dollar a day; most of the world values social relationships above material wealth although they dream of attaining a sustainable form of income. In this way, South Africa has been viewed by Americans from a lens that does not adequately portray the importance of black cultural concepts. That is why Black Consciousness was an important movement. It gave black people a reason to conceptualize blackness as a more sustainable worldview.

The students demonstrated their openness to learning from the South African culture by describing events that caused them to re-think beliefs they had held and to begin to reconsider the truth of these beliefs. They also formed affectionate bonds with South Africa and the people they met there.

Changes in Beliefs. The third theme that appeared across students' papers was changes in their personal beliefs. This theme was represented through reflections on poverty and the United States culture as well as through an increased desire to engage in community service and an increased value of international travel. One student described a change in beliefs through close and personal encounters with people living in poverty:

> Prior to this trip, poverty equaled a negative attitude. A very down on life, poor me mentality. Little did I know, these thoughts and ideas were all backwards! The people in these townships have such hope for life and a strong sense of family. What I have learned from this is that just because you are poor and underprivileged doesn't mean you have given up on life. The will to survive and succeed is innate in all humans regardless of where you are socially

and economically. The greater good of all people was shown to me through the eyes of these poverty stricken South Africans, in these townships.

A second student demonstrated a change in personal beliefs through a reflection on United States culture and, specifically, attitudes toward race:

> Because of the racial division and inequality in South Africa, I now appreciate the diversity found in the United States. I love the fact that my best friend can be African-American and that I can date a Filipino and not have anyone second-guess my actions or stare when we walk down the street. I took those simple things for granted before, but now I realize the uniqueness of America and the general openness of our culture. For the most part, people can go anywhere and do what they want. The United States frowns upon hindering anyone's life based on race or gender. Being in South Africa has made me discover the privilege I have living in the United States I hope I never take that privilege for granted again.

A third student also experienced a change in personal beliefs when reflecting on United States culture; however, this student focused on consumerism as a unique aspect of United States culture:

> I think about our American culture and community and how we are absolute pigs. I am guilty of this as well as continue to consume, consume, consume. We only think of ourselves and from being in South Africa it seems as though the less you have the less greedy you are. Just from seeing the boy out at Red Location when he handed the rest of our taxi driver's sprite give it to his little brother first before taking some for himself has proven this to me. I reflect on all of the problems we Americans claim to have. We complain, "Oh my hair is ruined because of the rain today" or "I don't have enough money to buy a $200 pair of shoes" and then I think about the stories I have heard while I've been here, especially from the girls group [sic].

A change in beliefs was demonstrated not only through encounters with poverty and reflections on American culture, but also through a desire to engage in community service:

> In the future I certainly want to continue with community service. Previously, when I dedicated my services, it was always with a selfish heart. It was to boost my college application or to prevent a fine from my sorority. In truth, I have been a part of philanthropy the entire time I have been in college because of my membership in a sorority. Yet, it never felt like the community service I have done in South Africa. Now that I reflect back on the community service activities I took part in in the Greek system, I can not help but laugh. I danced

on a stage in front of fraternity members in a seductive manner and somehow that translated into earning money to donate to Make A Wish Foundation. How bizarre. My hope is to dedicate my time to an organization that I feel is worthwhile in a respectful manner. I just don't think I can go back to the life I led before I came to South Africa. I must continue to give more of myself back to the community.

One student's change in beliefs manifested in placing increased value on international travel:

> World travel has always excited me but I never thought it was obtainable. The amount I have learned on this short trip to Africa lets me further know that I must make time to travel worldwide to further my education and to become a better world citizen. Before college, I believed that I would go to school, play football, get my degree and get a job. At this point I would eventually find my wife and not have any time to travel or do anything like that. In the last four years of my life, it has become very clear to me that seeing different places, experiencing many different cultures of the world, is vital for me to have the perspective and wisdom, it will take for me to raise my future family and become the man I want to be.

As demonstrated by the quotations above, the study abroad experience caused the students to reconsider their long-held and often unexamined beliefs about poverty, race, American culture, and their place in the global world.

Agency. The fourth theme, agency, was illustrated through students' newfound confidence and belief in themselves to serve as agents of change. One student demonstrated a new sense of agency when reflecting on his experiences in South Africa and his self-perception:

> Since I've been in South Africa, I've held one of the most dangerous and venomous snakes in the world, bungy jumped off the world's highest bridge and traveled across the world to a foreign country thousands of miles away from my family, friends, and support system. Because I allowed myself to let go and experience these things I have a new found confidence in myself. I feel I can take on challenges that I may have previously pre-determined I could not accomplish. I have realized that if there are things I dream of doing, I have the confidence in myself to go out, take action and make my dreams a reality.

This student's statement is an exemplar of all the students' increased belief that they have the power to engage in the world, to set personal goals and strive to achieve them, and to make a difference in their lives and the lives of others.

Discussion

While the questionnaire revealed significant changes in students' attitudes and reflected the impact of living abroad and exposure to diversity, the papers revealed themes such as global mindedness, understanding South African culture, changes in beliefs, and agency. The discussion will address the impact of living abroad and exposure to diversity followed by an in-depth examination of the themes in the students' papers. Finally, the discussion will address the purpose and benefit of study-abroad programs within the neo-liberal-free market versus the global citizen debate.

Impact of Living Abroad. We created disequilibrium for the students by taking them to South Africa, separated from their friends, support groups, and routines. We identified this as dislocation of time and space. Dantas, citing Agar, describes this as cultural clashes (disruptions of the ordinary) that provide rich learning experiences.[26] Tonkin and Quiroga describe this as leaving the comfort zone "where reversals and inversions can be part of the growing process".[27] The students' sense of time was disrupted in that their routines and typical schedules were left behind and a new time frame had to be constructed. Their old support groups were no longer available to provide the social and emotional support that they had grown to depend on. Their environment was new, in many ways exotic, and their preconceived notions of who they were and what was truth were shaken at every turn. They had to develop a new support system, learn new skills, and re-evaluate who they were, what was truth, and how they wanted to behave and be. They had to create new friends and new routines and, all the while, talk, write, and reflect about both the process and the outcomes.

Impact of Diversity. We believe that the diversity within the study abroad group served as a major contributing factor to student learning. We aggressively recruited students of color, males, and first generation college students. We were successful in recruiting a diverse group of students but it was not an easy task. Our collaboration with the athletic department resulted in the inclusion of seven scholarship athletes on this trip. Many of these students were able to use their athletic scholarships to pay for program fees, and their air travel was provided by the athletic department through the National Collegiate Athletic Association (NCAA) Student-Athlete Opportunity Fund. We also worked very

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[26] M. L. Dantas, "Building teacher competency to work with diverse learners in the context of international education," *Teacher Education Quarterly* 34, no. 1 (2007): 77. Dantas cites M. Agar, *Language shock: understanding the culture of conversation* (New York: Wm. Morrow, 1993).

[27] H. Tonkin and D. Quiroga, "A qualitative approach to the assessment of international service-learning," *Frontiers: The Interdisciplinary Journal of Study Abroad* 10 (2004): 139.

closely with the Office of Minority Affairs and Diversity (OMAD) and were able to obtain scholarship funding for two additional students of color. We assisted the other students in applying for available funding and, as a result, four other students received partial assistance for a total of 13 (68%) students receiving some form of support for this program.

At the University of Washington, approximately 18% of the students who participate in most study abroad programs are students of color. Nationally, the Institute of International Education reports that 16% of all study abroad students are students of color and 65% are women (Institute of International Education, 2007). However, in our group, 58% of the participants were students of color and 53% were women. The seven student athletes added gender diversity (5 males), students of color (6), and first generation college students (4). A large part of our success in recruiting the athletes was the work of the teaching assistant, a former athlete with some notoriety around his study abroad experience.[28] The Vice Provost for Global Studies, the Vice Provost for Undergraduate Academic Affairs, and the Athletic Director also energetically supported the program and worked toward obtaining financial support for the students. Working with OMAD and the Office of Global Affairs and the International Education Programs Office to obtain funding for the students was also crucial. Generating a diverse group of students for a study abroad program is possible but it requires great effort to marshal support from various departments across the university and aggressive recruiting with the promise of financial support.

The students made numerous comments identifying the diversity of their group as a major contributor to their learning; living in close proximity with their fellow students was a major factor in many students' self-reports. This diverse group of students had not had the experience of living with students this different from themselves (Greeks and athletes, students of color and white students, men and women). The living arrangement required many lifestyle negotiations — sharing kitchen facilities, negotiating noise and music, sight-seeing, clubbing together, and more — and many of the group reflection sessions addressed these issues. Offensive language, sending and receiving "I" messages, arriving at group consensus, and deeply listening to one another provided multiple opportunities for the students to re-examine their sense of self as they received daily feedback from their peers. The students reflected on these experiences in relationship to their own self-identity and who they wanted to be.

Global Mindedness. The students' increase in global mindedness included an increased interest in world affairs, increased belief that they needed to be world

citizens, and increased confidence in their skills and knowledge about being world citizens. While these changes in the students' belief systems was probably due to the interactions of all aspects of the program, they were certainly enhanced by the service learning experiences and the reflections (formal and informal) that took place as the students made sense of their experiences in South Africa.

Understanding South African Culture and Changes in Belief Systems. The lectures by South Africans, the community service projects in the townships, and students' "on their own" socializing with South Africans put them in touch with divergent world views and caused them to question many of their long held assumptions. All of the students reported new insights into South African culture, politics, and worldviews. This is not surprising as most of them had little or no knowledge of South Africa prior to the program. Two major themes in many of the student papers reflected their newfound experiences with South African culture: (1) poor people can be happy and (2) the idea of sharing within the community not because there is excess but because there is scarcity.

Poverty. The finding that our students began to question their understanding of poverty, especially as a definition limited to material possessions, is consistent with the findings from other studies.[29] This finding is complex, certainly more so than the notion of "happy slave" or even the idea that people without many material possessions often don't know they are poor until told they are poor. Perhaps the students were beginning to understand that people living in poverty can be smart, capable, and industrious and can develop a vibrant society if given a chance. These are similar to Yunus' insights in which he describes the poor in Bangladesh, where he evolved his micro-economic program.[30] In many ways our students seem to express the beginning of the idea that maybe, just maybe, other cultures have definitions of human happiness that value relationship over material possessions and might provide insight for us on how to improve our values.

Community before individual. The idea of community before individual was introduced in the pre-departure seminar and deeply explored in several of the lectures on African culture; however, it was not really internalized by the students until they had first hand experience with the concept. One of the iconic events of the trip took place on the way to visit a museum. We were driving through a Township and, at a stop light, a group of children was begging. The driver of our lead van reached out the window and passed one of the children a half bottle of soda. The boy immediately returned to the group of other children

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[29] See Tonkin and Quiroga, op. cit.

[30] Muhammad Yunus and Karl Weber, *Creating a world without poverty: social business and the future of capitalism* (New York: PublicAffairs, 2007).

and shared the soda with them before he himself drank any. All of us witnessed this event, and it became a metaphor for the South African cultural notion of ubuntu (community before individual).

Race. One of the interesting findings from the questionnaire data was the significant increase in the rating for concern of world racism and the decrease (but not significant) in concern for racism in the United States. Race was certainly a major topic of conversation throughout the study abroad program and was encountered as a social construct as students navigated social interactions in South Africa. The most dramatic instance, which the group discussed in great detail and which was clearly one of the iconic events of the trip, was when one of our African American students was refused service in a Black hair saloon. As we deconstructed this experience and grappled with racial definitions, the students brought multiple examples of newfound racial definitions to the group discussion. Examples ranged from the difficulties the American Indian students experienced in explaining their racial identity to South Africans to reflections on navigating the multiple racial classifications found in South Africa.

While we had anticipated that the main issue our group would have to negotiate with each other would be race, intra-group racial issues never became a major point of contention. Perhaps our pre-departure work on race contributed to the relatively minor race issues that emerged within the group. Or, perhaps the racial issues within South Africa became such a focus that the group pulled within themselves for support across racial lines. We believe that the critical mass of students of color within the group played a crucial role in allowing the group to openly deal with race. The white students clearly listened to the stories of the students of color and seemed to gain an increased understanding of racism and privilege. The comparison between racial conditions in South Africa and the United States probably contributed to the decrease in the students' concerns about racism in the United States. However, this is not to imply that there was no talk about racism in the United States; many of our discussions centered on a better understanding of racism in the United States as highlighted by our experiences in South Africa.

Reflections on U. S. Culture and Values. The students' experiences in South Africa caused them to reflect on their ideas about cultural values and norms in the United States. They expressed an appreciation of the amount of tolerance for racial differences in the United States. We think that their increased perception of racism in the United States was a function of living within their own diverse small community and their observation of harsh racial issues in South Africa. For instance, the group most often socialized (read clubbing) as a group. They were consistently interrogated by South Africans (African, Coloured, Indian, and White) about their group and, specifically, why "Coloured" men were dancing

with "White" women. They were challenged when they, as a group, tried to enter White clubs, Coloured clubs, and Black clubs as the group represented members from all these groups. These experiences helped the students realize that racial conditions in the United States are not as bad as they could be (but have no doubts, this group of students was very outspoken about racial inequalities in the United States).

The group also reflected on the culture of consumerism in the United States and began to question this culture in relationship to the South African lifestyle. The students were impressed with the notion of community and sharing in South Africa and experienced guilt about their consumerism, perhaps contributing to an emerging ethic of sustainability.

Agency. The experience in South Africa seems to have empowered the students to feel that they can do something about the issues they confronted and that they have the motivation and skills to be a world citizen. The words of the students highlight how living in South Africa with a diverse group of fellow students and engaging in unusual activities resulted in an increased sense of agency. Many of these activities were part of the formal program but others (bungee jumping) were activities the students arranged on their own. We believe this sense of agency will go a long way in assisting the students in their personal endeavors and in realizing their desires to be good citizens. They set off on a journey on which they knew they would be challenged and would have to learn new skills and they truly did not know if they would be successful. By finding success, their self-confidence in their own abilities to do new things increased.

Summary of Findings

Our data indicate that this study abroad program made considerable progress toward achieving the goals of increasing the students' awareness of global issues, providing them with new knowledge and skills to be good global citizens and better citizens of the United States, expanding their belief systems, and increasing their knowledge of South Africa. We believe our outcome measures derived from the questionnaire and theme analysis accurately represent student growth. We are well aware that self-report is not as powerful a measure as actual documentation of changes in student behavior. However, we believe that the reflections found in the student papers are, at the very least, a starting point to change in behavior. The themes of global mindedness, increased knowledge of South Africa, changes in self-beliefs, and increased agency are comparable to earlier studies and add to the growing database on the effects of study abroad programs.

This project was certainly not carried off in a perfect manner. Luckily, there was good rapport between the instructors that was frequently tested in the multiple opportunities for reflection in action.[31] The aspects of the program that we believe played a role in achieving these changes include the diversity of the group of students, the dislocation of time and space (the setting of Port Elizabeth, South Africa), the role of service learning, the opportunities for incidental learning, and the use of formal reflective sessions. The learning experiences for the students would have been seriously compromised without the group diversity.

Reflections on the Purpose of Study Abroad Programs

The review of the literature found diverse reasons American universities might engage in study abroad programs. These can be grouped into two main types: 1) the neo-liberal viewpoint of expanding the free market global economy (with the United States positioned as it's leader) combined with the neo-conservative desire to export American values and American culture; and 2) the notion of a global citizen that believes in equity and justice, the notion of interdependency among nation states, and that cultures other than the American culture might have some good ideas. We believe the current climate creates an opportunity for an open debate on the purpose of such programs. We support Parker's observation that "Only with some clarity about the various and at times conflicting aims of so-called 'international education' can educators make wise decisions. Examining these alternatives should provide a starting point."[32]

Our program was conceived and developed to advance the notion of world citizen. We believe the data from the students indicate that the program was successful in achieving the program goals. Our students grew in their appreciation of the importance of global citizenship and were quick to note the contrasting cultural views of South Africans and Americans. While clearly appreciating the advantages of the cultural and values of the United States, the students were open to other ways of being (sharing, less materialistic) and became aware of the interdependency of nation states and their various citizens. As Loy states:

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[31] See D. A. Schön, *The reflective practitioner: how professionals think in action* (New York: Basic Books, 1983).
[32] W. C. Parker, "International education", 202.

> Globalization is transforming the earth's great variety of cultures into consumerist cultures, increasingly a product of the economy, created by advertising and public relations. . . . This production – and –consumption cycle meets the needs of economic growth, but does it meet human needs? [33]

We think it does not.

Eugene Edgar is a professor of Education and a senior fellow with the Comparative History of Ideas Program at the University of Washington. He has lived, worked, and/or studied in Portugal, Brazil, Nicaragua, and Indonesia but this was his first experience leading a study abroad program.

Anthony Kelly is a graduate program advisor at the University of Washington, Bothell campus and a graduate student in the College of Education at the University of Washington. He participated as a student in a CHID study abroad program in Cape Town South Africa. He has made several additional trips to South Africa and, several years ago, he and his wife adopted a young girl from South Africa.

Ed Taylor is Vice Provost and Dean, Undergraduate Academic Affairs and an Associate Professor of Education. He has worked with school leaders in South Africa and is co-founder of Molo Care, a non-profit organization serving schools in South Africa.

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[33] D. R. Loy, "Globalizing education or educating globalization?" *Education across borders: Philosophy, policy, pedagogy - new paradigms and challenges*, eds. M. H. Field and J. Fegan (Tokyo: Waseda University Meedia-Mx Co., Ltd, 2005), 40.