Culminating Projects in English   Department of English

3-2016

Effects of Study Abroad and Service-learning on Intercultural Competence

Alyson Brandell
St. Cloud State University

Follow this and additional works at: https://repository.stcloudstate.edu/engl_etds

Effects of Study Abroad and Service-learning on Intercultural Competence

by

Alyson Brandell

A Thesis

Submitted to the Graduate Faculty of

St. Cloud State University

In Partial Fulfillment of the Requirements

For the Degree

Master of Arts in

English: Teaching English as a Second Language

May, 2016

Thesis Committee:
Isolde Mueller, Chairperson
Michael Schwartz
Eddah Mutua Kombo

Abstract

The aim of the study was to find out undergraduate students' perceptions of their international service-learning and the role it played in their cultural learning, as well as the impact the service site played in the participants' levels of intercultural competence. Data was gathered from six participants involved in semester-long international service-learning and was collected through a series of two interviews. The interviews took place at the start and the end of the service-learning experience. The transcripts from the two interviews were analyzed using parameters from Chen and Sarosta (1997) Intercultural Sensitivity model and Deardorff's (2006) Process Model. From the analysis, it was found that the intercultural competence levels of all of the participants grew over time. The participants who were involved in a reciprocal service-learning environment, at a site that facilitated interaction among participants, developed higher levels of intercultural competence than did their peers. All participants encouraged that cultural learning took place throughout the duration of their service-learning experience. From this study, it is recommended that service-learning take a larger role in the development of intercultural competence during study abroad.

Table of Contents

Chapter   Page

Appendices

List of Tables

Chapter 1: Introduction

Two of the things that changed my life significantly over the years were two things that I was able to accomplish during my time as an undergraduate student. The first thing that helped to shape my life and views of society was service-learning. As a requirement for one of my Theology classes, I was able to utilize my time and services at a living community for the elderly. My time here helped me see the benefits of helping others and the impact that my actions could have on the community as well as the advices and life consultations they could provide me. This opportunity to work with such a population was a privilege that I was given through my option to pursue service-learning.

Not only did my time as an undergraduate student give me opportunity to understand cross-age dynamics, but it provided me with the opportunity to enhance my understanding of the world. The second experience that helped to transform me into the person I am today, was my experience studying abroad in a semester long study abroad program in Chile. As part of the semester, I was provided with host family who opened their home and family to me. They provided me housing accommodations and food, as well as a window into the cultural aspects of Chilean life. During my time here I attended a Chilean university with Chilean professors, however my classes consisted of fellow students from our domestic University. Through my time here, I felt I got to know how Chilean home-life functioned, but I lacked depth of knowledge in these cultural aspects. I was fortunate enough to be given the opportunity to deepen and expand my cultural knowledge through engagement in a service-learning project in a Chilean secondary

school. By working at an elementary school in Chile as a teachers' assistant, I was able to not only experience the family dynamics that exists among Chilean families and university students, but also how society functions in a working and learning environment. These experiences taught me how to interact with others in both a professional manner as well as in a friend-oriented way. I was able to gain insight as to how to interact with my students, colleagues, as well as my supervisors. I feel as though the combination of these two factors: studying abroad and engaging in community involvement through service-learning, helped me to both learn to a higher extent what Chilean culture is, but also how its functions and the reasons for its doing so.

Problem Statement

This experience encouraged me to look into the impact that this type of service-learning has on study abroad students' intercultural competence and understanding of cultural aspects of the host culture as well as the affect it has on students perception of satisfaction in their study abroad experience. Both study abroad programs and service-learning programs are becoming increasingly popular among American students and administrators involved in higher education, however the implementation of them in concordance with one another rare. It has been shown that involvement in each of these aspects shows positive outcomes in not only personal growth, empathy, and world views, but on openness and flexibility as well. If we combine them together, it only seems plausible that they will enhance one another and produce these outcomes two-fold, creating individuals who are more well-rounded and who, thus possess higher levels of intercultural competence.

Aim of the Study

   This study aims to look at the effects of service learning and study abroad on students' levels of intercultural competence and overall perceptions of satisfaction of their study abroad program. It will address specifically what effect the interactions that take place at the service-learning site have on the gain in intercultural competence among participants of international service-learning and study abroad. It also addresses the impact that the quality and nature of the service site has on this learning, taking into consideration the goals and outcomes of the service-learning sites.

Chapter 2: Literature Review

In such a broad field containing extensive interpretations of terms used in discussing intercultural competence and its relationship to both study abroad and international service learning, it is important to first start with defining these related terms as well as highlight previous studies that address such issues.

Definitions

Study abroad: The parameters which constitute a study abroad program are generally fluid in their time frames, ranging from as little as six or eight weeks to full academic or calendar years. *Open Doors* (2013), identifies study abroad as engaging in an academic endeavor outside of domestic boarders for a time period ranging from 6 weeks to a full calendar year and receiving academic credit for such engagement. Others, such as Hoffa and Pearson (1997) suggest that study abroad programs refer to overseas, credit bearing education that occurs "for at least three months." They argue that this is the minimum time necessary for adequate cultural learning to take place. *Open Doors* identifies that involvement in such programs has tripled in the last 2 decades, showing a 3.4% increase in 2011-2012 from the previous year. Findings also show that students are increasingly present in programs that are "non-traditional" such as Brazil and India, and which push linguistic and cultural barriers (*Open Doors*). According the Lincoln Report on the study abroad fellowship, the "nation can and should establish a goal of one million students studying abroad annually by 2016–17." This figure represents about 50% of the number of undergraduate degrees (associate's and bachelor's) awarded annually by accredited American colleges and universities (Commission on the Abraham

Lincoln Study Abroad Fellowship Program, 2005). It is clear that study abroad is

becoming an ever-present component of higher education.

Service learning: There are many terms that are used to refer to the relationship

that exists among service and learning. Commonly, these include such aspects as

exploration of social and cultural aspects, community involvement, and volunteerism in

concordance with academic coursework. Jacoby (1996) defines service learning 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). She includes reciprocity and

reflection as critical components of service learning that must not be forgotten.

Reciprocity between the individuals in service learning exchanges means that both the

server and the learners act as both teachers and educators (Kendall, 1990, p. 22). Jacoby

persists that reflections, which consist of journal, oral discussions, individual, and group

interactions allows individuals to gain deeper understanding of the new experiences

they are encountering through their service-learning (p. 7).

The International Partnership for Service-Learning and Leadership website takes

this definition of domestic-based service learning and expands it further into the

international realm, listing various parameters for service-learning, which might take

place internationally. The organization states that academic credit only be given if

learning has occurred within the context of service, students understand fully the

organizations they work for and with, impacts are made on the community in ways that

were imminent, and students are not passive members of service, but "active" and

engaged (IPSL, 2014). Bringle and Hatcher's (2011) definition will be used in the

purposes of this study. They define International Service-Learning as

> A structured academic experience in another country in which students
> (a) participate in an organized service activity that addresses community
> needs (b) learn from direct interaction and cross-cultural dialogue with others;
> and (c) reflect on the experience in such a way as to gain further understanding
> of course content, a deeper appreciation of the host country and the discipline,
> and the enhanced sense of their own responsibilities as citizens, locally and
> globally. (p. 19)

Stemming from this original definition from Bringle and Hatcher, the Joint

Education Trust (JET) of South Africa continued with the American idea of integrating

service-learning in to systems of higher education, but supplementing those ideas with

more localized expression within the South African context. They created their own

definition of service-learning as,

> A thoughtfully organized and reflective service-oriented pedagogy, focused on
> the development priorities of communities through the interaction between and
> application of knowledge, skills, and experience in partnership between
> community, academics, students, and service providers within the community for
> the benefit of all participants. (Joint Education Trust, 2001)

This definition closely follows the definition used in this study, proposed by Bringle and

Hatcher (2011) as it takes into consideration all participants and the reciprocity of their

benefits in a South African context. These ideas will correlate more readily with the

nature of this study, as it takes into consideration South African service-learning ideals.

Pusch and Merrill, argue that the reciprocity mentioned by Jacoby (1996), Bringle

and Hatcher (2011), & JET (2001), in international service learning becomes evermore

essential. They posit that, in order for the international service to be provided ethically,

all parties should be involved and benefit. This means that the service should be real and

needed by a community and in order to provide such need in intercultural contexts effectively, students need to possess intercultural competence (Pusch & Merrill, 2008). Along with reciprocity, the essentiality of reflection mentioned by Bringle and Hatcher (2011) is supported by the literature and according to Pusch and Merrill (2008), Eyler and Giles (1999), service-learning "implies the centrality of reflection" within such a context. This reflective component can take many forms, including: individual, group, oral, and written (p. 7).

Eyler and Giles (1999) found that the reflection pieces used in their service-learning cohorts were a "significant predictor of almost all of the outcomes they examined, with the exception of interpersonal development." All other areas examined, such as openness, critical thinking, and social justice were enhanced by the use of reflection pieces within the service-learning curriculum. The use of written reflection helped students process through their experiences and keep record of their own personal changes throughout their service time, but discussion reflection allowed students to share their feelings and opinions with a group. Students who were involved in group discussions were able to gain valuable insights from their peers that made connections to their own experiences. When compared to a control group that did not engage in active reflection processes, however, Eyler and Giles (1999) found that they lacked the movement towards linking their personal gains with their academic content. Regardless of its form, reflection is an important aspect of service-learning.

Intercultural competence: Intercultural competence has been a highly pursued topic in recent years with the growth of the "global" mentality and need for students in

higher education to interact with members of different cultures. Many researches and collaborations between experts have been conducted, but after 30 years of searching for a universal definition of intercultural competence, a single agreed upon definition still does not exist.

Deardorff brings us one step closer in her study, which aimed at finding a definition that was agreed upon by those foremost intercultural academics in an electronic Delphi study through email correspondence (Linstone & Turoff, 1975) to compile parameters of intercultural competence from 23 international experts in the area. When addressing the question, "What is intercultural competence?" the researcher was provided with a breath of definitions. The definition that was the most widely accepted by the scholars states that intercultural competence, "is the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes"(Deardorff, 2008). Other definitions that were accepted with 85% agreement seemed to highlight the areas of communication and behavior in intercultural situations, such as flexibility, openness, adaptability, cultural self-awareness, and skills needed to listen and observe. There was only one item that was accepted by each of the scholars. This item was the ability to understand others' worldviews (Deardorff, 2006).

Global competence: With the globalization movements, more intercultural scholars are focusing on what it means to be globally competent. Similar to intercultural competence, global competence has been defined in many ways. Globally competent individuals are considered to possess openness, knowledge of current events

worldwide, empathy, and ability to understand and tolerate the views of others

(Lambert, 1996; Olsen & Kroeger, 2001). Donatelli, Yngve, Miller, and Ellis (2005) define

global competence in relation to education abroad as "the desired pedagogical outcome

of education abroad programs" that consists of "internationalization or the capacity to

become a functioning global citizen in the modern world" (p. 134). Like Lambert, Olsen

and Kroeger, Donatelli et al. prescribe a set of common traits that are present in

individuals who hold global competence such as flexibility, knowledge of culture and

cultural issues, and attentiveness (p. 134). Jackson (2010) agrees with these ideas, but

adds a critical element to the individual who possesses global competence, stating that

one must be active in their pursuit to understanding their global environment (p. 39).

Models of Intercultural Competence

With implications from a wide variety of areas, intercultural competence has

been defined and measured by many scholars from vastly different research

backgrounds. Intercultural competence has been studied by interculturalists, second

language educators, and international educators alike, and each has created their own

models to help explain their understandings and interpretations of such constructions of

intercultural competence (Jackson, 2010). The models which I discuss are directly

relatable to students in a study abroad setting, and have a particularly important

relevance to such investigations.

In beginning the review of intercultural competence models, I will begin with the

work of Milton Bennett and his interpretation of intercultural sensitivity. Bennett and

Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS) is widely used

in assessing intercultural competence by researchers in the intercultural communication

fields. The DMIS provides an explanation of how intercultural competence is acquired

based on theories of constructivism, which state that experience does not occur simply

by being in the vicinity of such events, but by critically analyzing and construing these

experiences (Hammer, Bennett, & Wiseman, 2003). As an individual's construction of

their cultural experiences becomes more complex, they can begin to move through the

six orientations that Bennett identifies. The six orientations are presented in two

distinct categories; Ethnocentric and ethnorelative. The former, is based on the idea that

"one's own culture is central to all reality, whereas the latter is based on a worldview

that is "comfortable with many standards and customs and can adapt their behavior and

judgments to a variety of interpersonal settings" (Bennett & Bennett, 1993). It should be

noted that movement is not necessarily ethnorelative in nature and it can see regression

with different sets of experiences with different cultures.

  The first three worldview orientations presented on the continuum are related to

ethnocentric views, where reality is based on one's own culture. The first is denial,

where one's own culture is seen as the "only real culture" and is maintained through

"isolation from differences". In extreme cases, people who are in denial do not see

people from other cultures as "real humans" and may tend to exploit or discriminate

against them. Defense is the cultural difference orientation where one's own culture is

seen as the only "viable" one. There is a common feeling within the defense orientation

where differences are separated by a feeling of "us" and "them" and extreme

stereotyping is formed within this stage. Minimization of cultural differences is a state

where culture is seen as universal. Differences in cultures are often seen as "romanticized" and not deep in their roots. "People at Minimization expect similarities, and they may become insistent about correcting others' behavior to match their expectations" (Bennett & Bennett, 1993).

The next three orientations are seen as ethnorelative in nature, where one's own culture is seen and experienced as existent along with other cultures. Acceptance of cultural difference is a state where one's culture is seen as one of many other cultures, that are "equally complex" in nature. People in this state are able to recognize and accept cultures for their differences, however agreement is not a necessary portion of acceptance. A worldview centered in adaptation is able to incorporate ideas from other cultures into the perception of their own worldview. Individuals in this stage are able to shift their perspectives according to their environment and include culturally appropriate ways of thinking, feeling, and behaving. The final orientation, integration, where cultural difference is experienced by oneself, can be defined as "expanded to include movement in and out of different cultural worldviews." Those within this orientation have a self-concept present in more than one culture, and this movement is seen as necessary and positive.

Coming from a second language education standpoint, the second model in which I discuss comes from a second language instructor, Byram. Byram's (1997) model of intercultural communication competence is, like Bennett and Bennett's (1993) model, widely accepted across the field of interculturality, especially in Europe, where it has had a large impact on the incorporation of cultural adaptations on the curriculum within

L2 classrooms (Jackson, 2010). According to O'Dowd (2003), this framework has been

seen by many as "a representative model of what elements the process of intercultural

learning should aim to develop in learners" (p. 120)

Thus, Byram (1997) splits his model into two major areas, which are separated

into dimensions. The first dimension is that of the *linguistic* element, which includes

characteristics of the "intercultural speaker" (Byram, 1997). This linguistic element is

broken down into categories of *linguistic competence*, which deals with an individuals'

"ability to apply knowledge of the rules of language" to linguistic contexts, *sociolinguistic*

competence, which incorporates the individuals' ability to "interpret" extra-linguistic

information from the "interlocutor," and *discourse competence,* which consists of the

individuals' ability to "negotiate and discover strategies for the production and

interpretation of dialogue (Byram, 1997).

 The second part of the theory contains five components, which Byram defines as

saviors. These *saviors* are connected to the *cultural* dimension of intercultural

communication competence. They are then broken into subcategories. The first two, are

needed to be present before the interaction begins and can lead to successful

intercultural communications. The first is *intercultural attitudes*, and consists of

"curiosity and openness and a readiness to suspend disbelief about one's own culture

and that of another" (Jackson, 2010). The second is *knowledge*, which consists of

background information about social groups and certain practices of a cultural group.

Finally, the next three components are skills that are seen as a necessity for

successful communication across languages and cultures to take place. The first, skills of

interpreting and relating, refers to the ability to "interpret a document or event in another culture, and to explain" it in one's own terms (Byram, 1997). The second component of the cultural skills dimension is skills of discovery and interaction, which includes the ability to acquire new knowledge of a culture. The final component is critical cultural awareness, which refers to the ability to "evaluate critically and on the basis of explicit criteria, perspectives, practices, and products in one's own and other cultures and countries" (Byram et al., 2002, pp. 12-13).

The third model of intercultural competence that I will discuss comes from a different field of research and originated from speech communication specialists, Chen and Sarosta. In their model of intercultural communication competence, Chen and Starosta (2000) "emphasize a transformational process of symmetrical interdependence." Their work consists of three "equally important" dimensions, that coincided to "create a holistic picture of intercultural communication competence" that consists of 1) affective or intercultural sensitivity 2) cognitive or intercultural awareness, and 3) behavioral or intercultural adroitness (Chen & Starosta, 2000). Unlike the model introduced by Byram (1997, 2002) Chen and Starosta do not address directly cross-cultural communication in a second language.

According to Chen and Starosta's (2000) view, intercultural communication competence, "demands positive emotion that enables individuals to be sensitive enough to acknowledge and respect cultural differences." This idea is then associated with characteristics such as, "self-concept, open-mindedness, non-judgmental attitudes, and social relaxation (p. 223). Like those arguments made by Byram (1997), Chen and

Starosta argue that individuals who possess intercultural communication competence possess high levels of self-awareness or knowledge of one's own culture, as well as cultural awareness or the understanding of how cultures differ. Intercultural "adroitness" or "behavioral flexibility and interaction management of social skills" is also addressed as an important factor in intercultural communication competence (Chen & Starosta, 2000). These skills and actions are valued by Chen and Starosta as "vital for world citizens to act effectively in intercultural encounters and achieve the goal of multicultural interdependence and interconnectedness (p. 227). Their model also takes into consideration the multiple identities that may and do exists for each individual.

Similar to the aforementioned models, Chen and Starosta's (2000) and Byram's (1997, 2002) Deardorff's (2006) conceptual framework accentuates the criticality of attitude in learning within an intercultural context. Deardorff is a leading interculturalist, who devises a process model of intercultural competence. "A strength of her process model is that it acknowledges the ongoing complexity of the development of intercultural competence and the importance of reflection in the life-long journey toward interculturality" (Jackson, 2010). Deardorff recognizes that the approach to interculturality, is thus a process that is ongoing and ever changing for each individual across time and can begin at any point in her continuous model.

Further in accord with the model of Byram (1997) and the defining of *saviors*, Deardorff (2006) defines that there is a need within intercultural communication competence that includes the comprehension of "one's own cultural norms and sensitivity to those of other cultures. Within her model, Deardorff (2006, 2008)

identifies the stages that occur within her cycle. First she recognizes the point which

most individuals enter the cycle, attitude. Deardorff identifies that this occurs on the

individual level and incudes particular characteristics that are similar to those

mentioned by Chen and Starosta (2000) which include, respect, openness, and curiosity.

These three attitudes serve as the "basis" of the model and "impact all other aspects of

the model" (Deardorff, 2011). Along with attitudes in the individual outcomes,

knowledge is presented and particularly self awareness, which in concordance with

skills of listening, observing, evaluating, interpreting, and relating, leads to desired

internal and external outcomes. Internal outcomes occur when there is an "informed

frame of reference shift," which Deardorff identifies as adaptability, an ethnorelative

perspective, empathy, and a flexible mindset (Deardorff, 2006, 2008). Along with these

internal outcomes, Deardorff also identifies some external outcomes that play a role in

the intercultural communication competency, which include "behaving and

communicating in appropriate and effective ways in intercultural situations" (2006).

Study Abroad and International Service Learning Outcomes

Study abroad programs have a reputation of providing students with a vast array

of knowledge; one of the most important being intercultural competence and

development. Researchers have been using the various aforementioned models to

measure gains in intercultural competence, but mixed results have raised awareness

that simply spending time abroad isn't sufficient of intercultural growth. Using the

Intercultural Development Index (IDI), a test measuring intercultural development

based on Bennett's DMIS, a Georgetown Consortium study looked at the gains of 1,163

undergraduate study abroad students involved in a wide array of programs across

campus. The group showed only a minimal growth of 2.37 points, which according to

Lou and Bosley (2012) should not be seen as meaningful gain, as 8 points signifies a shift

in perspective according to the IDI (Van Berg et al., 2009). Other studies using the same

scale have shown similar results among participants (Hammer, n.d.; Spenader & Retka,

2015).

Using these scales of intercultural competence, researchers have focused on

pinpointing variables, which positively affect intercultural development. Factors such as

length of stay, language proficiency, type of student housing, and context of academic

work, were identified as key factors by Engle and Engle (2004), but have still proven to

be inconclusive as determining factors of intercultural competence growth. Paige and

Van Berg (2012) decided to focus their attention on experiential learning and reflection

on cultural experience within the study abroad context as a way to positively affect

growth. From their findings, they recommend service-learning among other cultural

learning tools in providing students with the best opportunity for growth. Pasarelli and

Kolb (2012) agree with these recommendations and claim that experiential learning in a

study abroad context holds great potential for learning because through these

encounters, students must learn to "adopt new ways of thinking, acting, and relating to

the world (p. 173). A study conducted by Spenader and Retka (2015), in which the

researchers were exploring the factors playing a role in intercultural development

across study abroad groups on their small catholic college, revealed that service-

learning is a significant factor in the growth of intercultural competence among

students. The study revealed that the groups which made the greatest gains in their IDI

scores, were the groups who were enrolled in service-learning coursework throughout

the duration of their study abroad programs. Those groups involved in service-learning

(Chile, South Africa, and Guatemala) gained between 8.17-10.06 points, where as those

who did not engage in service-learning (Spain and Ireland), only gained between .7-5.17

points. Although language environment and housing arrangement were factors present

in the study, they were not predictors of significant growth. Service-learning was the

greatest predictor of growth across programs. It is important to keep in mind that the

service-learning space is critical in development of intercultural competence, and should

provide a space for learning, which is both challenging and supportive (Kolb & Kolb

2005).

Research Questions

1) How does service learning in a study abroad context affect students'
   perceptions of culture and intercultural competence?

2) How do students perceive their interactions within their service learning
   programs abroad? Do they view it as a positive or a negative influence on
   their experience abroad?

3) What role does the host site play in the development of intercultural
   competence?

Chapter 3: Methodology

In order to understand how service-learning impacts the development of intercultural competence in students who are participating in service-learning during a semester long study abroad program, an ethnography was conducted, consisting of a population of university students and elicited data in a qualitative manner. In order to triangulate the data collected, I used multiple methods of collection. First, all students who participated in the study were given a short, pre-departure survey/questionnaire, consisting of background information and questions pertaining to their previous experience in both an international context and in service-learning situations. This elicited the extent of their previous experience with study abroad, their time spent around culturally diverse individuals on campus, as well as their previous background in engaging in service learning and the context in which it occurred. Questions of gender, age group, and academic background will be incorporated in the questionnaire. Participants completed the surveys as a pre-service learning exercise, that was administered through email correspondence.

At the mid-semester mark, qualitative data, in the form of semi-structured interviews with the students involved directly in the service-learning abroad experiences, was conducted. These consisted of one-on-one interviews about what the students' expectations were for their service, how these have changed, what kinds of activities they were engaging in with their community partner, challenges and triumphs they faced with those culturally distinct from them, and various other questions pertaining to their time at their service-learning sites. These semi-structured interviews

gave me as sense of where the students stood in their cultural immersion process and present an opportunity for students to reflect, out-loud, their triumphs and struggles. Along with this, observations were gathered through visits to each of the service-learning sites, to give the researcher more context about the environments that the students were involved in and the types of interactions that took place between the students and the community members at each site.

Upon the students' return to their stateside university campus, students were contacted for a follow up semi-structured interview that included identical questions from the primary interview. Interviews were still one-on-one in nature, but they took place through mediums such as Skype and iMessanger. The answers given from both of these interviews was used to analyze if changes occurred, and where throughout the students' time engaged in a service-learning project in an international setting.

Through these qualitative methods of pre and post interviews as well as survey questionnaire, the investigation of human development and experience may best be evaluated (Daiute & Lightfoot, 2004). These methods allowed me a window into the self-concept of the participants of this study, which provided means for analysis. These reflection pieces, as mentioned previously, are key to the development of intercultural competence and were be critical in the conclusion process (Bennett & Bennett, 1993; Deardorff, 2006).

Participants

Participants of this study consisted of university students from a regional state university in the upper Midwest, who participated in a semester-long study abroad

program that was held at the Nelson Mandela Metropolitan University, located in Port Elizabeth, South Africa. The participation for the study was extended to 11 students who are making the study abroad trip for a semester. Six of the 11 were chosen for the interview process. Each of the participants' academic backgrounds differed, as well as their academic standing at the university, ranging from first year students to second year students. Along with their collegiate status, the ages of the participants varied as well. Some of the participants had birthdays in between the first and second data collections. All of the participants had not participated in a semester-long study abroad program through the domestic university prior to this study, although their travelling backgrounds and intercultural involvements did vary. As a study abroad program through the Multicultural Student Services center, students were required to participate in an Ethnic Studies course prior to departure, in which they learned about their host country's culture, what to expect when leaving the country, intercultural competence, as well as what is to be expected of a student who is engaged in service learning. While abroad, students were enrolled in a service-learning, 2-credit course, which met intermittently throughout the course of the program. It was required of students to make journal submissions each week and attend three outside reflection/workshop sessions. Students were engaged in a 20 hours minimum of service-learning during the duration of their 14 week course.

Table 1

Participant Data

Participants:	Age:	Major:	Previous Service:	Country of Birth:	Prior International Travel:
Alyssa	18	Ecology	No	USA	Yes
Ben	20	Political Science	Yes	USA	Yes
Kaitlyn	18	Social Work	No	USA	Yes
Kelley	20	Communications	Yes	USA	Yes
Taylor	18	Psychology	No	USA	No
Trevor	19	Criminal Justice	No	West Africa	Yes

Chapter 4: Analysis

Analysis of the data collection was completed using a data coding application

called NVivo, a hypermedia, qualitative software program, that is used to code and

analyze transcripts. Data from each of the semi-structured interviews was added to the

data base and coded using key words and phrases that pertain to intercultural

competence and particularly those characteristics that are relevant in the models of

intercultural competence and intercultural communication competence that were

discussed in the literature review. In particular, the analysis focused mainly on Chen and

Starosta's (2000) model of intercultural sensitivity, but also took into consideration the

process model created by Deardorff (2006). These two models were chosen for their

popularity among intercultural competence experts and their extensive look into

intercultural interactions, which fit well with the service-learning portion of the

research. Additionally, the two models each are able to mirror the aspects of the other,

but still focus in on their own unique individual aspects. Chen and Starosta's model is

detail oriented and is focused within the interpersonal relationship and communication

area of intercultural competence. It is an easy model to follow and apply to the concepts

taken into consideration in this research. While Deardorff's model recognizes these

aspects of Chen and Starosta and ultimately pinpoints the same key skills, such as

empathy, adaptability, and flexibility within interpersonal relationships, it is done in a

much less detailed manner. Deardorff introduces skills necessary to interculturally

competent encounters into her model, such as evaluating, analyzing, and relating that

aren't explicitly mentioned in Chen and Starosta's model. Deardorff's model is important

in this analysis because it considers the cyclical and ongoing development of intercultural competence. Because these models complement each other and create a more extensive basis for analysis, these models were selected for analysis of the posed research questions.

Each of the transcripts from the interview were imported into the NVivo database and coded using both the models mentioned. Specifically, instances from Chen and Starosta's model were marked, using the nodes of: self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, and suspending judgment. The same was done for Deardorff's process model, marking instances of intercultural competence using the nodes: skills, attitudes, knowledge/competence, external outcomes, and internal outcomes. Each of the nodes were counted and interpreted as related to intercultural competence.

Table 2

Chen and Starosta's Intercultural Sensitivity Nodes

	Interview 1		Interview 2		Results
	Evidence for	Evidence against	Evidence for	Evidence against	Overall Increase
Self Esteem	18	9	28	2	10
Self-Monitoring	12	3	20	0	8
Open-Mindedness	2	1	10	1	8
Empathy	4	0	20	0	16
Interaction Involvement	20	0	31	0	11
Suspending Judgment	3	4	17	0	14

Each of the nodes as seen in the table above and their instances in each of the two interviews were counted, comparing the first interview with the second interview. Self Esteem, defined by Chen and Starosta as, "a sense of self-value and self-worth based on

ones perception of how well one can develop his or her potential in a social environment. One with high self-esteem has a positive outlook that instills confidence in interaction with others." There were 18 instances of self-esteem found in the first interview and 9 instances of lack of self-esteem. In the second interview, there were 28 instances of self-esteem and only 2 instances lacking self-esteem.

The second parameter measured was self-monitoring, which refers to a person's ability to regulate their own behavior to better fit situations. A person must use conversationally competent behavior and sensitivity to appropriateness and adaptability in communication settings. There were 12 instances of self-monitoring in the first interview and 3 instances where the participants did not self-monitor, or in other words they were unable to regulate their own behavior to reflect the necessity of the situation. In the second interview there were 20 instances of self-monitoring and no instances where there was a lack of self-monitoring or choosing to act in the same way across situations.

Open-mindedness is the third parameter in Chen and Starosta's model and refers to the ability and willingness of individuals to openly and appropriately explain themselves and accept others explanations. This includes the abilities to recognize, accept, and appreciate different views and ideas. There were two instances of open-mindedness found in the transcripts from the first interview and 10 found in the second interview transcripts. There were two comments, one from each interview and from a different participant that indicated that they were thinking in a close-minded manner.

The next parameter that was observed throughout the transcripts was empathy, which according to Chen and Sarosta (1997) is considered a central element for intercultural sensitivity. Empathy refers to the process of projecting oneself into another person's point of view so as to momentarily think the same thoughts and feel the same emotions as the other person. Empathy is the parameter that increased the most between the two interview sessions. The first interview had 4 instances of empathy, and increased to 20 instances. This is an 80% increase. This increase across participants shows much growth in this area among participants.

The next parameter measured was interaction involvement, which is defined as the ability to perceive topic and situation and take appropriate turns, initiate and terminate an intercultural interaction accordingly, both fluently and appropriately. Interaction involvement was accounted for 20 times in the initial interview and then again in the second interview a total of 31 times.

The last parameter was suspending judgment, meaning that the person does not hastily jump to conclusions and does not make rash judgments. It allows the other party to feel satisfied and as though they have been listened to actively. There were incidents of both judgment and suspension of judgment in the first interview. There were three times that judgment was held and four instances where judgments were made based upon the actions of people involved in the service site. Participants jumped to conclusions about differences in culture and way of life in the initial interview. In the follow-up interview the participants increased their suspension of judgment from 3 to 17. They were able to view cultural differences, not as a negative thing, but as a positive.

Overall, there was an increase in intercultural sensitivity between the first and second interviews of 52% as shown by the number of nodes counted for each interview. The instances grew from 60 in the initial interview to 125 in the second interview. This is a significant increase that should be noted.

Table 3

Deardorff's Process Model Nodes

	Interview 1	Interview 2	Overall Increase
Skills	24	35	11
Attitudes	15	26	11
Cultural Knowledge	19	32	16
Internal Outcomes	23	59	26
External Outcomes	32	51	19

Along with the nodes from Chen and Starosta, the nodes of Deardorff's Process model; skills, attitudes, cultural knowledge, internal outcomes and external outcomes, as seen in the Table 3 above, were counted in comparison to each interview. Deardorff's model introduces skills, attitudes, and cultural knowledge as the basis for intercultural competence. Intercultural competence depends on the degree of these three areas.

Skills is identified as the ability to listen, observe, evaluate, analyze, and interpret. In the first interview there were 24 instances of skills represented and it increased by 11 instances in the second interview. The attitudes, which Deardorff explains represent intercultural competence include, respect, openness, and curiosity. In this parameter, nodes from Chen and Starosta's model containing open-mindedness were also included. Between the first and second interview, there was again a difference of 11 instances.

The process model's cultural knowledge manifests itself in the individual's cultural self-awareness, cultural knowledge, and sociolinguistic awareness. This parameter is significantly different from any parameters listed by Chen and Starosta, and was counted on its own. This is a larger gain from the other two nodes counted, with a difference of 16 between the first and second interviews. When these three aspects, skills, attitudes, and cultural knowledge coincide, Deardorff's model explains that internal and external outcomes are the result. Internal outcomes include adaptability, flexibility, and empathy.

External outcomes involve effective communication behavior. Larger growth was found in these two areas of the process model in comparison with the three building blocks. Internal outcomes grew by 26 and included nodes from Chen and Starosta (empathy, self-monitoring, and suspending judgment). External outcomes grew by 19 occurrences and was broken down using Chen and Starosta's nodes of self-monitoring and interaction involvement. These results show that intercultural competence levels are increasing. Effective communication and empathy and adaptability are all evidences for intercultural competence, according to the Deardorff's model, that were less present in the first interview than in the second.

The data collected was broken up into three sub-groups based on the extent and nature of the interactions taking place at each of the service sites in order to analyze the qualitative data. Names of the service sites and participants were changed to maintain anonymity. The first group had high interaction and potential for relationships between the participants and the members of the service site. Members of the site were

elementary aged children. The second group had contact with site-members, but these relationships were less interactive relationships than the first group. This group consisted of service to adults. The third group also had low interaction between members and participants, but did allow for close contact. This site dealt with babies and young children.

Group 1: Participants from M Street Worker Trust and LA Creche

M Street Workers Trust is a child and youth care center for up to 34 children, who are receiving full time residential care. Ages of the children at the site range from 5-19. Students help with homework and active time on the property. Students at this site were able to structure the second half of their service time according to their own interests and the needs of the residents. This active time is when relationships were formed. LA Creche is a day care center with 38 children ranging from 6 months to 6 years old. Students help teach the older children English and help with their homework, reading stories, and playing games outside with the children. As the location is small for the number of children present at the center, students were in high contact with the children and able to interact at an extremely high level with the members.

Trevor: Trevor was a 19-year-old born outside of the United States, who moved to Minnesota with his family when he was in elementary school. He had never studied abroad prior to his semester in South Africa and had never engaged in service-learning. In the first interview, Trevor is still trying to process and find his place at his service-learning site. This is evident from the way he talks about the site. He is passionate about helping others and getting to know them on a personal level, but is still stumbling, trying

to fit in and figuring out how to accomplish his goals of making connections and

extending support.

He is able to self-monitor and sustain interaction involvement with the members

of the service-learning site engaging in conversation with them and trying to get a sense

for who they are, but interactions are still surface level and are done with an awkward

tendency.

> "Most of the kids, when you get there, like the younger kids will associate with
> you, but the older kids they don't talk a lot. Like, they don't like taking to you, so
> what I use is, like some of them like soccer and sports I like soccer too, so the way
> I associate with them is bringing up who is their favorite team or what position
> do you play in soccer and that's how I talk with them, because most of them don't
> want to talk to you if you don't go up to them and see what they like and try to
> talk with them."

Trevor is still trying to figure out how to navigate these new intercultural

interactions. In the first interview, Trevor talks frequently about the cultural differences

that exist between the United States and South Africa. He seems to be engaged in

cultural learning and gaining cultural knowledge and awareness. Because he is engaging

with the culture and people at the site, it shows that he is open to learning and trying to

keep an open mind about the culture he is learning about. He talks about his own

culture and getting back to what he wants that to be.

> "In America people take so many stuff for granted like here stuff are very limited.
> You use what you have and like that's a huge difference, because people here
> don't know how like when we came here they don't have Wi-Fi like everything,
> transportation. You have to walk mostly everywhere, so like that's the huge
> difference on me, because I'm kind of familiar with this lifestyle, because I was
> originally from West Africa. I was from an area where there's no like, when I got
> to …. They were like I try to forget, but when I got here I remember everything
> that happened so that people take stuff for granted over here is limited."

By being immersed in this new culture, he starts to remember things that used to

be important to him. Initially, Trevor also shows a wide range of skills in line with Deardorff's model, like the ability to listen and the ability to relate to the children at the service-learning site and evaluate their situations. He shows that he can adapt to situations, like changing topic of conversation and changing his mood, as well as maintaining the appropriate attitudes, exemplifying curiosity and respect for others. When evaluating the interview, there is only one instance within his interview that reflects he has reached the external outcomes portion of Deardorff's model, where he was able to effectively communicate, using appropriate behaviors, about a personal subject matter, with someone present at the service-learning site.

Trevor's second interview has many examples of how he sustained relationships. He has many personal conversations with people at the site, showing that they trust him enough to share with him their struggles and triumphs. He has a high amount of interaction involvement with the members of the community. Most of his stories involve how he got to know someone at his site. These aren't surface level interactions either, many of them are deep and personal. He reflects about a relationship he had with a resident of the service-site,

> "He was one I was close with the most close with, because we talk a lot about the states and all that and he talk about his place and I would, he actually, when he came there first he told me that he liked the place a lot. He wanted to go back on the street because he didn't feel like he was home, I don't know, somehow he wasn't home there, he didn't know anyone there, so he opened up to me." "I shared mine with him and he shared his [story] with me."

He is able to suspend his judgment and take in the aspects of South African culture without thinking that they are bad. He is able to also feel empathy for the members. He sees himself in some of the members and helps them with their hard life

decisions and feels for how difficult their home-life can be. He also keeps an open mind about new ideas. He is able self-monitor to create an environment for the children to open up and talk to him in an effective way.

Trevor shows all of the skills necessary to accomplish both the external and internal outcomes listed within the process model. He shows ability to listen, observe, evaluate, analyze, and interpret/relate in his interactions with others, he shows respect, openness and curiosity about new cultural values. Having a conversation about marriage, he states,

> "I tried to understand that different cultures have different worldview and they see the world differently and try to solve it differently. I believe that everyone have n equal opportunity, but different cultures have different ways of living their lives so that's how I try, yeah I just accept that."

This shows that he is curious and open about their traditions, but not quick to judge and is accepting of their views, even when it conflicts with his own. Trevor also demonstrates cultural self-awareness and cultural awareness in regards for South African culture. He is extremely effective in communication and behavior, but does not show as many internal outcomes, like adaptability and flexibility that he did in the first interview, but they are present once in his interview, in his dealings with the service site. When faced with an administrative road-block, not allowing him to carry out his original plan of gifting his skateboard to the home, he was able to work around this and come up with something that would suit the service site as a whole.

Kaitlyn: Kaitlyn is also a first year student and had her 19th birthday while abroad. She had previously done quite an extensive amount of volunteering, but had not experienced service-learning prior to her time in South Africa. This semester abroad was

her first time taking a non-vacation trip outside of the United States. She had previously engaged with individuals from culturally different backgrounds, but in a limited manner. In the initial interview, it was easy to tell that Kaitlyn is an extremely passionate person, excited about life and ready to get involved and learn. She is not an intimidated person and jumps right into her service-site. It is evident in the first interview that Kaitlyn already has many of the qualities necessary to possess intercultural competence.

Kaitlyn shows great abilities, especially in her interaction involvement and her self-monitoring. She is able to interact with the children at the site, even though some of them don't speak English. "You can still communicate and little kids don't need to speak the same language to get along." She uses her interaction skills to engage with these kids with her actions, not her words. She navigates deeper interactions as well, with kids she is tutoring. "We were just talking while we were reading the book, and we actually got in trouble because we got off topic, but we were comparing our houses and comparing our families and things like that." As she does interact with the individuals at the site in her first few weeks there, her interactions remain at surface level with getting to know them and finding comfort. She does make mistakes, but is able to learn from them and admit what she did poorly. Kaitlyn is able to monitor her own behavior in order to interact with the children better. She states that she is able to relate with the children because, "they understand communication with me on the playground and stuff like that. I can connect with them." These qualities of monitoring behavior and adapting to situations are present in interculturally competent interactions.

Kaitlyn also shows ability to feel empathy and to admit where she falsely judged members of the service site or cultural aspects. Once she realizes these she is able to suppress her judgments. She interacts effectively with the members and learns quickly from her interactions that might have not gone as smoothly as before.

> I made the mistake of, I was like, "Hey let's go play over here, let's go do this." Trying to use just words to get them...well that wasn't working, so I was like you know, "come on, let's go play over here and I picked one up and I moved him and then they thought it was a game. I was like, "oh crap." So all of them are climbing on this fence. And that was the exact opposite of what I wanted to happen.

She is able to work through her mistake and fix it, but not without some difficulty, she says that she was able to get them to do what she wanted, but "It was really difficult."

Kaitlyn shows that she sustains a positive attitude about her service-learning project.

> "I don't think any disappointments. It just, It's exciting every single time and everything, everything exceeds my expectations and its just so exciting. As far as successes go, this sounds cheesy, but every day you see something click in another kid."

This shows that she has high self efficacy and high regards for herself and the work she is doing at her service site. Along with these present areas in her first interview, there are various instances where Deardorff's parameters are seen. The parameters that are particularly present in the first interview are listening, observing and evaluating, curiosity, adaptability, and cultural knowledge. Kaitlyn is observing the environment around her and trying to understand how it works and how she can better operate within it. She is particularly open to learning about the differences that exist, from skin color to social operations.

"You know we have a lot of toys for our kids and things like that in the States and they don't have that, but I think I see that they have more imagination here you know, they're not stuck in front of the TV all day and so it, these kids are so bright and its not that I thought they were unintelligent or anything. It's just cool. You see that they get along without those things."

She also observes about the way the city functions and the contrast that exists between the classes both in the city and in the country as a whole.

As time goes on, Kaitlyn is able to adapt to her site and the culturally different environment. She has done much cultural learning at her site and is able to look past the things that once made her uncomfortable and has become more flexible. Her idea of her environment has been transformed as well and she has become more open-minded, "Just because it's different and because they may not have the same opportunities that we have, they're just as strong willed and capable of learning and of doing the things that we do."

In the second interview you can tell that this site is really close to Kaitlyn's heart. The people in it and their well-being are extremely important to her. She still has all of these skills that were observed in the first interview, but they have enhanced quite a bit. The nodes that increased the most from her previous interview were her self-monitoring, empathy and interaction involvement. Her interaction with the people at the site became easier and reached a deeper level. She showed immense ability to feel empathy and successfully carry out a deep intercultural interaction. She talks about various relationships that she created at the site and her ability to have meaningful conversations with them. "You learn and you build relationships and friendships," She

said about her service learning experience. This shows that she was able to connect with

the people at the site, not just at an acquaintance level.

There was one instance that stood out, to show that these areas of interaction,

monitoring, and empathy had become enhanced within the weeks she spend at the

service-site.

> "One of the younger girls was, just normally she just so full of life and laughing and smiling and joking around, but in the last two weeks you could just see that she was sad and quiet and hurt and so I went over to her, picked her up, threw her on my back. We went for a walk around the little area and I was just talking to her. She wasn't really answering and I knew I wasn't going to get an answer out of her, that way anyways, so we went back and we sat down in the doorway of the shack and we just sat there and I didn't say anything and she didn't say anything. And that was just kind of, that was just hard to watch her not say anything, because she's normally so talkative, she won't stop talking. So, it was really hard for me to see her so quiet and eventually she did say, she leaned over and she looks at me and she goes, "I miss my dad." She was so quiet and she didn't want to speak up about what was going on in her home life and she mumbled, so I only caught phrases, listening to this was just, it hurt, it hurt me to listen to it, because as I was leaving the following week, I couldn't do anything. I could tell them to watch her and see how it is, but I can't continue to support her while I'm leaving, I can't be there for her, so that was hard for me to watch and to deal with."

This shows the immense care she feels for this individual and exemplifies her ability to

feel empathy, interact in an appropriate manner, and monitor her own behavior to get a

response from her counterpart. This interaction also shows she has reached both the

internal and external outcomes as proposed by Deardorff in her ability to adapt and

carry out successful communication behaviors. This type of interaction would not have

taken place in the first weeks of her service.

Group 2: C Home for the Disabled

C Home for the Disabled is home to 54 adults with chronic physical and mental disabilities. Students' tasks include talking with the residents, going for walks, and reading to them as well as other assisting and care-giving tasks. This site did not give students much direction for duties that were expected. The participant who was placed at C had to initiate tasks and move towards his own goals for his service.

Ben: Ben is also a first year student. Unlike the other first year students, he had participated in a domestic service-learning experience prior to his international service-learning and was 20 years old. Ben is very enthusiastic about his time abroad and is eager to interact with those around him. In the first interview, Ben struggled with finding a purpose at the service site. There were organizational issues and administrative miscommunications, which made him question the quality of service he was extending to the members of his site. The second interview shows his ability to evaluate the problems faced at his site and work through them.

Ben is an individual who enjoys interaction with others. In the first interview, he attempts to engage in conversation with the members of his site, but because of their mental disabilities, he is not able to communicate with them with the ease that he is used to.

> "Talking with some of them, just that you don't understand them is very uncomfortable, because they're staring at you and you don't know what they say and they're expecting you to answer. That's very uncomfortable, but when it happens time after time again you get used to it and sometimes you smile and they smile back and that's it but it can be uncomfortable."

This particular situation shows that he is still uncomfortable with these interactions, but is able to self-monitor and come up with an acceptable behavior that can be mirrored by his conversational partner. He is showing that he can take appropriate turns for the conversation and can adapt to the diverse communication situations. His abilities to self-monitor come apart in situations where he is tested and judgments are sometimes a result of this. He states that he became flustered when a resident tested his patience, "I'll be playing piano and he'll drop and ice cube down my back or something. I get all flustered and then its all embarrassing, but you're not there to discipline them you know." After he is able to calm down he realizes that the incident is a maturity issue and not one that can be solved by his frustration.

Ben shows the ability to feel empathy for the people who are present in the home for individuals with mental disabilities. He does feel bad for them and their grave situations and he is able to see himself in their own position and how his opportunities would be greatly affected by it. His empathy is present, but not yet fully developed. He is not connecting with the residents and their current states, but looking at their situation through himself, when he says,

> "That impacted me like holy cow like people spend they're whole life in this type of environment and we're out studying abroad and traveling and just having dinner with our family and they are in a home for 40 years, in a nursing home when you're older, that's just how things eventually go, but to be in that setting for your whole life is…that was impacting. I'll always think of [that resident] there, forever and some people who are in their second year of it and they're young and not going anywhere it's tough."

This shows that he has the ability to take into consideration other interactant's feelings and reactions.

In the second interview, Ben talked about being settled into a routine at his service site, meeting his expectations for providing service. He took initiative to make a change that worked for both him and the site. The nodes that increased the most were suspending judgment, empathy, and open-mindedness. More than in the first interview, Ben talks about relationships that he has formed at his site. "I'm proud that the residents enjoyed my company. I was able to meet with them and talk with them in a way they felt comfortable and excited to see me." Because he is involved with feeding a man at the site each week and conversing with him about his situation, he becomes more intimately connected with him and his situation. This shows an ability to interact appropriately, become mindful of others' comfortabilities as well as expanding his own. Ben is able to monitor his own behavior to match across situations. The ease in which these aspects are conducted is improved from the first interview.

Outside of these friendships, Ben is also forced to engage in more uncomfortable communication with those who are in opposition of his own thoughts and beliefs. These situations reveal just how far his skills have come since he first started his service-learning. He has developed abilities to self-monitor, suspend his judgment and even feel empathy for those who, in his opinion, have appalling thoughts. Ben was interacting with an individual at his site, who had racist thoughts and was trying to share them with Ben. Ben was able to appropriately respond in this situation without creating conflict.

> "Oh I just throw on a friendly face and you know, don't stir the pot, I don't agree nor disagree so, passive, but in sort of a sense of this is not what I believe in. So, yeah in the beginning I would have been, I don't know if I would have been a little too vocal with it or gotten a little too angry, so I definitely, I was able to be a little more mature about it and a bit understanding of where he was coming from."

Not only is he able to suspend his judgment and monitor his own response to a challenging situation, but he is able to evaluate the situation and come to an empathetic conclusion while remaining open-minded.

> "I can see where they're coming from, but they are just uneducated, is how I look at it. They're uneducated to what racism is. I think I know everything right away and I'm like oh oh oh… social construct, but then I had a little more empathy. They weren't taught, they were taught back in the apartheid, they went to elementary school with a bunch of white people, they went to high school with a bunch of white people, they went to college with this view and not until these people are older that they, so I kind of understood more of that, or understanding of why they think this way."

He sees this situation, that goes against his beliefs and everything he has been taught, as a situation that carries much emotional weight, from their side and is able to take into consideration why they think the way they do. This shows incredible growth from the first interview situation across Chen and Starosta's interpretation of intercultural competence.

Ben shows skills in his second interview that reflect higher levels of intercultural competence such as interpreting situations and relating to them. He also shows positive attitudes, openness and curiosity. His awareness of the culture present, leads him to seek out justice and social change in the future, especially in the treatment of mentally disabled individuals in South Africa. "If I ever have a chance in my career path to improve a country's [policies] like South Africa's, it would totally be worth it." His mind is opened to possibilities and it is reflected in his behaviors and future goals. He has a deeper understanding for politics and the way the country is run. This shows high cultural awareness and knowledge. Besides his service experience, his previous service-learning and his personal interest in politics, this could have contributed to this learning.

Kelly: Kelly is a 20 year old sophomore student, who had previously done a short-term study abroad trip to South Africa before deciding to do the semester-long program. Prior to her international service-learning, She had done domestic service-learning through various classes taken at her home campus. She comes from a bi-racial background and identifies cross culturally. Kelly's service site changed from her first interview to her second. Her initial placement was at the baby's home, which she enjoyed, but in the end she wanted more of an opportunity to interact with a larger group of children and of an age that could communicate with her more reciprocally.

In the first interview, Kelly relied on the caregivers in hard situations. "There's a caregiver there as well and they usually just sit and watch us with the kids, but if it gets too bad then all they have to do is say the kids' names and then they stop immediately." When she was in a bind with the children, she wasn't confident in her abilities to resolve conflict. Based on her account of the interactions she had at her site, Kelly was having difficulty communicating with the people at the service-site and only engaged in a few positive interactions. Some of the interactions were awkward and were harder for her to navigate successfully, by making adjustments and monitoring her behavior. She mentions that language is a huge barrier. "It's really hard sometimes because they're so young and they're used to speaking Afrikaans and I don't know that language, so it's really hard to communicate with them." She does mention that she uses her body language, especially smiling to try and relieve the situation. This shows she is self-monitoring and attempting to adapt to these situations. She does engage in communication and does create relationships with a few of the members of the site, but

the relationships are not substantial. She is confident enough in her abilities to work with children, but she is still trying to navigate these interactions within this new setting.

Kelly mentions knowing what to do in conflict situations when opinions are tested and boundaries are pushed, but she doesn't show that she has used it yet at her service site. She tells the researcher in the first interview that she is becoming more sensitive to other's communication needs, "I feel like working with the kids is making me a more sensitive person and making me more aware of everyone's situations and knowing that everyone comes from different backgrounds and experience so we just have to be really sensitive to other people" however, even though she may be realizing this, she does not demonstrate it in context, but only in theory.

In the second interview, with a different service site, Kelly has developed relationships with the children and supervisors at the site. She says that working with the kids has surprised her, because she has gotten so close to them and she was not expecting to make that connection. She shows that she is really concerned about others' emotions and well-being and mentions wanting to connect on a deeper level with people, not just in her time in South Africa, but bringing it home as well. She is empathetic to the needs of others as it pertains to under the surface matters and wants to know how people are past hello. Empathy is one of the node s that has increased the most as well as interaction involvement and suspending judgment. Kelly is really able to connect with the children at the service site. "They were all crying and didn't want me to go. It was a sad day." Beyond this she was able to see her leaving to go back home from

the perspective of the children and she made sure that they knew the reason for her

going,

> "A hard part of that was explaining to them why I had to leave, like to make sure
> they knew that I wasn't leaving them just to abandon them, so I was just
> explaining to them that I have to go back home, I'm not leaving you to leave you,
> but I'm just going back home."

This shows that her sense of empathy has grown over the course of her time with

service-learning. She is able to remover herself from the situation and see the

perspectives of others. This is an important aspect of her growth.

Kelly still has trouble in situations of discipline with the language barrier, but is

able to navigate through her difficulties with more ease than when first faced with them.

In the second interview she describes patience and the ability to listen to the kids while

they are communicating with her. She mentions many times that you need to listen

carefully and be patient. She demonstrates these abilities, as well as the ability to self-

monitor her own behavior in a situation with one of the children at the site who made a

lasting impression on her.

> "There was one little girl, oh she's so cute. She, the first couple weeks I was there,
> she didn't talk to anybody really and she just kind of stood by the fence and just
> watched everybody else, so then I decided to go talk to her one day and she was
> maybe four, and she, after that she was my buddy. She was always at my side,
> attached at my hip and then the last two weeks I was there, she started talking,
> because she never talked before, and then she finally started talking to me."

Kelly was able to reads the situation and understand that the girl needed time as well as

stability, and was willing to be patient with her. She did not push the relationship, but

took it at the pace the girl needed to feel safe.

Kelly suspends her judgment in the second interview. She started to become aware of the differences that existed between cultures and condemned aspects of each culture in the first interview. Kelly realizes that different cultures have different ways of doing things and that they are not necessarily wrong, just different in her second interview.

> "Everybody lives their life in different ways. Some work better than others and for South Africa in itself, I think that's the way they work and that's the way they're used to and if we were to take our American culture and give it to them and be like, 'Here's everything you have to do.' It wouldn't work at all. It would just fall to pieces, so it works for them and yeah."

These cultural understandings are more advanced than those in the first interview. Kelly is able to break down prior judgments about the people she had before working with them and change them based on her experiences.

Group 3: Participants from Z Babies Haven

Z Babies Haven is a home for abandoned babies. It functions as a transitional home for children until social workers have found a permanent home for the children. The ages of the children range from 0-5 and the number of children accommodated stays around 5. Students' duties included playing and reading with the children, preparing food, and assisting caretakers as needed. As the number of the children at the site is smaller, participants were not in as high contact with the members. Many of the residents were not yet at an age where they could participate in conversations.

Alyssa: Alyssa is a First year student who had previously been to South Africa on a mission trip, but had only stayed for a limited amount of time. She had previously engaged in volunteer work in high school, but never any service-learning experiences. In

the first interview, Alyssa was hesitant to share information with the researcher. Answers were short and only elicited after multiple attempts and follow-up questions from the researcher. The duration of the interview was the shortest of the six who were interviewed. Alyssa uses frequent unsure language, especially in the first interview, that alludes to the idea that she does not hold a lot of confidence in herself and her abilities to accomplish tasks and interactions effectively. This is the largest aspect that is missing from Chen and Starosta's model, which is then reflected on the other aspects of her intercultural sensitivity, deterring her from engaging in meaningful and interculturally competent interactions.

Alyssa uses language like "I guess," "kind of," and "fairly" frequently and also attributes most of her successes on luck. As she discusses a time where she effectively accomplished a task, she responds, "I guess here this last week when I went I guess I felt kind of accomplished… so I guess I felt fairly accomplished in that, that he listened to me and then I got him back to where he was supposed to be and playing." When asked how she went about getting the child to listen, she responded, "I guess he just decided to listen that day." Insinuating that his behavior had nothing to do with her own response to the situation, but had to do with luck. This shows that she has a lack of self-esteem in her intercultural interactions, which deters her from making connections and feeling comfortable in her surroundings.

Alyssa shows an inability to self-monitor her behavior and interactions with the members present at the service-site. Her interactions with them are unchanged based on previous interactions with them or based on the feedback they are sending. She

states that the behavior of the children at the site has gotten better, but her own interaction with them has "been fairly consistent" showing that she has monitored her own behavior in situations, but hasn't been able to implement correct behaviors. She is able to interact with the children at the site and shows that she enjoys it, but her connection to them is limited to the surface level, because of her lack of confidence. There are also few instances that prove she has the skills, attitudes, and knowledge to lead to effective internal and external outcomes according to Deardorff's Process Model. In the first interview she is only able to observe and take in new information about culture and lacks interpreting, evaluating skills as well as attitudes of curiosity.

  In the second interview Alyssa exhibits a much higher level of self-esteem, which is seen in her use and choice of language within her interview. She uses phrases like, "I really felt accomplished" and "I've gotten very used to."

> "The one little girl that I helped give a bath to was very wiggly and you know they tried to help me, but it really just kind of made it harder when she was trying to take the rag out of my hand, and so I guess I really felt accomplished after getting her to sit still enough that I could wash her and keeping the rag in my hands, instead of hers and I guess that felt like an accomplishment."

This quote shows that her confidence in her own abilities has grown, from the language she uses, like "really" and also the idea that she branched away from having the caretakers help her. She realized she possessed the abilities to carryout the task on her own, and was able to complete it successfully.

  Alyssa also shows in her second interview that she has evolved in her ability to self-monitor and change her actions according to situation, "so I kind of watched what she was doing and kind of tried to mimic that so that it would be what the kids were

used to, rather than me just trying to do my own thing and them not being as comfortable with that." These are things in the first interview that she would not have done. It shows that she can adapt and be flexible in her interactions as well as open to new ways of doing things. These aspects of the Process model are not present in the first interview.

Alyssa largest area of growth was self-esteem, but she now shows signs of empathy, which is extremely important within the intercultural competence models. A situation with a boy, who had to leave his family was addressed as a difficult situation in both interviews, however the first interview, she doesn't say much about it and downplays her ability to "help" the boy and she expresses that she let one of the other volunteers console him, showing she lacks confidence. In the second interview, she talks about the situation more thoroughly and discloses that, in hindsight, she wishes she could have been the one to console him.

> "I would have liked to be the one to go over and sit and you know like the other volunteer just kind of hugged him and rubbed his back and I would have kind of liked to be that person, but she stepped up first and, so I just tried to keep the other kids occupied so that he could have his time to sit and to, without being bothered."

She has gained confidence in this situation also develops empathy. She can picture herself in the other volunteers place, as well as the boy's place. She understood that he needed time without being bothered. She states that is was really hard for her to watch and that it "was a difficult situation and I understood that he was sad and I don't know how I would feel trying to be comforted in that situation." This shows her ability to feel empathy for the boy and his situation.

Evidence of cultural awareness and knowledge is present as well, where it was lacking in the first interview. Alyssa shows attitudes of respect and openness about the South African culture, like their value towards kindness and their willingness to accept her into their community. She an ability to create effective internal outcomes from the process model like adaptability, flexibility, and empathy.

Taylor: Taylor is an 18-year-old, who had never done service-learning before or been abroad. She had previously engaged in multiple domestic volunteer programs like 4-H and honors programs in high school, but many were done independently with little interpersonal interaction. In the first interview, Taylor seems disconnected from her service-site. Most of her talking points initially seem unimportant or not impactful. She is extremely neutral in her tone, almost nonchalant. Taylor does not seem to have made a connection with anyone at her service site and shows that she is having difficulty, especially when it comes to language barriers. She is unaware how to navigate around this with ease. "The kids don't, they speak Afrikaans, I mean they know English a little bit, but not fluently, communication is definitely a barrier with it, just because of the different languages and stuff and being from a different country." She is well intentioned and caring, but does not show depth in her interactions and involvement.

She has trouble making connections with the people at her site, but she is being observant of her surroundings and is starting to open her mind to new ways of life that are foreign to her. In the first interview, she observed the environment and took in new information about culture, especially on the drive to the service site "Just seeing how there's some areas that have nothing and then some that have so much. It really makes

you think about how there are people who are well off and others who aren't, yet they're so happy. It just puts a better scope on how things really are." Taylor is taking new information, gaining cultural awareness, and expanding her mind to new ideas and ways of life.

In the second interview she has become more comfortable at her site and with her abilities to communicate with the children. She mentions taking a module offered through her service-learning course that helped her understand children's development and since, she has better understood how to best connect with them. She monitors herself and others when she changes her approach with the children, using singing to interact with them. She interacts more with the caretakers as well and they teach her more about the culture. Through these interactions, she shows her ability to empathize and see from others' perspectives. Her viewpoint has changed from seeing them as helpless and wanting to help them to being able to see their situation as a positive for them, "that just kind of made an impression on me, seeing, she was so excited about her job, getting to provide for her family even though it wasn't much." These types of experiences also helped her to evaluate and relate to her own experiences and broadened her cultural awareness and understanding. She also recognized the agency of her community partner.

She still has struggles with the intercultural communication piece, especially when there is conflict. She is not able to problem solve in these situations, but she is definitely making strides in her everyday communication and ability to connect with the adults at the site. "Actually the most beneficial thing was getting to talk with these adults

that were watching the kids, just because they had really interesting experiences."

Though she interacts with them, the impact of these interactions has not lead to a

friendship or deep connection.

Chapter 5: Discussion

The aim of the study was to find out students' perceptions of their international service-learning and the role it played in their cultural learning, as well as the impact the service site played in the participants' levels of intercultural competence. After analysis of the data collected, it was found that each of the parameters (interaction involvement, empathy, open-mindedness, suspending judgment, self-esteem, observation and evaluation, respect, cultural awareness, adaptability, and flexibility) that were included from both Chen and Starosta's Intercultural Sensitivity model and Deardorff's Process model showed an increase between the first and the second interviews. This result shows that students participating in the study did increase their intercultural competence levels. It is difficult to credit the service-learning alone as the contributor, however because the study abroad context in which it occurred, but for the students in this study, service-learning was a powerful tool to deepen their learning. According to both the intercultural sensitivity and process models, interculturally competent individuals possess high levels of the nodes measured in this study (interaction involvement, suspending judgment, empathy, self-monitoring, open-mindedness, self-esteem, adaptability, and flexibility). When these nodes show growth, they impact one another and affect the overall intercultural competency of the individual involved. Each student participant was unique in personality, previous experiences with service-learning and exposure to their South African service-site, and their growth was reflected as such. Each participant enhanced their overall intercultural competence by indicating higher levels of specific nodes. Students who were primarily outgoing and who were in a

reciprocal service-learning environment, where they were engaged in cross-cultural dialogue and engagement, ended up growing more in the interpersonal relationships, empathy, and external outcomes, like Kaitlyn, Trevor, and Kelly. Those who were primarily more introverted and exposed to a less reciprocal service-learning environment grew in their open-mindedness, self-confidence, and internal outcomes including adaptability and observing, like Alyssa and Ben.

It was found that the service-learning sites did have an impact on the growth of intercultural competence among the participants. The sites that facilitated interaction among the participants and the members in an environment that was reciprocal in nature, saw a greater impact on the development of the participants in their intercultural competence overall. These participants had a greater increase, particularly in the key parameters of intercultural competence, such as empathy, open-mindedness, and interaction involvement. Increases in these key areas were shown for those students who participated in service-learning at M Street Worker Trust, C Home for the Disabled, and LA Creche, in which participants were able to engage and interact with people at the site. This is one of the key factors previously stated by Bringle and Hatcher (2011), in which cross-cultural dialogue must take place in order for service and learning to coincide. Levison (1990) also solidifies that quality programs must provide engagements rather than just exposure. These three sites provided these opportunities and as a result, meaningful and impactful relationships were created and maintained for the duration of the program by all four of the participants from these service sites.

There were two participants, Alyssa and Taylor, who did not follow this trend, in that their growth in intercultural competence was not as significant and their connection to the people and the site was lacking. These two participants were both conducting their service at the same site, Z Babies Haven. These participants were interacting with a lesser number of site members, but also with a younger population, who was not yet able to engage in meaningful relationships and cross-cultural dialogue. This brings back into play the importance that the site has in the overall impact of service-learning and the intercultural competence of students. Reciprocal relationships are the key factor. This reiterates Allport's (1954) arguments that intercultural experiences alone are not enough to gain intercultural competence. Relationships need to be authentic in order for growth to occur. When students were engaged in reciprocal, authentic relationships, intercultural competence grew considerably. Where it was not present, students were more detached from their sites, the people involved in them, and ultimately had more culturally relative views of the service site. This is not to say that growth did not occur. Supporting the findings of Eyler and Giles (1997) on the learning outcomes of service-learning, students within their study increased levels of openness and tolerance, but not to the extent of that of the first two groups. Overall, these findings are consistent with Eyler and Giles (1999) that quality service is a reliable predictor of service-learning outcomes and can be translated from the domestic setting to an international setting.

Students participating in the study perceived their service-learning as a key point in their cultural learning throughout their study abroad experience. Students lived with

other international students in a residence located off campus and credited much of their cultural learning and understanding to the experiences they gained at their service-learning sites. Ben commented, "You're not forced really to interact with the culture or the people at all [living off campus]. Having the service learning, there's no way of avoiding at least some sort of learning, understanding, and growing from it." Kaitlin agreed with Ben's comments saying, "Living there you learn so many different things, but being in the community site you kind of understand how [the culture functions] it deepens your understanding." Following from the findings of Root and Ngampornchai (2013), in which students remained ethnocentric in their views of culture on a study abroad program without service-learning or pre-departure curriculum, this study emphasizes the beneficial impact that service-learning can have on a study abroad program. The participants in this study were able to create new cultural understandings, in which they were open to new ideas and ways of life, that they would not have been exposed to, had they not engaged in the service-learning portion of their study abroad program.

Service-learning experiences were seen to enhance participants' overall satisfaction with their study abroad experience and were viewed as positive aspects in their study abroad program. Kelly stated, "You actually make a connection and its more than like a teacher-student connection, it's like a friendship level I wasn't expecting to get so close to them and that, I think would be the biggest success, is just making connections with the kids that I was working with." Each of the six participants stated that if they had the choice to withdraw from the mandatory service-learning course they

were enrolled in, that they would not. All commented that they would participate in the service-learning as a voluntary and supplemental portion of their international experience. Trevor said, "It was one of the best experiences I've ever had." Participants had an overwhelmingly positive response to their involvement in their international service-learning. Three of the six participants mentioned an interest in continuing the relationship with their service partners after they returned home. One participant added a Global Studies minor onto his major after having completed his program. Another participant talked about wanting to engage in social change around some of the social injustices he encountered at his service site, if he were ever in a position to do so in his career path. According to Eyler and Giles, this is a complex outcome because it challenges students to go beyond the personal experiences of service-learning and critically think about the social systems that are intertwined. Typically, only a small percentage of students reach this level.

Age seemed to have an impact on the overall perception of the service-learning experiences as well as the fulfillment of Eyler and Giles goal for service- learning in the drive for social change. Only two of the participants showed an interest in bringing about change to the social injustices that they encountered. Each of these participants was 20 years old, as compared to the 18-19 year-old participants. These findings are consistent with those of Piper, DeYoung, and Lamsam (2000) who found that their second year participants gained more positive outcomes and perceptions from their service-learning engagement than did the first year students. This could be due to the

maturity level of the participants or the development of critical thinking skills. Conclusions, however should not be drawn from such a small sample size.

Limitations

The breadth of the participant group is a primary factor contributing to the limitations in this study. There were only a total of six participants who chose to take part in this study. The experiences of these participants may not reflect the experiences of the larger group as whole. Their eagerness to participate might also have yielded a more closely related group of participants in terms of outgoingness and interest in their service-learning participation.

On a larger scale, the students were from the same home university, and all underclassmen (freshman and sophomores). The students were all studying on the same program, so the information that was gathered is limited to one geographical region and one host university site. The study gives us insights into how this particular study abroad program works, but might not necessarily be relevant from a wider perspective, encompassing programs in other countries and with different age populations. Making generalizations based on this sample might not reflect across areas.

The data was gathered through interview and questionnaire; the nature of this data collection, using face-to-face interactions, might have limited the responses of participants or introduced the Hawthorne Effect. As journal reflections were not used in the data collection, it is possible that biases, restraint of true feelings, and elaborations could have been introduced into the data collection.

Recommendations

In order to increase students' intercultural competence in future study abroad programs, it is critical that administrators elect service-learning partner environments where students are engaged in reciprocal relationships and in which meaningful connections can be made between both students and site members. It is important for these programs to continue to incorporate reflection pieces into the curriculum, so students have a chance to critically think about the experiences, both new and different, that they are encountering. This reflection process allows for processing through their encounters, reaching a deeper understanding, and transfer of learning (Eyler & Giles, 1997). Many of the students mentioned during their interview that they had had a hard time transitioning from their service-learning and time abroad to their time back home. Having a debriefing meeting upon return would serve as a way to alleviate these transitions. As well as transitions from study abroad back home, it is also beneficial to implement pre-departure curriculum revolving around cultural and historical aspects of the host country (Root & Ngampornchai, 2013). This played a positive role in the understanding of the environment students were entering into, particularly in regards to their service sites. Because students were familiar with some of the social constructs and historical perspectives of the country, it better prepared them for the issues they would witness at their service-sites, than going in with no previous knowledge. From this study, it is clear that service-learning, in connection with a study abroad program, can have a profound and positive effect on students' positive perceptions of their service and their increase in intercultural competence. As it is difficult to pinpoint how service-

learning and study abroad interact with one another to increase intercultural competence, it is important to keep in mind that service-learning is a supplemental experiential learning component of an education abroad experience. Because of the findings from this study, it is recommended that more higher education institutions work towards the integration of service-learning in conjunction with study abroad programs, keeping in mind that reciprocity driven service-learning opportunities can lead to the greatest gains in intercultural competence among participants.

References

Allport, G. W. (1954). *The nature of prejudice.* Reading, MA: Addison-Wesley.

Bennett, M. J., & Bennett, M. J. (1993). Intercultural sensitivity. *Principles of training and development.* Portland, OR: Portland State University.

Bringle, R. G., Hatcher, J. A., & Williams, M. J. (2011). Quantitative approaches to research on international service learning. *International service learning: Conceptual frameworks and research*, pp. 275-290.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.

Byram, M., Gribkova, B., & Starkey, H. (2002). Developing the intercultural dimension in language teaching. *A practical introduction for teachers.* Strasbourg: Council of Europe.

Chen, G. M., & Starosta, W. J. (1997). A review of the concept of intercultural sensitivity. *Human Communication*, *1*, 1-16.

Chen, G. M., & Starosta, W. J. (2000). The development and validation of the intercultural sensitivity scale. *Human Communication, 3,* 1-15.

Commission on the Abraham Lincoln Study Abroad Fellowship Program. (2005). *Global competence and national needs: One million Americans studying abroad*. Retrieved December 11, 2014, from http://www.aifs.com/pdf/lincoln_final_report.pdf.

Daiute, C., & Lightfoot, C. (2004). Theory and craft in narrative inquiry. In C. Daiute & C. Lightfoot (Eds.), *Narrative analysis: Studying the development of individuals in society* (pp. vii-xiii). Thousand Oaks, CA: SAGE.

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

Deardorff, D. K. (2008). Intercultural competence: A definition, model, and implications for education abroad. In Slavicki (Ed.), *Developing intercultural competence and transformation: Theory, research, and application in international education* (pp. 32-52). Sterling, VA: Stylus.

Deardorff, D. K. (2011). Assessing intercultural competence. *New Directions for Institutional Research*, *2011*(149), 65-79.

Donatelli, L. Yngve, K., Miller, M., & Ellis, J. (2005). Technology and education abroad. In J. L Brockington, W. W. Hoffa, & P. C. Martin (Eds.), *NAFSA's guide to education abroad for advisors and administrators* (pp. 129-150). Washington, DC: NAFSA: Association for International Educators.

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.

Eyler, J., & Giles, D. (1997). The importance of program quality in service-learning. *Service-learning: Applications from the Research*, pp. 57-76.

Eyler, J., & Giles Jr, D. E. (1999). *Where's the learning in service-learning?* Jossey-Bass Higher and Adult Education Series. Jossey-Bass, Inc., 350 Sansome St., San Francisco, CA 94104.

Hammer, M. R. (n.d.). *Assessment of the impact of the AFS study abroad experience.*

   Executive summary: Overall findings. Ocean City: D. Hammer Consulting, LLC.

   Retrieved May 20, 2015, from http://www.idiinventory.com/pdf/afs_study.pdf .

Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity:

   The intercultural development inventory. *International Journal of Intercultural*

   Relations, *27*(4), 421-443.

Hoffa, W., & Pearson, J. (Eds.). (1997). Introduction. In W. Hoffa & J. Pearson (Eds.),

   NAFSA's guide to education abroad for advisors and administrators (2nd ed,; pp. xi-

   xx). Washington, DC: NAFSA: Association of National Educators.

International Partnership for Service-Learning and Leadership (IPSL). (2014).

   Declaration of principles. Retrieved October, 9 2014, from http://www/ipsl.org/

   programs/servicelearnig.html.

Jackson, J. (2010). *Intercultural journeys: From study to residence abroad*. England:

   Palgrave Macmillan.

Jacoby, B. (1996). *Service learning in higher education*. San Francisco, CA: Jossey-Bass.

Joint Educational Trust (JET). (2006). *JET educational services: Annual report 2006*.

   Braam-Fontein, South Africa: Author.

Kendall, J. C. (1990). Combining service and learning: An introduction. In J. C. Kendall

   (Ed.), *Combining service and learning: A resource book for community and public*

   service (p. 1). Raleigh, NC: National Society for Experiential Education.

Kolb, A. Y., & Kolb, D. A. (2005). Learning styles and learning spaces: Enhancing experiential learning in higher education. *Academy of Management Learning and Education, 4*(2), 193-212.

Lambert, R. D. (1996). Parsing the concept of global competence. *Educational Exchange and Global Competence*. New York: Council on International Education Exchange.

Levinson, L. M. (1990). Choose engagement over exposure. *Combining Service and Learning: A resource Book for Community and Public Service*, *1*, 68-75.

Linstone, H. A.. &Turnoff, M. (1975). *The Delphi Method: Techniques and applications*. London: Addison-Wesley.

Lou, K. H., & Bosley, G. W. (2012). Facilitating intercultural learning abroad: The intentional, targeted intervention model. In M. Vande Berg, R. M. Paige, & K. H. Lou (Eds.), *Student learning abroad: What our students are learning, what they're not, and what we can do about it* (pp. 335-359). Sterling, VA: Stylus.

O'Dowd, R. (2003). Understanding the "other side": Intercultural learning in a Spanish-English e-mail exchange. *Language Learning & Technology*, *7*(2), 118-144.

Olsen, C. L., & Kroeger, K. R. (2001). Global competency and intercultural sensitivity. *Journal of Studies in International Education*, *5*(2), 116-137.

Open Doors 2013: Report on international educational exchange. New York: Institute of International Education.

Paige, R. M., & Vande Berg, M. (2012). Why students are not learning abroad. In M. Vande Berg, R. M. Paige, & K. H. Lou (Eds.), *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.

Passarelli, A. M., & Kolb, D. A. (2012). Using experiential learning theory to promote student learning and development in programs of education abroad. In M. Vande Berg, R. M. Paige, & K. H. Lou (Eds.), *Student learning abroad: What our students are learning, what they're not, and what we can do about it* (pp. 137-161). Sterling, VA: Stylus.

Piper, B., DeYoung, M., & Lamsam, G. D. (2000). Student perceptions of a service-learning experience. *American Journal of Pharmaceutical Education*, *64*(2), 159-165.

Pusch, M. D., & Merrill, M. (2008). Reflection, reciprocity, responsibility, and committed relativism: Intercultural development through international service-learning. In Slavicki (Ed.), *Developing intercultural competence and transformation: Theory, research, and application in international education* (pp. 32-52). Sterling, VA: Stylus.

Root, E., & Ngampornchai, A. (2013). "I came back as a new human being": Student descriptions of intercultural competence acquired through education abroad experiences. *Journal of Studies in International Education*, *17*(5), 513-532.

Spenader, A. J., & Retka, P. (2015, Spring). The role of pedagogical variables in intercultural development: A study of faculty-led programs. *Frontiers Journal of Study Abroad, 25.*

Vande Berg, M, Paige, R. M., & Lou, K. H. (Eds.) (2012). *Student learning abroad: What our students are learning, what they're not, and what we can do about it*. Sterling, VA: Stylus.

Appendix A: Consent Letter

Dear Participant,

Upon receiving this letter, you have been extended an invitation to participate in a Masters Thesis study regarding study abroad and service learning projects' and their affects on intercultural competence. This study aims to enlighten those who are not involved in service learning projects while studying abroad and the positive correlation that might exist with both intercultural communication competence and overall satisfaction gained through these experiences.

Participation in this study is done on a completely voluntary basis and does not take much of your time to complete. If you so desire to participate in this study, please complete the corresponding survey/questionnaire regarding your experiences abroad as they relate to intercultural competence.

In addition to these survey responses, a group of willing participants will be asked to participate in an interview, in which students will engage in a semi-structured discussion about their experiences with study abroad and/or service-learning. Both the surveys and the focus groups are completely confidential and will not be used for anything outside of this research. During the survey and interviews, and reflection analysis, all documents will be given a randomized number as to remain confidential and unbiased. Any names of identifying features will be with held from publication. To avoid this, made-up names will be given to each participant. In addition, the researcher (myself) will be the only one with access to this information. It will thus be destroyed after the completion of the research project. Your participation or non-participation in

this study will have no impact, either positive or negative on your involvement on campus either with your grades or classes or in relationship with your colleagues, professors, or instructors. Participation is completely voluntary and you may drop out of the study at any time.

If questions or concerns about this study should arise, you are encouraged to contact me, Aly Brandell at bral1101@stcloudtstate.edu . Comments can also be sent to this address. If you have questions about the conduction of this experiment and its parameters, you may contact the St. Cloud State University's Human Subjects Review Board.

Sincerely,

Aly Brandell
Masters of Art Student in Teaching English as a Second Language

Appendix B: Demographic and Background Questionnaire

The responses that you give in this questionnaire will be kept confidential. Only the researcher will be able to see your name when entering in your responses. An anonymous ID number will be given in place of your name when referring to your responses. Responses given during this questionnaire will have no affect on your academic grade whatsoever. They will be used solely for the purpose of this research study.

Thank you for your participation. The information that you provide will help enhance the understanding of study abroad participants' intercultural competence through service learning . Your participation is greatly appreciated.

Name: _____

Email:_____

1. What is your gender?
   _____

2. How old are you?
   _____years

3. What is your major?
   _____

4. What is your ethnicity? If you are biethnic or multiethnic, please select all that apply.

   o African American or Black
   o Asian
   o Caucasian or White
   o Hispanic or Latino
   o Native American
   o Pacific Islander
   o Other (please explain) _____

5. Have you traveled internationally before?
   o Yes
   o No

   If yes, where and for how long? _____

What was the nature of your trip(s)? (select all that apply)

- o Vacation
- o Study abroad trip
- o Internship
- o Service learning trip
- o Volunteer service

Other:_____

6. Have you previously participated in service learning?
   - o Yes
   - o No
   - o Not sure

   If yes, how many hours did you spend in the community?
   _____

7. Have you conducted service in an international setting?
   - o Yes
   - o No
   - o Not sure

   If yes, please explain
   _____

8. Do you have friends from a different culture?
   - o Yes
   - o No

   If yes, describe:
   _____
   _____
   _____
   _____

END

Appendix C: Sample: Guided Interview Questions

1. Describe a typical day at your service-learning site.
   a. What do you do?
   b. What is your role?

2. Tell me about a situation where you effectively accomplished a task at your site.

3. What were your initial expectations about this project?

   a. Have these expectations changed? How? Why?

4. What about your community involvement has been a surprising experience for you?

5. What specific skills have you used at your community site to work more effectively with the members of the community?

6. Describe a person you've encountered in the community who made a strong impression on you, positive or negative.

7. Has your experience affected your worldview? How?

8. How have you been impacted by your service-learning experiences?

9. Has anything about your community involvement surprised you? If so, what?

10. How has your understanding of South African culture changed as a result of your participation in this project?

11. Tell me about a situation that has been particularly difficult for you.

12. Talk about any disappointments or successes of your project. What did you learn from it?

    a. What do you think impacts the way you view these situations?

13. During your service-learning experience, have you seen yourself in an unfamiliar context or uncomfortable situation? How did you deal with this different or uncomfortable situation?

14. How are your values expressed through your community work?

15. Has anything made you feel uncomfortable when you are working at your site? Why?

    a. How have you dealt with them?