Global Service-learning as a Mentoring Environment: Implications for Global

Citizenship Development in Higher Education

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by

DIANA L. MARVEL

has been approved for

Counseling and Higher Education,

the Center for International Studies,

and the Graduate College by

Peter C. Mather

Professor of Counseling and Higher Education

Joseph Shields

Dean, Graduate College

Abstract

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Global Service-learning as a Mentoring Environment: Implications for Global Citizenship Development in Higher Education

Director of Dissertation: Peter C. Mather

This case study of a global service-learning program in Thailand aims to better understand how service-learning can provide a relevant and effective mentoring environment for fostering global citizenship, an increasingly widespread goal of higher education institutions. This study draws individually from the disciplines of higher education and international development as well as from the intersection of these fields as they manifest in the pedagogy, philosophy, and practice of global service-learning and global citizenship development.

Studies shows that service-learning can contribute to student development but little is currently known about how the service-learning context serves as a mentoring environment for students. The construct of the mentoring environment is drawn from Parks (2000; 2011) concept of mentoring communities, which she describes as providing the gifts of recognition, challenge, support and inspiration. These gifts of the mentoring community are delivered through particular features of the environment such as a network of belonging; big enough questions; encounters with otherness; and habits of mind. Parks proposes that this mentoring environment has the potential to create a context for emerging adults to learn, develop and make meaning of their adult lives. In

the case of this this global service-learning program in Thailand, the data revealed that the global service-learning mentoring environment held particular gifts and features and additional dimensions to Parks' theory of mentoring communities. Moreover, the global service-learning mentoring environment fostered outcomes for participants related to self-authorship and global citizenship identity development not entirely captured by Parks original theoretical framework.

Dedication

This dissertation is dedicated to the young and tested adults seeking to understand their

relationship with a complex, changing world. And to pinky, lost along the way...may you

find your way back home again.

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Chapter 1: Introduction

Mentoring environments do well to recognize that the citizenship and leadership

needed for the twenty-first century is best schooled at the crossroads of suffering

and wonder. (Parks, 2011, p. 193)

In 2009, the United Nations Educational, Scientific and Cultural Organization

(UNESCO) emphasized the social responsibility of higher education during its World

Conference on Higher Education, stating, "Faced with the complexity of current and

future global challenges, higher education has the social responsibility to advance our

understanding of multifaceted issues, which involve social, economic, scientific and

cultural dimensions and our ability to respond to them" (UNESCO, 2010, p. 2). In order

to face the existing and future challenges of globalized societies, higher education

institutions are recognized as having the responsibility to prepare students to be engaged

actors on the global stage.

This is especially true as the landscape of higher education worldwide evolves to

meet the needs of growing, changing societies facing social, economic and environmental

challenges of global proportions. However, as Derek Bok concluded over a decade ago,

college students receive "very little preparation either as citizens or as professionals for

the international challenges that are likely to confront them" (Bok, 2006, p. 233). Sharon

Parks (2011) has conducted extensive research into faith development in emerging adults

during and after the college years and posits that this is a "distinctively vital time for the

formation of the kind of critically aware faith that undergirds the trust, agency, sense of

belonging, respect, compassion, intelligence, and confidence required for citizenship and

leadership in today's societies" (Parks, p. xi). Parks has identified *mentoring communities* as fertile environments for emerging adults to develop the capacities that are critical to navigating the globally-connected, complex world they are inheriting (Parks, 2000, 2011). This is of particular importance now that, despite strides in internationalization efforts, many students of American institutions of higher education are graduating without adequate preparation to succeed in a globalized economy and increasingly interdependent world (Jaschik, 2015). The process of developing the skill sets and mindsets needed to meet the challenges of adulthood is aided through educational experiences that provide learners with the opportunities to make meaning of the social, economic and environmental complexities they encounter and of the world they are inheriting.

Problem Statement

The American Association of Colleges and Universities 2015 Leadership and America's Promise (LEAP) surveys of more than 400 employers found that graduates of American colleges and universities continue to be perceived as underprepared in areas of global learning (Jaschik, 2015). Results of the LEAP study show that a lack of intercultural communication skills, knowledge of other countries' cultures, histories, and foreign languages impacts graduates employability as well as their ability to be informed, engaged citizens, not only of their nation, but of the world. The diminished economic opportunities from employers' perceptions of graduates' global readiness is certainly problematic however economic opportunity is not the only driving force behind the push to include global learning outcomes in educational settings.

In a 2012 speech, United Nations Secretary-General Ban Ki-moon stated that colleges and universities have a responsibility to students that extends beyond teaching to general academic requirements or narrowly focusing on education for employability. He declared that, "We must foster global citizenship. Education is about more than literacy and numeracy. It is also about citizenry. Education must fully assume its essential role in helping people to forge more just, peaceful and tolerant societies" (Oxfam, 2015, p. 2). Many U.S.-based institutions of higher learning have taken up the call to educate global citizens (Battistoni, Longo & Jayanandhan, 2009; Hartman & Kiely, 2014) which has contributed to the discourse and abundant definitions of global citizenship.

The International Development Education Association of Scotland (IDEAS), a Scottish-based network of organizations and individuals that actively support and promote development education and education for global citizenship describe global citizenship as "a way of living that recognizes our world is an increasingly complex web of connections and interdependencies. One in which our choices and actions may have repercussions for people and communities locally, nationally or internationally" (IDEAS, 2016, What is Global Citizenship section, para. 1). The IDEAS definition of global citizenship provides a salient example of global citizenship as including a heightened sense of responsibility and awareness of one's actions on a global scale.

Contributing to the development of global citizenship in students is already recognized as an essential function of higher education. Many colleges and universities reference global citizenship in their core mission statements and/or include it as a goal of liberal education and comprehensive internationalization (Green, 2012). Institutions of

higher education are recognized as loci for citizenship education. "Our campuses educate our citizens" writes Martha Nussbaum (2002) in her compelling essay on the importance of educating for citizenship in a global era (Nussbaum, p. 301). Nussbaum suggests it is not enough to teach practical skills and critical thinking, but moral reasoning and the capacity to imagine and to love are vital to good citizenship. How do higher education institutions that accept the responsibility to help prepare future generations to be responsible stewards of the planet and its people approach this process? Many colleges and universities are turning to community-engaged pedagogies, such as service-learning, to provide students with dynamic environments for academic learning and citizenship preparation. Service-learning is a form of experiential learning involving community-university partnerships in which students engage in educative activities that address human and community needs and reflect critically on their experiences (Jacoby, 2003).

The philosophy, pedagogy, and practice of service-learning in higher education has advanced in recent decades as a vehicle for teaching students social responsibility from local and global perspectives (Bringle & Hatcher, 2011). Service-learning is emerging as a compelling approach to addressing the goals of global workforce readiness, global learning, and college student development, however, there is still much to learn about how service-learning programs function as a rich environment in which students develop the cognitive and affective structures they need to adequately manage the complexities of adult life. Mather, Karbley and Yamamoto (2012) drew attention to the influence an increasingly globalized society has on identity development in college students: "In an internationally interdependent context, the ways in which we conceive of

ourselves are more complex as we are shaped by diverse, often intersecting, and sometimes contradictory realities" (p. 2). Global service-learning can be a rich context for holistic identity development and transformative learning for program participants. However, it is essential to better understand how the service-learning environment serves as a context for meaning-making for students as they are learning to function and meet the demands of a complex, globalized world. This study contributes to the growing body of scholarship seeking to understand how participants make meaning of their global service-learning experiences and how those experiences may shape their identity as global citizens.

Theoretical Framework

This study, while intended to be a vehicle through which new perspectives and a greater understanding of the service-learning environment may be considered, is also contextualized and informed by existing theory and frameworks of holistic student development, service-learning, and global citizenship. While grounded theory scholars Glaser and Strauss (1967) warn against seeing data through the lens of previously conceived theory and ideas, Strauss and Corbin (1990) acknowledge that the researcher is far from being a blank slate. Charmaz (2014) posits that "naïve empiricism" is both unlikely and unsustainable (p. 306). While I embarked on a journey to construct meaning from collected data that addressed a predetermined line of inquiry, it was also the intention of this study to shed new light on extant theories relating to human development, service-learning pedagogy and the concept of global citizenship. I entered this study with the theory of the mentoring environment (Parks, 2000, 2011) as a

framework for understanding the role of service-learning in supporting student development. I also referenced the growing body of literature connecting global service-learning to global citizenship development. In the next section, I will present theoretical perspectives pertaining to the mentoring environment that will provide a conceptual framework for this study.

Research shows that service-learning can contribute to student development outcomes (Eyler & Giles, 1999), but little is currently known about how the service-learning context, and specifically how the *global service-learning* context, serves as a mentoring environment for students. The concept of mentoring has a long and varied history and in the context of this study necessarily carries a particular connotation and weight. Drawing from the scholarship of Sharon Parks, *mentoring* is understood in this study as the "artful guiding of students into transformation" (Mather, Marvel & Nelson, 2014, p. 364). Parks (2011) has drawn upon over 40 years of teaching, counseling and scholarship to develop a theory of faith development and mentorship for emerging adults that goes beyond conventional models of mentorship involving a mentor and protégé to be inclusive of small groups or *mentoring communities*. While Parks' theory focuses on the development of emerging adults, she notes that "tested adults" also benefit from the gifts and features of the mentoring community. Parks' conceptualization of mentoring as inclusive of the work of a mentoring community provides a theoretical framework for this study.

The construct of service-learning as a mentoring environment is drawn from Parks' (2000; 2011) concept of mentoring communities, which she describes as providing

the gifts of recognition, challenge, support and inspiration. These gifts of the mentoring community are delivered through particular features of the environment such as a network of belonging; big enough questions; encounters with otherness; and habits of mind. Parks proposes that this mentoring environment has the potential to create a context for emerging adults and tested adults to learn, develop and make meaning of their adult lives (Parks, 2011)—akin to the process of self-authorship described by Kegan (1982; 1994) and further elaborated upon by Baxter Magolda (1998; 2001). The experience of academic service-learning can serve as a context for meaning-making and provide a mentoring environment for students (Mather, Marvel & Nelson, 2014). This case study will endeavor to better understand how student participants in a global service-learning program in Thailand experience the service-learning environment and make meaning of their experiences and to what extent the service-learning environment contributes to their sense of global citizenship.

Kegan (1982; 1994) provides the foundation for a holistic theory of human development through his constructive-developmental framework. For Kegan, meaning-making is central to a person's development. Kegan's framework for the process of meaning-making places at its center the subject-object relationship, or the relationship between self and other. He understands people as "active organizers of their experience" and stresses that meaning-making is not simply about cognition or the organization of one's thoughts, but rather it is the organizing principle we bring to our thoughts, feelings, and experiences relating to others and ourselves (Kegan, 1994, p. 29).

Kegan describes the complex developmental processes of meaning-making through thinking, feeling and socially relating as one of self-authorship. Baxter Magolda has elaborated upon Kegan's theory of self-authorship and meaning-making and the foundational concept of "how we come to know, see ourselves, and how we see ourselves in relation to others are all hinged on the same underlying subject-object relationship" (Baxter Magolda, 2009, p. 624). The process of self-authorship is more than the accumulation of new skills, rather it encompasses cognitive, interpersonal and intrapersonal dimensions of development (Baxter Magolda, 1998; 2001; 2009; Kegan, 1994; Kegan & Lahey, 2009; Mather, Marvel & Nelson, 2014). Results yielded from Baxter Magolda's (1998; 2001) longitudinal studies of college students and young adults expanded Kegan's concept of self-authorship to include four dimensions of self-authorship that she describes as, "learning how to make knowledge claims; gaining confidence in doing so; learning to balance external forces with one's own perspective and knowledge; and developing an internal identity that supports acting on one's knowledge and priorities" (Baxter Magolda, 1998, p. 153). Encountering the complexities of the world were reported by participants in Baxter Magolda's (1998) research to be key catalysts for achieving these dimensions of self-authorship. Mezirow (2000) described these moments of cognitive dissonance as disorienting dilemmas that can lead to shifts in perspective and a more complex understanding of the self and one's environment.

It is the aim of this research to better understand the capacity of the service-learning environment to mentor students as they develop the cognitive and affective

structures that will better equip them to face the challenges and complexities of adult life in an era of ever increasing globalization, innovation, and crisis.

Purpose Statement

The purpose of this qualitative case study of a global service-learning program in Thailand was to better understand how service-learning can provide a relevant and effective mentoring environment for program participants and how that service-learning environment can contribute to fostering global citizenship, a critical outcome of higher education. This study draws from theories and perspectives located within the disciplines and practice of higher education administration and cooperative development, as well as from the intersection of these fields as they manifest in the pedagogy, philosophy, and practice of global service-learning and global citizenship development. Global service-learning programs seek to connect community service work and academic study with an intentionally global perspective (Garcia & Longo, 2013), but scholars are still gaining an understanding as to the extent such programs contribute to global learning outcomes among students (Longo & Saltmarsh, 2011) or the programmatic role in mentoring students to face the challenges ahead as emerging adults (Mather, Marvel & Nelson, 2014).

Research Questions

The following research questions were addressed through participant observation, semi-structured interviews and responses to student journal prompts. Data were collected during pre-departure workshops, during the service-learning experience in Thailand and at the end of the six-week program.

The primary research question for this study was:

- How does the service-learning environment mentor program participants in ways they deem significant?

Sub-research questions relating to the primary research question that helped to guide this inquiry were:

- What service-learning experiences do program participants identify as meaningful?

- How do program participants make meaning of their service-learning experiences?

- Who and what in the service-learning environment contribute to the program participants' process of meaning-making, and in what ways?

The secondary research question for this study is:

- How does the service-learning environment mentor program participants to be global citizens?

Sub-research questions relating to the secondary research question that helped guide this inquiry are:

- How do participants define global citizenship?

- How does the service-learning experience affect participants' understanding of global citizenship?

- How do program participants perceive themselves as global citizens after a global service-learning experience?

Research Context

The context for this study was a global service-learning program in Thailand facilitated by a College of Education faculty member at a Midwestern, public university through a Fulbright-Hays grant for Global Programs Abroad (GPA). Program participants were primarily pre-service and in-service teachers. Participants in the Service-learning in Thailand Program participated in 30 hours of pre-departure activities in-person and online; spent six weeks in Thailand during which time they received instruction in Thai language and culture, participated in curriculum development with Thai teachers and engaged in various community service projects; and attended 8 hours of a post-travel seminar. Discussion and structured reflection activities were integrated into the entirety of the program. See Appendix II for the course syllabus. Note that this program fits the criteria for both *global service-learning* and *international service-learning* programs (see Definitions of Terms). Global and international will be used interchangeably when referring to the GPA Service-learning in Thailand Program unless a distinction is drawn to intentionally differentiate between the subtle philosophical and programmatic differences between these types of programs.

Participants in the study were recruited from the program participants who were university students and in-service teachers enrolled in the Service-learning in Thailand program. One of the unique attributes of this program is the participation of pre-service teacher candidates, in-service teachers, education faculty and graduate students. It is general practice in study away programs to recruit enrolled students in credit-bearing programs. This program intentionally recruited in-service teachers working in the same

or neighboring counties to the university sponsoring the program in addition to enrolled students. This was accomplished in part to provide mentoring opportunities between education students and pre-service teachers with in-service teachers and education faculty. Funding for this program was provided through the Fulbright-Hays grant that covered one hundred percent of the in-country program costs, thereby significantly reducing the cost per person, an oft-perceived barrier to study abroad programs.

Significance of the Research

Service-learning programs have multiple stakeholders within the university, in partner institutions and organizations, and in communities engaged in or as sites of service-learning. According to Furco (1996), service-learning can be distinguished from other approaches to experiential education by its intention to "equally benefit the provider and the recipient of the service, as well as to ensure equal focus on both the service being provided and the learning that is occurring" (Furco, 1996, p. 5). This research measuring the outcomes of international service-learning provides further insight into the power of this pedagogy to provide transformative global learning experiences for students and community members alike. The results of this study will contribute to understanding student perspectives that could lead to more intentional approaches to service-learning in international contexts.

Service-learning with an international scope also relates directly to international economic and social development initiatives in partnership with institutions of higher education (Higher Education for Development, 2014). Practitioners of international development rely on institutions of higher education to produce human capital and

innovative solutions to technical and social problems developing countries face (McCowan, 2015). International service-learning programs and partnerships can provide opportunities for developing human capital, knowledge transfer and cultural exchange (Bringle & Hatcher, 2011). This research can help provide insight into the characteristics and design of service-learning programs that are effective, socially responsible, and mutually beneficial—a goal directly related to the purpose of service-learning and the mission of many universities that seek to foster global citizenship.

Global service-learning programs are increasingly being identified as educational experiences that can effectively contribute to the development of socially-responsible, globally-minded college graduates due to in part to its emphasis on mutually beneficial relationships; community-engaged learning; experience of complex social issues and potential for defining moments (Longo & Saltmarsh, 2011). An increased ability for higher-order thinking and an enhanced sense of one's relationship to local and global communities are potential student outcomes of well-conceived service-learning programs (Bringle & Hatcher, 2011). With particular relevance to this study, service-learning has also been found to provide teacher candidate participants with relevant experiences to apply to their future teaching practice in increasingly diverse classrooms and professional development opportunities for current K-12 teachers (Baldwin, Buchanan & Rudisill, 2007). Educating students and teachers to think about responsible global citizenship benefits communities, local and international, and helps equip individuals to engage on a global scale when tackling the complex issues that our societies face.

This study is relevant to university stakeholders eager to provide students with transformational learning opportunities and innovative methods to connect students responsibly with both local and international communities. Community partners, as well as the individuals they serve, will also find this research relevant since community members are essential actors in the service-learning environment. This research also has bearing on service-learning practitioners in the public and private sector eager to develop programs designed to foster global citizenship development. It is also relevant to program participants interested in gaining a new perspective on how service-learning in an international context can contribute to their development as aware, engaged citizens, able to navigate the complexities of adult life.

However, it is important to be mindful that service-learning is dynamic and to a certain extent, unpredictable, and the context in which service-learning occurs greatly influences the outcomes on all stakeholder experiences. It is important that service-learning leaders are adequately trained in service-learning pedagogy, understand foundational theories and philosophies of community development and are prepared to work across disciplines and cultures in order to facilitate an environment that can mentor participants to become mature, globally-aware citizens.

Delimitations

This research was conducted as part of a six-week service-learning program in Thailand from June 21, 2016 to Aug. 2, 2016 and data collection was restricted to pre-departure, in-country, and post-travel activities. Additionally, only program participants from the sending institution were invited to participate in the study. The global service-

learning program in Thailand was funded by a Fulbright-Hays GPA grant and was directed by a University faculty member. Certain programmatic elements were decided by the requirements of the Fulbright grant and by the faculty Director and consequently, were beyond my control.

Organization

The remainder of this study is organized in five chapters, references and appendices. In Chapter Two, I present a review of the literature relating to service-learning, the mentoring environment, and global citizenship. Chapter Three outlines the research design and methodology of the study including data collection techniques, data analysis procedures, credibility checks, description of the researcher's role, and limitations of the study. In Chapter Four, I present a description of the case, participant profiles and a discussion of the major findings and Chapter Five provides further discussion, implications, and recommendations for future study.

Summary

This study addressed the question, "How does the service-learning environment mentor program participants and to what extent does the mentoring environment of a global service-learning program support global citizenship development?" Service-learning in higher education is an opportunity for students to confront and be confronted by social complexity and the societal impact of social and economic systems. This case study endeavored to better understand how participants in a global service-learning program experienced the service-learning environment and made meaning of their

experiences and to what extent the service-learning environment contributed to their sense of global citizenship.

Definitions of Terms

Global citizenship has multiple definitions in the prevailing literature. According to the Salem Press Encyclopedia:

Global citizenship is a term used to describe the promotion of a global-centric manner of thinking in which people consider themselves to be citizens of the world rather than of individual nations. Although the term can have many connotations, it is perhaps used most often in conjunction with a broad concept of global advocacy in which a person identifies with an international community of like-minded individuals seeking to improve the world. In this context, the term is meant to convey a philosophical belief rooted in being globally minded—that is, to be culturally aware and respectful of people from all backgrounds—while making positive contributions to the welfare of the planet. However, *global citizenship* may also have a broader meaning in which people simply recognize and understand the increasing interconnectedness of people around the world. (Bullard, 2016).

IDEAS for Global Citizenship, a Scottish-based network of organizations and individuals that actively support and promote Development Education and Education for Global Citizenship describe *global citizenship* as "a way of living that recognizes our world is an increasingly complex web of connections and interdependencies. One in

which our choices and actions may have repercussions for people and communities locally, nationally or internationally" (IDEAS, 2016, para. 1).

Global competence is understood as "the capacity and disposition to understand and act on issues of global significance" (Educating for Global Competence: Preparing Our Youth to Engage the World, p. xiii).

Global service-learning describes a re-framing of service-learning that invites a holistic approach to engagement that asks critical global questions and links global inquiry to local engagement practices whether the sites of the service-learning experience are domestic or international (Garcia & Longo, 2013).

Globalization is a complex phenomenon affecting social, economic, and political processes as well cultural traditions and national frameworks (UNESCO, 2004). It is a multifaceted process with ongoing implications for higher education.

International service-learning is a growing field in education abroad and is defined as:

A structured academic experience in another country in which students (a) participate in an organized service activity that addresses identified 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 understanding of global and intercultural issues, a broader appreciation of the host country and the discipline, and an enhanced sense of their own responsibilities as citizens, locally and globally. (Bringle & Hatcher, 2011, p. 19)

The construct of the *mentoring environment* is drawn from Parks' (2000; 2011) concept of mentoring communities. Parks (2011) describes the mentoring community as one that is "created by a mentor (or a team of mentors) who provide a context in which a new, more adequate imagination of life and work can be explored, created, and anchored in a sense of *we"* (p. 175). The mentoring environment is characterized by certain attributes which Parks describes as gifts and features. Gifts of the mentoring environment are understood as recognition, challenge, support and inspiration. These gifts are delivered through features of the environment such as a network of belonging; big enough questions; encounters with otherness; and habits of mind.

Service-learning is a form of experiential learning involving community-university partnerships in which students engage in educative activities that address human and community needs and reflect critically on their experiences (Jacoby, 2003).

Chapter 2: Literature Review

Interdisciplinarity, then, must embrace a freedom to explore any theory or

phenomenon that the researcher(s) think appropriate to the question being asked.

(Szostak, 2008, p. 4)

This case study research was informed by the disciplines of Higher Education

Administration, within the broader discipline of Education, and International

Development Studies, an interdisciplinary approach to the study of the theories and

practices understood as international development. According to Repko (2012), the

research process in interdisciplinary studies "involves drawing on relevant disciplinary

insights, concepts, theories, and methods to produce integrated knowledge" (p.10).

Concepts, theories, and research methodology have been drawn from these disciplines

and inform this study's understanding of the core constructs of service-learning, student

development and global citizenship development.

The framing of this study and review of the literature are intentionally

interdisciplinary because the research topic benefits from being treated from multiple

perspectives. This approach will be taken in large part due to the global scope of the

research problem. Writing on the topic of educating for global competence, Suarez-

Orozco and Sattin (2007) maintain that, "interdisciplinary thinking will have a greater

premium moving forward because single disciplines can no longer fully address the

complex global problems that we face today" (p. 61). I present a summary of relevant

scholarship related to service-learning, student development theories and global

citizenship development as well as adjacent literature to provide a broad context for the multiple disciplinary perspectives framing this study.

Service-learning

Service-learning is a dynamic experiential learning pedagogy, practice and philosophy. In the next section, I will provide an historical background for service-learning in order to place it in its contemporary role in American higher education. I will discuss service-learning pedagogy and program components and describe an appreciative approach to service-learning that draws from the practice of assets-based community development that informs the central case for this study. I will also discuss service-learning partnerships, a critical component of any service-learning collaboration.

Historical background for contemporary service-learning. Service-learning is often thought of as a relatively new philosophy, pedagogy and practice in U.S. higher education. Much of the practice and scholarship on service-learning has emerged in the latter half of the twentieth century but its undergirding philosophy of education for the benefit of society has deep roots in the founding of this nation's system of higher education (Zieren & Stoddard, 2004). Service-learning in the U.S. can trace its roots back to the public mission embedded in the charters of the colonial colleges and the universities of the new American nation. The Morrill Act of 1862, to be known later as the Land Grant College Act, set the stage for public universities to address the changing needs of American society and to apply academic research for social and technical innovation for the public good.

Educational reforms and public policies during the Progressive Era improved access to higher education and provided the backdrop for educational philosophers and reformers such as John Dewey and Jane Addams to expand definitions of higher education. Perhaps the most important contribution to the philosophical foundation of service-learning comes from the educational scholar and reformer, John Dewey (Jacoby, 2015; Rocheleau, 2004; Saltmarsh, 1996). Dewey argued against the traditional approach to learning based solely on facts and principles and made the case for "an education of, by, and for experience" (Dewey, 1938, p. 29). He also believed that reflection on experience was essential to the learning process. In addition to his theories on experiential education, Dewey's perspective on the role of education in society have influenced service-learning, as Saltmarsh (1996) observes: "Dewey's writings inform service-learning through a philosophy of education, a theory of inquiry, a conception of community and democratic life and a means for individual engagement in society toward the end of social transformation" (p. 13).

Dewey was also strongly influenced by the work of Jane Addams and Hull House, an educational center that "provided a learning model outside the school for children and adults that crossed the lines of race, class, language, and educational achievement" (Daynes & Longo, 2004, p. 7). Dewey spent part of his career at the University of Chicago where he and his colleagues established the Laboratory School where students would work together to solve community-based social problems. Although Dewey's theories were less popular in higher education from the 1940s to the 1980s (Rocheleau,

2004), his work had influenced a generation of progressive thinkers and educators and is still relevant to the contemporary conceptualization and practice of service-learning.

The years following WWII saw a dramatic shift in the American higher education system fueled by changes in educational policy. The result was a recommitment to general education and an emphasis on democratic education that would directly address social problems (Smith & Bender, 2008). Service-learning emerged as a construct during the 1960s against the backdrop of the Civil Rights Movement, national and international volunteer service programs targeting college students and graduates such as the VISTA program and Peace Corps. "Along with internships, cooperative education and other forms of experiential learning, service-learning established itself and flourished on many college campuses in the late 1960s and the 1970s" recounts Jacoby (1996, p. 12). However, these programs and initiatives were short-lived and many practitioners and proponents remained marginalized in academia until a renewed interest and legitimacy for service-learning in higher education took hold in the 1980s at which time interest and application increased in large part due to public service initiatives and educational reform (Stanton, Giles, Jr. & Cruz, 1999).

Butin (2010) attributes the renewed interest in service-learning of the 1980s as the academy's response to societal and institutional pressure to regain legitimacy as a relevant actor in society. "Such pressures," he says, "can be traced back to the 1980's outcry against the disengaged academic, a genuine and long-overdue return to the civic mission of higher education or to faculty's embrace of public scholarship and lost public intellectualism." (Butin, 2010, p. 125). The 1980s also marks the development of David

Kolb's Model of Experiential Learning. Drawing from the theories of John Dewey, Jean

Piaget and Kurt Lewin, David Kolb developed a Model of Experiential Learning that

provides an important theoretical structure and reference for service-learning (Jacoby,

2015). The model describes a learning cycle consisting of four stages: concrete

experience, observation and reflection, abstract conceptualization and active

experimentation (Kolb, 1984). Kolb's Model has been influential in terms of

understanding and connecting curricular objectives and experiential learning outcomes.

As the practice of service-learning became more prevalent in higher education, so

did the need for guiding principles. As a response to this need, the Principles in

Combining Service and Learning, or the Wingspread Principles, were developed and

published in 1989 to address the growing interest in academic service-learning and the

desire for an established list of principles to guide higher education service-learning

practitioners and community partners alike (Honnet & Poulsen, 1989). The Wingspread

Principles outline best practices for service-learning including program goals, design and

sustainability; campus-community partnerships; critical reflection and responsibilities for

all constituencies (Honnet & Poulsen, 1989; Jacoby, 2015). Jacoby (2009) explains,

"The 1990s also saw a dramatic increase in efforts to bring college and university

resources to bear on both broad social issues and local problems, giving rise to terms such

as 'the engaged campus' and 'universities as citizens'" (p. 13). During this period,

university administrators from the upper echelons of higher education were also

encouraging greater engagement by faculty work to contribute to the public good.

Notably, Derek Bok, President of Harvard declared publicly that, "University leaders

have not worked sufficiently hard to bring their institutions to attend to our most important national problems" (Bok, 1990 in Smith & Bender, 2008, p. 510). Bok's reemphasis on the public service mission of American higher education has become an important reminder of the role of colleges and universities in contemporary society. Service-learning, which has been established as a high-impact educational practice (Kuh, 2008) has in many ways become this generation's response to the gap between the academy and "community," be it local or international. Yet, service-learning, while gaining legitimacy in the recent decades as an experiential, educational practice that can have positive outcomes on student learning and development as well as communities, is still far from being universally accepted as a mainstream practice in higher education.

Service-learning program components and frameworks. Service-learning has many definitions but is generally understood as an experiential-learning pedagogy that links academic work and community engagement through critical reflection. It continues to gain popularity in higher education due to its potential to provide transformational learning opportunities for students and to contribute to community-building and development (Butin, 2010; Colby, Bercaw, Clark & Galiardi, 2009). Service-learning programs can be facilitated in domestic and international contexts and be adapted to meet the curricular needs of varied academic programs and disciplines.

Service-learning practitioners employ an experiential learning model (Kolb, 1984) that combines active, engaged work with thoughtful reflection and discussion (Dewey, 1933)—with a curricular focus. During service-learning, opportunities for learning occur

intentionally through structured reflections and academic material as well as informally as students interact with the service-learning environment.

 Reflection. Reflection is considered to be the essential pedagogical practice that connects the service experience with academic study and promotes the cognitive development that equips students to grapple with ill-structured social problems (Eyler, 2002). Service-learning, in its ideal form, provides opportunities for mutual benefit and reciprocity (Furco, 1996). It is service-learning's framework that integrates mutual benefit, community-engaged learning and real-world context that can make it an effective modality for developing responsible, socially-conscious students (and future citizens). Experiential learning practices like global service-learning create space for global learning because they provide authentic opportunities for students to engage in critical thinking about complex issues. However, as Dewey (1938) warns, not all experiences are educative and some can be mis-educative if they are not appropriately adapted to the learner's development. Critical reflection is an essential modality for learners to make meaning of their experiences. Service-learning programs can be designed carefully and intentionally so that service-learning remains a relevant and effective means for fostering skills that address the gaps in student preparedness for global engagement and citizenship.

 Service-learning also provides students with opportunities to experience seeking solutions to complex problems—and to navigate the experience of finding no solution at all. This process is practical preparation for meeting the demands of real-world problems and requires high-order thinking that supports students' cognitive development. In her

discussion on the importance of reflection in service-learning, Eyler (2002) explains that whilst engaging in community service-learning, students encounter their own assumptions about the nature of social problems, "helping" paradigms and complex community issues. Reflection then becomes the mechanism by which students "develop the capacity to understand and resolve complexity" and to develop critical thinking skills (Eyler, 2002, p. 522). If well designed and executed, service-learning experiences can be highly transformative for students and can support their development into engaged citizens and leaders of social change (American College Personnel Association, 2014). By taking students out of the classroom and into the community, students translate theory to practice, generating real-world experiences they can draw from to better integrate academic learning.

Mutual benefit. An effective service-learning program is mutually beneficial: it incorporates a community-identified service project that benefits the host community and supports student learning (Jacoby & Associates, 2003). Relationships with community partners are necessary for service-learning to happen. Building these relationships into equitable, mutually beneficial partnerships for service-learning is a challenging task. When done well, these partnerships can support student learning and development as well as leverage community assets and address community needs.

Service-learning, in its ideal form, should provide opportunities for mutual benefit and reciprocity: "Service-learning programs are distinguished from other approaches to experiential education by their intention to equally benefit the provider and the recipient of the service as well as to ensure equal focus on both the service being provided and the

learning that is occurring" (Furco, 1996, p. 5). However, this emphasis on balance and equal benefit, while an important feature of service-learning, is often considered a worthy but difficult (if not impossible) goal to attain. Community engagement scholar Barbara Jacoby (2003) gets to the heart of the matter by posing the critical question of service-learning stakeholders: "Is the power differential between institutions of higher education and communities too great to even permit a truly equal partnership to develop?" (p. 7). Citing equity theory, Bringle and Hatcher (2002) have suggested that service-learning relationships need not be "equal" so much as "equitable." Equity theory argues that, "when outcomes are perceived as proportionate to inputs, even when the outcomes are unequal, a relationship is satisfying" (Walster, Walster, & Berscheid, 1978 in Bringle & Hatcher, 2002, p. 509). Campus-community partnerships, they posit, do not have to be equal in all aspects in order to be acceptable; however, they should be equitable and fair. Achieving equitable partnerships in service-learning is a constant negotiation, especially given the inherent imbalance of power in the relationship.

The power differential in service-learning partnerships stems not only from an imbalance in available resources and human capital, but also from deeply entrenched assumptions about the nature of community and the construction of knowledge in higher education. Historically, the university has maintained a firm position regarding the nature of knowledge. Traditionally, it is the role of academicians to determine what is knowledge, how it is constructed, and who possesses it. (Bringle & Hatcher, 2002; Sandy & Holland, 2006). This orientation excludes community partners from the production of knowledge and devalues non-academic ways of knowing. It can also set up a dynamic in

which members of the university (faculty and students) are experts come to help those lacking the necessary skills and knowledge to address their problems. This approach is disempowering and antithetical to the ethos of service-learning. Shor (1992) reminds us that empowering education is political: "Politics reside not only in the subject matter but in the discourse of the classroom, in the way teachers and students speak to each other" (p. 14). The way schools, colleges, programs are governed is also political. This can extend to the service-learning environment as well and to the way professors and students interact with community partners and community members.

In the tradition of educator and social activist Myles Horton, service-learning partners can be encouraged to value reciprocity and to respect the contributions of individuals and communities in resolving complex social problems. Horton modeled the belief that people—especially oppressed peoples--needed to learn to value and analyze their own lived experience. (Horton, 1998, p. 57). Critical pedagogies in education provide a framework for students, faculty and community members to learn from and value the diverse contributions of each other's lived experiences.

International and global service-learning. While an international service-learning experience provides students with the opportunity to be immersed in international communities and to engage with international partner institutions and community members, traveling abroad is not the only option available to students to reap the benefits of service-learning pedagogy and international education. A recent shift in the dichotomy of domestic vs. international service-learning has brought about a reconceptualization of service-learning programs as "global."

Global service-learning seeks to connect local and international contexts, emphasizing the interconnectedness of communities and practices (Garcia & Longo, 2013). The framework introduced by global service-learning is relevant to how the service experience is perceived by stakeholders and how the outcomes are constructed—regardless of where the service is located (Longo & Saltmarsh, 2011). Using this model, the site of the service project can be domestic or international but the objective remains the same: fostering a sense of global citizenship that connects local practices to wider community impact and global trends to local communities.

A re-visioning of service-learning as "global" demonstrates how global perspectives can be incorporated into the service-learning curriculum and the connections between and across communities can be forged psychologically and tangibly without the express need for international travel. It is also possible that framing service-learning as global, despite the location of the service site, may actually contribute more to students' global citizenship development than other service-learning frameworks (Garcia & Longo, 2013). Conceptualizing the experience as distinctly global can help students see how they are a part of an expansive, interdependent community that spans counties, countries and continents.

In a world increasingly connected through media, the globalization of markets and the permeability of national borders, college graduates will need to overcome their deficits in understanding the role of the U.S. on the global stage and how to interact with cultures other than their own—both domestically and internationally. Global service-learning programs can be active sites of global citizenship development in which students

learn to think critically and act responsibly while gaining a greater understanding for the complex web of interdependent relationships involved in decision-making and social mobilization.

Despite a national push to encourage education abroad, international study still remains inaccessible to many students who do not possess adequate resources to finance international travel. Global service-learning, if enacted locally, can impose less of a financial burden on students while still giving them access to experiential learning, address global learning objectives and contribute to local community-building (Longo & Saltmarsh, 2011). For programs that do include international service, attention can be drawn in the curriculum to issues that both local and international communities face such as poverty, food security, community revitalization, land tenure, etc., and thoughtful questions posed regarding stakeholders' relationships to these issues (Garcia & Longo, 2013).

Emphasizing students' connections to the local community before, during and after international service can help make otherwise visible domestic social issues and address the frustration caused by students' inability to "make a difference" abroad by providing meaningful opportunities for students to invest in locally. Global service-learning is also an effective means of addressing institutional concerns that local and regional social problems are being neglected by service-learning practitioners who take students (and resources) to needy communities around the globe to the detriment of local communities.

Appreciative approaches to service-learning. A stated goal of service-learning is to address community needs. While in principle this goal contributes to balancing university and community priorities, it also ostensibly positions university partners to locate needs or deficits in the community that the resource-rich institution can address. This can be seen as problematic in that it pre-supposes communities are incapable of addressing their own problems and provides no framework for faculty and students to question their role in oppressive systems or to collaboratively engage as partners to develop resilient communities. Also, by focusing specifically on community needs and deficits, service-learning participants could fail to recognize the assets already present in the community and in themselves. An alternative to this needs-based paradigm is an appreciative approach to service-learning and community development that leverages assets and supports a more socially just society (Mather & Konkle, 2013). Borrowing from community development theory and practice, principles of Asset-Based Community Development (ABCD) (Kretzmann & McKnight, 1993) can provide an alternate paradigm for working with under-resourced communities.

Drawing from over 30 years of community development work in low-income neighborhoods, the ABCD model relies on an assets rather than a deficiencies-oriented approach to community development. The process is defined by three interrelated, foundational components: (1) The development strategy is focused on what is present in the community, not what is absent or needed; (2) The development process is internally focused and concentrates on the agenda building and problem-solving capacities of local residents, associations and institutions; (3) The project is constructed and sustained

through relationships and the relationship-building process (Kretzmann & McKnight, 1993). The process of discovering and naming assets in communities can be empowering for service-learners and community partners. It can also contribute to equitable partnerships in that all partners and participants are recognized as possessing gifts, skills and assets that can be invested in the service work and community.

Assets can potentially remain invisible because of socialization and cultural lenses individuals bring to their experience. Identifying different forms of community capital in their own lives and in their host communities is one way service-learning participants can begin to reframe cultural assumptions about wealth and poverty. Through their description of Community Capitals, Flora and Flora (2013) illustrate the myriad connections between the challenges faced in rural communities to larger societal change. Understanding different types of community capital and the cultural frameworks in which they exist can help service-learning partners better understand community assets as well as taken-for granted assumptions on what communities have and do value. While the focus of their book is on rural communities in the U.S., this framework can provide a useful heuristic in better understanding broader contexts and issues facing rural communities outside the U.S. as well. It can also aid students in drawing parallels between issues abroad and those in their own backyard. For example, better understanding the impact of extractive industries in a partner community can provoke a new understanding of vulnerable communities affected by extractive industries in a local area.

In his book, *Community: The Structure of Belonging,* Peter Block has suggested the health and vitality of our communities is directly related to the extent that we, as community members feel connected to those around us (Block, 2008, p. 5). Block's ideas on community are relevant to service-learning partnerships on multiple levels by providing relevance for conceptualizing the service-learning experience itself as an exercise in community-building and in terms of breaking down university-community dichotomies in which these constructs are seen as separate. The concept of the interdependent, transforming community can also be useful in framing relationships in global service-learning partnerships. As service-learning shifts away from domestic vs. international frameworks and towards a more holistic understanding of service-learning as global, emphasizing the interconnectedness of communities and systems, (Garcia & Longo, 2013) broadening our understanding of community becomes increasingly relevant.

McKnight and Block (2010) caution that "one of the major reasons for the deactivation of our neighborhoods is that institutions often take on as their purpose what rightfully belongs in the hands of local citizens. Institutions adopt the language of community-building, but too often, despite good intent, they encourage dependency and reduce the power of local communities" (p. 99). The authors ask the question, "What can systems and institutions do to help citizens recover the power of their families and neighborhoods? This is an important question when managing community relationships in international service-learning environments. For example, an empowering service-learning program structure would focus on capacity-building at local agencies as opposed

to direct service. McKnight and Block (2010) suggest the following community-friendly

policies or positions:

> Respecting and enhancing life on a small scale; Understanding people's gifts are
> more valuable than their deficiencies and needs; Recognizing the power of
> community grows from cooperative local relationships; Understanding that
> neighborhoods have unique and irreplaceable value; Local resources are vital to
> the well-being of community; and understanding that the economy and
> community derive power from maximizing opportunities for all local residents to
> use their skills and contribute all their gifts. (p. 100)

These community-oriented recommendations for institutions to be supportive of

abundant, competent communities also serve as guidelines for effective service-learning

partnerships between educational institutions and communities.

Service-learning partnerships. How "community" is defined is also an

important and contested aspect of service-learning and has bearing on the relationship-

building process. The way in which university partners and their students perceive of

themselves as part of the community or external to community will impact the

partnership, as will the community's perspective of this inclusivity or exclusivity to

"community." Jacoby (2003) broadly defines community as local neighborhoods, the

state, the nation, and the global community and emphasizes that the needs addressed in

service-learning ought to be identified by the community itself. Whether or not the

university is part of "community" is left open to interpretation but generally university

and community are perceived as separate entities. An alternative approach to

conceptualizing community is reflected in Flora and Flora's (2013) definition of community as "a place or location in which people interact for mutual benefit" (p. 25). Given the emphasis in service-learning partnerships on mutual benefit, this understanding of community makes room for "community" to be created in the context of the service-learning experience itself. Challenging traditional dichotomies of campus and community as separate entities can help service-learning stakeholders make connections across social and cultural boundaries. It is also crucial in community-university partnerships that students don't view the community as a laboratory but rather see themselves as working collaboratively with community (Eyler & Giles, 1999) or as a part of an inclusive community.

In her discussion of partnership assessment, Gelmon (2003) draws attention to the American model of partnership development in which a faculty member selects a service-provider with whom to develop a service-learning project. In this scenario, the community service-provider both represents the community and provides access to the target community. This model obviously begs questions about who is considered "community" but also shows how the community at large is excluded from much of the planning, implementation and assessment process. Gelmon (2003) has suggested that by ascribing to this paternalistic model, "true" community could be left out of community-based learning (p. 45). This issue is particularly salient in international partnerships in which case community partners act not only as gatekeepers to community members, but as interpreters and cultural brokers. An incomplete understanding of the role, social and historical context, religious and political affiliation of host-country service-providers can

create a misalignment of goals and intentions on the part of university partners. This is a

shared responsibility and U.S. institutions of higher education should also be aware of

their own history, culture(s) and agenda in communities domestically and internationally.

International partnerships. International and domestic partnerships in service-

learning are guided by many shared principles: reciprocity, mutual benefit, addressing

community-identified needs and shared contributions to service-learning goals. They

also share many of the same challenges in negotiating power imbalances, striving for

equity in partnerships, sharing decision-making, establishing trust and sustaining

relationships. Service-learning scholars and practitioners such as Erasmus (2011) argue

for an approach to service-learning that better balances student learning outcomes and

community participant needs. She and others also draw attention to criticism of U.S.

service-learning and its potential for having a self-serving agenda (Erasmus, 2011;

Tonkin, 2011). In designing global service-learning programs, Longo and Saltmarsh

(2011) urge educators to establish relationships with community partners that are

"reciprocal, non-exploitative, democratic, and respectful," a kind of relationship dynamic

that is divergent from traditional approaches to study abroad that privilege student

outcomes (p. 15).

Service-learning programs in international contexts need to be especially aware of

how the program dynamic can reinforce or break down inequitable power relations and

historically oppressive relationships. For example, Ivan Illich's 1968 speech in

Cuernavaca, Mexico provides an impassioned and somewhat scathing critique of charity-

based service (Illich, 1968). His speech can be used to help students reflect on their role

as service-learners in developing communities and provide insight into the legacy of service in the developing world to which they may be associated. Crabtree (2013) has provided a useful illustration of intended and unintended consequences of international service-learning in a collection of "snapshots" that describe the outcomes of a service-learning experience from multiple stakeholder perspectives over time. Crabtree's snapshots provide important fodder for reflection and discussion on many ethical issues related to international community-engaged learning. In order to mitigate negative consequences, Crabtree (2013) focuses on the impact of faculty and project leaders and urges them, when choosing projects, to consider capacity-building with local organizations already operating in the community as an alternative to direct service.

These fundamental, philosophical assumptions regarding knowledge, community and equity have an important bearing on service-learning partnerships. Enos and Morton (2003) urge higher education institutions to rethink the traditional transactional model of university-community partnerships to make room for a new paradigm of transformational relationships in which all partners remain open to being transformed by the relationship. This notion flies in the face of traditional models of campus-community partnerships in which the community has problems the university is equipped with knowledge and resources to solve and suggests that universities prepare to be transformed by community perspectives.

Equitable, mutually beneficial partnerships in service-learning are an investment in the community as well as student learning and growth. Eyler and Giles (1999) found in their surveys of student participants in service-learning that community voice was a

significant predictor of student outcomes related to personal growth. They also found that hearing and respecting needs and perspectives of community partners was a goal valued by many of the service-learners. Not only does an inclusive, collaborative approach to service-learning partnerships benefit student learning but it is often an expectation students bring to the service-learning experience. Eyler and Giles (1999) suggest that quality academic service-learning programs can be assessed by the extent to which community projects are developed in partnership with the community, the opportunities students have to work directly with the community and receive support and feedback from community partners.

  Evaluating partnerships. "It is quite clear that there can be no recipe or formula for successful, sustainable, democratic partnerships for service-learning," states Barbara Jacoby in her book *Building Partnerships for Service-Learning* (2003, p. 8). While each partnership is influenced by contextual factors, benchmarks have been established by national service organizations such as Campus Compact to provide a framework for evaluating partnerships. Based on the Wingspread Principles (Honnet & Poulen, 1989; Torres, 2000), these benchmarks for democratic partnerships provide a guide for the process of developing campus-community collaborations. Divided into three stages, the Campus Compact Benchmarks highlight shared vision and mutual benefit in designing partnerships; focus on multidimensional, collaborative, interpersonal relationships based on trust and mutual respect in building partnerships; and in order to sustain the partnership over time, they outline the importance of integrating partnerships into organizational and institutional missions, on-going communication and shared decision-

making, and regular evaluation (Torres, 2000). Embedded in every stage of partnership-building are principles of democracy, integrity and mutual benefit.

Evaluating the effectiveness of partnerships and community impact are "elusive," at best, state Enos and Morton (2003, p. 38). An important practice in service-learning evaluation is the inclusion of community feedback on the service experience, project design, as well as on the partnership itself. This practice is problematic if community feedback and participation are restricted to agency and organizational partners, leaving the potential of community members (the so-called beneficiaries of service) out of the participation-feedback loop. This issue is salient to the practice of international service-learning given the distances embedded in the service-learning relationship on geographic, social, and cultural planes. It may be logistically more challenging to include community voices during the project design, implementation and evaluation phases of service-learning projects when working with international communities.

University stakeholders and faculty leaders often need to lean heavily on international partners to access target communities. This is in large part why inclusive, collaborative relationships built on trust and shared vision are so crucial to the success of international service-learning partnerships. Plater (2011) cautions that, "Service-learning is not performed for or done to a community. It is enacted in and with the community through communication and shared activity among people who can articulate the mutual benefit and the reciprocity of interest that makes the services shared" (p. 33). Given the challenges inherent to international, cross-cultural collaborations, extra attention should be given to communication and opportunities for shared decision-making.

Service-learning is also a modality for supporting higher education's public service mission and goals for producing active, responsible citizens. Service-learning can support and maintain community-university partnerships that contribute to community-building and the socio-economic development of a region. Conversely, poorly conceived service-learning projects can also damage campus-community relations, reinforce town-gown dichotomies and undermine the potential for stakeholder development and benefit. Well-designed, equitable community-engaged learning can, however, help communities build social capital, which, in turn, can strengthen community cohesion (Calvert, Emery, Kinsey, Henness, Ball, & Moncheski, 2013). Not only does service-learning present the potential for a positive impact on student development and learning outcomes and the development of community capital, but Wurr and Hamilton (2012) found that a commitment to community engagement over the span of one's lifetime is more likely to present itself when students have the opportunities to engage civically and experience the outcomes during the college years. Additional research could lead to findings regarding whether or not civic engagement during the college years can extend beyond community engagement but to global engagement as well.

Development Theories

The potential outcomes of service-learning on student development are many and varied. In this next section, I will discuss topics related to student development theories and the mentoring environment. Specifically, I will explore the relationship between service-learning and student development, self-authorship, the concept of the mentoring

environment, ecological theories of development and service-learning as a context for intercultural learning and development.

Service-learning and student development. Service-learning as a pedagogy can effectively contribute to the development of socially-responsible individuals due to its emphasis on mutually beneficial relationships; community-engaged learning; experience of complex social issues and potential for defining moments. An increased ability for higher-order thinking and an enhanced sense of one's relationship to local and global communities are potential student outcomes of well-conceived service-learning programs (Eyler & Giles, 1999; Garcia & Longo, 2013). However, it is important to be mindful that service-learning is dynamic and to a certain extent, unpredictable, much like the "real life" students encounter outside the walls of their academic institutions, and the context in which service-learning occurs, greatly influences the outcomes on all stakeholder experiences.

Service-learning is understood as an effective pedagogy for student development because it offers opportunities for personally relevant, identity-defining experiences (Butin, 2010, Calvert, 2012). Experiences present themselves during service-learning that help students forge new conceptions of the world and their understanding of their role in it. Service-learning provides a framework for students to experience such defining moments in an environment that provides access to support from faculty, peers and community partners. The cycle of action and reflection embedded in service-learning creates consistent and continued opportunities for students to think critically about social issues and incorporate new modes of thinking and behaving based on a revised

conception of reality. Butin (2010) suggests that "service-learning is existentially

defining because it forces individuals (students, faculty and community partners) to take

a stance. In doing so, individuals must (consciously or not) define themselves by the

decisions they make or refuse to make" (p. 18). In this statement, Butin (2010) is also

drawing attention to the fact that it is not only students who are affected by the service-

learning experience but rather all of the collaborators engaged in the service relationships

and work.

   Self-authorship. Baxter Magolda, has developed a theory of self-authorship

originating with Kegan's (1982) theory of self-evolution. Baxter-Magolda (2008) defines

self-authorship as "the internal capacity to define one's beliefs, identity and social

relations" (p. 69) and she speaks of the "self-authoring mind" and "establishing of

internal foundations" as vital characteristics to developing self-authorship. She argued

for a holistic approach to student development and proposed "meaning-making" as a

context for understanding cognitive, interpersonal and intrapersonal dimensions of

individual development (Baxter Magolda, 2001; 2008).

   Baxter Magolda (2001) describes four phases of self-authorship: Phase One:

Following Formulas; Phase Two: Crossroads; Phase Three: Becoming the author of

one's life; and Phase Four: Internal Foundations. Baxter Magolda's self-authorship

model is often cited in the service-learning literature on student development outcomes in

that service-learning can provide a context in which students "encounter the complexities

of the world" (Baxter Magolda, 1998) and engage in the meaning-making process that

can lead to individual development. Mezirow (2000) would call this a *disorienting*

dilemma, which he suggests can be important catalysts for transformative learning.

Jones, Gilbride-Brown and Gasiorski (2005) posit that while a useful analytic framework

for understanding students' meaning-making experiences, self-authorship does not

adequately attend to the complex issues students face when confronting issues of power

and privilege in service-learning environments. Their model for understanding student

resistance provides an additional lens through which students' self-authoring experiences

can be interpreted. An effective service-learning program with the appropriate levels of

challenge and support (Sanford, 1967) can provide students with the opportunities to

manage complexity that lead to growth and development.

Mentoring environments. While conventional mentoring relationships tend to

involve a senior or more experienced individual and younger or less experienced protégé,

this study focuses on the role of the mentoring environment. The construct of the

mentoring environment is drawn from Parks (2000; 2011) concept of mentoring

communities. Parks (2011) describes mentors as "those who offer good company as

emerging adults cross the threshold of critical thought into new questions and

possibilities" (p. 166). The mentoring community outlined by Parks is one that is

"created by a mentor (or a team of mentors) who provide a context in which a new, more

adequate imagination of life and work can be explored, created, and anchored in a sense

of *we"* (p. 175). Parks' research into mentorship revealed that a mentoring relationship is

not limited to the conventional mentor-protégé model but that often meaningful learning

happens within the context of a small group. She describes these groups as "mentoring

communities." A mentoring community creates an environment that is characterized by

certain attributes which Parks describes as gifts and features. Gifts of the mentoring environment are described as recognition, challenge, support and inspiration. These gifts are delivered through particular features of the environment such as a network of belonging; big enough questions; encounters with otherness; and habits of mind. Parks proposes that this mentoring environment has the potential to create a context for emerging adults to learn, develop and make meaning of their adult lives—akin to the process of self-authorship described by Kegan (1982; 1994) and Baxter Magolda (1998; 2001).

Parks' (2000; 2011) research was fueled by questions surrounding the notion of faith development in emerging adults. Her conceptualization of faith is broad, inclusive and holistic. She describes faith as "the activity of meaning-making in the most comprehensive dimensions of our awareness" (Parks, 2011, p. x). While faith development can occur throughout the span of an individual's lifetime, emerging adults, Parks (2011) explains, are at "a distinctively vital time for the formation of the kind of critically aware faith that undergirds the trust, agency, sense of belonging, respect, compassion, intelligence, and confidence required for citizenship and leadership in today's societies" (p. xi).

While there is greater emphasis on the role and impact of the mentoring community on emerging adults, Parks emphasizes that "tested adults" may also undergo transformation, particularly when engaging with those outside of their so-called "tribe" (Parks, 2008, p. 131). Parks also expresses concern that without the intentionality of mentoring communities, emerging adults are not being encouraged to ask the big

questions that require critical thinking. She suggests that the mentoring environment encourages "big enough questions" and can provide the network of support and belonging the emerging adult needs to grapple effectively with complex issues and questions. Furthermore, the mentoring community extends beyond reliance on an individual's narrow expertise (and authority) and encourages critical thinking to be applied to broad societal issues and from diverse perspectives. A mentoring community can contain, facilitate, and catalyze "mentoring moments," those brief yet powerful encounters that deeply impact lives (Parks, 2011, p. 173).

Ecological theories of development. Applying Bronfenbrenner's Ecological Theory of Human Development to service-learning can illustrate how the service-learning environment becomes the context for student development. Bronfenbrenner's (1979; 1993 in Evans et al., 2010) Ecological Theory of Human Development describes the interaction between the individual and the environment. This theory is useful in understanding how and why development happens. This framework suggests that development is a highly individual process. This theory illustrates how students interact with and are affected by their environments by way of an interactive developmental model of four components: Process, Person, Context and Time. These components interact in ways to promote or inhibit an individual's development. Within the Context component, there are four levels of nested contexts surrounding the individual: the Microsystem, Mesosystem, Exosystem and Macrosystem. The Microsystem represents the face-to-face interactions that happen between the student and the people and settings in their environment. The Mesosystem refers to linkages and processes taking place

across two or more settings containing the developing person. The Exosystem does not contain the developing person but exerts an influence. The Macrosystem is the broadest level of context containing interactions with the over-arching social, cultural or political ideologies or values. These contexts can be understood in relation to a service-learning program and provide a framework for understanding how participants engage with and are affected by their environments.

For example, at the Microsystem level, students are interacting face-to-face with community members, fellow service-learners, community partners and faculty leaders. These relationships and interactions directly affect the student and impact his or her development. Cultivating an appropriate level of challenge and support is essential for student development and faculty and student peers play an important role at this level. The presence of social media at this level is also significant as social media interactions can simulate face-to-face interactions and represent an important social aspect of the student's life. The presence or absence of social media interactions could also be considered a Microsystem within the service-learning environment. In the Mesosystem, there are interactions between the various Microsystems of the student. The student is also influenced by elements in the Exosystem. These could be institutional policies affecting family and friends back home, and other social communities they may be a part of, such as a church community, sports teams, or interest groups. The campus climate of the university, financial aid policies, and student support for study abroad can also exert influence over the student within the context of the Exosystem. The Macrosystem

encompasses the broader cultural, societal and ideological contexts of the global service-learning environment.

Intercultural development. Service-learning as a pedagogy can support student development because it offers students opportunities for personally relevant, identity-defining experiences (Butin, 2010). Service-learning also provides students with opportunities to experience seeking solutions to complex problems—and to navigate the experience of finding no solution at all. The service-learning environment can be fertile ground for meaning-making and support the development of self-authorship described by Baxter Magolda (2001). Moreover, studies show that service-learning experiences can increase students' intercultural competence and an appreciation for diversity. For example, in their study of teacher candidates participating in service-learning in diverse settings, Baldwin, Buchanan and Rudisill (2007) found that these experiences positively affected the teacher candidates interest in teaching in diverse settings as well as their awareness of social inequities and disposition towards social justice.

Through her research, Parks (2011) also found that encounters with otherness were "the most powerful sources of vital, transforming questions that unsettle unexamined assumptions, foster adaptive learning, and spur the formation of commitment to the common good" (Parks, 2011, p. 181). Service-learning as a pedagogy, intentionally ties critical reflection to lived experience and academic study, providing participants with the scaffold to identify and address complex societal issues.

Service-learning is particularly effective as a modality for student development when students receive an appropriate balance of challenge and support (Sanford, 1967).

Furthermore, Astin (1984) found that students learn and develop in relation to their involvement in meaningful educational activities—and service-learning can be an opportunity for students to engage in meaningful, relevant, educational activities. Eyler and Giles' (1999) objectives of service-learning outcomes indicate that by putting students in environments where their assumptions, experiences and biases are challenged their opportunities for transformative learning are increased.

Engaging in service-learning, students forge friendships and learn about themselves in new ways as well as learning about others. Furthermore, research shows that close personal connections can help break down stereotypes and encourage appreciation for new perspectives on diverse issues (Eyler & Giles, 1999). Not only may students find themselves in communities with individuals who are different from themselves but they may find themselves interacting with students they would not come in contact with in their daily lives on campus or in their home communities. This contact and relationship-building can help them develop an appreciation for diversity and mechanism for understanding and analyzing big questions and prevalent social issues.

An article by Mather, Karbley, and Yamamoto (2012) also illustrates how service-learning experiences can challenge one's conception of identity. Students are often confronted with new experiences that challenge preconceived notions of how they fit in the world. King and Baxter Magolda (2005) have created a multidimensional developmental model to better understand how students develop intercultural maturity. Their framework is couched in Kegan's (1994) holistic theory of human development and describes how the three dimensions of intercultural development (cognitive, intrapersonal

and interpersonal) are interrelated and interact as an individual moves toward greater intercultural maturity. Engaging in service-learning can help students translate their experiences of community engagement into cross-cultural and global understandings that will foster an ethic of global citizenship in what students come to recognize as a larger, more complex world (Butin, 2010; Colby et al., 2003; Colby et al., 2009; Eyler and Giles, 1999).

In the next section, I will highlight key concepts related to global citizenship and higher education. I will discuss the impact of globalization on higher education and the emerging imperative for global learning; how and where the fields of Higher Education and International Development connect and intersect; and international service-learning as a responsive pedagogy to this imperative for global learning and global citizenship development.

Global Citizenship

The term "global citizenship" has a long history but it remains a somewhat fugitive term with little consensus amongst higher education professionals as to its exact meaning and intention (Hartman, 2008; Hartman & Kiely, 2014). Campus Compact published a collection of essays by university presidents, and administrators in 2006 from their visioning summit on the theme of educating students for global citizenship and the exercise further illustrated the varied approaches and applications of the concept across higher education institutions (Holland & Meeropol, 2006). Despite the fluidity of the term, higher education institutions in the U.S. have identified global citizenship as central to their mission and a desirable outcome for students (Lewin, 2009; Nussbaum, 2002).

This has led to an emphasis on global citizenship education as a broadly defined mission for certain institutions and a particular goal for others. The compelling rationale for global citizenship education is often linked to the effects of globalization (Battistoni, Longo & Jayanandhan, 2009; Hartman & Kiely, 2014). In this section, I will discuss globalization in the context of higher education, the relationship between higher education and international development and its legacy within the field of service-learning, and present relevant literature related to global citizenship and international service-learning.

Globalization and higher education. Globalization is a complex phenomenon affecting social, economic, and political processes as well cultural traditions and national frameworks (UNESCO, 2004). It is a multifaceted process with ongoing implications for higher education. Globalization affects each country in a different way due to each nation's individual history, traditions, cultures, resources and priorities" (Knight & DeWit, 1997, p. 8). Foundational to a nation's social, cultural, economic, and political structures, higher education has necessarily been impacted by the changing currents in cross-border communication and trade.

The process of globalization is complex and multidimensional with economic, social, political, and cultural implications for post-secondary education (UNESCO, 2004). Globalization affects social and economic systems and consequently impacts workforce needs on local and global scales. According to the 2014 Global Risks Report, young adults entering the global job market are facing dubious job prospects and unemployment (World Economic Forum, 2014). The 2007 report from the American

Association of Colleges and Universities (AACU) Liberal Education and America's

Promise (LEAP) surveys, entitled, "How Should Colleges Prepare Students to Succeed in

Today's Global Economy?" indicates that of the more than 300 employers interviewed,

63% believed that college graduates did not possess the desired skills for functioning in a

global economy and achieving promotion (Kuh, 2008). Higher education institutions

have a responsibility to provide students with opportunities to be adequately prepared for

a precarious, globally competitive market.

The Institute for International Education (IIE) suggests that this preparation

should include language skills, foundational knowledge of diverse countries and cultures,

and an understanding of global systems and perspectives (U.S. Department of Education,

2012; IIE, 2015). Now, almost 10 years after the AACU focused its LEAP Report on

student preparedness for the global economy, the results of the 2015 LEAP surveys

reflect few gains in preparing graduates for success in a globalized workforce. According

to the 2015 AACU LEAP surveys of more than 400 employers, graduates of American

colleges and universities continue to be perceived as underprepared in areas of global

learning (Jaschik, 2015). The 2015 survey results also showed that the majority of

employers agreed with the statement that, "All college students should gain intercultural

skills and an understanding of societies and countries outside the U.S.." However, only

15% of employer respondents said recent college graduate employees were prepared in

the area of having awareness/experience of diverse cultures outside of the U.S.

It is worthy of mention that the 2015 LEAP survey results also showed that while

employers perceive a lack of preparedness in college graduates in areas of global

learning, graduates perceive themselves as more adequately prepared. Not only is there a perceived lack of skills in the eyes of employers but there is also a disconnect between how graduates view their own skill levels versus how they are perceived by employers.

Results of the LEAP surveys indicate that preparation for college graduates in the areas of global learning, intercultural communication and awareness of global issues has impact on employability. Diminished employability impacts an individual's earning power and social mobility as well as having a broader impact on the national economy. The McKinsey Global Institute (MGI) reports that by 2030, the global labor force will reach 3.5 billion and that there will be a shortage of highly-skilled workers to meet the demand of the 21st century global economy (McKinsey Global Institute, 2012). Post-secondary institutions have a responsibility to best prepare students for the current economic landscape by providing them access to an education that reflects the globalized world they live in. An integral component of a 21st century education is an internationalized approach to higher education including international experiences for students.

Globalization is impacting higher education institutions and its stakeholders worldwide. It is influencing where, what, and how students study and it is affecting employment prospects for graduates. Now, perhaps more than ever before, students require skills, competencies, and experiences that are best gleaned from the international stage in order to stay relevant and competitive in a global market. To keep pace with the demands of a globalized economy and the shifting cultural matrix of societies local and

global in nature, post-secondary institutions are providing opportunities for international experiences during students' college careers.

The role higher education plays in current development practice is varied in form and application from international student exchange programs, university-community partnerships, institutional partnerships, and institution-private sector collaborations. Universities are sites of knowledge production and dissemination and partnerships with the public sector can help universities address societal challenges and help build community capacity and design collaborative solutions.

Education and development. Education and sustainable development are inextricably linked. Throughout history, education has been considered both a privilege and a right with the power to unify and stratify societies. The United Nations (UN) took a clear side on this philosophical debate in 1948, when it declared Education as one of the Universal Human Rights. The salience of education to international development agendas is further evidenced by Goal Two of the United Nation's (UN) Millennium Development Goals (MDGs) that aimed to achieve universal primary education by the end of 2015. As 2015 drew to a close, the UN had already published seventeen Sustainable Development Goals (SDGs) to guide the UN member countries' development initiatives through 2030. SDG Goal Four moves beyond universal primary education and aims to "ensure inclusive and quality education for all and promote lifelong learning" (United Nations, 2015). The World Bank (2015) has also recognized that an investment in education is crucial to economic growth.

Not only can increased levels of education positively impact a nation's economic development, but increased education opens up possibilities for upward mobility and national education levels have been found to correlate with a reduction in income inequality (Handelman, 2000). The SDGs can be seen as the purview of world leaders, development practitioners and policy makers as well as those individuals all who align themselves with the roles and responsibilities of global citizenship.

Historically in development, the value of higher education has been measured in economic terms. Since the post-war era, economists have generally recognized higher education as benefiting both the individual and society through the creation of human capital. Human capital theory has largely contributed to the study of development and the role of education in developing countries since the 1960's (Little, 2000). Publishing *Education and Economic Growth* in 1961, Theodore Schultz is credited with being one of the first to conceptualize education as a form of capital and the product of deliberate investment (Schultz, 1961). In 1963, Gary Becker of the Chicago School of Economics also defined education in terms of producing capital and framed human capital as a means of production linking additional investment (education) in the individual to additional output (productivity/income) (Becker, 1993). In other words, as individuals become more educated, they become more productive both benefitting society as well as reaping the benefits of higher wages. Now in the information age, more than ever, higher education is seen as a mechanism for knowledge production and consequently, for economic development (Varghese, 2007). While the emphasis in international development is often on the economic benefits of education on individuals and society, a

strong argument can also be made for the social and public benefits of education to society (Johnstone & Marcucci, 2010, p. 13).

Institutions of higher learning are valuable to sustainable development strategies in relation to their ability to stimulate economic growth and social development. In both, the developed and developing world, colleges and universities are seen as creating human capital, as well as being the loci of production of new technologies and new business opportunities (Goransson & Brundenius, 2011). Human capital theory is essential to understanding the role of higher education in development since it has been the means for translating the value of education into economic terms, thus providing a rationale and purpose for tertiary education in current mainstream development practice. Understanding the complex relationship between higher education and international development practice as well as its legacy is important to understanding how international and global service-learning programs are designed and implemented. International programs run the risk of perpetuating modernist or neoliberal development discourse rather than challenging colonial structures and hegemonic ideologies. In the next section I will discuss international service-learning as a vehicle for global citizenship education.

International service-learning and global citizenship. A recent and broad understanding of global citizenship describes the concept as "the promotion of a global-centric manner of thinking in which people consider themselves to be citizens of the world rather than of individual nations" (Bullard, 2016). Education for global citizenship is emerging as an educational paradigm that aims to prepare citizens to be engaged actors

on the global stage as well as advocates for a more socially just and safer planet. Oxfam

publishes the following robust definition:

> Education for global citizenship is a framework to equip learners for critical and
>
> active engagement with the challenges and opportunities of life in a fast-changing
>
> and interdependent world. It is transformative, developing the knowledge and
>
> understanding, skills, values and attitudes that learners need both to participate
>
> fully in a globalized society and economy, and to secure a more just, secure and
>
> sustainable world than the one they have inherited. (Oxfam, 2015)

Service-learning scholars have found that service-learning can be a site of

transformational global learning with the potential to foster the kind of active global

described citizenship reflected in the definition by Oxfam (Kiely, 2002, 2004; Hartman &

Kiely, 2014). Service-learning at U.S. institutions has been gaining in popularity in the

past two decades and is currently recognized as one of the high-impact educational

practices that increases student retention and engagement while preparing students with

the intellectual tools and ethical foundation they need to address the rigors of 21st century

life (Kuh, 2008). As the effectiveness of service-learning as a pedagogical strategy gains

momentum in U.S. higher education, opportunities for international service-learning

partnerships increase. International service-learning is defined as:

> A structured academic experience in another country in which students (a)
>
> participate in an organized service activity that addresses identified 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 understanding of global and intercultural issues, a

broader appreciation of the host country and the discipline, and an enhanced sense

of their own responsibilities as citizens, locally and globally. (Bringle & Hatcher,

2011, p. 19)

An important feature of all service-learning partnerships, whether international or domestic, is mutual benefit. Community-university partnerships should balance student learning and community outcomes on projects targeting human and community needs (Jacoby, 2003). In effective service-learning partnerships, partners identify community needs and assets and design experiential learning activities in which students can learn and reflect on their experience.

Mutual benefit in international service-learning can take on many forms. For example, U.S. partners can benefit dramatically from international service-learning partnerships. Partnering organizations and community members in international partnerships can benefit through capacity-building initiatives, collaborative research, and knowledge-sharing as well as by direct investment in programs, training, and infrastructure from host institutions, international donor organizations, and other development funders. Ideally it is also an opportunity for mutual cultural exploration, to develop transnational relationships and to better understand complex global systems that impact lives in a local context. There is a demonstrated need for students emerging from the higher education system in the U.S. to be prepared to function effectively in a global society and participation in international service-learning experiences can help prepare students to function in diverse contexts.

Today's graduates are faced with a globalized economy, multicultural, and transnational work environments and the demands of a complex and dynamic world. Whether students seek to construct their lives and careers in rural or urban communities, they will likely need to draw upon effective global competencies, including critical thinking and problem-solving skills, intercultural acumen and ethical responsibility to be successful (Wurr & Hamilton, 2012). As Kuh (2008) suggested in his landmark report of high-impact educational practices, institutions of higher education hold a responsibility to students to provide them with opportunities to develop the skills necessary to succeed in the world they are inheriting:

> We live in a demanding, increasingly competitive global environment. The quality of citizens' learning has become our most important societal resource. If students leave college without the preparation they need for this complex and volatile world, the long-term cost to them—and to our society—will be cumulative and ultimately devastating. (p. 8)

From this perspective, it is the mission of universities and the role of higher education to produce responsible global citizens capable of contributing constructively to the dynamic and complex world of which they are a part (Colby, Beaumont, Ehrlich & Stephens, 2003). If higher education is to be tasked with such an enormous responsibility as safeguarding the future of our societies and ultimately the planet, it is important to identify practices such as service-learning that foster the development of this much needed skill set and mindset.

Researchers Hartman and Kiely (2014) have found that study abroad alone does not necessarily contribute to the development of a deeper sense of global responsibility, but rather global citizenship education needs to be deliberate and integrated into international programs. They identify global service-learning as an effective pedagogy to support global citizenship development. However, they stress that even global service-learning programs require intentionality in order to foster global citizenship outcomes for students. Furthermore, they have found that existing definitions of global citizenship do not capture the transformed ways of thinking and being that global service-learning participants identify as salient outcomes of their service-learning experiences. Hartman and Kiely (2014) propose a model for critical global citizenship that goes beyond cultural learning and civic responsibility:

> Our study recognizes that a critical global citizenship necessarily entails an ongoing struggle aimed at disrupting, decolonizing and transforming historical, linguistic, structural, cultural, and institutional arrangements that cause harm. This is an ongoing, principled negotiation that current conceptions of global citizenship learning do not address. (Hartman & Kiely, 2014, p. 237)

In this context, educating for global citizenship is identified as a deliberate process with a core learning goal that "uses transformative education to connect people who work toward a world that more clearly recognizes fundamental human equality" (Hartman & Kiely, 2014, p. 235). They acknowledge that their definition of critical global citizenship will be further strengthened by additional voices from diverse global actors reflecting more perspectives on what it means to work towards a more just world.

Summary

This study draws on the bodies of literature and perspectives of higher education administration and international development to address the question, "How does the service-learning environment mentor students to become global citizens?" Service-learning in higher education is an opportunity for students to confront and be confronted by social complexity and the societal impact of social and economic systems. Global citizenship development is a core learning outcome in higher education and specific goal connected to many global service-learning programs. Additionally, higher education, in which the service-learning program forming the basis of this case study is embedded, is fundamentally connected to global development.

This research helps provide insight into the characteristics and design of service-learning programs that are effective, socially responsible, and mutually beneficial—a goal directly related to the purpose of service-learning and the mission of many universities that seek to foster global citizenship. In the next chapter I will discuss the research methodology that will provide the framework to study this particular case.

Chapter 3: Methodology

The function of research is not necessarily to map and conquer the world but to

sophisticate the beholding of it. (Stake, 1995, p. 43)

The purpose of this research is primarily to better understand the mentoring

capacity of the service-learning environment within the context of an international

service-learning program in Thailand and secondarily, to gain insight into the role of the

mentoring environment in the development of global citizenship for international service-

learning program participants. This research was not intended to evaluate the service-

learning program as a whole, but rather to deepen understanding of the mentoring

environment and its potential impact on global citizenship development within the

context of this international service-learning program.

This case study was approached through a social constructivist interpretive

framework. Glesne (2011) describes the interpretivist paradigm as one through which

reality is understood as "socially constructed, complex and ever-changing" (p. 8). The

interpretivist worldview is compatible with the case study methodology of this study that

aims to better understand the lived experiences of service-learning participants including

their perception of their interactions within the service-learning environment and of

themselves as global citizens.

In keeping with the tenets of qualitative inquiry (Creswell, 2014), the research

process for this study was emergent and responsive to the study context and participants

(not fully prescribed) and was able to shift and evolve over time. In the following section

I will describe the research design for this study, data collection methods, data analysis

procedures, researcher role and credibility techniques, ethical considerations and limitations of the study.

Research Design

In this study, I endeavored to better understand how participants in a global service-learning program made meaning of their experiences, how the service-learning environment mentors students in ways they deem significant, and to what extent the service-learning environment fosters global citizenship development. I was interested in the contextualized, lived experiences of service-learning participants; therefore, I chose a qualitative approach to conducting this research as it allowed me to gain an in-depth understanding of the study participants' experiences of the service-learning environment and each individual's identification with the idea of global citizenship.

Case study was selected as an appropriate research design because, as described in Creswell (2013), Yin (2014) and Stake (2005), the purpose of case study is to gain an in-depth understanding of a phenomenon through the study of a particular case. Stake (2006) also posits that case study was conceived "to study real cases operating in real situations" (p. 3), thereby making case study an appropriate research design for this study focused on a service-learning program in an international context. Furthermore, the strength of a case study design is not so much for generalizing beyond the case but rather for understanding the complexity of the case (Creswell, 2013). The purpose of this study was to gain an in-depth understanding of the complexity and functionality of service-learning as a mentoring environment and to understand to what extent that environment contributes to the development of global citizenship. I conducted this research in real

time during the GPA Global Service-learning Program in Thailand and collected data from program participants throughout the duration of the program.

Additionally, this study meets the criteria Yin (2014) outlines for determining whether case study is an appropriate methodology for the topic under study. Namely, Yin (2014) emphasizes that the main research questions are "how" questions; reiterates that as the researcher, I have little to no control over behavioral events; the focus of the study is on contemporary rather than historical events; and the case can be bounded by certain parameters (time, place, program). The global service-learning program in Thailand presented an important opportunity to focus on service-learning as a mentoring environment and allowed for study of the case as events unfolded.

An important preoccupation in case study research is knowing how the case will be bounded (Stake, 1995; Stake, 2006; Yin, 2014). The researcher necessarily must make decisions regarding what is and is not part of the case under study. For the purposes of explicating the research design for this study, I will reference the model presented by Yin (2014) of an embedded, single-case study design (p. 50). In this particular case study, the global service-learning in Thailand program provides the context to study the program experience as a bounded case. The case, or main unit of analysis, will refer to the GPA Global Service-learning Program in Thailand which includes activities and participation in pre-departure preparation in Ohio and the six-week program in Thailand. The sending university program participants are considered to be part of the bounded case, whereas the program director, Thai program staff, teachers and community partners are understood as part of the study context rather than of the case itself.

Furthermore, the program is considered the main unit of analysis whereas the individual participants in the program are considered as sub-units of analysis, embedded in the case. This embedded design can help focus and strengthen the study as long as the sub-units of analysis do not become the focal point of the study (Yin, 2014). Being sensitive to this issue, I remained aware of the dynamic orientation of this study and heeded the direction the data indicated. While the experiences of the individual participants are critical to understanding the mentoring environment, a case study is more than a sum of its parts, so I focused intentionally on a program-level analysis. Since the intent of this case study is to understand a particular issue through selection of a case to better understand a phenomenon, as opposed to the case itself, it would be defined by Stake (1995) an *instrumental case.* This aspect of the research design is addressed more fully in the data analysis section.

Research questions. The following research questions were addressed through participant observation, semi-structured interviews and written responses to student journal prompts and reflective essays. Data were collected during pre-departure workshops, during the service-learning experience in Thailand and at the conclusion of the six-week international program.

The primary research question guiding this study was:

- How does the service-learning environment mentor program participants in ways they deem significant?

Sub-research questions relating to the primary research question that helped further guide this inquiry were:

- What service-learning experiences do program participants identify as meaningful?

- How do program participants make meaning of their service-learning experiences?

- Who and what in the service-learning environment contribute to the program participants' process of meaning-making, and in what ways?

The secondary research question guiding this study was:

- How does the service-learning environment mentor program participants to be global citizens?

Sub-research questions relating to the secondary research question that helped guide this inquiry were:

- How do participants define global citizenship?

- How does the service-learning experience affect participants' understanding of global citizenship?

- How do participants perceive themselves as global citizens after participating in a global service-learning program?

These questions provided the guiding framework for this study. However, as the nature of qualitative research is emergent and contextual, I began this research keeping in mind the possibility that these questions may be adapted or changed based on the data collected and the situation of the case. Stake (2006) speaks to this interplay between situation and experience when he describes the nuances in determining the case: "The situation is expected to shape the activity, as well as the experiencing and the

interpretation of the activity" (Stake, 2006, p. 2). Given the dynamic nature of qualitative inquiry and case study research, it was understood that this research design, while structured, could also be emergent based on the particular context of this case.

Data Collection

A strong case study provides in-depth understanding of the case through multiple forms of data and data collection methods (Creswell, 2013; Yin, 2014). As is the practice in qualitative research, the researcher is acknowledged as the key instrument of data collection (Creswell, 2014). As the primary investigator, I collected data from the global service-learning in Thailand program regarding the course design, curricular components that target global service-learning objectives and the service project development. Data were also collected from service-learning program participants and from direct and participant observation. In the following sub-section, I will describe the study participants, data collection methods and instruments.

Study participants. Sampling for this case study was purposeful and theory-driven (Creswell, 2014; Miles, Huberman & Saldana, 2014), that is, study participants were not selected at random and their participation in the study was related to their relationship to the conceptual framework of this study: the mentoring environment. Study participants were selected from the GPA Global Service-learning in Thailand Program participants. Current university students either studying to become teachers or with an interest in education were the primary focus of recruitment at the university. Local K-12 teachers were also recruited to participate in this program. Study participants were drawn

from the ten students and K-12 teachers who participate in the summer program in 2016.

I had no role in the recruitment or selection process for the program itself.

The nature of qualitative research is such that it is supple and emergent (Miles,

Huberman & Saldana, 2014). I began this study with an established research plan, an

understanding of the case through the lens of qualitative case study methodology and of

the service-learning program based on the available information at the time. However,

there were new understandings, perspectives and programmatic changes that emerged

during the data collection process and the programmatic experience in Thailand. For

example, homestays were planned for the group in a mountain tribal village where one of

the schools previously identified as a service site was located. In addition to providing

opportunities for cultural exchange for program participants and families in the village

where our group would be doing its service-learning project in the school, it was

anticipated that living in the village for a few days would also help students gain

perspective on the daily lives of children and families and some of the systemic issues in

place affecting educational access for members of this tribal group. However,

confirmations from families able to host students were not received in time and the group

ended up seeking accommodations in the city and planning a two-day school visit and

service project instead.

Research methods. In case study research, there are more data points than

variables, a characteristic of this research design that necessitates triangulation from

multiple data sources (Yin, 2014). Therefore, data were collected using multiple methods.

I reviewed documents related to the course materials including course syllabi,

PowerPoint presentations, orientation packets provided by our Thai university partners and other related literature that pertained to the program curriculum. Data were also collected in the form of participant written reflective journals and assignments. In these journals, program participants responded to structured and emergent journal prompts that relate to the activities and themes of the program, the mentoring environment and global citizenship (See Appendix VI.) As a program participant and researcher, I engaged in participant observation in service-learning activities during pre-departure and in-country service projects. I also conducted semi-structured, in-depth interviews with each of the study participants. In the next section I will discuss the data collection process and instruments in this study in greater detail.

Instrumentation. Charmaz (2014) describes the constructivist interview as "the site of exploration, emergent understandings, legitimation of identity, and validation of experience" (p. 91). The interviews for this study were semi-structured, with open-ended questions designed to allow the interviewees to share their lived experience with the researcher and elicit rich data. Interview questions were informed by Parks' construct of the mentoring environment and Baxter Magolda's theory of self-authorship as reflected in the Service-learning as a Mentoring Environment Assessment (See Appendix IV for Interview Guide and Appendix V for the Mentoring Assessment.) Interviews were approached as "emergent interactions" consistent with constructivist theoretical perspectives (Charmaz, 2014, p. 91). While I prepared an initial interview guide to be used with the first interview, I acknowledge that the questions asked during subsequent

interviews were transformed depending on the experiences of program participants and events that occurred during the course of their international service-learning experience.

The questions I posed during the semi-structured interviews with study participants were inspired by Parks' (2011) gifts and features of the mentoring community as well as by Baxter Magolda's (2001) dimensions of self-authorship. Consistent with constructivist thinking, I was cognizant that during the interview process I, as interviewer, and the interviewee co-construct meaning. Who I am and what I represent necessarily exerted an influence on the interview and the data derived from it.

All interviews were audio-recorded, transcribed, coded, and examined for themes. I used a transcription service for the audio interviews and checked the transcripts for inconsistencies with the audio when there was an inaudible remark or questionable phrasing in the transcript. Interview sites varied due to travel and time constraints. Of the ten interviews, seven were conducted in a classroom in KMUTT in Bangkok during the fifth week of the program, one interview was conducted in a Bangkok hotel where the students stayed during the sixth week of the program in Thailand and two interviews were conducted in Ohio during the week of the group's return.

An additional data source is my own reflective journal. I documented my experience as a program participant, researcher, and participant observer during the Service-learning in Thailand Program through daily written reflective journals. The journal serves as a log of daily events and activities as well as salient aspects of my own experience and reflections on the themes of mentorship and global citizenship. Data from journals, summative reflective essays PowerPoint presentations and interviews were

collected during the program from each study participant. However, since I was granted

access to assignments that were submitted as part of the students' participation in the

course, I did not have access to any assignments that students did formally submit as part

of the class. Data saturation was achieved, taking into consideration the program

parameters of time, place and accessibility. In the next section, I will discuss how I

approached analyzing the collected data for this case study.

Data Analysis

Analysis is the interplay between researchers and data. It is both science and art.

(Strauss & Corbin, 1998, p. 13)

There are multiple analytic strategies that can be employed in case study research.

In this case, I employed a flexible analytic structure to encourage rigorous analysis of the

data while allowing space for emerging concepts. In other words, the data analysis

process involved structured, pre-determined procedures as well as opportunities for

creative interpretation--both science and art. This research was designed as a single-case

study of an instrumental case identified as the international service-learning program in

Thailand to better understand the mentoring capacity of the service-learning environment.

Stake (1995) uses the term *instrumental case* to emphasize how the case is instrumental

to understanding the phenomenon being studied. Consistent with Miles, Huberman and

Saldana's (2014) recommendations of analysis concurrent with data collection, I began

organizing and analyzing data as it was collected. They suggest that this practice can

help signal any gaps in the data and aid in the identification of emergent themes (Miles,

Huberman &Saldana, 2014). Glesne (2011) even suggests that early data analysis can

make one's study more relevant and potentially more profound than if the researcher waits to analyze data as a separate and discrete process. Consistently engaging with the data early in the study also helped me navigate the daunting task of sifting through large quantities of raw data after exiting the field.

According to Stake (1995) the case description, or narrative description (uncontested data) is the first step of the data analysis process. This entails a description of aspects of the case such as the chronology of the program, day-to-day activities, and key events (see Case Description in Chapter Four and syllabus in appendix III). Since this is a single-case study with embedded sub-units of analysis, I analyzed data within each sub-unit of analysis and across the case as a whole. Once the data were coded, categorized and grouped into themes aligning with Parks (2011) gifts and features of the mentoring environment, I used an embedded analysis strategy (Yin, 2014) to ensure a systematic approach to data analysis. This strategy entails providing descriptions of each embedded sub-unit of analysis (see Participant Profiles) including salient themes and sub-themes. Data analysis then proceeds across the sub-units of analysis to a thematic analysis of the case holistically to make broader interpretations regarding the case as a whole. The main purpose of this analytic strategy is to capture the complexity of the case while identifying salient themes that transcend each sub-unit of analysis to shed light on the entirety of the case.

Analytic process. Parks (2011) has identified recognition, challenge, support and inspiration as gifts of the mentoring environment. These gifts are delivered through particular features of the environment such as a network of belonging; big enough

questions; encounters with otherness; and habits of mind. Parks proposes that this mentoring environment has the potential to create a context for emerging adults and tested adults to learn, develop and make meaning of their adult lives (Parks, 2011). I used Parks' framework of the mentoring environment to analyze data from semi-structured interviews, written daily reflective journals, final reflection papers and PowerPoint presentations. Data were collected during pre-departure workshops, during the service-learning program experience in Thailand, and at the end of the six-week program.

The primary research question guiding this study was:

- How does the service-learning environment mentor program participants in ways they deem significant?

In order to address this question, I did a thematic analysis of the collected data using directed content analysis. I used the a priori codes derived from the gifts and features of the mentoring environment and identified salient experiences of study participants. I then compared and contrasted these meaning-making moments with Parks' framework to identify how this service-learning program reflected attributes of a mentoring community. The sub-research questions relating to the primary research question that helped to guide this inquiry were:

- What service-learning experiences do program participants identify as meaningful?
- How do program participants make meaning of their service-learning experiences?

- Who and what in the service-learning environment contribute to the program participants' process of meaning-making, and in what ways?

These sub-research questions helped shape my interview questions and sensitized me to the meaning-making moments experienced by participants. They also informed the analytic process by helping me focus my attention on the salient experiences of the program participants and how and why they attributed meaning to them.

Whereas the primary research question in this study focused specifically on the mentoring environment or the "container" for emerging and tested adults to experience transformation, the secondary research question for this study focused on outcomes related to the program experience. The secondary research question for this study was:

- How does the service-learning environment mentor program participants to be global citizens?

This question informed the interview protocol and sensitized my analytic process to shifts in self-perception related to global learning and global citizenship.

The sub-research questions relating to the secondary research question that helped guide this study were:

- How do participants define global citizenship?

- How does the service-learning experience affect participants' understanding of global citizenship?

- How do program participants perceive themselves as global citizens after a global service-learning experience?

To address these questions, I asked program participants during the pre-departure workshop how they defined global citizenship (see Appendix VI for pre-departure journal template). I asked them again in the final interviews how the program impacted their understanding of global citizenship and themselves as global citizens and analyzed the responses. Additionally, using the IDEAS definition of global citizenship, "a way of living that recognizes our world is an increasingly complex web of connections and interdependencies. One in which our choices and actions may have repercussions for people and communities locally, nationally or internationally" (IDEAS, 2016, What is Global Citizenship section, para. 1), I coded and categorized the data that reflected a shift or new understanding for program participants of what it means to be a global citizen.

Finally, I recognize that the findings from this study will be interpretations and assertions based on my analysis of the data I collect from this particular case and my experience of the international service-learning in Thailand program. An important tension in case study research is the relationship between the particular and the general (Stake, 2006). While so often the objective in research is to generalize findings (Creswell, 2013), Stake (1995) tells us that "the real business of case study is particularization, not generalization" (p. 8). As previously stated, the purpose of this study is to better understand the mentoring environment and the mentoring environment's relationship to global citizenship development through the study of the case of an international service-learning program in Thailand. While not necessarily providing conclusions that can be generalized to other populations, this research can potentially provide opportunities for naturalistic generalizations of this particular case. Stake and Trumbull (1982) describe

naturalistic generalizations as the kind of conclusions one achieves from personal

engagement in life or by vicarious experiences that are so well conceived that the

interlocutor feels as if it happened to them. Stake (1995) also suggests that the researcher

can emphasize the place in time, the context and the people involved as essential initial

steps in providing a rich account of the case that lends itself to naturalistic

generalizations. This emphasis on the value of naturalistic generalizations from case

studies influenced both my analytic choices and the presentation of the results of this

study. I also provided thick, rich description (Geertz, 1973) in my final report and

provided an abundance of raw data so my readers could draw their own conclusions in

addition to my own.

Coding. The first steps in data analysis involve assigning codes to the data and

sorting and then categorizing the coded materials into themes while paying close

attention to patterns and differences. I used qualitative data analysis software (NVIVO)

as a tool to store, organize, and categorize the data. During the coding process, I used a

directed approach to content analysis. The purpose of directed content analysis is to

validate or extend existing theory or concepts (Hsieh & Shannon, 2005). Not only did

Parks' concept of the mentoring environments serve to help focus the research questions

for this study, but it also provided the predetermined codes during the coding process. I

used the framework of Parks' gifts and features of the mentoring environments as a priori

codes to determine initial coding categories during data analysis.

Consistent with the tenets of directed content analysis, data that could not be

coded with the predetermined codes were then analyzed to see if they represented new

categories or sub-categories of existing categories within the construct of the mentoring environment. In addition to the directed coding, I also used open coding to glean new perspectives and understanding from the data that the a priori codes could not capture. The emergent codes not captured by extant themes were categorized into new themes and sub-themes.

Since the analytic process is ideally pursued concurrently with data collection, I noted emerging themes as I collected the data in Thailand as well as after I concluded data collection and focused my attention on the task of analyzing the data. As I built a database of the coded data and thematic groupings in NVIVO, I began to make interpretations and generalizations about the collected data. I then applied those interpretations to the case to build a deeper understanding of the mentoring environment and the mentoring environment's relationship to global citizenship development in the context of the international service-learning in Thailand program. This analytic process is consistent with the sequence elaborated by Miles, Huberman and Saldana (2014) for analyzing and interpreting qualitative data.

Memoing. Charmaz (2014) describes memoing as "an interactive space for conversing with yourself about your data, codes, ideas and hunches" (p. 162). Memos are important analytic notes on the research process as well as theory development. Charmaz (2014) encourages researchers to keep a "memo bank" in order track analytic developments and cross-reference memos. Memos are also integral to the development of assumptions, interpretations and new theories in that they provide a space for engagement with the data and early code development as well as a mechanism for

comparisons, categorizing and theory-building. Memos also serve as a kind of credibility measure in that "memos record your path to theory construction" (Charmaz, 2014, p. 164). I actively engaged in the practice of memoing while analyzing data from this study.

Credibility. Numerous strategies to monitor and maintain credibility and trustworthiness were employed throughout this study. For example, following Creswell's (2013) general recommendations for credibility and trustworthiness in qualitative inquiry, I spent adequate time in the field with study participants to gain an in-depth understanding of the research context and to build rapport with research participants. I triangulated the data from multiple sources in order to corroborate and verify my findings. I employed strategies such as peer and external audit to examine the research process, emergent codes and theory development. I engaged in informal member-checks with half of study participants to verify I was accurately representing their experience of events. I ceased conducting member checks after gaining confidence that I was indeed adequately representing their experiences through the data I had collected. I also reserved my prerogative as researcher to maintain responsibility for the analysis and interpretation of the data. My own researcher reflexivity was ongoing throughout the study and I maintained a reflective journal. This is an important feature within a constructivist paradigm as the researcher's role and identity (that relate to the phenomenon under study) is understood to actively inform data analysis.

Reflexivity

It is accepted practice in qualitative inquiry that researchers position themselves vis-à-vis their research and show how their roles and identities intersect with their research and inform their analysis of their findings (Creswell, 2013). In conducting qualitative research, it is essential that I, as a researcher, investigate my own intersecting identities and how they inform this research, analysis of the data collected and burgeoning theoretical framework. It is important to recognize that I bring multiple subjectivities to this work that can both help and hinder a greater understanding of service-learning as a mentoring environment and the development of global citizenship ethos in program participants.

Qualitative researchers such as Stake contend that subjectivity is not something to be entirely rejected but rather embraced as "an essential element of understanding" throughout the research process (Stake, 1995, p. 45). Constructivist scholar and researcher Charmaz (2014) eschews the idea of an objective, external reality, and suggests that "if, instead, we start with the assumption that social reality is multiple, processual, and constructed, then we must take the researcher's position, privileges, perspective and interactions into account as an inherent part of the research reality" (p. 13). A reflexive statement of my positionality and interaction with the study environment and participants is included in the next section as well as a summative reflection in Chapter Four.

Reflexive statement. I had a relationship with the Service-learning in Thailand Program that was not easily defined as either researcher or participant. While not

employed as a program assistant, I contributed to developing pre-departure and in-country curricula with the objective of preparing participants for their cultural immersion experience and service-learning courses. I was introduced to the program participants as a resource person during pre-departure activities, in addition to being a participant and researcher. My relationship to the program, extensive international experience, and understanding of the complexities of service-learning collaborations positioned me as an important resource for program participants. I think it also meant that study participants could have been concerned about sharing critical perspectives of the program or want me to affect change on how the program was administered, which was something outside of my control.

As a staff person in a community engagement office at the university sponsoring the program, I also had experience working with faculty to develop service-learning classes and programs, as well as having experience leading groups with faculty during international service-learning programs. As a staff person, I also had certain roles, responsibilities, and obligations that are imposed by my position at the university. This factor necessarily influenced my conduct during the program and positioned me as a resource person for program participants in addition to the faculty program director.

My background in intercultural relations has sensitized me to cross-cultural communication and the interplay of culture, language and identity on my own and others' experiences during the program. I also bring an appreciative lens to my work in service-learning as opposed to a deficit model that in my experience often pervades community development work in under-resourced communities. This assets-based approach to

service-learning has certainly pervaded the curriculum development and the Service-learning in Thailand program philosophy. I was cognizant that I must monitor myself in that I do not give in to a "positivity bias" lest I miss critical responses from my study participants or fail to see what is missing in their experience. I also have formal training as a counselor and my natural interview bias is towards therapeutic interviewing. While active and empathetic listening is valuable, I also recognized that I needed to check my inclination to positively validate certain behaviors and responses from my study participants. I did not want to inadvertently bias their responses to me so I endeavored to be responsive without being affirmative in my body language and verbal cues.

I personally embody much privilege, as a white woman living in a developed country who has dedicated much of her adult life to pursuing academic and career goals. It is important that I remain cognizant of my privilege and how it can affect how I read certain contexts and interpersonal interactions. I also co-authored an instrument on the mentoring environment which contributed to my foundational understanding of the conceptual framework underpinning this study. The theoretical framework for this study is based on the mentoring environment and knowing that, I also realize that as a researcher, program participant and staff person, I was primed to approach the program as a contributing member to the mentoring environment of the program.

Ethical Considerations

IRB approval was sought before beginning this study (Appendix VIII). No risks to participants were anticipated. Due to the nature of my relationship to the Service-learning in Thailand Program as participant and researcher, I foresaw the possibility that

study participants may feel awkward or uncomfortable sharing critical viewpoints on the program with me. I attempted to put participants at their ease by assuring them that I am not personally invested in hearing perspectives that cast the program in a particular light, positive or negative. All names of study participants were kept confidential and pseudonyms are being used to refer to specific individuals in the study. Audio-recordings will be destroyed at the end of the study and were only used for transcription purposes.

Limitations of the Study

As with any study, there are bound to be limitations in the research process and findings. This study was limited by the research methodology. The intention of this case study research was to gain an in-depth understanding of the phenomenon being researched by focusing on a single case. Therefore, this study was highly context-driven and different researchers with different study participants could arrive at different results. Additionally, the individuals who elected to participate in this study could in some way be different from those who did not choose to participate in the study.

Summary

This qualitative case study draws on the bodies of literature relating to service-learning, student development theory and global citizenship and will draw upon data collected from an international service-learning program in Thailand to address the question, "How does the service-learning environment mentor students and to what extent does the mentoring environment of an international service-learning program support global citizenship development?" Service-learning in higher education is an opportunity for students to confront and be confronted by complex social and cultural

issues. In their book *Good work: when excellence and ethics meet,* authors and psychologists Gardener, Csikszentmihalyi and Damon (2001) emphasize, "All human beings endeavor to understand what is happening around us, to make sense of our experiences" (p.12). The service-learning environment can also be a rich context for identity development and self-authorship, particularly as individuals seek to make sense of their experiences and to find their place in increasingly globalized environments. This case study will endeavor to better understand how student participants in an international service-learning program experience the service-learning environment and make meaning of their experiences and to what extent the service-learning environment contributes to their sense of global citizenship.

Chapter 4: Findings

I now realize how complex and how much I need and want to learn about Thai history and culture.

--Mike, journal

In this chapter, I present an overview of the case, participant profiles, and thematic results from the data analysis process. The purpose of this case study was to better understand how service-learning can provide a relevant and effective mentoring environment for program participants and how that service-learning environment can contribute to fostering global citizenship. To better understand the mentoring environment of this program, it is necessary to have a sense for the case itself, as well as the participants animating the mentoring community.

In the next section, I provide a description of the case that includes the salient events of the program and intends to achieve Geertz's (1973) idea of "thick, rich description." Much more occurred during this program than I could hope to include in the case narrative. I made decisions on what to include or to omit based on what the program participants shared were the meaningful sites of learning, feeling, and thinking gleaned from the collected data. I have also included profiles of each participant in the study that include my observations, reported data, and as much as possible, their own words to describe their meaning-making moments. I wanted as much as possible to let the words of the program participants illustrate who they were during the program, rather than simply provide my interpretation of their motivations, perceptions, hopes, and aspirations.

Case Description: GPA Service-learning in Thailand

This case study focuses on a global service-learning program in Thailand facilitated by a College of Education faculty member at a Midwestern, public university. The program was funded by a Fulbright-Hays grant for Global Programs Abroad (GPA) that covered the cost of airfare, in-country lodging and transportation, meals and educational activities for all the program participants during the six-week program (see Appendix I for official program description). Program content and activities, course assignments and outputs were determined by the program director and to fulfill the requirements of the GPA grant.

The program specifically recruited pre-service and in-service teachers, as well as graduate students with an interest in teaching English to non-native speakers. In addition to the ten program participants, Dr. Irma Jackson (pseudonym), professor from the College of Education at the sending institution, accompanied the group as a faculty participant. I was a member of the group in multiple capacities: as graduate student researcher, as university staff from the office of community engagement, program support and program participant. The program was led by Dr. Martin Joseph (pseudonym), faculty member in the College of Education. Dr. Joseph had established relationships with faculty and students in Thailand prior to leading this program. His teaching philosophy reflects his orientation towards the program and the ethic with which he approaches his work with students. The following is an excerpt from his teaching philosophy:

I see teaching as an opportunity to engage the students in a journey for change and empowerment according to their needs and interest as well as their future professional involvement in the globalized world. I embrace my teaching role as stimulation for enhancing critical thinking, writing, and problem solving. I always do my best to make myself available to address students' questions, concerns, or needs for guidance that may arise between two class sessions. Therefore, you can count on me during this term whenever extra academic assistance is needed! I will be available through Blackboard, telephone, email, and face-to-face meetings. My teaching philosophy has grown from observations and reflections about best and worst practices of my former instructors, advice from colleagues, feedback received from my students, and my continuing effort to keeping up with scholarship in teaching and learning. I plan to use my teaching experience as a continuing learning opportunity to challenge myself and exceed your expectations. (Seminar Abroad in Thailand Syllabus, 2015-16)

Our group also received logistical support from faculty and students at KMUTT (King Mongkut University of Technology Thonburi), our partner university during the program. Dr. Sue Somwan (pseudonym) and Dr. Akkarat Chaiprasit (pseudonym), faculty at KMUTT served as our primary points of contact at KMUTT and during cultural activities in Bangkok, Ayutthaya, and Chiang Mai.

The students in the Service-learning in Thailand Program participated in approximately 30 hours of pre-departure activities in-person and online and spent six weeks in Thailand.   In-country, we received instruction in Thai language and culture and

participated in curriculum development for teaching primarily English-language based

lessons in Thai classrooms. After returning from Thailand, the group attended 4 hours of

a post-travel seminar. The entirety of the program was designed as a service-learning

program and we engaged with communities and schools in multiple ways. In teaching

pairs, the group participated in teaching practica in Thai schools and engaged in various

community service projects. Discussion and structured reflection activities were

integrated into the entirety of the program. Pre-service and in-service teachers were also

tasked with developing lesson plans and teaching strategies that integrated Thai culture,

society, and language into Arts, English, and Social Studies classes in addition to

developing lessons appropriate for the classes involved in the teaching practicum. (For a

full list of course assignments and grade weight see Appendix II: Syllabus.) The program

was organized into three components: pre-departure, in-country activities and post-travel

seminar.

Pre-departure. During the pre-departure activities, the group listened to

presentations by the program director regarding program expectations, logistics and

content. We received introductory lessons in Thai language from a Thai instructor and

had multiple presentations on Thai culture, traditions, customs, and appropriate behavior

for our group while in Thailand. For example, the importance of dressing modestly was

stressed, as well as how to mange in hot weather (85-95 degrees Fahrenheit), and the role

of reverence to the King and Royal Family in Thai society. The concept of service-

learning was also introduced during pre-departure. For some of the participants, this was

the first they had heard of service-learning as a pedagogy and for others the first time

they realized that program was intentionally organized around service-learning experiences. At the time of pre-departure we knew we would be working with a Hill Tribe school near Chiang Mai where would stay with local families and a Pakistani Refugee Community in Bangkok, as well as public and private schools in Bangkok as part of the teaching practicum.

Thailand in-country activities. At the beginning of the six-week journey, our group of thirteen met at the airport and traveled for almost 24 hours before reaching our destination in Bangkok. After two days of orientations and lectures at KMUTT and tours in Bangkok, we departed for Ayutthaya, the former "Venice of the East." This represented a major change in plans for the group. The original plan had been to stay in Bangkok for our Thai language and culture lessons but arrangements were made for the group to stay at a camp designed for school groups owned by Dr. Chaiprasit. The camp was on the banks of the Chao Praya river and consisted of an open-air shelter where we would gather for meals and conversation; a second open-air shelter overlooking the river where we would have our Thai lessons and a two-story main building that served as sleeping quarters and a gathering place. The main building was constructed in the traditional Thai style of delicately carved curling wood motifs along a swooping roofline and eaves.

We each shared a room (and in some cases beds were scarce so students even shared beds with someone they had just met three days prior) and shared two bathrooms amongst the thirteen of us. While members of the group were delighted at the rustic Thai aesthetic, some concerns were shared regarding the levels of safety and hygiene at the

camp for a group of adults. After a dispute between Dr. Chaiprasit and Dr. Joseph over a trip into town to the shopping center, Dr. Joseph decided to move the group to a hotel in the city of Ayutthaya and we returned to the camp for a day of cultural activities and Thai lessons. Our collective departure from the camp created a stir amongst the group and was fodder for multiple nights' reflections and journal entries.

The remaining time in Ayutthaya was spent seeing cultural and historical sights of interest and attending Thai lessons. Overall, we received over 30 hours of Thai language instruction. Our teachers were instructors at the local university and they would bring an entourage of their Thai students who were studying English to our lessons. They also accompanied us on many of our excursions. Typically, after a classroom-based grammar lesson in the morning, we would all squeeze into five or six tuk-tuks, each the size of a miniature lorry, and travel knee to knee across the bridges and roads of Ayutthaya to visit ancient holy buildings known as 'wats' and palace ruins. The relationships with the Thai instructors and students became important sites of meaning-making for the SL program group. Members in the SL group met up with the Thai students and instructors outside of structured program time for social outings in the evenings. We spent our final evening in Ayutthaya floating down the Chao Praya river on a two-story riverboat equipped with karaoke and disco lights. The Thai students and teachers and members of the program took turns singing pop songs in English with an occasional offering in Thai as the sun set against the backdrop of the former trading capital of the Eastern world. It was an emotional evening of hugs and promises.

From Ayutthaya the group travelled to Pattaya, a coastal city known for its "Walking Street," a red light district that has attracted visitors for decades. The group learned about the history of Pattaya, the sex trade in Thailand, and gender identities in Thai culture. After a day of leisure at a Pattaya resort and a trip to an open zoo, the group meandered its way back to Bangkok to check into our home base in Thonburi and to begin our school observations.

The transition from hotel-living to the Thonburi Sport Club was a rude awakening for some. The Thonburi accommodations were modest--small double occupancy rooms with cots and large towels in lieu of blankets for bedding. All the rooms had air conditioning and closet-sized bathrooms. Tears were shed and a mutiny was discussed but cooler heads prevailed and the entire group stayed the course at the Thonburi Sport Club. It was located a convenient distance from KMUTT and a handful of coffee shops that students discovered were comfortable places with internet access and friendly staff. This time we stayed in Bangkok just long enough to begin our school observations. The group was deployed in pairs—a pre-service teacher with a more experienced teacher—to area schools to observe classrooms and to learn about the sites that would serve as our partner schools during the teaching practicum. After observing in the schools and debriefing the experiences, the group prepared to travel north to Chiang Mai for the first service-learning collaboration with the Hill Tribes.

After arriving in Chiang Mai, the group visited local Buddhist sites and watched a Thai cultural production geared toward tourists. We learned after our arrival the homestays with the Hill Tribe families had fallen through and we would instead be based

out of a hotel in the city of Chiang Mai. Our first day in the Hill Tribe school we observed the different age groups in the school and split our time between the classrooms. We had a meeting with the teachers at the school to discuss the service-learning project. They requested an English language based activity and we decided on an English Language Fair with different stations for students of all grade levels as our service-learning project. The following day's planning for the English Fair was fraught with tension. The program participants were paired off to plan activities for each station but there was concern that the overall objectives for the project were vague, that the planning was rushed, and that the project itself was not sustainable as service-learning projects should be. The day of the English Fair left most of the participants feeling accomplished and rewarded by interactions with the students and by their many smiles. A few questions lingered about the sustainability and worth of such projects but were somewhat eclipsed by the opportunity to spend the upcoming free day with elephants or touring Chiang Mai on the back of a motor scooter. The day off ended up being energizing for the group, as it was the first time we could exercise our autonomy within the tight program schedule.

After almost a week in Chiang Mai it was time to return to Bangkok and the beginning of our teaching practicums. At this point we were half-way through our time in Thailand and just beginning to delve into the teaching and curriculum development component of the program. We spent the first few days back in Bangkok preparing lessons for our teaching practicums and teaching our first two days at our host schools. We then had an extended weekend where all of the program participants planned

independent travel. Most of the participants split into small groups to travel to Phuket

and the surrounding islands. Mike chose to return to Ayutthaya to revisit the historical

sites and visit with our former instructors and their students. Upon our return, we

finished at our teaching sites and began the last week of the program with an unexpected

opportunity for more independent travel. Some of the participants stayed in Bangkok to

experience the nightlife, some flew back to Phuket, elephant enthusiasts went to a

national park and two intrepid travels travelled to the far north to visit Chiang Rai. After

we all returned from our excursions, we spent a final day in Bangkok before returning to

the U.S.

     Post-travel seminar. We gathered once more for a post-trip debrief

approximately three weeks after leaving Thailand. Originally scheduled for an eight-hour

period, Dr. Joseph decided we would meet for a half-day debrief on campus. He made

this decision because several of the program participants had to work therefore it posed a

financial hardship to miss work for the seminar. In a final group reflection, we discussed

the experience of transitioning from Thailand back into our day-to-day lives. Many of

the participants talked about experiencing reverse-culture shock and struggling with jet

lag. Others talked about the challenge of sharing the enormity of the experience with

friends and family and their conviction to return to Thailand. Dr. Joseph requested

feedback about strengths of the program and areas of improvement.

Participant Profiles

Each of the following profiles represents an individual who participated in this case study. All of the names are pseudonyms. I have tried to privilege each person's words to allow for each individual to tell their own story, all the while knowing that by participating in this study, they gave me permission to tell a part of their story and to generate additional meaning from it for a wider audience. I selected in-vivo passages from the pre-departure activities, interviews, written journals and final reflective essays and presentations to illustrate examples of salient experiences that served as catalysts for meaning-making amongst the program participants. The profiles also include my observations and as faithful a retelling as I am able of their stories.

Alison Ward.

Hi! My name is Alison Ward and I'll be attending the Thailand Service Learning program this summer. I will be going into my third year and I'm studying moderate-intensive special education with a minor in psychology. I'm very passionate about helping children as well as traveling. I am very excited to have the opportunity to learn in, teach in, and explore Thailand! (GPA Program Website, April, 2016)

Alison grew up in a Cleveland suburb and studied abroad in Spain during high school. However, an incompatible living situation with a host family prompted Alison to leave Spain just weeks into her four-month program. Due to this bad experience, Alison began the Thailand program with some trepidation. However, she enjoys travelling and when she learned she could travel to Thailand while earning credits to apply to her major,

she jumped at the opportunity. Alison had done some volunteering in high school and while at college as a member of a sorority. She was unfamiliar with the concept of service-learning before participating in the Thailand program but once she became aware it she wanted to learn practical ways of integrating service-learning into the classroom:

I've heard there are so many benefits. I often remember thinking while I was in high school and grade school, where/how am I going to use this information in the real world? Service-learning can show students how to apply information in the real world as well as learning from doing the service projects themselves. If I have the opportunity to benefit my students' learning as well as the community, I would like to learn about it so I will be able to achieve it in the future. (Alison)

Unlike many of her peers on the program, Alison was not convinced she wanted to become a teacher. She participated fully in all of the service-learning and teaching practicum activities which, at times, pushed her outside of her comfort zone. However, these experiences also helped bring her clarity about her career goals:

Although I didn't like the teaching practicum, it really reassured me that I'm on the right path with what I want to do as a career. I learned that I don't like big groups of children, and in behavior therapy I will be working mostly one-on-one with children or possibly in a very small group. I also learned that I really don't enjoy the school atmosphere, and in behavior therapy I could work in a school but I'll have a lot of other options like hospitals, therapy centers, etc. Getting through my junior and senior years as a special education major and having to actually teach will probably be very challenging for me since that's not what I want to do

in the long run, but it'll be worth it when I get to grad school and dive into the topics that I really want to be studying. (Alison)

In addition to confirming Alison's professional goals, the Thailand program pushed Alison's ability to manage her own frustrations and negativity when she felt a loss of autonomy and control.

One of the biggest challenges of the trip for me was feeling very out of control. I'm used to being very independent, so going from being very independent to being told what to do and what time to do it for six weeks was really a struggle. After a while, I was able to adjust to this kind of lifestyle and it stopped bothering me. I needed to come at the situation with a positive attitude. (Alison)

Overall, the Thailand program increased Alison's self-confidence and self-awareness. In her final reflection she wrote, "I got a sense of confidence and a feeling that I can overcome anything. I had proof that I've grown a lot in the four years since I went to Spain, and it was a great feeling. (Alison)

Jennifer Toomey.

Hello! My name is Jennifer Toomey. I am a senior at Ohio University where I study Early Childhood Education. I am a Cleveland, Ohio native. I love spending time with my family & friends. I enjoy running and am a chocolate/candy addict! I also love working with children, which you could have guessed. Although I may not be very good at it, I also love to cook and bake. I am VERY excited for our trip to Thailand. Traveling, studying, and teaching abroad are things that I have forever longed of doing. This trip gives me the opportunity to do all three at

once. I am also looking forward to the Service Learning aspect of our trip as well. My excitement for our journey is though the roof! (GPA Program Website, April, 2016)

Jennifer had never studied abroad or participated in a service-learning program before her experience with the Thailand program. She was motivated by the very low cost of the program, the timing during the summer, the opportunity to earn elective credits for her major and the chance to work with children. A young white woman from Cleveland, Jennifer was conscious that she had very little experience in a classroom with children from backgrounds very different from her own. The teaching practicum in Thailand was an opportunity for her to broaden her experience teaching in a more culturally diverse context. In Thailand, Jennifer got real enjoyment from her interactions with the children in the various schools and at the refugee camp but she also struggled with the intensity and brevity of the relationships:

> And for the hill tribe [school], I obviously learned a lot, I had a blast with the students, but it's kind of hard to like ... they're, I don't know ... it was kind of hard for me. We were there for one day and we were doing all these things with them and it's like hard to think, like those kids will probably always remember us and like tomorrow I'll go on and I'm not going to think about them every single day, and like I hate to say that, but I'm thinking about a million other things… I wish we maybe we could have done like one project, and made it bigger, to help make more of an impact, or ... people keeps saying sustainability. Or done two, but kind of expanded them. I don't know… (Jennifer)

Jennifer also grappled with the inequities she was seeing in how students in different types of schools and communities were treated:

> I know that it is a matter of government, and just like the United States, certain schools get more funding than others, but why is it that the poor communities get next to nothing? It infuriates me that schools, like the one at the orphanage, get next to nothing when it comes to education. (Jennifer)

Jennifer noticed how few pedagogical materials and teaching supplies the Thai classroom instructors at their disposal compared to classrooms she was familiar with in the United States. In her final reflections about her experience on the program, Jennifer reflected on her privilege as an American citizen and as a native English speaker—two aspects of her identity that became increasingly salient to her during the program:

> I have learned about my privilege, and became familiar with how much it means to the other people in our world. I am aware that I am lucky to live where I do and how I do, speaking a language that a large population of our world is learning; hopeful of it improving their lives, communication skills, and success. I have learned that even if I once considered myself "unlucky," for not living in another country, speaking English as a foreign language, that I was wrong. I am lucky because I can easily choose to be more than a student who knows little Spanish. I can do so with the opportunities that I have available to me where I am from. I am making the choice not to pursue these opportunities and it isn't that they are not options. I have learned that other people do not have these opportunities. (Jennifer)

Joanna Buchanan.

Hi, I'm Joanna Buchanan and I'm a senior studying middle childhood education (grades 4-9!). I LOVE working with children and have packed my summers working at summer camps and teaching summer school in the past. This summer I'm very excited to have the opportunity to travel to Thailand to gain a better global perspective through an educational scope. (GPA Program Website, April, 2016)

Joanna was in her early twenties and was inspired to come on the program in large part because of her older sister who had the year before spent ten months traveling around Thailand and Southeast Asia. Joanna followed her sister's adventures closely and when she learned of the opportunity to come to Thailand through an educational program and to essentially have the program paid for, she applied immediately. As a pre-service teacher, she was looking forward to the opportunity to teach in Thai classrooms and to learn about Thai culture and religion to incorporate into her teaching portfolio.

Joanna brought a warm and light-hearted attitude to her interactions with the group that belied the sadness that she carried inside her. Just days before leaving for Thailand, a close friend of Joanna's had attempted suicide and Joanna struggled to stay present to her experience in Thailand and to be available to her friend. Two weeks into the program Joanna suffered a panic attack after using all the data on her phone and finding herself without the ability to connect with family and friends back home. It was at this moment that she realized how stressed she was and that she needed to do better

self-care during the program. She reflected on the dynamics of group travel towards the end of the program:

> I definitely am not going to do group travel again for a very long time. I've actually been learning a lot about myself in the past couple years, doing different jobs and having new responsibilities that I've never had before. And it sounds so cliché but kind of finding myself as an independent person. And I think I am much more of an independent person then I thought. I like some things to be organized for me and arranged for me but I need that sweet balance with time for myself and freedom to move where I want to move and do what I need to do to recuperate and regain my energy. (Joanna)

One way Joanna found to recuperate some of her energy was to spend focused alone time editing weekly videos of the group's activities together. She took video during the excursions and collected b-roll and set the final music to a Thai pop song. She shared the videos with all the program participants and Thai students and teachers we worked with so they could then share with family and friends on social media. Her video releases became a much-anticipated event each week.

Joanna had traveled with her family and had paid close attention to her sister's life abroad so she had some understanding of the world beyond the U.S. and of her own privilege as a suburban, middle-class, white female college student. She directly addresses her personal assumptions about her own worldliness in her final reflection on her experience in Thailand with humor and humility, traits she consistently displayed to the group throughout the program:

I felt like I knew what the world was like. Through skyping into my sister's classroom in a Burmese refugee camp, I thought I knew what that was like. I thought her pictures and her stories gave me clarity. I thought my own travels had prepared me for the rest of the world. I really believed I was extremely cultured and worldly. Well, surprise, I'm not all that cultured or worldly. I have seen a lot, more than others, but I haven't seen it all and I know I never will. I was frequently shocked to have my own biases and lack of knowledge exposed throughout this trip.

Joy Rosenberg.

I grew up in a suburb of Cleveland. I was very fortunate to get the opportunity to go to sleep over camp in Canada for seven summers. These summers helped shape my love of the outdoors. I came to Athens in 1988 to attend University and majored in Environmental Geography. After graduation I spent a year teaching Environmental Education on Cape Cod and decided that I wanted to specialize in teaching students will special needs. I returned to Athens to get married and get my masters in Special education. I currently teach science to students with special needs at High School. I teach Physics, Biology, and Environmental Sciences. I hope that by introducing my students to the natural world they gain a new appreciation of a world that needs to be protected and preserved. I have been married for 25 years to my husband Peter and we have two children, Emma who is 16 and Alan who is 11. We live on a 68 acre farm on which my husband runs

his sawmill business. I enjoy gardening, knitting, hiking and spending time with

my family. (GPA Program Website, April, 2016)

Joy is in her mid-forties and has made teaching a vocation as well as a career for

over 20 years. When I asked her why she wanted to participate in this study abroad

program, she said it was something she had always done—to look for professional

opportunities to travel and learn during her summers. "I am notorious for going places

and doing things and constantly signing up for stuff," she said. "The biggest thing that

was exciting for me was that actually it wasn't science oriented, because I'm constantly

doing science, science, science, science, science, so this was like hitting that whole other

social studies aspect that I absolutely love ..." Joy shared that if she could teach any other

subject at school it would have been social studies so the opportunity to be immersed in

Thai culture, history, and language was very appealing to her.

Joy was also drawn to the service-learning aspect of the program. She thought the

opportunity to participate in service learning could help her expand the scope of learning

in her classroom and add new insights and dimensions to the lives of her students. In her

first journal entry, Joy wrote:

> Through this trip, I would want to connect my students to the study of the
>
> environment in a more global context, bring cultures and experiences they would
>
> normally never learn about to my classroom, and increase my ability to share the
>
> world with my students. I think it is vital for educators to understand and
>
> appreciate different cultures, to teach students comprehensively.

As much as Joy appreciates service-learning as a pedagogy, she knew she had certain limitations as a service-learner herself: "I knew I was gonna hate reflections," she said in our post-program interview, "because that is just not my thing. I was dreading it. I looked at that schedule, I thought a lot about it. I knew I was going to hate reflections." Joy wasn't wrong about herself. She did grumble about the almost nightly group reflections and the daily written journal. Joy didn't particularly want to dwell on feelings or group process. She preferred to be actively engaged physically and interpersonally.

Diminutive in stature, Joy garnered the affectionate name "Thai Size" from her colleagues on the program, which she visibly appreciated. Joy talked a lot about her kids during the six weeks away from home—her two children at home but also her "kids" being her students with special needs at the high school where she taught. She was particularly emotionally moved when visiting the school for children and adults with special needs in Bangkok. Joy took a lot of enjoyment from anticipating sharing her experiences with her students back home:

> I love using stories to teach, and it's when I use those stories that I really do see my kids get really interested. I was already showing people this PowerPoint and when I got to the elephants they were, like really??? ... So me being a science teacher and a biology teacher, environmental studies teacher, just being able to talk to them, show them pictures, talk about the plight of the Asian Elephant. Having first-hand experience with the Asian Elephant, now understanding about how many are left and how endangered they are and talk about ecotourism and things like that I think is the most meaningful for me. Being able to talk about my

experiences with my students and just see them being interested because it's something that I did. It's not just something I'm telling them about. (Joy)

Julia Clark.

Hi! My name is Julia Clark, I am 20 years old and I am an Early Childhood Education major. I was born and raised in Columbus, Ohio where I lived in the suburban Worthington area my whole life. I have always been interested in traveling and have traveled to Honduras and Spain. I enjoy reading, making crafts from Pinterest, and collecting mugs. I am a vegetarian, I love animals, and I am very passionate about animal rights. I look forward to expanding my travel experience by learning about a different culture and bringing it into my experience as a future educator! (GPA Program Website, April, 2016)

Julia came to Thailand with high expectations for developing her classroom teaching skills. She had already played with the idea of teaching English abroad after she graduated but she had little experience with English Language Learners and was looking to remedy that situation and at low personal cost. She expressly wanted to gain experience teaching in another culture and to become a more skilled communicator. Julia enjoyed teaching young children and was disappointed when the language barrier disrupted her ability to connect wit the children she was teaching. Julia also wasn't content to simply entertain or occupy the children with activities. She was intent on teaching them what she could as effectively as possible in the short time she had with them. Julia shared some of these growth opportunities in our final interview:

I think I expected to go into the teaching part and just really connect with the kids and I just felt the whole time that there was a disconnect. That one was hard for me to learn from and grow from. Except, I kind of learned that that connection with the kids is really important and it's a big part about teaching. It was a lot more of a struggle to communicate with the kids. I could tell a lot of the time they weren't really getting it and we just ended up making it a little more fun than a learning experiences which was kind of disappointing. (Julia)

Julia's teaching experience in Thailand was also impacted by her relationship with her experienced co-teacher Irma. Irma was a faculty member at Julia's university. After a series of unfortunate run-ins resulting in hurt feelings and confusion, Julia finally reached a point where she could no longer have confidence in Irma, the older, more experienced teacher. In the third week of the program Julia wrote in her journal:

After today, I do not believe that Irma is a very nice or respectful person. She disrespected me in front of our whole group and many of them witnessed it. It was extremely rude and it is going to make it very difficult to talk or work with her after this. How am I going to be able to work with someone who has disrespected me so much? (Julia)

Julia and Irma did come up with an arrangement after meeting with Dr. Joseph for mediation. It was decided that each one would design and deliver their own lessons during the teaching practicum. While nervous at first, Julia eventually came to enjoy her teaching experience and to gain self-confidence from relying on herself.

I felt really good about teaching today. I had to struggle through some things at first but I got through it! That's a huge part of teaching anyway, doing a new lesson and changing it as you go, so overall I was happy with how both of the classes went. I know now what I'm going to change for future lessons and am excited to teach these students again! I really love the school we are at and I love how welcoming all of the staff and students are! (Julia)

Julia, more than any other pre-service teacher, expressed the strong conviction that she would come back and teach in Thailand after she graduated from college. She formed close relationships with the teachers and students in Ayutthaya and even after a challenging start at her practicum school, she was able to find her place in the classroom and to identify ways in which her growing knowledge and skills could benefit others.

I really believe that after today, I will most definitely be coming back to teach in Thailand. I loved every part about today and I really love how happy this school is to be teaching English. They need a lot of work with their English skills and how they teach their students, but I hope I can come back and try to change some of these ways.

Kelly Koontz.

Hi! My name is Kelly. I am an Early Childhood Education major and I am originally from Springfield, Ohio. My future plans consist of traveling/living internationally to teach, which is one of the many reasons why I am so interested in participating in this Thailand Service Learning program. On a more personal note, I enjoy spending time with my family and friends. My three little brothers

are my biggest inspirations for becoming a teacher. Traveling and studying abroad has become one of my favorite hobbies and I am beyond excited for our trip to Thailand! Also, I am obsessed with elephants and can't wait to hangout with them in Thailand! (GPA Program Website, April, 2016)

Kelly had studied away with an Education program in Belize the year prior to coming to Thailand that provided an important point of reference for her experience in Thailand. Prior to her departure, she expressed interest in gaining experience working with a co-teacher as well as with English Language Learners (ELL) in Thailand. She had decided she wanted to teach internationally before travelling to Thailand but she also shared that she wanted to gain skills and experiences to bring back and share with her family and her students in the U.S. Kelly naturally brought a positive attitude to her teaching and to her day-to-day life and expressed dismay at being around the negative attitudes of the other program participants when frustrations would run high. She was very keen to make a positive impression on others, both members of the GPA Thailand group as well as the teacher and students at the schools where she did her teaching practicum.

Kelly was communicative about her feelings and would often make requests to get her needs met or would take matters into her own hands. She got herself lost more than once in Bangkok, having set out on her own to buy a souvenir or to get food that she liked, but also managed to be resourceful enough to get herself safely back to the residence hall. Kelly was quick to make friends with the Thai college students and

teachers that worked with the group in Ayutthaya and was particularly moved by how attached the other students were to her:

> The moment I knew that they were forever friends was when we were all hugging goodbye and Por, one of the girls, handed me a gift for all four of my little brothers. This really touched my heart because I had only mentioned my brothers and how important they were to me briefly during one of our Thai instructions. The fact that she remembered, and bought them a gift, was one of the nicest things anyone has ever done for me. And to be completely honest, my friends in America would never even do that. I knew then that it was not a goodbye, but a 'see you later,' and so did they. (Kelly)

Kelly enjoyed working with the children in the schools and really brought her heart and soul to her teaching. She desperately wanted to have a positive impact on the schools where she taught. She was gratified to learn when our group's activities made the students and teachers happy:

> All of the stations were so much fun and they all went really well – better than I expected. The students absolutely loved it and they really open up to us. The teachers kept telling Dr. Joseph how we must be magic because they have never seen the students so interested in a lesson. This really brought tears to my eyes because it makes me feel like we made such a huge impact on their lives. I know that the students had a huge impact on mine. (Kelly)

It was very discouraging for Kelly when she realized that she may not be having a positive impact on the schools where she worked or that she personally could not leave a lasting positive impact on the distressed families she encountered:

My eyes were opened today. I have heard a lot about refugee camps but it became so real to me today. It broke my heart and I just can't believe some places in this world are so bad. America isn't always the best either, but I thank God for it. (Kelly)

Towards the end of the six weeks, Kelly began to show a greater tolerance for ambiguity and complexity and less of a reliance on her previously-held beliefs about the way the world works or should work. She wrote in her final reflection:

As you can tell, I had this huge idea of how open-minded I was and how open-minded I wanted to be. When in reality, I was actually pretty close-minded. I have learned that there is a huge difference between wanting something and actually being something. I have learned that being open-minded is not easy, and that it is okay – but I have also learned that being open-minded doesn't mean you have to change your views or your beliefs, you only need to respect the way that other people live and what they believe in, and also accept that its different from you. (Kelly)

Marcela Silva.

Hello, my name is Marcela Silva and I am a Master's candidate in Latin American Studies that specializes in Education. I have certificates in International Development Studies and Women, Gender and Sexuality Studies. I

am interested in learning more about the educational system in Thailand and to

understand how the Thai community approaches education. (GPA Program

Website, April, 2016)

Marcela, age 25, had finished the requirements for her Master's degree in the

spring preceding the Service-learning Program in Thailand but postponed graduation to

be able to participate in the program as a graduate student. Originally from Brazil, her

family had lived in the U.S. for many years. Marcela was the only program participant

who spoke several languages fluently and who had prior experience teaching English as a

foreign language. Marcela chose to come on the program because she had been looking

for a way to study abroad during her graduate program but without funding, international

study programs were cost prohibitive. Since the Thailand Program was grant-funded she

was able to attend. In addition to wanting to travel to Thailand in particular, she was also

interested in traveling to a country with a developing economy, and gaining some insight

that could further her career.

While participating in the program activities, Marcela was looking for

employment and had several job interviews via Skype while the group was in Bangkok.

She ended up securing a job teaching at an English language school in Spain. She was

slated to start the position two months after the end of the Thailand program so her

experiences in the teaching practicum took on additional importance since she felt she

was preparing for her work teaching English in Spain.

When I asked Marcela what had surprised her about her experience in Thailand she shared that her response to be a member of a group day after day is what surprised her most. When I inquired further she responded very personally:

> Before I came here, I've been having some emotional problems for the past couple of months, maybe six months. I knew that the trip would be a little bit difficult for me, but I wanted to do this so I could sort of get past what I was going through. I think the trip helped in that sense. (Marcela)

She went on to add that it wasn't so surprising that it happened, in fact, she wanted it to happen, but it was the way it happened and her response that surprised her most. She said that being expected to participate in group reflections and to be with the other group members all the time, rather than causing her to retreat further really forced her to shed her self-imposed isolation:

> The fact that the program is set up in a way that we are always with someone really helped for that to happen [to open up]. Yeah, the reflections and the fact that we had to talk a lot about how we're feeling about things also helps because I was sort of forced to talk about some things. (Marcela)

Although the group-oriented nature of the program was beneficial for Marcela, it also meant she had to practice tolerance and patience for a roommate with different personal habits and social expectations than her own. But surprisingly for Marcela, she found it also meant she learned how to be more open and accepting of her own needs and that she was more resilient than she imagined.

Marcela also noticed a change in how she viewed people as global citizens. At the beginning of the program she thought being a global citizen meant "to be understanding of new people and cultures" and "a willing to compromise so that all people can have happy lives." After six weeks in Thailand with the SL group participants, Marcela's idea of global citizenship had changed based on her experience:

I noticed that a lot of people on the trip are a lot, they consider themselves global citizens, but sometimes they're a little more ... They aren't as open as they say they are. Now I see that even though people consider themselves global citizens, that doesn't mean that they are completely flexible and adaptable. I'm not saying that's a bad thing, but just taking that into consideration and understanding that is important for me as a person, for me to build future relationships. (Marcela)

Marcela shifted her idea of global citizenship to include those individuals who self-identified as global citizens, even if they did not fit her personal definition or ideal for what it means to be a global citizen.

Michelle Norris.

Hello Everyone! My name is Michelle, and I am so excited to go on this trip. I am an Intervention Specialist at Marietta City Schools in Marietta. I taught one year at Cambridge High School following graduation, where I taught Multiple Handicap students, the primary focus being on life skills. I am now in my second year of teaching at Phillips Elementary, where I teach K-2 students in a cross-categorical classroom. I work with students with a variety of disabilities, and I learn something new from them every single day! I graduated from Walsh

University, where I studied abroad two times during my undergrad. I studied in Rome, Italy for 8 weeks, and then completed my student teaching in Bray, Ireland for 12 weeks. I absolutely love to travel, and am very excited to explore and study a part of the world I have never been! (GPA Program Website, April, 2016)

Michelle is a 25-year old teacher who grew up in Ohio. She began the Thailand program on the cusp of personal upheaval. She and her husband had recently filed for divorce and she had moved home and picked up a second job selling women's clothing online to help make ends meet. She shared that the decision to come to Thailand was done with little forethought:

I decided last minute. It was a last minute decision. I knew that I wanted to travel again and I didn't know how that was going to work ... To do a long study abroad again, since I teach, there's not many things in the summer. There's a lot of things where you can go teach during the school year… Just because I've never been to Asia and just because I love traveling. Because it was education towards my degree. I decided to give it a try. I didn't originally know that it was a service learning. I thought that I was going to be all education. That we were going to be in a classroom a lot. That's what I thought that most of it would be. Just working in the classroom, seeing how they teach, and maybe giving them some examples of how we teach. So, that's what I thought I was getting into. (Michelle)

Michelle had studied abroad twice during her undergraduate education and spoke often of her love of travel as a motivation to come to Thailand. Service-learning was a relatively new concept for Michelle but one she was interested in learning more about.

She saw it as an opportunity "to learn while giving back" and hoped "to gain some personal humbling" from the work with service-learning partners. She shared some of the tension she felt regarding the service-learning experience with the Pakistani refugee community in Bangkok with me during our interview the last week of the program:

> The refugee camp really ... it affected me in a way that I didn't think it would because I felt like we did something and it was great but there's just this feeling like maybe we could have done more. That's hard for me, going into a situation and knowing that maybe you could do more, but then how do you really do it? You know, that kind of thing. So, it just kind of made me want to do more service learning and look into that part more. (Michelle)

Michelle was not the only program participant to struggle with the service-learning work with the refugee families in Bangkok. She was able to separate her own feelings of joy and appreciation for the happiness the games and activities brought the children in the camp with the knowledge that a few hours of activities with the children would not change the refugees' circumstances in the camp.

Michelle also talked often about teaching English abroad as an attribute of her new life's circumstances. However, the language barrier in the classroom made a deep impression on Michelle and prompted some thinking about her romanticized notion of teaching abroad and the reality of being immersed in a foreign language she does not speak:

> I still do want to teach abroad ... Maybe not teach English in a non-English country. Maybe trying to actually teach it in an English speaking country... I think

that has surprised me the most cause I have found it very difficult to teach English here. I don't know that it would fulfill me to teach and not feel like I'm actually getting anywhere. You know what I mean? I feel like ... I know we had such a short time in the classroom but just the style of teaching that they use here and that learning English doesn't seem like a big priority to the kids, at least in the schools that I've been in. So I think it would be hard to motivate ... So, that's surprised me the most because I thought that maybe that's something I could do-Teach English in a country that English isn't their native language. (Michelle)

Mike Bailey.

I have taught Honors level Spanish at AHS for nine years. During much of that time I created and taught the first ever cultural anthropology course at AHS. I received my BA in anthropology from Ohio University and my MA in applied cultural anthropology at the University of Maryland, College Park. I am primarily interested in issues of cultural and ethnic identity among indigenous peoples of Latin America and topics related to international development and education. Most of my research projects have taken place in Yucatan, Mexico among indigenous Mayan people. However, after broadening my cultural experiences to Southeast Asia, I hope to be able to share a much deeper understanding of Thai culture than I am currently able to offer to my anthropology students. On a personal note, I consider myself a secular Buddhist. I maintain a daily meditation practice, so both professionally and personally I am looking forward to experiencing the various and complex cultural

aspects of Buddhism in Thailand. I am very excited to be part of this program

and I can't wait to share many incredible experiences with everyone! (GPA

Program Website, April, 2016)

Mike had thought about traveling to Thailand for some time before the

opportunity presented itself to participate in the Service-learning in Thailand program. In

the past ten years, the majority of Mike's travel destinations have been in Latin America.

While he still wanted to continue to travel to countries in Central and South America he

has not visited before, he decided to prioritize traveling to Thailand, even though he had a

few reservations about group travel. Also, at the time he applied to the program, Mike

had been starting to get serious about his Buddhist practice. Many of the Buddhist

teachers he followed had studied in Thailand and he was familiar with the style of

meditation that monks practiced in Thailand. Mike found he could combine his personal

interests in Buddhism and professional interests as a cultural anthropologist within the

program:

> I mean, as a cultural anthropologist, I'm interested in all aspects of culture. I have
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> my particular interests that I focus on, but you know I'm fascinated by language.
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> I'm fascinated by gender and sexuality, race, ethnicity, identity, class. All those
>
> things. I wanted to get an idea of what those things were like, and compare
>
> between here and Latin America. Then, see what some of the differences are.
>
> (Mike)

When I asked Mike what he had expected to learn from his experience in

Thailand he said "a lot about myself, which always happens." But then he went on to

talk about how he wanted to learn how to function in a group again and specifically, how to learn to not have control. At age 39, Mike realized it was half a lifetime since he had been a participant in a study abroad program. The first time he traveled abroad he did it with little forethought. He says,

It was like, "whatever." I knew nothing, so it was just like, "whatever!" I just did it. But now, being, living alone, and doing whatever I want whenever I want, being able to do that for years. You know, I've taken groups abroad, but I'm also the one who's planning, and responsible, and everything else. It's a whole other thing when I am one of the participants, so I knew that was going to be a struggle. (Mike)

Mike also shared that he manages mental health issues, particularly those related to anxiety, depression and food addiction. He said:

[The program] was a really good test for me, because over the past couple years, I've been testing myself to deal with things that weren't in my control. It's been great, because I've been able to keep the frustration to a manageable level. You know, if I had done this 5 years ago, I would have had multiple ... I don't want to call them breakdowns, or freak outs. I would have been much, much, much more frustrated. (Mike)

I observed Mike employing several strategies to manage his emotional and physical health. He was very open about his personal story regarding his weight and food addiction. Mike was intentional about managing his dietary needs which at times was a challenge given that the majority of meals were served family style and the program

participants often had little input into what was ordered by our hosts. He would often take care of his food needs independently from the group so he could control his food choices.

Mike also took advantage of free time to move independently from the group in order to seek out temples where he could practice mediation or to learn something significant about the neighborhood or community in which we were residing. He would often share his morning discoveries and observations with the group over breakfast or during long van rides to the day's first point of interest. Mike was in the habit of taking observation notes on his phone and in his head. As a teacher who had led study abroad programs for high school students to Mexico, Mike had opinions about how programs should be run and occasionally would voice his opinion about an activity could have been managed differently. When I asked Mike what surprised him about the program he essentially responded that nothing had surprised him:

> Oh, I don't want to sound like a know-it-all, but I can usually see it coming. It's just a slow-motion train wreck. If it was something that I knew that could involve personal safety or something serious, I'd let the director know. I'm trying to think of examples now. I can't think of anything right off the bat, but if it's something that it's like: "Well, this is going to be an interesting learning experience; hopefully, to the right people." Then, it just ... You know, things just happen…Before it happened, as it happened, the result; none of it surprised me, unfortunately. (Mike)

Mike spent much of his time taking mental notes and often actual written notes about the program to share as feedback to the director after the program. Another salient feature of Mike during the SL in Thailand Program was his near constant photo-taking and social media posting. I asked Mike about his use of social media during the program in our end-of-program interview and he explained:

> I'm a recovering photographer. Three years ago, I got rid of all my photographic equipment. There was too much ego, and there was too much clinging. Oh, it was just awful. You know, I come here, and my justification for using social media, and taking too many pictures, and posting too many pictures ... My justification was: "This is an amazing place, and this is awesome. This is my first time. I'm just going to be the stupid tourist who can't stop taking pictures, and posting pictures. Next time, I'll be more present." (Mike)

Mike did go on to explain that it was his way of sharing his adventures with his family and friends, especially those who were not able to experience the world through travel. It was an opportunity for him to share his passion for learning, for meeting new and interesting people, for discovering new dimensions of himself with people he cared about and who cared about him.

> I love being a solo traveler. I love having the freedom. I love doing whatever I want, but if I were with someone who was on the same page, it would be that much better. I wouldn't be taking pictures, because I wouldn't feel that drive to connect with other people. (Mike)

Sophie Gardener.

I'm Sophie Gardener and I am so excited to have the opportunity to participate in the Thailand Service-Learning trip this summer. As an incoming senior in the Early Childhood Education program, I look forward to incorporating cross-cultural content into my lessons while receiving a first-hand experience of Thai culture. I'm originally from Toledo, Ohio, where I live with my parents and 3 younger siblings. I have a great love for reading, hiking, coffee, the Beatles, and of course, working with kids! (GPA Program Website, April, 2016)

Sophie had hoped to participate in a study abroad program during her undergraduate education so when she learned about the Service-learning in Thailand program she signed up knowing it would meet her educational goals and be affordable for her family. Sophie wanted to have the experience of teaching English abroad thinking that might be something she would like to do after college. When asked what she hoped to gain from the service-learning experience, she shared that she'd like to grow as an educator. Before travelling to Thailand, Sophie wrote about her expectations for the program:

> I want to teach effectively and connect with a culture that is very different from my own. In our globalizing world, I know that it is likely that I will have the opportunity to teach children of other cultures. It is important for me to understand that I can make lessons relevant for all of my students and not just the majority. (Sophie)

Before she left the U.S., Sophie expressed some concern about experiencing culture shock and missing her family with whom she is very close. She was also concerned about the group dynamics and what her reaction and role might be. As a pre-service teacher she was concerned that she might not have much teaching expertise to contribute to the group. However, as someone who identifies as having a positive attitude, she looked forward to contributing to the overall morale of the group. She also expressed some concern about the language barrier and her efficacy as a teacher in an environment where she didn't speak the language. These concerns were eclipsed by her hopes and expectations of learning about Thai culture and the experience of teaching in Thai schools. She began the program with high hopes for personal growth and exposure to a world and worldview much different from her own. Having little experience outside of the U.S., Sophie was eager to learn about Thai life and often contrasted what she was observing with her lived reality in the U.S. Sophie wrote the following passage after her first full day in Bangkok:

On our first day yesterday, I was able to see first-hand the differing standards of living in a developing country. During our boat ride and drives through the city, there were many beautiful and ornate buildings followed by run down apartments and shack-like homes that were in shambles. Upon seeing this during the boat ride, I reflected on my own privilege. "How is it that I, who have done nothing spectacular during my lifetime, am able to sit on this boat eating a fancy Thai dinner, when a large amount of people in this city can not and will not ever be able to afford to see their own city in this way?" This question continued to stay

on my mind during the car ride back to the hotel, seeing that it was raining, dark,

and many people still sat outside on the streets with no where to go. This is a topic

that I hope will continue to be discussed during our reflections. (Sophie)

Sophie's question about her own privilege to experience the city the way some of its

inhabitants may never experience it, posed as it was from a first impression, still reflects

Sophie's desire to understand the social and economic inequities she perceives in

Bangkok and her role in a global system of oppression by privilege. Sophie did continue

to grapple with big, complex issues of access to education, class systems, cultural

dominance and religious freedom in her reflections throughout the six week program.

Before travelling to Thailand, I asked Sophie what it meant to be a global citizen and she

replied:

> To be a global citizen is to seize every small or big opportunity to interact with
>
> people or cultures other than our own. Things that we do even at home can have
>
> an impact on others around the world, so acknowledging this and making an effort
>
> to learn from and contribute to our global community is important. The more we
>
> learn from others, the more we can understand their perspective and use this
>
> knowledge to better our world. (Sophie)

I experienced Sophie making a concerted effort to learn about and from others to better

understand the world that was growing more and more complex each day she spent in

Thailand.

Description of Themes

The purpose of this case study was to better understand how service-learning can provide a relevant and effective mentoring environment for program participants and how that service-learning environment can contribute to fostering global citizenship. The conceptual framework of Parks (2000; 2011) mentoring community and the concept of global citizenship deeply informed the analytic process for this study. I used Parks (2011) gifts and features of the mentoring environment and the IDEAS (2016) definition of global citizenship to analyze the data into thematic categories. I answered the primary research question, "How does the service-learning environment mentor program participants in ways they deem significant?" By coding the program participants' salient experiences using the gifts and features of the mentoring environment and by using open coding to develop new themes, I was able to illustrate the particular attributes of the SL in Thailand program's mentoring environment.

In the next section, I describe the themes and sub-themes related to the gifts and features of the mentoring community (Parks, 2011) that reflect how the service-learning environment mentors program participants in ways they deem significant. Then I describe the emergent theme of Self-authorship that further illustrates how program participants made meaning of their experiences. Finally, I present the theme of Global Citizenship Identity that describes how the service-learning environment works to mentor program participants to develop a global citizenship identity, thereby answering the secondary research question guiding this study.

Gifts of the mentoring community. Parks (2011) has identified Recognition, Challenge, Support and Inspiration as gifts of the mentoring environment. These gifts are delivered through particular features of the environment such as a Network of Belonging; Big enough Questions; Encounters with Otherness; and Habits of Mind. Parks (2011) proposes that this mentoring environment has the potential to create a context for emerging adults and tested adults to learn, develop and make meaning of their lives. In the following section, I will provide descriptions of the themes and sub-themes that reflect the gifts of the mentoring environment.

Recognition. The theme of Recognition is characterized as feeling seen, heard and known by others (Parks, 2011). The mentoring environment of the service-learning program provided numerous opportunities for participants to feel recognized and validated by specific individuals and by the group. It also offered opportunities for individuals to be recognized as growing and established purveyors of knowledge, skills and abilities amongst the program group and through interactions with others within the service-learning environment. In addition to Parks' conception of the gift of Recognition within the mentoring community, the service-learning environment also appeared to offer particular gifts within the context of the SL in Thailand program.

Sub-theme: That special someone. One of the sub-themes within the gift of Recognition is what I call *That Special Someone*. Throughout the program, individuals remarked on how they appreciated and even began to rely up on the relationship they had with their roommate or teaching partner. In our interview, Julia described her

relationship with her roommate Kelly and how they would share their excitement for their experience in Thailand as well as their frustrations with the day-to-day challenges:

> Talked to my roomie. We would complain about the complainers. That definitely helped a lot to have someone I was close with, and was able to be so close with, and to just get even closer with and just feel so comfortable around. We kind of went through that together because we were both so extremely excited to come to Thailand, and teach in Thailand, and stuff like that. I think that helped a lot to be able to have someone to talk to about it without hurting anyone's feelings about them complaining. I don't want to tell anyone that their complaints aren't worthy because to them it is very upsetting for these certain things. It's nice to share the frustration with someone. (Julia)

That Special Someone became a touchstone and confidant, a safe haven to vent frustrations, celebrate successes, experience new, exciting, or intimidating experiences with. Julia went on to write in her final reflection that, "I will never forget my amazing roommate who became a dear friend and companion" (Julia).

The relationships between program participants grew over the course of the six weeks and as they strengthened, the more some of them felt they could push back against the relationship while still safely maintaining it. When sharing frustrations, Michelle said of her roommate, "Luckily with Jen, my roommate, …even though she's a part of it, I feel like I can talk to her about it and say like, just between us, this really bothered me today" (Michelle, interview). All participants but Mike had a roommate on the program

but that did not prevent Mike from also seeking and finding his special someone on the program with whom he could feel seen, heard, and known:

> I know people joke about our (with Dr. Chaiprasit relationship). He just kind of took me under his wing, and he was like, "You're interested in history, and you're this, and you're that!" He would just ... We just kind of clicked, because he was so impressed by what I was interested in. He could appreciate my appreciation. Since he can anticipate what ... That's the good thing about getting closer to people, is that they can anticipate things. He made me think about things, or he told me about places, or we did things that wouldn't have happened if he didn't know me as well, if we hadn't gotten to know each other. (Mike, interview)

The SL in Thailand program was designed to create a community of togetherness and by virtue of the program design, group members spent considerable time together. However, the data show that program participants experienced and valued recognition through contact with a special person with whom they could process their experience.

Sub-theme: Group reflection. In addition to *That Special Someone*, the program structure also offered opportunities for recognition through the group dynamic, particularly in the embedded reflection component of service-learning. In our interview, Marcela shared that in the months prior to travelling to Thailand she had been struggling with some emotional problems and was worried about how she would react to being constantly in a group. To her surprise, she found that being with others helped her break with the isolation she had been feeling:

The fact that the program is set up in a way that we are always with someone really helped for that to happen. Yeah, the reflections and the fact that we had to talk a lot about how we're feeling about things also helps because I was sort of forced to talk about some things. (Marcela)

The service-learning program structure included multiple forms of critical reflection including group discussion that helped foster an environment for participants to feel heard and recognized within the group setting. Group reflections, which happened on days with structured program activities, were sites of sharing about program activities and project process. They were also a time and place for participants to share their feelings and needs and give input about how the day went and how they would like to address the upcoming activities. However, while the group setting could be a location for recognition, it could also be a site of recognition sought and unfulfilled.

Sub-theme: Needing to be heard. As the director of the program, Dr. Joseph made decisions on behalf of the group and therefore was often solicited for recognition of individual and group needs. As the following excerpts from Joanna, Jennifer and Alison illustrate, a need for recognition from the program director was vital for these participants to feel validated. Joanna describes her experience in a reflection led by the program director:

I was incredibly frustrated during reflection because when some of us aired concerns, I felt like they were not heard. They were avoidable challenges which we would hope to not face again. I did not feel our concerns were validated and it

seemed the frustrations were being glorified instead of hearing room for improvement. (Joanna, journal)

Jennifer also described feeling frustrated at not feeling that she was being heard:

I know we've talked a lot about like hearing each other and I think that us, we all hear each other, and sometimes, the program director isn't hearing us as much. And maybe [he] says that we're being heard but [he] isn't actually hearing. (Jen, interview)

Describing a tearful dinner after a frustrating few days of laborious planning and miscommunication, Alison shared during our interview a moment when she felt there had been a lack of recognition of her roommate's needs. Like Jennifer, Alison differentiates between feeling heard in the sense of "the act of being listened to" and feeling understood:

I guess that one night at dinner that got very emotional and there were lots of tears shed at that Italian restaurant when Kelly was trying to explain that Martin hears us but doesn't listen to us. I completely understood where she was coming from. I feel like she needed more support. However you worded it differently he just wasn't getting it. I guess support could've been used and was needed there but it didn't matter because he just didn't understand what was going on. (Alison, interview)

Kelly ended up requesting a one-on-one meeting with Dr. Joseph after the failed communication at dinner and later acknowledged that she felt her concerns had been validated. She wrote in her journal that night:

I have been feeling a little unheard by Martin. I asked to have a one-on-one talk

with him when we got back to Thonburi. Our talk went very well and I think that

a lot of things were accomplished. There was definitely a trust formed because I

was able to express how I was feeling while he completely listened. He was also

very happy that I was being honest and expressing my feelings. Overall, I think

the talk was very necessary and extremely helpful. (Kelly)

Another site of recognition valued by participants was through their interactions as

teachers and educators.

Sub-theme: Professional validation. Feeling recognized as a competent teacher

who can help students learn was a recurring theme amongst all the participants.

Jennifer illustrates this as she expresses her joy in seeing her students learning and the

self-validation it creates within her:

I really enjoyed teaching the classes today. I felt like the second class I taught

really got it and really enjoyed the activity! They were working so hard for the

whole time and it made me so happy as a teacher. It was a very rewarding and

proud moment for me! (Jennifer, journal)

Another point of professional validation arose when participants left their teaching

practicums and the service-learning site schools. The program participants often

expressed doubt at their ability to make any kind of an impact at their schools and were

surprised to feel appreciated and recognized for their efforts. Mike's journal provides an

example:

Today Joanna, Julia, Irma and I participated in Bang Mod's English Camp. At the

end, students asked us for our phone numbers. I thought that was odd. We were

very popular and I guess I was not expecting how much they hated to see us go!

(Mike, journal)

The program provided numerous opportunities for participants to feel recognized

and validated. At times it was a special someone that provided the grounding force and

companionship where one can simply be oneself. At other times it was the force of the

group itself to share one's feelings and hear those of the others. For program

participants, there was also a strong desire to be recognized and heard by the program

director and at times the individual was left wanting. Recognition in a professional sense

was also a salient theme for those on the program and they were particularly gratified to

know their contributions, as educators, were useful and appreciated.

Challenge. The concept of Challenge is described as an appropriately timed push

into new areas of potential competence (Parks, 2011). In many ways, this program posed

daily challenges for each person in the form of frustrations, discomforts, and ambiguity.

When I asked the program participants about what challenged them on the program in

Thailand they talked about issues with the food, the hot weather, gastrointestinal

problems, lack of control over their time, working with difficult people, working by

themselves, the language barrier, and not having high-speed internet. While these myriad

challenges were significant to the participants, they did not necessarily capture Parks'

idea of the gift of Challenge of a mentoring environment. The gift of Challenge has

intentionality—it is not something that happens as a byproduct of the mentoring community, rather it is facilitated by the mentoring community.

Sub-theme: Need for belonging; Need for autonomy. The SL in Thailand program was designed in such a way as to create an intentional community in which participants traveled together, ate together, worked together, slept in the same rooms together. They reflected in groups, planned and carried out service-learning projects in groups and took classes in groups. The most salient challenge for participants in this program was navigating being members of the group for six weeks. They struggled with needing the group and the recognition, support, and inspiration the group provided but also needing autonomy to make decisions based on their own best interests and the independence to stretch their boundaries of comfort into unknown territories. The mentoring community of the service-learning program provided the container for this push-pull relationship with participants' needs for belonging and membership within the group and their needs for autonomy and independence.

In our interview, Joy talked about what she appreciated about the group, particularly how much she enjoyed the camaraderie:

> [The] love, and the friendliness, and the laughter and the shared experiences that we all had. That was a very good support. Just liking the majority of the people and wanting to spend time--and all the differences, and just having all the conversations that we could have. (Joy)

Julia also spoke about the benefits of being part of the group. Sometimes she felt more secure trying new things with other people and received support from the mentoring community as she navigated new and challenging situations.

> Any time I needed to talk to someone about something there was always one or multiple people to talk about it with. Doing certain things, even if a couple people only wanted to do it you still had somebody who wanted to be with you experiencing different things. If I had struggles I was going through I knew there would be people to support me. If I was missing things or someone else was missing things we can help each other out with that, which has been really nice. (Julia, interview)

However, the beneficial aspects of the group membership did not cancel out the needs for personal autonomy. "Having my life run for six weeks is hard because I'm very used to being independent and doing my own thing" said Alison in our interview. Mike also found it difficult to give up his independence during the program: "Dealing with the frustration of lack of freedom, in terms of ... I didn't anticipate" (Mike, interview). Joanna also struggled with the social intensity of constantly eating, sleeping, traveling, working with other people. She wrote, "I am honestly a little concerned about my own self care. I am not used to always being with a group and it is a little difficult for me to always be on the go" (Joanna, journal). These competing needs for belonging and autonomy were challenges that ended up bringing on self-discovery. When I asked Kelly to tell me about the kinds of things she had learned during her time in Thailand she shared:

…I have learned about myself, as a teacher, as a person, as a friend. There were

times where it was rough for me to work with 13 people and to be around 13

people constantly. I'm a little bit of a loner, and I definitely didn't know that as

much as I do now. (Kelly, interview)

Although Julia enjoyed being a part of the group, the program also created challenges

Julia had to face personally. As she notes in her final reflection, Julia made an important

self-discovery regarding her ability to be independent:

Before this trip, I felt as though I was very dependent on the people around me. I

relied on others to care for me and keep me safe and happy. Throughout this trip, I

was able to see that I am comfortable doing things on my own, and that I am

absolutely capable of taking care of myself. This really helped to boost my self-

esteem. (Julia, final reflection)

While the program participants appreciated the gifts of being part of a close-knit

group, they also recognized and felt the constraints of group membership. As they were

challenged by these conflicting needs, they also were pushed to develop new areas of

competence. The result for individuals like Kelly and Julia was a new sense of self-

confidence in their ability (and desire) to be independent. For others, it was an

opportunity to practice better self-care and boundaries or to give way to greater

flexibility.

Support. Parks (2011) describes the gift of Support as recognition, affirmation,

advocacy, protection and comfort. These characteristics were distinctly present in a

variety of manifestations throughout the program. However, there were frequent

examples missed opportunities for support and guidance in the data as well. I have gathered these examples under the sub-theme of "missed opportunities for mentorship." These missed opportunities occurred when an expectation of support through the mentoring community had been created but went unfulfilled. These missed opportunities caused pain and frustration and in some cases led to opportunities for growth.

One of the most salient examples of support recognized by program participants was Dr. Joseph's decision to move the SL group from Dr. Chaiprasit's camp to a hotel in Ayutthaya. This decision was prompted by a disagreement regarding a trip to the supermarket in town in the evening on the second night we were at the camp. In addition to going to a pharmacy to pick up medicine for an ill participant, some of the women had discussed bringing back a bottle of wine to drink at the camp. Dr. Chaiprasit never drove Dr. Joseph and the other participants into town and it came out afterwards that he did not think it acceptable for women to be drinking alcohol at the camp. The day after the disagreement the group had a meeting with Dr. Joseph at which point he explained that the entire group would be leaving Dr. Chaiprasit's camp. He shared that his primary reason for relocating was that he did not feel that the women in the group were being given the same rights and privileges as the men in the group. As reported in journal entries and in interviews, the program participants shared that they felt that Dr. Joseph had advocated for their rights and had protected them from an unjust situation, while recognizing that it also put him in a difficult place in his relationship with Dr. Chaiprasit. Julia wrote in her journal the night the group moved out of the camp:

We all thanked Martin for caring about us so much and taking us into

consideration. He didn't feel comfortable staying in a place where just because we

were women, we weren't allowed to drink and I really appreciate him for that. He

didn't want us to stay in a place where we couldn't be ourselves and where we

couldn't do something because of our gender. (Julia, journal)

Michelle also reflected on the experience:

I was very impressed by Martin sticking up for us and taking us out of a situation

that could have easily turned into a big conflict or us being disrespectful without

knowing about it. He stood up for us even though he didn't have to, and I am

going to admit that I am a little happy to be moving on to a different place. I was

starting to feel really uncomfortable there and was getting so many bug bites I

was constantly uncomfortable. (Michelle, journal)

Joanna also wrote about her reaction to the incident in her journal:

I am overwhelmed by the courage Martin had to make the decision he did. It is

not like there are harsh feelings towards Dr. Chaiprasit; it's just a discrepancy in

core values. I super appreciate that Martin handled it respectfully and quickly.

(Joanna, journal)

Like Julia and Michelle, Joanna felt supported by Dr. Joseph based on his actions and his

reasoning behind his decision. The participants felt that Dr. Joseph had their best interests

in mind and they were gratified to know he was willing to advocate for their well-being

and to protect them from a potentially unsafe and unwelcoming environment. As these

excerpts illustrate, he earned their esteem early on in the program.

As time progressed and the incident became memory, the program participants began to get to know each other better and use the community of the group for more support. Their relationship with Dr. Joseph became multidimensional as they had more and more complex tasks to manage.

Sub-theme: Missed opportunities for mentorship. As the previous examples illustrate, the gift of Support was present in the SL in Thailand program. However, as the program continued and more life was lived, the need for additional support heightened. In the journals and interviews, program participants only shared frustrations about not receiving support from relationships and roles that had been designed to be mentoring, as opposed to relationships that developed organically within the mentoring environment. These relationships were between program participants and the program director and amongst teaching pairs.

The following passage from my interview with Joanna describes her experience seeking and finding support:

I think I found support within the group, within the people who I'm traveling with. We're all different ages, all different backgrounds and I think that we kind of banded together. We've spent a ton of time together and ... I didn't find myself turning to Martin all that often because he is so busy and it's clear that he's always kind of, almost, maybe just, running behind just a little bit, always rushing. I definitely turned to people in the group when I needed help or explanation or to vent. I think I found support, but not where I expected to. (Joanna, Interview)

Joanna's statement illustrates the power of the mentoring community to provide support, particularly when there is an expectation of support based on one's role, in this case, the program director, and then to find it unexpectedly from peers and informal leaders. There were many examples in the data illustrating support offered and received between members of the group.

I also found myself in the unexpected role of mentor within the group as Joy explained during our interview, "You were a huge asset. You could sometimes figure out what was going on when others couldn't ... Just that you could be very direct with Martin and get answers that sometimes we couldn't" (Joy, interview).

One of the strengths of the mentoring community is that responsibility for support is shared so there are opportunities for diverse members of the group to contribute where and when needed. This becomes particularly salient when there is a loss of trust, as Joy indicates: "I definitely did not trust him [Dr. Joseph] towards the end so, therefore, I could not feel supported by him" (Joy, interview).

In the cases of the teaching pairs, a more experienced teacher was paired with a younger, less experienced teacher or pre-service teacher and the expectation was that the more experienced of the two would provide support and guidance to the novice educator. However, these teaching pairs did not consistently form mentoring relationships. Joanna, a pre-service teacher, expressed some frustration with Mike's detachment during the planning process: She wrote in her journal:

The afternoon was nice, but working with a partner is difficult too. For the past few years I have only experienced support from collaborating teachers and with

Mike, it seems he wants to put in a minimum effort. It is hard to get excited when

I feel I'm being limited. (Joanna, journal)

Mike had an opportunity to show up as a mentor to Joanna in a way that was significant to her but from her perspective he did not. Julia, a pre-service teacher, also struggled with her teaching pair and mismatched expectations. There were several public incidents where Dr. Jackson and Julia expressed frustration, bewilderment, and embarrassment in their interactions with each other. Julia shared in her journal her preoccupations with collaborating with Dr. Jackson:

I had assumed that working with Irma would be okay, but unfortunately I don't

think it will be. She has a very rude tone with people for no reason, and she has

especially been rude to me multiple times. It worries me that I will have to plan

lessons and work with her. (Julia, journal)

Julia continued to struggle with her relationship with Dr. Jackson:

After today, I do not believe that Irma is a very nice or respectful person. She

disrespected me in front of our whole group and many of them witnessed it. It

was extremely rude and it is going to make it very difficult to talk or work with

her after this. How am I going to be able to work with someone who has

disrespected me so much? (Julia, journal)

The content of Julia's journal entries continued to be dominated by her thoughts and feelings about working through issues with Dr. Jackson:

Irma and I did not have a lot of luck working together today. It was hard for us to

mash our different planning styles because I do not work as quickly as she does.

I'm someone that needs a lot of think time and she just kind of zooms through making a lesson. She ended up being pretty disrespectful to me and towards the end of the afternoon we had to have an "intervention" with Martin. It didn't really turn out well, I ended up getting pretty upset and she ended up continuing to be rude without seeing that she was being disrespectful. Nothing was resolved by the end of the afternoon and we didn't get any lessons done. I don't really know how I am expected to work with someone who can't even admit when she is being rude. (Julia, journal)

Julia continued to reflect on her conflict with Dr. Jackson as she prepared to teach her first lesson of the teaching practicum. It is notable that throughout her process to manage her relationship with Dr. Jackson, Julia maintained her concern not just for her own hurt feelings, but for her ability to teach well and for her students to learn from her teaching.

I knew I would have some troubles with Irma but before today, I thought we would be able to work through it. After today, I am very nervous about the teaching practicum and do not know how I am going to feel comfortable around her enough to be able to teach with her. (Julia, journal)

While Julia's experience with Dr. Jackson was unique within the teaching pairs, it provided such a salient example of where a conventional mentoring relationship was imposed on two people with very different expectations of the relationship and collaborative styles. Julia ended up drawing on the support and experience of her peers, as well as drawing on her own inner fortitude to navigate this challenging relationship.

She ended up with a great sense of satisfaction in her own abilities to plan and teach lessons having been forced to navigate and execute much of the process herself.

Inspiration. The theme of Inspiration (Parks, 2011), that beckoning possibility of meaningful commitment, was prevalent throughout the program participants' experiences in Thailand. I would be remiss if I did not acknowledge how the program participants were inspired by Thailand itself. The exotic locales they visited captured their imaginations and their sensory experiences shocked, amazed, and overwhelmed them. However, to honor the definition of Parks' Inspiration, it is necessary to hone in on inspiration that compels meaningful commitment and guards against cynicism, rejection or despair.

The program structure provided ample opportunities for members of the group to be inspired through the example of their peers as well as by the example of others within the mentoring community of the service-learning program. During the program, group members experienced an expanded sense of what was possible in their lives in the near future, as well as the years to come through interactions with members of the program. Alison found inspiration in the open-mindedness of her teaching partner Kelly. Here she explains how she was inspired to change how she approaches her lesson-planning:

> Normally, I like to work by myself on any big projects. It's sometimes hard for me to listen to other people's ways of doing things if they're not the same as mine. However, I had a really easy time planning the lesson with Kelly. She was easy to bounce ideas off of and the lesson came together pretty easily. I should try

to be this open-minded about working with others more often because the result

was great. (Alison, journal)

In addition to the structured activities in the program, the unstructured group

activities also afforded opportunities for inspiration in informal contact with Thai

citizens. After a visit to a Bangkok park with Dr. Joseph and other group members,

Joanna reflected on her experience:

> I hope to gain more and more courage to attempt to communicate with more Thai
>
> people. I get so embarrassed that I don't know the language and I feel like I fulfill
>
> the "entitled American" stereotype and I don't want to. How do I build
>
> relationships with Thai people like Martin? (Joanna, journal)

Joanna had been inspired by Dr. Joseph's example in the park and was able to project

herself into a reality where she too could communicate as effectively as he did that day in

the park.

The service-learning experience with the Pakistani refugee community was also a

thought-provoking and inspiring experience for the group. It prompted many participants

to think about the privilege in their own lives and what they wanted to do with that

dawning realization. As Alison's example shows, the experience at the camp inspired her

to want to give back to her community in a meaningful way:

> It was really moving to get to go to the refugee camp. It really made me think
>
> about how lucky I am to have been born in the United States. I underappreciate a
>
> lot of what I have. Going to the camp made me think about how much I have to
>
> give back to people but don't. I'd like to start volunteering again. (Alison, journal)

Since the program structure also fostered and supported informal leadership and followership, program participants were able to take on different roles within the group throughout the program, thereby providing a diverse set of examples of how to be a fully participating member of a community. Joanna explained during our final interview how I had served as an inspirational model of how to be in the world, particularly in terms of communicating with others:

> Wow, this is going to sound like flattery, but Diana you're my life hero. I don't think I've ever met anybody like you. I just feel like, you read as such a real person. I have you on this little pedestal in my head. You're also very real and you have frustrations but you express them in a way that is so acceptable. It inspires me to be more like that because I think I often let my frustrations brew or talk about them with other people instead of addressing them. You're very clear and concise and thoughtful and intentional with your actions. (Joanna, interview)

The theme of inspiration manifested in different ways but the constant identifying of inspirational actions and people provided meaning-making opportunities during the activities in Thailand.

Features of the mentoring community. The gifts of Recognition, Challenge, Support and Inspiration of the mentoring community can be understood as "delivered" through the Features of the mentoring environment. In this section I will discuss the themes and sub-themes associated with the features of a mentoring community, namely the Network of Belonging, Big Enough Questions, Encounters with Otherness, and Habits of Mind, and how they manifested in the service-learning environment.

According to Parks (2011), the following features animate the potential of individuals in a mentoring community.

Network of belonging. The network of belonging of the service-learning environment was a significant site of meaning-making for program participants. Parks (2011) describes it as a social network that functions physically, emotionally, intellectually, and spiritually to guide the individual to become more at home in the universe.

While the network of belonging was comprised of the SL in Thailand group and support staff, it also included the growing network of relationships the program participants developed with the Thai instructors and college students, host teachers at the practicum schools, children and adults in the refugee community and Hill Tribe School. As has been reflected in other themes, program participants relied on their growing social connections with each other for support, guidance and friendship. In the context of the SL in Thailand, it was notable that feeling cared for by the program director and Thai program staff was meaningful to the participants. In the first week of the program, Michelle writes about how meaningful it was for her to have Dr. Joseph's time and attention:

> We then ended up just sitting down and chatting for quite a while which was really nice. I learned more about him (Dr. Joseph) and he asked me several questions. It was really nice to have that conversation, and he even told me about a master's opportunity that I feel I would be interested in. (Michelle, journal)

Not only did Dr. Joseph make himself available to get to know Michelle personally but he also allowed her to know him better. Additionally, he elicited information from Michelle about was important to her in this period of her life. He discovered she was in a major life transition and was considering graduate school and he offered her well-timed and tailored advice. Jennifer also commented on how meaningful it was for her to feel cared for by Dr. Sue Somwan, Thai program coordinator from KMUTT. She talked about her appreciation and the relief she had knowing Dr. Somwan was following what was happening in the program when Jennifer was ill:

> …when I was sick, and we were in Ayutthaya. She wasn't even there and she [instant-messaged] me, like, "Are you okay?" So just knowing somebody in the country who knew what was going on, and was able to help me. Cause otherwise, that would've been scary... (Jennifer, interview)

Some of the relationships that formed the network of belonging were accepted as short-term, precious, but fleeting, especially with the children at the two service sites. For some of the participants like Mike, Julia, Joanna, and Kelly, the relationships with the Thai students and instructors were becoming part of their social fabric and were projected to last beyond the bounds of the program.

> The highlight of the day though was the boat dinner. I love our Thai students and instructors and we just all had so much fun together. I'm really going to miss them all and hopefully will be able to see them again the next time I'm in Thailand! (Julia, journal)

The network of belonging within the program also had the effect of enhancing the day-to-day experience of the program participants. As Joanna explains, getting to know each person helped expand her universe of experiences during the program and connected her with others:

> Every person has brought a completely different perspective here and by getting to build relationships with each and every one of them, I feel like I have experienced more than I would experience on my own because even though we all do the same things really, a lot of the time, when I get to hear about it from them, it's so different. They've experienced a completely different day even though we went all the same places. (Joanna, interview)

Joanna's comments reflect a core function of the network of belonging: it can multiply perspectives of the lived experience of the program. Through structured reflection activities, one-on-one conversations, and informal togetherness, program participants were able to exchange their stories of shared experiences and further integrate the idea that each person has their own unique perception of reality. As a feature of the mentoring environment, the network of belonging served to both ground program participants in the present moment's meaningful experiences, as well as to connect them to the larger world beyond the physical and temporal environment of the program.

Big enough questions. The structure of the SL in Thailand program inspired and encouraged participants to ask meaningful questions about their relationship with a world that was getting bigger and more complex with each day in Thailand. Parks (2011)

described these as questions of meaning, purpose and faith; questions about one's relationship between self and the world.

They grappled with questions about meaningful work, their privilege as American citizens, and as native speakers of English. They were particularly confronted by an idealized version of the U.S. during a lecture at KMUTT and later wrangled with pro-Trump fervor when visiting a Refugee community in Bangkok. "How do the Thai people not see that America has its own problems as well and that it's not the magical, perfect place they think it is?" wrote Alison in her journal after a lecture on globalization at KMUTT.

The group also confronted questions surrounding their faith. The omnipresence of Buddhism in the daily lives of Thai people prompted questions about the role of religion in school and more personal questions about the role of faith in their lives as adults. After visiting the Hill Tribe School, program participants grappled with the social and economic inequities they saw there and their role, if any, in mitigating the circumstances. Joanna's questions in her journal also echo the concerns of her colleagues on the program:

> How can I really provide something sustainable for the schools I am visiting? Is my insight valuable to these schools? Is my privilege blinding me to the capability of the teachers in the schools currently? (Joanna, journal)

Mike also wrestled with the sustainability of the service the group was providing to the school and questioned who was really benefitting from the service-learning activities:

The participants and children enjoyed the activities. However, other than for experimental reasons or as a pre-testing of a project it was completely unsustainable. It will serve as no more than just a temporary diversion, which is not a problem if that is what you are aiming for. If it had been 5 days it would have been a good experience for the participants but still unsustainable for the school and children which makes me question who is really getting what out of it. Seems like it could be inadvertently exploitative if the children/school don't get something seriously sustainable out of it. Made me have the same questions about this community as I do in Latin America. Interesting to see same complex identity issues and the affects of globalization on them.

In addition to the service-learning encounters with community partners, salient events within the group were also fodder for asking big questions. The incident between Dr. Joseph and Dr. Chaiprasit prompted many program participants to ask questions about cultural relativism and appropriate behavior when working across cultural differences. Michelle asked herself:

What other things am I doing that might seem disrespectful? If I am somewhere where something I want to do is not allowed, should I respect that always, or sometimes stand up for myself and my beliefs? (Michelle, journal)

These big questions were more often without any one answer. Some of the questioning reflected a growing awareness of complexity in structural problems, as Mike's journal comment reflect: "Fascinating to see the complex levels of global issues in Bangkok. A really good lesson of global economic, political and cultural complexities." For other

participants, this awareness was in nascent stages. It was also not uncommon for the Big

Questions, both inspired and elicited by program experiences, to reflect the program

participant's relationship with the world as an emerging global person.

 Encounters with otherness. During the program in Thailand, the group was

constantly being confronted with worldviews, assumptions, and perceptions that were

different from their own. These turned into powerful moments of meaning-making and

disorienting dilemmas they grappled to understand and make sense of. Parks (2011)

described these encounters as "the most powerful sources of vital, transforming questions

that unsettle unexamined assumptions, foster adaptive learning, and spur the formation of

commitment to the common good" (p. 181). The reflective thinking that accompanied

these encounters allowed the program participants to work through their assumptions

about the way the world works or the way they think the world should work. Often they

were confronted with their own powerlessness to solve complex structural problems. In

many cases, I noticed a desire to apply this burgeoning personal learning in the context of

their professional lives, which for many of them meant the K-12 classroom. For

example, Michelle and other participants often shared their frustrations about their

inability to speak Thai and to properly communicate with non-native speakers of English.

In the following passage, Michelle uses her frustrations as a catalyst to adapt her thinking

about language learners, not only in the present, but also in her professional work as a

teacher:

  I also think the frustration and difficulty I had communicating with the teacher

  and students today will be a good reminder when I am working with an ESL

student in the future. I need to remember what I felt like when I was getting talked

to in a language I didn't know, and how I can help them understand what I am

asking or telling them (using gestures, pictures, etc.) (Michelle, journal)

Both Jennifer and Alison had encounters related to the use of corporal punishment while

they were in Thailand. Both young women, who study early childhood development, had

fervent beliefs against striking young children in and outside of a formal school setting,

yet they also wanted to respect that they were in countries with different customs from

the U.S. In her journal, Jennifer tries to process an encounter with a school policy that

flies in the face of her values regarding children:

At one point during our observation period, the lead English teacher tried to ask

us about "hitting naughty children" in school. He did not say it that well, as his

English is broken, but after time we realized that was what he meant. Michelle

responded with a no, we are not allowed in school, but some people do at home,

sort of answer, while I just listened. He mentioned that they do "hit naughty

children" in Thai schools. This is hard for me to grasp. Luckily I did not

experience any of it today, as it was upsetting enough to just hear that it is

allowed. It amazes me how many countries are still accepting policies like these

compared to others, who have outgrown them years ago. (Jennifer, journal)

It was difficult for Jennifer to accept that corporal punishment is still practiced in school

settings, and in the very school where she was teaching in Thailand. Alison described her

unsettled feelings about witnessing a parent strike her two young children during the

activities at he Pakistani Refugee camp.

I had mixed feelings about today. For one, I really enjoyed playing with the kids

because it's the very least I can do. They barely have anything and are stuck in

this country that they don't want to be in and that doesn't really accept them, so if

playing with their children makes a difference then I'm happy to do that. On the

other hand, I was uncomfortable with a few things. The main thing I had a

problem with was the slapping. I saw a mother slap her little three-year-old

daughter and five-year-old son across the face and I was completely appalled; I

had to leave the room. I also saw the kids all slapping each other at points

throughout the day. I understand that it's cultural and that's their form of

discipline but I just really couldn't stand to watch a child get hurt by their parent.

(Alison, journal)

Alison was also confronted by her cultural bias when she encountered this behavior at the

Refugee camp. While she could recognize it may be accepted behavior in the

environment she was in, she could not accept it as appropriate behavior in the world she

inhabited.

There were many instances when program participants had their assumptions and

beliefs about what is right or wrong challenged by an experience in Thailand. In the

previous examples, both Jennifer and Alison are willing to accept that corporal

punishment does in fact exist, but they maintain their convictions that it is unacceptable

behavior according to their own cultural values. They felt challenged by their reactions

to judge behaviors they thought were wrong according to their own cultural norms. In

another example, Joanna realized she had assumptions about the Muslim school the group visited based on her perceptions of gender inequality in the Muslim faith:

> I was just really surprised by the (Islamriayutthaya Foundation School) Muslim school. I was very interested to observe but I never expected to interact so heavily. I feel very lucky to have had that opportunity. It goes back to me knowing nothing. I have this opinion that if you don't support gender equality you are probably ignorant and not a good person. However it is so clear that the teachers and administration at this school are good people who want the best for their students. It is just slightly different from my opinion of what is best. (Joanna, journal)

This passage shows Joanna modifying her opinions and assumptions based on her direct experience at the school. Her views may have not changed completely, but they become more nuanced as she integrates new experiences into her previously held beliefs. Jennifer had a parallel experience when she heard a refugee family's story at the refugee camp in Bangkok.

> Listening to Cyprian tell his story most definitely placed an impact on my personal beliefs, values, and assumptions. I believe that I have made personal assumptions about refugees before, yet after listening to him today, I find many of them to be wrong. (Jen, journal)

Similar to Joanna, Jennifer's firsthand experience with a reality very different from the one she had assumed breaks down her preconceived ideas. The following excerpt from Michelle's final paper is an excellent embodiment of this theme as well. It illustrates

how real-life encounters with otherness can affect how one knows and perceives of those outside of one's own tribe:

> I realized that you can hear about and even study things going on in the world, but until you meet, interact, and hear the stories of people involved, you cannot really understand what people are going though. (Michelle, final reflection)

Sub-theme: Cultural learning. An important sub-theme within Encounters with Otherness was that of Cultural Learning. Cultural learning was seen as both a goal and a program outcome for participants. Cultural learning encompassed specific learning about Thai culture, language, history, people and the more abstract concept of "culture." It also included ideas about what it meant to be culturally competent and what the process of becoming culturally competent would entail. Joanna wrote in her journal about what she feels is essential to being a culturally competent person:

> Through my experience in Thailand I feel that I have definitely gained more cultural sensitivity. It in so easy in the USA to stick in your comfort zone and to only hang out with people who are like you. I learned that part of being culturally competent is wanting to put yourself in uncomfortable situations and then working to make them comfortable. A culturally competent person wants to understand those that are different from themselves. They work to explore a variety of cultures drawing similarities while experiencing differences. (Joanna, journal)

When thinking about her development towards being a more culturally aware person, Jennifer concluded in her final reflection "that it is of the utmost importance for every

human to have at least a slight dose of awareness, knowledge, and sensitivity toward

different cultures existing throughout our globe." Alison also experienced a kind of

cultural learning that inspired critical thinking about her own cultural identity:

> I have become much more accepting of things that other cultures do that I may
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> not do myself. Before, I saw cultural differences as "weird" but now I just see
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> them as different. I realized that a lot of things we do in America could be seen as
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> weird or different, too, so it's all just a matter of perspective. (Alison, final
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> reflection)

Alison's reflection shows her shift from an ethnocentric to a more ethnorelative position

in relation to how she views herself as a culturally-embedded person. This cultural

learning was also reported in connection with cultural humility and the development of

one's "global personhood" (Hartman & Kiely, 2014, p. 233), a personal dimension of

global citizenship identity.

Habits of mind. Parks (2011) described Habits of Mind as dialogue, critical

thought, holistic-systemic thought, contemplation and the formation of worthy dreams.

She is referring to the kind of dialogue that requires deep listening and puts one's

worldviews at risk of transformation and leads to a more critical consciousness. It is the

critical thinking that allows one to hold multiple perspectives and allows one to recognize

one's own thoughts as object. Beyond critical thought, it is the ability to hold complex

and sometimes contradictory information and make connections and distinctions, to see

patterns and systems. It is the ability to pause and contemplate one's existence and to

reemerge to face life again in all its complexity. Finally, habits of mind, as a feature of

the mentoring community, help emerging adults articulate their worthy dream—their aspirational path, their relationship between self and world.

In the SL in Thailand program, participants encountered opportunities to think critically and the program structure requiring group and individual reflection activities provided opportunities to explore their own and each other's critical perspectives. One recurring topic of critical reflection was the perception of American culture and the participants' relationship with their shifting understanding of the U.S. and their role in the world as privileged Americans. As illustrated in Sophie's reflection below, participants pushed back against the idea of the American ideal:

> Today, I found the lectures very interesting. What surprised me the most was the high standard that Thailand holds America to. We were told that the U.S. way of life is viewed as "ideal" or an "idol." However, many of the large societal issues plaguing Thailand are very similar to those in the U.S. From dealing with the treatment of immigrant worker from Myanmar to the cycle of poverty preventing access to higher education, these are problems that are no strangers to those of us from America. Yet, the way that the U.S. advertises itself to other countries is that we have a perfect standard of living in which everyone is able to have everything. (Sophie, journal)

A particularly thought-provoking incident occurred at the Pakistani Refugee camp in Bangkok that served as our service-learning site that made many program participants grapple with a collection of complex ideas. Topics that emerged through conversations with refugees at the unofficial camp were related to displaced communities, religious

freedom and persecution, American politics, access to education, racism and cultural relativism. Jennifer's journal entry describes what many of the program participants grappled with after the service-learning experience at the refugee community.

> My brief conversation with Cyprian, our main mode of communication with the refugee camp, left me with many thoughts. Without getting too much into detail or politics, part of me is curious as to if he is sincere in his word. It was a HUGE surprise for me to hear him speak about his support to Donald Trump. It's really hard for me to grasp that. It worries me how uninformed he is as he spreads his opinions throughout the camp and to others that he comes in contact with. I am also worried about these families and their future travels. If they are lucky enough to make it to countries like Canada or the United States, where do they begin? It almost feels like they will have a rude awakening, which truthfully saddens me. It really hurts to know that there is not anything I can do for families like these, and it really worries (and saddens) me to know how little they truthfully know about America and situations like our current election and Donald Trump. (Jennifer, journal)

Alison was also challenged by the contradiction Cyprian represented. She empathized with his plight but was shocked to learn of his political views that were so contrary to her own and to what she perceived as his best interests:

> Something else that took me very much by surprise was that Cyprian was a Trump supporter! He talked to Jen, Michelle, and Joanna about how much he hopes Trump will get elected. He forwarded Jen an email that he tried to send

Trump. Some key things I pulled out of the email was that Cyprian said he can't

wait for Trump to restore such a great Christian nation and that he wants Trump

to crush the Muslims and he hopes they "shudder" when they hear Trump's name.

It's just so ironic that he would support Trump because Trump would go against

all of his best interests. (Alison, journal)

Other participants reflected the ability to hold multiple perspectives at once and to

recognize their thoughts as separate from their personhood. Michelle shares in her final

reflection how important multiple perspectives were to her understanding of the Thai

educational system.

I am so thankful that we visited many different schools, so that I did not end up

with a 'single story' view of the Thai Education system. I was able to base my

opinions of the education system from multiple school setting and observations I

had, instead of just one. (Michelle, final reflection)

For other participants, habits of mind meant developing worthy dreams. For Julia, this

meant pursuing the dream of teaching internationally was within the realm of possibility

for her and worth pursuing:

I was able to develop relationships with Thai students and teachers, and develop

connections within different schools throughout Thailand. This trip to Thailand

helped me to realize that my dreams of being a teacher abroad can very much

become a reality. (Julia, final reflection)

Julia began her experience in Thailand with a somewhat romanticized and untested view

of what it would be like for her to teach English abroad. After her six weeks in Thailand,

with many positive and negative experiences related to teaching ELL, she feels she is able to fix her sights on teaching internationally with greater confidence.

The service-learning environment served as a "container" for these meaning-making experiences and it also served as a catalyst for particular outcomes related to global service-learning as a mentoring environment in the context of the SL in Thailand program. Emergent themes were constructed from the data in the form of "Self Authorship" and "Global Citizenship Identity." In the next section, I will discuss these two dimensions related to global service-learning as a mentoring environment.

Self-authorship. The theme of self-authorship was prevalent in the data and related to different aspects of program participants' self-realization and self-actualization. I named this emergent theme "Self-authorship" based on Baxter Magolda's (2009) and Kegan's (1982) theory that describes how adults come to know themselves, see themselves, and to know themselves in relation to others. In addition to personal self-discovery and commitment, program participants experienced a kind of "professional self-authoring" in which they drew new conclusions about career choices, professional direction, work-related competencies, and skills.

In the following passage, Julia describes her realization that she can maintain her individuality and autonomy while still functioning as a member of a community.

> I was able to see that I can do well in large groups, even when what I want to do is not what the group wants to do. I was also able to see that I can be very independent and comfortable on my own, which is something I would not have thought before this trip. (Julia, final reflection)

Not only did Julia come to recognize her ability to function independently from her peers, but she also surprised herself by being able to be physically and emotionally independent from her family.

> What surprised me about what I've experienced is how little I've missed home because I'd never been out of the country for this long and that made me really nervous before coming here but I think I definitely learned that I can be a lot more independent than I thought I have, or that I have been in the past. (Julia, interview)

Sophie also described her changing relationships with her family and how she could recognize and understand, even appreciate their beliefs, while acknowledging that her beliefs and understanding of the world were changing:

> In my family back home no one really travels. No one really leaves the US. I have one aunt who is from India, before I left, who told me, "I'm glad you're doing this. No one ever gets out there in this family." My family is very kind people. It's just very small perspective. I've seen that in my parents too. It's this fear of the unknown. Which isn't such a bad thing. Even though some things are different it's not so different. I'm trying to explain this the best that I can. I don't know. It really has helped my global perspective. Things are the same in a way. (Sophie, interview)

Sophie was "authoring her life" as she made distinctions between how her family view the world and how the experiences she was having in Thailand were helping her develop

a worldview congruent with new understanding and in this particular case, global perspectives.

In the following passage, Alison's experience reflects another dimension of self-authorship pertaining to self-knowledge. Alison is learning how to manage her frustrations by letting go of what she cannot control. This is an illustrative example of how the service-learning environment created a mentoring community in which Alison could experience a personal behavior that was not serving her and reflect on how that behavior impacted her well-being.

> Realizing that I shouldn't get so frustrated at the Thai lesson impacted my beliefs because I find myself getting frustrated at a lot of things that are kind of out of my control. Other people are better at picking up the Thai language than I am and there's not much I can do about it, so instead of getting frustrated I need to try my best and accept it. If I have that attitude about a lot of things that frustrate me, then I will probably be a lot happier and less angry. (Alison, journal)

Alison shows she is able to extrapolate the impact her change in attitude will have on her life beyond the context of the SL program in Thailand. She also shared how her experience with Buddhism in Thailand was impacting her spirituality. She allowed herself to have a visceral experience in the Buddhist temples and shows herself open to a shift in thinking about religion and her relationship with Buddhism as a religion.

> My beliefs about religion are also starting to change. I've never been a religious person and don't claim to have or practice a religion, but I do find it very interesting how I feel when I enter a temple. Of all the religions I've learned

about, Buddhism is definitely the one that makes the most sense to me. (Alison,

journal)

Alison is noticing her shifting awareness of religious beliefs and practices and their

potential role in her life. She is in uncharted territory and making her own path and

thereby authoring her own faith story.

Sub-theme: Professional clarification. In this sub-theme, it is noteworthy that

program participants are in the process of self-authoring their careers and professional

paradigms as educators. The service-learning program in Thailand was designed to

provide pre-service teachers and professional educators the experience of preparing

curricular materials and teaching in settings culturally distinct from those they were used

to, as well myriad informal opportunities to teach and learn from others' teaching styles.

These experiences had the effect of confirming participants' career choices and guiding

them in their professional values and motivations as Jennifer's reflection illustrates:

"Everyone was kind of figuring out their life here... and one day I got up while we were

here and I was looking at different programs at schools near me at home and I kind of

figured out a path" (Jennifer, interview). Joanna also experienced clarification in her

professional aspirations. Her experience in the classroom validated that she enjoys

teaching but she also learned that she perhaps had a romantic notion of teaching English

as a foreign language and that it might not be the right choice for her after all:

I am loving teaching. I think this is such a valuable experience, but I think we

should have done this much much MUCH earlier in the program. I am struggling

to muster enthusiasm and energy to create excellent lessons. However, the kids

are so eager to engage. I cannot imagine trying to teach long term, because the language barrier is wayyy more present than I expected. (Joanna, journal)

Alison was also able to have clarifying experiences about her career and academic choices. She wrote in her journal after a day of teaching during the practicum: "Today reassured my thought that I don't actually want to be a teacher. I had fun with it, but I definitely don't want to be a teacher. I am very confident that I want to be a behavior analyst" (Alison). In a later journal entry, Alison also wrote that she was so confident of her decision she wanted to go straight to graduate school as soon as she finished her undergraduate degree to become a behavior analyst. While Alison enjoyed teaching, she felt confident enough in her decision to pursue a different career path working with children in the way that she felt better suited her interests and personality. As Julia's excerpt from her final reflection illustrates, she too felt validated in her career choices and felt a greater sense of confidence having tested herself through the teaching practicum.

> Another major impact that the trip had on me was that it boosted my teaching confidence. I had not had a whole lot of teaching experience before this trip, but now I feel much more prepared to go into the student teaching part of my education and to be teaching my own classroom in the near future. I was able to experience planning lessons and teaching them, changing them as I go, and completely scrapping parts of my lessons. I feel like this trip allowed me to experience what teachers go through on a day-to-day basis, which helped me to

see that I am a good teacher, and that I am absolutely pursuing the right career for me. (Julia, final reflection)

Similar to Joanna, Jennifer, Kelly, and Michelle had come to Thailand with the expectation that they would enjoy teaching internationally and envisioned potentially returning to Thailand to teach English as a foreign language. However, their experiences in Thailand caused them to reconsider this dream and to form professional goals that incorporated this new knowledge and experience. In the following passage, Jennifer is realizing that she no longer sees herself teaching abroad. Her friends' continued enthusiasm actually helped her hone in on the fact that she wanted to pursue a different direction with her teaching career:

Okay, so I've mentioned before, just being in the schools here. I've always kind of thought about, "do I want to teach abroad?" Stuff like that. So just like listening to, for example, Kelly, Julia, Joanna, who, especially Kelly and Julia who really want to come teach here abroad, I realized that I don't. I'm not enjoying it as much as them. They're so passionate about it. They're influencing me realizing that's not what I want to do and that's totally okay. I don't know. Just realizing, being here has made me realize that it's something I don't want to do, and I'm really happy that I found out I don't want to do that. Maybe I could do it somewhere where the students and the school teach, like, speak English, but then again, I'm really happy with being home. So that was influential. (Jennifer, interview)

Like Jennifer's self-revelation, Michelle also experienced an epiphany about teaching internationally and the environment she would need to be in to feel comfortable and professionally satisfied:

> I have always thought that I wanted to teach abroad at some point. My first choice would be to teach somewhere that English is still their first language, but have always thought that teaching English abroad would be an option. After teaching a few days in this teaching practicum, I know for sure that I would not be able to teach English in Thailand. I am enjoying my placement and am enjoying teaching the lessons, but the curriculum and method of teaching English that I have seen through my observations so far, would not be something that I would enjoy doing, nor would I see them as being effective. (Michelle, journal)

The service-learning experiences also triggered intense feelings for this group of educators, provoking reflections about effective pedagogies, access to quality education for members of underserved populations. After the service-learning project with the Refugee community in Bangkok, Jennifer found her values as an educator reinforced in conviction and intensity. In the following passage, Jennifer makes an assertion about her recently confirmed beliefs in regards to the responsibilities of educators:

> For me, today was a reminder that students, regardless of their educational, cultural, and socioeconomic background, are equally capable of achieving any given goal. No educator should settle for less of a lesson, goal, or objective due to a student's background and prior knowledge. (Jennifer, journal)

Kelly had a different kind of personal revelation. After her experience working with

Alison to develop lessons and co-teach, Kelly realized that her previous work habits of

working in relative isolation were not serving her as a teacher.

> I also realized that as a teacher, it's hard for me to work with people, and that's not
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> a good thing. You work with people as a teacher, and I think that's something I
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> have to get used to and just learn to co-plan with people and understand that I
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> actually really enjoyed working with Alison. It was really easy for us to co-plan
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> and just bring our ideas together. (Kelly, interview)

As these excerpts illustrate, the service-learning environment served as a site for

professional clarification and meaning-making moments that triggered personal

development.

Global citizenship identity. The secondary research question for this study asked

how the service-learning environment mentored program participants in the process of

identifying as global citizens. The definition of global citizenship guiding this study was

defined as "a way of living that recognizes our world is an increasingly complex web of

connections and interdependencies. One in which our choices and actions may have

repercussions for people and communities locally, nationally or internationally" (IDEAS,

2016, What is Global Citizenship section, para. 1). When analyzing and categorizing the

data, it was evident that this service-learning program had impacted the participants'

thinking about the concept of global citizenship what it meant, and whether it was an

identity they could adopt or project themselves into. I chose to use in-vivo quotations

from the data to reflect the deeply personal yet universal themes their meaning-making

experiences produced. These categories identify the different sub-themes within the broader theme of Global Citizenship. Salient themes that I present in the following section are: "Identifying similarities helped me accept and understand the differences," "This trip has only intensified my desire to travel…,," "Well, surprise, I'm not all that cultured or worldly," "If you're a global citizen, you should make a positive impact," and "Being a global citizen is never anything I will actually reach." These themes describe how program participants developed a new and more complex relationship with the concept of global citizenship.

Sub-theme: "Identifying similarities helped me accept and understand the

differences." This theme captures the awareness and skill development that occurred when participants learned how to navigate cross-cultural encounters with greater confidence and in some cases, sophistication. As Joanna's passage below reflects, she struggled at times to understand, accept, and value the differences she experienced between Thai culture and her own. However, she gravitated toward a recognition of the universality of the human experience and chose to use those shared cultural values as a foundation for human connection:

> Another skill I think I developed is my cultural sensitivity. It is difficult to look at someone completely different than you and still believe that you can have similarities. However, when scrolling through my pictures, I found the same thing in all of the faces I saw. There were smiles, love, and sweat on each face, natives and tourists alike. It was really difficult for me to put my bias aside when entering this new culture. However, I found that identifying similarities helped me accept

and understand the differences. Building personal relationships with people

different from myself and asking questions also helped me to understand the Thai

culture. (Joanna, final reflection)

Sophie also reflected on cultural differences and her thinking shows a leaning towards the

universality of difference: we are all different to someone somewhere. Like Joanna, she

was developing a more globalized perspective that allowed her to take a pluralistic view

of the world:

Just because something is different than our American, Midwestern culture it's not

bad. There are different ways of doing things. Although they're different it's not

wrong. In Thailand there's a different number one religion, different government,

and yes it's corrupt. The US is corrupt too. There's not one specific way of doing

things. You know? (Sophie, interview)

Sub-theme: "This trip has also only intensified my desire to travel…" This

theme could easily have been named "Wow, the world is really big and I'm really

small…" or "There is so much to learn about the world and the people in it!" It

represents the curiosity, inspiration, and desire to know more about people, places, and

things that otherwise seemed to foreign, exotic, and therefore inaccessible or entirely in

the realm of the unknown. The program participants, as in Michelle's final reflection

excerpt below, expressed a deep desire to travel more and to know first-hand about

different cultures:

This trip has also only intensified my desire to travel, and continue to work

towards becoming a global citizen, learning new cultures and meeting people

from different areas of the world. I learned that most times I am able to be

completely comfortable in brand new situations, and that I am open and excited to

learn and experience new things. I also now know that I have a lot to work on in

order to become a global citizen, which is a challenge I will gladly accept.

(Michelle, final reflection)

Michelle was surprised at her level of comfort with new situations and her self-confidence to handle and even enjoy the unfamiliar. Michelle also associates these attributes with what it means to be a global citizen—to be open, interested and informed about cultures other than her own. It is noteworthy that this conception of global citizenship is uncritical and unquestioning of colonial structures, economic power, or national privilege that facilitate international travel.

Joy also talked about how the SL program in Thailand had inspired her to seek out places in the world that were further outside her realm of "the known": "It's definitely made me feel like I want to explore places that I never really thought of exploring before" (Joy, interview). Mike, an experienced traveller also identified global citizenship with travel, exploration, and cultural knowledge. He emphasized the importance of building relationships with people during his travels. He wrote:

My identity as a global citizen is based in the fact that I have lived, done research

and worked in different countries. It is also due to my interest in continuing to

seek opportunities to travel to various places in the world to interact with other

peoples. (Mike, journal)

During the program Mike often spoke of his desire to go back to Thailand after the end of

the program to travel on his own. He was eager to gain a greater understanding of Thai

culture, history and Buddhist practice, and to reconnect with the friends he had made

while in Thailand outside the boundaries of the SL program.

   Sub-theme: "Well, surprise, I'm not all that cultured or worldly." From their

first moments in Thailand, the members of the SL group were confronted by their

assumptions about Thailand and stereotypes about Thai people, as well as their own

cultural biases, and unacknowledged privileges. However, a common theme across the

group was a sense of humility upon realizing these biases, zones of ignorance, and

inexperience or lack of skill. Joanna's journal entry exemplifies this theme well:

   I thought my own travels had prepared me for the rest of the world. I really

   believed I was extremely cultured and worldly. Well, surprise, I'm not all that

   cultured or worldly. I have seen a lot, more than others, but I haven't seen it all

   and I know I never will. I was frequently shocked to have my own biases and lack

   of knowledge exposed throughout this trip. (Joanna, journal)

Joanna's new awareness of her blind spots may have been shocking to her but it is not

paralyzing her into inaction. She later wrote in her final reflection paper how realizing

that she was not as culturally sophisticated or sensitive as she thought only inspired her to

try harder to become more informed, more aware, and more willing to step outside of her

comfort zone in the process:

I think that the biggest impact this trip to Thailand had on me is that it exposed

my lack of cross-cultural competence, but also instilled a new desire in me. A

desire to explore, put myself in uncomfortable situations and to try to understand

a multitude of cultures and societies. (Joanna, final reflection)

The group often wrote on the topic of privilege after the service-learning projects.

Typically they were reflecting on the resources, comforts and access they took for

granted in their day-to-day lives in the U.S. Jennifer had a conversation with a German

traveler as she rode bumpily in the back of pickup truck to an elephant sanctuary in

Chiang Mai that impacted her understanding of a privilege she had not yet considered.

Jennifer wrote:

I have learned about my privilege, and become familiar with how much it means

to the other people in our world. I am aware that I am lucky to live where I do and

how I do, speaking a language that a large population of our world is learning;

hopeful of it improving their lives, communication skills, and success. I have

learned that even if I once considered myself "unlucky," for not living in another

country, speaking English as a foreign language, that I was wrong. I am lucky

because I can easily choose to be more than a student who knows little Spanish. I

can do so with the opportunities that I have available to me where I am from. I am

making the choice not to pursue these opportunities and it isn't that they are not

options. I have learned that other people do not have these opportunities. I have

become transculturally knowledgeable, aware, and sensitive to this. (Jennifer,

Final reflection)

Jennifer's greater awareness of the concept of privilege and the nuanced ways it

manifests in her life, in this case as a native English speaker, reflect this theme of cultural

awareness building and humility.

Sub-theme: "If you're a global citizen, you should make a positive impact." A

significant component of global citizenship is the recognition that individual choices and

actions may have consequences for others near and far. A recurring theme for

participants as they talked about what it meant to be a global citizen was the importance

of being an ambassador for peace and a purveyor of appreciative encounters with others.

Joy spoke of the actions of global citizens when they travel and when they are in their

home communities and the responsibilities they hold in each context to translate the

connection between local and global issues for others.

> …If you're a global citizen, especially with travel, you should make a positive
>
> impact. As far as just being here and being a global citizen, I think it's just
>
> opening up my students and myself and my family to what's beyond just southeast
>
> Ohio…and educating them about other people, other cultures. The needs of just
>
> the whole planet and that we really do need to start figuring this out and not just
>
> one little pocket figuring it out over here and that it's so connected that if we don't
>
> work globally, especially in an environmental sense, then we're really gonna be
>
> up the creek without a paddle. (Joy, interview)

Joanna's journal entry echoes Joy's thoughts on the importance of connectedness across

the globe to address global problems. She also begins to explore the idea that global

citizenship is not dependent on a person's ability to travel but rather it is a mindset and an ethos:

> But I think ... I always thought of global citizenship as a way to live a more whole, and peaceful life, I think. If we remember that this is one planet that we live on and it's something that we all need to work together to keep and build together. I don't know, I don't think to be a global citizen you have to travel. I think it's helpful, it's helpful to actually see other places, to know that they're real, but I'm not sure yet. I'm still processing. (Joanna, interview)

Mike also honed in on the appreciative perspective of global citizens intentionally facilitating positive and meaningful interactions with others:

> I am interested in facilitating and experiencing personally and globally positive and impactful interactions among disparate peoples. I believe that the more humans can learn about others and gain a certain level of tolerance that many social problems can begin to be solved. Cultural misunderstanding and conflict only perpetuates and creates new problems. Meeting, living and working with others in the world in a meaningful context (extended projects and programs, jobs, education) can only help to foster new cultural understanding. (Mike, journal)

When I asked Marcela how she would describe what it means to be a global citizen at the close of the SL in Thailand program, she said it was, "being accepting and aware of yourself, aware of your surroundings, accepting other people around you the way that they are, and trying to help in whatever way possible" (Marcela, interview). Helping others was a salient feature of citizenship for her as well. For some program

participants, global citizens were imagined as well-travelled, culturally savvy global scouts who were skilled in cross-cultural communication, understood local norms and languages and learned political history, native traditions and modern mythologies. This proved to be an aspirational but generally unattainable ideal as the last theme I present indicates in the next section.

   Sub-theme: "Being a global citizen is never anything I will actually reach." As Joanna's journal entry illustrates, she believes that as a destination or goal, global citizenship is unreachable perfection. She is still interested in seeing the world, to know it and understand it, despite entertaining the possibility that global citizenship is not a state of being that she will ever fully achieve:

> I just think being a global citizen is never anything I will actually reach, I don't think. I think it's something that I will always be working through because there will always be places that I either haven't been or have been to and still don't understand them. (Joanna, interview)

Michelle also grappled with identifying herself as a global citizen at this stage of her life. She is unclear of what it means and how to achieve it, yet Michelle does acknowledge that the SL in Thailand broadened her understanding of new cultures and made her feel like a more "globalized" person. She expresses progress along a kind of global citizenship ladder:

> It makes me more aware that there are so many parts of being a global citizen and that there's so many levels you go through before you can really say that you understand what a global citizen is or that you are a global citizen. I think that just

from the program, opening up this new part of the world and this new culture, to

me, makes me feel a little more globalized. (Michelle, interview)

Finally, Kelly's perspective reflects her understanding of global citizens as idealized

experts. She describes her ambivalence surrounding the concept and her doubt in the

possibility that anyone could be without any cultural biases or devoid of ignorance:

I don't really even know if there is that perfect global citizen. I don't think anyone

is completely 100% open and accepting to other cultures and other ways of living.

No matter how much you want to be, I personally just don't think it's a thing. I

don't know. That's a hard question for me because I really don't know. (Kelly,

interview)

For Kelly, Michelle, and Joanna, global citizenship is an ideal that may never be attained,

or fully reflect how they perceive of themselves as individuals in a global society.

Summary

All of the themes and sub-themes illustrate that the service-learning environment

mentored program participants in ways they deemed significant. They found

Recognition, particularly with That Special Someone with whom they could explore,

share and experience the meaning-making moments of the program. The program

structure of Group Reflections showed up as a critical site for meaning-making amongst

program participants as well. Feeling heard and validated, particularly by the program

director also emerged as a dimension of Recognition. Additionally, gaining recognition

and validation not only on a personal level, but also on a professional level was

significant to participants.

Program participants were challenged in numerous and multifaceted ways but one particular theme emerged within the theme of Challenge in the form of group members managing competing needs for belonging and autonomy within the context of the mentoring community. Members of the program provided each other with support in personal and professional ways, however particular meaning was derived from receiving or not receiving support from the program director. The gift of Inspiration was also a common theme amongst all participants and the program structure provided myriad opportunities for them to be inspired through contact with their peers as well as by the example of others outside of the program group but part of the service-learning environment.

The features of this mentoring community provided ample opportunities for meaning-making as well. The Network of Belonging that was established within the context of the service-learning environment connected participants of the program to each other and their network was extended through meaningful contact with program partners. The service-learning projects and the activities and relationships built in the margins of programed activities fostered critical questioning about the world and each person's place in it. The Encounters with Otherness, real and imagined, served as catalysts for greater awareness of personal and cultural biases and proved to be opportunities for cultural learning and humility. Program participants showed signs of developing "Habits of Mind" that reflected an openness to learning and a critical perspective of taken-for-granted assumptions about the world and how it works.

Emergent themes of professional self-authorship and global citizenship identity illustrate how program participants made meaning of their experiences to inform their professional identities as well as their idea of being a member of a global society. Their understanding of themselves as global citizens rested heavily on acquiring cultural and place-based knowledge through travel and through knowing others unlike themselves. It was also important to find ways to identify with others across differences. Some participants also found that they more they learned about Thai culture, the more they were challenged by the cultural differences and their own assumptions and biases--.and they were not as accepting of these differences as they thought they would be. There was also a notion that global citizens are magnanimous. Global citizens should facilitate positive interactions, help others, and essentially make the world a "better" place. In the next chapter, I will discuss the implications of these findings for practice and future research.

Chapter 5: Discussion and Implications

I know nothing. That is what I have learned on this trip. Despite feeling like a

fairly knowledgeable and cultured human, I absolutely know nothing. Anything I

thought I knew was wrong, and there is so much more to learn.

--Joanna, journal

This chapter presents a summary of this case study of service-learning as a

mentoring environment and modality for global citizenship development. In the

following sections, I briefly summarize the study including major findings drawn from

the data presented in Chapter Four. I provide a discussion of the findings in light of

current research and theory and then implications for practice and further research. In

conclusion, I share a reflective statement as a service-learning researcher-practitioner

involved in this case study.

Summary of the Study

More and more institutions of higher education have adopted the goal of

developing global citizens prepared to engage thoughtfully and ethically in an

interconnected world (Hartman & Kiely, 2014; Nussbaum, 2002). Preparing emerging

adults to navigate a complex, globalized world in meaningful, productive ways is a

challenging mission that many colleges and universities are adopting, prompting a desire

to seek out effective pedagogies to address this purposeful objective. Service-learning

has been integrated into higher education in the U.S. for over four decades and it is

established as an effective pedagogy for experiential learning that integrates benefits to

communities with student learning and outcomes (Jacoby, 2015). Service-learning has

also been shown to be a critical site for meaning-making and holistic student development thereby lending itself well to the complex task of adequately preparing students for personal and professional lives intertwined with local and global perspectives.

Parks (2011) proposed a theoretical framework for mentoring communities that serve to guide and support emerging adults into adulthood. Mather, Marvel and Nelson (2014) offered service-learning as a unique mentoring environment. In this study I drew from Parks' (2011) gifts and features of the mentoring community to better understand how service-learners in a global-service-learning program make meaning of their experiences. The purpose of this qualitative case study was to better understand how a global service-learning program can provide a relevant and effective mentoring environment for program participants and how that service-learning environment can contribute to fostering global citizenship.

To accomplish this task, I used a single-case study research design and employed established procedures in qualitative inquiry to rigorously address two main research questions. The primary question was, "How does the service-learning environment mentor program participants in ways they deem significant?" Sub-research questions relating to the primary research question that helped to guide this inquiry were, "What service-learning experiences do program participants identify as meaningful?" **"How do** program participants make meaning of their service-learning experiences?" and **"Who** and what in the service-learning environment contribute to the program participants'

process of meaning-making, and in what ways?" These questions helped shape the interview guide, observations during the program and analytic process.

The secondary research question for this study was, "How does the service-learning environment mentor program participants to be global citizens?" Sub-research questions relating to the secondary research question that helped guide this inquiry were: "How do participants define global citizenship?" "How does the service-learning experience affect participants' understanding of global citizenship?" and "How do program participants perceive themselves as global citizens after a global service-learning experience?" These sub-research questions also informed my interview protocol, participant observations and analysis of the collected data.

I addressed the research questions through data collection techniques that included participant observation, semi-structured interviews and responses to student journal prompts and written assignments. Data were collected during pre-departure workshops, during the service-learning experience in Thailand and at the end of the six-week program. In the next section, I will present the major findings of this case study.

Major Findings

The data revealed that in the case of this global service-learning program in Thailand, the mentoring environment held particular gifts and features and additional dimensions to Parks' theory of mentoring communities. Moreover, the global service-learning mentoring environment fostered outcomes for participants related to self-authorship and global citizenship identity development not entirely captured by Parks original theoretical framework. Generally speaking, the major findings in this study were

that (1) the global service-learning in Thailand program did function as a mentoring community reflecting the gifts and features outlined by Parks (2011); (2) the dimensions and characteristics of global service-learning as a mentoring environment augment Parks' theoretical framework of gifts and features of mentoring communities; (3) the mentoring community of the SL in Thailand program proved to be a fertile environment for meaning-making that produced outcomes for participants related to self-authorship, particularly in terms of one's professional skills and aspirations; and (4) global service-learning as a mentoring environment fostered outcomes for global citizenship identity development. These additional dimensions are captured in the themes and sub-themes reported in Chapter Four. In the following section, I present the major findings of the *gifts, features, and dimensions of service-learning as a mentoring environment* and how they relate to existing scholarship.

The purpose of this study was in part to explore the potential and elasticity of Parks' (2011) conceptual framework of the mentoring community within the context of global service-learning. As a result, this research has identified additional dimensions to Parks' framework. The particular gifts of service-learning as a mentoring environment included Recognition, with dimensions of That Special Someone, Group Reflection, Needing to be Heard and Professional Validation.

Recognition proved to be a salient gift of the SL mentoring environment with multiple dimensions in the GSL mentoring community. Participants found meaning in being seen, heard, and known by other program participants and particularly wished to feel heard by the program director. Finding one special person within the mentoring

community who could serve as a confidant and with whom they could share the experience was particularly important for meaning-making moments and emotional well-being. Additionally the practice of group reflection as a component of service-learning proved to be significant as a vehicle for individuals to share their thoughts and feelings and have them validated through the group process, in addition to the practice of individual reflection. Participants also sought and received professional recognition through exercising their professional skills particularly during service-learning activities.

The gift of Challenge manifested in myriad ways but in particular, participants were challenged by the program structure emphasizing group process that provided support, enjoyment and safety, but also frustrated needs for independence and autonomy. This push-pull relationship of needing community and autonomy provided opportunities for self-realization and personal growth. While many of the challenges were personal and connected to the specific activities of the program, the Need for Belonging; Need for Autonomy relates to the program structure and therefore is more likely to be a persistent Challenge within service-learning mentoring environments.

Program participants also formed an important system of Support for one another but acts of advocacy and protection on the part of the program director were particularly recognized as salient experiences for members of the group. However, unfulfilled expectations of support within pre-established mentoring relationships within the mentoring community were equally salient meaning-making moments.

The gift of Inspiration was omnipresent and diffused throughout the mentoring environment. Program participants provided inspirational examples to one another

during the program by modeling behaviors and attitudes found to be useful, beneficial, and aspirational by their fellow group members. In addition to feeling inspired within the microenvironment of the program, group members found inspiration in examples outside the program and were able to project themselves into a world taking on ever more dimensions and possibility. Inspiration was also very connected to the individual. It was a strength of the environment for there to be a diversity of inspirational moments but this gift was not necessarily harnessed and then channeled for a developmental purpose by the program structure.

Features of service-learning as a mentoring environment included a Network of Belonging, Big Enough Questions, Encounters with Otherness with the dimension of Cultural Learning, and Habits of Mind. The service-learning program structure created intentional relationship-building amongst the program participants to forge a Network of Belonging that allowed group members to rely on their growing social connections with each other for support, guidance and friendship. Service-learning experiences also allowed program participants to form short-term relationships with individuals outside of the program that provided salient loci for meaning-making.

Program participants also grappled with complex questions that considered their roles as part of large, systemic social, economic and environmental issues as well far more personal Big Questions about meaning, purpose and faith. While the global service-learning program focused on enhancing area knowledge of Thai culture, language, and history, and incorporated the topics of globalization and intercultural competence into the curriculum, service-learning as a pedagogy was not covered in any

depth, nor was the concept of global citizenship. Program participants did pose questions of themselves and of the program that focused on the relationship between self and the world but there was no robust mechanism in place to guide the questioner on his or her path of inquiry.

Encounters with Otherness were pivotal moments of meaning-making for participants in the global service-learning program. They were opportunities for members of the SL group to learn about taken-for-granted facets of their own cultural identities as well as to discover cultural orientations of others that complicated how they viewed the world. They were salient experiences that helped develop greater intercultural maturity and the confidence to consider oneself as part of a global community. In particular, cross-cultural encounters led to cultural learning and for many, a new sense of cultural humility. This cultural humility was reflected in a new understanding of cultural relativism in which unfamiliar or previously inexplicable ways of thinking and behaving were no longer immediately considered "bad" or "wrong" but rather, "different." Participants were able to suspend judgment before gathering additional information to make more informed decisions about their relationship with the new cultural phenomena. The program structure encouraged this critical reflection which in turned fostered critical thinking skills, an integral aspect of developing Habits of Mind that serve the emerging adult navigating a complex, interconnected world.

The Habits of Mind in the GSL environment consisted of dialogue, critical thought, holistic-systemic thought, contemplation and the formation of worthy dreams as per Parks' theoretical framework. These cognitive structures were evidenced through

group interactions and participant reflections embodying varying degrees of complexity and maturity.

In addition to the gifts and features of the global service-learning environment, this study revealed two additional dimensions of meaning-making for program participants relating to self-authorship and global citizenship identity development. The service-learning mentoring environment proved to be fertile ground for self-authorship. Program participants drew upon cognitive, interpersonal, and intrapersonal dimensions of meaning-making to make sense of their environment and to make informed decisions and judgments. They self-authored their lives through eschewing previously held formulas dictating their relationships with family, community, profession, and the world as a coherent global community. This GSL program had tailored learning objectives for pre-service and in-service teachers and proffered multiple opportunities for teachers and teacher candidates to ply their skills, no matter their level of experience, and thereby providing valuable insight for individuals seeking clarification on professional goals.

The GSL program in Thailand also served as a container for Global Citizenship Identity development. Over the course of the program, participants developed a definition of global citizenship based on their experiences, reflections on those experiences, and demonstration of their cultural competence and lack of competence, as was sometimes the case. Participants gravitated towards similarities or universalities as a means for connecting across cultural differences. They were inspired to know more about the world and to get outside of their comfort zones. They also expressed an interest in bringing back knowledge and experiences they could share with their home

communities to expand others' horizons. They also discovered that they were not as cosmopolitan, culturally sensitive, or as culturally competent as they had thought or had hoped. They were confronted with their own biases and were humbled and inspired to do better.

Program participants also associated global citizenship with a meaningful and positive contribution to communities near and far from home. Definitions of global citizenship varied, but generally global citizens were not seen as takers, but rather as contributing to communities in some positive way. They were assumed to be capable and interested in developing productive relationships that spanned cultural, social, linguistic, religious divides and to give back to communities in positive ways. For some, the very notion of being a global citizen was aspirational or even an unattainable ideal. The global service-learning mentoring environment was a crucible for global citizenship identity development. For some participants, being a person with greater global understanding did not mean that one's biases were washed away. For them, the idea of global citizenship they envisioned was not a fit, yet they still assumed a global identity, or global personhood.

Discussion

The purpose of this qualitative case study of a global service-learning program in Thailand was to better understand how service-learning can provide a relevant and effective mentoring environment for program participants and how that service-learning environment could contribute to fostering global citizenship, a desired outcome of higher education. This case study has revealed that a global service-learning program can

function as a mentoring environment and that it offers particular gifts, features and dimensions related to self-authorship and global citizenship identity development. Generally speaking, the major findings in this study are that (1) the global service-learning in Thailand program did function as a mentoring community reflecting the gifts and features outlined by Parks' (2011) theory of mentoring communities; (2) the dimensions and characteristics of global service-learning as a mentoring environment add to Parks' gifts and features of mentoring communities; (3) the mentoring community of the SL in Thailand program proved to be a fertile environment for meaning-making that produced outcomes for participants related to self-authorship, particularly in terms of one's professional skills and aspirations; and (4) global service-learning as a mentoring environment fostered outcomes for global citizenship identity development. The results of this study have compelling implications for existing scholarship related to global service-learning, self-authorship and intercultural maturity, and the construct of global citizenship as a dimension of personal identity development.

The global service-learning environment mentored program participants in ways they deemed significant that aligned with Parks' (2011) conceptual framework. However, the major findings reflect that there are additional dimensions to the global service-learning mentoring environment that augment Parks' theory. While a critique could be levied on Parks' theory that it lacks definite categories, the permeable boundaries allow for connections across categories within the gifts and features thereby reflecting the strength of the mentoring community as a holistic dynamic environment greater than a sum of its parts. Southern (2007) identifies what she refers to as

"communities of care" that also serve to foster transformation in mentoring relationships. "By creating learning communities that respect the unique qualities each person brings, we foster a sense of belonging to something much greater than ourselves and thus extend our care beyond ourselves and our immediate relationships to others who live in the world" (Southern, 2007, p. 336). Like Southern's (2007) conception of communities of care, the mentoring environment extends beyond relationships between mentors and mentees to be inclusive of a dynamic community.

Despite an emphasis on shared leadership and democratic structures within the service-learning environment, this case study illustrates that the role of the program director/faculty director is not to be underestimated in relation to student development and program goals. Even within a mentoring community in which there are multiple intersecting relationships and structures that support mentoring relationships, the relationship program participants have with the program leader is still significant. Deeley (2015) discusses the complex role of the teacher in service-learning and the challenges inherent in designing a democratic classroom where the power imbalance between teachers and students cannot be undone. She reminds us that, "the boundaries of a teacher's role are often imposed and shaped by the expectations of others" (Deeley, 2015, p.43). This is particularly pertinent in global service-learning programs when the program director is responsible for the program design, learning outcomes, assessing participants' academic work as well logistics and student safety. This dynamic can influence the expectations for recognition and support within the mentoring community.

Consistent with the service-learning literature, critical reflection was recognized as an essential process for making meaning in the GSL environment. Through individual written reflections, group discussions, and one-to-one interactions with a special someone on the program, participants were able to sort through what Mezirow (2000) has identified as *disorienting dilemmas*. These ill-structured problems proved to be important catalysts for transformative learning. Participants used these reflective modalities to connect what they were learning to what they already knew, or thought they knew, by seeking confirming and disconfirming evidence.

Service-learning has been identified as a pedagogy that supports holistic development (Butin, 2010; Jacoby, 2015) and this study shows that the GSL environment was a catalyst for self-authoring experiences. Baxter Magolda's (1998) self-authorship model is often cited in the service-learning literature on student development outcomes in that service-learning can provide a context in which students grapple with the complexities and messiness of real life and engage in the meaning-making process that can lead to individual development. King and Baxter Magolda (2005) have designed a multidimensional developmental model to better understand how students develop intercultural maturity based on cognitive, interpersonal and intrapersonal dimensions. The meaning-making that the GSL program participants experienced can also be interpreted through King and Baxter Magolda's model:

> The mature level of the interpersonal dimension is characterized by heightened awareness and capacity to engage in intercultural interactions that are interdependent, respectful, informed by cultural understanding, and mutually

negotiated. Instead of experiencing such interactions as compromising or diminishing one's own cultural values and experiences, or as threatening one's own sense of self, they are experienced as enhancing one's identity and role as a member of society. (King & Baxter Magolda, 2005, p. 580)

For many of the participants in this study, the meaning-making moments that led to intercultural maturity were what Parks (2011) described as Encounters with Otherness. While a site of significant meaning-making for program participants, it was worrisome that this practice of "othering" of cultural orientations and practices held by individuals outside of what is perceived as the dominant cultural paradigm was embedded in the mentoring environment. This dynamic inadvertently sets up a hierarchy where "you" is other than "me." It is a privilege to other someone else…rather than being on the receiving end of being "othered." In GSL, there is a risk that communities are used as "learning laboratories" for privileged students from the global north. Unexamined colonial structures embedded in the program design or in relational dynamics between program participants and community partners and host country collaborators can perpetuate stereotypes and power imbalances. This is particularly relevant to global citizenship education, as Zemach-Bersin (2012) points out: "Uncritical and celebratory articulations of global citizenship potentially legitimize, enact, and expand, rather than mitigate, the unfettered international power of the U.S." (p.89). It is essential for service-learning practitioners to work to mitigate the risk of perpetuating an imbalance of power in service-learning relationships, of casting a colonial gaze upon communities of the global south, and operating from a charity-based program philosophy.

The secondary purpose of this study was to determine if the mentoring environment of a global service-learning program could help foster global citizenship outcomes for participants. However, one of the significant findings was that program participants did not necessarily identify with becoming a global citizen at the same time that they recognized that their relationship with the world on a global scale was being transformed. These findings suggest that an alternative concept may better represent the complex becoming that is happening as program participants are changing how they understand their relationship with themselves and others in a global context. They could be reaching what King and Baxter Magolda (2005) define as intercultural maturity but that concept fails to consider membership in a global society in which one's affiliation is based on commitment rather than borders.

Hartman (2008) and Hartman and Kiely (2014) had similar findings that prompted the development of a framework for "critical global citizenship." This framework emerged from a comparative case study of global service-learning programs in which participants also did not necessarily think that global citizenship as a concept accurately represented how they understood their role as a global person. This was reflective of the "highly personal nature of identity negotiation following global service-learning experiences" (Hartman & Kiely, 2014, p. 233). "Global Personhood" was generated as a category of critical global citizenship from this study as more accurately representing the personal dimension of being in the world as a global person.

Implications for Practice

If global citizenship development is a desired outcome for global service-learning programs, evidence indicates there needs to be curricular goals for global learning and a program structure that supports participants in developing a critical global consciousness: "Targeted global citizenship outcomes do not develop absent clear, systematic curricula supporting their development, even in the case of study abroad programs exclusively using service-learning methodology" (Hartman & Kiely, 2014, p. 217). In addition to course content focusing on global learning outcomes, Hartman and Kiely (2014) emphasize the need for a systematic approach. Similarly, Battistoni, Longo and Jayanandhan (2009), urge for service-learning to have a prominent role in educative activities to be an effective vehicle in educating for global citizenship, rather than an isolated experience or part of a single course.

The service-learning experience also needs to be more than a program structure. Understanding what service-learning is and why it was chosen as a learning philosophy, as a means of connecting with a particular community and how it benefits the community and student learning goals is essential for practitioners and for learners. Facilitated conversations connecting the learning-reflection and action cycle are key to maximizing service-learning's potential as a transformative pedagogy. Service-learning that is left too much to chance runs the risk of poorly equipping participants to think critically and act critically, which can set the stage for inadvertently perpetuating hegemonic social structures that discriminate and oppress.

In relation to teacher education, this program was designed to attract pre-service teachers and in-service teaching professionals. The mentoring community proved to be fertile ground for pre-service and in-service teachers to clarify career and professional goals. Pre-service teachers were exposed to a co-teaching environment and learned from each other about styles and content for globalizing their curriculum. They were also exposed to teaching practices and philosophies outside of the ones they were familiar with in the U.S. Some of these practices shocked and disappointed, like the practice of corporal punishment and the emphasis on learning through rote memorization and repetition. However, they found that other teaching practices and learning environments were found to be progressive and nurturing for students with special needs. These schools gave this group of educators pause for reflection and in some cases gave them ideas of practices they wanted to incorporate into their classrooms back home. The mentoring environment also gave rise to self-authoring moments, particularly related to career aspirations related to education, and to global citizenship identity development.

One of the salient themes for participants related to the role of the program director. This has important implications for service-learning practitioners designing programs couched in democratic principles of shared leadership and to be intentionally mentoring environments. Trust is essential for engaging in critical reflection and transformation (Mezirow, 2000) and it can be argued that within an adequate level of trust in the program director, the sought-after goals of transformative education cannot be reached.

Implications for Research

There are multiple implications for future research related to service-learning as a mentoring environment and global citizenship identity development. Since this case study focused on GSL program in Education, further research needs to be conducted to know the degree to which global service-learning as a mentoring environment is transferable to disciplines outside of Education. Presumably the service-learning experience ties the learning objectives of the program with the service experience and therefore the service-learning environment is a constant while the disciplinary perspective, learning objectives, and details of the service experience can change depending on the goals and purpose of the program itself.

Additionally, little research has been pursued on the topic of global citizenship identity development. Inherent challenges to this line of inquiry include the fact that global citizenship itself is a fugitive concept with no agreed-upon definition. However, additional research and scholarship exploring the nature of global citizenship as a developmental identity and outcome for higher education is needed to better understand how individuals see themselves as members of a global society with the rights and responsibilities that membership entails. A better understanding of the curricular components that foster global citizenship identity development is essential to help colleges and universities reach their goals related to global learning. Furthermore, a better understanding of how GSL participants understand their global identity development over time would also be revealing.

Reflection

As a researcher-practitioner-administrator of community-engaged learning, the opportunity to focus on a global service-learning program in Thailand for my dissertation research into mentoring environments and global citizenships was more than fortuitous. It meant that the interests that had ignited the pursuit of my doctoral studies four years prior were still relevant and had become nuanced by my experiences as a researcher, practitioner, and administrator of service-learning.

I chose this program as the context for my study because I was particularly intrigued by the service-learning in the Thailand program's emphasis on intercultural learning and the opportunity for cultivating shared learning environments. Service in service-learning is so often framed as something that is bestowed upon another who is understood in some way as less fortunate. However, this program eschewed this unfortunate convention such that the service experience was designed to be shared and mutually beneficial to all stakeholders. While espoused intentions do at times go unrealized, I was inspired by the intentional framing of service-learning as a collaborative learning experience. Additionally, I recognized that the service-learning program was built on the assets, skills and gifts of the participants. It was intended to be a generative process for the university participants, Thai teachers and students. We would be contributing to a new curriculum derived from our collective experiences, knowledge, and perspectives.

I participated in this program as a person with multiple salient identities—educator, student, academic, higher education administrator, mentor, early career

professional and interculturalist. I have many more identities than these, but they were aspects of who I am that I felt I was wearing as I stepped on the plane on June 22nd. Additional aspects of my identity became salient at different points during the program, especially as I drew on existing skill sets and learned to hone them in new ways, as well as identifying areas for growth.

I was very cautious about setting goals for my experience in the GPA program. Since there were many things I had no control over, I did not want to create expectations that could lead to disappointment or frustration. The one major outcome goal I did set for myself however was related to my dissertation research. I needed to collect data during the program and while mechanisms were created for participants to submit materials that would be part of my data collection, I also needed to stay connected to my research agenda and have my data collected by the end of the program. This proved to be even more difficult than I had expected because of the multiple roles I embraced while on the program and the responsibilities I felt as a contributing group member.

As a personal goal, I felt more comfortable creating intentions about how I would approach the trip, rather than focusing on outcomes. First and foremost, I wanted to be open to new experiences and willing to engage authentically with the people and the environments I would experience. I knew that I would be spending six weeks surrounded by people, that there would be moments of physical and emotional discomfort and that I would not necessarily get the time and space I am accustomed to getting to reenergize. Interestingly enough, this proved to be an issue for others as well. By creating the intention for myself to be experience-minded at the outset of the program, my hope was

that I could remind myself that I was having a once-in-a-lifetime experience in Thailand and that the discomforts would pass quickly, as would the joys, so I should make the most of every moment. This approach did serve me during the program since I experienced chronic physical discomfort but I also experienced moments of such happiness, such joy in the company of others, awe in natural beauty, and inspiration in human stories. By creating an intention to be open to all of the experiences, I believe I was better equipped to manage the challenges and absorb the moments of joy and wonderment.

Like the other program participants, I too experienced the gifts and features of the mentoring environment while also, in a sense, becoming the gifts and features of the mentoring environment. As a member of an intentional community, I found that I, too, benefitted from and contributed to the mentoring capacity of the program. As an outcome of this research process, I have also noticed a shift in how I understand my own identity as a global person.

Conclusion

The purpose of this qualitative case study of a global service-learning program in Thailand was to better understand how service-learning can provide a relevant and effective mentoring environment for program participants and how that service-learning environment could contribute to fostering global citizenship, a desired outcome of higher education. This study was informed by theories and perspectives located within the disciplines and practice of higher education administration, community engagement, and cooperative development, as well as from the intersection of these fields as they manifest

in the pedagogy, philosophy, and practice of global service-learning and global citizenship development.

This case study has revealed that a global service-learning program can function as a mentoring environment and that it offers particular gifts, features and dimensions related to self-authorship and global citizenship identity development. Generally speaking, the major findings in this study are that (1) the global service-learning in Thailand program did function as a mentoring community reflecting the gifts and features outlined by Parks' (2011) theory of mentoring communities; (2) the dimensions and characteristics of global service-learning as a mentoring environment add to Parks' gifts and features of mentoring communities; (3) the mentoring community of the SL in Thailand program proved to be a fertile environment for meaning-making that produced outcomes for participants related to self-authorship, particularly in terms of one's professional skills and aspirations; and (4) global service-learning as a mentoring environment fostered outcomes for global citizenship identity development. The results of this study have compelling implications for existing scholarship related to mentoring environments, global service-learning, self-authorship, and the construct of global citizenship as a dimension of personal identity development.

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Appendix I: Official Program Description

With the support of a Fulbright-Hays grant from the U.S. Department of Education, pre-service and in-service teachers can now expose themselves to Thai culture in this intensive and rewarding six-week program through the Patton College of Education. According to studyabroad101.com, "Approximately 1,900 American students study abroad in Thailand each year making Thailand the most popular study abroad destination in Southeast Asia."

Participants will travel through various part of Thailand, complete 30 hours of Thai language instruction and an instructional materials development workshop, conduct cross-cultural teaching, collaborate with local groups in service learning projects and engage in informal chat sessions 3 times a week and 90 hours of classroom teaching in Thai culture, education, historical values and society.

Additionally, participants will spend some time living in a Hill-tribe village and enjoy excursions/field trips including cultural and educational tours of schools, libraries, museums, religious places, outdoor markets, community events, public offices, and other sites that provide participants an authentic experience of the Thai people and their daily lives. Participants will develop grade-level appropriate thematic units over the course of their stay in Thailand.

Pre-service and in-service teachers will have the opportunity to develop lesson plans and teaching strategies that integrate Thai culture, society and language in the Arts, English and Social Studies classes. (GPA Program Website 2016)

Appendix II: Syllabus

SEMINAR ABROAD IN THAILAND (6 credits)
Summer 2015 -16

COURSE SYLLABUS

COURSE DESCRIPTION
The Seminar Abroad/International Service Learning in Thailand includes activities that aim to provide participants with a strong academic foundation in the history, geography, culture, and contemporary issues of the visiting country (Thailand) while immersing them in their culture. Near daily formal classes and excursions (Sunday has no planned classes/activities), structured workshops, class observations, teaching practicum, and community projects will assist in the fulfillment of the program's goal.

MODES OF INSTRUCTION
The conduct of seminar will follow a collaborative and participatory approaches rooted in research-informed teaching (RIT) and learning by teaching (LBT), to ensure that participants are empowered both as active practitioners and future scholars. Every student will be required to lead specific sessions of class discussions based on assigned readings, their practical, personal, and professional experiences. Assignments are designed to allow participants to develop a critical understanding of the course topics as well as foster other transferable skills related to their scholarly development.

PHILOSOPHY OF TEACHING (Excerpt)
I see teaching as an opportunity to engage the students in a journey for change and empowerment according to their needs and interest as well as their future professional involvement in the globalized world. I embrace my teaching role as stimulation for enhancing critical thinking, writing, and problem solving. I always do my best to make myself available to address students' questions, concerns, or needs for guidance that may arise between two class sessions. Therefore, you can count on me during this term whenever extra academic assistance is needed! I will be available through Blackboard, telephone, email, and face-to-face meetings. My teaching philosophy has grown from observations and reflections about best and worst practices of my former instructors, advice from colleagues, feedback received from my students, and my continuing effort to keeping up with scholarship in teaching and learning. I plan to use my teaching experience as a continuing learning opportunity to challenge myself and exceed your expectations.

OBJECTIVES

At the end of this course, participants will be able to:

1. Show evidence of increased knowledge in specific area and general cross-cultural studies with a focus on Southeast Asia (Thailand).

2. Show evidence of a deep and authentic understanding of the host country's (Thailand) culture, history and language through an analysis of the contextual grounding needed to design culturally relevant and area studies curriculum;

3. Describe the host country (Thailand) social customs and cultural norms so that their interactions with people from different backgrounds can be culturally appropriate;

4. Question their own assumptions about immigrant children; and

5. Reflect upon how their experience in the host country (Thailand) can be applied to various notions of intercultural education.

6. Show increased of cross-cultural awareness, knowledge, and skills to facilitate the learning of students from diverse backgrounds, including students with Thai or Southeast Asian backgrounds.

7. Develop instructional modules that incorporate cross-cultural contents of Thailand and Southeast Asia.

CONTENTS

Language Instruction (Thai): Participants will complete 30 hours of direct language instruction during their time in Thailand. Qualified faculty in the Language Studies department at King Mongkut University of Thonburi (KMUTT) will serve as instructors for these sessions. Through these sessions participants will explore both the Thai language itself and the communicative culture of Thai people. These sessions are a vital component of the project and will be instrumental to the teaching practicum and community service projects. After successful completion of this course, participants are expected to be able to apply communicative skills and knowledge in real-life situations.

More specifically, they should be able to:

1. Identify the sounds in the Thai language,
2. Greet and introducing oneself (name, country, occupation),
3. Talk about one's family, counting from 0 – 1,000, ordering food and drinks, asking for and giving directions (place names and locations),
4. Use and respond to Thai greeting, dos and don'ts in Thailand, vocabulary and structures for various communicative situations in everyday use and
5. Perform other basic interactions and communication skills.

Informal Chat Sessions: Participants will be connected with students, pre-service and in-service teachers in Thailand, to allow time for informal chat sessions through which they can practice their communication skills in Thai. Informal chats will occur for about 2 hours, three times a week, during the evening activities.

Classroom-based Teaching: Pre-service teachers will receive formal class-based teaching that can be substituted for a total of 6 credits - hours towards their degree in Education by successfully completing the project coursework for the courses taken in Thailand, *Cross-cultural Contents in k-12 Education: The Thailand Context,* discussed below, which are worth 6-credit hours. *Cross-cultural Contents in k-12 Education: The Thailand Context* involves 90 hours of instructional time, including 30 hours of excursions and activities designed to enhance the participant's contextual understanding of Thailand. These excursions are infused with guided tours and lectures provided by our Thai hosts and 60 hours of classroom-based seminars. These courses will provide participants with information and knowledge to include in their instructional modules.

Instructional Materials Development Workshops in Thailand: As part of *Cross-cultural Contents in k-12 Education: The Thailand Context*, project participants will
1. Create a rudimentary handbook of Thai phrases. This resource will be helpful for participants while they are doing their teaching practicum in Thailand and when they return to their Ohio school districts. The handbook will be done in a format so that it can also be a resource to the participants' colleagues.
2. Work on grade-level appropriate thematic units over the course of their study abroad in Thailand.

Participants will receive ongoing support from Project Director and hosts during the workshops. There will be informal discussions as needed. During these informal sessions, participants will discuss progress in curriculum writing and be guided through the process of interpreting their research and lived experiences, and translating these into curricular units appropriate to the students they teach. These meetings will also provide opportunity to discuss puzzlements and problems and explore possible solutions to any difficulties that arise. Along with participant journals, the meetings will be an important source of information for on-going, field-based formative evaluation.

Cross-cultural Teaching Practicum in Thailand: Participants will have the opportunity to visit and observe instructional practices in Thai school classrooms and then conduct an English language course for the duration of one week. Participants will begin their practicum after two-three day sessions of observation. It is expected that these in-school experiences will provide a wealth of ideas and resource materials for incorporating Thai culture and perspectives into the lessons developed by participants.

Each pre-service teacher will be paired with one in-service teacher, who will serve as co-teacher and observer. The program Director will conduct a 60 – minute observation of the teaching practicum of each pair pre-service teacher/in-service teacher. Pre-service teacher and in-service teacher will write a peer assessment of one another. The Program Director will have a practicum assessment meeting on the peer assessment with each pair of pre-service teacher/in-service teacher.

Community Service Learning in Thailand: The project includes a weeklong community service-learning component to allow participants to interact with Thai families and youth in authentic ways. These projects provide a space where participants can connect with the host culture on a personal level, use their burgeoning Thai communication skills and reflect on their own sense of self-efficacy as intercultural communicators. The focus of these projects will evolve from participants' own interests and hobbies. Pairs of pre-service teacher/in-service teacher will work on community outreach projects. Community partners will share with the participants' instructional games that are common in Thailand and rooted in the Thai culture and traditions. Participants will select among these games to develop new instructional strategies for their class. Key project personnel will assist participants with locating the best forum for their projects and making necessary contacts. Pairs of pre-service teacher/in-service teacher will write a joint self-assessment of their experience involving the community outreach project. Finally, all participants will meet at the end of each day to process the service experience with each other and reflect on their independent and shared experiences.

Excursions/Field Trips in Thailand: Excursions/field trips will serve as cultural and educational tours of schools, libraries, museums, religious places, outdoor markets, community events, public offices, and other sites that can provide participants an authentic experience of the Tai people and their daily lives. Each of the field trips is aligned with guiding questions.

Living with families at the Hill Tribes

Participants will live and engage in daily interactions for 2-3 days with a family at the Hill Tribes. During their stay with a family, participants will be involved in a short community project. Please, be advised of a certain level of discomfort, as these families may not be able to offer the level of accommodation that one will find in a dorm or a hotel.

Reflections and Evening Activities: There will be daily reflections every evening to ensure that participants engage in ongoing critical thinking about their experience in

Thailand. The reflections will be combined with dinner/evening activities that are either arranged by faculty or dinner duos, pairs of participants who have (as part of a class assignment) made all the arrangements for the group's evening activity. Participants will post on the project website reflections about their experiences throughout their sojourn in Thailand. A reflective journal template will be provided to help participants structure their reflection.

ASSESSMENT/MANDATORY DELIVERABLES

Instructional modules (15%)

Participant will work on grade-level appropriate thematic units over the course of their study abroad in Thailand, to develop three instructional modules to be posted on the website of the program. The modules can be in the areas of Language Arts, Social Studies, or English.

Due date:07/23/2016

Handbook of Thai phrases (5%)

Participant will create a rudimentary handbook of Thai phrases. This resource will be helpful for participants while they are doing their teaching practicum in Thailand and when they return to Ohio. The handbook should be done in a format so that it can also be a resource to the participants' colleagues.

Due date:07/28/2016

Cross-cultural interview report (5%)

Participants will be paired with Thai students or teachers or professionals to conduct an interview, which will involve questions related to the culture of Thailand and the Thai people, social issues and education in Thailand, their perception of cross-cultural competence, and other similar topics. Participants will also ask questions about instructional strategies and fun games that may facilitate better learning for Thai students. Each student will submit a power point presentation, summarizing the key findings of the interview, which will be posted on the program website.

Due date:07/29/2016

Cross-cultural self-assessment of learning (Power point presentation) (10%)

Participants will make a power point presentation that explains how the study abroad experience overall helped them through the experiential learning cycle, whether their goals came to fruition, and how it impacted them personally. This presentation can be based on a template for the *"Cross-cultural self-assessment of learning (Scholarly paper)"*.

Due date:07/29/2016

Daily reflective journal (30%)

Participants will develop a reflective journal to describe and reflect on daily activities or events (academic or non-academic). There will be informal discussions as needed. During these informal sessions, participants will discuss about their ongoing experience and be guided through the process of interpreting their research and lived experiences, and translating these into lessons learned to share with others in the United States. Participants will post on the project website reflections about their experiences throughout their sojourn in Thailand. A reflective journal template will be provided to help participants structure their reflection.

Due date: Daily, starting 06/24/2016

Auto-ethnographic multimedia memoir (15%)

Participant will develop auto-ethnographic multimedia memoirs that chronicle the trip and their growing intercultural competencies. The excursions/field trips, classroom-based learning activities, teaching practicum, community service projects will provide context and contents for the auto-ethnographic multimedia memoirs. Additional instructions will be provided.

Due date:08/05/2016

Cross-cultural self-assessment of learning (Scholarly paper) (20%)

Participants are required to submit a five- ten page reflective paper regarding their self-assessment of transcultural knowledge, awareness, and sensitivity after the study abroad experience. In this paper participants will explain how the study abroad experience overall helped them through the experiential learning cycle, whether their goals came to fruition, and how it impacted them personally. In addition, participants will articulate what skills they believe they have developed or furthered through their interactions abroad.

Due date:08/12/2016

FORMAT REQUIREMENTS FOR PAPERS
- Please use APA (most recent edition) to format course papers.
- Use inclusive language (do not use masculine pronouns when referring to men and women).
- All papers should be double-spaced with 1-inch margins. Times New Roman font (12 point) is standard.
- Number the pages.

- Writing should be appropriately referenced. In other words, you must give credit to others for their work by providing accurate citations. Direct quotes require a page numbered reference.
- Where appropriate and possible, draw connections between course concepts/readings and specific examples/experiences. The capacity to relate theory with practice is an important component of the course.
- Your writing must be grammatically correct and without spelling, punctuation, or typographical errors.
- Include a list of references at the end of the paper. This list should include all references cited in the paper, and only those cited in the paper.

GRADING CRITERIA

Grade	Definition
10% - 9.9%	Assignment demonstrates originality, independence, a thorough mastery of the subject; completing more work than is regularly required. Assignment demonstrates a deep understanding, and is presented with exceptional clarity & poise.
8.98% - 8%	Assignment is above the average expectations. Project or paper is presented neatly and thoroughly but does not have the highest level of depth and originality possible.
7.99% - 7%	Assignment is average. Assignment shows that the student grasps the essential information; material is complete and presented on time.
6.98% - 6%	Assignment is below average. Student misses significant aspects of the assignment. Material is not turned in on time.
Below 6 %	Student was unable to complete the assignments on time with at least a 60% understanding and presentation.

Process includes quality of student communications, scholarly independence, and his/her ability to respond to suggestions and criticism. Each essay will be graded according to the following criteria:

COURSE GRADING

The new 12 point grading scale will be utilized.

Letter Grade	Grade Points
A	93 – 100
A-	90 – 92
B+	87 – 89
B	83 – 86
B-	80 – 82
C+	77 – 79
C	73 – 76
C-	70 – 72
D+	67 – 69
D	63 – 66
D-	60 – 62
F	59 & below

POLICIES & PROCEDURES

Absence: Participants are expected to be in class on time, stay the whole time, participate, and conduct themselves professionally in all arenas involving the seminars. Participation implies presentation of assignments in-class, group activities, and in-class discussions, complete reading assignments before class, listening attentively, and helping to create a classroom environment of mutual respect. Attendance is crucial for the success of the course. If a participant is unable to attend class for serious reasons (i.e. illness, death in the family or other unforeseen crisis), the student is expected to notify the instructor before class. A 10-page make-up assignment will be provided, in addition to the assignment due for the class session. If the participant misses more than 1 class without a valid excuse, to be determined by the instructor, so she/he will receive a lower final grade for each unexcused absence. Should you have to miss class, be certain to contact me in advance to request an excused absence and arrange how you will make up for the missed class.

ABSENCES	
Number	Action
1	Make up + Maximum possible grade to earn lowered to A-
2	Make up + Maximum possible grade to earn lowered to B
3	Make up + Maximum possible grade to earn lowered to F

LATE/MISSED ASSIGNMENT/EXAM POLICY:

Papers are due by the due date. Late assignments/exams will not be accepted. If you must contact the instructor to inquire about documented valid excuses (e.g. medical emergencies with a medical note, etc.), you are required to contact the instructor before the due date of the assignment. Valid excuses will be accepted at the discretion of the professor for departmental trip, music or debate activity, ROTC function, or athletic competition, and service or training for military reserves, including reasonable travel time to the training location. With an accepted excuse, students will lose 10% of the total points for the assignment for 1 day after the due date, 15% for 1 week after the due date, 20% after 2 weeks, 25% after 3 weeks, 30% after 4 weeks, 40% after 5 weeks, and 50% after 6 weeks. There are no automatic Incompletes in this class. An Incomplete will automatically result in a lower course grade, i.e., for example B instead of A. Students may appeal academic sanctions through the grade appeal process.

ACADEMIC INTEGRITY

All participants are expected to do their own work, and give appropriate credit when citing/quoting from other sources. Plagiarism, which is the using of ideas, words, concepts, thoughts, etc., of others without giving them proper credit, is unacceptable in any form. A complete explanation of plagiarism can be found in University student Code of Conduct (see Section VIII.F), as well as the current edition of the APA manual. If any a participant commits an act of academic dishonesty, such participant will be subject to all of the university sanctions. The Office of Community Standards and Student Responsibility may impose additional sanctions.

OPTIONAL ASSISTANCE

I will be available to provide additional academic assistance, if needed. The optional meetings are designed for participants who have fallen behind for some reason, confused about materials presented in class, or who feel they need more time to assimilate certain concepts. Meetings for that purpose will take place upon participant request. These meetings will not involve introduction of new materials. They will be opportunity to clarify topics already covered in class.

I encourage you to interact with classmates in order to raise questions that you did not have the time to ask during a class session, and work through materials introduced in class. These interactions will help you better understand key course concepts. Additional materials may be provided online, but not distributed, in order to avoid the implications of copyright laws. You can print these materials on your own, without the written consent of the instructor, as long as you are using them to strengthen your educational experience in this course. If you need special accommodations, please let me know so that I can arrange with appropriate services readily available.

ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES
This University is committed to providing reasonable accommodations for students with disabilities. Any student who suspects s/he may need an accommodation based on the impact of a disability should contact the class instructor privately to discuss the student's specific needs and provide written documentation from the Office of Student Accessibility Services. If the student is not yet registered as a student with a disability, s/he should contact the Office of Student Accessibility Services. Information related to an individual's accommodation request and/or arrangements will be confidential and will be shared with relevant University personnel or offices on a 'need to know' basis."

COPYRIGHT:
The lectures, classroom activities, and all materials associated with this class and developed by the instructor are copyrighted.

Appendix III: Program Itineraries

Day	Day	8:00 am – 1:00 pm	1:00 pm – 2:00 pm	2:00 pm – 5:00 pm	6:00pm – 8:00pm
Mo	06/20/16	Departure	Group lunch break	Departure	
T	06/21/16	Traveling	Group lunch break	Arrive BKK airport	
W	06/22/16	Rest	Group lunch break	Orientation and Campus visit	Reflection and Welcome dinner on the cruise
Th	06/23/16	Language course	Lunch break	Bangkok city tour	Dinner on Kin Lom Chom Saphan
F	06/24/16	Language course	Group lunch break	Asia and Southern Asia	Reflection and games
Sa	06/25/16	Temple tour	Group lunch break	Thailand: History, culture, demographics, education system, and political governance	Reflection and Evening dinner
Su	06/26/16	Visit weekend market	Lunch break	Free	Reflection and games
M	06/27/16	Language course	Group lunch break	Globalization, transcultural competence, and international relations	Reflection and games
T	06/28/16	Language course	Lunch break	International migration in Asia and Thailand	Reflection and Evening dinner
W	06/29/16	Language course	Lunch break	Education systems in Asia	Reflection and Evening dinner
Th	06/30/16	Language course	Lunch break	Education systems in Thailand	Reflection
F	07/01/16	Language course	Group lunch break	Culture and education in Thailand	Reflection and games
Sa	07/02/16	Traveling to Pattaya	Group lunch break	Visit Pattaya	Reflection and Evening dinner
Su	07/03/16	Visit Pattaya	Lunch break	Visit Pattaya	Reflection and Evening dinner
M	07/04/16	Visit Pattaya	Group lunch break	Traveling back to Bangkok	Reflection and Evening dinner
T	07/05/16	Classroom observation	Lunch break	Classroom observation	Reflection and games
W	07/06/16	K-12 education in Thailand: Teaching and learning practices	Group lunch break	- Parental involvement and education in Thailand - Children, families,	Reflection and Evening dinner

				and special needs individuals in Thailand	
Th	07/07/16	Classroom observation	Lunch break	Classroom observation	Traveling to Chiangmai
F	07/08/16	Arriving Chiangmai	Group lunch break	Visit Hill tribe	
Sa	07/09/16	Visit Hill Tribe – community project	Group lunch break	Visit Hill Tribe- community project	Reflection and Evening dinner
Su	07/10/16	Visit Hill Tribe – community project	Group lunch break	Visit Hill Tribe – community project	Reflection and Evening dinner
M	07/11/16	Visit Hiill Tribe – community project	Group lunch break	Visit Hill Tribe – community project	Reflections and Evening dinner
T	07/12/16	Leaving Hill Tribe	Group lunch break	Chaingmai city tour	Reflection and Evening dinner
W	07/13/16	Chiangmai city tour	Group lunch break	Chiangmai city tour	Reflection and Evening dinner
Th	07/14/16	Travelling back to Bangkok	Group lunch break	Travelling back to Bangkok	Reflection and Evening dinner
F	07/15/16	Instructional Materials Development Workshop	Lunch break	Instructional Materials Development Workshop	Reflection and games
Sa	07/16/16	Ancient city tour	Group lunch break	Instructional Materials Development Workshop	Reflection and games
Su	07/17/16	Free	Lunch break	Free	Reflection and games
M	07/18/16	Community project	Group lunch break	Community project	Reflection and games
T	07/19/16	Community project	Group lunch break	Community project	Reflection and games
W	07/20/16	Bangkok City tour	Group lunch break	Bangkok City tour	Reflection and games
Th	07/21/16	Teaching practicum	Lunch break	Teaching practicum	Reflection and games
F	07/22/16	Teaching practicum	Lunch break	Teaching practicum	Reflection and games
Sa	07/23/16	Ayutthaya trip	Group lunch break	Ayutthaya trip	Reflection and games
Su	07/24/16	Free	Lunch break	Free	Reflection and games
M	07/25/16	Teaching practicum	Lunch break	Teaching practicum	Reflection and games
T	07/26/16	Teaching practicum	Lunch break	Teaching practicum	Reflection and games
W	07/27/16	Teaching practicum	Lunch break	Teaching practicum	Reflection and games
Th	07/28/16	Field trip	Group lunch break	Field trip	Reflection and games
F	07/29/16	Program reflection	Group lunch break	Free	Free
Sa	07/30/16	Free day,	Free	Graduation	Reflection and games

		shopping, visiting		Celebration	
Su	07/31/16	Free day, shopping, visiting	Free	Free	Reflection and Pre-departure dinner
M	08/01/16	Free day, shopping, visiting	Free	Free	Free
T	08/02/16	Departure	Departure	Departure	

Date	Breakfast 7:30am-8:30am	Morning activities 9:00am – 12:00pm	Lunch 12:00pm-1:00pm	Afternoon Activities 1:00pm-5:00pm	Dinner	Night activities 5:00pm-6:00pm	Accommodation
June 22					Snack	Arrival	Heliconia
June 23	D'oro	9.30 am: Orientation, ID making	KMUTT	Emeral Buddha temple	Dinner the chaopraya cruise	Dinner the chaopraya cruise	Cruise
June 24	Coffee Park	Lecture	KMUTT	Lecture/Lecture	KMUTT	Reflection and game	Heliconia
June 25	D'oro	Lecture	Home	Lecture/Traveling to Ayutthaya	Ayutthaya	Reflection and game	Ayutthaya
June 26	Home	Thai language	Home	Thai massage	Thai cooking	Reflection & game	Ayutthaya
June 27	Home	Thai language	Home	History center & temples (WatPrasrisanpetch, WatNapramain)	Thai cooking	Reflection & game	Ayutthaya
June 28	Home	Thai language	Home	Museum & temple (WatMahathat, WatRajburana)	Thai cooking	Reflection & game	Ayutthaya

June 29	Home	Thai language	Home	Ayutthaya island (cruise) & temple (WatPananchueng & WatPutthaisawan)	Thai cooking	Reflection & game	Ayutthaya
June 30	Home	Thai language	Home	Thai art & craft	Thai cooking	Reflection & game	Ayutthaya
July 1	Home	Thai language	Home	(Joseph Church, Portugese Village, Japanese Village)	Thai cooking	Reflection	Ayutthaya
July 2	Home	Traveling to Pattaya	Restaurant	Mini Siam	Restaurant	Tiffany game	Pattaya
July 3	Hotel	TBA	Free	Beach time	Restaurant	Reflection & game	Pattaya
July 4	Hotel	TBA	Mum-aroi	Santuary of Truth	Restaurant in Bangkok	Reflection & game	Thonburi SC
July 5	Boiled rice	Darunsikhalai	Box lunch	School of teaching practicum	Free	Reflection & game	Thonburi SC
July 6	D'oro	Lecture (Sukhumvit 71)	Buffet	Lecture (MoE)	Free	Reflection & game	Thonburi SC

July 7	Free	Wansawangjit	Box lunch	Wansawangjit	Packed dinner	Train	Train
July 8		Chiangmai	Restaurant	Chiangmai	Restaurant	Reflection & game	Empire @ Nimarn
July 9		Chiangmai	Restaurant	Chiangmai	Restaurant	Chaingmai night	Empire @ Nimarn
July 10		Chiangmai	Restaurant	Hilltribe - meeting with hilltribe	Home	Reflection	Home stay
July 11		Community project	Box lunch/buffet	Community project	Home	Reflection	Home stay
July 12		Community project	Box lunch/buffet	Community project	Home	Reflection	Home stay
July 13		Community project	Box lunch/buffet	Community project	Home	Activity with villager	Home stay
July 14		Leaving hilltribe/traveling to Bangkok	Lunch on the bus	Traveling to bangkok	Restaurant	Reflection & game	Thonburi SC
July 15	Free	Instructional media development	Buffet	Instructional media development	Restaurant	Reflection & game	Thonburi SC

July 16	Free	Instructional media development	Buffet	Instructional media development	Free	Reflection & game	Thonburi SC
July 17	on the bus	Bangkok city tour (Nakorn pathom)	Restaurant	Bangkok city tour (Nakorn pathom)	Restaurant	Reflection & game	Thonburi SC
July 18	Free	Community project	box lunch	Community project	Free	Reflection & game	Thonburi SC
July 20	Free	Community project	box lunch	Community project	Free	Reflection & game	Thonburi SC
July 21	on the bus	Bangkok city tour (Nonthaburi)	Restaurant	Bangkok city tour (Nakorn pathom)	Restaurant	Reflection & game	Thonburi SC
July 22	Free	Teaching practicum	at school	Teaching practicum	Free	Reflection & game	Thonburi SC
July 23	Free	Teaching practicum	at school	Teaching practicum	Free	Reflection & game	Thonburi SC
July 24	Free	Jatujak	Free	Free	Free	Reflection & game	Thonburi SC
July 25	Free	Free	Free	Free	Free	Reflection & game	Thonburi SC
July 26	Free	Teaching practicum	at school	Teaching practicum	Free	Reflection & game	Thonburi SC
July 27	Free	Teaching practicum	at school	Teaching practicum	Free	Reflection & game	Thonburi SC
July 28	Free	Teaching practicum	at school	Teaching practicum	Free	Reflection & game	Thonburi SC

July 29	Field trip	Pradabos School	Restaurant	Visit local community in town/ Vimarnmek/ Anatasamakho m/Museum Siam	Restaurant	Reflection & game	Thonburi SC
July30	Free	Free	Free	Free	Free		Thonburi SC
July 31	Free	Free	Free	Free	Graduation		Hotel in town
August 1	Free	Free	Free	Free	Free		Hotel in town
August 2	Free	Free	Free	Free	Free		Hotel in town

Appendix IV: Interview Guide

Interview Guide for Service-learning as a Mentoring Environment

Sample Questions:

1. Tell me about how you came to participate in this service-learning program.

2. How would you describe yourself at the beginning of this program? How would you describe yourself now?

3. What kind of experience were you looking to have in this program?

4. How would you define service-learning?

5. What was/has been the most meaningful aspect of this experience for you?

6. What surprised you?

7. Can you describe a situation for me in which you feel you were able to use some of your skills or talents?

8. In what ways has this program challenged you?

9. In what ways did you feel supported during your service-learning experience? Were there situations in which you could have benefitted from additional support? Could you describe the situation for me?

10. Has this program inspired you to live your life any differently?

11. Was there anyone in the program or in the community who has made a lasting impression on you?

12. What does it mean to you to be a global citizen?

13. Are there ways this service-learning experience has contributed to you being a global citizen?

14. Is there anything in particular you think is important for me to know about your experience in this service-learning program?

Appendix V: Mentoring Assessment

Mentoring Assessment

Please respond to the following questions on the scale:

1 = Not at all; 2 = Rarely; 3 = Sometimes; 4 = Often; 5 = Almost Always True

Domain 1: Recognition

1. Program leaders acknowledged my personal strengths.

2. Some of my peers acknowledged my personal strengths.

3. Community members (i.e., service-learning community partners) acknowledged my

   personal strengths.

4. I had opportunities to use my skills and talents in this program.

Domain 2: Support

5. I experienced personal support from leaders when I encountered challenges.

6. I experienced personal support from peers when I encountered challenges.

7. I experienced personal support from community members when I encountered

   challenges.

Domain 3: Challenge

8. I experienced challenges from the leaders of this program.

9. I experienced challenges from some of my peers on this program.

10. I experienced challenges from community members.

11. The balance of challenge and support in this program was appropriate to help me

   learn.

Domain 4: Inspiration

12. This program inspired me to see the world in a new way.

13. This program inspired me to learn new things about myself.

14. This program has inspired me to engage in future community service activities.

Domain 5: Network of Belonging

15. I experienced a sense of belonging on this program.

16. I felt that my presence mattered within my service group.

17. I felt that my presence mattered to the community where I was working.

Domain 6: Big Enough Questions

18. I was faced with large questions of meaning and purpose in this program.

19. I was faced with large questions about poverty or oppression in this program.

20. Many of the problems I faced as part of this program don't seem to have easy

   answers.

Domain 7: Encounters With Otherness

21. I often interacted with people culturally different from me while participating in this

   program.

22. I learned from the different perspectives offered by my peers.

23. I learned from different perspectives offered by my program's leaders.

Domain 8: Habits of Mind

24. There were formal opportunities for group reflection during this program.

25. There were informal opportunities for rich dialogue with my peers or leaders.

26. Conversations that occurred among group members dealt with important issues.

27. There were structured opportunities to reflect individually on this service experience.

28. I saw connections between the service work and my academic experiences.

29. I saw connections between the service work and the way I live my life.

30. This experience has improved my attitude about the goodness of people.

Domain 9: Self Authorship

31. This experience has highlighted important decisions I want to make in my life.

32. This experience provoked me to question my life goals.

33. This experience has helped me clarify important goals in my life.

34. This experience has helped me understand myself better.

35. I am leaving this experience with new commitments related to my career.

36. I am leaving this experience with new commitments related to my lifestyle.

37. I believe that this experience will help me live a more fulfilling life.

Appendix VI: Pre-departure Journal

You are beginning your participation in the GPA Service-learning in Thailand Program. During the program you will be asked to keep a service-learning journal and to respond to various journal prompts. The service-learning journal is an opportunity to reflect on your experiences and explore how they relate to your personal and professional development and influence your thinking in new and different ways. Please respond to questions 1-4.

Name: Date:

1. How do you define service-learning?

2. What do you hope to gain from your service-learning experience?

3. What do you hope to contribute to the service-learning experience?

4. What does it mean to you to be a global citizen?

Appendix VII: Service Journal Template

Daily Reflection

Last Name: **First Name**:

Day (e.g. Monday, Tuesday, etc):   **Time**:

Country: Thailand   **City or Town or Village**:

Daily Reflection - Date:

Please address the following questions to the best of your abilities!

Question 1: What are the events that occurred today (academic and non-academic)?
Please be specific about time, place, people, and any other details that you can possibly recall!

Question 2: What do you personally think about the events?

Questions 3: What events that occurred today might have some impact on your personal beliefs, values, or assumptions? Explain!

Questions 4: Has any event that occurred today inspired you to ask some **questions** about the host country (where you are now!), the United States, the world, or your personal life? ***Please state specific questions that you are asking to yourself***

Appendix VIII: IRB Approval Letter

Project Number 15E185
Project Status APPROVED
Committee: Office of Research Compliance
Compliance Contact: Shelly Rex (rexs@ohio.edu)
Primary Investigator: Diana Marvel
Project Title: Service Learning as a Mentoring Environment
Level of Review: EXEMPT

The Ohio University Office of Research Compliance reviewed and approved by exempt review the above referenced research. The Office of Research Compliance was able to provide exempt approval under 45 CFR 46.101(b) because the
research meets the applicability criteria and one or more categories of research eligible for exempt review, as indicated below.

IRB Approval: 04/04/2016 09:59:40 AM
Review Category: 2
If applicable, informed consent (and HIPAA research authorization) must be obtained from subjects or their legally authorized representatives and documented prior to research involvement. In addition, FERPA, PPRA, and other authorizations must be obtained, if needed. The IRB approved consent form and process must be used. Any changes in the
research (e.g., recruitment procedures, advertisements, enrollment numbers, etc.) or informed consent process must be approved by the IRB before they are implemented (except where necessary to eliminate apparent immediate hazards to subjects).
It is the responsibility of all investigators and research staff to promptly report to the Office of Research Compliance / IRB
any serious, unexpected and related adverse and potential unanticipated problems involving risks to subjects or others.
This approval is issued under the Ohio University OHRP Federalwide Assurance #00000095.
Please feel free to contact the Office of Research Compliance staff contact listed above with any questions or concerns.

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