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By Jessie A. Snaza

Entitled Assessment of Cross-Cultural Professional Development: Short-Term Immersion
Experience in Mexico

For the degree of Master of Science

Is approved by the final examining committee:

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Date

ASSESSMENT OF CROSS-CULTURAL PROFESSIONAL DEVELOPMENT: SHORT-TERM IMMERSION

EXPERIENCE IN MEXICO

A Thesis

Submitted to the Faculty

of

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by

Jessie A. Snaza

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To my family.

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ABSTRACT

Snaza, Jessie A., M.S., Purdue University, December, 2008. Assessment of cross-cultural professional development: Short-term immersion experience in Mexico. Major Professor: Brian A. Talbert.

In the spring of 2007 a group of Purdue University Cooperative Extension Service educators and community partners participated in a nine-day cultural immersion trip to Mexico. Through the collection of data from qualitative interviews, the study aimed to identify the role that a short-term international immersion experience could play as a professional development tool. By looking at what participants gained from the trip with regard to knowledge, cognitions, professional development and actions, the study provided an overall picture of learners' self reported outcomes and also identified the motivations and reasons that individuals choose to participate. The study found that many participants shared motivations for choosing to participate; showed signs of changes in perspective, perception and attitudes; and perceived benefits to their professional development. More significant were the number of actions that participants took as a result of the trip.

CHAPTER 1. INTRODUCTION

The Purdue University Cooperative Extension Service (Purdue Extension) provides

research-based information to local communities in Indiana through county offices (Purdue

Extension, 2007). Programs and services provided by the Cooperative Extension Service are

guided by three main beliefs: meeting people where they are, helping people recognize their

own needs, and facilitating people to meet those needs on their own (Severs, Graham, Gamon,

& Conklin, 1997).

Throughout its existence the Cooperative Extension Service (CES) has adapted its

programs and services to meet the changing needs of the communities in which they serve

(Severs, Graham, Gamon, & Conklin, 1997). As those societies and communities evolve, the

programs and services of the CES must evolve alongside them to meet changing needs and

remain practical and relevant.

In the spring of 2007 a group of Purdue Extension educators and community partners

participated in a nine-day cultural immersion trip to Mexico.   The trip was organized through

the International Extension Program at Purdue University which has three areas of emphasis: to

help Extension workers improve their abilities to provide services to immigrants in Indiana, to

help Indiana agricultural and business sectors to remain competitive in a global economy and to

provide opportunities for Extension educators to build the knowledge and skills to create

globally focused programming (International Programs in Agriculture, 2008). The objectives of

the Mexico trip were to promote: (1) cultural understanding through experiential learning, (2)

cross-cultural competency, (3) cross-cultural engagement both local and international, and (4)

cultural advocacy for Latinos by understanding their contributions and challenges (Tharp, 2006).

The "Experience: The Culture of Mexico" trip exposed participants to a variety of

locations and situations visits to well-known tourist attractions as well as poor rural villages.

The trip focused on youth, families, health and nutrition, which followed closely with many of

the professional goals of participants. The study-tour was designed for participants to see the

realities of the daily lives of the people of Mexico that are often overlooked in tourist travel (See

Appendix H) (S. Tharp, personal communication, October 22, 2007).

1.1. Background

The global economy, mobility of people, and rapid transfer of information have created

new challenges for communities across the United States to not only compete and actively

engage in a world context, but also to adapt and cope with the new challenges brought about by

increased global interdependence of our economies (Castles, 2000; Ludwig & McGirr, 2003;

Olson & Kroeger, 2001).   One of the challenges facing many small to mid-size communities

across Indiana is the influx of Latino immigrants over the last two decades (Levinson, Everitt, &

Johnson, 2007; Ludwig & McGirr, 2003). Sometimes profound, and over a short time, these

dramatic changes in demographics have brought about many challenges to communities

attempting to meet the needs of new populations (Levinson, Everitt, & Johnson, 2007).

Small rural towns have been especially affected by the rapid influx of Latinos, due to

their limited prior exposure to Latino cultures (Levinson, Everitt, & Johnson, 2007). While urban

areas have a long history of working with ethnically diverse populations, many rural towns were

experiencing language barriers and cultural differences for the first time. The growth rates of

Latino populations impacted small towns across much of Indiana during the late 1990s

(Levinson, Everitt, & Johnson, 2007; Millard, Chapa, & Burillo, 2004).   Unfortunately many

times these differences resulted in tension between long-term residents and the newcomer

immigrant groups in many of these small towns.

   In 2006, the Comprehensive Immigration Reform Act became one of the major focuses

of U.S. media. The Reform Act addressed issues of border enforcement and the interior

enforcement of immigration law (GovTrack, 2008). Immigration reform became, and remains,

one of the topics of primary focus for the U.S. media on national, state and local levels with

Latino immigrants as the primary focus (Levinson, Everitt, & Johnson, 2007).   In 2008, increased

fuel costs, failing housing markets, decreased consumer confidence, and high unemployment

levels have created doubts about the state of the U.S. economy in the minds of many Americans

(Times Topics, 2008). These are the conditions and circumstances that have historically

stimulated spikes in anti-immigrant sentiment (De Genova, 2002; Millard & Chapa, 2004; Valdés,

2000, 2004).

   This heightened awareness of undocumented immigration produced a surge in anti-

immigrant sentiment across the U.S. (Levinson, Everitt, & Johnson, 2007). Hostile reactions by

long-time residents encourage immigrant populations to seek refuge in isolation (Levinson,

Everitt, & Johnson, 2007).   A desire to physically exclude immigrants and drive them away only

resulted in their social exclusion and marginalization (De Genova, 2002). This isolation from the

majority culture only intensifies the suspicion and distrust felt by long-term residents; a cycle

that will continue as long as new immigrants continue to arrive and as long as an atmosphere of

being unwelcomed persists.

Programs and services that welcome newcomers make them feel as valued members of the community. There is an equal need for programs and initiatives aimed at humanizing immigrants by breaking down stereotypes, increasing cross-cultural dialogue and educating the broader community about cultural differences and international factors driving immigration. The trip "Experience: The Culture of Mexico" is an example of how Purdue Extension can work to better facilitate cross-cultural understanding among Indiana residents and work together towards a better understanding of differences to build stronger communities.

1.1.1. Latinos in Indiana and Historical Presence in the Upper Midwest

In 2005, the U.S. Census Bureau reported that 277,558 Latinos lived in the state of Indiana. Of this number, 41% of Indiana's Latino population were foreign born, first generation immigrants (Kinghorn, 2007). According to a report by the Indiana Business Research Center, the number of Latinos living in Indiana increased by 31 percent between 2000 and 2005 (Kinghorn, 2007). This situation has provided significant challenges for Indiana communities to help integrate and accommodate the growing Latino population due to differences in language, culture and socio-economic status (Levinson, Everitt, & Johnson, 2007).

When looking at the current state of Latino immigrants in the Upper Midwest (Ohio, Indiana, Illinois, Michigan, Wisconsin and Minnesota) it is important to consider the historical factors and events that led to this point. There is a common misconception that Latino migration to the Midwest is a recent phenomenon that has only taken place in the last two decades, when in fact Latinos have a long history of migration to the Midwest starting in the early nineteenth century with the building of the railroads from Mexico (Valdés, 2000). During the mid to late nineteenth century, agricultural sectors recruited Latin American immigrants to

fill labor shortages that were the result of a growing population and new immigration restrictions. Countries south of the border were exempt from these restrictions (Millard & Chapa, 2004).

With the increased need for workers during World War I, Latinos were recruited to the industrial sectors, which developed into permanent settlements of Latinos in Midwest cities (Millard & Chapa, 2004). In the 1920s increased industrial production created a demand for low skill, low cost labor and Latinos were often brought in to break strikes in areas such as East Chicago where many Latin Americans settled, becoming permanent residents (Millard & Chapa, 2004). The slowdown of the economy in 1929 resulted in increased anti-Latino sentiment and discrimination, which eventually led to the mass deportation of over 415,000 Latinos--regardless of immigration status—during the Great Depression (De Genova, 2004; Millard & Chapa, 2004). An additional 85,000 Latinos left the country through "voluntary" repatriation programs (De Genova, 2004, Valdés, 2000).

During the 1940s many Mexicans returned to the Midwest due to U.S. involvement in World War II, to fill jobs in factories. In 1942 the Mexican and U.S. governments signed an agreement to implement the Bracero Program, which was a guest worker program to fill the need for short-term agricultural labor in the U.S. (De Genova, 2004; Millard & Chapa, 2004; Valdés, 2000). Despite this effort to provide a legal means of providing temporary labor, many employers preferred undocumented workers because they could avoid the required fees, minimum employment periods and wage requirements of the Bracero program (De Genova, 2004). In 1954, "the U.S. Congress authorized the Department of Labor to unilaterally recruit Latino workers, and the Border Patrol itself opened the border and actively recruited undocumented migrants" (De Genova, 2004, p.165). This action took place as a response to the

Mexican government's request for a fixed minimum wage for Braceros (De Genova, 2004). That

same year the U.S. Border Patrol publicly acknowledged "Operation Wetback," a border patrol

initiative aimed at a reduction of undocumented migration (García, 1980; Hernandez, 2006).

Between 1954 and 1955 over 2.9 million "illegal" Latino workers were deported (De Genova,

2004; García, 1980). This ensured a constant revolving door for Latino labor and also helped

minimize the risk of union organizing while ensuring a constant supply of fresh labor (De

Genova, 2004).

What makes the influx of Latinos to the Upper Midwest in the last two decades

somewhat different from past waves of migrations is that traditionally Latinos working in small

to mid-size towns came as agricultural migrant labor that did not come to these areas to settle

permanently (Millard & Chapa, 2004). However, as a result of the deindustrialization of many of

the Midwest's urban centers there was a shift to move some industries to rural areas where

they could receive tax breaks and, in the case of slaughterhouses, move the processing closer to

the area of production (Millard, Chapa, & Burillo, 2004; Valdés, 2000). These industries created

a demand for low wage, unskilled labor that attracted many Latino migrants to permanently

settle in rural small towns across the Upper Midwestern states (Millard, Chapa, & Burillo, 2004).

It seemed that while the demand for labor remained high and the economy strong, Latino

immigrants would at least be tolerated (Levinson, Everitt, & Johnson, 2007).

Looking at the history of immigration provides some insight into the long and turbulent

relationship that the Midwest has had regarding Latino immigration and its intertwined

relationship with economic factors and labor demands. Migration is systemically linked with the

process of globalization--a process that has been in place since the beginning of the world

market and capitalist system (Castles, 2000). In the past, the U.S. has maintained an unofficial

policy of revolving door immigration and border control which facilitated the flow of migrant

labor across borders (De Genova, 2004, Valdés, 2000). However, the implementation of the

North American Free Trade Agreement (NAFTA) in 1994 (Payan, 2006) and national security

trends after the World Trade Center attacks on September 11, 2001 (De Genova, 2004; Payan,

2006) have greatly altered the patterns of immigration from Latin America to the U.S. (Payan,

2006). Workers who formally moved from place to place in migrant communities have become

transnational residents (Castles, 2000).

These unintentional consequences of tighter borders along with international influences

make recent waves of immigrants different from those in the past.   People have become more

mobile and international travel more accessible, while technological advances have allowed

people to remain connected across borders and distances (Hammer, 1995). Latin Americans are

likely not to be the only transitory and migrant communities that Indiana residents come in

contact with. As we move further into an interdependent 21st Century, Indiana is likely to see

more and more diverse populations. During this research one of the study participants provided

evidence that this is already occurring in a central Indiana county where a major employer will

be bringing Burmese immigrants to work in their factories. Learning to understand and work

with Latino immigrants and taking this as an opportunity to educate the public about global

factors which will inevitably affect communities, may help prepare current residents for the

future waves of immigrants they may encounter.   As stated by Castles (2002):

> The erosion of nation-state sovereignty and autonomy weakens systems of border-
>
> control and migrant assimilation. The result is the transformation of the material and
>
> cultural practices associated with migration and community formation, and blurring of
>
> boundaries between different categories of immigrants. It is important to re-think our

understanding of the migratory process, to understand new forms of mobility and

incorporation, and particularly the emergence of transnational communities, multiple

identities and multi–layered citizenship. (p. 1143)

Many Americans see the influx of Latinos to their communities as a threat to the

American way of life. Attempts to counter this threat can be seen in such actions as the push

for "English only" legislation and other policy changes that focus on preserving what is

considered fundamentally "American." However, it seems that a defensive stance will only

marginalize immigrant and migrant communities.

There has been a paradigm shift regarding immigrant assimilation in the U.S., which is

moving away from the traditional "melting pot" theory of total assimilation to a more

multicultural approach (Hammer, 1995; Martin, 1994).   This paradigm shift is a possible

response in recognition that an economically viable U.S. needs to be better equipped to work

and communicate on a global level, or perhaps a realization that previous assimilation models

are no longer viable in the 21st century.   All of these are significant in what is currently taking

place in small to midsize Indiana communities. Ludwig and McGuirr stated "the U.S.

Cooperative Extension Service (CES) is uniquely poised to help Americans deal with complex

issues related to globalization—as well as influence how the public perceives the rest of the

world and our country's role in it" (2003, p. 402). This is significant in that even the most

remote rural towns are not isolated from the effects of international influences and that local

issues are not able to be isolated from their global context (Ludwig & McGuirr, 2003).

There is a need to bridge cultural divides by transforming the views of immigrants as a

threat to that of human beings who simply want a better life and to provide for their families.

"Experience: The Culture of Mexico" is a unique attempt to address local community issues by

sending residents abroad. Furthermore, there is a need to connect local issues with the global

context in which they exist and it seems there is no way of replicating the experience of travel to

another country and total immersion in another culture. Sending community members and

Extension Educators abroad helps bring this perspective back to their communities to share with

others and allows fellow community members to be educated by people they know and trust

and in terms which they can relate and understand.

1.2. Statement of the Problem

"In the second half of the twentieth century, international migration has emerged as

one of the main factors in social transformation and development in all regions of the world"

(Castles, 2000, p. 269).   Indiana has been no exception. Between 1990 and 2000 Indiana

experienced rapid growth rates among its Latino residents (See Figure 1, Figure 2). Some

Indiana counties including Elkhart, Noble, Cass, Carroll, and Clinton experienced growth rates of

over 300% (See Figure 2) during that decade. In the majority of those counties the Latino

population has only continued to rise (See Table 1.1) (Indiana Business Research Center, 2008).

The changing demographics have created new challenges to communities with regard to

integrating and accommodating the Latino newcomers (Levinson, Everitt, & Johnson, 2007).

This has been an especially difficult task for those who work in the public service sectors such as

hospitals and schools (Levinson, Everitt, & Johnson, 2007). Organizations, community groups,

and even industries have discovered that providing services and programs to recent Latino

immigrants requires more than just communication across a language divide; it also requires the

ability to create culturally/ethnically relevant and appropriate services and programs. While

short-term intercultural immersion programs such as "Experience: The Culture of Mexico" are

regarded by many as effective methods for increased cultural competencies, there have been few studies that look at the benefits of these programs with regard to professional development.
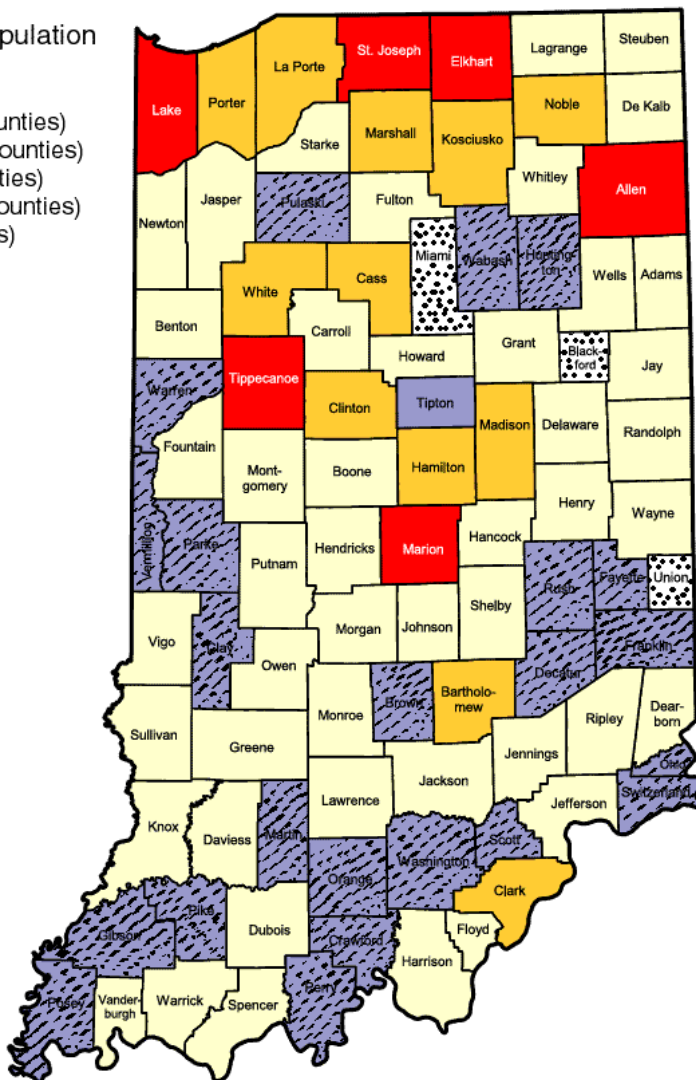
Figure 1.1. Growth in Hispanic Population in Indiana 1990-2000.

Indiana Business Research Center, IU Kelley School of Business (2008)
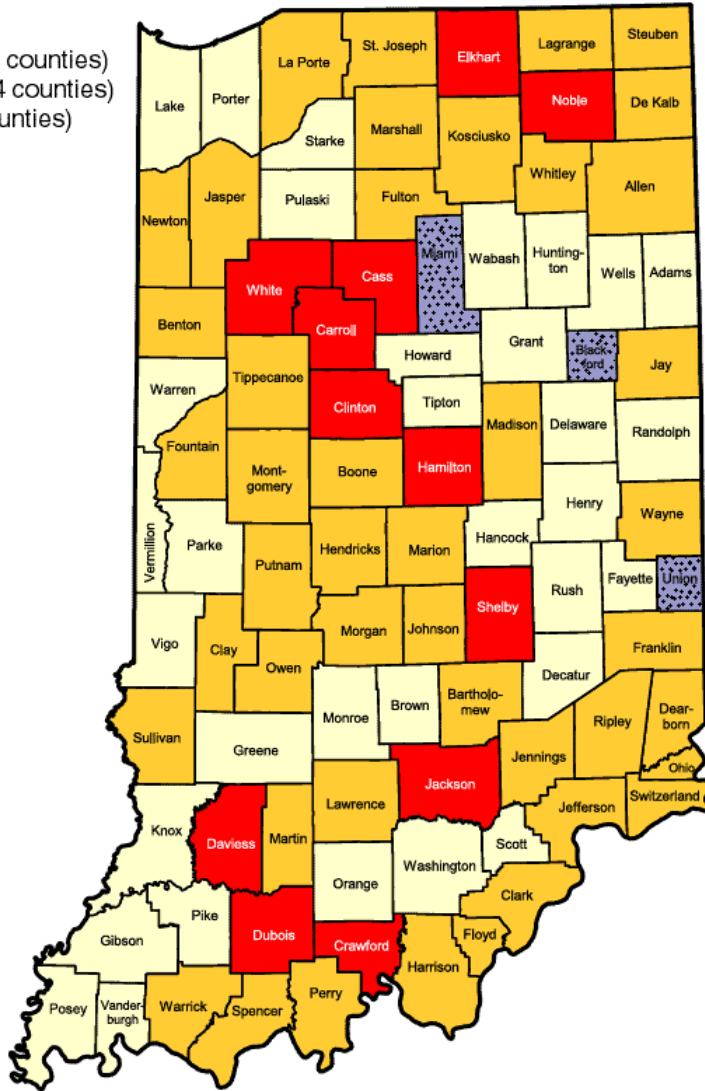
Figure 1.2. Percent Growth in Hispanic Population in Indiana 1990-2000.

Indiana Business Research Center, IU Kelley School of Business (2008)

Table 1.1

Persons of Hispanic or Latino Origin as a Percent of Total Population

Persons of Hispanic or Latino origin, percent of population	1990	2000	2006
Carroll	0.64%	2.93%	4.00%
Cass County	0.60%	7.10%	10.60%
Clinton	1.46%	7.32%	12.30%
Elkhart	1.88%	8.92%	13.40%
Noble	1.65%	7.13%	9.90%
St. Joseph	2.11%	4.73%	5.90%
Tippecanoe	1.59%	5.26%	6.80%
State of Indiana	1.78%	3.53%	4.80%

Indiana Business Research Center, IU Kelley School of Business (2008

1.3. <u>Purpose of the Study</u>

The study was intended to document the individualized learner outcomes that resulted from the "Experience: The Culture of Mexico" study-tour. Determining what participants gained from their trip abroad helps provide a starting point for improving the effectiveness of future programs and determining if study-tours should be further explored as a tool in professional development. Conducting an empirical examination of participant outcomes would help Purdue Extension and other organizations decide if   the allocation of time, money and resources necessary towards the development of future programs would be justified.

Thorough the collection of qualitative data the study specifically aimed to identify common themes that emerged with respect to individual participants' acquisition of new knowledge, cognitions, professional development and actions taken as a result of the trip. The study also aimed to understand the context and circumstances that led participants to take part in the study-tour.

1.4. <u>Guiding Research Questions</u>

1) What did participants hope to gain, with regard to professional development, by participating in this trip and what were other motivating factors?

2) Has participating in the Mexico trip impacted participants with regard to new knowledge and cognitions (See Appendix C)?

3) Has this experience resulted in the development or enhancement of professional skills, or behaviors (See Appendix C)?

4) What actions have participants taken as a result of this trip (See Appendix C)?

5) What commonalities or themes emerge from participant interviews and the focus group?

6) Can these themes be linked with the process of Transformational Learning and the Developmental Model of Intercultural Sensitivity?

1.5. Rationale for the Study

The "Experience: The Culture of Mexico" study-tour is unique as it took Indiana Extension Educators and community based professionals abroad with the goal of increasing their knowledge and awareness of Mexican-origin peoples they interact with in their home counties. Unlike many programs aimed at increasing participants' general cultural awareness, "Experience: The Culture of Mexico" aimed to increase the culture-specific knowledge of Mexico and its people. The program was also unique in its objective of professional development; the purpose was not personal enrichment or a surface level of the culture, but to better understand the deep culture of Mexico and its people with practical applications to their professional roles.

1.6. Assumptions

The study incorporates the six Andragological assumptions about adult learners: (1) The learner's need to know, (2) self concept, (3) the role of previous experiences, (4) readiness to learn, (5) orientation to learning, and (6) motivation (Knowles et al., 2005). It was assumed that study participants would be honest in their answers, and that they would remember major impacts and most prominent experiences after one year. It was assumed that a nine-day immersion program would be a sufficient amount of time to gain new knowledge and awareness.

1.7. Limitations

Because this study evaluated a program a year after it had occurred, a comparison of prior knowledge, attitudes and perceptions of participants before and immediately after the trip was not possible. This not only limited the selection of the methodology used, but also limited the scope and timing of the study. The small sample does not allow this research to be generalized to other populations. Each participant brings with him/her individual experiences and frames of reference creating a lens through which they view and interpret their experience (Mezirow, 1997). This creates an experience for that individual in that context, in that place and time that cannot be reproduced.

Another limitation to this study is the inexperience of the researcher in interviewing techniques. The lack of experience of the investigator interviews may not have evoked the richest data possible from the participants.

1.8. Validity

In qualitative research 'validity' is one of the most discussed topics, because it deals with the existence of objective reality and accuracy of statements about it (Richards, 2005). Validity must be established by showing the researcher has taken a "firm, sound, and logical progression" from one step to the next step and that it is well constructed and that the steps taken are clear (Richards, 2005, p. 139).

The researcher identified possible threats to validity including maturation of the participants over time and the influence of the media and external sources as factors that could influence changes in awareness, knowledge, emotion and behavior/skills.   To increase validity,

when participants reported a major action (See Appendix C), the investigator asked the

participant whether they felt that action was influenced by their participation in the trip.

The study incorporated coder checking to ensure consistency in coding (Richards, 2005).

Coder checking is the process of having another individual review the coding and interpretations

of the text that were done by the researcher to confirm coding consistency and to provide

possible alternative interpretations (Richards, 2005). The researcher provided copies of the code

matrix and coded statements to a committee member to validate coding patterns.

1.9. Definitions of Terms

Action- The last stage of the transformational learning process. "Action can range from making a

decision about something to engaging in radical political protest" (Merriam, Caffarella, &

Baumgartner, 2007, p. 135).

Community Foundation- "A 501(c)(3) organization that makes grants for charitable purposes in

a specific community or region. The funds available to a community foundation are usually

derived from many donors and held in an endowment that is independently administered;

income earned by the endowment is then used to make grants" (Office of University Foundation

Relations, 2008).

Andragogy-"The art and science of helping adults learn" (Merriam, Caffarella, & Baumgartner,

2007, p. 84).

Bracero Program – An agreement between the U.S. and Mexican government to provide guest

workers from Mexico to fill the need for short-term agricultural labor in the U.S. The program

began in 1942 and ended in 1964 (De Genova, 2004; Millard & Chapa, 2004; Valdés, 2000).

Cooperative Extension Service (CES)- "A public-funded, non-formal, educational system that links the education and research resources of the U.S. Department of Agriculture (USDA), land-grant universities, and county administrative units. The basic mission of this system is to help people improve their lives through an educational process that uses scientific knowledge focused on issues and needs" (Seevers, Graham, Gamon, & Conklin, 1997, p. 244). In the state of Indiana the Purdue University Cooperative Extension Service is also known as Purdue Extension.

Deep Culture- "These are the enculturation processes, similar to the software in a computer that individuals learn so early that they become the 'normal' way of operating. People come to regard them as universal rather than culture-specific" (Kohls, 1995, p. 275).

Disorienting Dilemma- An event that contradicts current frames of reference and stimulates critical examination (Cranton, 2006).

Emotional Resilience- "Ability to handle large amounts of stress, ambiguity, and strong emotions" (Brislin & Yoshida, 1994, p. 89).

Ethnocentric- "Assuming that the world view of one's own culture is central to all reality" (Bennett, 1993, p. 30).

Ethnorelative- "The experience of one's own beliefs and behaviors as just one organization of reality among many viable possibilities" (Bennett, 2004, p. 62).

Flexibility & Openness- "Characterized by other ways of doing things, a lack of rigidity, and an ethnorelative perspective" (Brislin & Yoshida, 1994, p. 90).

Habits of Mind - "Habits of mind are broad, abstract, orienting, habitual ways of thinking, feeling, and acting influenced by assumptions that constitute a set of codes" (Mezirow, 1997, p. 5-6).

Head Start Program - "The Head Start program provides grants to local public and private non-profit and for-profit agencies to provide comprehensive child development services to economically disadvantaged children and families, with a special focus on helping preschoolers develop the early reading and math skills they need to be successful in school" (Administration for Children & Families, 2008).

Latino – In this study the words Latino, Hispanic and Mexican are used interchangeably. It should be noted that these terms encompass a vast number of nationalities, ethnicities, and races that differ greatly in their cultural, social, geographical, and even linguistic characteristics. However, because the majority of Latino newcomers to Indiana consist of Mexican-origin peoples, the researcher has generalized the term. According to the 2000 U.S. Census, Mexican-origin people made up 58.5% of the total U.S. Hispanic population and 71% of the total Indiana Hispanic population (Guzmán, 2001). Between 2000 and 2004, Mexicans accounted for almost half of the total population growth in Indiana and between 2000 and 2004 the Mexican population increased by more than 60,000 (Clark & Heet, 2006).

Perceptual Acuity- "degree of sensitivity individuals have in terms of verbal and non-verbal messages, as well as interpersonal relations in general" (Brislin & Yoshida, 1994, p. 90).

Personal Autonomy- "Extent to which individuals feel comfortable with their own self-identities" (Brislin & Yoshida, 1994, p. 91).

Sojourn- "To live somewhere temporarily." (Neufeldt & Sparks, 1995).

Surface Culture- The observable and more explicit elements of a culture (Wright, 1995).

CHAPTER 2. REVIEW OF LITERATURE

Chapter 2 outlines the three major concepts that have guided this research: the theory of Andragogy, the Theory of Transformative Learning, and the Developmental Model of Intercultural Sensitivity.   The chapter will show the interconnectedness of these three concepts in the context of the short-term immersion program in which the participants of this research participated. This section will also present previous studies conducted on cultural immersion and study-tours.

2.1. Adult Learners/Adult Education

Adult learning cannot be separated from the social circumstance in which it takes place (Merriam, Caffarella, & Baumgartner, 2007). According to Merriam, Caffarella and Baumgartner (2007), the three socio-cultural factors influencing the needs of adults today are "changing demographics, the global economy and information technology" (p. 7).   While there is no single best theory of adult education, one well recognized theory pertaining to concepts of adult learning is that of Andragogy (Merriam, Caffarella, & Baumgartner, 2007). Developed by Malcolm Knowles in 1968, the concept of Andragogy was to present a model of assumptions with regard to adult learners and the field of adult education (Merriam, Caffarella, & Baumgartner, 2007). The Andragological Model outlines six major assumptions about adult learners: (1) The need to know, (2) the learners' self concept, (3) the role of the learners'

experiences, (4) readiness to learn, (5) orientation to learning, and (6) motivation (Knowles et al., 2005). According to Knowles et al. (2005), these assumptions should be taken into account when planning programs for adults. When developing programs such as international study-tours, considering the special educational needs of adults enhances the program planners' ability to reach desired learning objectives.

Programs developed for adult learners generally incorporate change as a primary objective (Caffarella, 2002). Knowles et al. (2005) believed these objectives for change could be divided into three categories: individual change, institution change, or societal change (Caffarella, 2002; Knowles et al., 2005).   These categories were later expanded to include five typologies of programs: personal enrichment, helping people adjust to life changes, job training and professional development, organizational change, and programs that focus on community and social change through the promotion of civic responsibility (Caffarella, 2002; Knowles et al., 2005).   These programs should encourage the acquisition of new knowledge, development of new skills, and critical assessment of one's own values and beliefs (Caffarella, 2002).

2.2. Transformative Learning Theory

Transformative Learning Theory is just one of the many different theories that comprise the field of Adult Education and follows many of the assumptions of Andragological Theory. One of the most influential theorists of transformational learning is Jack Mezirow. According to Mezirow (1997), adults shape their understanding of experiences through different frames of reference that they develop through their life experience.   These socially constructed ways of interpreting and understanding experience is formed through "language, culture and personal experience," and these components influence and limit future learning (Mezirow, 1991, p. 1).

Frames of reference have two levels: "habit of mind and a point of view" (Mezirow, 1997, p. 5). "Habits of mind" are the broad, abstract, orienting, habitual ways of thinking, feeling, and acting influenced by assumptions that constitute a set of codes" (Mezirow, 1997, p. 5-6). Points of view are constantly changing and evolving because they are linked with how problems are solved. Points of view are more fluid than habits of mind making them more easily influenced by new information or new awareness (Mezirow, 1997).

According to Mezirow (1997) there are four processes to learning: (1) elaborating an existing point of view, (2) establishing a new point of view, (3) transforming our point of view, (4) and transforming our habit of mind; however, only the last two are representative of transformative learning. According to Mezirow the transformational process consists of 10 steps (See Appendix A); however, these can be broken down into four main concepts: (1) experience, (2) critical reflection, (3) rational/reflective discourse, and (4) action (Merriam, 2004; Merriam, Caffarella, & Baumgartner, 2007).

Experience refers to the event that begins the transformation (Merriam, Caffarella, & Baumgartner, 2007). Critical reflection is when the "learner engages in self-examination" and "the critical assessment of assumptions" (Mezirow, 2000, p. 22). Rational or reflective discourse is the dialogue with others in which the learner assesses and weighs the new implication and meanings behind the critical reflection triggered by the experience (Merriam, 2004, Mezirow, 2000). The final phase of transformational theory is "action" (Mezirow, 2000; Merriam, Caffarella, & Baumgartner, 2007). The action that one takes may be as moderate as making a decision or as radical as engaging in dramatic change (Merriam, Caffarella, & Baumgartner, 2007). This action may be taken directly, deferred or a cognitive reasoning of a current pattern of action (Merriam, Caffarella, & Baumgartner, 2007; Mezirow, 2000).

Being exposed to a significant event does not intrinsically lead to transformation. Such an event must be accompanied by critical reflection and reflective discourse and result in action to be considered a transformative learning experience. This transformation can be in the form of "beliefs, attitudes, or transformation of our entire perspective" (Merriam, Caffarella, & Baumgartner, 2007, p. 133).

The majority of programs for adult learners have change as an expected and desired outcome of the program. This can be in the form of personal growth and development, adjusting to issues of adulthood, job training or professional development, organizational change or adaptation, or to create opportunities for community and social change by focusing on civic responsibilities and positive social change (Caffarella, 2002).

2.3. Developmental Model of Intercultural Sensitivity

Milton Bennett, an instructor of Intercultural Communications at Portland State University, constructed the Developmental Model of Intercultural Sensitivity with the desire to establish an easy to follow model of development towards cultural sensitivity (Bennett, 1986, 1993). The Developmental Model of Intercultural Sensitivity asserts that the development of sensitivity follows a continuum that spans from ethnocentric to ethnorelative with regard to the individual's perceptions of difference (Bennett, 1986, 1993, 2004). Bennett developed the model with the goal of providing a tool for the assessment of the developmental stages of learners. This assessment would allow trainers in the fields of Intercultural Communication to tailor programs to individual learners' stages of development and maximize learner outcomes.

The Developmental Model of Intercultural Sensitivity serves to outline a continuum of stages of the development of intercultural sensitivity and relies on three major assumptions:

"(1) phenomenology of difference is the key to intercultural sensitivity; (2) The construing of difference necessary for intercultural sensitivity is that of ethnorelativism, whereby different cultures are perceived as variable and viable constructions of reality; (3) Ethical choices can and must be made for intercultural sensitivity to develop" (Bennett, 1993, p. 66).

The developmental model has a total of six stages (See Appendix B) (Bennett, 1986, 1993, 2004). The first three stages are considered ethnocentric stages of development and the last three stages are considered to fall within the boundaries of ethnorelativism, which Bennett defined as "the experience of one's beliefs and behaviors as just one organization of reality among many viable possibilities" (Bennett, 2004, p. 62).

Denial – is a stage that exists for people who are generally removed from having to experience difference and thus do not acknowledge that it exists. People in denial may recognize difference in generalities, such as knowing that different kinds of people exist, but it is irrelevant to them since they do not have to interact with this difference (Bennett, 1986, 1993, 2004). There are two different circumstances that create an environment capable of sustaining denial: isolation and separation. Isolation may occur from living in a small town or rural area with an entirely homogeneous population (Bennett, 1993). Separation is usually an intentional form of isolation from difference to avoid having to face difference. This can be created through a variety of socially constructed barriers such as segregated neighborhoods, or affiliation with only certain religious, political or economic groups, or clubs (Bennett, 1993).

Defense – When difference is recognized, but is attached with negative evaluation. People subscribe to rigid lines of categorizing and stereotyping. The defense stage can be manifested in different forms as denigration, superiority and reversal (Bennett, 1993). Denigration can be recognized by overt statements of hostility towards any one culture and a negative view of

difference (Bennett, 1993). Superiority does not overtly denigrate another culture, but asserts

that one's own culture is superior to others (Bennett, 1993). Denigration and superiority are

connected--as cultural superiority infers denigration of cultural difference (Bennett, 1993).

Reversal is something that often times happens with people who go abroad for extended

periods of time. It is when one begins to develop a denigrating view of their home culture,

seeing the new host culture as superior (Bennett, 1993).

   Minimization – Is the stage when one tries to minimize difference by focusing on

commonalities and looking at differences as superficial. There are two forms of minimization:

physical universalism and transcendent universalism. Physical universalism is to use the

argument that we are human beings with the same physical needs and that all human behavior

is universal (Bennett, 1993). "Transcendent universalism suggests that all human beings,

whether they know it or not, are products of some single transcendent principle, law, or

imperative" (Bennett, 1993, p. 43). This can include beliefs in universal religious, moral, and

political principles. This is an ethnocentric stage of development, since it still asserts the

assumption of uniformity across cultures and in case of religion, the belief in the same god

(Bennett, 1993). Bennett mentioned that concepts of universalism could easily relapse into the

previous defense stage (1993). This happens when people do not fit the preconceived

expectations based on commonalities and interactions end in frustration or disappointment

(Bennett, 1993).

   To move from the stage of minimization to acceptance requires a major shift away from

dualistic concepts and definitive concepts of wrong and right to a concept of cultural relativism

(Bennett, 1993). Bennett (1993) suggested that many times a lack of awareness of one's own

culture may contribute to the belief in this physical or transcendent universalism that can be applied to all cultures.

Acceptance – Acceptance is the first stage of ethnorelative development. In the acceptance stage one learns to appreciate the roots of cultural differences such as beliefs and behaviors (Bennett, 1993). A person in the acceptance stage develops knowledge of other cultures and an awareness of their own culture and these cultural differences are not viewed as better or worse, but simply as different (Bennett, 1993).

Adaptation – In this stage a person begins to develop empathy and a pluralistic way of shifting one's frame of reference in order to communicate across cultural difference (Bennett, 1993). This level of development usually requires a substantial amount of time living in another culture (Bennett, 1993).

Integration – This stage of development involves the ability to constantly shift one's frame of reference. The integration stage has two components: contextual evaluation and constructive marginality (Bennett, 1993). Contextual evaluation is the ability to make culturally appropriate judgments and decisions (Bennett, 1993). Constructive marginality is the concept that an individual can understand a situation from a variety of cultural perspectives. This person has transcended the margins of cultural norms (Bennett, 1993). People in the integration stage are valuable in mediating cultural difference.

The Model of Intercultural Sensitivity Development is useful in helping to gain basic understanding of the stages one goes through as they move from an ethnocentric to ethnorelative mind set. Bennett's model specifies the need for training and material to match the developmental stages of the learners, creating the most effective learning (1986). However, what is the process that propels development from one stage to the next? Taylor (1994) made

the argument that transformational learning may be the process that moves individuals along

the developmental continuum. He argued there to be "a significant link between perspective

transformation and the process of becoming culturally competent based on their similarities in

three dimensions: the precondition to change, the process, and the outcomes" (Taylor, 1994, p.

400). According to Knowles et al., there are various dimensions of adult development (2005). Is

it not a reasonable assumption to infer that the development of intercultural sensitivity is just

one of these dimensions? Reflection is considered an essential element in the process.

According to Bennett, movement from one stage to the next requires changes in how one views

difference, a change in perspective. Mezirow identified perspective transformations as a central

process of adult development and stated "transformation can lead developmentally towards a

more inclusive differentiated, permeable and integrated perspective as it is possible, we all

naturally move towards such an orientation" (1991, p. 155).

2.4. <u>Study Tours</u>

        There has been much discussion about the need to develop cultural competence or

awareness among the U.S. population (Anderson, Lawton, Rexeisen, & Hubbard, 2006). "Time

and space have shrunk; we are no longer insulated from cultural differences as we have been in

the past" (Olson & Kroeger, 2001, p. 116). Unfortunately intercultural sensitivity is not an

innate human characteristic and does not come naturally (Bennett, 1993, 1998; Olson &

Kroeger, 2001). Travel abroad in itself does not ensure the development of cultural sensitivity

(Anderson, Lawton, Rexeisen, & Hubbard, 2006; Bennett, 1993, 1998). The development of

intercultural sensitivity is a cognitive process, at least in the beginning stages (Bennett, 1993).

While many times study-tours are compared to tourism, a carefully designed program can

provide the necessary elements to guide participants towards critical analysis and reflective

discourse, which most tourist programs lack (Kambutu & Nganga, 2007).

In a study from the University of Wyoming three groups of pre-service and in-service

educators from rural America spent 17 days in Kenya. The study was designed specifically with

the intention of increasing participants' acuity of other cultures as well as exploring and

challenging their own ethnocentrism (Kambutu & Nganga, 2007). The authors argued that while

tourist and vacation travel contribute little in the way of heightened cultural consciousness, a

carefully planned international experience with an objective of increased intercultural

awareness can be effective in accomplishing this goal (Kambutu & Nganga, 2007). The study

used narrative inquiry as the method of collecting data. Narrative inquiry is the process of

collecting stories to record and gather information (Kambutu & Nganga, 2007). It is considered

a more natural way of thinking and a useful method of collecting information about expressed

feelings and beliefs (Kambutu & Nganga, 2007). The results of the study were broken down into

three categories based on emergent themes: (a) apprehension, (b) education, and (c) struggles

with the lack of modern amenities (Kambutu & Nganga, 2007). Following the concept of

transformational learning, the researchers described the development of knowledge of cultural

differences, sensitivity and appreciation as a process, which necessitates multiple culturally

centered experiences (Kambutu & Nganga, 2007). The study concluded with the researchers

asserting that indeed participants did undergo some of the process required for cultural

transformation and the reduction of ethnocentrism (Kambutu & Nganga, 2007).

Another study from the University of Kentucky analyzed qualitative data from teachers

who participated in a six-week trip to Nigeria. Using the common themes that emerged, the

researcher composed a questionnaire to survey 55 teachers who took part in short-term

international programs (Wilson, 1984). The overall conclusion was that the effects on teachers could be broken down into three major categories: (1) improved ability to teach about places they visited (2) engendered responsibility for passing on the experience and (3) encouraged more cross-cultural encounters (Wilson, 1984).

The final article reviewed focused on a one-year follow-up of a professional development trip for educators to Zimbabwe. The study interviewed 14 of 29 participants that took part in this professional development experience especially designed for individuals who work with youth and families. Participants came from a variety of different community organizations such as middle and high school teachers, 4-H Educators, Extension Educators and other community organizations such as the Salvation Army and the American Red Cross. The objective of the program was to provide a hands on learning experience for educators and other professionals that work with families experiencing difficult situations (Betts & Norquest, 1997).

The study was conducted by Sherry Betts, an Extension Specialist in the Division of Family studies at the University of Arizona, and Jan Norquest, an Associate Extension Educator in Flagstaff, Arizona, and incorporated both qualitative and quantitative methods in the research design (Betts & Norquest, 1997). The research incorporated Kolb's Model of Experiential Learning as the theoretical base and stressed the importance of process over content and outcomes with regard to learning and adjustment (Betts & Norquest, 1997). Surveys were mailed to participants shortly after the trip and then a year later and compared (Betts & Norquest, 1997). The survey design was a scale of 1 to 7 asking participants to rate their experience, nature of professional development and use in professional development with 1 signifying, "failed to meet my expectations," and 7 representing "exceeded my expectations"

(Betts & Norquest, 1997, p. 51). The follow-up survey also included open ended questions and asked participants to elaborate on the scaled questions (Betts & Norquest, 1997).

The results were similar for both of the mailed surveys, one mailed directly following the trip and one mailed a year later, showing little difference in the short and long term impacts of the trip with regard to the survey topics (Betts & Norquest, 1997).   Betts and Norquest viewed this as evidence of continued impact on participants with regard to personal and professional growth. However, the authors also asserted that twice as many respondents showed change in what they do in their professional positions from the post-trip survey to the survey conducted one year later (Betts & Norquest, 1997).

These three papers help to support that short-term international study-tours hold potential for transformative change. The Kambutu and Nganga (2007) article focused on the awareness and feelings of the participants, the Wilson (1984) article highlighted the outcomes and actions, and the Betts and Norquest (1997) piece focused on the lasting and transformative aspects of study-tours. While the articles lack details necessary to assert transformational learning processes took place, they do not refute the possibility. It is most likely overzealous to believe that a short term trip abroad would result in dramatic life changes or shifts in cultural sensitivity; however, it is also not unreasonable to recognize the potential for change that exists in such encounters. By deconstructing the transformative process it is possible to gain a better understanding of how to maximize transformative outcomes and increase levels of intercultural sensitivity.

CHAPTER 3. METHODS

3.1. <u>Guiding Research Questions</u>

1) What did participants hope to gain, with regard to professional development, by

    participating in this trip and what were other motivating factors?

2) Has participating in the Mexico trip impacted participants with regard to new

    knowledge and cognitions (See Appendix C)?

3) Has this experience resulted in the development or enhancement of professional skills,

    or behaviors (See Appendix C)?

4) What actions have participants taken as a result of this trip (See Appendix C)?

5) What commonalities or themes emerge from participant interviews and focus group?

6) Can these themes be linked with the process of Transformational Learning and the

    Developmental Model of Intercultural Sensitivity?

3.2. <u>Research Design</u>

This study utilized entirely qualitative methods of inquiry and analysis with an

underlying epistemology of interpretative research (Creswell, 1998; Mertens, 1998; Patton,

2002; Rubin & Rubin, 1995). Through the collection of qualitative data, this study identified

common themes that emerged with respect to individual's acquisition of new knowledge,

cognitions, professional development and actions taken as a result of the trip. An additional

aspect of the study's rationale is to understand the context and circumstances that lead to the development of the Mexico program, and the fact that it closely follows the unique needs of adult learners. The study aimed to identify the role short-term international immersion experience can have as a professional development tool.

The concept of the "Experience: The Culture of Mexico" trip was unique in that participants traveled abroad to better understand the culture, customs, and needs of peoples who resided in their communities. This is in contrast to most travel abroad programs that focus on a foreign culture or language for the purpose of personal enrichment.

The nine-day study-tour, "Experience: The Culture of Mexico" was organized with the assistance of the Cemanahuac Educational Community in Cuernavaca, Mexico (S. Tharp, personal communication, October 22, 2007). The primary program coordinator from Cemanahuac was familiar with the mission of the Cooperative Extension Service and worked closely with the U.S. based coordinator from Purdue Extension in the design of the program. The layout of the trip (See Appendix H) exposed participants to the rich history of Mexico through visits to popular tourist attractions and educational lectures. Additionally participants had the opportunity to visit philanthropic institutions that worked with low-income youth and families, learned about health and nutrition, medical care, visited a middle school, and witnessed the extreme poverty of people who live within the trash dumps of Mexico City (See Appendix H). Through excursions and lectures provided by the Cemanahuac guides, participants received information on pertinent issues facing Mexico today as well as insight into historical, political and economic factors that influence the state of Mexico today.

Using phenomenology as a theoretical backbone to this research, the study aimed to document participants' individual experience through in-depth qualitative interviews (Mannen,

1990; Patton, 2002; Rubin & Rubin, 1995). Less focus was given to the objective and factual

events and activities and more on acquiring a rich description of the meaning and quintessence

of the subjective experience of each participant (Charmaz, 2002; Mannen, 1990; Patton, 2002).

The qualitative interviews conducted by the researcher attempted to capture the unique and

subjective experience of each participant through a narrative description of significant thoughts,

feelings and events that occurred before, during and after the trip.

      The study evolved from the desire to obtain a better way of assessing program

outcomes for short-term study-tours. Because of the valuable resources that must be devoted

to developing and executing programs abroad, it was necessary to gain a better picture of what

impact the experience had on participants.

      Data were collected through in-depth interviews which took place during the months of

March and April, 2008. The researcher traveled to various locations around Indiana and

conducted face-to-face interviews with each of the participants. Interviews were transcribed

and then copied to Microsoft Excel™ where each line was numbered. Interviews focused on

gathering a broad spectrum of information that focused on participants' experiences before

during and after the trip.   Questions aimed to gather information that was guided by categories

derived from theories of Cross-Cultural Communication and the investigator's own experience

with the phenomenon. Additional questions were added to gain a multi faceted assessment of

the program. This included questions that, although not relevant to the study, may provide

additional evaluative information. Once the data were collected the questions that were not

pertinent to the study were removed from the study transcripts, but stored for future use in the

original transcript copies.   The investigator searched the text of each transcript and coded

significant statements into the categories and subcategories designated at the beginning of the

study (Richards, 2005). The additional sub-categories were added or adjusted as necessary during the analysis process. The location code of the text for each statement was then placed in an outcome matrix (See Appendix G).   The matrix helped identify commonalities and themes found in participant statements. Statements were assigned to multiple categories when relevant.

3.3. Population

The population used for this study were 14 of 19 participants for the "Experience: The Culture of Mexico" trip (See Appendix F).   The study included six Purdue Extension Educators, two educators from the State's Head Start program, three participants with The Sigma County Community Foundation, one person from the Sigma Chamber of Commerce, one middle-school guidance counselor and a reporter. Of the participants four were male and 10 were female. Half of the participants had little to no international experience. These individuals had never traveled out of the country, or had only short border crossing experiences with Mexico or Canada.   Three of the participants had spent a significant time abroad, which would constitute anything longer than three months living abroad, however of those three only one spent that time abroad as an adult. The remaining four other participants had participated in a short-term international trip prior to the Mexico trip.   However, it should be noted that one of the participants, who had never traveled outside of the U.S., had spent a significant amount of time working with Latino communities in Texas.

Of the 19 people who participated in the trip, 15 were interviewed. The funder, coordinator, and their spouses were eliminated from the study before the interviews were conducted. This was to avoid a possible conflict of interest in which they might bias study

results. One of the participants was dropped from the study after the interview because she

was invited as a technical advisor on the trip and was not participating for her own professional

development needs. This resulted in a final population size of 14.

3.4. Measures

Since the study was concerned with individualized outcomes of participants, the study

focused on the subjective reality and interpretation of the subject. Measures were linked with

indicators used in intercultural communication training (See Appendix C). Interviews were

analyzed and coded according to predetermined categories of knowledge, cognition,

professional development, and actions. However, the subcategories were created as the data

were coded to help identify emergent themes within each category.

3.5. Data Collection Procedures

Data were collected through open-ended qualitative interviews using a researcher

developed interview guide (See Appendix D). The interviews incorporated a flexible design that

allowed the researcher to adjust the questions to explore areas of interest brought up during

the interviews. "Adjusting the design as you go along is a normal, expected part of the

qualitative research process" (Rubin & Rubin, 1995, p. 44). This also falls in line with the

rationale that each person will differ in what they viewed as significant moments or events. By

allowing some flexibility in interview questions, the researcher was able to further explore the

most significant areas of impact with each subject.

The interview guide was developed using the theory of Cross-Cultural Communication

(Bennett, 1993, 2004; Brislin & Yoshida, 1994; Kohls, 1995; Martin, 1994; Wright, 1995), which

helped to establish the construct validity of the instrument (Tashakkori & Teddlie, 1998). The

instrument was closely reviewed and scrutinized with the coordinator of the "Experience: The

Culture of Mexico" study-tour to establish content validity of the instrument and ensure that the

instrument would elicit the desired measures for the research questions (Tashakkori & Teddlie,

1998).

3.5.1. Individual Interviews

In-depth qualitative interviews were conducted with each of the 14 participants.   The

researcher traveled to the desired meeting location across the eight different counties of the

participants to conduct one-on-one in-person interviews. The interview guide consisted of

open-ended questions and followed the chronological order of the trip. The participants were

asked to reflect on events and thoughts that occurred before, during and after the trip. The

qualitative interviews followed a flexible design that allowed for the interviewer to adapt

questions to further explore areas that seem most pertinent to the individual being interviewed

(Rubin & Rubin, 1995). This interview design allows the researcher to cover all the major ideas

and provides consistency between interviews, but allows enough flexibility to pursue topics that

may arise during the interview (Rubin & Rubin, 1995).   Since the objective of the interview is to

capture the individualized experience of the subject, it is ideal to have flexibility to adapt the

interview to the areas that were most significant to that individual. The interviews lasted from

45 minutes to 90 minutes. The interviews were audio recorded for accuracy and transcribed to

allow information to be coded and categorized according to the research areas of interest.

Transcripts were read and re-read to code according to predetermined categories and sub-

categories (See Appendix C). After all interviews were coded, they were analyzed for emergent

themes in preselected categories of: motivations, knowledge, cognitions, professional

development and actions (See Appendix C).

The first four questions of the "before the trip" section of the personal interview guide

(See Appendix D) focused on gaining insight into why participants chose to participate and what

they hoped to gain from participating in the trip with regard to their professional development.

The last three questions (See Appendix D) focused on preparation for the trip and

apprehensions or concerns; however, these were eliminated from the study. The preparation

questions and questions on funding focused on objective and factual data which may be useful

for evaluative purposes, but did not fit into the study. Questions on fears and apprehensions

were collected to compare with pre-trip data which was collected in a previous study but were

outside the scope of this research. The first six questions in the "during the trip" section of the

personal interview guide (See Appendix D) were intended to get participants to share stories

about the trip that were at the forefront of their mind and left it up to the subject to identify

what they deemed significant. Through narrative descriptions of these events the investigator

would then identify statements representative of new knowledge gained, and cognitive

connections made. Knowledge was broken into separate categories for surface knowledge and

deep culture knowledge (See Appendix C). The surface culture categories consisted of the more

visible and tangible aspects of the culture, where as deep culture knowledge consisted more of

the structural and more allusive aspects of culture. All of the participants noted some

acquisition of new knowledge, with the greatest proportion falling under the category of surface

knowledge.

Actions refers to the actual act or behavior an individual engaged in. This is different

from the professional development section in that it is based on actual examples of actions in

which the participant engaged in, as opposed to perceived or theoretical changes. The

questions in the "after trip" section of the personal interview guide (See Appendix D) focused

on identifying skills, behaviors, and actions that the participants perceived to be as a result of

the "Experience: The Culture of Mexico" trip. Participants were also asked to provide

information on how they shared information and with whom to identify actions, which may

have been left out during the descriptive narrative.

3.5.2. Focus Group

A focus group was conducted with seven of the program participants. The sample

consisted of two male and five female participants. Of these seven, four were Extension

Educators and three were employed in community based agencies. The focus group was

scheduled to coincide with the Professional Development Conference for Extension Educators

that took place at Purdue University on April 22, 2008. All of the participants were invited to

participate and community members were offered reimbursement for their mileage.

The session was both audio and video recorded and then transcribed. The focus group

interview consisted of eight open-ended questions on the group experience, and program

evaluation, such as orientation materials, program design and preferred methods of evaluation

(See Appendix E).

3.6. Data Analysis Procedures

After the completion of interviews each interview was transcribed in its entirety. The

transcripts of individual interviews were then imported into Excel 2007 ® to create a numbered

sequence for the transcripts. The researcher then began coding line by line with regard to areas

of awareness/cognition, knowledge, emotion, behaviors and skills.   After the analysis of the first

two participants, the researcher realized that many of the coded pieces were not significant in

providing a viable analysis of what was gained from the experience and simply identified

observations or factual statements. The researcher then reconsidered the way in which the

data should be approached and recoded using similar categories, but only focusing on

statements made by the participants that signified a cognitive or analytical step. An example of

this would be politics in Mexico. Statements such as "I learned a lot about the politics of

Mexico" would not be coded as a significant experience; however, statements such as "I learned

a lot about the politics of Mexico, which helped me understand why people choose to come to

the U.S." would be considered significant because of its implication of a cognitive step.

CHAPTER 4. RESULTS

This chapter provides a summary of the overall findings of this study. Findings are grouped according to research questions and outline the major categories and subcategories used to organize data and also emphasize commonalities and patterns, and links to the guiding theories of this research.

4.1. Research Question 1

What did participants hope to gain, with regard to professional development, by participating in this trip and what were other motivating factors?

Of the 14 participants, 13 mentioned rapid growth rates or a large Latino representation in their county (92.9%) as a reason for choosing to participate on the trip. The one individual, who did not mention population as a motivation, did refer to the fact that there was a large Latino population, but not as a motivation for their participation in the program. The same proportion of participants highly ranked their current professional or volunteer role (92.9%) as a reason for choosing to participate in the program.

Things that participants hoped to gain from the trip included learning more about the culture, the communities and ways of life (64.3%), an ability to educate and share with others upon their return (64.3%), and talking with people, seeing the "real" Mexico, and gaining firsthand experience (64.3%). Participants also noted an interest in learning more about why

Latinos come to Indiana and wanting to know more about the driving forces of immigration

(57.1%). Half of the participants noted practical applications that they hoped to gain as a result

of the trip, these included learning more about the Latino experience in the United States, to

help ease transitions, to better serve Latino clients, and to be better able to provide conflict

mediation, or to bridge cultural divides in their work place.

4.2. <u>Research Question 2</u>

Has participating in the Mexico trip impacted participants with regard to new knowledge and

cognitions (See Appendix C)?

Participants communicated the highest gains of new knowledge in the area of surface

culture knowledge with sub-categories of poverty and poor living conditions (64.3%), inequality

(57.1%), and culture and heritage (50.0%). Opportunities and resources, education,

employment, economics/globalization and religion were all noted by the same percentage of

individuals (35.7%).   The greatest proportion of participants showed an awareness of deep

cultural knowledge of family structure and orientation (42.9%), gender or age specific roles

(35.7%), and customs, etiquette, rules, social norms (35.7%).

Under the category of cognition the relevant statements from the transcripts were divided

into subcategories of attitudes/perceptions, in which 85.7% of the participants expressed at

least one example of change in feelings, thoughts, attitudes, or perceptions regarding Latino

populations. The sub-category of sensitivity to circumstances/awareness of struggle, showed

78.6% of participants expressing some level of new understanding or sensitivity towards Latino

immigrants as a result of the trip, 78.6% expressed a changed or new perspective, and 71.4%

made cultural comparisons between U.S. and Mexican culture.

The sub-category of immigration was originally included in the category of surface knowledge; however, after review of the coded statements immigration was moved to cognition. This is because the majority of the statements regarding immigration made by 57.1% of the participants expressed a new understanding of why people would choose to emigrate from Mexico, or immigrate to the United States. They were not statements regarding new factual information, but a change in their perception of the phenomenon of Mexican immigration to and from the United States.

Subject 1:

"I think that I grew an understanding of why there's such a large movement to the U.S., like I said earlier, based on survival for a lot of families, they're not able to provide food for their children a lot or it's just a real struggle to live down there."

Subject 2:

"Our guides were very knowledgeable about the political background and I think that that is huge in understanding why folks have come and why they come."

Subject 6:

"I think I learned a little bit more about why maybe they come here and we see things differently, but why it's ok for them to live a certain way and seeing where they came from."

Subject 8:

"…but I mention the fact that we have this perception that everyone from Mexico is trying to get here. So, that sort of dispelled that myth for me somewhat because it became clear as we spent time there that the folks who are most likely to come here are the ones who don't have opportunity and who feel like they have nothing to lose by

coming here, but the ones who are on some sort of career track or who's family

circumstances maybe aren't very dire, there's plenty for them to stay in Mexico."

Subject: 8:

"You know we started out talking about being better aware of circumstances and why

someone would come here. I feel like I have a better idea of what would motivate

someone to leave there and come here."

Subject: 8:

" It's much clearer to me why someone would come here--because there are a lot of

things to be appreciated there--and I think some American's have the perception that

well, it's not like their leaving anything great behind, but I don't think that's true. I think

it's—and I've had the thought as well, that some of this immigration—you know—I think

a lot of it is strictly economically based and I think if the tide were to turn-- which it may

be doing even as we speak-- if the economic opportunity were to dissipate we might

actually see a shift the other way and these demographics that are changing could

change in other ways where people would be leaving our county because of the lack of

opportunity."

Subject 9:

" I think seeing it—you know—and hearing about the poverty—seeing it right there—I

mean you can—because someone before we left, they said 'well why do I need to go, I

already know it's poor there' well, I mean we have poor people here too, but our poor

isn't near as poor as the poor there—I mean we still have running water, we still have a

place to live—I mean they may be on welfare here, but there they don't even have a

place to live—you know—or there may be a little shack out on the hillside, so I think

seeing it really makes you realize why they come here…"

<u>Subject 10:</u>

"I have a better understanding of why people are moving to America, but also why they

go back home. That it's just—it would be hard for anybody to leave their family, but I

think it's harder for them and it's also because it's closer, it's easier to go home."

<u>Subject 11:</u>

"I guess just a better understanding of why—you know—there is the influx of Hispanics

coming here, and it is such a hot topic in how we're going to resolve this and—you

know—I'm not opposed to anyone coming over here, I think there the proper channels,

and maybe the proper channels need to be adjusted where it's not so difficult, but…I

think that's about it there."

<u>Subject 14:</u>

"I see now why they are moving to America--to the United States--because they have

nothing, why they send money back, just understanding that whole thing."

4.2.1. Most Significant Moments

When asked to share a significant moment there were two encounters that produced

the most vivid and emotional responses. First was a visit to a man and his family who made

a living by sifting through garbage in a dumpster and the second was an encounter with a

woman waiting in line for the rural health clinic. These two encounters evoked the most

emotional and detailed descriptions from the participants and seemed to create the biggest

impact. Secondary to these was the visit to a middle school where they were split up to have one-on-one time with the middle school students. All of these events that created such an impact have the element of personal interaction.

4.3. Research Question 3

Has this experience resulted in the development or enhancement of professional skills or behaviors (See Appendix C)?

Statements regarding perceived improvements or enhancements in the area of professional development included increased understanding (57.1%), building relationships (50.0%), the benefit of firsthand experience (50%), improved performance in their professional role (35.7%), and awareness of cultural differences as they relate to their profession or field (35.7%).

Subject 2: Increased Comfort in Leading Discussions

(317a) "I think it helps me be a better facilitator."

(321a) "I think I have a better way to communicate with folks when they're being negative towards immigrant populations, and I don't mean just the Latino populations, the immigrant populations in general, to kind of help folks take themselves out of where they are and put them into a different perspective of looking at things from some different viewpoints."

Subject 6: Relationships

(164a) "Yeah, I think it has—I mean I think just me going on the trip itself maybe not even what I gained while I was there, but the knowledge of my families that I went brought us closer because it gave us something in common to talk about."

Subject 7: Understanding

(170a) "Well it certainly helped me as I reach out to different groups through supporting

school success programs that I do in the schools sometimes with parents and working

with the Celebrate Diversity Project that we have in Alpha County to be able to be more

understanding and to better at working on those committees and making decisions for

grant moneys that we have and how to spend those moneys."

Subject 8: Improved Performance in Professional Role

(182a) "I think it makes me more effective, it makes me a better—it makes me better

capable of understanding the people in the county and serving the people in the county

and if I were to go elsewhere in my career, I think it would only—assuming wherever

else I might go would also have an immigrant population, I think it would be an added

credential."

Subject 12: Cultural Differences as They Relate to Their Profession

(110a) "I also with a public health back ground—it was interesting for me to see the

differences in their food guide pyramid, or they have a wheel, but their food guide

recommendations how they do that a little bit differently that they have a little tape

measure they have this obesity campaign that's a—you know—it the tape measure

doesn't fit you need to see your doctor. Some of the different approaches that they

take to addressing issues of nutrition and obesity that they have there just like we have

here."

Subject 14: Improved Performance in Professional Role

(234a) "Well I feel I'm a better supervisor for the Family Nutrition Program, for that

aspect of the program because again I understand a little bit more."

4.4. <u>Research Question 4</u>

What actions have participants taken as a result of this trip?

All of the participants gave an example of some type of sharing or discussing with others about the trip. This ranged from conversations with family to formal presentations to large groups of people. The majority of the participants noted several examples of individuals and groups with whom they shared information about the trip and one individual estimated giving over 25 formal presentations to group audiences in their community.

The sub-category of workshops, programs, and presentations, was also included as sharing with others, but expanded that concept to not only include formal presentations about the trip but also workshops or presentations that individuals developed or enhanced to reach Latino audiences, or to educate about Latino culture. Eleven of the fourteen participants gave examples of workshops and programs that they have developed or participated in (78.6%). Participants provided examples of how the new information that they gained from the experience influenced them in decision making in their professional context (35.7%), settling or mediating cultural disputes (21.4%), improving services to Latino clientele (21.4%), and enhanced programs or new initiatives focusing on Latino outreach (21.4%). A few of the participants published newspaper articles sharing about their trip, or information gained during the trip (21.4%).

A number of actions taken by individuals need special attention in their significance to the community. The participant from the Chamber of Commerce developed a bilingual sticker to be placed in the windows of bilingual businesses (See figure 4.1). Influenced by the trip, this individual wanted to break down some of the anxiety people may feel about entering a store and not knowing if they spoke their language, also noting that there were a lot of stereotypes

and misconceptions about language which kept people from stepping inside and taking the risk

that it would be uncomfortable. The sticker has been copyrighted and sold to other counties in

Indiana who recognized the benefit of this innovative concept.   The Chamber of Commerce, in

collaboration with the Purdue Extension staff from that county who were on the trip, started a

leadership program to link Latino leaders with established Anglo leaders in the community with

the hope of building mentorship and increasing professional relationships across cultural

boundaries.

One of the Extension Educators in Consumer and Family Sciences made the decision to

hire a bi-lingual nutrition assistant to help with outreach to Latino audiences. The subject noted

the trip as the instrumental influence in making the decision for this new hire. A participant

from the community foundation is working on replicating the "Experience: The Culture of

Mexico" trip for teachers and school administrators in their county. A grant proposal has

already been written and partially approved. This individual felt the trip made such an impact

that it needs to be experienced by others to be brought back into the schools.
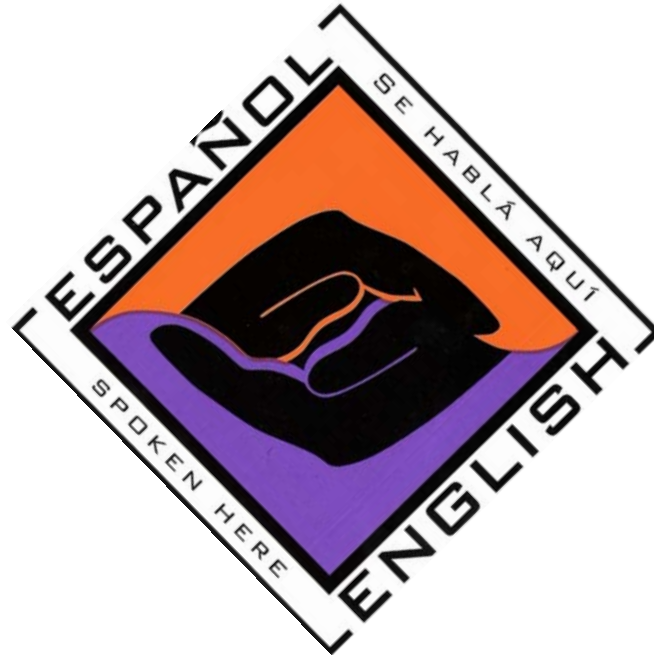
Figure 4.1 Bilingual Sticker for Businesses.

Note: Graphic copyright© 2007 Logansport/Cass County Chamber of Commerce. Reprinted with permission.

4.5. Research Question 5

What commonalities or themes emerge from participant interviews and focus group?

4.5.1. Cognitive Patterns

When analyzing the text the investigator not only looked for patterns in the categories and sub-categories, but also looked for patterns in relationships to the information (Richards, 2005). After categorizing the cognitions, the investigator worked backwards from statements showing a change in attitude or perception to connections with other categorized statements from the text such as perceptions and sensitivity to circumstances and awareness of struggles. Many of the changes in attitude and perception seemed to be associated with change

in perspective and understanding that generally could be linked with personal interactions with

people and observations and experiences during the trip. In other words, people reasoned their

own new perspective and understanding from firsthand accounts and experiences, not factual

or scholarly information. By far the most powerful and impactful experiences were their

interactions with real people. Hearing stories about the Mexican people's circumstances, living

conditions and daily struggles seemed to bring about a new way of looking at immigrant

populations in their home counties.

While the cognitive pattern (See Figure 4.2) described emerged for 10 of the 14

participants, the remainder of the participants did not always give explicit statements regarding

their attitudes and perceptions. Figure 4.2 is a model of changes or cognitive patterns that

emerged during the analysis of the data. The illustration was developed by the researcher to

provide a visual diagram of the pattern observed.
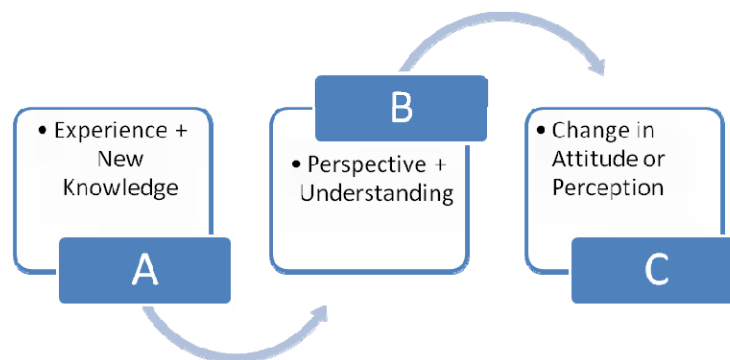
Figure 4.2 Model of Changes in Attitudes and Perceptions.

Subject 1

A: Experience + New Knowledge

- (46a) "We got the opportunity to visit a health clinic in a little village and just to see—I

    guess—the poverty in the area that we were in and there happened to be a lady there

that talked to some of us about the struggles she was having providing for her sick

children and just even providing food and milk for them."

- (46b) "She went into saying that jobs were hard to come by and the pay rate was very

    low, so that really struck me just to hear all the struggles that she had and I think it's

    pretty wide spread down there."

B: Perspective + Understanding

- (50a) "Yeah, and it built an understanding for me that a lot the movement towards our

    county is based on survival—you know—and I think that a lot of people don't realize

    that, so…"

- (81a) "I think that I grew an understanding of why there's such a large movement to the

    U.S., like I said earlier, based on survival for a lot of families, they're not able to provide

    food for their children a lot or it's just a real struggle to live down there. "

C: Changes in Attitude or Perception

- (82a) "There's a big difference there and there's more opportunity here, so that gave

    me a deeper understanding and respect for the families that do move here and try to

    provide more for their children."

- (189a) "I guess—like I said before, just they want more opportunities when they move

    here—you know—I look at that as stemming from an environment that is poor and hard

    to live in sometimes, so I guess I probably admire them more for what they've be

    through and they weren't afraid to take a step to improve their lives. A lot of people are

    afraid to try new things and—you know—and so I admire them for that…"

Subject 7

A: Experience + New Knowledge

- (78a) "Particularly the Mexican people the family is very important and America, not so much anymore, we have our families dispersed."

- (79a) "And so the sense of family is quite different for us than it is for the Mexican people. And, so when they say that 'oh there's 10 people living in that house.' You know in the Mexican houses, we go to Mexico and we see "well yes there are" because family is very important. They will have 2 or 3 generations living in one house."

- (108a) "Well it was a great experience to have, to feel that sense of almost panic, and to realize that when the people arrive up here ..."

- (194b) "Understanding more their family values and understanding that it's ok that there's 10 or 12 people in a house that that's ok, that's not unusual."

B: Perspective + Understanding

- (84a) "It's going to take some generations and should the Mexican people—should we expect them to give up their heritage when they move here? They're in America so they should act like Americans, is what most folks around Alpha County would say. They should speak our language, they should adopt our culture, but should we really expect them to give up their culture and heritage? And that's an issue that came out in our trip—you know."

- (84b) "They have a very rich culture, a very rich heritage and going back hundreds of years and to give all that up when they move here is asking a lot of them."

- (166a) "That would be respect for culture, respect for heritage, and not expecting so much assimilation."

- (194a) "Well a greater knowledge, understanding and appreciation of what they go though."

C: Changes in Attitude or Perception

- (66a) "Well a greater appreciation for the people that I meet here in the Sunnyvale area and in Alpha County, knowing where they have come from and the situations they are from."

- (83a) "Well a greater appreciation for the differences that are there, to not expect the Mexican people to give up their heritage and their culture, just to come here."

- (156a) "Well, to respect their culture, to respect where they're coming from, to be very patient with someone from another culture."

Subject 9

A: Experience + New Knowledge

- (56a) "...but just the fact that they're not enough schools for everybody, I mean that's just not heard of here in the United States."

- (56b) "... how they share schools, like in the morning it will be a different set of students a different set of teachers and different school name and in the afternoon it would be a different group, so I think that really—you know floored me that—not that they don't think it's important-- they just don't have the resources for that, so that's one of the reasons why they're coming here to help educate."

- (56d) "And just the poverty, to see people—the housing, I think was another big thing— you know—just for them to have a house here, even if a couple families share, which I know is kind of their culture too—you know—I mean the houses just on the hill side and not having sewage and water and things we take for granted here."

- (56e) "You know their government too—I mean we heard a lot of information about that, and it's just hard for people to get ahead—I mean—I think that was interesting too—it's like when they talk about 50% loans—I mean how can somebody ever get ahead and something like that—it's like they don't want them to succeed."

B: Perspective + Understanding

- (63a)" I think knowing where they come from and how their culture exists"

- (63d) " I think people need to be a little bit more understanding of how it is to go to another country and learn about their culture and—you know—its just not exactly the same and we can't expect them to just automatically as soon as they walk into the United States to live that way..."

- (79a) "I think seeing it—you know—and hearing about the poverty—seeing it right there—I mean you can—because someone before we left, they said 'well why do I need to go, I already know it's poor there' well, I mean we have poor people here too, but our poor isn't near as poor as the poor there—I mean we stil have running water, we still have a place to live—I mean they may be on welfare here, but there they don't even have a place to live—you know—or there may be a little shack out on the hillside, so I think seeing it really makes you realize why they come here."

- (287a) "I think it's really hard to put yourself in another person's place, but once you do that—like I said --I think when you're in Mexico you realize how people are when they come here..."

C: Changes in Attitude or Perception

- (94a) "You know—it really has—helps me have a different outlook on them (Latinos) when I see them on the street, I just smile and kind of wave and say hello and—you

know—or ask them if I can help if they look kind of bewildered, because I know—you

know they're here and they need help because—you know—they just don't understand

so much going on."

- (220a) "I'm not near as intimidated by it. I mean I used to be more—you know—I mean

  I guess I'm kind of like --you know--the Hispanics, I want to stick with my own, but I

  don't feel intimidated as much to do that anymore and it's interesting learning about

  another culture, so—I mean--I want to do that and I think it's a benefit to people—all of

  us—to learn that because everything's so global anymore, I mean were not just the U.S.,

  so—you know—it's going to be more and more that way ..."

- (311a) " I think they were here just to be like us—I look at them, just like a neighbor in

  my community just like anybody else. I don't look at them as—you know—here to take

  our jobs, or they're building our crime rate up, or making our school's scores go down,

  or anything like that—I mean, they're here trying to have a family and have an

  education for their kids just like we are making a living, so…I guess—I wasn't prejudice,

  but I mean—I look at things differently—you know that there here for the same things

  and—you know—why should people be critical of them."

4.5.2. Group Experience

Another commonality that appeared in the individual interviews was the group

dynamics. Participants were specifically asked if they found group reflection beneficial.

Most participants made some reference to the benefit of multiple perspectives in helping

them develop a more complete picture of what they were witnessing and experiencing in

Mexico. When asked what they gained that was unexpected, four of the participants made

explicit mention of the camaraderie that they felt with the group. It seemed for these participants the group experience bacame an important aspect in shaping the overall experience in Mexico.

Subject 1:

(180a) "…I guess recognizing that other people are out there with some more goals that I have and I didn't really expect that."

Subject 5:

(234a) "So an unexpected perk was how much fun the other professionals were that went on the trip and the relationships or the discussions with them and why they were there and how they were hoping to use their information back in their professional fields of healthcare, or education."

Subject 7:

(190a) "Yes, And then the bonding with the group was a wonderful thing. I didn't know how we would mesh together starting out as strangers for some of us and to make those friendships and the bonding that occurred while we were there was wonderful. It was a wonderful thing that I didn't really expect and would have necessarily happened, but I'm glad that it did."

Subject 14:

(153a) "Well maybe more of a camaraderie among the CFS educators or the Educators—the Extension Educators that went."

While a lot of time was not devoted to looking at the group influence of the individual it became apparent particularly with regard to philanthropy in Mexico. One of the participants was particularly interested in philanthropy. As a result of that individual's

inquiries and participation in group discussion four other participants brought up

philanthropy in Mexico during the interview.

4.6. Research Question 6

Can these themes be linked with the process of Transformational Learning and the

Developmental Model of Intercultural Sensitivity?

When the researcher first designed the study, it was believed that the trip in itself would

provide the disorienting dilemma. However, after reviewing the motivations and expectations

for the trip, it became evident that many of the participants had already experienced a

disorienting dilemma in their home counties; the trip was actually a later stage in the process

depending on how far along they may have already been in the process.   For a few, the trip

most likely fell under stages 4 or 5 (See Appendix A), exploring options for new ways of acting,

building competence and self confidence in new roles (See Appendix A).

Subject 9

(5a) "I thought this would be good experience for me to understand why they're coming

here, because sometimes you hear the negativity of—you know—'why are they here,

and they shouldn't be here' and so I wanted to know—you know—why are they here?

So I think that was a big thing for me and also kind of helped bridge the gaps between

the cultures--you know--and how could we get more involved in bringing the two

together, so I think that was the main purpose for me wanting to go."

Subject number 9 is not unique in their observation of community divides between cultures.

This could serve as a disorienting dilemma. Not feeling comfortable or confident to handle or

address some of the issues taking place in their communities without having a better grasp on the issues themselves.

Subject 12

> (5a) "I guess when I heard about this opportunity I thought--you know here's a chance—I've worked a lot with these people, even been in their homes on multiple occasions, but never had an opportunity to see where they were from. I've heard people's stories, but that's so different than actually seeing it and being able to experience the culture and the life style from which they have come. So that was why it was really of interest to me and—you know—I felt like it would enhance my ability to be able to work with the Latinos here in Beta County—our county, whatever. And to be able to, I guess establish a better rapport or a more—more commonality perhaps as I work with them teaching different educational programs."

Subject number 12 is unique in the extensive work that this individual has done with Latino communities in the U.S. and even has a strong language proficiency in Spanish; however, this individual is still looking for more ways to establish stronger and tighter relationships.

For many participants the trip more closely related to step 8, acquiring the knowledge and skills for implementing a new course of action.

 Subject 7

> (5a) "Well I've been working with Hispanic people in our county for several years. Had some good experiences, and some challenges and struggles in working with a Hispanic audience, so I thought it'd be better if I learned a little bit more about the people that I was trying to reach out to, so that I could be better at reaching out to the audience. "

The quote by subject 7 shows that this individual had already been working with Latino residents in their community and had encountered some struggles. The purpose of the trip was not to discover something new about the Latino people, but to increase understanding in making their current work more successful.

The final step of reintegrating into society with new perspectives may be shown by some of the actions that participants took upon their return in their home counties. It is difficult to conclude whether these actions were products of the skills and knowledge gained during the trip, or if the trip only acted as a catalyst; regardless, it was the perception of the participants that the trip was a significant if not vital factor in taking these actions.

Due to constraints of time the researcher did not code data for ethnocentric and ethnorelative statements. However, it should be noted that problematic interpretations and ethnocentric statements could be identified. It is not likely that a short trip such as the "Experience: The Culture of Mexico" trip would move an individual through or out of an ethnocentric stage. However, the potential for this model in screening participants will be further discussed in chapter 5.

CHAPTER 5. CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Through the collection of qualitative interviews this study aimed to identify the impact that

a short-term international immersion experience would have on the professional development

and intercultural sensitivity of its participants.   By identifying and documenting what

participants gained from the trip with regard to knowledge, cognitions, professional

development and actions, the study provided an overall picture of participants' self-reported

outcomes. Additionally the study identified the motivations and reasons that individuals chose

to participate in the "Experience: The Culture of Mexico" trip. The following chapter will provide

a summary that elaborates on research findings, conclusions, implications and

recommendations for practice and further research.

5.1. Summary

5.1.1. Motivations and Reasons for Participation

Analyzing the reasons participants chose to take part in the study-tour, and identifying

what they hoped to gain revealed that most of the participants were experiencing difficulties or

situations in their professional setting that they felt needed further exploration. It appeared

that many of the participants were struggling to either understand how to deal with the

challenges brought about by demographic shifts, or how to better understand the new Latino

residents for whom they were trying to provide services and outreach. There was a strong

desire to gain knowledge, information and insight into how to resolve the "dilemmas" that they

were experiencing in their communities. The majority of participants noted their current

professional or volunteer position and wanted to learn how they could better serve or reach out

to Latino residents in their counties as influential reasons for choosing to participate. There was

a desire to better understand the dynamics currently underway in their local communities and

to gain firsthand experience of what life is like in Mexico. Almost all of the participants

indicated that current demographics and/or demographic shifts had some influence on their

decision to participate.

Participants' interest in learning more about the cultures, communities and ways of life

in Mexico showed a gap between current levels of understanding and knowledge and what they

felt was needed to better function in their professional role. Participants' desire to share with

others upon their return gave the impression that this knowledge and understanding was

missing from the general consciousness of their community, friends, and co-workers.

Participants identified a cultural disconnect and hoped this trip would provide the needed

knowledge and skills for them to better understand issues in their community and provide new

insight into bridging cultural divides.

Taking into consideration participants' motivations and reasons for choosing to

participate are important principles in the application of Andragological theory. They show the

learner's need to know, orientations towards learning, motivations, and also indicate a learner's

readiness to learn. Using these Andragological principles in selecting participants could be a

useful method in ensuring participants are open and receptive to learning and to the objectives

of the program.   Although it could be argued that people without the Andragological criteria

would benefit, there seems to be a strong indication that relevancy to personal learning

objectives shows a correlation to what a participant gains from the experience.

5.1.2. Knowledge and Cognitions

The majority of participants made some reference to the firsthand experience of being

in Mexico. While some of the new awareness or knowledge noted came from lectures during

the trip, the majority of new knowledge and cognitive steps came from observing Mexico

through their own eyes and the personal stories and narratives from individuals they

encountered in native surroundings. The process of immersion provided a holistic experience of

Mexico and its people by utilizing all of their senses. Examples of this can be found in some of

the events listed as most significant by the participants, such as the visit to the man who made a

living picking trash out of a dumpster. This story was recounted by several of the participants as

one of the more memorable encounters. It was not just the facts of this encounter that evoked

the strong emotions expressed by the participants; it was also the backdrop and context in

which it took place. A few people mentioned the factual elements of the experience, but the

majority of participants recounted this story through the emotions they felt during the visit.

They could observe his living conditions, his working conditions, his family, his reality, and see

the pride and optimistic demeanor of a man living in what they viewed as dire circumstances. It

was this contradiction of how they viewed his situation and how he viewed his situation,

understanding the disparity between rich and poor, and the realization of alternative realities

and truths that challenged them to critically assess prior knowledge and frames of reference. It

is the real life setting and holistic aspect of immersion that cannot be replicated through an on-

site training or experiential learning exercise.

Another encounter that surfaced in multiple participants' accounts was that of a woman they met who was waiting in line at the rural health clinic. By happenstance some of the bilingual group members started a conversation with this woman waiting in line to receive medical attention. The woman shared with them the daily struggles that she and her family endured to maintain the most basic of needs. It seems that hearing this personal narrative of struggle brought the reality of poverty to many of the participants. Having driven through poverty stricken areas and having observed the shacks and poor living conditions, it was the human element and this personal account that really brought meaning to what they were witnessing through the windows of their bus.

The majority of participants made significant statements about the level of poverty, living conditions and inequality that they observed during the trip to Mexico. These observations combined with the personal interactions they had with people living under these conditions and circumstances seemed to play a key role in producing new perspectives and understanding. This is significant because these new perspectives led many of the participants to change their attitudes and perceptions with regard to how they viewed Latino immigrants in the U.S., or at least created sensitivity to the circumstances and struggles that immigrants may endure.

In the Theory of Transformative Learning, experience is an essential first step in initiating the process of transformation (Merriam, Caffarela, & Baumgarter, 2007). When taking into consideration the rich descriptions provided by the participants, and the multi-faceted dimensions of their experience, it seems it would be very difficult to replicate the experience of travel abroad. It is an experience for all the senses and something that challenges the emotional and cognitive self. However, depending on the level of development of participants, workshops

and experiential trainings may be beneficial in moving participants through the beginning stages of the Developmental Model of Intercultural Sensitivity and help prepare participants for a future study-tour abroad. Additionally follow-up trainings and workshops after an experience abroad may help enhance learning and encourage further development.

5.1.3. *Professional Skills and Behaviors*

The culminations of this experience lead to a wide variety of examples of new or enhanced professional skills. The findings imply that the trip provided a majority of the participants with some perceived benefit in their professional capacity. The most cited example of professional development attributes were those of understanding, relationships and firsthand experience. Wide in scope, these three professional development skills are important in providing the beginning steps to change. By assessing the professional development goals of participants before the trip, it is possible to tailor the trip to individual participants' needs. Additionally, having participants map their own professional development objectives before the trip would make their objectives a more explicit part of the study-tour.

5.1.4. Actions

The final step in transformational learning is Action (Merriam, Caffarella, & Baumgartner, 2007). All of the participants provided examples of some action they took as a result of the trip. The majority of these actions consisted of sharing with others, presentations, and workshops. However, many individuals indicated taking part in significant actions as a result of the trip. These actions were considered significant in that they provided a wider contribution to the community. The key question is how to best facilitate and encourage

participant action upon return to their home counties and how to maximize the benefit that

carries over to the greater community.

Having participants begin working on plans of action before their return to their home

county, and focusing on how to incorporate newly gained knowledge or experiences into their

professional positions may help to increase transfer of learning (Caffarella, 2002).   Advanced

planning will allow time to share and discuss ideas and thoughts with other professionals on the

trip with similar interests and may encourage the integration of new ideas and perspectives into

their professional lives as well as promote collaboration on projects with other participants from

the trip.

5.1.5. Commonalities

The cognitive patterns that emerged in this study show the relationship between the

combined experiences of the individual and changes in their attitudes and perceptions that

result from a newly formed perspective. How can the relationship between experience and

changes in attitudes and perceptions be enhanced? According to Mezirow's Theory of

Transformational Learning, critical reflection and dialogue are key elements in driving the

cognitive process forward (1991, 1997, 2000). During the trip there was only one formal group

reflection that took place. While some informal group reflection also occurred during the trip,

the overall program did not incorporate reflection into the design.

More deliberate reflection may be beneficial in stimulating critical analysis and

dialectical thinking with regards to what participants have experienced. Bennett (1993, 2004)

stated that intercultural sensitivity does not occur innately, it must be developed cognitively.

The idea that the development of consciousness through critical reflection and dialogue is a key

concept of Transformative Learning Theory and may be a key element of moving people from

ethnocentric to ethnorelative ways of interpreting difference (Mezirow, 1991, 1997,2000;

Taylor, 1994). Incorporating opportunities for critical reflection and reflective group discussion

into the fabric of the program will encourage participants to move towards autonomous and

independent thinking associated with transformation (Cranton, 2006).

5.1.6. Links with Transformative Learning Theory and Developmental Model of Intercultural

      Sensitivity

While there is not sufficient evidence to conclude that transformative learning took place,

there were several parts of this study that seemed to correlate with the stages of

Transformative Learning Theory. Through the analysis of participant motivations and reasons

for participating it appeared that the many of participants had already experienced the first

stage of Transformative Learning Theory in the form of a disorienting dilemma related to Latino

populations before the trip. More difficult to determine were the more internalized processes

of self-examination and the critical analysis of frames of reference (Cranton, 2006).

A few of the participants made explicit references to the common goal of the group, the

group dynamics, and the benefit of interacting with others who were experiencing similar issues

in their counties. This coincides with the fourth stage in the transformational process when a

person recognizes that others share the same discontentment with the disorienting dilemma

(Cranton, 2006).

The analysis of participants' motivations and reasons for participating showed signs that

some participants were in the transformative stages of "exploring options for new ways of

acting," and "building competence and self-confidence in new roles," while others were

acquiring the knowledge and skills for implementing a new course of action (Cranton, 2006). It should also be noted that not all of the participants could be put into one of those three categories.

The final step of reintegrating into society with new perspectives may be shown by some of the actions that participant initiated in the year following the trip. It is difficult to conclude whether these actions were products of the skills and knowledge gained during the trip, or if the trip was just a catalyst in generating these actions. Regardless, it was the perception of the participants that the trip was a vital influence in the initiation of these actions.

The Developmental Model of Intercultural Sensitivity outlines six stages of development moving from ethnocentric to ethnorelative (See Appendix A). Taylor (1994) made the argument that transformational learning may be the process that moves individuals along the developmental continuum and the two theories do seem to share commonalities in their principles. Both theories depend on development of consciousness through reflective process and through a cognitive process developing new ways of interpreting information (Bennett, 1993; Mezirow, 1991, 1997, 2000).

In the Model of Developmental Sensitivity minimization is the final stage of ethnocentric development (Bennett, 1986, 1993). In this stage, one focuses on commonalities and sees differences as superficial (Bennett, 1986, 1993). A person in this stage may attribute this to either a physical or transcendent universalism (Bennett, 1986, 1993). Minimization is considered an ethnocentric stage of development since people in this stage assert the assumption of uniformity across cultures (Bennett, 1993).

Stages from minimization to more advanced ethnorelative stages of development (See Appendix B) would be ideal for future participants. In the stage of minimization, developmental

strategies include the exploration of one's own culture and begin looking at the substantial

cultural differences that affect behavior (Bennett, 1993). Particularly effective in this stage is

direct interaction from people from different cultures to directly discuss these differences

(Bennett, 1993). Having discussions and activities that explore aspects of their own culture in

comparison to Mexican culture may help to increase their understanding of deep cultural values

and how differences may be interpreted from each cultural perspective.

5.2. Conclusions, Implications, and Recommendations

This research has shown that participants brought with them personal goals and

objectives that they hoped to accomplish as a result of the trip. These are important

components in the design and implementation of programs for adults and follow the

Andragological assumptions about adult participants (Knowles et al., 2005; Merriam, Caffarella,

& Baumgartner, 2007). The majority of participants provided examples of shifts in their

attitudes, perspectives and perceptions regarding Latino communities and a better

understanding of the circumstances and realities in which they live and how this might influence

their decision to come to the United States.

One of the goals of this research was to see if a short term cultural immersion trip could

be used as a professional development tool. In support of the findings by Kambutu and Nganga

(2007) it seems that a carefully planned international experience with an objective of increased

international awareness can be effective in accomplishing this goal. Additionally it seems from

the data that the majority of the participants perceived the trip to be of a benefit to them in

their professional position. Taking into consideration the length of the trip, participants showed

significant gains with regard to new knowledge, awareness, and increased professional

development. More important were the number of actions taken by participants as a result of the trip. The research supports the conclusion that a nine-day immersion trip can lead to participant actions.

It would be beneficial to explore the relationship between a subject's motivations for participating and professional development outcomes and how to maximize the cognitive process of moving participants from observations and experiences to relating those back to their own attitudes and perceptions. People have the proclivity to accept and incorporate experiences that adhere to their current frames of reference (Mezirow, 1991). Critical reflection may be a key component in moving people from simply observing an experience to making the deeper connections to their own values and beliefs by questioning assumptions they have about the world (Mezirow, 1991). Kambutu and Nganga (2007) also specifically mentioned the importance of guiding participants towards critical analysis and reflective discourse, which is lacking in most tourist programs.

In the interviews many of the participants noted the benefit of group reflection in providing different perspectives about the experiences that they were having as a group. The theory of transformative learning dictates that critical reflection and reflective discourse are key components in the transformative process (Mezirow, 1991). It seems that intentionally or unintentionally the participants developed a learning community among themselves.   In fact, many of the participants cited the group experience and group dynamics as an unexpected benefit of the tour. It would be beneficial to explore how to strengthen the learning community concept and possibly incorporate it as an explicit part of the project.

A more rigorous screening of participants would be helpful in selecting individuals that are open to the experience. For example, using the Intercultural Development Inventory to help

select participants that are at a stage of minimization or more advanced ethnorelative stages of development. This would be advisable as the program could focus on moving participants to a stage of acceptance or to increasing their development in ethnorelative stages. People in lower stages of development are more likely to struggle with superficial cultural issues that can be addressed or learned through trainings or domestic interactions.

5.3. Specific Implications for the Cooperative Extension Service

The Cooperative Extension Service has a long history of meeting the changing needs of communities and providing access to reliable, factual, research based information (Severs, Graham, Gamon, & Conklin, 1997). Demographic shifts and migratory communities are just one issue that is likely to result from an increasingly interdependent world.   Ludwig and McGuier (2003) viewed the Cooperative Extension Service as an ideal institution to assist communities in dealing with the challenges that result from this interdependence and to help influence the perceptions of their role in a global system.

Purdue International Extension has already adopted a mission to help Extension workers improve their abilities to provide services to immigrants in Indiana, to help Indiana agricultural and business sectors to remain competitive in a global economy and to provide opportunities for Extension educators to build the knowledge and skills to create globally focused programming (International Programs in Agriculture, 2008). Mexico is an ideal country to utilize for study-tours focusing on intercultural sensitivity development and training in global issues, first because of its close proximity and accessibility (this means shorter and less expensive travel), second because it is one of Indiana's important trade partners, and third because Mexican immigrants make up the majority of migrant labor and new immigrants to Indiana

(Clark & Heet, 2006). With deliberate planning, professional development programs such as "Experience: The Culture of Mexico" shows potential to be a tool in the achievement of these objectives.

As Extension Educators work with and between different cultural groups and ethnicities they will inadvertently take on the role of cultural broker; this can be a broker of U.S. culture to immigrants or of immigrant culture to long-term residents. With this new role comes new responsibility in how this information is presented.   It is important to have in place training, resources, information and support necessary for Extension Educators to feel comfortable in these new roles.

Developing an instrument to provide a more accurate evaluation of desired learner outcomes would be beneficial in assessing the effectiveness of the program and would also provide valuable feedback for program improvements. Developing an instrument for pre- and post-trip evaluation that identifies learning objectives, attitudes and perceptions and other desired indicators would help assess any changes that have resulted from the trip.

The design of future trips should incorporate activities that enhance the opportunity for one-on-one interaction. Ideas for this include separating the group into small groups for conversation and interaction. Ideas for this include the incorporation of a home stay, service projects that encourage interaction with local people, a shadow program with a professional in their field, or other similar activities.

5.4. Recommendations for Practice and Further Research

Pre-trip preparation could provide valuable information on participants' stages of development and personal learning objectives; it may also be useful in preparing participants for

the trip by encouraging self-reflective processes before the trip. By using the Intercultural

Development Inventory to create group profile and/or to be used as a self-assessment tool, the

program coordinator could better tailor the program to participants needs.

Future programs may incorporate pre-trip assignments and activities that encourage

participants to make an assessment of their current community issues and concerns and create

a list of their personal professional development interests and objectives. If feasible, pre-trip

meetings and a group orientation could serve to begin the development of a community of

learners. This meeting could be used to brainstorm common issues and goals and possibly

result in the development of a small group project to take place during the trip. Future research

possibilities include pre and post testing for intercultural sensitivity and a longitudinal study to

track participant actions and community impact.

Due to the restrictions brought about by work and family, the trip length cannot be as

long as desired for maximum movement across the Developmental Model of Intercultural

Sensitivity. Bennett (1986, 1993, 2004) did not specify how long it takes to move between

stages, instead he emphasized that movement through the Developmental Model of

Intercultural Sensitivity is a process. However, shorter trips are more feasible and practical for

adult learners. Because time must be limited in the development of study-tours for adults,

careful and deliberate planning becomes vital in providing the necessary components to

facilitate transformative learning.   When analyzing the data, the importance of group

interactions added an important dynamic to the experience for many participants. Some ideas

to incorporate into future programs should possibly include team building and group exercises

that encourage and promote critical thinking and group cohesion. The study-tour should

incorporate group reflection and ideas for transfer of learning into the program design and

should be encouraged to reflect on how they can utilize the information and knowledge gained in their home communities.   Having participants begin the development of ideas and plans of action for when they return may prepare them better for how they will bring back what they have learned to the community. Having time for participants to share and discuss their ideas with others will help to develop those ideas better with others experiencing similar situations in their communities, this can be especially important if there are participants who may want to collaborate on projects after they return.

Depending on the developmental stages of participants, the material presented should be appropriate to that stage. Ideally, participants should be at the stage of minimization or a more advanced stage of ethnorelative development so that the program can focus on cultural similarities and differences and openly discussing the implications of those differences. This may stimulate participants to move towards the stage of acceptance. Guided group reflection and critical analysis are essential in the transformative process and should be incorporated into the fabric of the program. Personal time to record thoughts in journals and journal writing exercises may also be appropriate techniques to be employed in promoting deep reflection.

Another suggestion is to focus on team building activities to strengthen group connections, communication and the development of a community of learners. Also, have participants work on plans of action for their return or implication for what they have learned. The ideal group should be a manageable size and have a high bilingual to non-bilingual ratio to maximize interaction with native people of Mexico. One possible idea for promoting one-on-one interaction with local people would be an optional one night home stay with a family.

During the focus group interview, participants stated they would prefer a post-trip survey sent six-weeks after completion of the trip as opposed to three months.   If the Intercultural

Development Inventory is administered before the trip, then the Intercultural Development

Inventory should be administered post-trip to assess any changes that may have occurred with

regard to intercultural sensitivity. Also recommended by the focus group participants was to

have a predetermined date to meet for a debriefing session after the program. Although

logistically this may be difficult, using video conference technology may facilitate this concept.

It is recommended that an evaluation tool be developed to accurately reflect the learning

objective outcomes for professional development programs abroad. Additional evaluation tools

should be produced to capture narrative summaries of lessons learned, most impactful

moments, and personal reflections on the trip to be turned in at the completion of the trip.

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APPENDICES

Appendix A. Ten Stages of Transformational Learning

1. Experiencing a disorienting dilemma

2. Undergoing self-examination

3. Conducting a critical assessment of internalized assumptions and feeling a sense of alienation from traditional social expectations

4. Relating discontent to the similar experiences of others—recognizing that the problem is shared

5. Exploring options for new ways of acting

6. Building competence and self-confidence in new roles

7. Planning a course of action

8. Acquiring the knowledge and skills for implementing a new course of action

9. Trying out new roles and assessing them

10. Reintegrating into society with new perspectives

Cranton, P. (2006). Understanding *and promoting transformative learning a guide for educators of adults*. The Jossey-Bass higher and adult education series. San Francisco, CA: Jossey-Bass

Appendix B. Developmental Model of Intercultural Sensitivity

ETHNOCENTRIC	**ETHNORELATIVE**
I. Denial	**IV. Acceptance**
Isolation	Respect for behavioral differences
Separation	Respect for value difference
II. Defense	**V. Adaptation**
Denigration	Empathy
Superiority	Pluralism
Reversal	
III. Minimization	**VI. Integration**
Physical Universalism	Contextual Evaluation
Transcendent	Constructive Marginality
Universalism	

Bennett, M.J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In M.
Paige (Ed.), *Education for the Intercultural Experience* (pp. 21-72). Yarmouth, ME: Intercultural
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Appendix C. Indicators of Intercultural Development

KNOWLEDGE:

KNOWLEDGE: SURFACE CULTURE
Living Conditions
Education
Aesthetics
Culture & Heritage
Religion
Opportunities & Resources
Immigration
Inequality
Poverty
Economics/Globalization
Population
Government/Politics/Laws

KNOWLEDGE: DEEP CULTURE
Communication (non-verbal & language use)
Relationships
Customs, etiquette, rules, social norms
Individualism vs. collectivism
Faith
Roles
Family Structure/Orientation
Social hierarchies - class & status
Time & spatial orientation
Values
Work

SKILLS/BEHAVIOR/ACTIONS:

PROFESSIONAL DEVELOPMENT
Understanding
Improved Performance in Professional Role
No Change in Professional Life
Motivation to get involved in other professional development activities
Professional Role in respect to relationship with Latinos
Relationships
Cultural Differences as/Recognitions they relate to their profession
Language Skills
Facilitation Skills
Motivation
First Hand Experience

ACTIONS
Workshop/Program/Presentation
Language Use
Sharing With Others
Settling cultural disputes/Promoting Understanding
Making/Influencing Decisions (Prof. Context)
Relationships & Understanding
Community Initiative
New Personnel
Latino Outreach
Improve Services to Latino Clientele
Communication (with Latinos)
News Paper Article

AWARNESS/COGNITIONS	OTHER
Attitudes/perceptions	More Open to Interacting with People from Different Cultures
Cultural Comparisons/Recognition of Difference or similarities	Working Together/Learning from each other
Perspective	Benefit of firsthand experience
Attribution	Tension
Differentiation	Language Barrier/Language Minority
Assimilation Vs. Acculturation	Connecting With People
Sensitivity to circumstances/ Awareness of Struggle	Personal Development
Awareness of prejudices	Motivation to Learn More
	Changes in personal behavior or activities
	Limitations/Drawbacks/Negative Experiences

Brislin, R. W., & Yoshida, T. (1994)*. Intercultural communication training an introduction. Communicating effectively in*

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Appendix D. Individual Interview Guide

Before Trip

▪ Can you tell me a little about why you chose to participate in this professional development experience?

▪ Were there current events in your community that influenced this decision? If so, what were they?

▪ What sort of expectations did you have for the trip?

▪ What did you hope to gain from this experience?

▪ What apprehensions or concerns did you have regarding the trip, if any?

▪ What did you do to prepare for the trip?

▪ Did you receive funding for your trip?

During Trip

▪ During your time in Mexico, can you tell me about a particular moment or encounter that had a strong impact on you?

▪ Were there any other significant moments that you would like to share with me?

▪ What new knowledge do you feel you may have gained from this experience?

▪ What cultural differences did you observe?

▪ In what ways do you feel you became more aware as a result of these observations?

▪ How did this experience cause you to reflect differently on your own culture, if at all?

▪ Tell me about any moments you felt challenged to step out of your comfort zone?

▪ What types of emotions did you experience during the trip?

▪ What did you find helpful about group discussions and reflections, if anything?

▪ What types of personal reflection did you engage in?

▪ As the trip progressed did you find yourself modifying your behavior, if at all?

▪ How did this experience cause you to think differently about interacting with people form cultures different from your own?

After Trip

▪ What do you do now in your professional life that is a result of the trip?

▪ Looking back on the trip now, tell me what you feel is the most important thing you gained?

▪ In what ways did the trip benefit you in your professional capacity, if at all?

- Referring back to the question I asked about your expectations, over all do you feel the trip met your expectations?
- What did you gain that was unexpected?
- In what ways has your perceptions about the Mexican population in your community changed as a result of this experience?
- How do you think other people in your community would benefit from a cross-cultural experience like the one you had?
- How have you shared this experience with others?
- With who have you shared this experience?

General/Demographic

- Tell me about any previous cross-cultural or international experiences you had before the trip?
- What additional international or cross-cultural activities have you participated in since the Mexico trip?
- Languages & proficiencies
- Occupation
- Number of years in occupation
- Level of Education

Appendix E. Focus Group Interview Guide

1. What do you believe to be the benefit of having the Mexico experience as a group?

2. Tell me about any activity or event that you felt helped you get to know each other better.

3. What is something that you really liked about the Trip?

4. What is something that you would change about the trip?

5. What kind of orientation/preparation do you feel would be useful before the trip?

6. What advice would you give to someone planning to go on this trip next year?

7. What could be done to encourage deeper reflections in the evaluations?

8. What methods of evaluation would be most effective?

Appendix F. Participant Profile

County	# People
Lambda County	1
Sigma County	4
Delta County	2
Gamma County	1
Alpha County	4
Phi County	1
Beta County	1
Total	14

Gender	# People
M	4
F	10
Total	14

Education	# People
Masters	7
Bachelors	5
Associate	2
Total	14

Occupations

Extension	# People
CFS	4
Youth	2
ANR	0
Total Extension	6

Community Based	# People
Reporter	1
Head Start	2
Philanthropy	3
School Counselor	1
Chamber	1
Total Non-Extension	8

Appendix G. Example of Matrix: Motivations and Reasons for Participation

Motivation*	1	2	4	5	6	7	8	9	10	11	12	13	14	15
Population: Current demographics/Change in demographics	4a**	8a	3a	5b, 33a	25a	13a		4b, 9a	5a	8a	9a	3a	3a, 7a	4a
Professional/Volunteer Role	4b, 8d	4a, 6a	3a, 8a, 29a	5a	20b	5a	4a, 8d, 24a	4a, 274a		4a	5c, 8a	4b	3d, 3e, 3f, 36b	4c, 24a
Culture/Communities/Ways of life	4c, 8c, 14a			5c, 53b	31a	23a			28a	24a	5b		3b, 36a	4c, 24a
Educating/Sharing with others	4d, 8d	6a	29a, 29b					16b	28a		17c	5a, 9a	4a	12a
Talking to people/The "real" Mexico/Firsthand experience		13a, 21a			17a, 21a	19a	20a, 20b		6a, 23a	4b, 20a	5b), 13a	8a	14a, 14b	
Why are Latinos coming to IN?/Drivers of immigration & migration		5a, 25a	5a			23c, 23e	20b	5a, 5b, 16b			17b		3c	4b, 4c
Learn more about Latino Experience In US/Helping with Transition/ Better Serve Latino Community	7a, 8a	25a		33c, 53a		5b, 13b	8c, 8d, 20a				5c, 5d		7b	
Conflict mediation/Bridging Cultural Divides	8d, 18b	10a				13c		6a, 16a, 274a	17a, 30a			9a		8a, 12a
Circumstances & realities of Latinos in Mexico	14a		5a, 5b			23b, 23d	8a, 8b				17a			4c
Being and advocate for Latinos	18a											8a		8a
General interest in culture/Friends from different cultures		4b	3b, 6a		20a				4a			4a		
Local Community			15a						9a	8a		5a, 8a		
Language			5c		20b, 31b		20d							
Prejudice/Racial Tensions	8b	5a, 9a										7a, 8a		
Inevitable Change		10a		33b										
More about the country clients are from			4a								5a			
Personal Growth	4a, 4b												4a	

*All statements were coded directly from the responses in the original transcriptions.

**The number and letter coding corresponds with the location of the statement in the transcript.

Patton, M. Q., & Patton, M. Q. (2002). *Qualitative research and evaluation methods*.
    Thousand Oaks, CA: Sage Publications.

Ribeiro, M.D. (2005).Effects of a study tour on the cultural immersion experience of
    adult learners: A qualitative study. Unpublished doctoral dissertation, Rutgers, The State University of New Jersey –New
    Brunswick

Appendix H. Experience: The Culture of Mexico Itinerary

Experience the Culture of Mexico
Itinerary
February 24- March 4, 2007

Day by day schedule

Day 1, Saturday, February 24 (D)

Arrival, 7:30 PM Mexico City airport, transfer to hotel Overnight in Mexico City

Day 2, Sunday, February 25 (B, L,D)

Breakfast in the hotel
Tour of the main historic district of Mexico City, including the Templo Mayor (center of
the Aztec world), the National Palace to see the Diego Rivera murals of the history of
Mexico; and the huge impressive National Cathedral.
Lunch in the Cafe Tacuba, one of Mexico's oldest and best known cafes Group dinner,
with introductions and overview of program Overnight in Mexico City

Day 3, Monday, February 26 (B,L)
Breakfast at the hotel
Visit Christel House school built by Christel DeHaan, Indianapolis philanthropist and
advocate of social responsibility.
Field study trip to the archeological site of Teotihuacan to see the Pyramids of the Sun
and the Moon, with a stop at the Plaza of Three Cultures and the Basilica of the Virgin of
Guadalupe Lunch near the archeological site Dinner on your own Overnight in Mexico
City

Day 4, Tuesday, February 27 (B,L)

Breakfast at the hotel, check out to prepare for transfer to Cuernavaca While in Mexico
City, lecture and discussion with nutritionist, presentation of typical diets and nutrition of
Mexican families, followed by a visit to the Casa Azul (Blue House) of Frida Kahlo, in the
suburban area of Coayocan Lunch near Casa Azul Drive to Cuernavaca (about 90
minutes) Group welcome party (on your own) at Las Mananitas, with a quick silver
shopping expedition for those who'd like to go, early evening) Those who want to remain
for dinner can do so....
Overnight in Cuernavaca

Day 5, Wednesday, February 28 (B,L,D)

Breakfast at the hotel
Walking tour of Cuernavaca, with a general orientation and visits to the Cathedral of
Cuernavaca, the Borda Gardens, and the Cortes Palace, and other downtown sights
(most of the day) Visit to the Vamos program for the indigenous poor, hear about their
programs for people of all ages, visit to Casa Romero, art cooperative started by VAMOS
Lunch on the Zocalo Group dinner with at La India Bonita, summer home of Ambassador
Dwight Morrow, US Ambassador to Mexico in the 1920's Time permitting, visit to the
crafts market next to the Zocalo Overnight in Cuernavaca Day

6, Thursday, March 1 (B,L,D)

Breakfast in the hotel
Visit Cemanahuac's rural studies program of Buenavista, rural health clinic, maquiladora, "cheese factory," discuss life in the village, which is a typical village which men leave to work in the United States Picnic lunch at the school Speaker on human rights issues at Cemanahuac, late afternoon Group dinner at Cuernavaca's best taco restaurant, Tortuga Cucafata Overnight in Cuernavaca

Day 7, Friday, March 2 (B,L)

Breakfast in the hotel
Morning visit to a local school, discussion on education in Mexico Lunch at Vista Hermosa, summer home of Hernan Cortes himself, discussion of sugar industry in the state of Morelos, a leading industry from the colonial period until today and one of the leading causes in this area for the Mexican Revolution of 1910-1917 Free late afternoon in Cuernavaca Dinner on your own Overnight in Cuernavaca Day

8, Saturday, March 3 (B,L,D)

Breakfast in the hotel Visit to the local garbage dump, talk with the families who live and work in the dump Picnic lunch at Xochicalco Continue on the the archeological site of Xochicalco Farewell dinner and summary discussion in a 500-year-old sugar cane hacienda close to Cuernavaca Overnight in Cuernavaca

Day 9, Sunday, March 4

Departure, 8:45 AM flight, too early for breakfast, but we'll try to have it at the airport.

VBH
Revised 12/31/06

Appendix I. Experience: Copy Right Permission for Figure 4.1

Snaza, Jessie A

From:	▮▮▮▮ Logansport/Cass County Chamber of Commerce ▮▮ @logan-casschamber.com]
Sent:	Monday, August 11, 2008 10:13 AM
To:	Snaza, Jessie A
Subject:	RE: Bilingual Sticker - Copy Right
Follow Up Flag:	Follow Up
Flag Status:	Flagged

Jessie,

I apologize for the delay in responding to this email last week while I was out on vacation. You have the Permission of the Logansport/Cass County Chamber of Commerce to proceed with using the Bilingual Sticker in your thesis.

Sincerely,

▮▮▮▮▮
President/CEO
Logansport/Cass County Chamber of Commerce
574-753-6388
300 E. Broadway, Ste. 103
Logansport, IN 46947

From: Snaza, Jessie A [mailto:snaza@purdue.edu]
Sent: Sunday, August 03, 2008 2:43 PM
To: ▮▮▮▮ Logansport/Cass County Chamber of Commerce
Subject: Bilingual Sticker - Copy Right

Dear ▮▮▮▮,

I am finally getting close to finishing my thesis and would like to include the bilingual sticker that you are using for the Logansport businesses. Since the sticker has a copy right I will need your written permission to include it in my thesis. Please let me know if you grant permission for me to use the graphic and to whom I should give credit for the copy right.

Please provide your confirmation of permission to use the graphic by responding to this e-mail.

Sincerely,
Jessie Snaza