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Experiential Learning & Teaching in Higher Education
A Journal for Engaged Educators

VOLUME 1, NUMBER 1
June 2017

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Cover image: Students examining unripe coffee cherries at Sandra Coffee Farms during an experiential learning program in Adjuntas, Puerto Rico in June 2016. Taken by Dr. Katie Gaebel, Experiential Learning Coordinator, College of Agricultural Sciences at Oregon State University.

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A Note from the Editor

KURT HARRIS

Southern Utah University

This new journal—*Experiential Learning & Teaching in Higher Education (ELTHE)*—began as I imagine many new journals begin, with the recognition of a need. In the summer of 2015, higher education professionals gathered at Brian Head, Utah, at the first Experiential Learning Leadership Institute, to share ideas and develop professional and personal relationships. Several attendees expressed to conference organizers a desire to continue their conversations after the conference ended, and shortly thereafter, a small group from Southern Utah University and the National Society for Experiential Education began discussing ways to keep the conversations going. Thus arose a recognition of the need for a journal where higher education professionals from all disciplines can share scholarly, peer-reviewed research and best practices on a regular basis.

Of course, many college and university faculty and staff have understood the value of experiential learning for years, and several excellent journals already exist wherein scholars can share their work. Among the publications devoted to experiential learning are the *Journal of Experiential Education*, *Journal of Higher Education Outreach and Engagement*, *New Directions for Adult and Continuing Education*, *Journal of Community Engagement and Scholarship*, *Academy of Management Learning and Education*, and the new *Journal of Experiential Learning*, to name just a few.

So why is there a need for another scholarly journal dedicated to experiential learning? The answer to that question is threefold: (1) to develop an international community of scholars dedicated to the promotion of experiential learning and teaching specifically in higher education; (2) to provide a space for interdisciplinary discussions, where higher education faculty and staff can learn from like-minded colleagues in other fields; and (3) to engender innovation in experiential pedagogy and practice in colleges and universities. *ELTHE* does not seek to supplant any of the fine journals dedicated to experiential education but to offer a place for those wishing to converse about issues specific to experiential learning and teaching in higher education. As I came to find in discussions with attendees and presenters at the second annual Experiential Learning Leadership Institute in June 2016, a significant audience exists, ready for such a journal.

Harris

A word about those associated with the journal and our goals: *ELTHE* is hosted by Southern Utah University's Experiential Learning Leadership Institute, published by the Southern Utah University Press, and endorsed by the National Society for Experiential Education; *ELTHE* Editorial Board members work at higher education institutions around the United States, mostly in the West. These associations might give the impression that *ELTHE* will be a regional or national journal. We have loftier goals for *ELTHE*: Our aim is to build an internationally recognized and oft-cited journal. We welcome scholarly work and reports related to the study, practice, and effectiveness of experiential learning and teaching in higher education from anywhere in the world. *ELTHE* will represent a range of interests, and all scholarly methods and theoretical perspectives that contribute to readers' knowledge about experiential learning and/or teaching within higher education are welcome for submission.

As the contents of this issue indicate, *ELTHE* aims to represent the best work in the field. David and Alice Kolb, who should need no introduction to the readers of this journal, have graciously written an essay about the application of experiential learning theory in higher education settings. Andrea Paras and Lynne Mitchell, from the University of Guelph, contribute findings from their research into intercultural competence development on a university study abroad program. And Marshall Welch, known by many for his work advancing service learning and community partnerships, advocates for broadening our perspective of experiential education at the college level by incorporating community engagement principles. I expect that you will not only benefit from the articles you read in *Experiential Learning & Teaching in Higher Education*, but I hope you will also consider publishing your own work in its pages.

Experiential Learning Theory as a Guide for Experiential Educators in Higher Education

ALICE Y. KOLB & DAVID A. KOLB
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ABSTRACT. Core concepts of Experiential Learning Theory—the *learning cycle*, *learning style*, and *learning space*—have been widely used by experiential educators in higher education for nearly half a century. We examine the latest thinking about these three concepts and highlight some exemplary applications from the many disciplinary applications of experiential learning in higher education.

I think that only slight acquaintance with the history of education is needed to prove that educational reformers and innovators alone have felt the need for a philosophy of education. Those who adhered to the established system needed merely a few fine-sounding words to justify existing practices. The real work was done by habits which were so fixed as to be institutional. The lesson for progressive education is that it requires in an urgent degree, a degree more pressing than was incumbent upon former innovators, a philosophy of education based on a philosophy of experience.

John Dewey, *Experience and Education*

This inaugural issue of *Experiential Learning & Teaching in Higher Education* marks a milestone in the growing awareness and use of experiential learning as a learning platform in education. Since the early 1970s, the principles and practices of experiential learning have been widely adopted to create curricula and conduct educational courses and programs. Many of the non-traditional

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educational innovations that have flowered during this period, such as competency-based undergraduate education (Mentkowski 2000), professional education (Boyatzis, Cowan & Kolb 1995), college programs for adult learners, and prior learning assessment (Keeton & Tate 1978; Simosko 1988) have used experiential learning as their educational platform. As experiential, learner-centered education has gained widespread acceptance in the twenty-first century (Prince & Felder 2006; Slavich & Zimbardo 2012), more and more educators are experimenting with experiential learning practices such as service learning (Bielefeldt et al. 2011; Brower 2011), problem based learning (Gurpinar, Bati & Tetik 2011; Bethell & Morgan 2011), action learning (Revans 1980; Keys 1994; Foy 1977), adventure education (Fuller 2012; Timken & McNamee 2012), and simulation and gaming (Taylor, Backlund & Niklasson 2012; Shields, Zawadzki & Johnson 2011; Schaefer et al. 2011).

In their formulation of transformational teaching, George M. Slavich and Philip G. Zimbardo (2012) describe the multidimensional importance of experience in learning:

[E]xperiential lessons provide students with an opportunity to experience concepts first-hand and, as such, give students a richer, more meaningful understanding of course concepts and of how they operate in the real world.... They enhance the affective quality of the course content. This occurs both when students are engaged in solving problems that are part of the activities and when they are analyzing, sharing, discussing, and reflecting on their personal reactions.... It can significantly improve students' memory for concepts insofar as the information gets stored in autobiographical memory.... Experiential lessons have the ability to shape students' beliefs about learning and about the self.... They can lead to significant personal insights, including a greater awareness of one's personally held perspectives—as well as an improved awareness of other people's experience—with the possibility to enhance these attributes through critical reflection. (594)

In his study of student careers after college, Jeffrey J. Selingo (2016) argues that co-curricular experiential learning experiences are what distinguish successful careers from drifters:

But it's not just the college degree that separates the successful from the drifters these days. If that were the case, recent college graduates wouldn't be standing in the unemployment line or settling for jobs that don't require a bachelor's

degree. While some sort of degree after high school remains the foundation of a successful life and career, other coming-of-age, real-world experiences in the late teens and early twenties—particularly apprenticeships, jobs, or internships—actually matter more nowadays in moving from college to a career. (8-9)

Selingo found that 79% of the most successful college graduates had at least one college internship as well as other out of the classroom projects. Many educational institutions offer these co-curricular experiential education programs to add a direct experience component to their traditional academic studies.

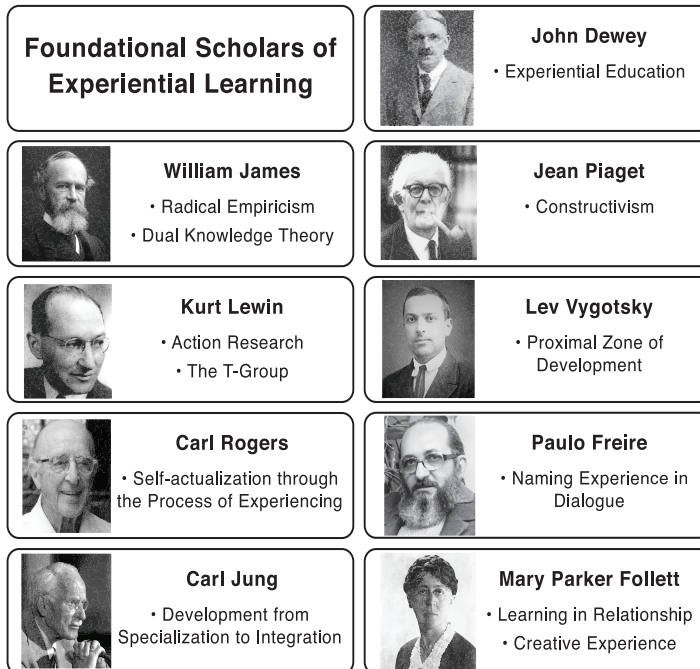
In this essay we will examine these applications of experiential learning in higher education through the lens of Experiential Learning Theory (ELT) (Kolb 2015) by examining exemplary applications of experiential learning concepts in several of the many disciplines of higher education. From the countless numbers of college teachers around the world who have begun to define themselves as experiential educators, we have selected a few documented examples of how ELT concepts are used in their work. We begin with the central ELT concept of the learning cycle and how it can be used to teach around the learning cycle. Two applications of the concept in management education are described. Next, the ELT concept of learning style is addressed, emphasizing how its status as a dynamic state as opposed to a fixed trait is unique among the many learning style approaches. Trait learning style approaches emphasize matching style to instructional method while ELT learning styles emphasize learning flexibility and expanding one's preferred style to encompass all learning modes for full cycle learning. The application of this learning style concept to develop law students' meta-learning capabilities is described, and current research on adaptive learning systems in digital education is examined. Finally, we turn to the concept of learning space and examine two applications. One examines how a positive learning identity can be developed in a hospitable learning space. This study addressed remedial mathematics education in a community college. The second example shows the power of conversational learning spaces in a (college-level), general-education freshman seminar.

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Experiential Learning Theory

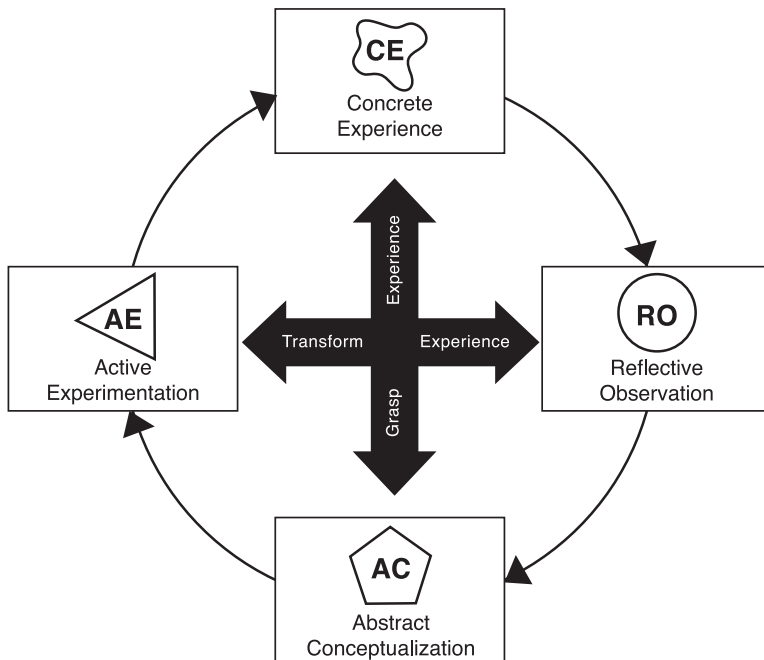
ELT was created to provide an intellectual foundation for the practice of experiential learning responding to John Dewey’s call for a theory of experience to guide educational innovation. ELT is a synthesis of the works of those great scholars who gave experience a central role in their theories of human learning and development. We have come to call them the “foundational scholars of experiential learning”: William James, John Dewey, Kurt Lewin, Jean Piaget, Lev Vygotsky, Carl Jung, Mary Parker Follett, Carl Rogers, and Paulo Freire. Figure 1 depicts these foundational scholars of ELT and a summary of their contributions to experiential learning. Their contributions span over one hundred years, beginning at the end of the nineteenth century with William James, John Dewey, and Mary Parker Follett, and ending at the end of the twentieth century with the deaths of Carl Rogers and Paulo Freire.

Figure 1. Foundational Scholars of ELT



ELT is a dynamic, holistic theory of the process of learning from experience and a multi-dimensional model of adult development. The dynamic view of learning is based on a learning cycle driven by the resolution of the dual dialectics of action/reflection and experience/abstraction (see Figure 2). It is a holistic theory that defines learning as the major process of human adaptation involving the whole person. As such, ELT is applicable not only in the formal education classroom but in all arenas of life. The process of learning from experience is ubiquitous, present in human activity everywhere all the time. The holistic nature of the learning process means that it operates at all levels of human society from the individual, to the group, to organizations, and to society as a whole.

Figure 2. The Experiential Learning Cycle



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To appreciate the holistic and dynamic nature of the learning cycle it is useful to examine its philosophical foundations in the radical empiricism of William James. James (1904) proposed radical empiricism as a new philosophy of reality and mind which resolved the conflicts between nineteenth-century rationalism and empiricism as expressed in the philosophies of idealism and materialism. For James, everything begins and ends in the continuous flux and flow of experience. In short, experience is all there is: “We start with the supposition that there is only one primal stuff or material in the world, a stuff of which everything is composed... we call that stuff ‘pure experience’” (1142). He goes on to write,

In this formulation the duality between the mind (thought) and physical world (thing) is resolved since both are experienced but with different characteristics, thought is the concrete here-and-now experience “redoubled” in reflection.... If it be the self-same piece of pure experience taken twice over that serves now as thought and now as thing... how comes it that its attributes should differ so fundamentally in the two takings? As thing, the experience is extended; as thought, it occupies no space or place. As thing, it is red, hard, and heavy; but who ever heard of a red, hard or heavy thought? (1153)

Dewey stressed the dynamic nature of pure experiencing in the learning cycle, noting that ordinary experience is conservative, tradition-bound, and prone to conformity and dogmatism, being culturally mediated by many previous trips around the learning cycle and saturated with previous conclusions. He emphasized that this conservative experience must be interrupted to initiate reflection and learning. He argued that it was necessary to reflect on experience in order to draw out the meaning in it and to use that meaning as a guide in future experiences; but he observed that the reflective process seemed to be initiated only by pure experiences that break out of conservative experiencing, such as when we are “stuck” with a problem or difficulty or “struck” by the strangeness of something outside of our usual experience (Dewey 1933).

The implication of the philosophy of radical empiricism for ELT and the experiential learning cycle is that it is not only the Concrete Experience mode of pure experiencing that is experiential; all modes of the learning cycle are experiences. Both modes of grasping experience—Concrete Experience (CE) and Abstract Conceptualization (AC)—and both modes of transforming experience—Reflective Observation (RO) and Active Experimentation

(AE)—are part of the experiential learning process. Many use the term *experiential learning* to refer to exercises and games used to involve students in the learning process. However, a classroom lecture may be an abstract experience but it is also a concrete one, when, for example, a learner admires and imitates the lecturer. Likewise, a learner may work hard to create an abstract model in order to make sense of an internship experience or experiential exercise. From the learner's perspective, solitary reflection can be an intensely emotional concrete experience and the action of programming a computer can be a highly abstract experience.

Since ELT is a holistic theory of learning that identifies learning style differences among different academic specialties, it is not surprising to see that ELT research is highly interdisciplinary, addressing learning and educational issues in many fields. ELT is being used extensively by experiential educators as a guide for practice in at least 30 fields and academic disciplines (Kolb & Kolb 2013). Included are research studies from every region of the world, with many contributions coming from the U. S., Canada, Brazil, the U. K., China, India, Australia, Japan, Norway, Finland, Sweden, the Netherlands, and Thailand. Since its first statement in 1971 (Kolb, Rubin & McIntyre 1971), there have been many studies using Experiential Learning Theory to advance the theory and practice of experiential learning. Since 2000, ELT research in many fields around the world has more than quadrupled. The current experiential learning theory bibliographies include over 4,100 entries dating between 1971 and 2016 (Kolb & Kolb 2016). A 2013 review of management education research (Arbaugh, DeArmond & Rau 2015) showed that 27% of the top-cited articles in management education journals were about experiential learning and learning styles. "Learning Styles and Learning Spaces" (Kolb & Kolb 2005) ranked second in a more extensive study of the 100 most-cited papers in management education research (Arbaugh & Hwang 2015), with papers about experiential learning and learning styles accounting for 9% of the total citations.

Defining Experiential Learning

From the perspective of ELT there is a widespread idea of what experiential learning is that fails to capture the full potential of the process of learning from experience. A common usage of the term defines it as a particular form of learning from life experience, often contrasted with lecture

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and classroom learning. Morris T. Keeton and Pamela J. Tate (1978) offered this definition of experiential learning: “[L]earning in which the learner is directly in touch with the realities being studied. It is contrasted with the learner who only reads about, hears about, talks about, or writes about these realities but never comes into contact with them as part of the learning process” (2). Thus, many people think about experiential activities such as exercises, role plays, ropes courses, games, and field projects when they hear the term *experiential learning*. A similar limited definition of experiential learning is found in theoretical scholarship. In *The Ambiguities of Experience*, the great organizational theorist James March (2010) contrasts his definition of experiential knowledge, “lessons extracted from the ordinary course of life and work,” with academic knowledge “generated by systematic observation and analysis by experts and transmitted by authorities” (9). In this view of experiential learning, the emphasis is often on direct sense experience and in-context action as the primary source of learning, often downplaying a role for thinking, analysis, and academic knowledge. The definition of experiential learning as in-context experiencing and action is not the meaning of experiential learning as defined in ELT. Such a definition includes only half of the learning cycle, ignoring the holistic, dialectic nature of the process of learning from experience. The learning cycle is driven by the integration of action and reflection and experience and concept.

The failure to view experiential learning as encompassing all four modes of the learning cycle and as applicable in all learning situations both in the classroom and in life is, we believe, the source of many of the practical difficulties encountered by experiential learning advocates in higher education. Most notably, there is a chasm between academic courses and experiential activities that reduces the effectiveness of both. A service-learning program, for example, can bring students in contact with the realities of social conditions that a sociology course seeks to explicate. Too often, however, the two activities are so separated that the benefits of classroom reflection and conceptual analysis are not integrated with the learners’ actions to bring change and improvement to the conditions they encounter in the service-learning project. The gulf is further expanded by the culture of higher education, which enshrines courses in the credit-hour time-block system, giving them and the professors who teach them high status while experiential programs are seen as ancillary and staffed by lower status student development professionals.

Teaching around the Learning Cycle

The cycle of learning from experience is perhaps the best known and widely used concept of ELT. A Google image search for the words “learning cycle” produces a seemingly endless array of reproductions and variations of the cycle from around the world. The learning cycle was first applied in the late 1960s as part of a curriculum development project to use experiential learning methods in a required organizational psychology course for MBAs at the Sloan School of Management at MIT. The original course, a lecture format with 150 students, was a way to structure learning experiences that would bring the fifteen topics covered in the lecture syllabus into the room. Concrete experiences generated by exercises, business games, role plays, and cases provided a common experiential starting point for participants and faculty to explore the relevance of behavioral concepts for their work. Topics like motivation, perception, and group decision-making were organized around the learning cycle providing the experience, structured reflection and conversation exercises, conceptual material, and a personal application assignment. The teacher’s role was to manage a learning process that was basically learner-directed. They helped students to experience in a personal and immediate way the phenomena in their field of specialization. They stood ready with alternative theories and concepts as students attempted to assimilate their observations into their own conception of the topic. They helped students to deduce the implications of their conclusions for their own life and work and to test these implications through practical, real-world experience. The new approach proved quite successful and resulted in the first management textbook based on experiential learning (Kolb, Rubin & McIntyre 1971), which is now in its eighth edition (Osland et al. 2007).

The most important aspect of the learning cycle is that it describes the learning process as a recursive circle or spiral as opposed to the linear, traditional information transmission model of learning used in most education, where information is transferred from the teacher to the learner to be stored in declarative memory for later recall. In the linear model, the learner is a passive recipient of information. Learners, having no direct contact with the subject, are unable to investigate, explore, and judge for themselves. They are left one-down in a power relationship with only the choice of “taking the teacher’s word for it.” Teachers, for their part, are left in a one-way interaction that is ultimately deadening and boring. Learners’ engagement is rewarded and

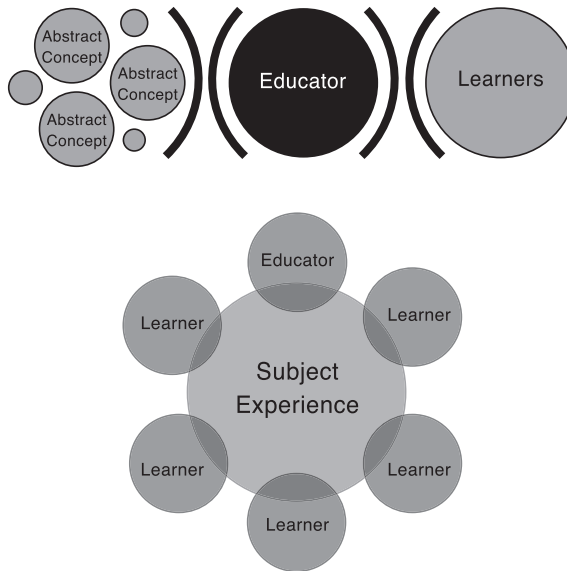
Kolb & Kolb

measured only by points for participation and not by their ability to inquire in depth.

For educators, the magic of experiential learning lies in the unique relationship that is created between the teacher, the learner, and the subject matter under study (see Figure 3). The experiential approach places the subject to be learned in the center to be experienced by both the educator and learner. Using the cycle of learning, all participants receive information through concrete experience of the subject matter and transform it through reflection and conceptualization and then transform it again by acting to change the world including what information is attended to in the new experience. They are both receivers of information and creators of information. This has a leveling effect on relationships, to the extent that all can directly experience the subject. Everyone has a perspective on the subject. Those with different learning styles, for example, will view the subject experience through their own way of processing experience. Questioning differences that arise from these multiple perspectives is the fuel for learning and new insights. Challenging the expert's viewpoint even becomes possible. This can be quite unsettling to novice experiential educators, but it also becomes a source of unpredictable new insight and learning for them. In becoming an experiential educator with this approach, the teacher also becomes an experiential learner. Parker Palmer (1998), a strong advocate for the subject-centered approach, put it this way:

The subject-centered classroom is characterized by the fact that the third thing (the subject) has a presence so real, so vivid, so vocal, that it can hold teacher and students alike accountable for what they say and do. In such a classroom there are no inert facts. The great thing is so alive that teacher can turn to student or student to teacher, and either can make a claim on the other in the name of that great thing. Here teacher and students have a power beyond themselves to contend with—the power of a subject that transcends our self-absorption and refuses to be reduced to our claims about it. (117)

Figure 3. Subject Matter, Educator and Learner Relationships in the *Discourse* and *Experiential Learning* Models

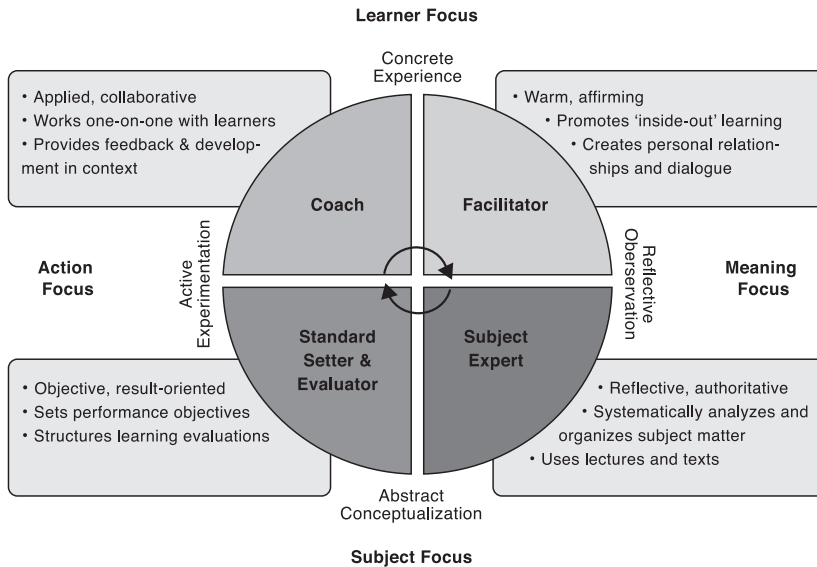


Recently, we have created a framework to assist educators in their application of the ELT concepts of the learning cycle and learning style in the dynamic matching model of teaching around the learning cycle (Kolb et al. 2014). In our interviews and observations of highly successful educators, we find that they tend to organize their educational activities in such a manner that they address all four learning cycle modes—experiencing, reflecting, thinking, and acting—using some form of the dynamic matching model in the roles they adopt. We developed a self-assessment instrument called the Kolb Educator Role Profile (KERP) to help educators understand their own teaching approach from the perspective of teaching around the learning cycle.

The KERP describes four common educator roles: Facilitator, Subject Expert, Standard-Setter/Evaluator, and Coach. To help learners move around the learning cycle, educators must adapt their role, moving from Facilitator to Subject Matter Expert to Standard-Setter/Evaluator to Coach, as shown in Figure 4.

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Figure 4. Educator Roles and Teaching around the Learning Cycle.



- *The Facilitator Role.* When facilitating, educators help learners get in touch with their personal experience and reflect on it. They adopt a warm affirming style to draw out learners' interests, intrinsic motivation, and self-knowledge. They often do this by facilitating conversation in small groups. They create personal relationships with learners.
- *The Subject Expert Role.* In their role as subject expert, educators help learners organize and connect their reflections to the knowledge base of the subject matter. They adopt an authoritative, reflective style. They often teach by example, modeling and encouraging critical thinking as they systematically organize and analyze the subject matter knowledge. This knowledge is often communicated through lectures and texts.
- *The Standard-Setter/Evaluator Role.* As a standard setter and evaluator, educators help learners master the application of knowledge and skill in order to meet performance requirements. They adopt an objective results-oriented style as they set the knowledge requirements needed for quality performance. They create performance activities for learners to evaluate their learning.

- *The Coaching Role.* In the coaching role, educators help learners apply knowledge to achieve their goals. They adopt a collaborative, encouraging style, often working one-on-one with individuals to help them learn from experiences in their life context. They assist in the creation of personal development plans and provide ways of getting feedback on performance.

Most of us adopt each of these roles to some extent in our educational and teaching activities. This is in part because these roles are determined by the way we resolve fundamental dilemmas of education. Do we focus on the learner's experience and interest or on subject matter requirements? Do we focus on effective performance and action or on a deep understanding of the meaning of ideas? All are required for maximally effective learning. Individuals, however, tend to have a definite preference for one or two roles over the others because of their educational philosophy, their personal teaching style, and the requirements of their particular educational setting, including administrative mandates and learner needs. The KERP assessment instrument is designed to help educators sharpen their awareness of these preferences and to make deliberate choices about what works best in a specific situation. (The KERP is a free assessment available at <http://survey.learningfromexperience.com/>).

Learning Cycle Applications in Higher Education

Dissatisfied with the application of experiential methods in the business classroom, Barbara Dyer and David W. Schumann (1993) developed an experiential learning laboratory classroom applied to their senior-level marketing advertising/promotion class. They addressed the shortcomings they saw by emphasizing two principles. First, they created a teacher/learner relationship that partnered with learners to facilitate their engagement with the learning cycle instead of the traditional information transfer approach as described above: "Educators have spent their time 'parroting' the instructional approaches of other teachers rather than 'partnering' experience and knowledge as intended by experiential learning models and the traditional laboratory method" (32). Second, they created a laboratory experience in marketing classrooms that went beyond a single concrete application experience to create a course structure that spiraled through nine iterations

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around the learning cycle. The text assignments and lectures were integrated with experiences generated from two types of learning tasks, multiple group projects and multiple individual case studies. The traditional performance evaluations (multiple choice and essay exams) were eliminated altogether to give central focus on the recursive cycle of lecture, discussion, feedback, and hands-on experiences. At the completion of the course, students reported increased levels of critical thinking abilities and the capacity to apply and connect theoretical knowledge with real-life business application.

Cynthia A. Lengnick-Hall and Martha M. Sanders (1997) designed a learning system for graduate- and undergraduate-level management courses structured around the learning cycle to give students with different learning styles a variety of ways to master each segment of the course material. Results indicate that despite wide variety in their learning styles, experiences, academic levels, and interests, students demonstrated consistently high levels of personal effectiveness, organizational effectiveness, ability to apply course materials, and satisfaction with both course results and the learning process. The study also showed learning style differences in student ratings of various outcome measures; divergent learners rated their personal effectiveness higher than the non-divergent learners, while assimilating learners rated the lowest on the same outcome measure. Converging learners, on the other hand, rated their ability to apply course material significantly higher than did the non-converging learners, an indication of their tendency to seek out opportunities to apply what they have learned. Looking at the positive learning outcomes generated by the courses, the authors contend that high-quality learning systems are the ones in which extensive individual differences are matched with a variety of options in learning methods, thus creating opportunities for student behavioral, emotional, and intellectual transformation of lasting impact.

The Engineering and Technology College at Brigham Young University undertook a systematic change effort to introduce the ELT teaching around the learning cycle model to the faculty and conducted training sessions for the faculty in the use of the model (Harb et al. 1995). They developed sample curricula for teaching around the cycle that addressed questions posed by each quadrant of the learning cycle: Why, What, How, and What If. They followed a systematic change process for teacher development that involved 80% of the faculty for an introductory session and 35 faculty volunteers for the program. The program involved course development training and implementation of

fall-semester course designs that were evaluated by videotaping and review sessions by the faculty support groups. One faculty member evaluated the program as follows:

My effort as a faculty member to pass through the four types of learning activities has definitely increased.... The four-step process is definitely a practical and simple reference frame to use as a skeleton for any concept, technique or principle that needs to be taught. I believe that even though all of us as faculty and students may tend to have a dominant learning style, my experience has shown me that providing learning experiences in all four of the quadrants enhances learning for just about every person no matter what his dominant or preferred learning style quadrant may be. As a result, my effort in designing learning activities is much more diverse than it was previously. (64)

Learning Style

The ELT concept of learning style and the Kolb Learning Style Inventory (KLSI) are also widely known and used in higher education, although the unique message of the experiential learning concept of learning style has been diluted by the presence of the many trait-based learning-style instruments that have emerged since the term and KLSI instrument were introduced in the late 1960s (Kolb, Rubin & McIntyre 1971). Since then, over one hundred other learning-style frameworks and assessments have been created, assessing a wide spectrum of human individuality—cognitive styles, preferences for sense modalities, Jungian personality types, study strategies, instructional preferences, preferences for learning alone, in groups, etc. While this is a testament to the multi-dimensional uniqueness of individual learners, the theory base and research evidence for these different learning-style frameworks vary widely. Consistent with the prevailing psychometric tradition, they describe learning styles as independent fixed traits or personality characteristics. Catherine Scott (2010), citing Carol Dweck (2007), argues that this trait approach is an “entity approach” to ability that promotes stereotyping and labeling rather than a “process approach” that emphasizes developmental potential and contextual adaptation. Trait-based learning-style frameworks advocate a matching model of education where it is hypothesized that instructional methods that match a student’s learning style will result in greater learning, an approach that is contrary to the ELT

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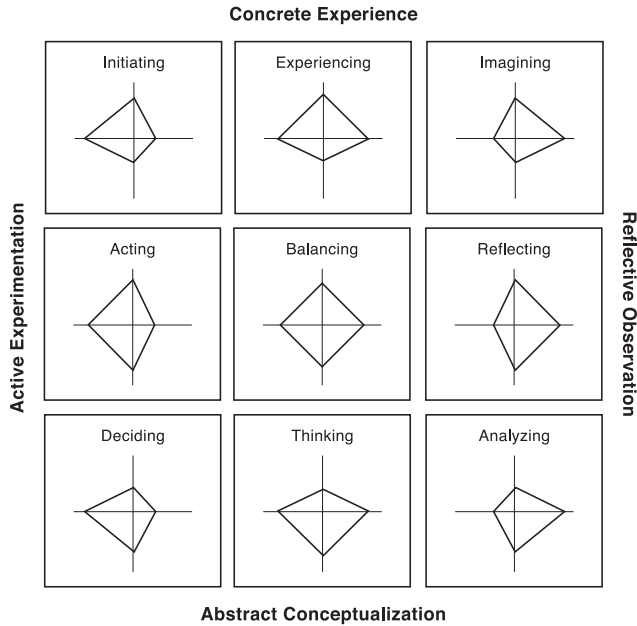
approach to teaching around the learning cycle described above. There has been substantial critique of this matching model with few empirical studies supporting it (Cuevas 2015; Pashler et al. 2008). Unfortunately, these critics do not recognize the uniqueness of the ELT learning-style model and lump all learning-style models together to argue that the concept of learning style in general is useless.

ELT posits that learning style is not a fixed psychological trait but a dynamic state resulting from synergistic transactions between the person and the environment. This dynamic state arises from an individual's preferential resolution of the dual dialectics of experiencing/conceptualizing and acting/reflecting. Learning styles are, thus, different ways that individuals use the learning cycle. Experiencing, reflecting, thinking, and acting are not separate, independent entities but inextricably related to one another in their dialectic opposition. They are mutually determined and in dynamic flux. For the learning cycle, this means that there is not just one way to go through the learning modes but many different ways that vary for different individuals and their learning tasks. For learning style, this means that an individual's style of learning is not an independent personality trait but a habitual process of learning that emphasizes some learning modes over others. This recognition of a style preference as emphasizing strengths in some learning modes as well as some weaknesses in opposite modes opens development potentialities and the challenge of full-cycle learning to develop the ability to engage all modes of the learning cycle in a holistic and fluid manner.

The New Nine Learning Style Typology and Learning Flexibility in the KLSI 4.0

The latest version of the KLSI (Version 4.0—Kolb & Kolb 2011, 2013) was designed to clarify the dynamic relationship between the learning cycle and learning style through a refined definition of the different kite shapes that portray typical interdependent preferences for the four modes of the learning cycle. In addition, the concept of learning flexibility is introduced, allowing learners to assess their ability to engage all modes of the learning cycle as the situation dictates. The learning style types can be systematically arranged on a two-dimensional learning space defined by the Abstract Conceptualization-Concrete Experience and Active Experimentation-Reflective Observation dimensions of the learning cycle (see Figure 5).

Figure 5. The nine learning styles in the KLSI 4.0



The Initiating style is characterized by the ability to initiate action in order to deal with experiences and situations. It involves active experimentation (AE) and concrete experience (CE).

The Experiencing style is characterized by the ability to find meaning from deep involvement in experience. It draws on concrete experience (CE) while balancing active experimentation (AE) and reflective observation (RO).

The Imagining style is characterized by the ability to imagine possibilities by observing and reflecting on experiences. It combines the learning modes of concrete experience (CE) and reflective observation (RO).

The Reflecting style is characterized by the ability to connect experience and ideas through sustained reflection. It draws on reflective observation (RO) while balancing concrete experience (CE) and abstract conceptualization (AC).

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The Analyzing style is characterized by the ability to integrate and systematize ideas through reflection. It combines reflective observation (RO) and abstract conceptualization (AC).

The Thinking style is characterized by the capacity for disciplined involvement in abstract and logical reasoning. It draws on abstract conceptualization (AC) while balancing active experimentation (AE) and reflective observation (RO).

The Deciding style is characterized by the ability to use theories and models to decide on problem solutions and courses of action. It combines abstract conceptualization (AC) and active experimentation (AE).

The Acting style is characterized by a strong motivation for goal directed action that integrates people and tasks. It draws on active experimentation (AE) while balancing concrete experience (CE) and abstract conceptualization (AC).

The Balancing style is characterized by the ability to adapt by weighing the pros and cons of acting versus reflecting and experiencing versus thinking. It balances concrete experience (CE), abstract conceptualization (AC), active experimentation (AE), and reflective observation (RO).

Learning Flexibility

The KLSI 4.0 also includes an assessment of learning flexibility by measuring how individuals change their learning style in response to different situational demands. The learning style types described above portray how one prefers to learn in general. Many individuals feel that their learning style type accurately describes how they learn most of the time. They are consistent in their approach to learning. Others, however, report that they tend to change their learning approach depending on what they are learning or the situation they are in. They may say, for example, that they use one style in the classroom and another at home with their friends and family. These are flexible learners.

Since a specialized learning style represents an individual preference for only one or two of the four modes of the learning cycle, its effectiveness is limited to those learning situations that require these strengths. Learning

flexibility indicates the development of a more holistic and sophisticated learning process. It is based on the theory that if people show systematic variability in their response to different contextual learning demands, one could infer a higher level of integrative development because systematic variation would imply higher order decision rules or meta-cognitive processes (Kolb & Kolb 2009) for guiding behavior. A number of researchers have found evidence to support this link between learning flexibility and integrative development (Kolb 2015).

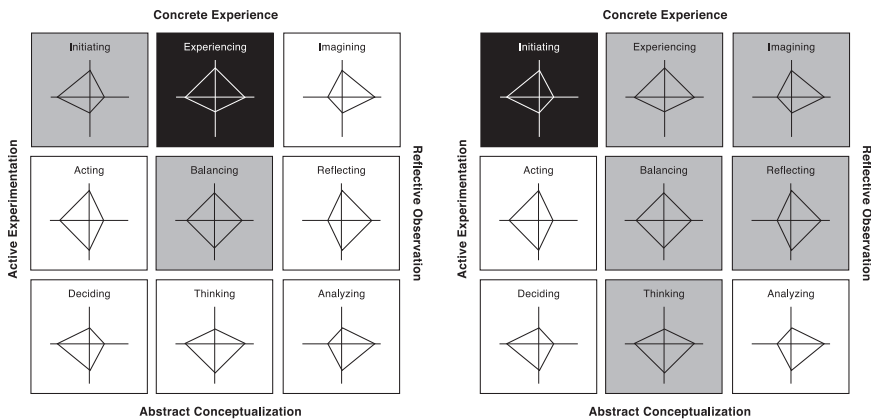
Garima Sharma and David A. Kolb (2010) found that individuals with an analyzing learning style tended to be the least flexible, suggesting that it is the orientation toward abstraction and reflection characteristic of the analyzing learning style that leads to inflexibility. Since this is the style that is the most favored and most developed in formal education systems, one might ask if this abstract approach is producing the unintended negative consequence of learning inflexibility. Emphasis on conceptual learning at the expense of contextual learning may lead to dogmatic adherence to ideas without testing them in experience, what Alfred North Whitehead (1997) called “the fallacy of misplaced concreteness.” Contextual learning approaches like experiential learning (Kolb 2015), and situated learning (Lave & Wenger 1991) may help education to nurture integrated learners who are as sensitive to context as they are to abstract concepts.

Learning flexibility is the ability to use each of the four learning modes to move freely around the learning cycle and to modify one’s approach to learning based on the learning situation. Experiencing, reflecting, thinking, and acting each provide valuable perspectives on the learning task in a way that deepens and enriches knowledge. When one can engage all learning styles in their learning process, they are using the most powerful form of learning that we call *full cycle learning*. Learning flexibility broadens the learning comfort zone and allows us to operate comfortably and effectively in more regions of the learning space, promoting deep learning and development.

In addition to providing a measure of how flexible one is in their approach to learning, the KLSI 4.0 also provides an indication of which learning space they move to in different learning contexts—their backup learning styles. Figure 6 shows the backup styles of Initiating and Balancing for an Experiencing type with a low flexibility score and the backup styles of Experiencing, Imagining, Balancing, Reflecting and Thinking for an Initiating learning style with a high flexibility score. High flexibility individuals tend to

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Figure 6. Backup Learning Styles for a Low and a High Flexibility Learner



show more backup styles and hence a greater ability to move around the learning cycle.

Learning Style Applications in Higher Education

Matthew Perini and Harvey Silver have succinctly summarized the educational value of learning style assessments:

In our experience, learning-style assessments have proven to be wonderful tools for promoting conversations about learning, building teachers' and students' metacognitive capacities, increasing student engagement, and helping teachers find hooks into content for struggling students. We've also found benefits for differentiation: teachers who assess their own and students' styles are typically more willing and able to implement a wide variety of instructional strategies in their classrooms... Along with Bernice McCarthy and David Kolb, and supported by Robert Sternberg's research, we've long argued that teaching to the full range of styles is far better and more consistently leads to higher achievement across grade and content levels than confining students to a single style of instruction. (Cited in Varlas 2010, 2)

Educators in higher education have used ELT learning style information to increase teaching effectiveness and maximize student learning in a number of different ways (see Kolb & Kolb 2006). Studies have investigated the relationship between student learning styles and the learning environment of

their academic field, examining the implications for academic and professional development. Other work has examined student and faculty learning style differences and how this information can be used to implement curricula and instructional methods appropriate to individual's style of learning. A third body of work has examined relationships between specific learning styles and academic performance and skill development.

For learners, knowledge of their learning style is a useful tool for developing meta-cognitive learning skills (Kolb & Kolb 2009). This information can help learners better understand the learning process themselves as learners and the appropriate use of learning strategies based on the learning task and environment. When individuals engage in the process of learning by reflective monitoring of the learning process they are going through, they can begin to understand important aspects of learning: how they move through each stage of the learning cycle, the way their unique learning style fits with how they are being taught, and the learning demands of what is being taught. This comparison can result in strategies for action that can be applied in their ongoing learning process. For example, John and Tanya Reese (1998) created "Connecting with the Professor" workshops to help law students bridge the differences between the learning spaces created by law school professors and their own learning space preferences resulting from their individual learning style. Recognizing that law school professors were unlikely to change their course and learning style, they worked with students to develop the learning skills needed to succeed in the learning spaces created by their professors. Another strategy was to supplement the learning space that is given with other spaces that suit the student's style. For example, a person who learns best by imagining may want to form a group of classmates to talk about the material in the course, or a thinking style person may want to prepare in advance by reading about material to be covered in the course.

The latest learning style research in virtual learning spaces is adaptive learning systems that integrate learning style information with online learning programs. Early adaptive learning systems used learning style questionnaires to assess a student's style and then presented instruction information in a way that matched that style. More recent research on automatic detection of learning styles gathers information from the students' interaction with the educational system on an ongoing basis, allowing the system to adapt to student learning style changes in real time. Automatic detection of learning style is harder to implement, requiring determination of observable behaviors

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to track in order to get reliable information to build a model of the student's learning style. Juan Feldman, Ariel Monteserin, and Analia Amandi (2015), however, report several studies where the automatic detection system achieved 70% to 90% accuracy when compared to learning style questionnaire responses.

Studies of these automatic learning style systems have discovered that a substantial number of learners do not have a stable, consistent learning style but show learning style flexibility, adapting their learning approach in different contexts and times. For example, Mario Sofflano, Thomas M. Connolly, and Thomas Hainey (2015), in an adaptive game-based learning activity, found that while participants generally adopt the same learning style in the game as that recorded in the pre-assessment questionnaire, a substantial number change their learning style as the game progresses, usually in response to mistakes made. This learning style flexibility has also been shown in other studies. A study by Carol Griffiths and Görsev Inceçay (2016) of Turkish students found that performance on an English proficiency exam was related to what they called "style stretching," with high performers using a more eclectic range of styles. Other studies have shown that students change their learning style depending of the course they are in. Cheryl Jones, Kouider Mokhtari, and Carla Reichard (2003) examined the extent to which community college students' learning style preferences vary as a function of discipline. They found significant differences in students' learning style preference across four different subject-area disciplines: English, math, science, and social studies. The results indicate that 83% of the students switched learning styles for two or more disciplines, suggesting that students are capable of flexing their learning strategies to respond to the discipline-specific learning requirements. Similarly, Quintana Clark, James L. Mohler and Alejandra J. Magana (2015) studied engineering students and found that 36% of the students used a different learning style studying mathematics and English.

A drawback of many of the adaptive learning system approaches is their reliance on the questionable approach of matching learning style and instructional method, as opposed to teaching around the learning cycle to develop all styles. An exemplary study from Finland, where experiential learning has a long history in higher education, created a learning style module that was integrated into the multimedia platform course management system used to teach a Master of Information Technology degree program (Hakala & Laine 2016). The learning style module was available to both the student and

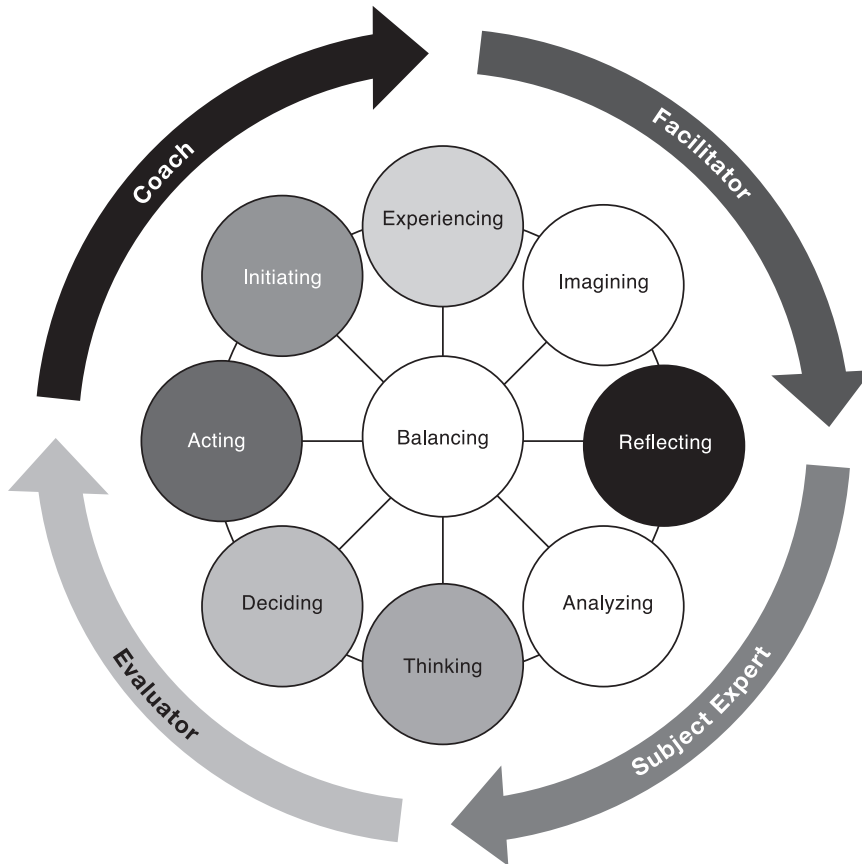
the educator and designed not to change the students' learning environment to match their learning styles but to make it more diversified and versatile to expand learning style capabilities. Since the instructor has learning style information for all students, and students have their own scores, it is possible to have conversations requesting more attention to "my style," and the student can work to deliberately expand his or her style capabilities by practicing a less preferred learning approach.

The ELT dynamic matching model of teaching around the cycle offers the experiential educator a more complex but more realistic model for guiding educational practice than do simple prescriptions to match teaching and learning style. In addition to considering the relationship between educator and learner, one must also consider the match of learning approach with the subject matter. Daniel T. Willingham (2005), in fact, considers this more important than matching learning and teaching style. All of this must be determined in the light of the multiple performance, learning, and development objectives of most educational activities. Professions with precise performance requirements such as surgery or software development may make the standard-setter/evaluator role paramount and require development of thinking, deciding, and acting learning styles. Art education, on the other hand, may make the facilitator role paramount and require development of experiencing, imagining, and reflecting learning styles (Eickmann, Kolb & Kolb 2003). In addition to specialized academic training, teachers often have objectives concerning the growth and creativity of their students. In making students more "well-rounded," the aim is to develop the weaknesses in the students' learning styles to stimulate growth in their ability to learn from a variety of learning perspectives.

Figure 7 shows the nine-style experiential learning cycle and the corresponding educator roles that match them; for example, the coach role is the most appropriate for the experiencing, initiating, and acting styles, while the facilitator role connects with the experiencing, imagining, reflecting styles.

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Figure 7. Dynamic Matching of Educator Roles and Learning Style



The dynamic matching model suggests that matching style with role is important to connect with and engage learners. Michael Raschick, Donald E. Maypole, and Priscilla Day (1998) find that social work students whose learning styles were similar to their field supervisors along the active experimentation-reflective observation continuum would rate their field experience with them higher. We suggest that the finding is most relevant for the supervisors at the beginning point of the learning cycle, when matching their teaching techniques to learners' preferences offers encouragement to move through the rest of the learning cycle. Individual learning styles can be an entry point through which learners enter a particular learning space,

but most learning requires that they continue to actively move around the learning cycle using other learning styles to acquire increasingly complex knowledge and skills and capacity to adapt to the wider demands of a given learning environment. While Figure 7 depicts an idealized sequential progression through the educator roles and learning styles, in most cases, a curriculum design will be based on a sequence of activities and instructional techniques that fits the subject matter and learning objectives that may or may not fit such an orderly progression. In considering a design, it is useful to consider for each segment the teaching role to adopt, the learning style that you want to engage, and the choice of instructional technique best suited to the learning style and role. The dynamic matching model recognizes that not only educators have individual role preferences, and learners have preferred learning styles, but also that both can develop the capacity to adapt their respective roles and styles to one another and the learning situation at hand.

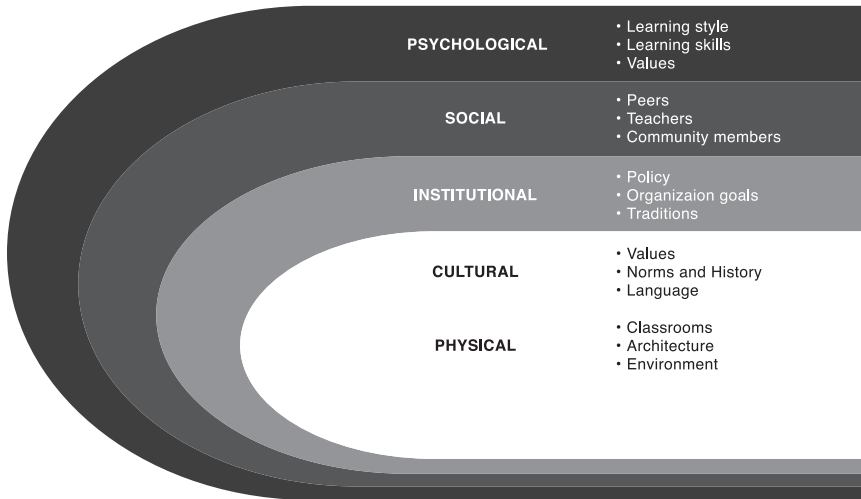
Experiential education is a complex relational process that involves balancing attention to the learner and to the subject matter while also balancing reflection on the deep meaning of ideas with the skill of applying them. The dynamic matching model for “teaching around the learning cycle” describes four roles that educators can adopt to do so: facilitator, subject expert, standard-setter/evaluator, and coach. Using the Educator Role Profile, we find that to some extent educators do tend to teach the way they learn, finding that those with concrete learning styles are more learner-centered, preferring the facilitator role, while those with abstract learning styles are more subject-centered, preferring the expert and evaluator roles (Kolb et al. 2014). However, with practice, both learners and educators can develop the flexibility to use all roles and styles to create a more powerful and effective process of teaching and learning.

Learning Spaces

Many factors contribute to the creation of a learning space. A learning space can be either facilitative to learning or a hindrance: the physical space, the constraints of time, the learner’s psychological state, institutional constraints and policies and so on. The ELT dimensions of learning space include physical, cultural, institutional, social and psychological aspects and they come together in the experience of the learner (Figure 8).

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Figure 8. Dimensions of Learning Space



This concept of learning space builds on Kurt Lewin’s field theory and his concept of life space (1951). For Lewin, the person and the environment are interdependent variables, a concept Lewin translated into a mathematical formula, $B=f(p,e)$, where behavior is a function of person and environment. As Alfred J. Marrow puts it, “the life space is the total psychological environment which the person experiences subjectively” (1969, 35). Teachers objectively create learning spaces by the information and activities they offer in their course, but this space is also interpreted in the students’ subjective experience through the lens of their learning style, attitudes, beliefs, and life experiences. One’s position in a learning space defines their experience and thus defines their “reality.” Lewin stresses the importance for education of defining the learning space in terms of the learner’s experience, “in the way that it exists for that person at that time.... A teacher will never succeed in giving proper guidance to a child if he does not learn to understand the psychological world in which that child lives.... To substitute for that world of the individual the world of the teacher, of the physicist, or of anybody else is to be, not objective, but wrong” (quoted in Cartwright 1951, 62).

In our recent research we have focused on the characteristics of learning spaces that maximize learning from experience and have developed principles

for creating them (Kolb & Kolb 2005). For a learner to engage fully in the learning cycle, a space must be provided to engage in the four modes of the cycle—feeling, reflection, thinking, and action. It needs to be a hospitable, welcoming space that is characterized by respect for all. The space should welcome genuine conversation among equals. It needs to be safe and supportive, but also challenging. It must allow learners to be in charge of their own learning and allow time for the repetitive practice that develops expertise.

Learning Space Applications in Higher Education

Engagement in learning is inevitably fraught with emotions of hope and fear. The hope is for mastery and understanding and the empowerment it brings. The fear has many faces: to make a mistake, to fail, to look stupid, to be embarrassed and humiliated in front of others, even to question one's personal identity and self-worth. No one is immune from the tugs and pulls of hope and fear. The young child on the first day of school and the executive beginning a coaching relationship both experience this paradoxical blend of feelings about the unknown that lies ahead. While the child may be scarcely able to hide his terror, the mature executive is probably able to mask or even deny his fear. For both, however, not knowing is the doorway to knowing, and to open the door is an act of courage.

As educators, our challenge is to recognize the hopes and fears of learners and to create a learning space that respects, supports, and empowers them to overcome fear and take courageous action toward mastery. In defining our approach to the socio-emotional factors in the creation of learning spaces (Baker, Jensen, & Kolb 2002), we have been inspired by the concept of hospitality as articulated by Henri Nouwen (1975) and Parker Palmer (1983, 1998). Calling on numerous biblical stories that emphasize welcoming the stranger, they describe this challenging and supportive learning space as one that welcomes the stranger in a spirit of hospitality where “students and teachers can enter into a fearless communication with each other and allow their respective life experiences to be their primary and most valuable source of growth and maturation” (Nouwen 60).

As an educator who embodies this spirit of hospitality, Samuel DeVries, the Associate Dean of Mathematics and Technology at Cuyahoga Community College, created an experiential “learning to learn” course focused on

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transforming students' math learning identity from one of anxious inferiority ("I don't do math") to one of confident self-efficacy ("I can totally do math") as well as improving students' math learning performance in developmental mathematics courses (Hutt 2007).

It is estimated that over 60% of the general population suffers from performance-inhibiting anxiety related to math. Students in postsecondary education are failing college developmental math courses at an alarming rate, often exceeding 50%, leading to a shortage of people with the requisite level of math credits to complete a two-year college degree. The degree completion rate among the twenty thousand-plus students in one community college was reported as low as 9% over a six-year period.

This staggering math failure statistic did not deter DeVries from creating a trusting learning space that was safe and inviting enough for his students to take risks and abandon habitual behaviors, and negative feelings and perceptions related to math anxieties. He created a conversational learning group where students were encouraged to actively engage in self-reflection about their learning practices and beliefs about themselves. The teachers modeled transformation leadership behavior, involving students in the learning space by being authentically present themselves. Through self-directed learning, students began to use inquiry, self-disclosure, conversation, and reflection to discover things about themselves as learners. Self-examination allowed students to learn to manage the motivation and volition necessary to persist through difficult courses. Self-directed learning behaviors (such as follow-through) or self-defeating behaviors (such as procrastination or the acting out of struggles with authority) were all topics of the inquiry, with the students themselves being the subjects of their discoveries.

Results from DeVries's research (Hutt 2007) showed that the experiential course content, teachers' conscious attention to students' learning processes and students' reflections on their learning experiences had a positive impact on learning. Students' mathematics anxiety was reduced, and they felt safer, more confident, and efficacious about themselves as learners. Students in the "learning to learn" course performed a letter grade better than controls in their developmental math course. Students' learning style preferences played an interesting role in the findings. Typically in mathematics courses, students with an abstract "thinking" learning style preference, which tends to match that of their instructor's teaching style, perform better than students with other learning styles. This learning style difference was erased for students in

the experiential course where students of all learning style preferences earned better grades than controls. DeVries maintained that to effect such change in students' belief about themselves as learners, teachers need to create a safe learning space characterized by unconditional positive regard toward the students (Rogers 1951).

Equally important is the creation of learning spaces that stimulate inquiry, open minds, and create good learning conversations, enabling participants to move from the experience to deep reflection, conceptualization, and action. Conversation is the most ubiquitous and common form of experiential learning. Indeed, one could say that the purpose of conversation is learning. In conversation, individual cycles of learning merge in a mutual exchange of speaking and listening. In listening, we experience the other and reflect on what they are saying. In speaking, we think and formulate intentions about how to respond and act to express them. David E. Hunt (1987) suggests that this is a learning spiral shared between individuals in human interaction. People relate to one another in a pattern of alternating “reading” and “flexing” that mirrors the experiential learning process. When one person is reading—receiving feedback (CE) and formulating perceptions (RO)—the other person is flexing—creating intentions based on those perceptions (AC) and acting on them (AE). As the exchange continues, both parties alternate between reading and flexing (see Figure 9).

Figure 9. The Conversational Learning Cycle



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Making space for conversation can take many forms: making physical space, such as when a manager moves from behind his or her desk to join colleagues around a table; making temporal space, such as when a family sets aside weekly time for family conversation; or making emotional space through receptive listening. It is easy to become so focused on the conversation itself, on what is said, and how speech flows from one participant to another, that one fails to notice the bounded space that holds and shapes the conversation. Conversation cannot exist without a receptive space to hold it. A conversational learning space has two faces—boundaries that define and protect a conversational space and the internal processes such as group composition, rituals and norms that shape the conversational interaction. As conversations progress, these processes shape the conversation and at the same time define boundaries that define the space. These processes determine what can be said and not said, what and who is heard and not heard, who has voice and who does not have voice in the conversation. At the same time, the processes create boundaries that define who is in and who is out of the conversation. There is a paradoxical quality to conversational boundaries. Conversation across boundaries is difficult, and boundaries can block conversation, yet the space created inside the boundaries can create enough safety for the open exploration of differences across various dialectical continua. “From this perspective, boundaries are not confines but ‘shape-givers’ that can provide us with healthy space to grow... [B]oundaries are not prisons, rather, they serve an essential function to make our existence more alive and vibrant” (Wyss-Flamm 2002, 315).

In *Conversational Learning* (Baker, Jensen & Kolb 2002), we described the conversational learning space as defined by five dialectic dimensions. Good conversation is more likely to occur in spaces that integrate thinking and feeling, talking and listening, leadership and solidarity, recognition of individuality and relatedness, and discursive and recursive processes. When the conversational space is dominated by one extreme of these dimensions (for example, talking without listening), conversational learning is diminished. Dialectical inquiry aspires to holism through the embracing of differences and contradictions. It begins with contradictions, or literally “opposing speeches.” By taking the most opposite imaginable point of view, one increases the chance of encompassing the whole situation. The dialectical dimensions of the conversational space can open a conversational process where opposing ideas can be explored, resolved, or embraced.

As an example of application of conversational learning in the educational practice, we cite the institution-wide introduction of an experiential seminar-based curriculum for undergraduates at Case Western Reserve University. Introduced as a pilot program in 2002, the program known as SAGES (Seminar Approach to General Education and Scholarship) was an ambitious undergraduate reform initiative based on the philosophy of experiential learning. The reform was not a radical change, but, for better or worse, was introduced within the confines of the traditional block scheduled course/credit-hour curricular system. Like most major curricular reform projects, it initially was met with resistance from various stakeholders of the university; that is, the expanded general education requirements of the SAGES Program cut into credit hours that professional schools and departmental majors wanted to keep in their control for their programs. The change process required major negotiation and compromise to gain approval but was eventually fully implemented to the university-wide undergraduate education curriculum at Case in the fall of 2005. Thanks to an inclusive and respectful planning process that stayed squarely focused on the SAGES vision, the curriculum has continued to evolve from the specifics of the pilot program and it continues in its basic outlines to this day.

CWRU President Hundert, in his address to the SAGES faculty in 2005, summarized the educational vision and philosophy embraced by core SAGES faculty reformers and their rationale for embracing an experiential learning approach to seminar education:

Achieving higher-order intellectual skills is not easy to do alone or even in peer groups, whether in science or the humanities. Students need support and confidence-building to master and apply abstract concepts, to question familiar ideas, and to solve complex problems. Too often, traditional university teaching encourages students to “borrow” understanding from the professor or textbook long enough to pass an exam. At Case, we want the students to build understandings and cultivate skills that they will retain for the rest of their lives. This kind of knowledge cannot be acquired passively, by listening to lectures.

Students create knowledge for themselves by building on what they already know. They each have their own personal ecology of learning, their individual toolkit of learning skills. But their continuing development as learners and thinkers requires active engagement in a supportive social setting; hence the seminar format. For most students, the traditional lecture format supplies answers

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too readily, short-circuiting their need to coordinate their own performance and cognition. Although students welcome it, traditional, authoritative, “professorial” intervention unwittingly undermines most students’ efforts to develop the patience, self-confidence, and persistence they need to create complex representations and abstractions. (Kolb et al. 2005)

From the very beginning, SAGES instructors aspired to create an opportunity where all seminar participants worked together to produce a collective team product through conversation. For such a teamwork experience to emerge, it required significant time and effort from all the seminar participants to engage in discussions with openness to diversity of views and willingness to critically re-examine their previously held world views. As the SAGES pilot case exemplifies, the ideal SAGES seminar learning space was kept alive and sustained by continuous back-and-forth movement of the principles of conversational learning as students and instructors committed themselves to creating knowledge together by building on each other’s ideas and perspectives.

Seminar sections that reported high levels of satisfaction at the end of the semester shared a common trait: students could point to the specific learning outcomes derived from their participation in the seminars. Those outcomes were broadly of three distinct levels: first, they became able to look at the world at large or at a particular phenomenon from different perspectives; second, the seminar experience helped them discover their own interests and feel inspired to pursue their line of inquiry on their own or continue to explore the topic in conversation with others; and third, learning was collective in nature and it was achieved when the entire class worked collaboratively to create knowledge together.

From the students’ perspective, the specific actions and behaviors instructors demonstrated in the seminars significantly contributed to the students’ positive learning experience. What follows are the summary of six critical actions seminar instructors exhibited in the seminars.

Not at the center of class. Participants reported having a positive experience in the seminars where instructors were not at the center of the class. Effective instructors were fully present in the class, skillfully deflected attention from themselves, and focused on opening and freeing the space for students’ expression of ideas and opinions.

The instructor treats us as equals. In an engaging seminar, instructors maintained an egalitarian stance toward students. In students' perception, equality was related to the degree to which their opinions and points of view were respected and valued on various decision-making processes of the course, such as defining the readings and assignments. Instructors who treated students as equals expressed genuine interest in students' personal lives and ideas.

Challenging and supportive. During the seminar sessions, it was very common for students to withdraw their first attempt to introduce a controversial idea or diverging opinion. In an engaging seminar, students reported that the instructor challenged them and held them accountable for their statements or questions in a supportive manner. The challenge and support were expressed as question, demand, or encouragement for the students to dig deeper into an idea or think through their line of arguments.

The instructor knows me. A typical undergraduate class is conducted in large lecture halls. Such a learning environment makes it virtually impossible for the instructors and students to engage in a one-on-one interaction. In contrast, the small size SAGES seminars provided opportunities for instructors and students to relate in a much closer and intimate manner. Such a close instructor-student relationship was further enhanced by the intense advising process built into the SAGES curriculum. SAGES instructors not only could identify their students by their names, but they also came to know their students' personal lives and aspirations at a much deeper level.

The instructor is knowledgeable. It mattered a lot to students that their teachers be knowledgeable. While the seminar format did not require instructors to give lectures or to deliver specific content on a regular basis, students greatly valued instructors' command of areas of expertise that enhanced the quality of discussions.

Sustaining the seminar. It is not an easy task to maintain a high level of student engagement for a prolonged period of time in a seminar. Students' energy level, interests, and attention span naturally tend to fluctuate over the life of the seminar. Seminar instructors played a fundamental role in sustaining a lively seminar atmosphere by providing a basic structure, guiding and sustaining students' attention and focus by punctuating their experience, and finally by modeling an ideal seminar behavior.

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Conclusion

We have described how experiential educators from many disciplines in higher education use core concepts of Experiential Learning Theory—the cycle of learning from experience, learning style, and learning space—to enhance their teaching effectiveness and increase student engagement and learning. Beyond these applications, we encourage educators to revisit the works of the foundational scholars of experiential learning described in Figure 1. You will find that, far from being outdated relics of the last century, their insights offer great wisdom about all of the many problems that trouble higher education today. As for the future, we believe that experiential learning will play a central role in transforming higher education in the face of the “creative destruction” of educational technology, providing a learning platform to rebuild the educational system to empower individual learners and build learning communities.

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Assessing Intercultural Competence in Experiential Learning Abroad: Lessons for Educators

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ABSTRACT. The old adage that travel broadens the mind may not hold true for every student studying abroad. While pre-departure and in-country support for intercultural learning can help, some students still fail to develop their intercultural competence and some even go backwards. Using a combination of quantitative (Intercultural Development Inventory) and qualitative measures, this study examines what happens in intercultural learning when students participated in a four-week experiential field school in India, preceded by a twelve-week preparation course on the ethics of international voluntourism. Results found that, while students' pre- and post-trip Intercultural Development Inventory results varied, qualitative data gave insights into student learning and revealed important lessons for educators.

One might assume that taking a group of students on a community-engaged, experiential learning course abroad would result in considerable intercultural learning, an increase in cultural sensitivity and the general development of intercultural awareness in participants. But does the age-old assumption that travel broadens the mind really hold true? As many institutions bolster their overseas programs, it is important to challenge the assumptions that surround an overseas experience. Does simply being in another country increase students' intercultural competence? Are some

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students better positioned by their previous experience, learning style, or attitude to glean more intercultural competence from an academic sojourn abroad? What do educators need to know to nurture intercultural competence in combination with other discipline-based academic learning?

This study examines what happened in intercultural learning when students participated in a four-week experiential field school in India, preceded by a twelve-week preparation course on the ethics of international voluntourism. It builds on a previous, unpublished study conducted by the Centre for International Programs at the University of Guelph in 2011, which showed that, without intervention, most students make few gains in their intercultural competence, and some even go backwards in intercultural scores after a four-month study abroad experience (Blenkinsop & Mitchell 2011). This is in keeping with other studies which found that, without guided intercultural learning, students can return from a program abroad with, at best, very little increase in intercultural sensitivity or, at worst, reinforced negative stereotypes and strengthened ethnocentrism (Bateman 2002, Hammer 2012, Jackson 2008, Patterson 2008).

In an era where university programs claim to be producing global citizens and where a more globalized world makes intercultural skills a necessity (Gambino & Hashim 2016), educators need to carefully consider how to purposefully develop intercultural skills in learners regardless of discipline. We would be foolish to assume that intercultural skills can be obtained by mere immersion (Vande Berg, Paige, & Lou 2012). As Mitchell (2013) points out in the Canadian Bureau for International Education's 2013 report, we wouldn't lock a group of undergraduates in a microbiology lab for four months on their own and expect them to emerge having made major scientific discoveries, so why do we think osmosis is an appropriate method of instruction when it comes to intercultural skills? If we want to intentionally develop intercultural competence in students who study abroad, we need to know how students view culture and cultural issues and how different students learn differently when it comes to intercultural competence.

Methodology

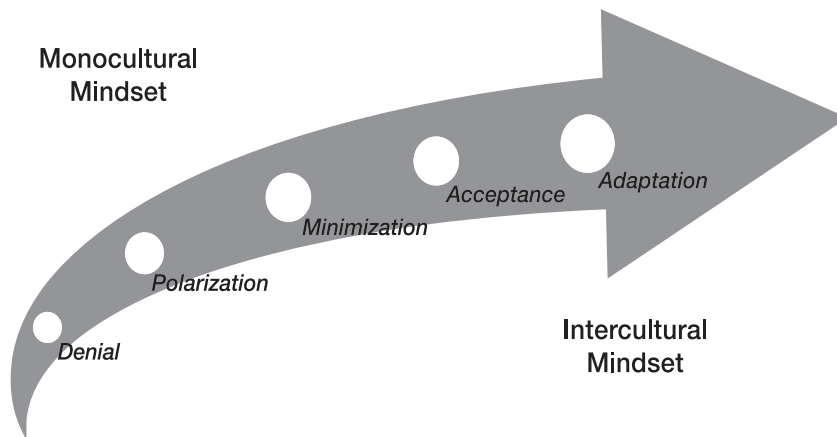
This study utilized a University of Guelph community-engaged experiential learning program called the India Field School as a vehicle to examine the development of intercultural competence in senior undergraduate students. The majority of student participants were International Development Studies majors, in addition to one student each from Environmental Governance, Geography, and Criminal Justice. The India Field School consisted of two parts: a pre-departure preparation seminar and a four-week immersive field school. During the pre-departure seminar students examined the ethics of international voluntourism within the context of broader critiques of international development. A significant portion of the pre-departure seminar was also devoted to understanding the concept of intercultural competence and providing students with a toolkit of reflection skills. During their time in India, students worked in full-time volunteer positions at a variety of Tibetan and Indian NGOs in Dharamsala, which included a range of human rights and development organisations. The students also had the opportunity to interact with a number of guest speakers and visit numerous cultural sites.

Our research employed a mixed quantitative and qualitative methodology that analyzes students' Intercultural Development Inventory (IDI) survey results alongside approximately seventeen written reflections from each student.¹ All students were required to take two IDI surveys, as well as submit written reflections, as part of their coursework. Out of fifteen enrolled students in the class, there was a high participation rate in the study, with thirteen students consenting to participate. The investigators also collected general background information from the students, including program of study and semester level.

The originator of the IDI survey, Mitchell Hammer, defines intercultural competence as “the capability to shift cultural perspective and adapt behavior to bridge cultural difference” (Hammer 2012, 116). The IDI survey is a psychometric instrument consisting of fifty questions designed to measure intercultural competence as a set of knowledge, skills, and attitudes along a development continuum. Along this continuum (depicted in Figure 1), Denial and Polarisation signify monocultural mindsets, Minimisation is a transitional phase, and Acceptance and Adaptation signify more intercultural mindsets.

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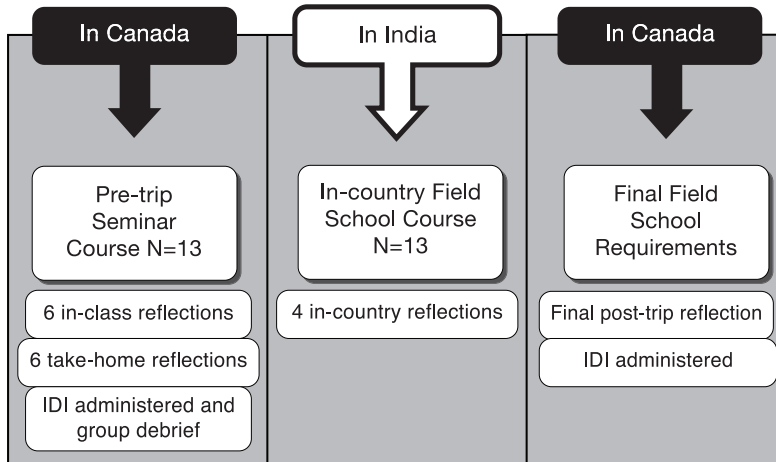
Figure 1. IDI Stages of Intercultural Development (IDI LLC 2015)



The survey measures individuals' perceptions of how interculturally competent they perceive themselves to be (their "Perceived Orientation"), as well as their actual level of intercultural competence (their "Development Orientation"). The difference between the former and the latter is the "Orientation Gap."

Data collection took place over a period of six months, as depicted in Figure 2. The IDI survey was administered to each student within two weeks of the beginning of the pre-departure seminar (the "pre-IDI"), then again within two weeks after the completion of the in-country field school (the "post-IDI"). After the completion of both IDI surveys, students received their individual results and aggregate class results. After the completion of the first IDI, a qualified IDI survey administrator visited the pre-departure seminar to provide a full debriefing about the aggregate results, and students had the opportunity to meet with her individually to get further clarification about their individual results. After the completion of the second IDI, there was no opportunity for a group IDI debriefing, although students had the opportunity to contact the IDI survey administrator about their results. The results of the two IDI surveys were analyzed to identify whether there were any changes in the students' Perceived Orientation, Development Orientation, and Orientation Gap at the beginning of the program compared with the end of the program.

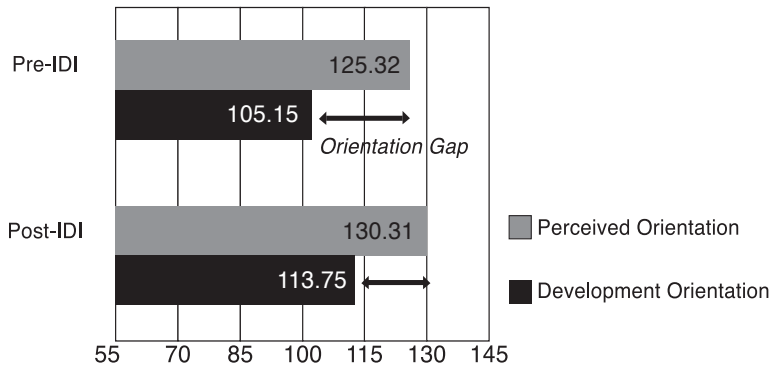
Figure 2. Data Collection



The written reflections were submitted by students both in-class and as formal assignments. Twelve of the reflections were submitted during the pre-departure seminar, four of the reflections were submitted during the in-country field school, and one final course reflection was submitted approximately a month after the completion of the program. NVivo qualitative data analysis software was used as the primary tool for analyzing the written reflections. In order to protect anonymity, all of the students were given pseudonyms after their reflections were uploaded to NVivo.² The reflections were then coded using a combination of deductive and inductive coding. For the former, the reflections were coded for the intercultural competency orientations identified by the IDI survey: Denial, Polarisation (Defense and Reversal), Minimisation, Acceptance, and Adaptation. The investigators also employed inductive coding whereby they identified recurring themes that were not captured by the IDI intercultural competency orientations. After the coding of the written reflections was complete, each student's IDI survey result was compared with the coded reflections. Withholding the IDI survey results from the researchers until the end of the qualitative data analysis ensured that results did not unduly influence the investigators during the analysis and coding of the data.

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Figure 3. Aggregate Pre- and Post-IDI Orientations



Using the IDI to Assess Intercultural Competence

The two sets of IDI results suggest that, in the aggregate, both the students' Perceived Orientations and their Development Orientations increased as a result of their participation in the field school (Figure 3). In the pre-IDI survey, students perceived themselves to be at an intercultural mindset of Acceptance (125.32 points), whereas their actual orientation was at the lower transitional phase of Minimisation (105.15 points). After completing the field school, students perceived that their orientation had increased to the highest intercultural mindset of Adaptation (130.31 points), whereas their actual orientation had increased by a statistically significant amount to the border area between Minimisation and Acceptance (113.75 points). In other words, the aggregate results for the class optimistically suggest that the field school helped students to improve their intercultural competence, although students still perceived themselves to be significantly more competent than they actually were.

Nevertheless, when we look more closely at students' individual results, we can see that changes in individual students' IDI orientations are uneven. In Figure 4, we see that seven out of thirteen students experienced a statistically significant improvement in their Development Orientation, two experienced a decline, while the remaining four did not change at all.⁴ The results suggest that, even with extensive pre-departure cultural preparation, educators cannot assume that students will improve their intercultural competence when they study abroad. Interestingly, five out of thirteen students also experienced a

Figure 4. Individual Pre- and Post-IDI Orientations

	Major	PO-Pre	PO-Post	Change in PO	DO-Pre	DO-Post	Change in DO	Change in OG
Ali	IDev	Acceptance	Adaptation	2.07	Minimisation	Minimisation	-1.93	3.01
Bailey	IDev	Acceptance	Acceptance	12.09	Minimisation	Minimisation	23.882	-11.79
Bobo	Geography	Adaptation	Adaptation	2.47	Minimisation	Acceptance	3.05	-0.58
Casey	Env. Governance	Acceptance	Adaptation	9.32	Minimisation	Minimisation	22.731	-13.41
Devin	IDev	Acceptance	Acceptance	7.65	Minimisation	Minimisation	20.58	-12.93
Jaime	IDev	Acceptance	Acceptance	-1.35	Acceptance	Minimisation	-13.99	12.64
Jazz	IDev	Acceptance	Adaptation	12.48	Minimisation	Acceptance	29.225	-16.74
Kennedy	Criminal Justice	Acceptance	Acceptance	10.5	Minimisation	Minimisation	13.79	-3.29
Logan	IDev	Acceptance	Adaptation	5.5	Minimisation	Minimisation	14.48	-8.98
Morgan	IDev	Acceptance	Acceptance	-1.26	Minimisation	Minimisation	-10.858	9.59
Rory	IDev	Adaptation	Adaptation	-2.49	Acceptance	Acceptance	-4.385	1.9
Terry	IDev	Adaptation	Adaptation	0.78	Acceptance	Acceptance	-3.577	4.35
Tyler	IDev	Minimisation	Acceptance	4.73	Polarization	Minimisation	9.089	-4.35

PO = Perceived Orientation
DO = Development
OG = Orientation Gap

statistically significant change in their Perceived Orientation, all of which were increases, which suggests that participation in a study abroad might actually augment the tendency of some students to over-estimate their intercultural skills. What mitigates this finding, however, is that four of the same five students also reduced their Orientation Gap. In other words, even though their perception of their own competence increased, these students were still able to arrive at a more realistic assessment of their intercultural capacities. Jazz, for instance, had both the largest increase in Perceived Orientation, as well as the most significant narrowing of her Orientation Gap. Finally, we see that academic program was not a predictor of intercultural learning. The International Development Studies majors, who comprised the majority of the class and who might have been predicted to have the largest increases in intercultural learning based on the international focus of their academic subject matter, experienced both significant increases and declines in international competence. Overall, the individual IDI results demonstrate that intercultural learning during study abroad takes place along multiple dimensions.

However, it is impossible to tell the entire story about the students' learning during the field school simply by looking at the numbers contained in their pre- and post-IDI survey results. While the IDI survey is a powerful

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tool that enables us to see where changes in intercultural competence occurred, as well as provides information about the nature of that change, it does not provide any information about why or how it took place. In order to gain a more nuanced and deeper understanding of student learning, we must turn to an analysis of the students' written reflections. These provide us with greater qualitative insights about the students' learning processes as they grappled with various experiences during the India Field School.

Using Written Reflections to Assess Intercultural Competence

Using the students' reflective writing samples, we are able to get a much richer understanding of what contributed to the development of students' intercultural competence, as well as identify areas of learning that are not adequately captured through the IDI survey. The reflections demonstrate that students perceive they have an understanding of what intercultural competence entails and what is required to develop it. Nevertheless, studying a flight manual or understanding how an engine works doesn't mean you can fly an airplane. Likewise, theoretical knowledge about intercultural competence does not necessarily translate into practice. Even though students understood what was required for them to improve their intercultural competence and perceive that they have those skills, they frequently faced challenges in knowing how to behave in unfamiliar contexts or challenging situations, thus reflecting the gap between their Perceived Orientation and their Development Orientation. As Rory observed in one of her in-country reflections, "Before, I believed that simply being aware of these challenges would help me to walk around them. Instead, I walked straight into them and became quite stuck!" It was incredibly disorienting for the students who had already engaged in extensive pre-departure preparation to arrive in India and still find themselves struggling with challenges they had anticipated being able to address or circumvent. The sense of disorientation was heightened by the emotional intensity of being in a new and unfamiliar intercultural context. Continuing with the above metaphor, it is one thing to read about pulling an airplane out of a nose dive, but quite another matter to actually do so. In such cases, it was not enough to assume that the pre-departure seminar, or their prior knowledge about intercultural competence, would

provide the students with the appropriate supports and resources they will need to address challenging intercultural situations. Rather, in order to turn these challenges into valuable learning opportunities, in-country support was necessary to build on the information and training that students received prior to departure.

Often, it was in these kinds of contexts during the field school that students' Development Orientation, that is, their actual level of intercultural competence (as opposed to their perceptions of their competence), was demonstrated in their reactions to such situations. For instance, on one occasion, the students had an opportunity to attend an important religious teaching by the Dalai Lama at a monastery in the valley close to Dharamsala. The temperature was hot, the students were unused to sitting on the ground, the radios that provided English translation did not work properly, and most of the students chose to leave within thirty minutes of the start of the teaching. In a debriefing the following day, the course instructor engaged the students in a conversation about how the early departure may have been insensitive to local cultural and religious norms. Kennedy reflected after the incident,

While I do believe I have gained more insight into how I may go about adjusting my behaviour in various settings, there were still times during the India Field School where I felt disoriented and unsure how to proceed. The primary example that comes to mind is my early departure from the Dalai Lama's teaching. I did not fully account for how my actions may be perceived by a member of the Tibetan community. What I did however consider is that I could appreciate the gravity of the situation and how much it meant to Tibetans to listen to the Dalai Lama. This is an example of Acceptance over Adaptation.

As the student mentions, one of the features of an Acceptance Orientation is that it is possible to identify and appreciate cultural differences, but often people with this orientation do not know how to shift or adapt their behaviour or perspective in culturally appropriate ways. Likewise, individuals with an Acceptance Orientation often find it difficult to deal with moral differences or dilemmas. For instance, Rory had prior experience working in sexual health education in Canada, but she found it difficult to mediate between her own values and the abstinence-focused campaign of the organisation with which she volunteered in Dharamsala. In her efforts to improve her orientation from Acceptance to Adaptation, Rory struggled with how to shift her perspective and behaviour without compromising her own beliefs.

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In another example frequently cited in reflections, students wrote about their discomfort at being photographed by other Indian visitors to the Golden Temple in Amritsar, which is one of the most important sites in the Sikh religion. For instance, Kennedy expressed her discomfort at the attention: “How [is] one to prepare for potentially having their picture taken while doing seemingly regular day-to-day activities?” In this example, by equating her presence as a tourist at the Golden Temple with “regular day-to-day activities,” she demonstrates a Minimisation Orientation response to the situation. In other words, she minimises the presence or relevance of cultural difference, rather than shifting her perspective to identify different cultural norms around personal space or what actually entails a regular daily activity in Amritsar (*i.e.*, it might not be a regular daily activity for locals to see a large group of Western university students in the Golden Temple).

Throughout the field school, students identified a wide range of challenges in their reflective writing, which ranged from logistical challenges related to unfamiliar living conditions to more complex challenges related to understanding culturally appropriate behavior or dealing with morally sensitive topics. The three top-cited challenges included (1) fear of ineffectiveness as a volunteer; (2) dealing with the gap between expectations and reality; and (3) lack of ability to understand or communicate. All of these had the potential to paralyse students, particularly in the context of their volunteer placements. For instance, Casey writes,

It has also been brought to my attention that being a native English speaker is probably very beneficial for these students. While I agree with this and see the merit of this, I wonder, is this enough? Is it enough to teach these children English because I have been speaking English for my whole life? I do not think that this is enough. Is there also an assumption around the colour of my skin? That because with the colour of my skin there is an assumption of my level of education and with the assumption of my level of education there is an assumption of my ability, in this case, in teaching? Is this an ignorant question?

It is plausible that, without studying the limitations of short-term volunteerism prior to departure, students would not have been attuned enough to the potential pitfalls or limitations of international volunteer

work to identify these complex dynamics in their own placements. That the students had the capacity to apply the theoretical knowledge they had gained through the seminar to help them identify complex practical issues within their own placements should be considered strong evidence of learning.

Nevertheless, while the pre-departure seminar helped the students to identify some of the challenges and limitations of volunteer placements, the students varied in their abilities to transform these challenges into learning opportunities. In his contributions to transformative learning theory, Mezirow (1991) has argued that disorienting dilemmas are a crucial component of experiential learning, which are defined as problems that awaken curiosity because of their intrinsic importance to the learner, and which produce levels of perplexity, doubt, or disorientation (Perry, Stoner & Tarrant 2012). When knowledge is combined with hands-on learning, Mezirow argues, reflection can help students make meaning of their experiences in potentially transformative ways (1997). However, what is required for this to happen is that students experience the discomfort of the disorienting dilemma and then move through stages of reflection that enable the students to integrate new perspectives and re-frame their learning objectives (Perry, Stoner and Tarrant 2012). Alternatively, students may become paralyzed if they cannot successfully integrate their reflections or have no opportunity to do so.

In some cases, students in the field school were able to recognise and accept that deep learning is often accompanied by deep discomfort. Two students, Casey and Bobo, felt inadequately prepared for their positions teaching English to children at a local school, especially in light of critiques that they had previously read about the negative impacts of short-term volunteers working with schoolchildren. Because they had found themselves in the position of potentially replicating problematic volunteer practices, they worked hard to find other ways to contribute to the organization and determined that they could be more useful writing grant templates for the school administrators. Casey reflects,

While I did not prepare for a full day of teaching, or the level of discomfort and disorientation, I realize that a challenging experience is perhaps a more beneficial learning experience, and that I have to make the best of my experience, for both myself and the school.

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Casey and Bobo were able to turn this uncomfortable situation into an opportunity to learn about how short-term volunteers can provide more sustainable forms of assistance.

Likewise, Bailey reflected on how her whiteness became an uncomfortable marker of her identity in a way that she had previously never experienced,

On the airplane on the way to India, I was aware of the fact that I was one of the only white people on the plane. This was perhaps the first time that that experience was so obvious to me, and it created a huge learning experience for me while we were in India—I was constantly struggling with the implications of skin tone. By this I don't just mean for me, I mean that if I could feel so uncomfortable at a place like the Golden Temple, where the environment surrounding the fascination with our whiteness was not hostile in the least, how did minorities in Canada feel all the time? How was it that I could come to India and be the minority, and still only experience my skin tone as giving me power and privilege?

Here, Bailey was able to use her own uncomfortable awareness of her visible cultural identity markers to come to a deeper understanding of how privilege functions both in India and back home in Canada, thereby integrating a new perspective as a result of this transformative learning experience.

Although no course instructor wants to see her students fail, especially since there are potentially high costs for failure in study abroad contexts for both students and local hosts, it is important to remember that even failure lends itself to learning. For example, Rory candidly remarks on how the group's failures contributed directly to her learning about the limitations of short-term international volunteerism,

Our group came in with the best intentions in particular areas and failed. We were loud, took up too much space, insulated ourselves, and did not fill in our blind spots. However, in seeing these failures come from a group dedicated to NOT perpetuating such harms, I've been challenged to consider a different perspective on development and service learning overseas.... Sometimes, good intentions are the catalyst needed to propel oneself to check their privilege, push their comfort zone, and move toward more accountable allyship. Sometimes, good intentions are used as a cop-out.

In all of the examples cited above, it was necessary for the students to reframe their pre-existing expectations and assumptions, as well as look beyond the details of their own discomfort to recognise the broader implications of their participation in an international volunteer program. We can see that students were able to use the “disorienting dilemmas” they encountered during the field school to enhance their theoretical and practical learning.

In other cases, some students reacted to the disorienting effects of a challenging placement with less capacity to transform the dilemma into a learning opportunity. For example, in one of her in-country reflections, Morgan expressed this heightened level of disorientation:

We learned enough in class prior to our departure about the downfalls of short term volunteering to make me skeptical about my ability to actually be useful, or really be needed at my placement... I find that I am really questioning whether or not I was actually useful, even though I completed my assignment, and if I wasn't useful does this mean that any short term volunteer program will ever be useful?

While having more questions than answers can be interpreted as a sign of learning (*i.e.*, “the more you know, the more you don't know”), Morgan found herself closer to a place of paralysis when considering how she could circumvent the limitations of short-term volunteerism. She had less success in re-framing her own learning objectives or shifting her own expectations about what meant success or failure in her placement. Her fear of being an ineffective volunteer led her to question not only the benefit that she could bring to her own volunteer position, but the potential benefits of all short-term volunteer programs. Interestingly, this paralysis was reflected in her pre- and post-IDI scores: while her Development Orientation was identified as Minimisation in both surveys, her post-IDI score dropped by nearly 11 points, which is a statistically significant change. Thus, an important lesson from Morgan's case is that it is possible for students to become less interculturally competent as a result of their participation in study abroad programs. Moving backwards on the IDI continuum is common amongst study abroad students who experience high levels of stress or traumatic situations. In Morgan's case, the paralysis she experienced with regard to the value of her contributions to her volunteer organisation, in combination with specific factors related to her placement, may have contributed to the decline in her IDI score.

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Nevertheless, even in Morgan's case, her regression on the IDI continuum served as a valuable opportunity to learn about her own ability to adapt to an intercultural context, as was evident in her final course reflection submitted a month after her return to Canada. It is worth quoting her reflection at length to see how the decline in her IDI score ultimately helped to improve Morgan's understanding of her own intercultural skills and development,

Ultimately, however, despite lower scores on the IDI survey after the second test, this was an important learning experience.... Looking back at my first in-class reflection on what it meant to be interculturally competent I cannot believe how much my attitudes have changed. I even find my perspective towards what I thought it meant to be interculturally competent in my final portfolio to be naïve. In both my previous reflections I was viewing intercultural competence as understanding superficial aspects of a culture, and by having cross-cultural interactions, but not necessarily reflecting on the significance of these interactions [sic].

Again, we see that even failures can be mobilised into teaching tools if students are offered appropriate support and opportunities for regular debriefing and reflection. Morgan's example also provides a caution against interpreting IDI results—or any other similar intercultural assessment tool—without digging more deeply into the thought processes behind the numbers. Analysis of the reflections revealed that, despite the lower IDI score, Morgan was ultimately able to make sense of her experience and learn from it. If this analysis had only looked at the IDI results, without considering the content of the reflections, only half of the story about her learning in the field school would have been told. Likewise, if Morgan hadn't been offered opportunities to debrief and reflect on her experiences, her assessment of the experience—and her learning—may have been less positive.

Lessons for Educators

What do students learn when we send them abroad to study, and how can we know that they are learning the things that we intend them to learn? From the outset, the field school's design was underlined by the assumption that intercultural competence is a skill that students must intentionally learn, rather than an inevitable outcome of studying abroad. A unique feature of

the field school, therefore, was that intercultural competence was a focus of class discussions and readings and was explicitly identified as one of the course's learning objectives. Following from this pedagogical design, one of the main goals of this research was to assess how the field school contributed to students' learning about intercultural competence and to identify lessons for educators who wish to support the intercultural development of their students.

Educators should not assume that intercultural competence will improve as a result of student participation in study abroad programs. As Paige and Vande Berg (2012) have demonstrated, educators should not assume that students who participate in study abroad programs will return with higher levels of intercultural competence, especially if appropriate interventions and supports are not provided to students before, during, and after their programs. In the case of the India field school, approximately thirty hours of pre-departure intercultural training was provided to students, and a full-time faculty member remained on site throughout the field school to provide intervention and support. Even then, only seven students improved their intercultural competence according to their pre-and post-IDI survey results, while four students had no statistically significant change, and two students moved backwards on the IDI continuum. Despite substantial focus in the course on understanding intercultural competence, and significant effort on the part of students to improve their intercultural competence, improvements were not uniform across the class. Educators, therefore, should not assume in any study abroad program—whether there is substantial intercultural training or not—that students' intercultural competence will improve as a result of their experiences abroad.

A second lesson follows from the above, which is that educators and students should be prepared for the possibility of moving backwards in intercultural competence. For many students who participate in study abroad programs, this is the first time that they have had any significant independent experience in a completely new cultural environment. Along with the novelty and excitement of these new experiences often comes a plethora of disorienting emotions, including anxiety, anger, discomfort, guilt, fear, frustration, and exhaustion. As identified in the discussion above, these can all be compounded by situations where students' expectations are unmet, or where communication is a challenge. In programs that also contain a volunteer or community service component, students not only

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have to manage themselves, they also have to consider their role and impact in an unfamiliar workplace. It should be no surprise, therefore, if all these compounding factors lead to an outcome where students have difficulty in knowing how to appropriately respond and adapt to the situation, much less improve their intercultural competence. Like Morgan above, they may cope with the challenges by searching out commonalities rather than engaging with cultural differences, or by reacting defensively or judgementally to cultural differences without adequately understanding how their own cultural values or assumptions figure into the situation. Educators and students alike should be prepared for the possibility that failures can occur, despite good intentions to the contrary. Course instructors and administrators should have appropriate support structures in place to mitigate the effects of failure, while students should be prepared for scenarios they might encounter that could spark backward movement in their intercultural competence. This is not to set students up for failure but rather to create an environment in which learning is still possible in the event of failure.

Course instructors and administrators should be equipped with appropriate tools and supports to maximize the opportunity for learning no matter where students are beginning along the IDI continuum or how successful they are at moving forward along the continuum. In other words, intercultural learning happens at various starting points, and educators must be prepared to tailor their teaching according to student learning needs. According to the IDI model, intercultural development takes place along the continuum, and individuals must move through all the stages along the spectrum—that is, skipping a stage is not possible. For instance, Tyler began the course with a Polarisation mindset, which tends to see cultural difference in terms of an “us” and “them” mentality. As she identified in one of her pre-departure reflections, her strategy for improving her intercultural competence was to “draw more similarities between cultures rather than differences.” By the end of the course, her post-IDI placed her orientation at the subsequent stage of Minimisation, which indicates that she successfully met her learning objective of improving her intercultural competence. It would not have been realistic or appropriate to expect her to skip ahead to an Acceptance Orientation, nor would it have been effective to design pedagogical interventions intended to promote Acceptance. Similarly, students who are already working within an Acceptance Orientation would require different learning strategies than those that are one stage behind in Minimisation. Rory, for instance, already had an

appreciation for the cultural differences and similarities she encountered, and she was struggling to figure out how to shift mindsets without compromising her own values. In her case, the pedagogical strategy was to find ways for her to move towards Adaptation rather than simply help her identify patterns of difference in cultural values.

It is also important to note here that one's IDI development orientation is not necessarily a predictor of one's ability to engage in intercultural learning. By virtue of the fact that the IDI survey measures intercultural competence along a development continuum, it is assumed that an individual is capable of intercultural learning no matter her orientation along the continuum. Of the students mentioned above, Rory was at Acceptance pre- and post-program, Casey was at Minimisation pre- and post-program, while Morgan moved backwards along the continuum. Nevertheless, all of these students demonstrated deep insights into how the challenges they faced during the field school contributed to their learning processes. Therefore, educators can maximize their students' learning abroad by tailoring interventions that support students' individual intercultural learning needs.

Our research proposes that using IDI survey results in combination with written reflections provides an effective way of assessing intercultural learning. In the case of the India Field School, using written reflections alongside the IDI survey results had two essential functions. First, from a pedagogical perspective, it made it possible for the course instructor to make timely interventions that would assist with student development. For example, one of Jaime's reflections unconsciously judged workplace culture in an Indian and Tibetan NGO based on Western cultural norms. In the course instructor's written feedback to the reflection, she was able to point out this "blind spot," which in turn provided Jaime with an opportunity to identify and reflect on her own unconscious cultural assumptions. In other words, written reflections provide a medium for students to make meaning of their own experiences and learning, as well as a means by which educators can both assess student learning and intervene appropriately.

Second, from a research perspective, collecting written reflections in combination with IDI survey results made it possible to collect more detailed data about the process of learning that takes place abroad. Through written reflections, educators and researchers can learn more about how and why students' intercultural competence increases or decreases during study abroad programs and can even link student learning to specific events or challenges.

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Our research does not propose a major departure from those programs or studies that already use the IDI as a teaching or research tool, since the IDI collects contexting statements each time the survey is administered. However, the contexting statements only capture what students recall about a past event at the time of taking the survey, whereas regular written reflections capture students' thought processes while they are still in the midst of a study abroad experience. Written reflections are able to capture more accurately how students are responding to specific intercultural challenges or their fresh perceptions of a new situation. In short, our research suggests that using written reflections to capture intercultural learning has both pedagogical and research benefits.

Finally, if educational institutions are serious about helping students improve their intercultural competence during study abroad programs, it is imperative for there to be coordination and cooperation amongst course instructors, study abroad administrators, and ideally, senior levels of university administration. The teaching methodology described above was effective, but it also required significant commitment from multiple levels of the university. Reading and responding to multiple student reflections required time and resources from the course instructor. Launching a one-semester-long pre-departure seminar required cooperation at the department and college level, as well as coordination with the Centre for International Programs.⁵ In addition to administrative coordination, one factor that was crucial for the success of the program was pedagogical alignment among all the contributors to the program. In the case of the India Field School, the course instructor, the Department of Political Science,⁶ and the Centre for International Programs were all equally committed to a rigorous method of promoting students' intercultural competence through their participation in study abroad. This cooperation is signified by a unique feature of this research, namely that one of the co-investigators in this study is a faculty member and one is a study abroad administrator.

At a time when educational institutions are already scrambling for limited resources, our prescriptions may appear daunting. Indeed, study abroad faculty and administrators at different institutions may have varying capacities to modify the existing structures of their programs in order to rigorously promote intercultural learning among their study abroad students. Launching a one-semester preparation course for study abroad students, such as the one offered prior to the India Field School, may seem like a luxury

that educational institutions cannot afford. Being able to facilitate in-depth intercultural learning may also present challenges for instructors who may need to undergo intercultural training of their own before they are equipped to teach these skills to their students.

However, if educational institutions are truly committed to producing global citizens, and if intercultural skills really are essential in an increasingly globalized world, we cannot afford to simply hope that students will learn intercultural competence through osmosis. Especially considering that study abroad programs require significant financial investment from students and institutions, it seems foolhardy to leave the development of a major learning objective to chance. Rather, investing adequate resources to the promotion of improved intercultural competence in study abroad students is not a luxury, but a necessity.

Notes

1. Due to illness or other issues, some students did not complete all seventeen reflections.
2. However, as the course instructor was also one of the co-investigators, it was possible in some cases for her to identify the author(s) of the written reflections during coding, despite the pseudonyms.
3. A change of seven or more points is considered to be statistically significant.
4. Statistically significant changes have been highlighted in bold in Figure 4.
5. The Centre for International Programs at the University of Guelph is responsible for administering all of the university's study abroad programs.
6. The Department of Political Science is the course instructor's home department.

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Reframing Experiential Education: A Broader Perspective of Community Engagement

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ABSTRACT. This article invites the reader to reframe the traditional perspective of experiential education to a broader conceptualization of community engagement in which various stakeholders, in addition to students, are the beneficiaries of the learning experience. In addition to acknowledging and celebrating the pedagogical approach, this narrative also provides a friendly critique of our traditional and perhaps somewhat limited perspective of experiential education. Challenges and potential detrimental impact are considered, coupled with approaches on how to minimize those issues.

A Broader Perspective of Community Engagement

Higher education has long recognized the value of learning experiences in authentic settings where students are provided “hands-on” opportunities in the “real world.” These practices can be characterized as experiential education, reflecting key concepts and principles articulated by John Dewey in his landmark book *Experience and Education*. As such, educators have become familiar and comfortable—perhaps too familiar and comfortable—with their notion of experiential education. This article is an invitation to revisit and reframe some of our understanding and assumptions regarding experiential education. In keeping with the spirit of experiential education

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and in an attempt to actively engage the reader in this process, you are invited to participate in a short (albeit somewhat unorthodox) activity to begin the process. Hold your hands out in front of you at arms' length, taking the index finger and thumb of each hand to create a window or frame, and in 10 to 20 seconds simply scan your setting (much a like a movie director does when shooting a scene) and make a mental inventory or list of everything you see out in front of you. Do it now.

Welcome back! Having conducted this exercise in workshops and classes, participants typically report, when asked, that they noticed other individuals and/or objects in the room but universally never report that they noticed or saw the frame they had made with their fingers. Admittedly, this is somewhat of a “trick exercise,” but the activity aptly illustrates and demonstrates our general unawareness of the lens with which we frame “everything you see out in front of you” (as described in the exercise). As academics, we have a pre-existing view of experiential education and how it is framed around students, community partners, our institution, and our work. We are often unaware of “the frame” in which we view, and therefore how we operate within, experiential education. In reality, the benefits and positive impact of experiential education can be so much more than how we view it and do it.

The remainder of this article reframes and expands our perspectives by presenting a broader framework of community engagement with the goal of building upon our existing understanding of experiential education to maximize impact on multiple stakeholders in various settings and contexts. This exploration is coupled with a friendly critique of our traditional and perhaps somewhat limited perspective of our current practice of experiential education. In this way, we can revisit and reflect on the epistemological questions of “How do we know? And what do we know?” as well as the ontological question of “Who are we as knowers, and how do we ‘be’ as civically engaged scholars?” This process will include exploring the benefits and risks of engaged teaching and scholarship not only for students, but for faculty and community partners as well. To set the stage, this reflection begins with a brief retrospective of the evolution of experiential education to community engagement.

The Evolution of Experiential Education to Community Engagement

Lynn E. Swaner notes Dewey's conceptualization of learning as an active process rather than passively assimilating information. From this, a number of experiential education theories and models have emerged. David A. Kolb's model frames this active process in four steps: (1) experience; (2) reflection; (3) integration; and (4) application. Similarly, Laura Joplin (1981) develops a five-step process designed to promote learning through experience that incorporates (1) focus; (2) action; (3) support; (4) feedback; and (5) debrief. All of these models integrate knowing and experience (Swaner 2014) with the goal of fostering students' holistic well-being (Bergen-Cico & Bylander 2014). Heuristically speaking, this process promotes transformative learning in which not only is a student's cognitive ability is changed, but their attitudes and behavior are changed as well. The reflective process that facilitates this transformation is key, representing a shift from knowing to wisdom. Tobin Hart succinctly captures and describes this sequential process as consisting of five steps: (1) pursuit and accumulation of information; (2) direct application that leads to mastery of concepts; (3) integrating intuitive and analytic behavior; (4) understanding; and (5) wisdom through/by blending truth with ethics on how to "be."

Common pedagogical approaches of experiential education include field trips, observations, interviews, and field study, all of which take place outside the classroom and entail an active, engaged, hands-on learning experience. Experiential education has been widely adopted and applied within professional preparation programs in disciplines such as education, counseling, law, medicine, psychology, and social work in which students are "placed" in practicum or clinical settings to practice and demonstrate mastery of specific skills to obtain licensure for a career. Internships, like practica and clinicals, usually focus on career development rather than on the civic dimensions of student development. The National Association of Colleges and Employers (NACE) define an internship as

a form of experiential learning that integrates knowledge and theory learned in the classroom with practical application and skills development in a professional setting. Internships give students the opportunity to gain valuable applied

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experience and make connections in professional fields they are considering for career paths; and give employers the opportunity to guide and evaluate talent. (NACE)

As pedagogically valuable and beneficial as these experiential approaches might be, they are student-centric and can often be at the expense of community partners and agencies, sometimes with little to no benefit to them. Likewise, this approach of teaching and learning can have unintended consequences on students as well. As examined below, faculty must be cognizant not only of the benefits of this type of teaching and learning but of some unexpected or hidden factors that can compromise the experience as well. Conversely, the beneficial aspects of experiential education can be reframed and expanded to the benefit of multiple stakeholders, including faculty, and their institution through community engagement. These related models are compared in Table 1 and are described in detail below.

Table 1. Reframing the experiential learning paradigm to the community engagement paradigm.

	Traditional Paradigm	Expanded Paradigm
Pedagogical Models	Field trips/interviews Practica/clinicals/student teaching/capstones Internships Immersion experiences Short-term, course-based sites	Service-learning Community-based research Living-learning community Immersion experiences Long-term, sustained place-based/ Anchor settings
Student	Focus on academic (career) goals Transformational experiences Full-time, non-working, affluent background Educational receptacle of factoids Principle beneficiary	Academic, civic, personal, career, spiritual goals Transcendental experiences Non-traditional, first-generation, working part-time Co-creator of new knowledge Multiple beneficiaries
Faculty	Disciplinary expert Segmented academic trilogy Positivist researcher on social problems Publications/presentations	Collaborative resource & “coach” Integrated academic trilogy Collaborative scholar working with public scholars to reach goals Publication/presentations + products
Community & Community Partner	Deficit-based model Placement model Unilateral academic-centric	Asset-based model Partner/co-educator & public scholar model Mutual benefit
Institution	Center for problem solving & generating new knowledge Elite detachment & objectivity	Partner/member of ecosystem of resources & knowledge Academy as citizen

Community and Civic Engagement

The Carnegie Foundation defines community engagement as “the collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity.” James C. Votruba (1996) describes it as academic undertakings that generate, disseminate, apply, and preserve knowledge that can directly benefit various groups in a variety of settings. Thomas Ehrlich (2000) succinctly characterizes civic engagement as “working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values, and motivation to make that difference” (vi).

In 2011, The Kellogg Commission enumerated seven key components of community and civic engagement: (1) responsiveness to communities; (2) respect for partners; (3) academic neutrality; (4) access to the academy; (5) integration of the academic trilog; (6) coordination of efforts through a common agenda; and (7) utilization of assets, resources, and partner groups in the community. Likewise, the Committee on Institutional Cooperation (CIC) defines engagement as

the partnership of university knowledge and resources with those of the public and private sectors to enrich scholarship, research, and creative activity; enhance curriculum, teaching, and learning; prepare educated citizens’ strengthen democratic values and civic responsibility; address critical societal issues; and contribute to the public good. (2)

In essence, community and civic engagement generate new knowledge through the integration of research, teaching, and service that benefits society (Colby 2003; Kuh 2008; Ramaley 2010). Robert G. Bringle and J. A. Hatcher (2011) summarize that engagement must reflect four characteristics: (1) it must be scholarly; (2) it must integrate teaching, research, and service; (3) it must be reciprocal and mutually beneficial; and (4) it must encompass and reflect civil democracy. In a report to the Ford Foundation, Steven Lawry, Daniel Laurison, and Jonathan VanAntwerpen (2006) note,

Civic engagement has become the rubric under which faculty, administrators, and students think about, argue about and attempt to implement a

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variety of visions of higher education in service to society... There is near consensus that an essential part of civic engagement is feeling responsible to be part of something beyond individual interests. (12–13)

This last point illustrates an important shift from a student-centric focus on transformative learning to a transcendental emphasis on serving others as well as oneself.

Engaged Pedagogy

Engaged pedagogy can be thought of as various approaches of teaching and learning that reflect the tenets and components of community engagement described above. Most engaged pedagogies have been characterized by Kuh as “high impact practice” due to the transformative effect each can have on students. Common methods of engaged pedagogy include service-learning, community-based research (CBR), immersion experiences, and living-learning communities. These incorporate formal learning objectives and most often within credit-bearing courses involving the oversight and coordination of a faculty member. Engaged pedagogy also entails a partnership working with the community as co-educators to co-create new knowledge that benefits not only the student but also the community (Saltmarsh 2010). Service-learning is fundamentally different from experiential education in that it embodies and incorporates mutual benefit for the student and community partner (Jacoby 2015), whereas experiential education is generally a unilaterally beneficial activity for the student alone. The idea and practice of partnership with community engagement, rather than placement, are other key concepts that expand traditional experiential education.

Partnerships vs. Placements

Carole Beere (2009) suggests that any partnership, whether in personal relationships or other contexts such as business, consists of three key elements: (1) involvement of two or more individuals or groups; (2) a relationship shaped by mutuality; and (3) a commitment to a common purpose or goal. As academics, we must reflect and ponder to what extent these elements manifest themselves when working with agencies outside the academy. In the context of our traditional view and practice of student-centric experiential education,

it would seem apparent that, for the most part, two of these important components are missing or inherently weak. Nelda Pearson (2002) questions our assumptions regarding the true meaning of “community partners” in light of the predominant practice of “community placements.” She suggests that by looking at any form of partnership, such as business partnerships or with a significant other in our personal lives, one would observe ongoing face-to-face conversation, a shared plan, resource sharing, and sustained communication. A placement model does not typically lend itself to these actions. The ethos within community engagement, however, espouses and incorporates these behaviors. In the context of community engagement, the notion and practice of partnership is contrasted with higher education’s traditional “placement” approach in which students are “placed” at “sites.” The Carnegie Foundation (2012) defines partnerships as “collaborative interactions with community and related scholarship for the mutually beneficial exchange, exploration, and application of knowledge, information, and resources.” Saltmarsh and Hartley (2011) acknowledge that community agencies and those they serve welcome academic expertise from the academy through community-campus partnerships. They remind us, however, that it must be a democratic process that entails parity in co-creating knowledge that is mutually beneficial rather than solely for the professional advancement of scholars and students.

Again, the key point here is to reflect on the extent to which mutuality and mutual benefit is apparent when working with community agencies. In reality, this approach can actually be an inconvenient impingement upon community organizations’ operations, requiring additional time and resources. Likewise, while students may gain valuable insight and skills, it can be at the expense of many agencies that receive little or no “take away.” In fact, it is often the case that individual students or teams of students fall short or fail entirely to meet the mutually agreed upon goals and expectations of the community agency. The consequence for students when this happens typically results in a lower grade, while it may have a severe detrimental impact on the operations of a community agency. In this sense, the traditional approach of experiential education may, in fact, be exploiting so-called “partners” who are simply too polite to articulate the challenges and disappointments they experienced. As such, community engagement must include ongoing conversations and true parity in the planning and implementation of community-based learning experiences as opposed to simply placing students at a site.

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Expanding Our Perspective of Stakeholders and Beneficiaries

As suggested above, experiential education is a robust approach to teaching and learning that is primarily student-centric. And while students are the main beneficiaries of this experience, they need not be the only potential beneficiary. Likewise, it is incumbent upon faculty to broaden their perspective and understanding of the student experience. This article continues by expanding our perspective of various roles, stakeholders, and beneficiaries of community engagement.

Students

Today's Millennial-generation students have grown up in a digital world that literally provides answers and information at their fingertips. As such, many equate learning with acquisition of factoids (Welch 2015). Thus, the idea of hands-on application of knowledge is somewhat counter-cultural to today's Millennial students. Conversely, today's students enjoy and even appreciate seeing the tangible results of their efforts, which lends itself nicely to product development in the course of community engagement activities. Likewise, today's students have been raised in a hyper-hygienic world in which many were shielded from failure or challenges. As such, many students have never experienced frustration or uncomfortable situations, which are inherent in experiential education and community engagement. Thus, instructors must be aware of the potential push back and distress that can occur when students are thrust into the real world with circumstances they cannot control. The principle and practice of mutual benefit embodied in community engagement may be students' first experience that transcends their own educational transformation. Students who understand the ethos of community engagement come to recognize that their educational experience is not a personal entitlement that is "all about me." In this way, the role of the student makes a significant shift from a passive receptacle of Google factoids to being a co-creator of new knowledge and activities that benefit the community as well as their own educational experience.

Related to this, and more importantly, instructors must consider how certain settings as well as the experience and circumstance within them,

influence students' identities (Dostilio & Welch, forthcoming). The dominant epistemological paradigm of academia is based on a male, Euro-American perspective. But this framework has begun to shift with the growing numbers of students and faculty from historically marginalized groups and settings. Tania D. Mitchell, David M. Donahue, and Courtney Young-Law (2012) provide a provocative perspective of service-learning as a "pedagogy of whiteness" (612) as a normative pedagogical approach that has limited, if not potentially harmful, impact on students from diverse backgrounds. They conceptualize "whiteness" as a social construct that emphasizes and imposes "cultural understandings, mores, and values of European immigrants to the United States" (614) that empower privilege and opportunities for Euro-Americans while excluding and oppressing members of other groups. Their argument can and should be expanded from a focus on service-learning to consider the other ways and lenses that are used to promote students' learning. They propose that faculty reconsider their assumptions and take a reflective stance by asking the following questions: Who are my students? How do I know? Do I imagine that students will share my assumptions about service and the community? Do I assume that students will learn what I learned or would have learned from similar experiences? Do I presume students will have the same needs as learners like me when I was a student in college? If the answer to any of these questions is yes, faculty should ask: Who might think differently? Who might have different learning needs? Faculty should then begin to design their courses, activities, and training from the perspective of meeting diverse perspectives and needs, rather than a single perspective or set of needs that is assumed to be universal (624).

Today's changing demographics also mean that many students are the first-generation in their family to attend college. This often creates a financial burden in which students must hold one or more jobs to offset the cost of college. This, in turn, creates additional challenges as students attempt to juggle attending classes, completing community-based learning experiences, studying and doing homework, and working. These dynamics require instructors to creatively explore options that allow these busy students opportunities to successfully and meaningfully participate in community engagement.

Likewise, many students come from under-resourced backgrounds and settings that are often the context and location of well-meaning community engagement learning experiences. In other words, these community sites

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and neighborhoods that are the “recipients” of service are often home to some of our students. It requires additional awareness and sensitivity on the part of the instructor to guide and navigate the activities, especially in-class reflection discussions, in respectful ways that do not create intimidating or uncomfortable circumstances for those students. This also minimizes the potential burden of having students from these settings take the role of spokesperson on behalf of a specific group to educate their peers (and perhaps the instructor) on the complexities of these settings (Mitchell, Donahue & Young-Law 2012).

Community

Traditionally, the community has been viewed in two ways through experiential education and even service-learning. One perspective, described above, is as a placement site. While potentially beneficial for students, this unilateral, student-centric approach does not necessarily reflect a partnership in which representatives from a community agency have a voice in the design and implementation of the learning experience nor in articulating their goals and aspirations for the partnership. Over time, efforts have been made to ensure that these experiences have a positive impact on the community (Blouin & Perry 2009; Schmidt & Robby 2002). Consequently, campuses and instructors have begun to broaden their perspective to view and utilize community agencies as co-educators and partners rather than mere placement sites in which outcomes still include student learning and still have a constructive impact on the community. Barbara Holland (2005) articulates best practices of campus-community partnerships that remain germane today. These include (1) explore and expand separate and common goals; (2) understand capacity, resources, and expectations of all partners; (3) reflect mutual benefit through careful planning; (4) share control of activities and decisions; and (5) continually assess process and outcomes.

A second predominant perspective of the community depicts a deficit approach, in which the community is in “need” of resources to solve “problems” it would otherwise be challenged to do or incapable of doing. In this sense, students, faculty, and the institution evoke a “charity” model that, while generally well meaning, may unintentionally perpetuate negative stereotypes and advance academia’s elitism. Community partnerships within the paradigm of community engagement require a philosophical

and pragmatic shift from doing *for* community agencies to doing *with* these organizations (Ward & Wolf-Wendel 2000). This approach promotes capacity building and empowerment rather than perpetuating enabling behaviors in which organizations become dependent upon outside resources. In this way, faculty and students work with community partners who serve as public scholars, knowing their context and circumstances far better than academics, rather than working for them. Community engagement also manifests itself in subtle yet significant semantic and social shifts of positionality and actions in which the partnership is focused on “goals” and “aspirations” identified by the community rather than on negatively construed “needs” or “issues” that faculty have traditionally attempted to ameliorate with their scholarly expertise on behalf of the community.

At the same time, it is important to note that community engagement often places both students and faculty in settings that offer different contexts of race, class, culture, gender, sexual orientation, and educational levels requiring cultural competency and intercultural humility. Intercultural humility promotes an understanding of the social, political, cultural, and economic dynamics that impact beliefs and behaviors of members in a particular community that transcends our traditional approach of ingesting facts about different cultures and cultural practice. It requires an understanding of power and privilege through self-reflection and self-critique to recognize unintentional and intentional racism and classism that can and often occur (Ross 2011). Such an understanding affords the instructor and students the opportunity to begin to explore and gain insight into subconscious or conscious assumptions and stereotypes that may influence their behavior.

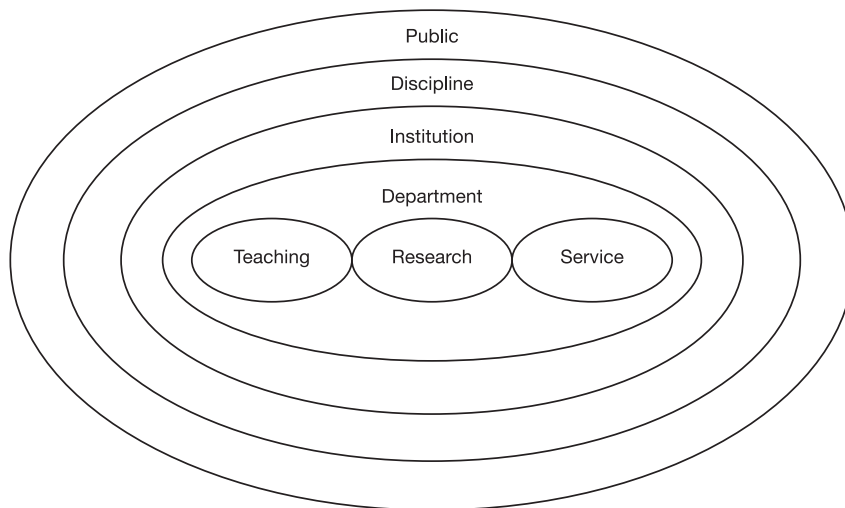
As an alternative approach, instructors must incorporate and demonstrate an asset-based approach to frame any and all community-based teaching and learning. This approach depicts the community as “public scholars” who can make a meaningful contribution to the overall learning experience rather than assume the role of a passive recipient of charity provided by college students and instructors. The community is given a voice as co-educators, as guest speakers and facilitators in the community setting, while students apply what they are learning from class.

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Faculty

The traditional epistemological paradigm within higher education can be characterized as a disciplinary-based expert model that creates technical and disciplinary specializations (Saltmarsh & Hartley 2011). This model manifests itself as separate components of the academic trilog: research, teaching, and service that are rarely integrated (see Figure 1). Faculty research and teaching are tied to a discipline rather than to the broader public purpose of higher education. Consequently, faculty have traditionally had greater affiliation and loyalty to their discipline in what Ira Harkavy and Matt J. Hartley (2012) characterize as “disciplinary guildism” than to what is described below as the public purpose of higher education.

Figure 1. Traditional view and practice of the academic trilog.



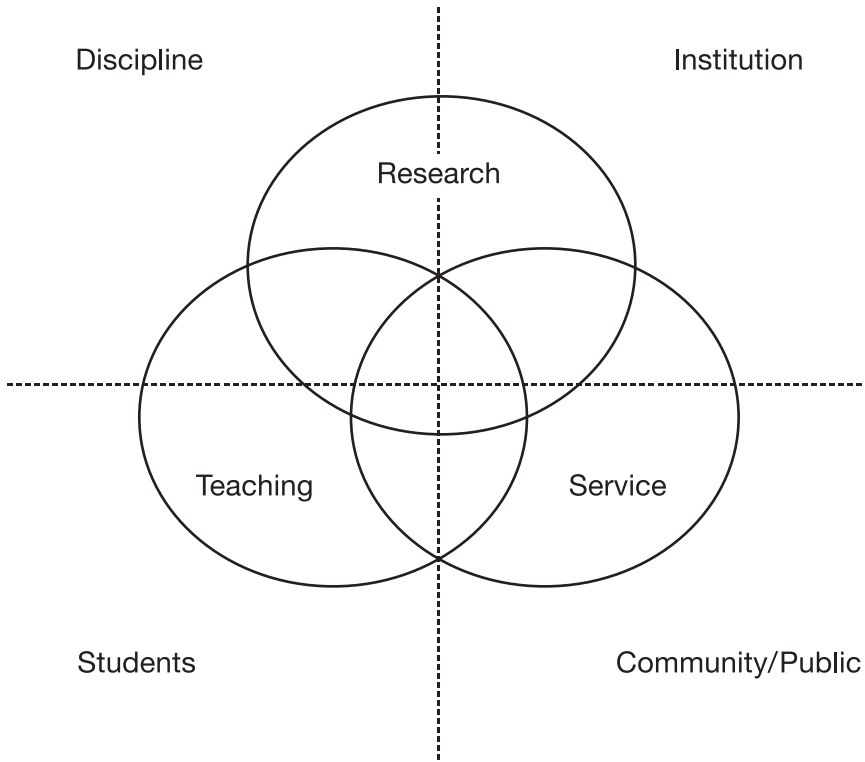
Note: Retrieved from Welch, *Engaging Higher Education: Purpose, Platforms, and Programs* and reprinted with permission from the publisher.

While a disciplinary lens is useful, important, and even necessary to create new knowledge, the pervasive practice of exclusively creating new knowledge for the intellectual benefit of a disciplinary field alone, coupled with the individual professional advancement of a scholar to achieve tenure, does little to promote the public purpose of higher education in serving others outside the ivory tower. Nancy Cantor and Peter Englot (2014) propose a shift from disciplinary silos to public scholarship that is collaborative in nature and serves the community as well as the disciplinary agendas of faculty and institutions. In this way, we continue the reframing process posited in this article to expand faculty identity from a narrow disciplinary identity to an integrated epistemic and ontological approach to “know” and to “be” as civic scholars and partners who promote democratically co-created knowledge and products that serve not only our students and disciplines, but society as well (Saltmarsh 2010).

An alternative paradigm of engaged scholarship and epistemology does not reject scholarly, disciplinary knowledge. Instead, it includes reciprocity in the co-creation of knowledge through relationships and activities that allow faculty, researchers, students, and civic leaders to experiment, discover, and learn while developing and applying democratic principles and values (Hoyt 2011). It also encourages faculty to shift from a traditional perception and practice of separating research, teaching, and service to an integration of the three in which students, the community, the discipline, and the institution are the beneficiaries of the community engagement activities (see Figure 2). In this way, faculty are encouraged to write about, publish, and present their use of engaged teaching and learning in the literature and professional conferences within the scholarship of teaching and learning. This also expands their scholarly service beyond traditional citizenry within the institution through committee or shared governance work or within their discipline through membership on editorial review boards or professional associations. This process also serves the community at large by using the academic and scholarly mission to facilitate capacity building in the community.

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Figure 2. Engaged epistemology integrating research, teaching, and service for multiple beneficiaries.



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It is important to note, however, that engaged scholarship is not synonymous with other active, participatory types of scholarly inquiry commonly practiced as anthropology or ethnography, as these incorporate a positivist, unilateral approach to make scholarly contributions to a discipline. Engaged scholarship makes a contribution to a specific discipline as well as to the community. This approach embodies the democratic ethos of the movement, described by John Saltmarsh (2010), reflecting teaching and/or research that incorporates methodologies that incorporate Ernest L. Boyer's (1997) notion of using the rich knowledge and resources of higher education to address

social and community needs through the scholarship of application and the scholarship of teaching. Barbara Holland (2005) characterizes engaged scholarship as

[F]aculty work that connects the intellectual assets of the institution to public issues such as community, social, cultural, human, and economic development. Through engaged forms of teaching and research, faculty apply their academic expertise to public purposes, as a way of contributing to the fulfillment of the core mission of the institution.

Similarly, Andy Furco (2005) describes engaged scholarship as a form of teaching and scholarship that integrates academic work in response to community issues:

Engaged scholarship research is done with, rather than for or on a community—an important distinction. The research produces knowledge that is beneficial to the discipline as well as the community. Engagement creates a porous and interactive relationship between the academy and the community. The advantage to the community is that research draws upon community knowledge, reflects their concerns better, and ultimately yields a practical benefit. The benefit to the academy is that research agendas and methodologies are broadened to include critical questions that cannot be addressed without community engagement. (10)

Finally, Lou Anna Kimsey Simon (2011) argues that engaged scholarship,

[c]ontinually pushes the boundaries of understanding that is at the frontier of relevancy, innovation, and creativity; that is organized and openly communicated to build capacity for innovation and creativity; that creates energy, synergy, and community independence to assess projects and processes, providing a reason and a capacity to gain new knowledge; and that is accessible across the chasms of geographic boundaries and socio-economic situations. (115)

The implications of this approach require faculty to broaden their perspective from students as being the only focus of experiential learning to including integration of teaching, research, and service in the form of engaged scholarship and pedagogy in ways that will benefit their discipline and the community as well. Such an approach also integrates teaching, scholarship, and service.

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Institution

Finally, we expand our perspective by including the institution as a key stakeholder and beneficiary of community engagement that brings the academy back to its original public purpose. We are reminded that the idea and practice of community engagement is not new. American higher education is grounded on the public purpose to prepare young adults to be meaningful and contributing members of a just and democratic society (Harkavy 2004; Hartley 2011). Early colonial colleges were affiliated with various Protestant denominations dedicated to promoting the common good. Harkavy notes the Morrill Act of 1862, which created land-grant universities that were, by design, a form of outreach to rural communities to advance education, democracy, and agricultural science. In 1903, the University of Wisconsin implemented the “Wisconsin idea” to make “the boundaries of the university ... the boundaries of the state” by utilizing academic resources to serve the lives of the state’s citizens (Stark 1996, 2–3).

Urban universities also embraced their public purpose. President Daniel C. Gilman, President of Johns Hopkins University, envisioned American universities taking a significant role in alleviating poverty, ignorance, bigotry, poor health, fraud, and political corruption during his inaugural address in 1876. Other urban universities, such as the University of Chicago, Columbia University, and the University of Pennsylvania, also developed innovative educational programs designed to reflect Dewey’s conceptual tenets to promote a democratic society (Harkavy 2004; Hartley 2011). Over one hundred years later, Boyer (1997) conceptualized the academy as citizen, stating, “The scholarship of engagement means connecting the rich resources of the university to our most pressing social, civic, and ethnic problems.... Campuses should be viewed by both students and professors not as isolated islands, but as staging grounds for action” (92). Through community engagement, institutions of higher education return to and stay true to their original public purpose. But this work is not limited to an altruistic purpose.

It is important to remember the mutually beneficial nature of community engagement, whereby the institution also reaps rewards from this work. At a macro level, prestige and recognition is afforded to colleges and universities through the Carnegie Foundation classification for Community Engagement and the President’s Honor Roll for Community Engagement. Several extramural

funding agencies and foundations support community engagement, which can result in additional financial resources for the institution. For example, the Center for Communication and Community Engagement announced grant awards from the National Science Foundation focused on developing technologies for public engagement. At a local level, intentional and well-designed community engagement improves the relationship between the academy and the community. Robert M. Hollister (2014) argues there is a strategic demonstration of and commitment to robust teaching and learning methods that resonate with the general public, families, and students. Finally, from a pragmatic perspective, a recent study by the Higher Education Research Institute (HERI) at UCLA reported that community engagement resonates with faculty from diverse and marginalized backgrounds (Eagen et al. 2014). Similarly, the National Science Foundation sponsored a white paper on advancing equity in science, technology, engineering, and mathematics (STEM) through higher education-community engagement (Harkavy, Cantor & Burnett 2015). Institutions can trumpet their commitment and resources to promote community engagement in ways that will attract a more diverse faculty. This is commensurate with Harley F. Etienne's (2012) assertion that promoting community engagement facilitates recruitment of a diverse young professoriate as well as demonstrates an institutional concern and commitment to the well-being of the community.

Conclusion

This discussion began by acknowledging and celebrating the rich history and impact of experiential education. A robust approach to experiential education can and does have a profound transformative impact on students. This narrative also acknowledged that we have a tendency to view the world, and how we act in it, from a narrow perspective. Therefore, the purpose of this article was to broaden and expand our traditional perspective of experiential education beyond professional preparation and community service to incorporate principles and practices of community engagement, as summarized below in Table 2.

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Table 2. Conceptualizing the evolution of community engagement.

	Experiential Education	Professional Preparation	Community Involvement	Civic/Community Engagement
Conceptual Framework	Working in...	Working to...	Working for...	Working with...
Who	Undergraduate students	Pre-professionals (teachers, social workers, health care providers, counselors)	Students + faculty + community partners	Citizen-students + citizen-scholars + community partners
What	Student-centered learning	Student-centered assimilating and demonstrating mastery of specific skills	Working to address community issues while learning & teaching	Empowering community + educating students + contributing new knowledge
Where	Labs and/or authentic settings	Clinical and/or authentic settings	Community settings and/or anchor institutions	Community settings + anchor insitutions
When	Semester(s)	Semesters throughout academic year	Academic year and/or summer	Academic year and/or summer
Why	Earn a grade and/or degree	Earn a license, certificate, and/or credential + degree	Promote common good while meeting educational goals + earn a degree	Promote agency + develop citizen professionals + create + earn a degree + disseminate new knowledge
How	Curriculum and/or objectives defined & outlined by expert faculty for students to experience	Supervised practical/clinicals in authentic settings + internships for student to practice professional skills	Service learning + CBR + immersion experiences + internships through place-based education	Democratic co-creation of goals, content, process based on sound theory + community organizing + knowledge base

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By expanding our perspective, we see that students are not the only beneficiaries of the experience. Likewise, a wider perspective also provides insight into the challenges and potential detrimental impact our traditional view and practice could have. This, in turn, allows us to see and utilize our students, community partners, and even our institutions in new and constructive ways. So this article concludes not by admonishing or dismissing experiential education but rather with an invitation to take it to another level.

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Lettering & Type Size

Maintain uniform lettering and sizing in all figures and images (including captions). Text in figures must be no smaller than 7 points, and no larger than 10 points. Embed used fonts if your application allows. Use the following fonts if possible: Garamond, Adobe Garamond Pro, or Helvetica Neue. If those fonts are not possible, use Caslon or Arial.

Captions, Numbering & Naming

Ensure that every image or figure has a caption, containing a brief title and a description of the figure. Submit captions and titles as separate files from the image files. Number captions and titles according to the figure or image they correlate to. Keep text in the figures to a minimum, but explain all symbols and abbreviations used. Number

each figure or image according to their sequence in the text.

Maximum Number of Figures

Articles are allowed a maximum number of figures and images depending on their length. Each article will be allowed 1 image or figure for each 1,000 words. For example, articles of 2,000 words are allowed 2 figures and images (combined). Articles of 6,000 words are allowed 6 figures and images (combined).

Formats

If your electronic artwork is created in a Microsoft Office application (Word, PowerPoint, Excel) supply it "as is" in the native document format. Regardless of the application used other than Microsoft Office, when your electronic artwork is finalized, 'Save as' or convert the images to one of the following formats (note the resolution requirements for line drawings, halftones, and line/halftone combinations given below):

- EPS/PDF: Vector drawings, embed all fonts in the file.
- TIFF/JPEG: Color or grayscale photographs (halftones), keep to a minimum of 300 dpi at 5x7 inches.
- TIFF/JPEG: Bitmapped (pure black & white pixels) line drawings, keep to a minimum of 1000 dpi.
- TIFF/JPEG: Combinations bitmapped line/half-tone (color or grayscale), keep to a minimum of 300 dpi at 5x7 inches.
- DOC, DOCX, XLS/PPT: If your electronic artwork is created in any of these Microsoft Office applications please supply it "as is."

Please Do NOT

- Supply graphics embedded in your manuscript.
- Supply files that are optimized for screen use (e.g., GIF, BMP, PICT, WPG); these typically have a low number of pixels and limited set of colors.
- Supply files with less than 300 dpi in resolution at 5x7 inches.
- Submit graphics that are disproportionately large for the content.
- Include figure titles or captions on the figures themselves.
- Provide figures with background images; Backgrounds must be white.

