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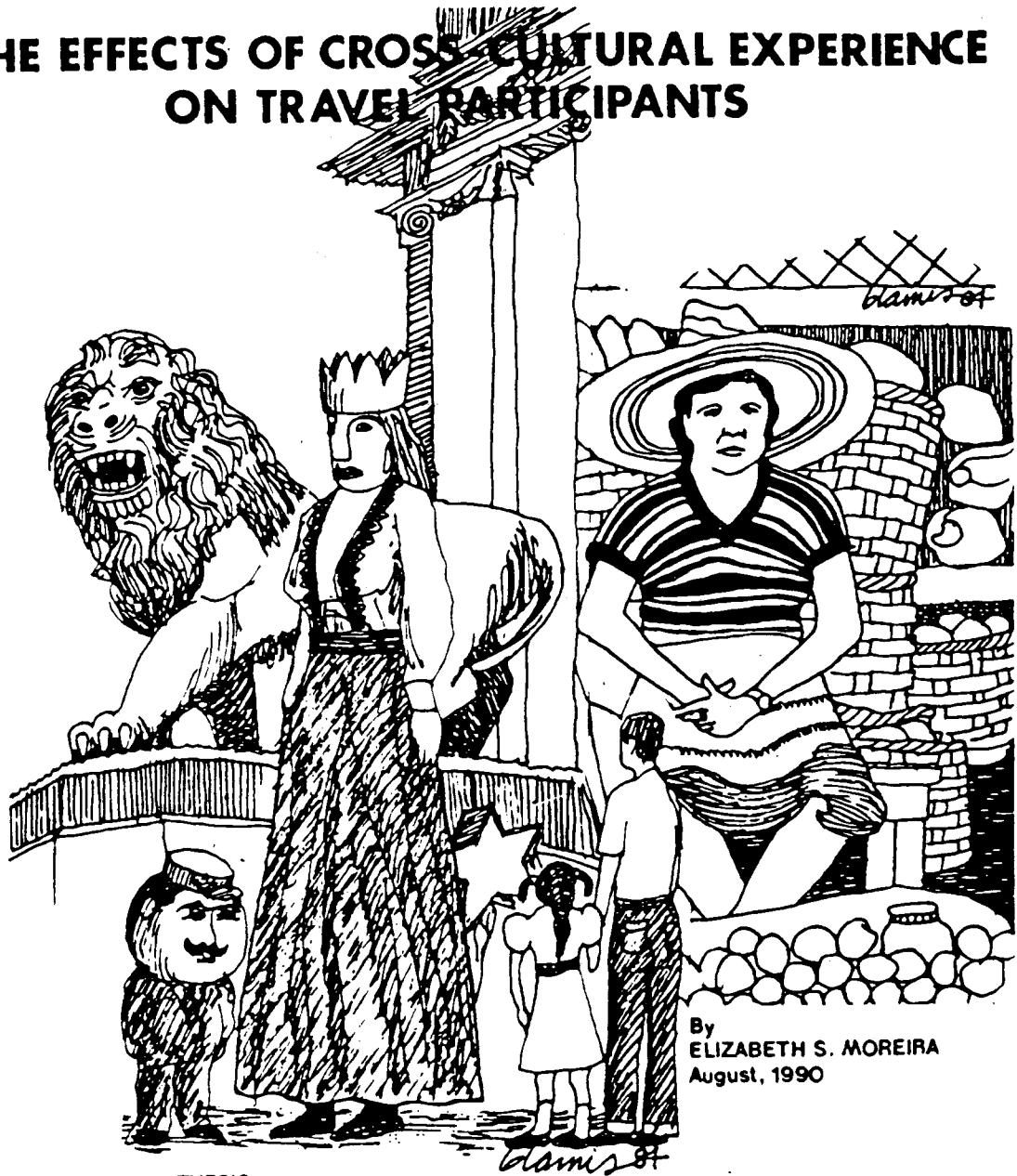
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THE EFFECTS OF CROSS-CULTURAL EXPERIENCE ON TRAVEL PARTICIPANTS



By
ELIZABETH S. MOREIRA
August, 1990

A THESIS
presented to the Faculty of
AUGSBURG COLLEGE

THE EFFECTS OF CROSS-CULTURAL EXPERIENCE
ON TRAVEL PARTICIPANTS

A Thesis
Presented to the Faculty of
Augsburg College

In Partial fulfillment of the Requirements
For the degree of Master of Arts in Leadership

Under the Supervision of Dr. Mary Endorf

by
Elizabeth Sander Moreira
August, 1990

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AUGSBURG COLLEGE
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CERTIFICATE OF APPROVAL

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has been approved by the Examining Committee for the thesis
requirement for the Master of Arts in Leadership degree.

Date of Oral Defense: August 21, 1990

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A special word of thanks goes to my parents for their support. Most of all, Gracias! to my husband, Jorge, for his encouragement and assistance in this endeavor.

DEDICATION

This thesis is dedicated to my son David Miguel, whose birth was a welcomed interruption to my graduate studies.

ABSTRACT OF THESIS

The principal hypothesis of this study is that within a group of travel participants, individuals' perceptions of the effects of the trip will differ, but at the same time there will be identifiable convergence of perception. The specific problem addressed is how the lives of Project Minnesota/Leon trip participants have been affected by visiting Nicaragua.

The research methodology used was the speech communication theory of Symbolic Convergence and the data was examined by qual analysis. Three distinct types of participants were found, supporting the validity of this theory and soundly defending the principal hypothesis.

A corollary hypothesis is that cross-cultural experiential programs have the potential to promote multiculturalism required for effective leadership in today's interdependent world.

While the research design does not permit a quantified link between attitudes and experiences, trip participants exhibited mutuality with Nicaraguans as well as some understanding of cultural pluralism and diversity.

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CHAPTER ONE INTRODUCTION

"Those who attach a high importance to their own opinion should stay at home. When one is travelling, convictions are mislaid as easily as spectacles, but unlike spectacles, they are not easily replaced."
(Aldous Huxley, 17 September, 1926 "New York Times" interview)

BACKGROUND

United States citizens have traveled abroad for years. Perhaps more common in current years is the notion of traveling to developing countries for other than the purpose of tourism or business. Project Minnesota/Leon is a Sister State organization that sponsors trips to Leon, Nicaragua for the purpose of promoting friendship and awareness between the people of Minnesota and Leon.

Founded in 1984, Project Minnesota/Leon has since maintained coordinators in both countries. With the financial backing of churches of all denominations and interested groups and individuals, small-scale development projects are supported in Leon. A periodic newsletter, slide-shows and a video serve as outreach for Minnesotans to learn more about the work of the organization. Pen-pal exchanges and art exhibits have furthered the knowledge of persons in both cultures. The activity which has had the most impact on those involved, however, is being a member of a travel delegation. Project Minnesota/Leon sponsors youth exchanges between Leon and Minnesota. It also organizes the

travel of general and special interest groups, as well as individuals, from Minnesota to visit Leon. Rather than examine the participants' motivation for embarking on a sojourn to Nicaragua, this study seeks to shed light on how these participants say they have been affected by travel to Leon.

Students, business persons, volunteers, missionaries, and other interested adults have participated in cross-cultural experiential programs to foreign countries lasting anywhere from two weeks to two years or longer. A selected literature search indicates that participants are affected by their travel in different ways due to a variety of factors: factors that define the individual and factors that are inherent in the experience itself. This researcher is interested in learning in what way these factors relate to the perceptions of Project Minnesota/Leon trip participants when talking about their experiences.

THE PROBLEM

Project Minnesota/Leon designs cross-cultural experiential travel seminars for the education and personal growth of delegation members and host families. It is of interest to this researcher how Minnesota participants to Leon identify the affect of such trips on their lives.

The principal hypothesis of this study is that within the group of trip participants, individuals' perceptions of the effect of the trip will differ, but at the same time

there will be identifiable convergence of perception. The specific problem that this study addresses is how the lives of former trip participants have been affected by visiting Leon, Nicaragua under the auspices of Project Minnesota/Leon.

A corollary hypothesis is that cross-cultural experiential programs have the potential to promote multiculturalism that is required for effective leadership in today's complex global society.

The results of this study will aid the Coordinators of Project Minnesota/Leon to understand the impact of their travel seminars to Nicaragua on trip participants. This may result in a more conscious designing of the trip itineraries in Leon, on trip preparation and on follow-up. On a larger scale, this research may serve to inform other organizations that arrange educational trips to foreign countries.

RESEARCH METHODOLOGY

The research methodology employed in this paper to identify the affects of travel on the participants was based on the speech communication theory of symbolic convergence.

Symbolic convergence can be defined as

the speech communication theory which relates and explains the use of script analysis to study the organizational symbolic world. Symbolic refers to the human tendency to interpret objects and signs and give them meaning, and convergence means the tendency of two or more private symbolic worlds to come together or meet. (Bormann, 1988)

In this study, former Project Minnesota/Leon trip

participants identified, in their own words, how the experience of being in Nicaragua has affected them. This information was then reviewed in light of theories on effects of cross-cultural experiential learning, and theories on multiculturalism and leadership, especially as it relates to the needs of an interdependent yet complex and diverse global reality.

DEFINITION OF TERMS

Leadership: Specifically leadership for a complex interdependent world. It is guidance and vision in a holistic process with an emphasis on positive human interaction.

Multiculturalism: Awareness that the world is inherently multicultural; an ability to articulate global patterns developing; a process of mutuality, and understanding the dynamic of cultural pluralism and diversity.

Fantasy Chain: The creative and imaginative interpretation of events shared by members of a group in an attempt to make sense of their past experience or anticipating the future.

(Bormann, 1988)

Fantasy Theme: The content of the dramatizing message that sparks the fantasy chain. (Bormann, 1988)

Fantasy Type: A number of similar themes that make up a repeated scenario shared by members of a group. (Bormann, 1988)

Symbolic Convergence: The speech communication theory that

is based on the sharing of group fantasies, resulting in the union, or symbolic convergence, of the group participants. The convergence is symbolic because of the human tendency to interpret objects, signs, signals, current experience and human action and invest them with meaning. (Bormann, 1988)

Q-Sort Technique: The sophisticated form of rank ordering subjects and finding rank order coefficients or correlations. The analysis correlates people not test items. Persons who rank similarly are mathematically defined as factors or types. (Cragan and Shields, 1981)

Q-Sort Deck: A deck of cards with statements of behavior written on them. A respondent reacts to the cards and ranks them in a modified continuum of being from least reflective to most reflective of the respondent's views on a certain topic.

Tubergen's Quanal Program for Q-Analysis: The computer program used to quantify the results of the Q-sort deck.

Project Minnesota/Leon: A grass roots Sister State organization linking the people of Minnesota and Leon, Nicaragua.

Trip Participant: A traveler from Minnesota to Leon, Nicaragua under the auspices of Project Minnesota/Leon from 1975 to March, 1990. The participant is between the ages of fifteen and seventy-five, lived with a Nicaraguan family during at least part of the visit, may have gone alone or in a group, may have worked in Leon, and was assisted daily by

a Project Minnesota/Leon coordinator.

PROJECT MINNESOTA/LEON TRIP DESCRIPTION

A typical trip lasts for 10 days and usually includes day and evening visits to places where the Project supports grass-roots development projects or where there is an opportunity to learn about organizational life that is often different from that of the United States. Visits in the urban area often include: mayor's office welcome, large teaching hospital, opposition political parties, Sandinista Youth Group, National Women's Organization (AMNLAE), private Catholic girl's school, Special Education Center, elementary school/agricultural complex, technical institute, delinquency prevention center for minors, university dental school, base Christian community group, poor neighborhood where residents are building their own homes, artists collective, Subtiava Native American neighborhood cultural center and historical plaza, and a small beach town outside of Leon. At least one day is spent in a rural area and may include visits such as: public school, sewing cooperative, state farm and day care center, health post, members of a farmer's union, and geological boiling sulphur pots.

Project Minnesota/Leon also sponsors special interest trips. There are youth exchanges, medical work delegations, and religious groups that visit most of the same sites as general trip participants, but concentrate more time in their particular area of interest. Higher education

institutions also contract with Project Minnesota/Leon to organize part of a field class, which often is more structured to include lecture and/or processing time. Finally, Project Minnesota/Leon facilitates some individuals visiting Leon for study or volunteer work expeditions.

Trip participants live with local families of modest means whose members rarely speak English. The participants eat breakfast and eat most suppers with their host families. There are three or four pre-trip orientation meetings that concentrate on giving a background of Project Minnesota/Leon, logistics of the travel, how to pack, and a question and answer session with a few former trip participants. At least one post-trip reunion allows participants to trade slides/photos and share stories. There is also an annual reunion/fundraiser for trip participants and other Project Minnesota/Leon supporters.

PROCEDURES

Step One

Six focus groups of six to eight former trip participants each were gathered together to discuss their travel experiences. The topic of discussion was what affect the experience has had on trip participants. The trip participants were persons who traveled to Leon, Nicaragua under the auspices of Project Minnesota/Leon. The sessions were recorded on audio cassette and by written notes.

Step Two

A Q-sort deck was made using repeating statements from the focus group sessions. The statements reflected fantasy themes that arose from the group discussions.

Step Three

The Q-sort deck was sorted by thirty separate Project Minnesota/Leon trip participants.

Step Four

A statistical analysis of the information obtained from the Q-deck sort was performed using Tubergen's Quanal Program for Q-Analysis. The conclusions drawn from the research are reported in Chapter 5 of this paper.

IMPORTANCE OF THIS STUDY

Technology, communications and the threat of destruction have enabled and necessitated a new global awareness. "Dramatic technological changes, growing populations, and rapid industrial development have brought us, often painfully and reluctantly, to grudging acknowledgement of both increasing **interdependence** and the increasing necessity to think systematically about **long-term** consequences of choices." (Amara, 1980)

In order to survive and flourish, new ways of thinking must emerge. The shift away from industrial society requires new perceptions of reality and new opportunities and challenges for functioning according to changed paradigms. (Harman, 1979) The new paradigm may radically alter former relations between rich and poor.

[T]he cultures of the Third World pose a sharp contrast to that of the United States. They effectively challenge our customary assumptions about our own society and values and provide a unique perspective on or larger world role. (Howard, 1989)

The above assumes that an essential humanity exists, that at some level of understanding there is a unity in the diversity that we experience in our outer lives. "It is this faith, this belief, unconscious as it may be, that urges us onward in an effort to create a more peaceful world and to strive for self-sustaining relationships with people with whom we seemingly have little in common." (Batchelder and Warner, 1977)

CHAPTER TWO LITERATURE REVIEW

INTRODUCTION

This chapter of a selected literature review is divided into four sections. Section One deals with leadership theory. Section Two fleshes defines multiculturalism. General theory on cross-cultural experiential learning and summaries of studies on specific international programs are examined in Section Three. Finally, the methodology used in this study is looked at in Section Four.

SECTION ONE LEADERSHIP FOR A COMPLEX INTERDEPENDENT WORLD

In a recent study, the author proposed that "one of the most crucial problems of modern society has been the need for the development of talented leadership equal to the challenges of change and the complexities of the advancing global age." (Bleedorn, 1988)

Bleedorn studied the perceptions of 105 "educationists," college students and business leaders concerning thirty-three talents believed crucial to effective leadership in the global future, and the perceived degree of current attention in United States education to those talents. (Bleedorn, 1988)

Among the conclusions she draws, Bleedorn states that "talents with particular relevance to the emerging role of leadership as described in the literature (Burns, 1979, and

others), i.e., Empathy, Vision, Tolerance for Ambiguity, Humanistic Attitudes, were rated low in priority by the three groups. (Bleedorn, 1988) Furthermore, "talents found to be in agreement between the three paired low ranking groups (Visionary, Multi-Lingual, and Listening Ability) also were relevant to the concept of emerging global, interactive, mutualistic leadership with empathy and respect for differences, a vision of the global future, and skills for communication among culturally and linguistically differing populations." (Bleedorn, 1988) However, the composite group did rank in the top one-fourth of the list of talents, World Focus, Pluralistic Attitude, Communication Skill, and Identity/Self-Concept, which this author believes are important elements of a multicultural perspective.

Unfortunately, of the talents for leadership mentioned here, only Communication Skills was perceived by the three groups as being addressed significantly in current educational practices of schooling in the United States. (Bleedorn, 1988)

Some leadership theories depart from a reliance on personality characteristics and suggest directions in the preparation for leadership/followership functioning. They relate to a style of leadership appropriate to change and the global complexities facing us that require a holistic process with an emphasis on positive human interaction.

Leadership theories are continually redefined to

correspond to current realities.

Because the industrial-age paradigm is no longer viable, today's leaders must create new paradigms, more relevant organizational models, more appropriate management styles that are suitable for a superindustrial stage of development. ... No longer can the leader permit differences in people to be obstacles to human relationships and interaction. Instead one must develop skills for dealing with diversity in individuals and groups." (Harris and Moran, 1979)

In a practical treatment of leadership theory, Gregoric classifies observable "relationship abilities" of humans in interactive leadership. (Gregoric, 1983) The classifications are arranged in a hierarchy; the most highly developed he labels "Hologroupists." They are described as world servers and world citizens, who act with an awareness of the whole system, "seeing through outer differences to a conscious oneness with the total environment." (Gregoric, 1983) They are not judgmental or critical of other relationship styles, but able to use the style that is best suited for any given situation.

The concept of human interaction is furthered in the seminal study on leadership by Burns. He distinguished between Transactional Leadership, a relationship between leaders and followers in exchange of one thing for another, and the evolving pattern of Transforming Leadership. (Burns, 1978) Transforming Leadership is more appropriate for a complex, interactive, dynamically changing society and focuses on human growth and development. It "seeks to

satisfy higher needs, and engages the full person of the follower." Transforming leadership is characterized by a mutuality of purpose between followers and leaders resulting in "mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents." (Burns, 1978)

Leader/follower relations in a complex dynamic world are highlighted again in a more recent publication.

"In a day when so much energy seems to be spent on maintenance and manuals, on bureaucracy and meaningless quantification, to be a leader is to enjoy the special privileges of complexity, of ambiguity, of diversity. But to be a leader means especially, having the opportunity to make a meaningful difference in the lives of those who permit leaders to lead.

...
The first responsibility of a leader is to define reality. The last is to say thank you. In between the leader is a servant." (De Pree, 1989)

The foregoing selected literature review on leadership reveals that some talents may be associated with effective leadership, such as empathy, tolerance of ambiguity, humanistic attitudes, world focus, pluralistic attitude, communication skills, and identity/self-concept. At the same time, leadership cannot be reduced to a list of personality traits without identifying leadership as part of human interaction in a holistic process.

SECTION TWO MULTICULTURALISM

In order to deal with the complex global questions facing us, many educators are calling for a new way of

looking at the world. One such educator criticizes the way schools often portray the world as a patchwork quilt which distorts reality by pretending that: each unit has only one culture and one culture only; the culture of any one unit is different from the culture of any other unit; there is no culture shared by all units. (Anderson, 1977) He calls for more attention to heterogeneity within cultures, to the uniformities among cultures, and to the common and shared cultures.

Various words have been used to describe the concept of breaking out of a static, compartmentalized world view and moving towards a dynamic and pluralistic image: global perspective, mediating man, cross-cultural awareness, cultural pluralism. The purpose here is not to argue the best word to use, but rather explain more fully the idea. In this study, multiculturalism is most often used to encompass the overlapping definitions. It is seen as something to strive towards, not to avoid. Where multiculturalism may differ from other similar concepts, however, is that it is as much a process as a trait.

Multiculturalism is much more than an encyclopedic knowledge of international names, dates and geographic locations. One author attempts to "define some elements of what we call a global perspective - to flesh out some of the things we will need to know and understand if we are to cope with the challenges of an increasingly interdependent

world." (Hanvey, 1979) He proposes an initial discussion detailing 5 dimensions.

Perspective Consciousness

The recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one's own.

"State of the Planet" Awareness

Awareness of prevailing world conditions and developments, including emergent conditions and trends, e.g. population growth, migrations, economic conditions, resources and physical environment, political developments, science and technology, law, health, inter-nation and intra-nation conflicts, etc.

Cross-cultural Awareness

Awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one's own society might be viewed from other vantage points.

(Beyond empathy)

Knowledge of Global Dynamics

Some modest comprehension of key traits and mechanisms of the world system, with emphasis on theories and concepts that may increase intelligent consciousness of global change. (a global perspective appropriate to the times must include insight into particular patterns of change, those most characteristic of the times e.g. see and question the desirability of growth)

Awareness of Human Choices

Some awareness of the problems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expands. (long-term consequences, linkages between events, social goals and values, effects on other societies, the relation of national interests to human interests, methods and techniques for maximizing human welfare) (Adapted from Hanvey, 1979)

Another author states that multicultural principles can be defined and learned, but "before one can learn the appropriate behaviors for multicultural living, one must (1) become aware of one's ethnocentric conditioning and (2)

accept the fact that society is indeed multicultural."

(Wurzel, 1988) He summarizes the concept:

"Multiculturalism entails internalizing the historical and contemporary contradictions that are embedded in the human condition. The multicultural style of thinking and feeling is tolerant of cultural differences, the ambiguities of knowledge, and the variations in human perspective. It rejects simple answers and fosters inquiry. The multicultural person questions the arbitrary nature of his or her own culture and accepts the proposition that others who are culturally different can enrich their experience. thus, to be multicultural is to be aware and able to incorporate and synthesize different systems of cultural knowledge into one's own." (Wurzel, 1988)

The give-and-take nature of multiculturalism is expressed again by an author who advocates humanistic culture learning. (Walsh, 1979) "The very concept of humanistic culture learning implies mutuality and reciprocity, that is, that learning is taking place on both sides or on all sides." The culture learner is "open to the possibility in the process... that his own thought and feeling system might be strongly influenced and even completely changed." (Walsh, 1979)

Multiculturalism is important as it promotes a positive interfacing of cultural similarities and differences. Cultural pluralism "occurs when different groups maintain their cultural identity in some respects, but merge into a supra-ordinate group in other respects... Only in a pluralistic society where group differences are a subject of pride, interest, and mutual respect, will cultural diversity survive and flourish" (Bochner, 1977) The advantages may

seem obvious, but reality suggests that intergroup differences "arouse anxiety and fear, and these in turn lead to acts of competition, hostility, prejudice and violence." (Bochner, 1977) In saying that multiculturalism is desirable because it provides variety, we assume diversity is a good thing in itself. "Only cultural pluralism can be rationally defended, on the twin grounds of providing the world with a variety of life styles to suit different individuals and circumstances; and the greater chance for the survival of mankind that cultural diversity implies in providing the world with a variety of solutions to problems of the future." (Bochner, 1977)

Advocating cultural pluralism is not the same as a live-and-let-live philosophy. Multiculturalism "encourages change when the status quo perpetuates conflict and violence, social injustice, and inequality." (Lamy, 1983)

From the above discussion of multiculturalism, it is obvious that one doesn't just enroll in a class to learn the appropriate skills and concepts. "Genuine multi-cultural individuals are very rare, which is unfortunate because it is these people who are uniquely equipped to mediate between cultures of the world." (Bochner, 1977) Such a mediating person is more apt to adapt technology to society and has the potential to help others negotiate the cultural realities of a different system.

Leadership and multiculturalism have been reviewed

here. Both terms appear to be related. Both emphasize process over a single list of personality traits; interpersonal relationships over organization; systems view over task orientation. Though a person may be multicultural but not a leader, it seems doubtful that a leader can afford not to be multicultural. The question arises, how does one learn multiculturalism?

The focus is now turned to a review of cross-cultural experiential learning programs. Of particular interest is the effect of the experience on the participants--what they learned, how they adapted and changed.

SECTION THREE CROSS-CULTURAL EXPERIENTIAL LEARNING PROGRAMS

A selected literature review relating to cross-cultural experiential learning reveals the complex nature of such an endeavor. In this section, general theory on the effects of educational travel is presented, highlighting particular aspects of such a program. This is followed by short summaries of studies on specific international programs.

General Theory

Researchers agree on the multifaceted nature of cross-cultural interactions. (Pearson, 1981) Evaluations of such experiences should strive to reflect this complexity. Dichotomous criteria of assessing experiences, such as success/failure, "have failed to adequately describe an individual functioning in an environment." (Benson, 1978)

Another study concludes that "intergroup contact must not be regarded as a unidimensional phenomenon, to the effect that such contact has either positive or negative consequences for ethnic change or that change may be directly related to the amount of interethnic contact. (Amir and Garti, 1977) Rather, contact is a complex phenomenon involving a multiplicity of dependent and independent variables.

Pearson reviewed a multitude of studies done in the late 1970s measuring adjustment and attitude change related to experiential cross-cultural programs. (Pearson, 1981) Despite the difficulty of defining, measuring, and controlling variables in order to assess experiences, Pearson says one can

sort the principal variables that influence the outcome of cross-cultural experiences into two basic categories, each important, but in unknown proportions: variables that define the individual prior to the experience and variables that are inherent in the experience itself.

Some of the variables mentioned in the literature that belong in the first category are age and sex; prior cross-cultural experience; the nature of that experience; skill level, personality structure, and language ability; ability to take initiative and deal with ambiguous situations; amount of orientation and training prior to the experience; and status within the individual's own culture.

Some of the variables that belong in the second category are length and nature of the cross-cultural experience; whether the individual travels, works, studies; the need for language acquisition in the new culture; the 'strangeness' of the new culture, including the food and sanitary facilities and the sex roles; the availability of transcultural reinforcing activities that cement relationships on the basis of common interests, such as sports, chess, and the like; the political context in which the encounter takes place; the degree of value difference and world view represented by the new culture; the presence of

cultural mediators or informants to help the transition process; the status of the people most frequently encountered in the new culture; the mobility available in the new culture; and the amount of cultural immersion required by the new environment. (Pearson, 1981)

The effect of cross-cultural experiences has the potential of profoundly changing the trip participant's way of looking at the world.

Every culture provides its adherents with a sense of identity, and has a profound influence on their behavior and life space. Thus, a transitional experience beyond one's culture can contribute to a heightened sense of self, or can deeply threaten the ego. Each individual going into a second culture can benefit, or suffer, or experience both realities through such encounters. But intercultural contacts are more satisfying when people make the effort to communicate, to enter into interpersonal relationships, to perceive and deal with differences, to behave reasonably well in situations in which there is no personal precedent. Transitional experiences require change from monocultural to a multicultural frame of reference, and are essential to the working through of one's self concept. The tensions and crises of such change demand an individual answer to life's confusions, which may reaffirm one's uniqueness in relation to others, especially when they are strangers." (Harris and Moran, 1979)

Advocates for field experiences are careful not to endorse just any kind of travel.

For cross-cultural experiential learning to be effective, some attempt to design the situation is required, or the results will be hit and miss. Some persons will resist the experience and only reinforce their misconceptions and stereotypes. They may even develop an antipathy to the culture they are experiencing. (Pearson, 1981)

Needless to say, such a negative result is avoided by program planners. Rather, they try to foster positive transformation in participants.

The beneficial aspects of cross-cultural contact are possible when people experience behaviors very different from those common in their own background. Ideally, people who have had intercultural experiences are less rigid in their thinking, more open to seeing alternative solutions to problems, less prone to stereotype behaviors not common in their own lives, and more sensitive to the fact that very different behaviors may lead to the same desired consequences." (Brislin, 1977)

While the travel experience should be planned in order to be effective, the built-in ambiguity is also intended to force the participant to engage in divergent thinking.

The lack of structure in the learning situation forces the student to face ambiguity and gradually build a structure that will serve as a framework ...of understanding [and] develop an aptness for sensing or perceiving another person's feelings, views and needs, regardless of the cultural background. [This can] move the student not only toward biculturality but also in the direction of multiculturalism. (Sikkema and Niyekawa, 1987)

Another aspect of the in-country experience has to do with facilitators.

The literature on cross-cultural, experiential learning suggests that on-site contact people are very useful in helping to create situations where maximum learning can take place. Such persons are in a position to help the participant understand the culture that he or she is in and to find reinforcing activities that will make the experience an enjoyable one - variables that help to promote positive attitude change." (Pearson, 1981)

Upon return, reentry shock may occur for six months or more, as the person struggles to readjust to the life style and tempo of the changed home and organizational cultures.

For many, it is a time of crisis and trauma, the last stage of the culture shock process. The experience abroad for those who are sensitive and who got involved in the host culture was profound. It causes many people to reexamine their lives, values,

attitudes; to assess how they became what they are. It prompts others to want to change their life style. (Harris and Moran, 1987)

An "Infogram" bulletin explains what reentry shock may be like in order to help North American sojourners understand and cope.

Two major causes of return shock which provide unique challenges are:

1. Unexpected changes in your environment: people, places, things, events; and
2. Unexpected changes in yourself: socially, emotionally, mentally, even physically.

Return shock is generally more pronounced the longer one has been away. The more change that has occurred, or more profound the "foreign" experience, the more shocking may be the reentry into formerly familiar environments. Also, the more adjusted and happy you have been in your new environment, the **more difficult** it may be to readapt as you return to your own home."

Three typical behavior patterns have been found among persons returning home. You may find yourself reacting in one of these or several like ways.

1. **Alienation:** You may become very negative about your home culture. You may now consider Americans [sic] too materialistic, too friendly, or too anything, really. Consequently, you may begin to withdraw from society finding that you simply cannot or will not readapt as rapidly or as well as you might desire. Open attitudes may be needed. Real friends will help you work through apparent dilemmas.

2. **Reversion:** You may deny any important personal changes that may have occurred while you were away and immediately seek to revert to a prior lifestyle. Confrontations which result can be quite trying. Learn what has happened as best you can. Feel good about positive change.

3. **Integration:** You may try to integrate the changes you have experienced into your home culture. You can develop a new and expanded identity and lifestyle which others can enjoy in accordance with your changed self. This is probably the healthiest reaction if handled carefully without offense or confusion. See change as a positive process. You will never be the same person after an overseas experience. The challenge is to appropriately integrate your "new" self back into and "old," but also changed environment. Each person who returns from an intercultural

experience has both the opportunity and responsibility to be a positive "change agent"--someone who can purposefully help others while helping oneself to a respected and desirable future. (adapted from Language Research Center, 1980)

Summaries of Studies on Specific Cross-Cultural Programs

In research on college students who went to live with minority families within the United States, the researchers wanted to know if cross-cultural contact resulted in a reduction of negative attitudes toward minorities and if contact could lead to accelerated maturation of the individuals. (Baty and Dold, 1977) They confirmed both hypotheses. On the whole, females seemed to benefit more from the experience, changing in the direction of greater stability and less depression. The males, relatively speaking, showed somewhat greater depression and alienation and less ability to adjust to new situations. While both males and females showed evidence of greater maturation and self-confidence, the males adjusted less readily.

A study on Australian students visiting Israel found that 92 percent of those studied had altered their views about Australia, most in the positive sense and they felt their day to day life would change as a result of the experience. (Steinralk and Taft, 1979) Interestingly, the Australians' attitude toward kibbutz life tended to be more favorable after the tour, while the attitude toward the Israelis was less favorable. This would seem to say that the change is not always positive, but at the same time,

perhaps a glamorized or positive stereotypical view was adjusted to be more realistic.

United States visitors to Africa were studied in regard to culture shock. The researchers found that older persons, even though they had traveled more previously, were more strained by the travel to Africa. They concluded that age "correlates highly with the rater's indices of culture shock." (Cort and King, 1978) Furthermore, the participants who used an external locus of control were not people who experienced culture shock. Also, there was a correlation between low tolerance of ambiguity and culture shock. The researchers suggest that the short duration of the tour may have sheltered the travelers from more intensive experiences. Thus, age, duration and purpose of the travel appear to be important variables to consider when attempting to evaluate attitude change.

In doing research on Turkish students studying in the United States, it was found that the Turkish students showed an increase in world-mindedness during their stay and after returning to Turkey; they showed a decrease in authoritarianism; and they showed an increase in belief in internal control of reinforcement. (Kagitcibasi, 1978) In a follow-up study the researcher noted

Their responses reflected general humanitarian tendencies; less emphasis on social, national, and religious differences; greater tolerance and understanding of people; greater skill, ease, and initiative in interpersonal relations; greater sense of responsibility; more self-control and self-knowledge;

greater objectivity and flexibility in thinking; and tolerance of different points of view. It is not clear whether these reported changes were, in fact, the result of sojourn experience. However, the fact that the subjects **attributed** these changes to the sojourn experience is important in itself." (Kagitcibasi, 1978)

In a study on college students participating in a year-long program that included a pre-departure course, a two month field experience in Guam, and a post-field seminar, the process toward multiculturalism is described.

Each student perceived some changes in himself as a result of his participation in the project--all in the direction of growth. The changes varied in quality, degree, and the area of learning.

All of the students appeared to have blended cognitive and affective learning well enough to use it in subsequent situations in their regular social work practicum, as well as to exhibit certain changes in behavior. Negative responses to systems in the new culture that were quite different from their own gradually evolved into an attitude of appreciation and respect. This change was apparent in increased awareness of non-verbal communication; increased ability in subsequent communication with people in other cultures or subcultures as well as in their own; greater flexibility and increased tolerance for ambiguity shown in a more relaxed and confident approach to situations in daily living and to seemingly difficult problems; and an understanding of cultural relativity. At the end of the eight weeks in Guam, however, they did not believe that they had yet acquired a good understanding of the basic philosophy of the new culture or that they could comprehend the meaning of the pattern as a whole.

...
The students had achieved a new outlook on a pervasive dominant system (e.g. time, interpersonal relationships, and communication) of their own culture. They could evaluate and recognize some patterns in their own culture about which they now raised questions without passing judgement on either culture. (Sikkema and Niyekawa, 1987)

Plowshares International directs educationally-oriented

seminars aimed at Christian adults. The organization claims

to provide experiences which lead participants to transform their previous, U.S.-oriented views of the world by taking into account Third World perspectives on global relationships and problems. Participants commit themselves to covenants of preparation, living simply with their hosts, and communicating what they experience and learn when they return home. (Evans, Evans, and Kennedy, 1987)

David Roozen has been involved in evaluating the Plowshares program, especially in relation to changes that have occurred in trip participants. (Roozen, 1990) He says that the participants' commitment and continued activity tends to "dribble off" after their post-trip year-long covenant unless there is at least one other participant close enough to give support to continue the promise. Another strong theme of returning travelers is their positive attitude toward life, in spite of the dire poverty they had witnessed abroad. Roozen attributes this to the religious orientation of the participants. Finally, evaluations found that it was mostly a self-selected group of persons who would apply to the program - those already disposed to confronting social justice. However, the travel often deepened and intensified participants' prior disposition and, in some cases, the travel severely jarred participants' perceptions of the United States in its relation to poverty in the world.

In subsequent chapters the focus is on how Project Minnesota/Leon trip participants perceive the effect of the

travel on their lives. The reader is encouraged to keep in mind the views explored above regarding cross-cultural experiences as a step towards multiculturalism.

SECTION FOUR METHODOLOGY

This study combines focus group research with Q-sort methodology. The speech communications theory of Symbolic Convergence is analyzed in reference to self-perceptions of the effect of travel on Project Minnesota/Leon trip participants. The topic concerns human perception of attitudes and change and therefore is not easily quantified. "Measurement studies often fail to provide knowledge of a number of people's attitudes and instead only provide the mean attitude." (Stephenson, 1953)

Focus group method is suited to a study in which the researcher is looking for a wide breadth of subjective responses to a specific question. It serves as a data collection procedure and is a small group communication process. Thus it is useful in conjunction with the Q-sort technique which is also a communications theory. The statements of the Q-sort deck are generated from the focus group sessions.

Likewise, Symbolic Convergence is a small group communications theory through which group fantasy themes emerge to articulate fantasy types. Small groups of people come to share consciousness through key communicating

activities resulting in members making sense of their common experience. (Bormann, 1988) This union, or convergence, is symbolic because it deals with the human tendency to interpret signs, signals, current experiences, and human action and invest them with meaning. (Bormann, 1988)

The statement of one small group member often sparks a thought in the mind of other members. The conversation peaks as the small group members feel as though they've all been in that same situation. The Symbolic Convergence theory allows the researcher to give meaning to this occurrence by explaining in terms of small group dynamics what has taken place and why. "A dramatizing message is one that contains one or more of the following: a pun or other word play, a double meaning, a figure of speech, analogy, anecdote, parable, allegory, fable or narrative." (Bormann, 1988) Sometimes the content of such a dramatic message, or fantasy theme, ignites a chain reaction. When themes of a similar pattern have been shared by members of a group, the themes form a fantasy type. (Bormann, 1988) The fantasy type being examined in this study is the perception of the effects of travel to Nicaragua by Project Minnesota/Leon trip participants.

The data elicited from the focus group interviews following a well prepared tight interview schedule can be confirmed and validated by content analysis of the fantasy themes and concurrent validation across groupings. Constitutive meanings of the dramas can be checked empirically by the relevant fantasy themes. Respondent sorting behavior can then be factor analyzed by the use of Q-type factor analysis to provide Q-

arrays of the descending importance of the content themes. (Cragan and Shields, 1981)

Q-sort is used to explore unfamiliar areas and participants for their identity, their interrelations and their functioning. Q-technique is an important and unique approach to the study of psychological, sociological and educational phenomena. (Kerlinger, 1964)

In Q-sort methodology, there are no correct answers, but many genuine answers. The perspectives of each sorter are compared to other sorters to determine how individuals cluster around sample statements. Thus Q-sort technique enables factor analysis of operant, subjective factors, of the kind brought out in focus groups. The subjectivity of the Q-sort is put into operant form since the sorters are correlated and factored, not the contents of the sort deck. (Cragan and Shields, 1989)

Q-technique is a methodology that enables the researcher to draw inferences from small samples, see any person as the subject of detailed factor analysis, and to make correlations between people, not test scores.

(Stephenson, 1953) The results can be used as material for a large scale sample survey.

CHAPTER THREE
METHODOLOGY OF THE STUDY

OVERVIEW

The speech communication theory of Symbolic Convergence along with the Q-sort technique were used to research how Project Minnesota/Leon trip participants have been affected by their experiences in Leon, Nicaragua.

RESEARCH DESIGN AND SUMMARY OF THE METHODOLOGY

The following sequence of events took place in this research:

- 1) **Collection of information.** Six focus groups of six to eight former trip participants were conducted. Information about how the trip has affected them was collected by note-taking and transcribed audio recording.
- 2) **Construction of the Q-sort deck.** A Q-sort deck of 60 cards was constructed of statements based on the information collected in the focus groups about how trip participants were affected by their travel.
- 3) **Administration of the Q-sort.** The Q-sort deck was sent to thirty separate former trip participants with instructions on how to sort the deck.
- 4) **Analysis of the Q-sort.** The information collected from the thirty Q-sorts was analyzed using Tubergen's Quanal Analysis computer program. The analysis grouped sorters around statements.

Summary of the Symbolic Convergence Theory

Symbolic convergence is a small group communications theory that was used to obtain the statements written on the Q-sort deck. Through discussion, group fantasies are shared. The narrative of one participant sparks a similar thought in another and members feel united in the developing scenario. A shared consciousness thus gives meaning to the small group communication. (Bormann, 1988)

PROCEDURES/INSTRUMENTS/ANALYSIS

Definition of Focus Groups

The focus group is a form of the interview technique. The procedure is more controlled than participant observation, but less controlled than an individual interview. It is an exploratory research tool most useful in generating insight into the way people perceive a given subject. The inductive researcher derives understanding based on the discussion as opposed to testing or confirming a preconceived hypothesis or theory. (Krueger, 1988)

In summary, a focus group can be defined as a carefully planned discussion designed to obtain perceptions on a defined area of interest in a permissive non-threatening environment. It is conducted with approximately seven to ten people by a skilled interviewer. The discussion is relaxed, comfortable, and often enjoyable for participants as they share their ideas and perceptions. Group members influence each other by responding to ideas and comments in the discussion." (Krueger, 1988)

In facilitating a focus group, the researcher concentrates on the whole process, attuned to non-verbal, as

well as verbal communication. The hallmark of focus groups is the explicit use of the group to interact to produce insights that would be less accessible without the interaction in a group. (Morgan, 1988)

The group begins with relative uncertainty about the extent to which participants share a common set of perceptions and as more members present experiences and perspectives on the topic, the group typically finds common means for representing areas of agreement and disagreement. (Morgan, 1988) However, focus groups are different than some other small groups because the purpose is not to teach, to provide therapy, to arrive at an agreeable plan, to resolve differences, or to achieve consensus, but to obtain information. (Krueger, 1988) The participants are encouraged to express all facets of opinions on the topic at hand. The researcher seeks evidence that repeats and is common to several participants. Attention is also on determining the range and diversity of perceptions. (Krueger, 1988)

Focus groups are a summary way of representing the perceived world. The fantasy drama when shared is a key to the social reality, but it is not by itself the reality. (Bormann, Quarterly Journal) When similar dramatizing material such as word play, narratives, figures, and analogies crops up in a variety of messages in different contexts, such repetition is evidence of symbolic

convergence (Bormann, 1985). Participants' personal interpretation leads to repetitive diverse fantasy themes. These fantasy themes comprise the basis for the formation of the Q-sort. In this study, sample statements about how participants were affected by their trips to Nicaragua were written on the cards of Q-sort deck.

The selection of focus group members is naturally determined by the topic to be studied. A limited number of homogeneous people are invited to participate in a focused discussion in order to provide data of a qualitative nature. (Krueger, 1988) In this study, the focus group members were former trip participants to Nicaragua through Project Minnesota/Leon, uniquely qualified to speak about how the trip has affected them. It is not necessary to invite all former trip participants to take part in group discussions, nor advisable to have all focus group members attend one large session.

Seven to nine participants are an excellent number. Five is sufficient. Groups of this size allow the members to interact together and preclude the session from splitting into a number of smaller groups that pick up and discuss their own agenda. Usually, four or five such groups will be sufficient to elicit the universe of responses pertaining to a given subject." (Cragan and Shields, 1981)

After five or more focus groups, the response patterns tend to repeat themselves. In such a study, one quickly reaches the point where testimony of great numbers of additional informants provides no further validation.

(Brown, 1980) In this study, there were 34 total focus group members distributed among six focus groups.

Definition of Q-sort Technique

Developed by William Stephenson in the 1930s, Q-technique is a forced-choice scaling procedure for ordering items upon a continuum in response to a given research question. The purpose is to gather respondents' reactions to a number of stimuli in interaction. Discriminant analysis can then be used to identify those observable attributes which differentiate people in one vision from those in another. (Cragan and Shields, 1981) The Q-sort technique allows for a quantitative comparison and analysis of personality descriptions, unlike other language instruments such as the interview technique. (Block, 1961)

The Q-sort technique was employed to quantify the information generated in the focus groups. Statements that came out of the focus group sessions were written on cards and given to individuals to sort. The purpose was to find out if the themes expressed in the focus groups resonated with former trip participants who were not focus group members.

The Q-sort technique can be broken down into three stages: the construction of the Q-sort deck of cards, the administration of the Q-sort deck, and the Analysis of the Q-sort results.

Construction of the Q-sort deck. Six focus groups were

conducted of 6-8 former trip participants to Nicaragua through Project Minnesota/Leon. The researcher directed the conversation to how the travel experience has affected trip participants. The taped sessions were transcribed and, along with notes taken during the sessions, scripts were compared for repetitive illustrations. Statements containing dramatizations, especially involving the past or future, were of particular interest.

The most often occurring statements, or fantasy themes, were used to make up a structured deck of sixty cards. The Q-sort deck was composed with an attempt to capture the variety of themes brought out in the focus groups, as well as the various angles on those themes. Example statements of how the trip affected participants were lifted out of the focus group transcripts. Two researchers familiar with Q-technique reviewed the deck to ensure that only one clear and consistent idea was represented on each card. The cards were then numbered from one to sixty, in no particular order.

Guidelines for statistical stability and reliability occur within the range of 30 to 100 cards. The Q-sort deck size must take into consideration the sorter's ability to rank order more than 100 statements. A good range is from 60 to 90 cards. (Kerlinger, 1964)

Administration of the Q-sort deck. The Q-sort deck was administered to thirty trip participants who were not

members of the previous focus groups. The packets used by the sorters contained the Q-sort deck of sixty cards derived from the focus groups; an introduction and instruction letter; the game board, or sorting template; and a demographic questionnaire.

The sorters were instructed to read the statements on the cards and decide if the card least reflects how their trip to Nicaragua has affected them or most reflects how their trip to Nicaragua has affected them. Step by step the sorters refined their personal continuum of reactions and placed the specified number of cards in each of nine sections of the sorting template. Each sorter recorded which cards were placed in each section of the template on a tally sheet. The extreme sides of the triangular-shaped tally sheet recorded the two least and the two most reflective cards respectively for the individual sorters. Progressively more cards were recorded up the sides of the triangle. The center of the triangular-shaped tally sheet recorded the largest number of cards, those that the sorter determined to be neutral. In this way, each sorter was represented by a unique configuration. (See Appendices A, B and C).

Q-technique is a sophisticated form of rank ordering items. For statistical convenience, the sorter is instructed to put varying numbers of cards in several piles, making up a quasi-normal distribution. (Kerlinger 1964) Q-

sorts may be forced or unforced. This means that the subject must place a specific number of cards in each section of the template in a forced Q-sort, or the subject is free to choose the number of cards in each section.

The issue of forced vs. unforced sorts has been discussed in numerous contexts, and no final agreement seems to have been reached. For example, Jones points out that there is no one preferred distribution, and Block (1956) believes, on the basis of his comparison, that the forced sort method is equal or superior to free sorts." (Wittenborn, 1961)

In this research, the forced Q-sort was used. Sorters had to put the specified number of Q-deck cards in the nine sections of the sorting template. By utilizing the forced Q-sort, the results yield statistically comparable descriptions of the various types of trip participants.

Methodologically, Q-sort technique "gives substance to the logic of preference by explicitly recognizing the central role of subjectivity involved in evaluation of all kinds." (Brown 1980)

The Q-sort enables the subject to provide a model of his or her point of view. "The sorting is interactive, dynamic, and operant, and the factors which emerge are 'operational definitions' of the attitude or value preferences which produced them." (Brown, 1980) Thus the Q-sort is subjective and self-referent, yet grounded in concrete human behavior and usually reliable. Furthermore, any one Q-sort is as valid as another. (Brown 1980)

The researcher selects sample statements for the Q-sort

deck from the themes that are continually repeated in the focus groups. These statements are given meaning by the sorters as they evaluate the Q-sort deck. The statistical analysis of the Q-sorts should show a theory's validity if the Q-sort adequately expresses the theory. (Kerlinger, 1964)

Research from a small number of variables (people sorting the Q-sort deck) in Q-technique may define person-types as adequately as could be done from very large numbers. (Stephenson, 1953) In this study, there were 30 sorters; an adequate amount for this type of study.

In Q-technique, the selection of the group of sorters does not have to be random. It is not necessary to randomize the sorters because the Q-sort deck is the sample and it represents the diverse statements that came out of the focus group sessions. Sorters are expected to have ideas pertinent to the question under investigation. As a general rule, the Q-sort is administered to persons who in a priori grounds, are expected to define a factor. (Brown, 1980) In this study, there were 30 sorters, selected on the basis of being trip participants to Nicaragua through Project Minnesota/Leon.

The total number of sorters was not selected to statistically represent the diverse characteristics of the total number of trip participants. However, the researcher took care in administering the Q-sort deck to trip

participants of different ages, different lengths of stay in Nicaragua, different number of trips to Nicaragua, different types of trips (youth exchange, general, medical work teams, individual study), and both male and female.

The resulting information from each sorter is statistically compared in order to classify sorters into groups, or types of similar responses. In order to provide acceptable results in Q-type factor analysis, not only the number of sorters and the number of Q-sort cards is important, but also their ratio. Observations (items in the Q-sort) must exceed the number of variables (sorters). A typical ratio is 2:1. (Cragan and Shields, 1981) In this study, there were sixty observation items (Q-sort cards) and thirty variables (sorters).

Analysis of the Q-sort results. Tubergen's Program for Q-analysis is a computer program designed specifically to quantify the results of the Q-sorts. The data is studied using a statistical procedure known as factor analysis.

Factor analysis is a statistical method for determining a relatively small number of variables that 'explain' the relationships among a relatively large number of variables. The newly determined variables are called factors." (Jaeger, 1983)

In this study, Tubergen's Program for Q-analysis was used. The newly determined factors are the types of trip participants that "explain" the relationships among a relatively large number of Q-sort deck statement cards.

Factor analysis may be used to confirm whether the

factors that result from the analysis are consistent with some underlying theory or hypothesis. Factor analysis may also be used to explore what the data might "say" without having some a-priori theoretical expectations. In this study, factor analysis was used to explore how trip participants viewed the affect on themselves of travel to Nicaragua.

The rotation of factors to the best simple solution involves pre-selected mathematical procedures such as "oblimax--oblique rotation (allowing axes' angles in factor space to be acute or oblique) to manipulate the width of the hyperplane in which the factor solution is located, thereby increasing or decreasing the variance accounted for by the factor solution." (Cragan and Shields, 1981) Oblimax rotation redefines the factors to make sharper distinctions in their clustering of variables around types. In this study, oblimax rotation was used to find the best simple solution. That is, the computer program looked for the "best fit" representation of the original variables (fantasy themes) to design factors (fantasy type of trip participant).

It is important to remember that persons are correlated and factored rather than test items. Tubergen's Quanal program clusters persons who sort the Q-deck in similar ways. A 30 x 30 correlation matrix compares each item (sorter) with each other item (sorter) in order to

statistically define the sorters into groups (types). Ideally, after rotation each group of variables will have a high correlation with one of the factors and a low correlation with all of the other factors. In this study, Tubergen's Quanal program grouped trip participants who reacted to the messages in the Q-sort deck in a similar way. Those trip participants who were affected by their trips to Nicaragua in a similar way were clustered into a type.

The researcher also required each sorter to complete a demographic questionnaire (See Appendix E) The form requested information on the participants' sex, age, occupation, number of trips taken to Nicaragua, month and year of the last trip, the kind of Project Minnesota/Leon trip joined, and any comments to be written on the back of the questionnaire. The information was used to determine if the types of participants had a distinct profile.

WHY USE THIS METHODOLOGY?

When compared to other means of obtaining information about behaviors and attitudes, the focus group method has a considerable advantage. (Krueger, 1988) Focus groups are low in cost and able to provide useful information in a relatively short space of time. It is a socially oriented research procedure that prompts increased candor by respondents and the format allows the moderator to probe and explore unanticipated issues. (Krueger, 1988) This is particularly useful when the researcher is interested in

exploring the wide variety of opinions on potentially very personal issues. Furthermore, focus groups have high face validity; the results look believable. Krueger maintains that focus groups are valid if they are used carefully for a problem that is suitable for focus group inquiry. (Krueger, 1988) In this study, the focus group method was followed conscientiously. Due to the nature of the research question and the availability of participants, the focus group method was ideally suited for this study.

Typically, qualitative research will provide in-depth information into fewer cases whereas quantitative procedures will allow for more breadth of information across a larger number of cases. (Krueger, 1988) In this study, the total number of Project Minnesota/Leon trip participants was 100(?) persons, a relatively small group. This tight focus allowed for probing deeply into the thoughts of focus group members, rather than using a quantitative measurement so general as to fit many individuals, but miss subtle and flavor of the participants' responses.

There are also limitations to focus group method. Certain group members may dominate discussion or raise irrelevant issues. Thus the need for skillful interviewing. Also, groups can vary so there must be enough groups to balance the idiosyncracies of individual sessions. (Krueger, 1988) In this study, six focus groups were held although only five sessions are necessary according to the

method. The researcher used the first focus group as a practice session for refining skills of leading group discussions.

Perhaps the most problematic aspect of focus group method is the analysis.

Group interaction provides a social environment, and comments must be interpreted within that context. Care is needed to avoid lifting comments out of context and out of sequence or to come to premature conclusions." (Krueger, 1988)

In this study, the focus group transcripts were interpreted with notes from the sessions and the tape recordings were kept for verification. Interpretation also takes into account the intensity of participant comments, specificity of examples, and consistency of statements by respondents. In this study, the statements that were taken from the focus groups for use in the Q-sort deck were themes that were repeated and chosen carefully from a list of categorized statements. The statements on the cards reflected first-person accounts of how the trip to Nicaragua affected participants.

CHAPTER FOUR ANALYSIS OF DATA

INTRODUCTION

This study analyzes the speech communication theory of symbolic convergence in relation to trip participants to Nicaragua through Project Minnesota/Leon. The focus of this study is to determine if trip participants share common views in regard to the affects of their travel to Nicaragua on their lives. Furthermore, do these common views combine to form one or more visions that can be statistically typed of how trip participants feel the travel has affected their lives? Of interest also is the impact of gender, age, kind of trip, number of trips taken and date of most recent trip in determining type selection.

Six focus group sessions were conducted utilizing the symbolic convergence theory. The interviews were tape recorded and analyzed for descriptive statements about how the trip participants have been affected by their travel to Nicaragua. Statements that were repeated and represented a broad array of themes were written on Q-sort cards. The Q-sort deck was sorted by thirty different trip participants. The Q-sort results were quantified by Tubergen's Quanal Program for Q-Analysis, using factor analysis, to group participants into types who sorted in a similar fashion.

TYPE ANALYSIS

This study produced three types of trip participants. Each type was dependent on the Z-score. The cutoff value of .75 determined the discriminating level for most and least reflective attitudes of the trip participants. (See Appendixes F-H)

The Z-score is the standard score that expresses performance in terms of the number of standard deviations from the mean. A normal distribution of the cards in the Q-sort deck is assumed. The Z-scores are computed by Tubergen's Quanal Program in the manner described below.

To assist the Q researcher in determining how each item was responded to by each kind of subject, the WRAP phase computes a set of standard (z-) scores. The procedure for computing z-scores is as follows. The highest positive loading in each row of the factor matrix is located and all other loadings in the row are set to zero. Each element, r , in the factor matrix is adjusted by the weighting formula: $r/(1-r^2)$. The first column entry for the first variable (person) in the resulting matrix is multiplied against each item response given by the first person in the original data matrix. This is repeated for the second through nth subject and the results of the multiplications are summed for each item, leaving a column of sums, one for each item. This column is converted to standard z-scores in the usual manner; the result is the array of Type 1 z-scores which indicate the Type 1 response pattern. The entire process is repeated with the second column entries in the (adjusted) factor matrix to obtain the Type 2 pattern, and so forth. The fact that all typical response patterns are expressed in terms of standard (z-) scores means that the patterns may be easily and directly compared. Once z-score arrays for all types have been computed, the WRAP phase forms several tables useful in interpreting results. Each typical pattern is shown individually in descending order of z-scores. Each pattern is compared with each other pattern and presented in descending order of the difference. Consensus items are identified and listed in descending order of average z-

scores across types. (Van Tubergen, 1980)

In this chapter, there is a descriptive narrative of each type of trip participant. In an effort to make the chapter less complicated to read, the bulk of the data is found in Appendices, with appropriate referral in the text. One table is presented here: Table 4.1- Sorter Demographics Summary By Type. The summary conclusions and further comments are reported in Chapter 5.

TYPE DESCRIPTIONS

This study produced three distinct types of trip participants. However, there are a few themes about which all participants agree. The consensus items are reviewed, followed by a narrative of the three distinct types.

To begin the analysis of the three types of trip participants, it is of interest to highlight the statistically significant areas in which all three types agree (See Appendix N). Most notably, all trip participants disagree that they don't think about their trip to Nicaragua very much; that it's not important in the long run. No doubt a trip to a foreign country is memorable, especially one that has been in the headlines frequently for its revolution and subsequent less than friendly relations with the U.S. government. The configuration of other statements that make up each participant type help discern further the ways in which the trip is important to each type.

All trip participants agree that after seeing Nicaragua,

they are convinced that the U.S. government is out of touch with reality in the region. The degree of change in political sentiment cannot be determined from this study; it is not known how the trip participants felt before the travel. Yet, it should be remembered that the focus of the study is "in what way has the trip affected your life," suggesting that where trip participants believed there was change, they would sort accordingly. It is also worth remarking that Type 3 participants, The Conservatives, agree with the statement even though other cards reflected little criticism of U.S. government policies.

They all disagree that Nicaragua was such an unstable place- politically and geologically, that something is always about to erupt, whether it be a volcano or its people. Evidently, all trip participants felt relatively safe in Nicaragua, despite the fact that there was a war going on. The actual battles were physically removed from Leon, but secondary and psychological effects could not be avoided.

All three types agree that the trip to Nicaragua helps them with their credibility. Telling about first-hand experiences is invaluable. This configuration suggests that whether or not the trip participants completely agree on what they experienced in Nicaragua, it is important to them to have a kind of evidence for what they believe and perhaps also, that they feel they need to convince others.

They disagree that they didn't like to be alone with

their Nicaraguan family for long periods of time and that they were glad when there were others from the group around. All trip participants reveal a level of comfort with their non-English speaking Nicaraguan families, despite the fact that few participants had a working knowledge of Spanish.

There are three more consensus items which did not score significantly (.75) for all types, but on which there was substantial consensus among all trip participants. The participants disagree that the living conditions were really hard; that they could never live in Nicaragua. They agree that the Nicaraguans were very inspiring; able to do so much with so little and bring such vitality and enthusiasm to life. Also, the trip participants disagree that the most depressing thing is the disillusionment with their own government--when all their lives they trusted it and now they can't.

The remaining consensus items did not rank as statistically important for all types. Furthermore, they are statements that are not discriminating of type. Attention is now focused on a description of the three types of trip participants. (See Appendices G-M.)

Type 1

THE INTERPERSONAL RELATORS
The Heart

Type 1 trip participants have been affected most by the people of Nicaragua. They are amazed that the Nicaraguans accepted them so easily. The people-to-people contacts and relationship with the Nicaraguans is very important. Type 1

participants feel they were able to personalize the Nicaraguan spirit because of the profound experience of living with a family.

The Nicaraguans are very inspiring for Type 1 participants. They see the Nicaraguans able to do so much with so little and bring vitality and enthusiasm to life. Although poor materially, the Nicaraguans are seen to be spiritually wealthy and Type 1 participants believe they received from the Nicaraguans more than they were able to give.

Type 1 participants seem to view the political effects on people and therefore be critical of the impact of governmental acts. They disagree that U.S. sanctions against Nicaragua were necessary and justified. Furthermore, they blame the U.S. for the failure of the Sandinista plan in Nicaragua.

Type 1 participants are not anti-Sandinista. They disagree that the popular church was a way to get people to support the Sandinistas and they were not uncomfortable with Sandinista political rhetoric. Even though some people may not agree with them politically, Type 1 participants believe others respect them for having gone to see for themselves.

For Type 1 participants, the travel experience has practical applications to their life back in the U.S. The trip was more of a mission to the Nicaraguans rather than an act of political solidarity. It was important for them that they didn't just intellectualize and talk politics, but that

working with the Nicaraguans on a cooperative basis gives a unique perspective. Type 1 trip participants are open to human experience and needs. They believe the big picture can be so depressing. They think the more specific they can get about relationships and help for Nicaragua, the less futile it seems.

Type 1 participants reject very negative statements about the country and its people. They disagree that the Nicaraguans need to be more industrious in order to become less developed. They also disagree that the living conditions were so hard that they could never live there. Type 1 participants did not find Nicaragua to be a chaos of political and economic ideologies. They felt safe there, even though others thought it was dangerous to go to Nicaragua.

Type 1 participants do not profess to be experts on Nicaragua, but they believe there is no substitute for having been there. Upon return, Type 1 participants were not overwhelmed and found others were interested in hearing about the trip.

Type 2
THE SOCIAL ACTIVISTS
The Hand

Type 2 participants reflect a strong, clear political orientation. They are quite open in their criticism of the U.S. government's actions, disagreeing that the sanctions against Nicaragua were necessary and justified. They mostly blame the U.S. for the failures of the Sandinista plan,

believing that the Nicaraguans would have had a lot better chance without the imposition of U.S. economic sanctions. Type 2 participants are confident about larger political questions. They disagree that it's hard to decide what the U.S. involvement should be in Nicaragua. They disagree that as individuals, we're not so sophisticated to know all the answers.

Type 2 participants view concepts and analyze them in practice. The trip to Nicaragua has had a practical application to Type 2 participants' lives back in the U.S. They try to live out a simpler life-style. Though it's a small thing to do, it makes them not so frustrated with the economic disparities between the U.S. and Nicaragua. In fact, they feel the trip was necessary and has given more meaning to their lives here.

Type 2 participants are not only against U.S. policy, but they are also pro-Sandinista. They feel it was exciting to see social justice being put into practice with the support of the Sandinista government. They believe Nicaragua was more democratic than the U.S., as far as participation, because the Nicaraguans were so involved in political activities. Type 2 participants were not uncomfortable with all the Sandinista political rhetoric and they don't think the Sandinista supporters were too fanatic. Type 2 participants disagree that Nicaragua is a chaotic hodgepodge of political and economic ideologies. They disagree that the popular church

was a way to get support for the Sandinistas.

Type 2 participants are positive about the people and conditions in Nicaragua. They disagree that if the Nicaraguans were more industrious, the country would be more developed. They disagree that the living conditions were so hard that they could never live in Nicaragua. Although the military presence in Nicaragua was very evident, they did not feel threatened.

Type 2 participants were amazed that the Nicaraguans accepted them so easily and could separate them from what the U.S. government was doing. By living with a family, Type 2 participants feel they were able to personalize the Nicaraguan spirit in a way they could not have otherwise. They think the Nicaraguans were very inspiring.

Not only do Type 2 participants have a definite political persuasion, they are willing to be public about their beliefs. Type 2 participants disagree that they couldn't be politically active in demonstrations. They do not get a better feeling on the person-to-person level.

A further indication that Type 2 participants are convinced of their beliefs is that they disagree that they have more questions now than before they went. They disagree with the statement, "I know I'm not the only one that's confused." They do not wonder how much they really got to see in Nicaragua, nor that some points of view weren't represented very well.

Type 2 participants identified with the Nicaraguans to an extent. They expected Nicaragua to be poor, but coming through the airport upon return was a shock. They were appalled at how rich the U.S. is. Now whenever they want to feel sorry for themselves, Type 2 participants think about how the Nicaraguans have suffered and they don't have much to complain about.

Type 3

THE CONSERVATIVE PARTICIPANT

The Eye

Type 3 participants are reticent to criticize the U.S. government in general. They do not think that Nicaragua is more democratic than the U.S. due to involvement in political participation. They disagree that they went to Nicaragua feeling negative about the U.S. government and unsure about the Nicaraguan government. The trip did not make them skeptical of all governments, nor opened their eyes to reality. Type 3 participants do not think the most distressing result of the trip was a disillusionment with their own government; that all their lives they trusted it and now they can't.

However, Type 3 participants believe it's hard to decide what the U.S. involvement in Nicaragua should be, because as individuals we're not so sophisticated to know all the answers. They have more questions now than before they went. Sometimes they don't know how to respond to people and they know that they aren't the only ones that are confused. Type 3

participants wonder how much they really got to see and understand about Nicaragua. They think some points of view weren't represented very well. Nevertheless, Type 3 participants are convinced that U.S. policy in the region is out of touch with reality.

Despite a lack of political clarity as to the U.S. role, Type 3 participants are critical of the Sandinistas. They do not agree that it was exciting to see social justice in practice with the support of the Sandinistas. Type 3 participants disagree that the U.S. has most of the blame for the failure of the Sandinista plan. They do not think the Sandinistas would have had a lot better chance without economic sanctions. Type 3 participants say they were uncomfortable with all the Sandinista political rhetoric; that the supporters were too fanatic.

Relating their experience back home is important to Type 3 participants. They say that people they talked with after the trip were very positive. Others were interested in hearing about the trip and did not lose interest after a few minutes. Type 3 participants state that people thought it was dangerous to go to Nicaragua and expressed great concern. But the Type 3 participants felt safe; they wouldn't take crazy risks.

Type 3 participants reflect a stance of being more an observer than participant. They saw that there were many absent fathers in Nicaraguan families and the women were left

to provide for everything. Type 3 participants believe that they are not experts on Nicaragua because they were there for such a short time, but that there is no substitute for being there. They disagree that it feels like part of them is still there and that they know they will go to Nicaragua again some day.

The statement cards did not define clearly in what way Type 3 participants were affected personally. They disagree that they are less frantic about things; more mellow. They do not agree that they don't get as angry about trivial things after being in Nicaragua. Type 3 participants do not agree that when they first came back they were overwhelmed and it took time to accept themselves and others, but that they couldn't go around hating everything and everybody. Nevertheless, Type 3 participants felt the trip was necessary and has given more meaning to their lives here in the U.S.

Type 3 participants appear to be in conformity with life here. They disagree that we in the U.S. could learn a lot about commitment to faith and interpreting the Bible. They don't think religion here is often going through the motions. Type 3 participants believe they couldn't be politically active in demonstrations and that sort of thing. They get a better feeling on a people-to-people level.

Type 3 participants have not made a difficult transition back to the United States. They do not agree that they found it hard to return because it is so different here socially and

economically. Type 3 participants do not get an uneasy feeling about where they belong. They do not agree that they expected Nicaragua to be poor, but that coming through the airport was a shock; that they were appalled at how rich the U.S. is.

DEMOGRAPHICS OF TYPES

Three types of trip participants resulted from the data in this study. Table 4.1 lists the details of the demographics and is followed by a brief written analysis by type (see also Appedix F).

There are six demographic categories that the researcher finds pertinent to this study. Gender, age, and profession of the participants are given. Also, participants are listed according to the number of trips taken to Nicaragua, with or without Project Minnesota/Leon, as well as the return date (month and year) of the last trip. Finally, the kind of trip each participant most recently took through Project Minnesota/Leon is noted.

A short description of the kind of trips that Project Minnesota/Leon offers is in order. Project Minnesota/Leon sponsors general and special interest trips to Leon. The latter include church, medical, education, election observation, and youth trips. Also, some individuals receive help in setting up and carrying out short term work and study projects. Project Minnesota/Leon also assists higher education institutions during part of field classes abroad for

which the participants earn credit toward graduation. Finally, a small portion of participants have gone to Nicaragua in the capacity of Coordinator of Project Minnesota/Leon, facilitating the trips along with Coordinators living in Leon.

TABLE 4.1
SORTER DEMOGRAPHICS SUMMARY BY TYPE

	TYPE 1 N=20	TYPE 2 N= 8	TYPE 3 N= 2	TOTAL N=30
GENDER				
Female	12	5	1	18
Male	8	3	1	12
AGE				
19-30 years	6	3	0	9
31-50 years	5	3	0	8
51 or more years	9	2	2	13
PROFESSION				
Student	3	2	0	5
Employed full-time	11	5	1	17
Part-time work/retired	6	1	1	8
NUMBER OF TRIPS TAKEN				
One	16	3	1	20
Two	2	4	0	6
Three or more	3	1	1	5
YEAR LAST TRIP TAKEN				
1985-1986	6	3	0	9
1987-1988	8	4	1	13
1989-1990	6	1	1	8
KIND OF TRIP TAKEN				
General	5	1	0	6
Church	2	1	1	4
Youth	3	2	0	5
Other	6	3	1	10
Coordinator	1	1	0	2

Type 1 Demographics

There is an equal ratio of male to females who make up the population of Type 1 trip participants compared to the total male/female ratio. The number of participants in the three age categories (19-30 years old, 31-50 years old, and

51 or more years old) do not reflect a substantial difference from the sample ratio. In the same way, the number of participants in each category of profession (student, full-time worker, and part-time worker/retired) reflect no great deviation from the sample ratio. As far as the number of trips taken to Nicaragua (one, two, three or more), there are somewhat more type 1 participants that have only taken one trip than the other types. Type 1 participants show an insignificant difference in the year their last trip was taken (1985-1986, 1987-1988, 1989-90) from the total group surveyed. The kind of trip taken by these participants is not a serious factor for the type.

Type 2 Demographics

There are slightly fewer females to males in the population of Type 2. Profession does not appear to be a factor for this type. Trip participants in this group show a proportionately fewer participants in the category of 50 years or older. In this population, there are somewhat fewer participants who have gone to Nicaragua only once. The year in which these participants were last in Nicaragua does not seem to be a significant factor. There may be slightly fewer Type 2 participants who have gone on general trips.

Type 3 Demographics

Because of the low number of participants who make up the population of Type 3, it is difficult to conclude which,

if any, factors are significant. It appears, however, that the Type 3 population characteristics are not necessarily similar in demographic qualities.

SUMMARY OF THE FINDINGS

The study found five significant consensus items among all three types of trip participants. These reveal that all trip participants believe the trip to be important; that the U.S. government is out of touch with reality in the region; that Nicaragua is not such an unstable place; that first-hand experience helps with credibility; and that they did not mind being alone with their Nicaraguan families.

Three different types of trip participants emerged from the study. Each type has a distinct view of how the trip has affected their lives.

Type 1 trip participants have been most affected by the personal contacts and relationships with the Nicaraguan people. They are against U.S. government actions in the region and not very critical of the Nicaraguan government or people. The trip was more of a mission than an act of political solidarity. Type 1 participants show an openness to different human experience and a desire to help those considered as less fortunate.

Type 2 trip participants have been most affected by the larger political systems, contrasting them in a cultural context. Not only are they strongly against U.S. policy in the region, but they are uncomfortable with other aspects of

this society, such as wealth disparity and the notion of democracy. They identified to an extent with the Nicaraguans. Type 2 participants are supportive of and excited by the Sandinista plan. They are confident in their beliefs and act on them, even publicly.

Type 3 participants are less willing to take a negative position on their own country's mores and actions. It appears they are less able to reconcile the belief in their own system and possible conflicting evidence. Type 3 participants are generally pro-U.S. and quite anti-Sandinista. They are confused about what the best alternative actions should be and suspicious that they didn't receive enough information. They seem to have preferred observing than to allow the experience to affect them deeply on a personal level. Type 3 participants are in conformity with life here and did not have a difficult transition back to the U.S. People responded positively to telling about the trip.

Demographically, within the types there is little evidence of factors influencing the configuration. The population of Type 1 has perhaps more participants that have taken only one trip to Nicaragua. Type 3 has somewhat slightly fewer participants over the age of 50 and somewhat more participants that have taken more than one trip to Nicaragua. This might point to a correlation between the feelings of strong opposition to U.S. policy, support for

the Sandinistas and discontent in current U.S. society, and the demographic factors of a population of younger participants that go to Nicaragua more than once. However, caution is advised as the correlation is not statistically defensible.

Among the types of trip participants, there are significantly more persons in Type 1, and significantly fewer in Type 3. Perhaps it's not surprising that Type 1 has the most trip participants who sorted in a similar way. The sponsor of the trips, Project Minnesota/Leon, proclaims to be a non-political, People-to-People Sister State organization, suggesting that personal interaction is promoted over political orientation.

Nevertheless, the overwhelming sentiment from all types is disagreement with U.S. policies in the region. In fact, Type 2 participants felt this was the strongest theme as a result of their travel. It should be pointed out, however, that public opinion in the U.S. was clear in this matter. Washington Post/ABC News pollster Barry Sussman reports that in "proportions of usually three to one or greater, and rising to four to one by the beginning of 1987, Americans [sic] showed in polls that they wanted no part in overthrowing the Sandinistas." He concludes that "when that many Americans [sic] agree on anything, we are talking about a consensus" which crosses political, age, education, income and race lines. (Sussman, 1988:60-1)

Similarities and differences were evident among the types. Apparent contradictions are not errors in the data, but they reflect the complexity of describing the travel experience and the different frames of reference the participants used in sorting the Q-sort deck.

CHAPTER FIVE
SUMMARY AND CONCLUSIONS

SUMMARY OF THE STUDY

The purpose of this study was to determine the perceptions of the effects of travel on Project Minnesota/Leon trip participants. This was accomplished through the use of the speech communication theory of Symbolic Convergence. In small group discussion, the narrative of one member sparks a similar thought in others and those in the group feel united in the developing scenario. This shared consciousness thus gives meaning to the small group communication. (Bormann, 1988)

In focus groups, Project Minnesota/Leon trip participants shared thoughts and experiences about the effect of their travel to Nicaragua. When the conversation themes demonstrated a similar pattern, these patterns formed a fantasy type. The fantasy types illustrated common effects of the travel on participants. Therefore, Symbolic Convergence theory was the methodology used in this study to identify participants' perceptions of the effects of travel to Leon, Nicaragua under the auspices of Project Minnesota/Leon.

Briefly, four research steps took place during this study. First, data was collected by tape recording six focus groups made up of six to eight Project Minnesota/Leon trip participants. Second, the information obtained in the

focus groups regarding trip participants' fantasy types of the effects of their travel was used to construct a Q-sort deck of 60 cards. Third, thirty different trip participants received instructions and sorted the Q-deck. Fourth, the Q-sort data was collected and examined by Tubergen's Quanal Analysis commuter program. This factor analysis grouped sorters around statements to reveal types of those who sorted in a similar way.

REVIEW OF THE LITERATURE

Theories on leadership, multiculturalism and effects of cross-cultural experiences on travelers was reviewed in Chapter Two. An attempt was made to synthesize the three areas in order to identify cross-cultural travel experiences as a potential step towards multiculturalism, which in turn is an important ingredient in leadership for a complex interdependent world.

One study concluded that leadership equal to the challenges of change and complexities of a global age include talents such as Empathy, Vision, Tolerance for Ambiguity, Humanistic Attitudes, World Focus, Pluralistic Attitudes, communication Skills, and Identity/Self-Concept. (Bleedorn, 1988) Other theories focus on leadership styles for a post-industrial paradigm necessitating a holistic process with an emphasis on human interaction. Leaders are servers; leadership/followership is transforming and mutualistic.

The literature on multiculturalism echoes many of the same concepts as seen above for leadership. It is also a process; one that involves a style of thinking and feeling that is tolerant of cultural differences, ambiguities of knowledge, and variations in human perspectives. Multicultural persons are open to the possibility that their own viewpoints may be changed in the process. The pluralistic society, a positive interfacing of cultural similarities and differences, can provide a variety of just and peaceful solutions to the problems of the future.

The review of general theory and studies on specific programs of cross-cultural experiential learning revealed that effects of such travel on participants may promote such talents and ways of thinking as are needed for leadership in a complex and interdependent world.

Despite the difficulties in evaluating multidimensional cross-cultural experiential learning programs, some variables- those that define the participant prior to travel and those that are inherent in the experience- are shown to be of importance. Former studies on international programs indicated that: females adjusted better than males to the experience; participants' attitudes toward their own culture became more positive as well as improved attitudes toward the new culture; older persons suffered more culture shock; participants showed increased world-mindedness, greater tolerance of different points of view, more self-

control and self-knowledge; participants' developed an ability to recognize some patterns in their own culture and raise questions without passing judgement on either culture; positive attitude toward life; intensified commitment to social justice.

General theory on cross-cultural learning further maintains that the experiences must be planned to be effective and on-site contact persons are useful in creating a situation for maximum learning potential. At the same time, a built-in lack of structure forces participants to deal with ambiguity.

Return shock may occur as participants make the transition back home. It tends to be more pronounced the longer the participant has been away; the more change that has happened at home or the more "foreign" the experience; and the more adjusted and happier the participant has been in the new culture. Three behavior patterns may result from reentry shock: Alienation, Reversion, or Integration.

STUDY CONCLUSIONS

This study produced three distinct types of trip participants. There are twenty trip participants who make up the population of Type 1. Eight participants are in Type 2. Type 3 includes 2 participants.

Each type has a unique description, but there are a few items of agreement among all types. All trip participants agree that the United States policy in the region is out of

touch with reality. Participants all disagree that they don't think about their trip to Nicaragua very much; that it's not important in the long run. They all disagree that Nicaragua was an unstable place, something always about to erupt. All three types agree that having gone to Nicaragua helps them with their credibility back home. Finally, they all disagree that it was uncomfortable to be alone with their Nicaraguan host families for long periods of time.

Demographically, it is interesting to note that the profiles of three types of trip participants did not vary significantly. There were six demographic factors quantified in this study: gender; age; profession; number of trips taken to Nicaragua; month and year of return from last trip; kind of trip taken. Somewhat more Type 1 participants have only been to Nicaragua once. Type 2 participants reflect slightly fewer females, fewer participants in the 50 years or older category, and fewer participants that have gone on only one trip. Because of the small number of Type 2 participants, factor influence cannot be determined with certainty. However, it does not appear that any single factors characterize Type 2 participants. Despite the minor differences sighted above, there are no significant demographic variations in the three types of trip participants.

Type 1 participants have been affected most by the people of Nicaragua. The people-to-people contacts and

personal relationships with the Nicaraguans are very important. The Nicaraguans were very inspiring for Type 1 participants.

Type 1 participants view the political effects on people and therefore are critical of the United States government's policies against Nicaragua. But, the trip was more of a mission to the Nicaraguans rather than an act of political solidarity.

Type 1 participants are open to human experience and needs. They reject very negative statements about Nicaragua and its people.

Type 2 participants reflect a strong, clear political orientation. They are quite open in their criticism of the United States government actions. They are confident about their perspective on larger political questions. Type 2 participants are not only opposed to the United State's policy against Nicaragua, they are also pro-Sandinista. They are convinced of their definite political persuasion and are willing to be public about it.

Type 2 participants view concepts and analyze them in practice. The trip has had a practical application to their lives back home.

Type 2 participants are very positive about Nicaragua. They identified with the people to an extent and did not make a smooth transition back to life in the United States.

Type 3 participants are reticent to criticize the

United States government in general. However, they believe it's hard to decide what the government's involvement in Nicaragua should be, they have more questions now than before they went to Nicaragua. Despite a lack of political clarity, Type 1 participants do not favor the Sandinistas.

Relating their experience to others back home was important to Type 3 participants. But they exhibit a stance of being more an observer than a active participant.

Type 3 participants claim the trip has given more meaning to their lives, yet the statement cards did not define clearly in what way Type 3 participants were affected personally.

Type 3 participants appear to be in conformity with life in the United States. They found little in Nicaragua that should be emulating in this country. Type 3 participants have not made a difficult transition back to the United States.

DISCUSSION

This study offers some challenges as well as substantial confirmation of existing theories on cross-cultural experiential learning.

The investigation of Project Minnesota/Leon trip participants' perceptions regarding how the travel has affected their lives challenges the suggestion that a cross-cultural experience needs to be longer than two weeks in order to be effective in creating change. This study also

questions whether participants' age, sex, or previous experience abroad are significant factors.

The recommendation that cross-cultural experiences be structured to include on-site contact persons and built-in ambiguity seems to be confirmed by this study. Project Minnesota/Leon trip participants exhibited possible increase in flexibility, self-knowledge, tolerance for other points of view, and critique of some patterns of their own culture.

However, the reactions were not equal for all participants. Type 1 participants reflected a general likeness to the reentry behavior description of Integration (develop new and expanded identity and lifestyle which others can enjoy; see changes as a positive process). Type 2 participants indicate some Alienation behavior (negative about home culture, cannot readapt as well). Type 3 participants might be compared to the Reversion behavior description (deny any important personal changes that have taken place; seek to revert to a prior lifestyle).

The principal hypothesis of this study was that within the group of trip participants, individuals' perceptions of the effect of the trip will differ, but at the same time there will be identifiable convergence of perceptions. This hypothesis was soundly defended.

The corollary hypothesis was that cross-cultural experiential programs have the potential to promote multiculturalism which is required for effective leadership

in our complex interdependent world. Project Minnesota/Leon trip participants exhibited mutuality with Nicaraguans to a certain extent and some understanding of the dynamic of cultural pluralism and diversity. However, since the study design did not set out to measure specific attitudes as variables, a direct link is difficult to quantify. Nevertheless, various themes illustrated by the Q-sort deck statements reflect multicultural perceptions.

The complexities of analyzing attitudes and defining terms that deal with process and human interaction have been demonstrated in this study. Information that sheds light on such multifarious questions is of benefit to scholars. In this regard, the material presented here has been a positive contribution.

This study supports the validity of the Symbolic Convergence theory of speech communication. The existence of shared fantasy types regarding the effects of travel by trip participants was evident in the Q-sort results.

RECOMMENDATIONS FOR FURTHER STUDY

The research presented in this study helps define the effects of travel on trip participants. More research is needed, however, to delve further into the topic and to make additional connections among programs that offer cross-cultural experiential travel. Specifically, the aspects of preparation, on-site experience and follow-up should be probed. Also, measurement instruments that can be applied

from one program to another would help discover similarities and differences among programs in order to improve general theories.

At a future time, it would be of interest to examine Project Minnesota/Leon trip participants before and after their travel experience in order to assess changes in perceptions. The same Q-sort could be administered to participants before they go to Nicaragua, asking how they **think** they will view the effects of travel, and subsequently, how the trip has effected them after being in Nicaragua.

Finally, the links between leadership, multiculturalism and cross-cultural experience need to be explored further. Leadership and multiculturalism are evolving, complex terms. Yet, there appears to be little doubt that they are related. Not only is it recommended that multiculturalism be analyzed in world leaders, but at all levels - community organization, corporate establishments, educational institutions, etc. Cultural understanding within and among groups in this country as well as between countries is essential for sustaining peaceful and just relationships.

Rather than seek out a list of personal traits to describe the multicultural leader, this researcher recommends that the focus be on how individuals and groups practice leadership and multiculturalism, and their desired/actual results. In this way, the dynamic relation

between leadership and multiculturalism may be further defined.

Continued study of the effects of cross-cultural experiential learning programs may expose a clearer path toward fostering multicultural attitudes in trip participants. Likewise, such studies may provide clues for encouraging multiculturalism in other educational areas.

APPENDIX A
Q-SORT DECK STATEMENTS

1 The Nicaraguans were poor in material ways, but they were spiritually wealthy. I received more than I was able to give.

2 It was very powerful to see the church in the hands of the Nicaraguan people, the Gospel being lived out day by day.

3 It's important that we didn't just intellectualize and talk politics. Working with the people on a cooperative basis gives a unique perspective.

4 Upon returning, I found people weren't interested in hearing about my trip. Or else they would lose interest after a few minutes.

5 I was amazed that the Nicaraguans accepted us so easily and could separate us from what our government was doing.

6 I knew I had to go to Nicaragua. I was ready for it. It was part of a spiritual growth process that I am going through.

7 For me, having gone to Nicaragua helps me with my credibility. Telling about first-hand experiences is invaluable.

8 I try to live a simpler life-style. It's a small thing I do so I'm not so frustrated with the economic disparity between our countries.

9 I don't think about my trip to Nicaragua very much. It's not very important in the long run.

10 I felt the trip was necessary. It's given more meaning to my life here in the U.S.

11 The Coordinators were so good and the trip was so moving. I have found an ally in Project Minnesota/Leon and will continue to work with them.

12 People I talked with after the trip were real positive. They were interested in hearing about Nicaragua.

13 I went there feeling negative about our government and un-sure of theirs. Now I'm skeptical of all governments. It's opened my eyes to reality.

14 I've found it hard to return. It's so different here: socially, and economically. I get an uneasy feeling about where I belong.

15 I used to think I couldn't talk to people who disagreed with me philosophically. Now it's easier to cut across those boundaries.

16 I wonder how much I really got to see and understand about Nicaragua. I think some points of view weren't represented very well.

17 I think the Nicaraguans were very inspiring. They were able to do so much with so little and bring such vitality and enthusiasm to life.

18 Whenever I want to feel sorry for myself, I think of how the Nicaraguans have suffered, and I don't have much to complain about.

- 19 The experience of living with a family was profound because it enabled me to personalize the Nicaraguan spirit in a way I could not have otherwise.
- 20 I talk to people about what I learned in Nicaragua. It helps to not feel paralyzed by guilt.
- 21 I was inspired by the strong faith of the Base Christian Communities and the way the church is involved in change.
- 22 My home looked wonderful when I returned. I appreciate what I have, especially my family. It seems I'm more alive now.
- 23 I have more questions now than before I went. Sometimes I don't know how to respond to people. I know I'm not the only one that's confused.
- 24 I expected Nicaragua to be poor, but coming through the airport was a shock. I was appalled at how rich the U.S. is.
- 25 I was uncomfortable with all the Sandinista political rhetoric. The supporters were too fanatic.
- 26 It feels like part of me is still there. I know I'll go to Nicaragua again some day.
- 27 The living conditions were really hard. I could never live there. I'll never forget the cockroaches.
- 28 I got along so well with my Nicaraguan family in such a short time. I feel like I have a second family.
- 29 I'm not an expert on Nicaragua because after all, I was only there a short time. But there's no substitute for being there.
- 30 I couldn't be politically active in demonstrations and that sort of thing. I get a better feeling on the people-to-people level.
- 31 The Nicaraguans showed me how to value human connections. I try to strengthen them in my own life.
- 32 Although some people disagree with my political views, they respect me for having taken the time to go to Nicaragua and see for myself.
- 33 The trip to Nicaragua has no practical application to my life now in the U.S.
- 34 Seeing how they live with so many limits makes me think about the fragility of life and come to terms more with my own mortality.
- 35 I have learned about hospitality. The warmth I felt in Nicaragua has made me more open to strangers.
- 36 I'm less frantic about things; more mellow. I don't get as angry about trivial things after being in Nicaragua.
- 37 I came back thinking that sometimes prejudices can be overcome. It's done through respect for the other person.
- 38 We could learn a lot from Nicaraguans about commitment to faith and interpreting the Bible. Religion here is often going through the motions.
- 39 The Nicaraguans would drop everything to chit-chat. Maybe if they were more industrious, Nicaragua wouldn't be such an underdeveloped country.

40 The most distressing thing for me is my disillusionment with my own government--when all my life I've trusted this government and now I can't.

41 When I first came back I was overwhelmed; it took some time to accept myself and others. I can't go around hating everything & everyone.

42 The Nicaraguans seemed to have skills, but they weren't able to realize their full potential in such a poor country.

43 The trip was a mixed blessing. I feel I have more responsibility to work for justice and I'm already overextended.

44 The U.S. has most of the blame for the failure of the Sandinista plan. They would have had a lot better chance without economic sanctions.

45 The popular church was political, not religious. It was a way to get people to support the Sandinistas.

46 It was exciting to see social justice being put into practice with the support of the Sandinista government.

47 The big picture can be so depressing. The more specific I can get about relationships and help for Nicaragua, the less futile it seems.

48 I think most of the U.S. sanctions against Nicaragua were necessary and justified.

49 The military presence in Nicaragua was very evident, but I didn't feel threatened.

50 I felt Nicaragua was more democratic than the U.S., as far as participation. They were so involved in political activities.

51 I didn't like being alone with my Nicaraguan family for long periods of time. I was glad when there were others from the group around.

52 It's hard to decide what the U.S. involvement in Nicaragua should be. As individuals, we're not so sophisticated to know all the answers.

53 After seeing Nicaragua, I am convinced that the U.S. government is out of touch with reality in the region.

54 I was surprised at the infusions of our culture in Nicaragua; to see T.V. and hear songs from the U.S.

55 Nicaraguan politics and economics were such a hodge-podge of ideologies. The society was in chaos.

56 Nicaragua was such an unstable place - politically and geologically. Something's always about to erupt, whether it be a volcano or the people.

57 There were so many absent fathers in Nicaraguan families. The women were left to provide for everything.

58 People thought this was a dangerous thing to do; they expressed great concern. But I felt safe. I wouldn't take crazy risks.

59 The experience affected my personal life. If I'm going to invest time in anything now, I have to believe in it, heart and soul.

60 It seems the women hold Nicaragua together. They are so strong-secure in their role of woman and mother. It's a good example of feminism.

APPENDIX B

To: Project Minnesota/Leon Trip Participants

April 1, 1990

From: Elizabeth Sander Moreira

May I have 20 minutes of your time to help with my Master's thesis? I am studying how former trip participants to Nicaragua through Project Minnesota/Leon have been affected by their experiences. I have had small group discussions with 30 trip participants for their input. Now I need you to sort the enclosed cards according to the extent that the statement reflects your own thoughts.

I appreciate your willingness to help with this research. Your answers will be kept confidential. There will be a report about the results in the PM/L newsletter later this summer. Please return the Tally Sheet and Demographic Questionnaire by April 10.

DIRECTIONS

1. Make sure you have the followings:
 - * Deck of 60 Statement Cards
 - * Sorting Template
 - * Tally Sheet
 - * Demographic Questionnaire

2. Sorting The Statement Cards
 - A) Sort the deck of Statement Cards into 2 roughly equal piles by reading each card and deciding if the card least reflects how your trip to Nicaragua has affected you OR most reflects how the trip has affected you. Re-sort each of the 2 piles further into 2 more piles according to whether the card least or most reflects how the trip has affected you. You should have 4 piles that represent a continuum. You can move cards from one pile to another as needed during the sorting process in order to have enough cards in each section.
 - B) Place the Sorting Template in front of you. Begin at the top with the Statement Cards that LEAST reflect how the trip to Nicaragua has affected you. Place the 2 cards that are LEAST like you in Section A. Place the next 3 cards that are LEAST like you in Section B. Place the next 6 LEAST reflective cards in Section C. Place the next 11 LEAST reflective cards in Section D.
 - C) Now, using the Statement Cards that MOST reflect how the trip to Nicaragua has affected you, place the 2 cards that are MOST like you in Section I. Place the next 3 cards that are MOST like you in Section H. Place the next MOST reflective cards in Section G. Place the next 11 MOST reflective cards in Section F.
 - D) Finally, place the 16 remaining cards in Section E.

3. Each Statement Card has a number in the lower right corner. Record that number, by Section, in the corresponding box of the Tally Sheet.

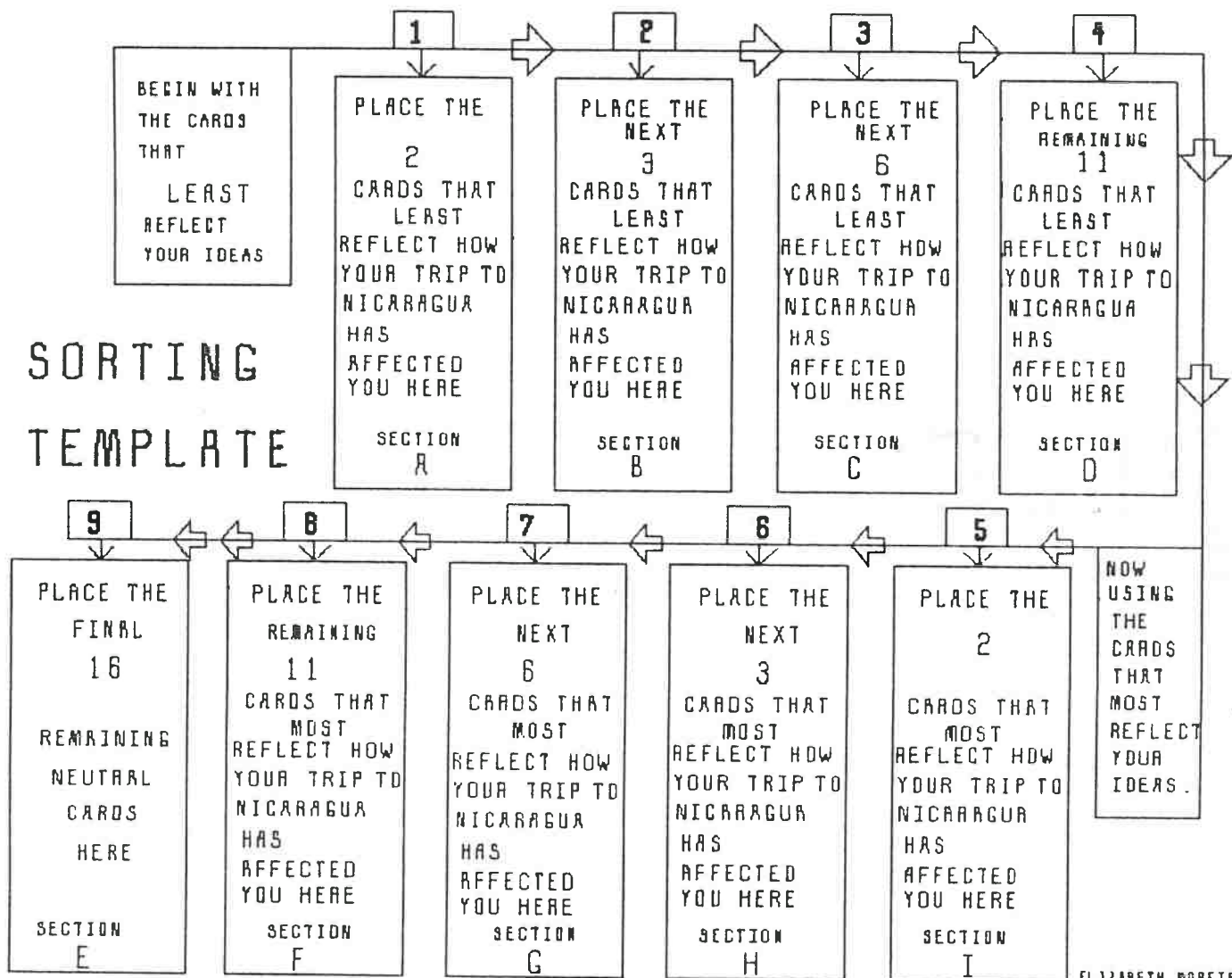
4. Complete the Demographic Questionnaire. Return the Questionnaire and the Tally Sheet to me in the self-addressed stamped envelope.

Any Questions?? Call me at home (481-3164) or work (872-8455).

RETURN BY APRIL 10

GRACIAS!

SORTING TEMPLATE



APPENDIX E

DEMOGRAPHIC QUESTIONNAIRE

All answers will be kept confidential. Thank you for helping me with my research.

1. Sex: Male_____ Female_____

2. Age_____

3. Occupation:
 Student_____
- Educator_____
- Medical Field_____
- Other (please specify)_____

4. Number of trips you have taken to Nicaragua_____

5. The Month and Year you last returned from Nicaragua:
 _____ _____
 (Month) (Year)

6. The kind(s) of trip(s) you participated in under the auspices of Project Minnesota/Leona:
 Youth Exchange_____
- Educators Trip_____
- Medical Group_____
- General Trip_____
- Other (please specify)_____

Any comments? Feel free to jot them down on the reverse side.

Please return this by mail along with the Tally Sheet to me.
Elizabeth Sander Moreira
525 Harriet Ave. #1006
Shoreview, MN 55126

APPENDIX F
SORTER DEMOGRAPHICS BY TYPE

	<u>Gender</u>	<u>Age</u>	<u>Profession</u>	<u>No. of Trips</u>	<u>Last Trip</u>	<u>Kind of Trip</u>
Type 1 (N=20)						
1	Female	32	Educator	1	6/86	General
2	Female	30	Soc. Worker	1	3/87	General
3	Female	35	Manager	1	4/86	General
4	Female	58	Homemaker/Volunteer	1	8/85	Church
8	Female	48	Part Time Sales	1	6/85	General
10	Male	55	Doctor	3	3/90	Medical
13	Female	48	Educator	1	8/87	Indiv. work
14	Male	50	Educator	4	11/89	Medical
15	Male	48	Doctor	1	10/87	Medical
16	Female	--	Writer	1	8/88	General
18	Female	71	Retired	1	1/90	Class
20	Female	20	Student	1	3/87	Youth
21	Male	19	Student	1	3/87	Youth
23	Male	60	Educator	2	7/88	Indiv. study
24	Male	60	Editor	1	2/90	Elect Obsrvr
25	Female	74	Retired	1	1/90	Class
26	Male	29	Student	3	4/86	Coordinator
28	Female	61	Retired	1	1/90	Class
29	Female	58	Homemaker/Volunteer	1	8/86	Church
30	Male	29	Computer Analyst	1	4/88	Youth Leader
Type 2 (N=8)						
5	Female	38	Educator	3	8/85	Indiv. work
6	Female	33	Social Worker	1	8/85	General
7	Male	57	Pastor	2	10/87	Church
9	Male	61	Retired	2	6/88	Coordinator
11	Male	42	Truck Driver	4	3/86	Indiv. study
12	Female	28	Educator	1	6/89	Educators
19	Female	19	Student	2	4/88	Youth
22	Female	19	Student	1	3/87	Youth
Type 3 (N=2)						
17	Female	66	Retired	1	6/89	Educators
27	Male	56	Educator	3	6/88	Church

APPENDIX G

DESCENDING ARRAY OF Z-SCORES AND ITEM DESCRIPTIONS FOR TYPE 1

5.	AMAZED THAT NIC'S ACCEPTED US SO EASILY, SEPARATE FROM US GOV	2.19
19.	EXPER'NCE LIVNG W/FAMILY PROFOUND, ABLE PERSONALIZE NIC SPIRIT	1.76
44.	U.S. HAS MOST BLAME FOR SANDINISTA FAILURE; ECONOMIC SANCTIONS	1.61
1.	NIC'S POOR MATERIALLY BUT SPIRIT WEALTHY; REC'D MORE THAN GAVE	1.60
29.	NOT EXPERT ON NIC, THERE A SHORT TIME; BUT NO SUB BEING THERE	1.30
53.	AFTER SEE NIC CONVINCED U.S. OUT OF TOUCH W/REALITY IN REGION	1.28
17.	THINK NIC'S VERY INSPIRING; ABLE DO MUCH W/LITTLE, ENTHUSIASM	1.19
32.	ALTHOUGH SOME DISAGREE W/MY POLIT. VIEWS, RESPECT ME GO TO NIC	1.00
3.	IMPORT'T WE DIDN'T JUST INTELLECTUALIZE; WORK IN COOP UNIQUE	1.00
7.	HAVING GONE TO NIC HELPS ME W/CREDIBILITY, 1ST HAND EXP VALUE	.92
47.	BIG PICTURE CAN BE DEPRESSING; MORE SPECIFIC SEEMS LESS FUTILE	.91
58.	SOME THOUGHT DANGEROUS, BUT I FELT SAFE; WOULDN'T TAKE RISKS	.89
49.	MILITARY PRESENCE IN NIC EVIDENT, BUT DIDN'T FEEL THREATENED	.68
35.	HAVE LEARNED ABOUT HOSPITALITY; MADE ME MORE OPEN TO STRANGERS	.61
26.	FEELS LIKE PART OF ME STILL THERE; KNOW I'LL GO TO NIC AGAIN	.56
11.	COORDINATORS SO GOOD & TRIP SO MOVING, AN ALLY IN PROJECT LEON	.55
42.	NIC'S HAVE SKILLS, NOT ABLE REALIZE POTENTIAL IN POOR COUNTRY	.53
50.	NIC MORE DEMOCRATIC THAN U.S. RE. PARTICIPATION; SO INVOLVED	.51
37.	CAME BACK THINKING PREJUDICES CAN BE OVERCOME, DONE BY RESPECT	.40
34.	SEEING HOW THEY LIVE W/LIMITS MAKES ME THINK FRAGILITY OF LIFE	.37
46.	EXCITING SEE SOCIAL JUSTICE IN PRACTICE W/SUPPORT OF SANDINIST	.35
6.	KNEW HAD TO GO TO NIC, READY FOR IT, PART OF SPIRITUAL GROWTH	.34
31.	NIC'S SHOWED ME TO VALUE HUMAN CONNECTIONS; TRY IN MY OWN LIFE	.33
22.	HOME LOOKED WOND'FUL WHEN RETURN; APPRECIATE WHAT HAVE, FAMILY	.32
59.	EXPER. AFFECTED PERSONAL LIFE; IF INVEST TIME NOW MUST BELIEVE	.28
10.	FELT TRIP WAS NECESSARY; GIVEN MORE MEANING TO LIFE HERE IN US	.25
28.	GOT ALONG SO WELL W/NIC FAMILY IN SHORT TIME; HAVE 2ND FAMILY	.22
60.	SEEMS WOMEN HOLD NIC TOGETHER; SECURE IN ROLE OF WOMAN, MOTHER	.22
18.	WHEN FEEL SORRY FOR SELF THINK HOW NIC'S SUFFER; CAN'T COMPLAIN	.20
12.	PEOPLE TALKED TO AFTER TRIP POSITIVE; INTERESTED IN HEARING	.13
54.	SURPRISED AT INFUSIONS OF OUR CULTURE IN NIC; SEE T.V., SONGS	.09
21.	INSPIRED BY STRONG FAITH OF CHRISTIAN COMMUN. & CHURCH INVOLVE	.05
43.	TRIP WAS MIXED BLESSING; FEEL RESPONSIB & ALREADY OVEREXTENDED	.04
38.	COULD LRN FROM NIC'S RE. COMMIT TO FAITH, HERE GO THRO MOTIONS	.03
8.	TRY LIVE SIMPLER LIFESTYLE; SMALL THING DO, NOT SO FRUSTRATED	.02
2.	POWERFUL SEE CHURCH IN HANDS OF NIC'S, GOSPEL LIVED OUT DAILY	-.01
20.	I TALK TO PEOPLE RE. WHAT LEARNED IN NIC; HELPS NOT FEEL GUILT	-.08
24.	EXPECTED NIC POOR BUT AIRPORT A SHOCK; APPALLED AT RICH U.S.	-.08
57.	SO MANY ABSENT FATHERS IN NIC FAMILIES; WOMEN LEFT TO PROVIDE	-.17
36.	LESS FRANTIC, MORE MELLOW; NOT AS ANGRY RE. TRIVIAL AFTER NIC	-.22
13.	WENT THERE FEELING NEGATIVE RE. US GOV'T, NOW SKEPTICAL OF ALL	-.23
30.	COULDN'T BE ACTIVE IN DEMONSTRATIONS; BETTER PEOPLE-TO-PEOPLE	-.39
40.	MOST DISTRESSING DISILLUSIONMENT W/US GOV; TRUSTED, NOW CAN'T	-.41
52.	HARD DECIDE WHAT US INVOLV IN NIC SHLD BE; WE NOT KNOW ANSWERS	-.45
16.	WONDER HOW MUCH GOT TO SEE, THINK SOME VIEWS NOT REPRESENTED	-.51
15.	THOUGHT COULDN'T TALK W/PEOPLE WHO DISAGREE PHILOS. NOW EASIER	-.70
23.	HAVE MORE QUEST'S NOW THAN BEFORE; KNOW NOT ONLY ONE CONFUSED	-.72
14.	FOUND IT HARD TO RETURN, SO DIFF HERE, UNEASY RE. WHERE BELONG	-.74
4.	UPON RETURN FOUND PEOPLE NOT INTERESTED IN HEARING ABOUT TRIP	-.80
41.	WHEN FIRST BACK OVERWHELMED, TOOK TIME; CAN'T HATE EVERYONE	-.85
51.	DIDN'T LIKE BE ALONE W/NIC FAMILY LONG TIME; GLAD BE W/OTHERS	-.86
25.	UNCOMFORTABLE W/SANDINISTA RHETORIC; SUPPORTERS TOO FANATIC	-.96
55.	NIC POLITICS & ECONOMICS HODGEPODGE OF IDEOLOGIES; IN CHAOS	-1.01
56.	NIC SUCH UNSTABLE PLACE, SOMETHING ALWAYS ABOUT TO ERRUPT	-1.29
27.	LIVING CONDITIONS HARD; I COULD NEVER LIVE THERE; COCKROACHES	-1.37
45.	POPULAR CHURCH POLIT NOT RELIG; WAY GET SUPPORT FOR SANDINISTA	-1.44
9.	DON'T THINK OF TRIP TO NIC VERY MUCH; NOT IMPORT'T IN LONG RUN	-2.16
33.	TRIP TO NIC HAS NO PRACTICAL APPLICATION TO MY LIFE NOW IN US	-2.19
39.	NIC'S CHIT-CHAT; MAYBE MORE INDUSTRIOUS NOT SO UNDERDEVELOPED	-2.20
48.	THINK MOST OF U.S. SANCTIONS AGAINST NIC NECESSARY & JUSTIFIED	-2.88

APPENDIX H

DESCENDING ARRAY OF Z-SCORES AND ITEM DESCRIPTIONS FOR TYPE 2

44.	U.S. HAS MOST BLAME FOR SANDINISTA FAILURE; ECONOMIC SANCTIONS	2.16
46.	EXCITING SEE SOCIAL JUSTICE IN PRACTICE W/SUPPORT OF SANDINIST	2.11
53.	AFTER SEE NIC CONVINCED U.S. OUT OF TOUCH W/REALITY IN REGION	1.68
50.	NIC MORE DEMOCRATIC THAN U.S. RE. PARTICIPATION; SO INVOLVED	1.48
10.	FELT TRIP WAS NECESSARY; GIVEN MORE MEANING TO LIFE HERE IN US	1.27
5.	AMAZED THAT NIC'S ACCEPTED US SO EASILY, SEPARATE FROM US GOV	1.05
19.	EXPER'NCE LIVING W/FAMILY PROFOUND, ABLE PERSONALIZE NIC SPIRIT	1.00
7.	HAVING GONE TO NIC HELPS ME W/CREDIBILITY, 1ST HAND EXP VALUE	.91
17.	THINK NIC'S VERY INSPIRING; ABLE DO MUCH W/LITTLE, ENTHUSIASM	.89
8.	TRY LIVE SIMPLER LIFESTYLE; SMALL THING DO, NOT SO FRUSTRATED	.81
49.	MILITARY PRESENCE IN NIC EVIDENT, BUT DIDN'T FEEL THREATENED	.80
24.	EXPECTED NIC POOR BUT AIRPORT A SHOCK; APPALLED AT RICH U.S.	.78
18.	WHEN FEEL SORRY FOR SELF THINK HOW NIC'S SUFFER; CAN'T COMPLAIN	.77
26.	FEELS LIKE PART OF ME STILL THERE; KNOW I'LL GO TO NIC AGAIN	.67
1.	NIC'S POOR MATERIALLY BUT SPIRIT WEALTHY; REC'D MORE THAN GAVE	.67
35.	HAVE LEARNED ABOUT HOSPITALITY; MADE ME MORE OPEN TO STRANGERS	.57
28.	GOT ALONG SO WELL W/NIC FAMILY IN SHORT TIME; HAVE 2ND FAMILY	.49
31.	NIC'S SHOWED ME TO VALUE HUMAN CONNECTIONS; TRY IN MY OWN LIFE	.47
60.	SEEMS WOMEN HOLD NIC TOGETHER; SECURE IN ROLE OF WOMAN, MOTHER	.46
43.	TRIP WAS MIXED BLESSING; FEEL RESPONSIB & ALREADY OVEREXTENDED	.45
3.	IMPORT'T WE DIDN'T JUST INTELLECTUALIZE; WORK IN COOP UNIQUE	.40
37.	CAME BACK THINKING PREJUDICES CAN BE OVERCOME, DONE BY RESPECT	.33
36.	LESS FRANTIC, MORE MELLOW; NOT AS ANGRY RE. TRIVIAL AFTER NIC	.33
12.	PEOPLE TALKED TO AFTER TRIP POSITIVE; INTERESTED IN HEARING	.32
47.	BIG PICTURE CAN BE DEPRESSING; MORE SPECIFIC SEEMS LESS FUTILE	.29
34.	SEEING HOW THEY LIVE W/LIMITS MAKES ME THINK FRAGILITY OF LIFE	.29
14.	FOUND IT HARD TO RETURN, SO DIFF HERE, UNEASY RE. WHERE BELONG	.28
59.	EXPER. AFFECTED PERSONAL LIFE; IF INVEST TIME NOW MUST BELIEVE	.27
58.	SOME THOUGHT DANGEROUS, BUT I FELT SAFE; WOULDN'T TAKE RISKS	.26
11.	COORDINATORS SO GOOD & TRIP SO MOVING, AN ALLY IN PROJECT LEON	.26
6.	KNEW HAD TO GO TO NIC, READY FOR IT, PART OF SPIRITUAL GROWTH	.25
21.	INSPIRED BY STRONG FAITH OF CHRISTIAN COMMUN. & CHURCH INVOLVE	.23
2.	POWERFUL SEE CHURCH IN HANDS OF NIC'S, GOSPEL LIVED OUT DAILY	.12
38.	COULD LRN FROM NIC'S RE. COMMIT TO FAITH, HERE GO THRO MOTIONS	.11
32.	ALTHOUGH SOME DISAGREE W/MY POLIT. VIEWS, RESPECT ME GO TO NIC	.09
57.	SO MANY ABSENT FATHERS IN NIC FAMILIES; WOMEN LEFT TO PROVIDE	.06
42.	NIC'S HAVE SKILLS, NOT ABLE REALIZE POTENTIAL IN POOR COUNTRY	.04
15.	THOUGHT COULDN'T TALK W/PEOPLE WHO DISAGREE PHILOS. NOW EASIER	.04
54.	SURPRISED AT INFUSIONS OF OUR CULTURE IN NIC; SEE T.V., SONGS	-.20
41.	WHEN FIRST BACK OVERWHELMED, TOOK TIME; CAN'T HATE EVERYONE	-.23
29.	NOT EXPERT ON NIC, THERE A SHORT TIME; BUT NO SUB BEING THERE	-.25
20.	I TALK TO PEOPLE RE. WHAT LEARNED IN NIC; HELPS NOT FEEL GUILT	-.25
4.	UPON RETURN FOUND PEOPLE NOT INTERESTED IN HEARING ABOUT TRIP	-.45
13.	WENT THERE FEELING NEGATIVE RE. US GOV'T, NOW SKEPTICAL OF ALL	-.56
22.	HOME LOOKED WOND'FUL WHEN RETURN; APPRECIATE WHAT HAVE, FAMILY	-.64
40.	MOST DISTRESSING DISILLUSIONMENT W/US GOV; TRUSTED, NOW CAN'T	-.66
51.	DIDN'T LIKE BE ALONE W/NIC FAMILY LONG TIME; GLAD BE W/OTHERS	-.80
16.	WONDER HOW MUCH GOT TO SEE, THINK SOME VIEWS NOT REPRESENTED	-.90
23.	HAVE MORE QUEST'S NOW THAN BEFORE; KNOW NOT ONLY ONE CONFUSED	-.96
45.	POPULAR CHURCH POLIT NOT RELIG; WAY GET SUPPORT FOR SANDINISTA	-.99
30.	COULDN'T BE ACTIVE IN DEMONSTRATIONS; BETTER PEOPLE-TO-PEOPLE	-1.17
27.	LIVING CONDITIONS HARD; I COULD NEVER LIVE THERE; COCKROACHES	-1.18
55.	NIC POLITICS & ECONOMICS HODGEPODGE OF IDEOLOGIES; IN CHAOS	-1.22
56.	NIC SUCH UNSTABLE PLACE, SOMETHING ALWAYS ABOUT TO ERRUPT	-1.25
39.	NIC'S CHIT-CHAT; MAYBE MORE INDUSTRIOUS NOT SO UNDERDEVELOPED	-1.35
25.	UNCOMFORTABLE W/SANDINISTA RHETORIC; SUPPORTERS TOO FANATIC	-1.48
9.	DON'T THINK OF TRIP TO NIC VERY MUCH; NOT IMPORT'T IN LONG RUN	-1.86
52.	HARD DECIDE WHAT US INVOLV IN NIC SHLD BE; WE NOT KNOW ANSWERS	-2.02
33.	TRIP TO NIC HAS NO PRACTICAL APPLICATION TO MY LIFE NOW IN US	-2.48
48.	THINK MOST OF U.S. SANCTIONS AGAINST NIC NECESSARY & JUSTIFIED	-2.52

APPENDIX I

DESCENDING ARRAY OF Z-SCORES AND ITEM DESCRIPTIONS FOR TYPE 3

12.	PEOPLE TALKED TO AFTER TRIP POSITIVE; INTERESTED IN HEARING	2.22
58.	SOME THOUGHT DANGEROUS, BUT I FELT SAFE; WOULDN'T TAKE RISKS	1.94
57.	SO MANY ABSENT FATHERS IN NIC FAMILIES; WOMEN LEFT TO PROVIDE	1.81
52.	HARD DECIDE WHAT US INVOLV IN NIC SHLD BE; WE NOT KNOW ANSWERS	1.53
10.	FELT TRIP WAS NECESSARY; GIVEN MORE MEANING TO LIFE HERE IN US	1.53
16.	WONDER HOW MUCH GOT TO SEE, THINK SOME VIEWS NOT REPRESENTED	1.53
7.	HAVING GONE TO NIC HELPS ME W/CREDIBILITY, 1ST HAND EXP VALUE	1.39
32.	ALTHOUGH SOME DISAGREE W/MY POLIT. VIEWS, RESPECT ME GO TO NIC	1.39
23.	HAVE MORE QUEST'S NOW THAN BEFORE; KNOW NOT ONLY ONE CONFUSED	1.25
29.	NOT EXPERT ON NIC, THERE A SHORT TIME; BUT NO SUB BEING THERE	1.25
30.	COULDN'T BE ACTIVE IN DEMONSTRATIONS; BETTER PEOPLE-TO-PEOPLE	.84
25.	UNCOMFORTABLE W/SANDINISTA RHETORIC; SUPPORTERS TOO FANATIC	.83
53.	AFTER SEE NIC CONVINCED U.S. OUT OF TOUCH W/REALITY IN REGION	.83
48.	THINK MOST OF U.S. SANCTIONS AGAINST NIC NECESSARY & JUSTIFIED	.70
17.	THINK NIC'S VERY INSPIRING; ABLE DO MUCH W/LITTLE, ENTHUSIASM	.70
19.	EXPER'NCE LIVNG W/FAMILY PROFOUND, ABLE PERSONALIZE NIC SPIRIT	.70
11.	COORDINATORS SO GOOD & TRIP SO MOVING, AN ALLY IN PROJECT LEON	.70
42.	NIC'S HAVE SKILLS, NOT ABLE REALIZE POTENTIAL IN POOR COUNTRY	.70
60.	SEEMS WOMEN HOLD NIC TOGETHER; SECURE IN ROLE OF WOMAN, MOTHER	.56
34.	SEEING HOW THEY LIVE W/LIMITS MAKES ME THINK FRAGILITY OF LIFE	.55
18.	WHEN FEEL SORRY FOR SELF THINK HOW NIC'S SUFFER; CAN'T COMPLAIN	.42
49.	MILITARY PRESENCE IN NIC EVIDENT, BUT DIDN'T FEEL THREATENED	.42
5.	AMAZED THAT NIC'S ACCEPTED US SO EASILY, SEPARATE FROM US GOV	.28
3.	IMPORT'T WE DIDN'T JUST INTELLECTUALIZE; WORK IN COOP UNIQUE	.28
55.	NIC POLITICS & ECONOMICS HODGEPODGE OF IDEOLOGIES; IN CHAOS	.28
28.	GOT ALONG SO WELL W/NIC FAMILY IN SHORT TIME; HAVE 2ND FAMILY	.14
37.	CAME BACK THINKING PREJUDICES CAN BE OVERCOME, DONE BY RESPECT	.14
47.	BIG PICTURE CAN BE DEPRESSING; MORE SPECIFIC SEEMS LESS FUTILE	.14
15.	THOUGHT COULDN'T TALK W/PEOPLE WHO DISAGREE PHILOS. NOW EASIER	.00
8.	TRY LIVE SIMPLER LIFESTYLE; SMALL THING DO, NOT SO FRUSTRATED	.00
45.	POPULAR CHURCH POLIT NOT RELIG; WAY GET SUPPORT FOR SANDINISTA	.00
59.	EXPER. AFFECTED PERSONAL LIFE; IF INVEST TIME NOW MUST BELIEVE	.00
21.	INSPIRED BY STRONG FAITH OF CHRISTIAN COMMUN. & CHURCH INVOLVE	-.28
31.	NIC'S SHOWED ME TO VALUE HUMAN CONNECTIONS; TRY IN MY OWN LIFE	-.28
22.	HOME LOOKED WOND'FUL WHEN RETURN; APPRECIATE WHAT HAVE, FAMILY	-.28
33.	TRIP TO NIC HAS NO PRACTICAL APPLICATION TO MY LIFE NOW IN US	-.42
54.	SURPRISED AT INFUSIONS OF OUR CULTURE IN NIC; SEE T.V., SONGS	-.42
2.	POWERFUL SEE CHURCH IN HANDS OF NIC'S, GOSPEL LIVED OUT DAILY	-.42
1.	NIC'S POOR MATERIALLY BUT SPIRIT WEALTHY; REC'D MORE THAN GAVE	-.55
6.	KNEW HAD TO GO TO NIC, READY FOR IT, PART OF SPIRITUAL GROWTH	-.55
43.	TRIP WAS MIXED BLESSING; FEEL RESPONSIB & ALREADY OVEREXTENDED	-.56
20.	I TALK TO PEOPLE RE. WHAT LEARNED IN NIC; HELPS NOT FEEL GUILT	-.70
35.	HAVE LEARNED ABOUT HOSPITALITY; MADE ME MORE OPEN TO STRANGERS	-.70
27.	LIVING CONDITIONS HARD; I COULD NEVER LIVE THERE; COCKROACHES	-.70
39.	NIC'S CHIT-CHAT; MAYBE MORE INDUSTRIOUS NOT SO UNDERDEVELOPED	-.83
24.	EXPECTED NIC POOR BUT AIRPORT A SHOCK; APPALLED AT RICH U.S.	-.83
26.	FEELS LIKE PART OF ME STILL THERE; KNOW I'LL GO TO NIC AGAIN	-.84
14.	FOUND IT HARD TO RETURN, SO DIFF HERE, UNEASY RE. WHERE BELONG	-.84
56.	NIC SUCH UNSTABLE PLACE, SOMETHING ALWAYS ABOUT TO ERRUPT	-.84
4.	UPON RETURN FOUND PEOPLE NOT INTERESTED IN HEARING ABOUT TRIP	-.97
41.	WHEN FIRST BACK OVERWHELMED, TOOK TIME; CAN'T HATE EVERYONE	-.97
38.	COULD LRN FROM NIC'S RE. COMMIT TO FAITH, HERE GO THRO MOTIONS	-1.11
51.	DIDN'T LIKE BE ALONE W/NIC FAMILY LONG TIME; GLAD BE W/OTHERS	-1.12
44.	U.S. HAS MOST BLAME FOR SANDINISTA FAILURE; ECONOMIC SANCTIONS	-1.25
9.	DON'T THINK OF TRIP TO NIC VERY MUCH; NOT IMPORT'T IN LONG RUN	-1.25
40.	MOST DISTRESSING DISILLUSIONMENT W/US GOV; TRUSTED, NOW CAN'T	-1.39
36.	LESS FRANTIC, MORE MELLOW; NOT AS ANGRY RE. TRIVIAL AFTER NIC	-1.53
46.	EXCITING SEE SOCIAL JUSTICE IN PRACTICE W/SUPPORT OF SANDINIST	-1.67
13.	WENT THERE FEELING NEGATIVE RE. US GOV'T, NOW SKEPTICAL OF ALL	-1.81
50.	NIC MORE DEMOCRATIC THAN U.S. RE. PARTICIPATION; SO INVOLVED	-1.94

APPENDIX J
VARIABLE ASSIGNMENTS WITH FACTOR WEIGHTS BY TYPE

<u>Variable</u> Type 1 (N=20)	<u>Weight</u>	<u>Variable</u> Type 2 (N=8)	<u>Weight</u>
1 F 32	0.728	5 F 38	0.740
2 F 30	0.718	6 F 33	0.626
3 F 35	0.720	7 M 57	0.609
4 F 58	0.652	9 M 61	0.693
8 F 48	0.660	11 M 42	0.814
10 M 55	0.624	12 F 28	0.729
13 F 48	0.354	19 F 19	0.540
14 M 50	0.447	22 F 19	0.660
15 M 48	0.720		
16 F --	0.674		
18 F 71	0.752		
20 F 20	0.716		
21 M 19	0.802		
23 M 60	0.474		
24 M 60	0.504		
25 F 74	0.603		
26 M 29	0.735		
28 F 61	0.612		
29 F 58	0.539		
30 M 29	0.763		
		Type 3 (N=2)	
		17 F 66	0.436
		27 M 56	0.555

The factor weight is the loading that describes how closely the sorter correlated with those items and persons composing the type. The weighting procedure makes the responses of subjects with very strong loadings (and therefore the best typical representation) to have exponentially greater impact on the formation of the typical patterns than subjects with low loadings. By zeroing out all but the highest positive loading, each subject's data will only influence one typical pattern -- the one to which the subject's beliefs are most similar. The result is a pure type. (Endorf, 1987)

APPENDIX K
CORRELATIONS BETWEEN TYPES

2	.8020	
3	.2092	-.0564
1		2

APPENDIX L

0
0
0

ITEM DESCRIPTIONS

	1	2	3
	N'S FOR EACH TYPE ARE		
	20	8	2
1. NIC'S POOR MATERIALLY BUT SPIRIT WEALTHY; REC'D MORE THAN GAVE	1.6	.7	-.6
2. POWERFUL SEE CHURCH IN HANDS OF NIC'S, GOSPEL LIVED OUT DAILY	.0	.1	-.4
3. IMPORT'T WE DIDN'T JUST INTELLECTUALIZE; WORK IN COOP UNIQUE	1.0	.4	.3
4. UPON RETURN FOUND PEOPLE NOT INTERESTED IN HEARING ABOUT TRIP	-.8	-.5	-1.0
5. AMAZED THAT NIC'S ACCEPTED US SO EASILY, SEPARATE FROM US GOV	2.2	1.1	.3
6. KNEW HAD TO GO TO NIC, READY FOR IT, PART OF SPIRITUAL GROWTH	.3	.3	-.6
7. HAVING GONE TO NIC HELPS ME W/CREDIBILITY, 1ST HAND EXP VALUE	.9	.9	1.4
8. TRY LIVE SIMPLER LIFESTYLE; SMALL THING DO, NOT SO FRUSTRATED	.0	.8	.0
9. DON'T THINK OF TRIP TO NIC VERY MUCH; NOT IMPORT'T IN LONG RUN	-2.2	-1.9	-1.2
10. FELT TRIP WAS NECESSARY; GIVEN MORE MEANING TO LIFE HERE IN US	.3	1.3	1.5
11. COORDINATORS SO GOOD & TRIP SO MOVING, AN ALLY IN PROJECT LEON	.6	.3	.7
12. PEOPLE TALKED TO AFTER TRIP POSITIVE; INTERESTED IN HEARING	.1	.3	2.2
13. WENT THERE FEELING NEGATIVE RE. US GOV'T, NOW SKEPTICAL OF ALL	-.2	-.6	-1.8
14. FOUND IT HARD TO RETURN, SO DIFF HERE, UNEASY RE. WHERE BELONG	-.7	.3	-.8
15. THOUGHT COULDN'T TALK W/PEOPLE WHO DISAGREE PHILOS. NOW EASIER	-.7	.0	.0
16. WONDER HOW MUCH GOT TO SEE, THINK SOME VIEWS NOT REPRESENTED	-.5	-.9	1.5
17. THINK NIC'S VERY INSPIRING; ABLE DO MUCH W/LITTLE, ENTHUSIASM	1.2	.9	.7
18. WHEN FEEL SORRY FOR SELF THINK HOW NIC'S SUFFER; CAN'T COMPLAIN	.2	.8	.4
19. EXPER'NCE LIVNG W/FAMILY PROFOUND, ABLE PERSONALIZE NIC SPIRIT	1.8	1.0	.7
20. I TALK TO PEOPLE RE. WHAT LEARNED IN NIC; HELPS NOT FEEL GUILT	-.1	-.2	-.7
21. INSPIRED BY STRONG FAITH OF CHRISTIAN COMMUN. & CHURCH INVOLVE	.0	.2	-.3
22. HOME LOOKED WOND'FUL WHEN RETURN; APPRECIATE WHAT HAVE, FAMILY	.3	-.6	-.3
23. HAVE MORE QUEST'S NOW THAN BEFORE; KNOW NOT ONLY ONE CONFUSED	-.7	-1.0	1.3
24. EXPECTED NIC POOR BUT AIRPORT A SHOCK; APPALLED AT RICH U.S.	-.1	.8	-.8
25. UNCOMFORTABLE W/SANDINISTA RHETORIC; SUPPORTERS TOO FANATIC	-1.0	-1.5	.8
26. FEELS LIKE PART OF ME STILL THERE; KNOW I'LL GO TO NIC AGAIN	.6	.7	-.8
27. LIVING CONDITIONS HARD; I COULD NEVER LIVE THERE; COCKROACHES	-1.4	-1.2	-.7
28. GOT ALONG SO WELL W/NIC FAMILY IN SHORT TIME; HAVE 2ND FAMILY	.2	.5	.1
29. NOT EXPERT ON NIC, THERE A SHORT TIME; BUT NO SUB BEING THERE	1.3	-.2	1.3
30. COULDN'T BE ACTIVE IN DEMONSTRATIONS; BETTER PEOPLE-TO-PEOPLE	-.4	-1.2	.8
31. NIC'S SHOWED ME TO VALUE HUMAN CONNECTIONS; TRY IN MY OWN LIFE	.3	.5	-.3
32. ALTHOUGH SOME DISAGREE W/MY POLIT. VIEWS, RESPECT ME GO TO NIC	1.0	.1	1.4
33. TRIP TO NIC HAS NO PRACTICAL APPLICATION TO MY LIFE NOW IN US	-2.2	-2.5	-.4
34. SEEING HOW THEY LIVE W/LIMITS MAKES ME THINK FRAGILITY OF LIFE	.4	.3	.6
35. HAVE LEARNED ABOUT HOSPITALITY; MADE ME MORE OPEN TO STRANGERS	.6	.6	-.7
36. LESS FRANTIC, MORE MELLOW; NOT AS ANGRY RE. TRIVIAL AFTER NIC	-.2	.3	-1.5
37. CAME BACK THINKING PREJUDICES CAN BE OVERCOME, DONE BY RESPECT	.4	.3	.1
38. COULD LRN FROM NIC'S RE. COMMIT TO FAITH, HERE GO THRO MOTIONS	.0	.1	-1.1
39. NIC'S CHIT-CHAT; MAYBE MORE INDUSTRIOUS NOT SO UNDERDEVELOPED	-2.2	-1.3	-.8
40. MOST DISTRESSING DISILLUSIONMENT W/US GOV; TRUSTED, NOW CAN'T	-.4	-.7	-1.4
41. WHEN FIRST BACK OVERWHELMED, TOOK TIME; CAN'T HATE EVERYONE	-.9	-.2	-1.0
42. NIC'S HAVE SKILLS, NOT ABLE REALIZE POTENTIAL IN POOR COUNTRY	.5	.0	.7
43. TRIP WAS MIXED BLESSING; FEEL RESPONSIB & ALREADY OVEREXTENDED	.0	.5	-.6
44. U.S. HAS MOST BLAME FOR SANDINISTA FAILURE; ECONOMIC SANCTIONS	1.6	2.2	-1.2
45. POPULAR CHURCH POLIT NOT RELIG; WAY GET SUPPORT FOR SANDINISTA	-1.4	-1.0	.0
46. EXCITING SEE SOCIAL JUSTICE IN PRACTICE W/SUPPORT OF SANDINIST	.4	2.1	-1.7
47. BIG PICTURE CAN BE DEPRESSING; MORE SPECIFIC SEEMS LESS FUTILE	.9	.3	.1
48. THINK MOST OF U.S. SANCTIONS AGAINST NIC NECESSARY & JUSTIFIED	-2.9	-2.5	.7
49. MILITARY PRESENCE IN NIC EVIDENT, BUT DIDN'T FEEL THREATENED	.7	.8	.4
50. NIC MORE DEMOCRATIC THAN U.S. RE. PARTICIPATION; SO INVOLVED	.5	1.5	-1.9
51. DIDN'T LIKE BE ALONE W/NIC FAMILY LONG TIME; GLAD BE W/OTHERS	-.9	-.8	-1.1
52. HARD DECIDE WHAT US INVOLV IN NIC SHLD BE; WE NOT KNOW ANSWERS	-.4	-2.0	1.5
53. AFTER SEE NIC CONVINCED U.S. OUT OF TOUCH W/REALITY IN REGION	1.3	1.7	.8
54. SURPRISED AT INFUSIONS OF OUR CULTURE IN NIC; SEE T.V., SONGS	.1	-.2	-.4
55. NIC POLITICS & ECONOMICS HODGEPODGE OF IDEOLOGIES; IN CHAOS	-1.0	-1.2	.3
56. NIC SUCH UNSTABLE PLACE, SOMETHING ALWAYS ABOUT TO ERRUPT	-1.3	-1.2	-.8
57. SO MANY ABSENT FATHERS IN NIC FAMILIES; WOMEN LEFT TO PROVIDE	-.2	.1	1.8
58. SOME THOUGHT DANGEROUS, BUT I FELT SAFE; WOULDN'T TAKE RISKS	.9	.3	1.9
59. EXPER. AFFECTED PERSONAL LIFE; IF INVEST TIME NOW MUST BELIEVE	.3	.3	.0
60. SEEMS WOMEN HOLD NIC TOGETHER; SECURE IN ROLE OF WOMAN, MOTHER	.2	.5	.6

APPENDIX M
 ITEMS AND Z-SCORES
 GREATER OR LESS THAN CORRESPONDING ARRAY Z'S
 FOR ALL TYPES

TYPE 1 ITEMS GREATER THAN ALL OTHERS	Z-SCORE	OTHERS AVERAGE	DIFF
1. NIC'S POOR MATERIALLY BUT SPIRIT WEALTHY; REC'D MORE THAN GAVE	1.595	.058	1.537
5. AMAZED THAT NIC'S ACCEPTED US SO EASILY, SEPARATE US FROM U.S. GOV	2.193	.666	1.527
13. WENT THERE FEELING NEGATIVE RE: U.S. GOV'T, NOW SKEPTICAL OF ALL	-.233	-1.184	.951
19. EXPER'NCE LIVING W/FAMILY PROFOUND, ABLE TO PERSONALIZE NIC SPIRIT	1.756	.848	.908
29. NOT EXPERT ON NIC, THERE SHORT TIME; BUT NO SUB BEING THERE	1.305	.503	.802
22. HOME LOOKED WOND'FUL WHEN RETURN; APPRECIATE WHAT HAVE, FAMILY	.323	-.461	.783
47. BIG PICTURE CAN BE DEPRESSING; MORE SPECIFIC SEEMS LESS FUTILE	.907	.213	.694
35. HAVE LEARNED ABOUT HOSPITALITY; MADE ME MORE OPEN TO STRANGERS	.610	-.063	.673
3. IMPORTANT WE DIDN'T JUST INTELLECTUALIZE; WORK IN COOP UNIQUE	1.000	.340	.659
40. MOST DEPRESSING DISILLUSIONMENT W/U.S. GOV; TRUSTED, NOW I CAN'T	-.411	-1.028	.617
6. KNEW I HAD TO GO TO NIC, READY FOR IT, PART OF SPIRITUAL GROWTH	.339	-.151	.491
17. THINK NIC'S VERY INSPIRING; ABLE TO DO MUCH W/LITTLE, ENTHUSIASM	1.189	.793	.396
20. I TALK TO PEOPLE RE: WHAT LEARNED IN NIC; HELPS NOT FEEL GUILT	-.078	-.472	.395
54. SURPRISED AT INFUSIONS OF OUR CULTURE IN NIC; SEE T.V., SONGS	.086	-.308	.394
37. CAME BACK THINKING PREJUDICES CAN BE OVERCOME, DONE BY RESPECT	.404	.234	.170
59. EXPER. AFFECTED PERSONAL LIFE; IF INVEST TIME NOW MUST BELIEVE	.208	.133	.147
TYPE 1 ITEMS LESS THAN ALL OTHERS*****			
56. NIC SUCH AN UNSTABLE PLACE, SOMETHINGS ALWAYS ABOUT TO ERUPT	-1.292	-1.043	-.249
60. SEEMS WOMEN HOLD NIC TOGETHER; SECURE IN ROLE OF WOMAN, MOTHER	.215	.508	-.292
18. WHEN FEEL SORRY FOR SELF THINK HOW NIC'S SUFFER; CAN'T COMPLAIN	.203	.591	-.388
27. LIVING CONDITIONS HARD; I COULD NEVER LIVE THERE; COCKROACHES	-1.367	-.938	-.429
9. DON'T THINK OF TRIP TO NIC VERY MUCH; NOT IMPORT'T IN LONG RUN	-2.165	-1.555	-.609
15. THOUGHT COULDN'T TALK W/PEOPLE WHO DISAGREE PHILOS., NOW EASIER	-.697	.019	-.716
45. POPULAR CHURCH POLIT NOT RELIG; WAY GET SUPPORT FOR SANDINISTAS	-1.436	-.494	-.942

57. SO MANY ABSENT FATHERS IN NIC FAMILIES; WOMEN LEFT TO PROVIDE	-.171	.934	-1.104
39. NIC'S CHIT-CHAT; MAYBE IF MORE INDUSTRIOUS NOT SO UNDERDEVELOPED	-2.195	-1.090	-1.105
12. PEOPLE TALKED TO AFTER TRIP POSITIVE; INTERESTED IN HEARING	.129	1.272	-1.143
10. FELT TRIP WAS NECESSARY; GIVEN MORE MEANING TO LIFE HERE IN U.S.	.215	1.401	-1.150
48. THINK MOST OF U.S. SANCTIONS AGAINST NIC NECESSARY & JUSTIFIED	-2.876	-.912	-1.963

	OTHERS		
TYPE 2 ITEMS GREATER THAN ALL OTHERS	Z-SCORE	AVERAGE	DIFF
46. EXCITING TO SEE SOCIAL JUSTICE IN PRACTICE W/SUPPORT OF SANDINISTAS	2.114	-.657	2.771
50. NIC MORE DEMOCRATIC THAN U.S. RE: PARTICIPATION; SO INVOLVED	1.478	-.719	2.197
44. U.S. HAS MOST BLAME FOR SANDINISTA FAILURE; ECONOMIC SANCTIONS	2.156	.181	1.975
24. EXPECTED NIC POOR BUT AIRPORT SHOCK; APPALLED AT RICH U.S.	.781	-.458	1.239
36. LESS FRANTIC, MORE MELLOW; NOT AS ANGRY RE: TRIVIAL AFTER NIC	.328	-.874	1.202
14. FOUND IT HARD TO RETURN, SO DIFF HERE, UNEASY RE: WHERE BELONG	.281	-.791	1.071
26. FEELS LIKE PART OF ME STILL THERE; KNOW I'LL GO TO NIC AGAIN	.672	-.137	.809
8. TRY LIVE SIMPLER LIFESTYLE; SMALL THING TO DO, NOT SO FRUSTRATED	.808	.008	.800
43. TRIP WAS MIXED BLESSING; FEEL RESPONSIB & ALREADY OVEREXTENDED	.452	-.258	.710
41. WHEN FIRST BACK OVERWHELMED, TOOK TIME; CAN'T HATE EVERYONE	-.231	-.912	.682
38. COULD LRN FROM NIC'S RE: COMMIT TO FAITH, HERE GO THRO MOTIONS	.105	-.542	.648
53. AFTER SEE NIC CONVINCED U.S. OUT OF TOUCH W/REALITY IN REGION	1.675	1.055	.621
18. WHEN FEEL SORRY FOR SELF THINK HOW NIC'S SUFFER; CAN'T COMPLAIN	.766	.310	.456
31. NIC'S SHOWED ME TO VALUE HUMAN CONNECTIONS; TRY IN MY OWN LIFE	.471	.028	.444
4. UPON RETURN FOUND PEOPLE NOT INTERESTED IN HEARING ABOUT TRIP	-.450	-.889	.439
15. THOUGHT COULDN'T TALK W/PEOPLE WHO DISAGREE PHILOS. NOW EASIER	.038	-.348	.387
21. INSPIRED BY STRONG FAITH OF CHRISTIAN COMM. & CHURCH INVOLVEMENT	.232	-.116	.349
2. POWERFUL SEE CHURCH IN HANDS OF NIC'S, GOSPEL LIVED OUT DAILY	.123	-.213	.335
28. GOT ALONG SO WELL W/NIC FAMILY IN SHORT TIME; HAVE 2ND FAMILY	.490	.181	.309
51. DIDN'T LIKE BEING W/NIC FAMILY LONG TIME; GLAD TO BE W/OTHERS	-.803	-.985	.182
TYPE 2 ITEMS LESS THAN ALL OTHERS*****			

34. SEEING HOW THEY LIVE W/LIMITS MAKES ME THINK FRAGILITY OF LIFE	.286	.461	-.175
07. HAVING GONE TO NIC HELPS ME W/CREDIBILITY, 1ST HAND EXP VALUABLE	.906	1.175	-.249
11. COORDINATORS SO GOOD & TRIP SO MOVING, AN ALLY IN PROJECT LEON	.256	.623	-.368
42. NIC'S HAVE SKILLS, NOT ABLE TO REALIZE POTENTIAL IN POOR COUNTRY	.041	.610	-.569
55. NIC POLITICS & ECONOMICS HODGEPODGE OF IDEOLOGIES; IN CHAOS	-1.224	-.370	-.855
32. ALTHOUGH SOME DISAGREE W/MY POLIT. VIEWS, RESPECT ME GO TO NIC	.093	1.197	-1.104
58. SOME THOUGHT DANGEROUS, BUT I FELT SAFE; WOULDN'T TAKE RISKS	.257	1.418	-1.160
33. TRIP TO NIC HAS NO PRACTICAL APPLICATION TO MY LIFE NOW IN U.S.	-2.482	-1.303	-1.179
23. HAVE MORE QUESTIONS NOW THAN BEFORE; KNOW NOT ONLY ONE CONFUSED	-.956	.265	-1.221
30. COULDN'T BE ACTIVE IN DEMON- STRATIONS; BETTER PEOPLE-TO-PEOPLE	-1.174	.222	-1.395
16. WONDER HOW MUCH GOT TO SEE, THINK SOME VIEWS NOT REPRESENTED	-.899	.511	-1.410
25. UNCOMFORTABLE W/SANDINISTA RHETORIC; SUPPORTERS TOO FANATIC	-1.485	-.062	-1.423
29. NOT EXPERT ON NIC, THERE A SHORT TIME; BUT NO SUB BEING THERE	-.247	1.279	-1.525
52. HARD DECIDE WHAT U.S. INVOLV SHOULD BE; WE NOT KNOW ALL ANSWERS	-2.024	.541	-2.565

TYPE 3 ITEMS GREATER THAN ALL OTHERS	OTHERS		DIFF
	Z-SCORE	AVERAGE	
48. THINK MOST OF U.S. SANCTIONS AGAINST NIC NECESSARY & JUSTIFIED	.699	-2.700	3.398
52. HARD DECIDE WHAT U.S. INVOLV IN NIC SHOULD BE; WE NOT KNOW ANSWERS	1.532	-1.237	2.768
16. WONDER HOW MUCH GOT TO SEE, THINK SOME VIEWS NOT REPRESENTED	1.528	-.702	2.231
23. HAVE MORE QUEST'S NOW THAN BEFORE; KNOW NOT ONLY ONE CONFUSED	1.253	-.840	2.093
25. UNCOMFORTABLE W/SANDINISTA RHETORIC; SUPPORTERS TOO FANATIC	.833	-1.221	2.054
12. PEOPLE TALKED TO AFTER TRIP POSITIVE; INTERESTED IN HEARING	2.224	.225	1.999
33. TRIP TO NIC HAS NO PRACTICAL APPLICATION TO MY LIFE NOW IN U.S.	-.417	-2.336	1.919
57. SO MANY ABSENT FATHERS IN NIC FAMILIES; WOMEN LEFT TO PROVIDE	1.807	-.055	1.862
30. COULDN'T BE ACTIVE IN DEMON- STRATIONS; BETTER PEOPLE-TO-PEOPLE	.836	-.783	1.620
55. NIC POLITICS & ECONOMICS HODGEPODGE OF IDEOLOGIES; IN CHAOS	.275	-1.120	1.395
58. SOME THOUGHT DANGEROUS, BUT I FELT SAFE; WOULDN'T TAKE RISKS	1.945	.574	1.371
45. POPULAR CHURCH POL. NOT RELIG;			

WAY TO GET SUPPORT FOR SANDINISTAS	.000	-1.213	1.213
39. NIC'S CHIT-CHAT; MAYBE IF MORE INDUSTRIOUS NOT SO UNDERDEVELOPED	-.833	-1.771	.938
32. ALTHOUGH SOME DISAGREE W/MY POLIT. VIEWS, RESPECT ME GO TO NIC	1.391	.548	.842
10. FELT TRIP WAS NECESSARY; GIVEN MORE MEANING TO LIFE HERE IN U.S.	1.528	.762	.766
9. DON'T THINK OF TRIP TO NIC VERY MUCH; NOT IMPORT'T IN LONG RUN	-1.250	-2.013	1.213
27. LIVING CONDITIONS HARD; I COULD NEVER LIVE THERE; COCKROACHES	-.695	-1.274	.578
7. HAVING GONE TO NIC HELPS ME W/CREDIBILITY, 1ST HAND EXP VALUABLE	1.391	.548	.842
56. NIC SUCH AN UNSTABLE PLACE, SOMETHING ALWAYS ABOUT TO ERUPT	-.836	-1.271	.435
42. NIC'S HAVE SKILLS, NOT ABLE REALIZE POTENTIAL IN POOR COUNTRY	.695	.283	.412
11. COORDINATORS SO GOOD & TRIP SO MOVING, AN ALLY IN PROJECT LEON	.695	.403	.295
34. SEEING HOW THEY LIVE W/LIMITS MAKES ME THINK FRAGILITY OF LIFE	.554	.327	.228
60. SEEMS WOMEN HOLD NIC TOGETHER; SECURE IN ROLE OF WOMAN, MOTHER	.558	.336	.221
TYPE 3 ITEMS LESS THAN ALL OTHERS*****			
28. GOT ALONG WELL W/NIC FAMILY IN SHORT TIME; HAVE SECOND FAMILY	.141	.355	-.214
37. CAME BACK THINKING PREJUDICES CAN BE OVERCOME, DONE BY RESPECT	.138	.368	-.230
59. EXPER. AFFECTED PERSONAL LIFE; IF INVEST TIME NOW MUST BELIEVE	.000	.273	-.273
51. DIDN'T LIKE BE ALONE W/NIC FAMILY LONG TIME, GLAD TO BE W/OTHERS	-1.115	-.829	-.286
49. MILITARY PRESENCE IN NIC EVIDENT, BUT DIDN'T FEEL THREATENED	.417	.737	-.320
17. THINK NIC'S VERY INSPIRING; ABLE TO DO MUCH W/LITTLE, ENTHUSIASM	.695	1.039	-.344
4. UPON RETURN FOUND PEOPLE NOT INTERESTED IN HEARING ABOUT TRIP	-.974	-.627	-.347
54. SURPRISED AT INFUSIONS OF OUR CULTURE IN NIC; SEE T.V., SONGS	-.417	-.057	-.360
8. TRY LIVE SIMPLER LIFESTYLE; SMALL THING TO DO, TO SO FRUSTRATED	.000	.412	-.412
21. INSPIRED BY STRONG FAITH OF CHRISTIAN COMM. & CHURCH INVOLV.	-.279	.139	-.418
3. IMPORTANT WE DIDN'T JUST INTEL- LECTUALIZE; WORK IN COOP UNIQUE	.279	.701	-.422
41. WHEN FIRST BACK OVERWHELMED, TOOK TIME; CAN'T HATE EVERYONE	-.974	-.541	-.433
47. BIG PICTURE CAN BE DEPRESSING; MORE SPECIFIC SEEMS LESS FUTILE	.138	.597	-.459
2. POWERFUL TO SEE CHURCH IN HANDS OF NIC'S, GOSPEL LIVED OUT DAILY	-.417	.057	-.474
20. I TALK TO PEOPLE RE: WHAT LEARNED IN NIC; HELPS NOT FEEL GUILT	-.695	-.163	-.532

14. FOUND IT HARD TO RETURN, SO DIFF HERE, UNEASY RE: WHERE I BELONG	-.836	-.232	-.604
53. AFTER SEE NIC CONVINCED U.S. OUT OF TOUCH W/REALITY IN REGION	.833	1.476	-.643
31. NIC'S SHOWED ME TO VALUE HUMAN CONNECTIONS; TRY IN MY OWN LIFE	-.279	.403	-.682
19. EXPER'NCE LIVING W/FAMILY PROFOUND, ABLE TO PERSONALIZE NIC SPIRIT	.695	1.378	-.683
43. TRIP WAS A MIXED BLESSING; FEEL RESPONSIB & ALREADY OVEREXTENDED	-.558	.247	-.804
6. KNEW I HAD TO GO TO NIC, READY FOR IT, PART OF SPIRITUAL GROWTH	-.554	.295	-.850
40. MOST DEPRESSING DISILLUSIONMENT W/U.S. GOV; TRUSTED, NOW I CAN'T	-1.391	-.538	-.853
38. COULD LRN FROM NIC'S RE: COMMIT TO FAITH, HERE GO THRO MOTIONS	-1.112	.066	-1.178
24. EXPECTED NIC POOR BUT AIRPORT TO BE A SHOCK; APPALLED AT RICH U.S.	-.833	.348	-1.181
35. HAVE LEARNED ABOUT HOSPITALITY; MADE ME MORE OPEN TO STRANGERS	-.695	.589	-1.285
5. AMAZED THAT NIC'S ACCEPTED US SO EASILY, SEPARATE US FROM U.S. GOV	.279	1.623	-1.344
13. WENT THERE FEELING NEGATIVE RE: U.S. GOV'T, NOW SKEPTICAL OF ALL	-1.807	-.396	-1.411
26. FEELS LIKE PART OF ME STILL THERE; KNOW I'LL GO TO NIC AGAIN	-.836	.617	-1.454
36. LESS FRANTIC, MORE MELLOW; NOT AS ANGRY RE: TRIVIAL AFTER NIC	-1.532	.056	-1.588
1. NIC'S POOR MATERIALLY BUT SPIRIT WEALTHY; REC'D MORE THAN GAVE	-.554	1.133	-1.687
46. EXCITING TO SEE SOCIAL JUSTICE IN PRACTICE W/SUPPORT OF SANDINISTAS	-1.666	1.233	-2.899
50. NIC MORE DEMOCRATIC THAN U.S. RE: PARTICIPATION; SO INVOLVED	-1.945	.992	-2.937
44. U.S. HAS MOST BLAME FOR SANDIN FAILURE; ECONOMIC SANCTIONS	-1.250	1.884	-3.134

APPENDIX N
CONSENSUS ITEMS AND AVERAGE Z-SCORES

<u>ITEM NUMBER AND DESCRIPTION</u>	<u>Z-SCORE</u>
53. After seeing Nicaragua, I am convinced that the U. S. government ins out of touch with reality.	1.26
7. For me, having gone to Nicaragua helps me with my credibility. Telling about first-hand experiences is invaluable.	1.07
17. I think the Nicaraguans were very inspiring. They were able to do so much with so little and bring such vitality and enthusiasm to life.	.92
49. The military presence in Nicaragua was very evident, but I didn't feel threatened.	.63
3. It's important that we didn't just intellectualize and talk politics. Working with the people on a cooperative basis gives a unique perspective.	.56
11. the Coordinators were so good and the trip was so moving. I have found an ally in Project Minnesota/Leon and will continue to work with them.	.50
18. Whenever I want to feel sorry for myself, I think of how the Nicaraguans suffered, and I don't have much to complain about.	.46
47. The big picture can be so depressing. The more specific I can get about relationships and help for Nicaragua, the less futile it seems.	.44
42. The Nicaraguans seemed to have skills, but they weren't able to realize their full potential in such a poor country.	.42
60. It seems the women hold the Nicaragua together. They are so strong- secure in their role of woman and mother. It's a good example of feminism.	.41
34. Seeing how they live with so many limits makes me think about the fragility of life and come to terms more with my mortality.	.40
37. I came back thinking that sometimes prejudices can be overcome. It's done through respect for the other person.	.29

28. I got along so well with my Nicaraguan family in such a short time. I feel like I have a second family. .28
8. I try to live a simpler life-style. It's a small thing to do so I'm not so frustrated with the economic disparity between our countries. .27
59. The experience affected my personal life. If I'm going to invest time in anything now, I have to believe in it, heart and soul. .18
31. The Nicaraguans showed me how to value human connections. I try to strengthen them in my own life. .18
6. I knew I had to go to Nicaragua. I was ready for it. It was part of a spiritual growth process that I'm going through. .01
21. I was inspired by the strong faith of the Base Christian Communities and the way the church is involved in change. .00
2. It was very powerful to see the church in the hands of the Nicaraguan people, the Gospel being lived out day by day. -.10
54. I was surprised by the infusions of our culture in Nicaragua; to see T.V. and hear songs from the U.S.--.18
22. My home looked wonderful when I returned. I appreciate what I have, especially my family. It seems I'm more alive now. -.20
15. I used to think I couldn't talk to people who disagreed with me philosophically. Now its easier to cut across those boundaries. -.22
20. I talk to people about what I learned in Nicaragua. It helps to not feel paralyzed by guilt. -.34
41. When I first came back I was overwhelmed; it took some time to accept myself and others. I can't go around hating everything and everyone. -.69
4. Upon returning, I found people weren't interested in hearing about my trip. Or else they would loose interest after a few minutes. -.74
40. The most distressing thing for me is my disillusionment with my own government--when all my life I've trusted this government and now I can't. -.82

51. I didn't like being alone with my Nicaraguan family for long periods of time. I was glad when there were others from the group around. - .92

27. The living conditions were really hard. I could never live there. I'll never forget the cockroaches. -1.08

56. Nicaragua was such an unstable place - politically and geologically. Something's always about to erupt, whether it be a volcano or the people. -1.13

9. I don't think about my trip to Nicaragua very much. It's not important in the long run. -1.76

Number of consensus items = 30

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