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# The impact of immersion programs upon undergraduate students of Jesuit colleges and universities

John Savard

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The University of San Francisco

THE IMPACT OF IMMERSION PROGRAMS UPON UNDERGRADUATE  
STUDENTS OF JESUIT COLLEGES AND UNIVERSITIES

A Dissertation Presented  
to  
The Faculty of the School of Education  
Department of Leadership Studies  
Catholic Educational Leadership Program

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

by  
John D. Savard  
San Francisco  
May 2010

# THE UNIVERSITY OF SAN FRANCISCO

## Dissertation Abstract

### The Impact of Immersion Programs Upon Undergraduate Students of Jesuit Colleges and Universities

#### Statement of the Problem

This research study examined the impact of international immersion programs upon undergraduate students at Jesuit colleges and universities. Students return from immersion experiences claiming that the experience changed their lives. This study offered an assessment strategy to give greater evidence as to the impact of immersion programs upon student participants.

#### Procedures and Methods

A 48 item pre- and post-*Immersion Program Survey* was administered to 316 student participants from 13 Jesuit colleges and universities in the United States during January, Spring Break, and Summer of 2009. The study examined the transformation that students self-reported in the composite variable, well-educated solidarity (Kolvenbach, 2000).

#### Results

Cohen's  $d$  for dependent measures demonstrated that the greatest impact was evidenced in the variables of compassion ( $d = .57$ ), cultural sensitivity ( $d = .58$ ), critical thinking ( $d = .60$ ), and vocation ( $d = .62$ ). The least amount of growth was witnessed in the variables of spirituality ( $d = .37$ ) and social justice ( $d = 0.39$ ). The composite variable

of well-educated solidarity had a strong effect ( $d = 0.81$ ), indicating that students exited the programs with a greater appreciation for well-educated solidarity.

### Conclusions

The research found that immersion programs impacted just about everyone regardless of gender, race, or religion. Slightly lower gains were expressed by students with previous immersion experience, as well as those with more experience in college. Little difference in impact was shown to exist regarding the location of the program or whether a service component was provided.

Immersion programs include all aspects of the Ignatian Pedagogical Paradigm (IPP), a process in which a reflection component is paramount. The study recommended that immersion leaders be trained in facilitating conversations that are centered on spirituality and that immersion programs accept students who may need this more than those who already have a social justice orientation. The research encouraged the ongoing development and expansion of immersion programs so that as many students as possible may participate.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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Finally, my parents Marilyn and Harold were my biggest supporters. Over the past 15 years they watched me head to Belize, Guatemala, Dominican Republic, Jamaica, and Honduras with student immersion participants. This dissertation is for those students whose lives are transformed by the immersion experience, now and in the future.

John D. Savard, S.J

May 2010

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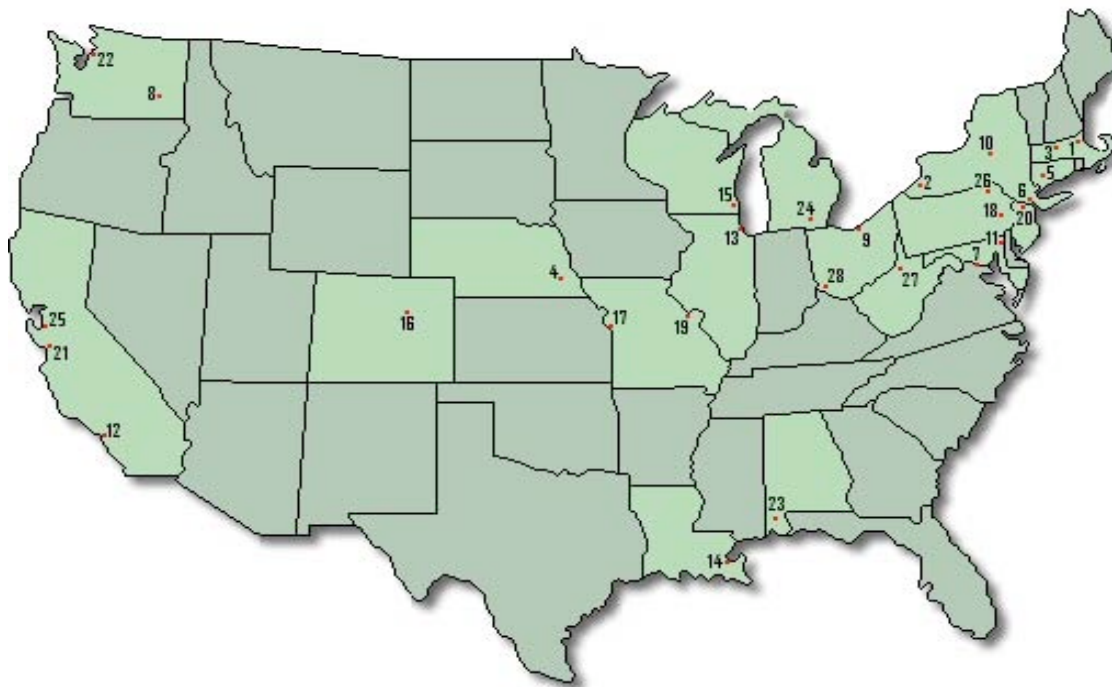
## CHAPTER I

### THE RESEARCH PROBLEM

#### Overview

Immersion programs offer college and university students direct experience within developing countries that parallels the lives of the indigenous poor and marginalized populations. These programs are often facilitated by campus ministries, as well as other university departments with a similar philosophy of education. They flourish within 28 Jesuit colleges and universities across the United States (Figure 1). Students participate in immersion programs to gain greater knowledge of the cultural, social, and political reality of communities within developing countries. Tellis (2002) reported that students often return to campus from participation in an immersion program with deeply changed lives. They often describe a “new sense of themselves and their responsibility to the poor” (p. 40). Other than through anecdotal stories, these programs have not received the assessment necessary to adequately define their impact on college and university students. This current study was conducted to provide a more in-depth assessment toward greater credibility of immersion programs within the academic community.

Programs allowing college and university students to immerse themselves in the lives of the poor and marginalized support the mission of Jesuit education. During 2000, as the new millennium began, Jesuit educators gathered at Santa Clara University for a conference addressing justice in Jesuit higher education. Kolvenbach (2000), Superior General of the Jesuits from 1983 to 2008, challenged Jesuit college and university




---

1. Boston College	11. Loyola College Maryland	20. Saint Peter's College
2. Canisius College	12. Loyola Marymount University	21. Santa Clara University
3. College of the Holy Cross	13. Loyola University Chicago	22. Seattle University
4. Creighton University	14. Loyola University New Orleans	23. Spring Hill College
5. Fairfield University	15. Marquette University	24. University of Detroit Mercy
6. Fordham University	16. Regis University	25. University of San Francisco
7. Georgetown University	17. Rockhurst University	26. University of Scranton
8. Gonzaga University	18. Saint Joseph's University	27. Wheeling Jesuit University
9. John Carroll University	19. Saint Louis University	28. Xavier University
10. Le Moyne College		

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*Figure 1.* Jesuit colleges and universities within the United States offering immersion programs. From *Map: Jesuit Institutions* (p. 1), by Association of Jesuit Colleges and Universities, 2007. Retrieved December 12, 2009, from <http://www.ajcunet.edu/index.aspx?bid=55>. Reprinted with permission.



educators by declaring, “Tomorrow’s whole person cannot be whole without an educated awareness of [the] society and culture with which to contribute socially, generously, in the real world. Tomorrow’s whole person must have, in brief, a well-educated solidarity” (p. 155). Expanding upon the notion of well-educated solidarity, Kolvenbach asserted that such a mind-set is learned through contact with real-world situations and direct experience, rather than simply through concepts and other ideas learned within the classroom. He further stated,

Students, in the course of their formation, must let the gritty reality of the world into their lives, so they can learn to feel it, think about it critically, respond to its suffering and engage it constructively. They should learn to perceive, think, judge, [and] choose to act for the rights of others, especially for the disadvantaged and the oppressed. (p. 155)

Put simply, students of Jesuit colleges and universities must be asked to feel the harsh reality of the world within which many people live. Kolvenbach reasoned, “When the heart is touched by direct experience, the mind may be challenged to change” (p. 155). This change of heart and mind will lead the graduate of a Jesuit institution to work for, and on behalf of, the poor and marginalized.

The importance of cultivating a well-educated solidarity was echoed by the Society of Jesus in the United States (2002), at which the Jesuit Conference mandated all Jesuit institutions to work toward solidarity. The Society further defined the idea of solidarity in the following manner:

Solidarity also means commitment to change the economic, political, and social structures that enslave, dehumanize, and destroy human life and dignity. Each Jesuit university must examine its own social environment, including its own commitment to justice and solidarity. Through community service, service-learning projects, immersion experiences, and faculty-student research projects, more and more Jesuit universities have supervised opportunities for their students to meet and learn from people from other economic and social groups. (p. 8)

To teach solidarity with the poor and marginalized, Jesuit institutions must offer the opportunity for experience, reflection, and action. Direct contact with impoverished societies challenges students to examine the social and economic structures that keep the poor in poverty and void of resources. Such exposure motivates creative thought toward positive responses. To stimulate ideas surrounding ways of achieving such education, the Society of Jesus in the United States posed the following questions to Jesuit institutions:

Are there service-learning programs, immersion programs, community-service opportunities in your institution? Do such programs include a process to select participants, to prepare them, to supervise their involvement, to help them reflect on their experiences, and then to integrate these experiences into their lives? (p. 8)

In summation, Kolvenbach (2000) and the U.S. Jesuit leadership attempted to expand the mission of Jesuit higher education to include the development of students into global citizens. This development was viewed as directly linked to student understanding of issues affecting the poor and marginalized and was described as a process of experience, reflection, and action. Kolvenbach posited that “feeling” the experience is as important as critical thought surrounding the experience. An understanding of the plight of the poor involves both an affective and cognitive consciousness. A subsequent process of reflection is necessary to assist students with integrating the experience into their lives. Finally, feeling and thinking about the critical issues affecting the world will lead graduates to form responses and create solutions to world problems. Through the process of experience, reflection, and action, graduates of Jesuit colleges and universities were expected to become citizens with a well-educated solidarity.

## Statement of the Problem

In this age of learning goals, outcomes, and assessment, administrators of Jesuit colleges and universities expect the articulation of clear goals and learning outcomes by the academic departments under their purview. They seek evidence that the established goals and learning outcomes have been accomplished. This outcome-based focus of education is evident in the reaccreditation process developed for colleges and universities. The Office of Institutional Assessment (2005) within the University of San Francisco wrote,

Increasingly, the University community recognizes that assessment of student learning and program evaluation, not only bolsters academic excellence but also supports the delivery of rigorous academic programs. Like most higher educational institutions, U.S.F. [the University of San Francisco] is engaged in the development of appropriate and efficient assessment procedures and the implementation of useful review processes. We have made important progress, not only in gathering evidence for educational effectiveness and institutional functioning but also in making use of that evidence for program development and evaluation. (p. 2)

The search for evidence not only applies to academic courses, but also to nonacademic programs offered within the college or university including immersion programs. Such programs must clearly state their goals and learning outcomes, and coordinators must assess program success by determining whether these goals and outcomes have been met. As Gordon (2003) wrote, “Thus Jesuit educators must continually ask the hard questions about how overseas programs affect students, the communities where they learn and serve, and the broader society” (p. 4). Educators are challenged to reach beyond the anecdotal to assess student transformation following participating in immersion programs. Crabtree (2007) acknowledged that immersion programs have positive outcomes such as “consciousness-raising, self-reliance, and

knowledge sharing” (p. 41). Participating students often claim they have been changed by their participation in such programs; however, Crabtree questioned, “Changed from what and to what?” (p. 41).

### Purpose of the Study

The purpose of the current study was to investigate the extent to which Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of becoming citizens with a well-educated solidarity. This included the following areas of development: values, spirituality, sense of compassion, sense of social justice, cultural awareness, critical thinking, and sense of vocation. The immersion programs studied were international in scope and sponsored exclusively by campus ministries at Jesuit colleges and universities.

### Background and Need for the Study

#### *Catholic Colleges and Universities*

Significant change was suddenly introduced into the Catholic Church and Catholic higher education with the advent of the Second Vatican Council, also referred to as Vatican II, which extended from 1962 to 1965. O’Malley (2000) noted, “The Council shook Catholicism and with it the Society of Jesus to its foundations” (p. 142). During December of 1965, Pope Paul VI (as cited in Abbott, 1966) called attention to a world wherein a small percentage of the population enjoyed unparalleled wealth and abundance, while the vast majority of the world lived in poverty, illiteracy, and hunger. He encouraged the Catholic faithful to help “alleviate as far as they are able the sufferings of the modern age” (p. 303). During October of that same year, the Council focused its

attention on Catholic education, stating that the purpose of Catholic education was to educate men and women who would be “outstanding in learning, ready to shoulder society’s heavier burdens, and to witness the faith to the world” (p. 648). Students of Catholic colleges and universities were to give witness to their faith by investing their skills, talents, and education in world renewal.

The International Federation of Catholic Universities (IFCU) responded to the issues brought to the forefront by Vatican II. The IFCU was created by Pope Pius XII during 1949 to provide oversight to Catholic colleges and universities around the world (O’Brien, 1998). However, “twenty years later it had become a body to some degree opposed to those in Rome who wanted to exert control over the actions of Catholic universities” (pp. 41–42). O’Brien drew attention to the pressure presidents of Catholic colleges and universities were under with regard to the issue of academic freedom and the control of institutions of Catholic higher education. The IFCU (1967) expressed the need for academic freedom while also stressing that the Catholic college or university must be “a community of scholars, in which Catholicism is perceptibly present and effectively operative”(p. 7). This Catholicism was operative in the examination of “the pressing issues of the world in light of Gospel values including “civil rights, international development and peace, poverty, etc.” (p. 10). The IFCU (1968) subsequently called for Catholic education to develop men and women who desire involvement in the positive development of social justice, focusing “on the needs of the emerging nations and on the new world civilization now forming” (p. 14).

Pope Paul VI (1971) personally addressed the IFCU, emphasizing the positive aspects of Catholic education, especially the concrete projects that could manifest between faculty and students. He asserted,

The professors and students should acquire a collective consciousness concerning the pressing needs of development, and be encouraged to participate in concrete projects in favor of the Third World, and take part in community services promoting welfare and social justice. (p. 51)

This style of education would promote the collaboration of students and teachers on issues of social justice. The practical projects involving both students and teachers would spur significant learning from real-world situations. The World Synod of Bishops (1971) advanced the unequivocal obligation of each Christian to work toward social justice. The bishops strongly expressed their view that preaching the Gospel was not to be conducted in words alone. They maintained,

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation. (¶ 6)

The bishops criticized the current state of education and its ratification of the status quo of the established order. The goal of education should be to awaken consciousness through “action, participation, and vital contact with the reality of injustice” (¶ 53).

The debate over the control of Catholic colleges and universities did not abate. Pope John Paul II (1990) continued to champion the role of Catholic education in studying and dealing with contemporary social issues. He included in these issues the study of

serious contemporary problems in areas such as the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing of the

world's resources, and a new economic and political order that will better serve the human community at a national and international level. (¶ 32)

John Paul II encouraged the pastoral dimension of the university to “be attentive to the poorest and those who suffer economic, social, cultural, religious injustice” (¶ 40).

The Sacred Congregation for Catholic Education (2002) published a request of religious orders to develop a relationship of *twinning* between wealthy and poor schools, explaining,

The formative advantages would be great for everyone, especially for the pupils of the more developed countries. They would learn what is essential in life and they would be assisted in not following the cultural fashions induced by consumerism. (¶ 73)

The authors went so far as to imply that, if characteristics of Catholic education, such as the “preferential option for the poor,” cannot be fostered in an institution, or if the institution no longer carries the charism of the founder, the religious community should leave that institution, regardless of school prestige (¶ 75).

### *Jesuit Colleges and Universities*

By the middle of the 20th century, 28 Jesuit colleges and universities existed within the United States. However, O'Malley (2000) noted that, to the casual observer, these colleges and universities “did not look much different from other colleges and universities” (p. 141). Over time, Jesuit educators responded to the spirit of Vatican II and made the promotion of social justice a priority. Effort toward a well-educated solidarity has become a significant and often-stated value of Jesuit education. However, this focus on solidarity did not originate with Kolvenbach (2000), but rather, with a shift in ideology sparked by Arrupe, Superior General of the Jesuits from 1961 to 1981. Arrupe (1973) challenged Jesuit alumni in Valencia, Spain to be “men for others”

(p. 134). He called on them to “work with others for the dismantling of unjust social structures so that the weak, the oppressed, the marginalized of this world may be set free”

(p. 130). Arrupe made it clear that a Jesuit education was to be a vehicle through which students would become agents of positive change in the world.

Not all viewed the Arrupe (1973) challenge favorably. The audience to whom he spoke was “comprised of the alumni of Jesuit schools from various parts of Europe, many of whom came from wealthy and prestigious families” (Burke, 2004, p. 172).

Conservative newspapers criticized the Arrupe mantra, as did conservative Jesuits who were uncomfortable with change (Modras, 2004). Ultimately, however, the Arrupe challenge led to a shift in the Jesuit philosophy of education. The aim of Jesuit institutions was not only to deliver knowledge toward well-paying future jobs for students, but rather, motivate graduates beyond their own self-interests toward contributing to the development of humanity as a whole as change agents within the world.

The Society of Jesus (1977) ratified the Arrupe mandate to educate for the promotion of justice and stated, “The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement” (p. 411). The promotion of a faith that seeks social justice was to become an integral facet of all Jesuit work. Faith had always been present, but the change was the focus on justice. Buckley (1998) noted that “the heavy word ‘justice’ was given a new predominance, one with all its unsettling ambiguity, challenge, and historical heritage - geared to signal a deeper and more pervasive commitment to the wretched of the world” (p. 107). This change in philosophy required a change in lifestyle for Jesuits. The Society of Jesus was keenly



aware that Jesuits were often isolated from the poor. Their upbringing, education, and daily life kept many Jesuits from direct contact with marginalized populations; however, they were called to break from the isolation and live in solidarity with those living on the margins of society. The Society of Jesus went on to state,

Similarly, solidarity with men and women who live a life of hardship and who are victims of oppression cannot be the choice of a few Jesuits only. It should be a characteristic of the life of all of us as individuals and a characteristic of our communities and institutions as well. (p. 428)

All Jesuits were called to examine their personal lives and the ministries within which they worked in light of solidarity with the poor and marginalized.

Questions arose as to how the call to solidarity was to become rooted in Jesuit institutions of higher education. An international group of Jesuit educators known as the International Commission on the Apostolate of Jesuit Education (ICAJE, 1994) informed Arrupe that a “clearer and more explicit understanding of the distinctive nature of Jesuit education” was needed in order to accomplish this task (p. 131). Arrupe agreed that a Jesuit school must be easily identifiable as a Jesuit institution and that the essential characteristics of Jesuit education must be emphasized. These characteristics would give a Jesuit institution a certain “Ignacianidad” (p. 131), or a sense of following the charism of the founder of the Jesuit order, Ignatius of Loyola. The Commission promoted the Ignacianidad through a document promulgated by Kolvenbach who succeeded Arrupe as superior general of the Jesuits during 1983. Kolvenbach (as cited in ICAJE, 1986) approved the document as giving the Jesuits “a common vision and a common sense of purpose; it can be a standard against which we measure ourselves” (p. 1). These characteristics were gleaned from Jesuit-education best practice compiled within the *Ratio Studiorum* (Pavur, 2005).

The *Ratio Studiorum* (Pavur, 2005), also known as the Ratio, is a handbook of Jesuit education with a detailed summary of the day-to-day running of a Jesuit school (p. vii). Other attempts were made to consolidate Jesuit education into a manual; however, Pavur declared that the 1599 version of the Ratio was the most comprehensive and “thoroughly elaborated an official plan for the full Jesuit system of education” (p. vii). This system covered the early high school years through the college level (i.e., philosophy studies) and finally advanced professional studies of theology. However, Ignatius delineated the focus of Jesuit education long before the publication of this handbook and described the purpose of Jesuit education to the Jesuit provincial of Spain in the following manner:

Some will depart to play diverse roles – one to preach and carry on the care of souls, another to the government of the land and the administration of justice, and others to other occupations. . . . Their good education in life and doctrine will be beneficial to many others, with the fruit expanding more widely every day. (as cited in Ganss, 1956, pp. 28–29)

Ignatius envisioned colleges and universities as means to educate and bring a Christian ethic to whatever occupation was chosen by graduates, whether it was government, law, or another vocation. He may not have imagined that educating youth would become the primary ministry of the Jesuits. However, as Modras (2004) noted, Ignatius soon realized that “educating youth was just one more way to help souls” (p. 79). Modras further described the helping of souls as helping the entire person develop into a positive, contributing member of society. He stated,

Educating young men was an ideal way of influencing the next generation of leaders, as well as their families. True to their own humanistic training, the early Jesuits were critical of education that was purely speculative or abstract. Education was to address the whole person - character and morals, not just cognitive faculties. (p. 80)

The Ratio became the glue binding the international network of Jesuit education. The goal was the education of youth in academics and character, which had begun under the guidance of Ignatius. As the ICAJE (1986, pp. 5–40) gathered to describe the current characteristics of Jesuit education, it built upon the history of Jesuit education while highlighting education for social justice to remain current with the values and challenges set forth by the Society of Jesus. The characteristics are outlined in Table 1 along with their corresponding research-question variables addressed in the current study.

*Go Forth and Teach* (ICAJE, 1986) echoed the goal of Jesuit education to form students of good character and values, as also stated in the Ratio (Pavur, 2005). This formative role is manifested in administrators and professors of Jesuit colleges and universities. Rectors (i.e., presidents) of colleges were to lead institutions in matters such as doctrine “that contribute to helping souls” (p. 30). The prefect of studies was encouraged to keep good academic order toward ensuring that those attending classes would make progress in “moral integrity and in the liberal arts and learning, for the glory of God” (p. 38). Similarly, the role of the professor was focused on “moving students to obey and love God and the virtues by which we ought to please him, and to make all their academic pursuits relate to this final goal” (p. 48). The professor achieved this goal by helping students to “avoid harmful habits, to hate vices, and to cultivate the virtues worthy of a Christian person” (p. 49). An examination of the roles and responsibilities of administrators and professors indicates the great importance the Ratio placed on the formation of moral character within Jesuit schools. While using the Ratio as a foundation, the ICAJE offered a modern expression of how Christian virtues were to be explicitly addressed. Issues of social justice were to be included in the curriculum within

Table 1

*Characteristics of Jesuit Education and Corresponding Research-Question Variables*

Characteristics	Description	Research-question variables
Finding God in all things	World affirming, assists in total formation of the individual, permeates Jesuit education with religious dimension, serves as an apostolic instrument, promotes dialogue between faith and culture	Cultural sensitivity, well-educated solidarity, spirituality, vocation, cultural sensitivity
Personal care and concern	Insists on individual care for each person, emphasizes activity in the learning, encourages lifelong openness to growth	Compassion, critical thinking
Growth in knowledge/freedom	Value-oriented mind-set, encourages a realistic knowledge	Values, cultural sensitivity
Commitment to Christ	Proposes Christ as a model of human life; provides adequate pastoral care; offers prayer, worship, and service	Spirituality, compassion
Promotion of justice	Encourages preparation for an active life commitment, serves the faith that supports social justice, seeks to form men and women to serve others, manifests a particular concern for the poor	Vocation, social justice
Service to the Church	Motivates service to society, prepares students for service	Vocation
Excellence in all things	Pursues excellence in the work of formation, serves as a witness to excellence	Values, critical thinking

*Note.* The variables listed are themes that became the research-question variables.

the policies and programs of the institution and evident in works of justice. While thinking critically about the issues of the day, students were to be “*involved* [italics added] in the serious issues of the day” (p. 32). To develop character and values that met the current standards set by the general congregations, Jesuit schools were expected to offer student opportunities to work with and for the poor. Community service projects were one way Jesuit institutions fulfilled this expectation. Participation in these activities were a component of the process toward understanding the causes of poverty. Along with experiencing the lives of the poor and marginalized, students must be guided through educated and thoughtful reflection on that experience. Such reflection develops the tools to better analyze the causes of poverty and injustice. Students come to an understanding that education is to be used for the good of all, rather than merely personal career or financial advancement.

Kolvenbach encouraged Jesuit colleges and universities to also implement the tenets of the document and “make adaptations as needed to fit their situation” (as cited in IAJE, 1986, p. 2). The Association of Jesuit Colleges and Universities (AJCU; 2002) desired to assist Jesuit colleges and universities in their assessment of the assimilation of Jesuit values of social justice and solidarity into the lives of students. The Association developed assessment questions to guide Jesuit colleges and universities in an ongoing process of action, reflection, and evaluation. Some of the questions were

Do our methods of teaching encourage critical thinking and active involvement in our students? Do they allow the engagement of feeling as well as of thought? Do they encourage students to go deeper – to explore, ask hard questions, and examine their own beliefs, motivations, and faith traditions?

Do our students leave this Jesuit University aware of existing social problems and cultural strains and contradictions, able to be critical of specific cultural trends,

values, and assumptions, and knowledgeable about current affairs and Catholic social teaching?

How does the condition of our hearts, and the habits of our hearts' imagination determine the focus of our sustained attention and the issues that most preoccupy our minds? HOW DOES a habit of critical reflection on our culture or a sense of solidarity with the poor, the oppressed, the excluded, influence our priorities in raising questions, structuring inquiries, choosing methods, or adopting specific interpretive frameworks? (pp. 3–4)

The AJCU encouraged Jesuit institutions to document their current practice and gain a sense of whether more could be done. The assessment of the mission and identity of Jesuit colleges and universities became an important ongoing project of AJCU facilitation. Immersion programs, with their intention of developing well-educated solidarity in students, are programs that appear to be connected to the mission and identity of Jesuit institutions. Consequently, as any other program or course, immersion programs must be assessed to demonstrate whether they were accomplishing that goal.

### *Campus Ministry*

Campus ministries at Jesuit colleges and universities were established to engage students in justice-centered spirituality. Sutton (1989) noted that a dedicated office to provide ministry to students was a relatively new development within the history of Jesuit education. Jesuit colleges and universities enroll a lower percentage of Catholic students than they have in the past, and a lower percentage of those teaching students are Jesuit priests and brothers. Campus ministries within Jesuit institutions is a relatively new concept. As Sutton pointed out, “Saint Louis University is over 170 years old and the first mention of a campus minister in a university publication did not occur until 1970” (p. 147). When Jesuit colleges and universities had numerous Jesuits on their teaching staffs, Jesuit values and ethos permeated the institutions through the Jesuit-student

contact both within and external to the classroom. Jesuits lived in the student residence halls, which provided many opportunities for conversation and reflection outside the classroom environment. The priests living within the Jesuit community provided Mass for the student body, which was often placed on the academic calendar. When a large percentage of faculty are Catholic, this also contributes to a campus enlivened with Catholic spirituality.

Fewer Jesuits now reside in campus residence halls or teach within the classrooms. The “face” of lay faculty has also changed, with many, if not most, representing religious traditions other than Catholic. Campus ministries previously consisted of primarily the Chaplain of the university, whose role it was to ensure the spiritual development of the student body (Sutton, 1989, pp. 147–153). With all the changes, “it became necessary for someone in the university to be specifically designated . . . to provide some of the services and programs formerly done by many and an explicit campus ministry was born” (p. 148). Thus, campus ministry became a specialization. The contemporary campus ministry is typically a diverse community of professional men and women comprising the staff. Weber (2008), who serves as a director of campus ministry, welcomes students to meet the campus ministers who are “committed lay ministers, Jesuit priests, and student interns [who] are available to assist students who want to talk about their journeys of faith, or get involved putting their faith into action” (p. 1).

The specialization of campus ministry manifests in the number of activities the office offers to students, faculty, and staff. According to Bayard (2010),

Campus Ministry invites each member of the community to participate in those programs which serve to nurture his or her spiritual growth . . . from addressing

the needs of individuals through one-on-one pastoral counseling and spiritual direction to uniting the larger community in worship, social justice, community service projects, and retreats. We provide many opportunities for you to grow spiritually, learn more about yourself, share your gifts and talents, and build community with others. (p. 1)

The National Conference of Catholic Bishops (1985) highlighted the role of a campus ministry and encouraged such ministries to make the struggle for social justice an integral aspect of their missions. The bishops wrote,

With this in mind, campus ministers have the responsibility of keeping alive the vision of the Church on campus as a genuine servant community that is dedicated to the works of justice, peace, and reverence for life, in all stages of development. (p. 38)

The Conference supported the creation of service projects as integral to campus ministries. As service programs flourished at Jesuit institutions, Breslin (1999) agreed that their placement within campus ministries made organizational sense. Campus ministry was the area where connections were made between the service students performed and their religious experience. It is in campus ministry that the circuit of “reflection and gratitude, mind and heart” is completed by moving students toward action (p. 82).

### *Immersion Programs*

Kolvenbach (2000) noted that, at Jesuit colleges and universities, “Campus Ministry does much to foment such intelligent, responsible, and active compassion, compassion that deserves the name solidarity” (p. 155). Immersion programs represent the type of program organized by campus ministries to develop students who demonstrate well-educated solidarity. These programs allow students to experience the lives of the poor and marginalized. Through this contact, the goal is graduates who move toward



action on behalf of those in need. Immersion programs began informally within Jesuit institutions. Francis (2010b) recalled,

Over the course of many years, a series of unconnected and largely unorganized service projects were undertaken by Fordham students, faculty, and administrators. . . . By 1988 the tradition of service abroad was becoming a well established tradition at Fordham University. The year to year consistency of the existing service projects was becoming more and more solidified. Up until this time, service trips were all run by different organizations on campus. (p. 1)

Due to the increased interest expressed by students, as well as the complexity of coordinating programs overseas, greater organizational structure was needed to meet the increasing demand (Francis, 2010). Fordham University developed a position within the Campus Ministry department that is dedicated to the facilitation of immersion programs. While these programs began slowly and informally, immersion programs are now a common enterprise within most colleges and universities. The number of students participating in short-term service trips evidences the popularity of immersion programs both nationally and internationally. Richter (2008) stated that between 2 and 4 million North Americans participate in short-term service-immersion trips of several days to several weeks in duration. He noted that, on some college campuses, alternative spring break service trips are currently more popular than the Daytona Beach and Cancun spring break party locations that have been popular in the past.

College and university students participate in immersion programs during winter, spring, and summer vacation breaks. They are known by many different names such as International Outreach Opportunities, Arrupe International Programs. However, they all have parallel characteristics and provide students with a direct experience of the lives of poor and marginalized populations. According to Scarano (2010),

Students travel to domestic and international locations where they are exposed to issues of poverty and injustice while experiencing unique cultures and environments. They engage in direct service activities, participate in experiential learning, and make educational site visits -- while living in the very communities that they are serving. (p. 1)

While students engage in service work during their participation in immersion programs, service is not always a requirement. Kelly (2010) expressed that the intent of immersion programs is to increase student awareness of their own privileged position in the world.

He documented,

Our history of privilege, as members of a North American academic community, allows us many opportunities not afforded most people in the world. The purpose of these immersion trips is to be more aware of those privileges, and to cultivate methods of reform in our lives and in [the] larger society. (p. 1)

Developing relationships and accepting the hospitality of the poor and marginalized is a catalyst, “opening the eyes” of students to a new reality. Students discover the “richness” of the poor, which is found in their values and spirituality. That richness is often masked by deep poverty. Kelly stated, “This is not a traditional mission experience; it is a reverse mission experience. We go to realize the glory of God already present throughout the world” (p. 1). To participate in an immersion program, students are expected to understand the goals and aspirations of the program. Francis (2010a) of Fordham University documented the following “Four Pillars” as program goals:

1. **Community:** During the project, the community shares meals, living space, and expenses, and similar struggles and successes. In addition to developing community with the immediate team, the GO! [Global Outreach] community seeks to immerse itself in the fabric and culture of the host community.
2. **Spirituality:** Global Outreach, as an inclusive organization, welcomes all beliefs and promotes respect for and acceptance of the beliefs of team members and religions encountered at a project’s destination. . . . Reflection also serves as a vehicle to combine faith and action. It is important to share your spiritual growth and to understand the spiritual nature and growth of your community.

3. **Social Justice:** Global Outreach communities learn about various issues of injustice and seek to address the causes of injustice that are rooted in our society. . . . Through examining issues of poverty and injustice, Global Outreach communities come to an enhanced understanding of their role in the greater world community.
4. **Simple Living:** Simple living allows the Global Outreach communities to fully immerse themselves in the local culture and to obtain deeper personal relationships while spending their energy focusing on their community. (p. 1)

The process of this program involves meetings before, during, and after its implementation. The meetings include communal reflection upon the issues of social justice, spirituality, and cultural sensitivity. Continued reflection upon the direct experiences that the immersion program provides with the global poor, will animate students to reflect upon their own lives and purposes. Brackley (2005) described the impact of the immersion programs he has witnessed on students who have visited the Jesuit university of El Salvador within Central America. He wrote,

To their surprise, once in El Salvador they spend much of their time wondering why these poor people are smiling and why they insist on sharing their tortillas with strangers like them. . . . The humanity of the poor crashes through their defenses. As they see their reflection in the eyes of the poor (“They’re just like us!”) they begin to feel disoriented. (pp. 4–5)

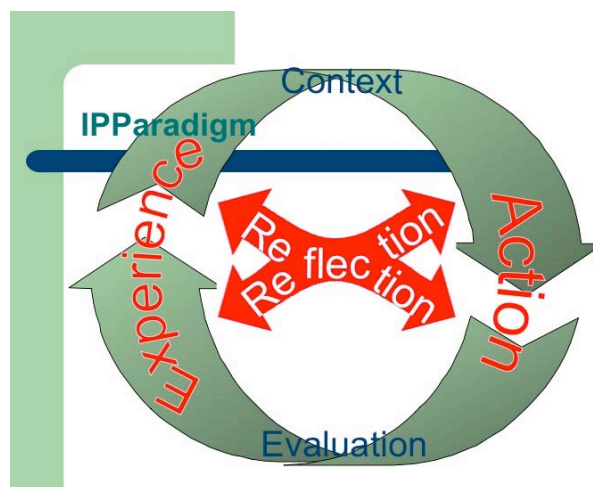
The perspectives of these students were transformed. It is this transformation, spurred by participation in the immersion programs of these Jesuit colleges and universities, that impacts the lives of students in such a way as to develop them into men and women with a well-educated solidarity.

### Conceptual Framework

The conceptual framework for the current study is the Ignatian Pedagogical Paradigm (IPP) created by the ICAJE (1994) to assist teachers seeking to achieve the characteristics and goals outlined in *Go Forth and Teach*. This methodology supports a

creative interaction between teachers and students that is based upon offering students experience, reflection, and action within the classroom (Figure 2). Classroom teachers in the paradigm are modeled after a spiritual director who oversees spiritual exercises (Duminuco, 2000, p. 212). These exercises are, collectively, a retreat experience to hear God’s individual call to the participants and aid in their move away from the attractions and distractions of the world that bar them from following their calls (Fleming, 1978). Fleming observed that the spiritual director guides retreatants through the exercises to help them perceive the “good spirit” and “evil spirit” in their lives (p. 202). Through this process, retreatants discover the direction in which these spirits are pulling them through life. According to Fleming,

These spirits use different means by which to persuade the individual in one direction or the other, and the spirits are often know[n] by their effects. The descriptive words “good” and “evil” as applied to “spirits” are used to designate . . . primarily the kind of movement or feeling in terms of its direction or goal. (p. 202)



*Figure 2.* Ignatian pedagogical paradigm of experience, reflection, and action. From *Ignatian Pedagogy and Introduction* (p. 4), by J. F. O’Connell, 2009. Retrieved March 24, 2010, from <http://community.jsea.org/mod/resource/view.php?id=175>. Reprinted with permission.

Fleming (1978) was aware that the good spirit and evil spirit are terms that, in contemporary language, would include the psychological motivations and actions of the human individual. These spirits come from within and are also externally oriented. The role of the spiritual director is to ask questions and probe deeper, encouraging retreatants to examine more deeply their motivations and actions. In this way, the participants gain discernment and the skills to examine past actions toward improved future decisions. The give-and-take experience between the spiritual director and each Jesuit retreatant is influenced by the teacher-student dynamic within the classroom.

The classroom dynamic begins with the teacher coming to know the students and the contexts from which they enter the classroom setting. This context includes “the ways in which family, friends, peers, youth culture and mores as well as social pressure, school life, politics . . . and other realities impact that world and affect the student for better or for worse” (Duminuco, 2000, p. 251). The teacher adapts the classroom to the context of the students. The classroom is filled with experiences that allow students to apply previous learning, analyze and synthesize new information, and evaluate the new information. The teacher animates the students, encouraging them to reflect upon the classroom experience by using questions, motivating discussion, and journaling. Thus, students reconsider the subject matter in a way that guides them to discover their own truth. The process of classroom reflection allows students to gain insight into the forces that influence their attitudes and beliefs and challenges them to make future decisions consonant with new attitudes (ICAJE, 1994).

From the viewpoint of the IPP, the most important aspect of learning is learning *how* to learn. Personal study, discovery, creativity, and reflection are all aspects of the

learning process. Jesuit education seeks “a radical transformation not only of the way in which people habitually think and act, but of the very way in which they live in the world, men and women of competence, conscience, and compassion seeking the greater good” (ICAJE, 1994, p. 242). As the paradigm explicitly compares the role of the spiritual director to that of the teacher, it is evident that the teaching role is not restricted to faculty members. Barry and Connolly (1982) defined spiritual direction as

help given by one Christian to another which enables that person to pay attention to God’s personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of that relationship. (p. 8)

They gave broad definition to the role of the spiritual director, which is practiced “not only by ministers who have special interest in this area, but also by others who are equally engaged in a number of other ministries” (p. 11). In accordance with the Barry and Connolly definition, the qualities found in the spiritual director are not just found in Jesuits, but could be the characteristics of many individuals working within a Jesuit college or university.

Sutton (1989) believes that campus ministers have the same qualities that Barry and Connolly (1982) found in spiritual directors that explicitly connects the role of campus ministers to that of teaching. According to Sutton, campus ministers must be “knowledgeable (preferably in a personally experienced way) about Ignatian spirituality . . . if they are to teach, to pastor, to nurture the Jesuit identity of the college or university community” (p. 152). One way campus ministers teach is by helping students draw connections between their service work and their religious experience. Sutton advanced, “Campus ministry’s task is to help individuals and groups discern, according to Ignatian principles, how they can move in faith along the spiral, integrating mind, heart, and will

in the process” (p. 183). This clearly portrays the campus minister with a teaching role at the Jesuit college or university. Within this role, the spiritual director-retreatant relationship is imitated. Thus, this teaching role of the campus minister can be exercised through leadership of an immersion program.

The ICAJE (1994) stressed the value of becoming “men and women for others” (p. 32). Kolvenbach (2000) reminded the Commission that the Arrupe challenge has not been well received; however, he also suggested that the challenge did encourage Jesuit education institutions to ask serious questions surrounding their missions. These questions ultimately led to their transformation. Kolvenbach also acknowledged that the global reality of our world has changed. He challenged educators at Jesuit colleges and universities to raise their education standards to “educate the whole person of solidarity for the real world” (p. 155). This well-educated solidarity did not replace the ICAJE *Go Forth and Teach*, but rather, ratified and updated the document to fit the times.

In summation, the ICAJE (1986) responded to the Society of Jesus (1977) by reinvigorating the educational practice of Jesuit education. They did so by updating the *Ratio Studiorum* to fit with current values of Jesuit education. The ICAJE (1994) further enhanced this process through implementation of the principles outlined in *Characteristics of Jesuit Education*. This pedagogy was specifically for teachers within Jesuit institutions. Campus ministers were empowered with this teaching role and now lead immersion programs in international locations. They guide students through immersion into the lives of the poor and disenfranchised and, through a process of reflection, invite students to a radical personal transformation and renewed relationship with the world. The anecdotal evidence regarding their experiences indicates that the

immersion programs of Jesuit colleges and universities hold the potential to transform undergraduate student participants into men and women of well-educated solidarity. Their perceptions of the world change and their participation in the world is transformed. Prior to the current study, the majority of data were anecdotal in nature. Consequently, this current research has significantly contributed to the base of existing knowledge surrounding immersion programs on Jesuit college and university campuses.

### Research Questions

This research investigated the extent to which Jesuit college and university immersion programs sponsored by campus ministries impact the lives of undergraduate student participants. The following research questions guided the study and were measured by participant responses to the survey:

1. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their values?
2. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their spirituality?
3. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their sense of compassion?
4. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their sense of social justice?



5. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their cultural sensitivity?

6. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their critical thinking?

7. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their sense of vocational identity?

8. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of becoming citizens with a well-educated solidarity?

### Limitations

The researcher is a member of a Jesuit congregation of which higher education is a major ministry. Within this ministry, the researcher has led immersion programs for 12 years; hence, he holds strong opinions regarding the positive impact of these programs on undergraduate student participants. This interest and involvement may have contributed to researcher bias throughout the focus group process of the research study. Another limitation of the study is the restriction to Jesuit colleges and universities and a population sample of students solely from these institutions. Although other departments within Jesuit colleges and universities do offer immersion programs, solely students participating in those sponsored by campus ministries were included in the study. The sample was chosen from undergraduate students already planning to participate in an

immersion program. Consequently, this group of self-selected participants may have responded differently to the personal impact they perceived from the programs than a group selected through random sampling. It is possible that students involved in other types of activity during intercession and school breaks would have received a similar impact from those alternate experiences.

The choice of a quantitative methodology presents constraint to this study because participant responses were limited to those placed on the survey instrument. Focus-group interviews were conducted to form the survey items. Although the data collected via these interviews can verify some of the survey responses, a qualitative approach would have allowed for greater depth in answering the research questions. The survey responses were in a self-reported format; consequently, their veracity could not be authenticated. Confidentiality was guaranteed; however, social acceptance may have pressured students into answers they perceived as desirable by the researcher or others. The survey responses were limited to a Likert response scale from 0 through 4. The lack of scale sensitivity did not allow respondents to adequately report their preprogram and postprogram survey responses, which led to a *ceiling effect*. The survey scale *ceiling* left minimal room for the students to report growth on the postprogram survey.

The use of a “gatekeeper” (i.e., typically the staff immersion leader) was either a benefit or a limitation, depending upon whether this individual followed through with the survey administration directions. If the instructions were followed, a high percentage of student response was the most frequent result. However, there were times when the gatekeeper did not follow through with both administrations of the survey. A paper survey was also a limitation while working with the Institutional Review Board (IRB) of

each institution. Such Boards have a less restrictive process for electronic surveys. If a paper survey is distributed, the IRB often requests that each gatekeeper receive a certificate of completion for a 2-hour online course regarding the protection of human subjects. A few of the immersion-program directors viewed this request as more of a burden than they were willing to pass on to their immersion leaders. In such cases, the particular IRB application was withdrawn.

### Significance of the Study

Bellah, Madsen, Sullivan, Swindler, and Tipton (1985) argued that the founders of the American republic were interested in the common good. This common good depended upon individuals with the character needed to create a free nation. Tocqueville wrote of the positive aspects of the American character that are found in family life and religious tradition. However, he warned that American individualism had the propensity to undermine the conditions of freedom. Bellah, Madsen, Sullivan, Swidler, and Tipton conducted a related qualitative study and concluded that the common good had indeed been replaced by a destructive individualism. They sought to highlight cultural tradition and practice that held potential for Americans to regain an emphasis on the common good. Where many saw riches in the form of material possessions and affluence, Bellah et al. perceived poverty. All the material belongings that Americans had amassed had not brought happiness.

From the opening of the first Jesuit college in Messina, Sicily during 1548, the mission of Jesuit colleges and universities has been the development of individuals with good character (O'Malley, 1993). In this interdependent world of workplace globalization, good character requires well-educated solidarity with the poor. Immersion

programs at Jesuit colleges and universities invite students to experience the lives of the poor and marginalized. Such experience often moves students toward seeking solutions for a “broken” world. To date, anecdotal stories have been sufficiently powerful to lend credibility to immersion programs sponsored by campus ministries. However, in this age of goals and outcomes, the current quantitative research was needed to add evidence to the impact of immersion programs upon student participants. If the study had employed a qualitative research design, the survey instrument would not have reached as many students of Jesuit colleges and universities. With the 316 students participating in this study, generalized conclusions were possible with regard to the impact of immersion programs upon student participants.

In difficult economic times, each department on a college campus must defend its program and expenditures. Campus ministries must defend the cost of immersion programs and the time and energy spent in sending 12 to 15 students to a foreign country for 1-3 weeks. Additional costs include travel expenses for faculty and staff leaders. These are expensive programs to run and, during times of financial crisis, such programs involving few students and high costs are vulnerable to being discontinued. However, with a strong mission matching the values of the Jesuit institution, immersion programs can justify the college or university expenditure. In terms of mission development, it is becoming increasingly clear that these programs provide distinct value. Since assessment is an integral facet of college and university culture, this study encouraged campus ministries to take a serious view of assessment as it relates to all programs under its purview including immersion programs. With proper assessment, nonacademic programs may gain greater credibility and the concurrent institutional support. Such support could

connect immersion programs to greater financial and human resources, increasing their availability to students. This study also investigated the extent to which students have been transformed by the immersion experience.

### Definition of Terms

The following terms are defined for purposes of this current study:

*Compassion* is the sense of being moved by “those without economic means, the handicapped, the marginalized, and all those who are, in any sense, unable to live a life of full human dignity” (ICAJE, 1986, p. 33). It is more than “feeling sorry” for other individuals. Compassion involves relating to the life of a suffering individual in an empathic manner. It includes a desire to respond to that suffering.

*Critical thinking* is the ability to evaluate criteria toward understanding and interpreting the cultural pressures affecting individual freedom (ICAJE, 1987, pp. 22–23). Such thinking begins with learning *how* to learn and demands an openness to intellectual, affective, and spiritual growth within the Jesuit institution. Critical thinking includes an “analysis of society with an outline of solutions in line with Christian principles” (p. 31).

*Cultural sensitivity* is an awareness of, and appreciation for, the difference and similarities of other cultures and peoples. The goal of cultural sensitivity is to find God present in contact with, and genuine appreciation for, other cultures and peoples (ICAJE, 1986, p. 20). Cultural sensitivity includes developing the ability to be “creatively critical of the contributions and deficiencies of each [cultures and individuals]” (p. 20).

*Social justice* is the attempt to create a world where “all have the opportunity to become fully human” (ICAJE, 1986, p. 31). The promotion of social justice includes action toward peace and relationship building that is grounded in love and trust among all

men and women. Kolvenbach (2000) urged Jesuit institutions toward the education of justice by teaching students to “perceive, think, judge, choose, and act for the rights of others, especially the disadvantaged and the oppressed” (p. 155).

*Spirituality* “probes the meaning of human life, assists in the fullest possible development of all the God-given talents of each individual person as a member of the human community” (ICAJE, 1986, p. 18). God is revealed in the mystery of the human being. Spirituality is the experience of the “creative Spirit at work in each person, and offering the opportunity for a faith response to God, while at the same time recognizing that faith cannot be imposed” (p. 19).

*Values* are the attitudes and beliefs that inform the goals and interests of an individual or social group. A value system is acquired through a process of internal debate involving competing points of view. Jesuit values promote special concern for those who are without the means to live life with dignity (ICAJE, 1986, pp. 133–147).

*Vocation* is hearing the call of God and acting upon that call. This lifelong process requires an “active life commitment” (ICAJE, 1986, p. 30). Vocation includes putting beliefs and attitudes into practice, developing gifts and talents “not for self-satisfaction or self-gain, but rather, with the help of God, for the good of the human community” (p. 17). The foundational principle of the spiritual exercises of Ignatius of Loyola is that humanity “is created to praise, reverence, and serve God our Lord” (Fleming, 1978, p. 26). All things on earth were created toward that end.

## CHAPTER II

### REVIEW OF THE LITERATURE

#### Restatement of the Problem

It has been 450 years since the Society of Jesus opened its first college in Messina, Italy. Kolvenbach (2000) challenged educators within Jesuit colleges and universities to teach their students to become men and women of a well-educated solidarity. Graduates are called to understand the issues affecting the world today and to use their skills and talents to make the world a better place. Immersion programs at Jesuit colleges and universities allow students to experience the lives of the poor and marginalized across the globe and are offered to help students become men and women of well-educated solidarity. Massaro (2000) described the role solidarity can play in the life of the Jesuit graduate in the following manner:

Solidarity means that we recognize human interdependence not only as a necessary fact but also as a positive value in our lives. We cannot realize our full potential or appreciate the full meaning of our dignity unless we share our lives with others and cooperate on projects that hold the promise of mutual benefit. (p. 120)

The impact of campus-ministry immersion programs on students has not been adequately assessed. Through numerous anecdotal stories, it appears that many lives have been changed due to participation in these programs; however, minimal evidence has been documented. This current study sought to add to the existing base of knowledge to determine whether campus-ministry immersion programs facilitate the development of students into men and women of well-educated solidarity.

## Overview

This section will first review the literature regarding studies about immersion programs. Secondly, the research question variables will be discussed. These variables are values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, and vocation. These variables make up the composite variable, well-educated solidarity. Next, the research regarding the demographic variables will be highlighted. These variables are gender, academic year, academic major, high school classification, past service participation, ethnic identification, and religious affiliation. Finally, the literature regarding the use of the Ignatian Pedagogical Paradigm (IPP) in Jesuit colleges and universities will be reviewed.

## Immersion-Program Studies

Taylor (1994) studied four females and 8 males who had spent a minimum of two years living within a foreign culture. Through a process of 60–90 minute interviews, he noted the difficulty that students experienced entering a new culture and wrote, “[The] disorienting dilemma seems similar in nature to culture shock, the catalyst for change [is] intercultural transformation” (p. 158). Participants described an “experience of dissonance” between their own culture and their host country (p. 161). According to Taylor, “Cultural disequilibrium is the catalyst for change and its emotional nature is the driving force that pushes the participant to become interculturally competent in the host culture” (p. 161). Within the new culture, students tend to feel out of control and out of balance. This cultural disequilibrium forces students to look within themselves to find the inner resources necessary to adapt to the new situation.



Dirkx, Anger, Brender, Gwekwerere, and Smith (2001) examined students who spent one week living within another culture and found that perspective transformation could manifest even in that brief period of time. He designed what would normally have been a semester abroad into a one-week experience because adult learners often cannot invest the time for a long-term international experience. He acknowledged that such a short length of time may not be sufficient for students to develop strong cross-cultural competency. However, the value of these programs may be centered in what students learn about themselves and how they learn within a multicultural setting. Dirkx challenged the notion of “meaning making” as a rational process. He pointed to recent studies of transformational learning that highlighted the extrarational aspects, such as “emotion, intuition, soul, spirituality, and the body, as integral to the processes of deep, significant change” (p. 68).

Porter and Monard (2001) led 16 undergraduate students on an International Service-Learning (ISL) program to Bolivia. Their qualitative study described an experience that propelled students to a greater awareness of global solidarity. The practical purpose of the immersion program was to build a school in the Andes during spring break. Porter and Monard noted that students developed relationships with the community they came to serve. These relationships were described by the term *reciprocity*, or the Andean equivalent, *anyi* (p. 5). The researchers provided the following description of this give-and-take process:

Simply, *anyi* is the exchange of comparable work or goods as part of an ongoing cycle of reciprocity. People enter into an *anyi* relationship with another person, family, or *anyi* (neighborhood or community) to accomplish more than one group alone could manage. (p. 6)

Reciprocity describes a relationship wherein each party has something to offer the other, rather than an experience of one individual having power over another individual. The students participating in the Porter and Monard study received much more than they gave through their service. They spoke of a sense of solidarity that they described as working *with* rather than *for* the poor and marginalized. This process helped the students remove any “cultural blinders” surrounding how the world works and also enabled the students to gain a greater sense of themselves as global citizens. Learning from direct contact with the poor and marginalized within the international community they visited, created the ideal conditions for these students to learn about themselves and their roles in the world.

College and university students invest much time and energy in imagining their ideal future roles, as well as the accomplishments needed to achieve those roles. Dreher, Halloway, and Schoenfelder (2007) developed the 9-item Vocational Identity Questionnaire (VIQ) to measure the sense of “calling” reported by students. They compiled questions from other measures, such as the Csikszentmihalyi Work-Life Scale. Internal reliability of the Vocational Identity Questionnaire, using Cronbach’s alpha, was 0.84. Mills, Bersamina, and Plante (2007) administered the questionnaire to students participating in immersion travel. They hypothesized that these students would gain a greater sense of vocational identity and have a better ability to cope with stress than students who had not been exposed to such experiences. The total sample of 51 included 15 males and 36 females. A control group of 76 students consisted of 25 males and 51 females. Upon completion of the immersion program, Mills et al. noted a gain in vocational identity in the participating students at the  $p < .10$  level. However, responses to a follow-up survey distributed two months later indicated no significant difference

between the immersion participants and the control group. It appeared that the gain in vocational identity dissipated over time. This led the researchers to surmise that the vocational benefits of such programs must be reinforced on an ongoing basis.

Consequently, they suggested study of the sense of vocation among students over time, after numerous experiences, and at different phases of their college careers.

Mills et al. (2007) did report a high correlation at the  $p < .05$  level between the sense of vocation in students and the reported level of stress in their lives. Perhaps those who felt more grounded in their vocation experienced less stress because they already had a strong sense of direction in their lives. The study also revealed that immersion participants reported a stronger sense of compassion and empathy than the control group and that these two variables correlated with vocational identity. This relationship suggests that the ongoing development of compassion may be connected to the development of vocation.

Plante, Lackey, and Hwang (2006) studied the impact of immersion programs for the possible enhancement of compassion among students after their participation. The study included a preprogram and postprogram survey completed by college students who participated in a winter-break immersion ( $N = 19$ ) and those who participated in a spring-break immersion ( $N = 45$ ). The research found that immersion programs foster greater compassion among program participants, likely due to direct exposure to the environments and conditions within which the poor live. Through this concrete exposure, they gained a more complete understanding of how other people think, feel, and act. Participants reported becoming more sensitive to the feelings and thoughts of others and developed a greater sense of “empathy, compassion, and connection” toward others

(p. 16). Plante et al. noted that a limitation to the study was sample size, lack of random assignment (i.e., students self-selecting to participate in the program), follow through in completing both surveys, and a possible ceiling effect between the pretrip and posttrip compassion scores. These limitations are noteworthy for future studies.

Hwang, Plante, and Lackey (2008) investigated compassion among college and university students and developed the Santa Clara Brief Compassionate Love Scale for expeditious student completion. This was a shortened version of the Compassionate Love Scale developed by Sprecher and Fehr (2005) and, although it continued to assess altruism, the items of the original scale were reduced to five. The Cronbach's alpha remained at 0.95. The sample ( $N = 223$ ) consisted of 167 females and 56 males. Limitations aside, the researchers concluded that students who participated in immersion programs develop a greater sense of compassion because of their direct experience with those who are struggling. This study gave credibility to the direct service provided by students participating in immersion programs, supporting the hypothesis that immersion programs foster compassion in student participants.

Kiely (2005) conducted a longitudinal case study examining the transformation reported by students with regard to their perceptions of social justice. Over a period of 10 years, 57 undergraduate students participated in an ISL program that traveled to Nicaragua. On-site participant observation, document analysis, and semistructured interviews of students gave evidence to the transformed perspectives of student participants with regard to their political, moral, intellectual, cultural, personal, and spiritual views of themselves and their world. The degree of poverty to which the students were exposed during their participation in the immersion program enhanced the

experience. Through their service, the students created relationships with the Nicaraguans. In the process of caring for, listening to, and informally interacting with this Nicaraguan community, the students were better able to empathize with the struggles of this population. They progressed from viewing their service work as charity or a “handout.” Kiely (2004) noted,

Students also explain that working alongside Nicaraguans and sharing their stories helped them transform their sense of moral obligation into seeing the importance of building solidarity with the poor, valuing collective action, and using their power and privilege to support social change efforts rather than “just giving to the needy.” (p. 13)

Kiely pointed out that students moved beyond their self-perception as agents of charity doing good works to using their privilege and power to become agents of change. Thus, their service became the work of solidarity.

Simonelli, Earle, and Story (2004) facilitated an ISL program with 11 university students who traveled to Chiapas, Mexico. Their case study observed the mutual giving and receiving between Chiapas community members and the university students. The program did not include an explicit service component, such as building a house or school, but rather, the students sought to discern the appropriate project along with the local community after their arrival. This created a long-term relationship between the students and the community that was a true give-and-take collaboration. As was agreed among the students and community members, the students returned to their university, imported honey that was locally produced in the Chiapas, and sold the honey within the United States. Thus, the needs of the Chiapas community were met while creating an ongoing relationship between the university and the Mexican community in which both benefited. In developing a relationship with the Chiapas community, the students were

able to reflect upon their own culture within the United States. They gained an understanding of the strengths and weaknesses of their home culture and returned to their campus more aware of the bias they held as U.S. citizens.

The impact of immersion programs is evidenced through the reviewed qualitative studies. Following such experiences, students were reported to return to their schools with a greater appreciation of the world and especially of the lives of the poor. Taylor (1994) found that the immersion experience creates a cultural disequilibrium in students that is the impetus for their desire to become culturally competent within the new culture. Such disequilibrium affects all aspects of self. Kiely (2005) observed students being transformed culturally, spiritually, emotionally, and intellectually. The reviewed studies provide a “glimpse” into the transformation that awaits students who participate in immersion programs through campus ministries.

### Research Variables

The seven dependent variables of the current research were drawn from three focus groups. The combined variables comprise the composite variable of well-educated solidarity. The reviewed studies examined the nature of the college years as a time of growth and solidification of values, beliefs, and attitudes. The dependent variables are values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, and vocation. Much of the related literature is composed of studies that examined self-report data from student surveys. Because the current study incorporated a self-report survey instrument, criticism regarding self-reported data will be examined.

Chun (2002) viewed the belief that students could “describe their current abilities as well as their learning gains or improvements over time” (p. 21) as a large assumption.

He claimed that interests and feelings cannot be empirically measured; therefore, the veracity of the results is doubtful. Pike (1995) argued that self-reports can be valid if the information is known to the respondents, questions are clear, items refer to recent activities, questions hold importance for respondents, and privacy is assured. These researchers exhaustively detailed the process by which they developed the scales and tuned questions to ensure they were readable and clear.

Borden and Owens (2001) noted that the student profiles of a particular institution may not match the benchmarks used in national surveys, limiting their use. Smaller and more regional assessment instruments may offer data more directly applicable to the local campus. Kuh (2001a) agreed that national surveys could give the impression that “one size fits all” when it comes to colleges and universities (p. 66). He also noted that benchmarks of the National Survey of Student Engagement (NSSE) favor smaller residential liberal-arts colleges, citing that an effort is underway to develop ways of describing the college experience as multidimensional. Survey instruments similar to the NSSE allow for additional questions and for data to be shared with other institutions within the respective consortia. However, every campus is different, and language may differ across institutions, even among those closely associated.

The size of the studies reviewed and the growing number of participating institutions clearly indicates that national studies based upon self-report data related to student beliefs and values will continue to emerge. They are cost effective and provide valuable information leading to positive change. Such change was noted by Pascarella and Terenzini (2005) who opined that many positive changes have manifested within colleges and universities due to large studies examining the values and beliefs of

students. Prior to the 1990s, education was teacher centered and based upon the content faculty desired to deliver. A shift is evident within the academic environment that is more learning centered (p. 645). Students teach and learn from each other, and faculty are viewed more as learning facilitators than dispensers of learning. However, such study is ideally conducted as part of a larger assessment strategy that includes administration of a number of assessment tools that will collectively provide a complete view of campus culture.

### *Values*

Kolvenbach (2000) understood that Jesuit education is an instrument that prepares men and women to bring a well-educated solidarity to the emerging global reality of the world and a positive influence to the common good. Chickering, Dalton, and Stamm (2006) agreed that students enter college with the hope of clarifying their deepest commitments and calling. They expect college to transform their spirits as well as their intellects; however, once on campus, they discover they are also being prepared as professionals. This “disconnect” is not found at every college or university. Kuh, Schuh, Whitt, and Associates (1991) recognized that a number of colleges place an emphasis on experiences external to the classroom, as well as curricular academics. The experiences these institutions offer appear to be fundamental in the development of the personal character and values of students. These colleges and universities present strong mission statements and a coherent philosophy that guides the nature of these experiences.

To examine the development of values and character during the college years, Kuh (2001b) participated in the creation of the NSSE. This survey instrument was designed to allow students to self-report their college experiences. Questions target



perceived growth in intellect, values, and character. Kuh (2001b) confirmed the stability and validity of the survey through an examination of five of its administrations with a large population of college and university students ( $N = 287,507$ ). The category of educational and personal growth contained 15 items with a Cronbach's alpha of 0.90. Items within this scale addressed developing a personal code of values and ethics, understanding self, understanding individuals of other racial and ethnic backgrounds, and contributing to the welfare of the community (p. 10).

Umbach and Kuh (2003) analyzed data drawn by the NSSE and reported that students attending faith-based colleges and universities engaged in spiritual activities more often than those within secular institutions of higher learning. This finding was not unexpected because these students are often predisposed to the mission of the college or university at the onset. Such institutions also have clear mission statements that outline the foundational values of the institution. Upon matriculating within a mission-focused college or university, students are more likely to participate in mission-related activities. Umbach and Kuh also noted that contact with diversity was a strong predictor of reported gains in character development. Their research indicated that faith-based institutions often attract a more homogenous student body. Consequently, students have less contact with peers different from them and are therefore less likely to enter into serious dialogue with students who hold differing religious or political views, as well as different beliefs and/or values.

Umbach and Kuh (2003) looked deeper into the data and discovered that structural diversity was not the sole catalyst for character development. Institutions with less diverse student bodies create situations and organize the lives of their students in a

manner that exposes them to various activities and events. Thus, diversity is used as a learning tool, integrating it into the classroom and cocurricular experiences. This intentional interaction progresses students further along the character-development continuum (pp. 50–51). Hence, students attending smaller liberal-arts colleges report strong gains in character development without the experience of significant campus diversity. Their institutions offer supportive campus environments as well as integrative experiences. Kuh and Umbach (2004) cautioned that merely offering programs is insufficient; schools must make their programs accessible to students. Institutions within which students reported the greatest gains in character development not only offered programs, but also informed students of their availability and required participation in more than a few of these activities. Many included local community service.

Kuh and Gonyea (2006) documented that over 60% of college seniors participating in their study reported participation in community service. Data drawn by a random sample of the NSSE data from 461 different colleges and universities ( $N = 149,801$ ), indicated that community service, such as working on a community project connected with an academic course, volunteering, frequent exposure to diversity within the classroom, talking with students of other races and ethnicities, and talking with students who hold different political and social views, are all activities significantly contributing to student character development. Administration of the NSSE has drawn attention to the value of exposure to diverse opinions as a strong foundation for character development. The spiritual aspect of the human character is also an integral facet of character development during the college years.

### *Spirituality*

The AJCU (2009) remarked, “Curricular, service and immersion programs express an institutional commitment to link faith with a concern for justice, to educate ‘men and women for others,’ and more recently, to respond to Fr. Kolvenbach's challenge to develop a ‘well-educated solidarity’” (p. 1). Jesuit education links service and spirituality. Astin (2004) broadly defined spirituality in the following manner:

Spirituality has to do with the values that we hold most dear, our sense of who we are and where we come from, our beliefs about why we are here, the meaning and purpose that we see in our work and in our life, and our sense of connectedness to each other and to the world around us. (p. 34)

To give evidence to the interest of college students in spirituality, Astin (2004) examined data drawn from a 2003 administration of a survey for the Cooperative Institutional Research Program (CIRP). A sample of 1,680 college students completed the instrument. Astin noted that 58% of the students placed a high value on integrating spirituality into their lives, 77% believed that all humans are spiritual beings, and 76% of the students struggled to understand evil and suffering. The data indicated that spirituality and exploration of the internal life was of major concern to college and university students. Yet, institutions of higher education do not often respond to these internal concerns. Astin noted that, at many colleges and universities, almost no attention was paid to student self-understanding. Chickering et al. (2006) found similar results and suggested that institutions of higher learning work against “encouraging authenticity and identity, integrity and spiritual growth” by emphasizing empirical rationality and vocational preparation (p. 29).

Lindholm, Goldberg, and Calderone (2006) examined student responses to the 2004 administration of the CIRP College Student Beliefs and Values (CSBV) freshman

survey. The subscale addressing spiritual quest included 10 items measuring the personal goals of students and their engagement in spiritual exploration. It also investigates whether the close friends of respondents are also searching for meaning and purpose in life. The Lindholm et al. sample included 112,232 first-year students of whom 66,659 are women and 45,573 are men. The scale has an internal reliability of 0.85, as measured by Cronbach's alpha. The research found a high correlation between spiritual quest and specific careers. Students planning on entering medicine and law scored the highest on the scale; those entering business and engineering scored the lowest. Overall, 50% of the student sample responded that their spiritual quest was either essential or very important in their lives. Three fourths indicated they were on a search for greater meaning and life purpose.

Bryant and Astin (2008) examined data drawn by the subscale of the CSBV survey addressing spiritual struggle, which included items pertaining to the purpose and meaning of life and how students have dealt with issues of faith and spirituality. The subscale presented internal reliability via a Cronbach's alpha of 0.75. The data were drawn from a random sample of students who participated in the 2003 CIRP CSBV survey ( $N = 3,680$ ), with 53% of the participants being male and 47% being female. Surprisingly, the researchers noted that students attending religion-oriented schools, such as Evangelical or Catholic, reported greater spiritual struggles than their counterparts attending public or private secular schools. Bryant and Astin suggested that perhaps church-related institutions encourage students to deal with difficult issues of faith in their classes and elsewhere on campus and the students were finding these challenges perplexing and unsettling. These experiences introduce students to new and unfamiliar

world views, thereby challenging their initial beliefs and values. Bryant and Astin noted that such religious institutions make known their beliefs and values. If students disagree with the norms established by the school, a struggle between officially sanctioned values and the personal beliefs of students can ensue.

Overall, the factor of spiritual struggle indicated positive attributes because students who reported such struggle viewed themselves as “much stronger” in their acceptance of others who held different religious or spiritual views, as well as in their acceptance of diversity on their campuses. However, spiritual struggle affects certain groups of students more than other groups. Those who belong to minority religious traditions, those majoring in psychology, and women in general reported a greater spiritual struggle during their college years. Bryant and Astin (2008) wrote of the need to support students struggling spiritually by establishing a climate favorable to the discussion of spiritual matters in residence life, the classroom, advising relationships, and counseling. They reported that students who identified with a spiritual struggle responded that it was detrimental to their spiritual growth. Good mentoring and quality dialogue with faculty and staff can assuage a negative response to spiritual struggle and inform students that it is an aspect of the maturation process that would lead to positive spiritual growth.

Astin and Keen (2006) also administered the CIRP CSBV survey and examined a sample of college juniors ( $N = 3,700$ ) regarding a cluster of items they collectively termed equanimity. This subscale contained six statements that addressed finding meaning in times of hardship and a positive view of life direction (p. 2). These researchers discovered a positive relationship between equanimity and social activism ( $r$

= .43), charitable involvement ( $r = .43$ ), and becoming a community leader ( $r = .38$ ).

Some exemplars of equanimity are the Dalai Lama and Nelson Mandela, who after repression and imprisonment, still managed to exude “grace and wisdom under pressure, and have displayed the capacity to re-channel anger and especially, to find the silver lining of possibility where others see bleak hopelessness” (p. 3).

Astin and Sax (Astin, 2004; Astin & Sax, 1998) reported that in the sample they studied ( $N = 2,309$ ) nearly all aspects of the lives of students are favorably influenced by volunteer participation, academics, personal life, and moral development. Astin (2004) pointed out that an important facet of the experience is the connections made with the people to whom they are providing services, as well as the interconnectedness between the students themselves. The use of personal reflection, included journaling and writing essays and research papers, was essential in helping students fully understand the personal meaning of the education-related service opportunity. However, the most powerful service-learning experiences included group reflection. These times of sharing feelings and experiences gave students a chance to express the manner in which they were affected cognitively and emotionally by the service experience and to hear different perspectives. They were also challenged to articulate their own point of view.

Lindholm (2007) examined the 2004 CSBV CIRP survey results of 112,232 first-year college students and noted that the respondents who were entering college placed significant emphasis on matters dealing with the internal dimension of their lives. Two thirds of the responding students reported that it was essential or very important that college be an opportunity for increased self-understanding, preparation for responsible citizenship, and emotional development (p. 10). To the detriment of these goals, college

and university environments place a strong emphasis on individual achievement, competitiveness, materialism, and objective knowing.

Upon examination of responses to the Higher Education Research Institute Faculty Survey of 2004-05, Lindholm (2007) found a disconnect among faculty perceptions of spirituality and the perceptions of their students. Faculty who identified themselves as spiritual in nature scored the highest on items associated with a focus on student personal development, civic-minded values, diversity advocacy, student-centered pedagogy, and a positive outlook on life and work. They appeared to be best able to connect with the spiritual quests of their undergraduate students. However, over 50% of these students reported that their professors *never* provided opportunities to discuss life meaning and purpose. Faculty noted the structural and cultural limitations of the academy and their perceived lack of expertise within the cultural realm as constraints to engaging students in spiritually centered dialogue. Research has indicated that students are interested in exploring the human spirit, but are disappointed by the lack of connection with faculty at the spiritual level. Immersion programs at Jesuit colleges and universities include a reflection component that allows students the time and space to share their feelings and thoughts with regard to the manner in which the immersion experience impacted them spiritually while affording them the opportunity to enter another culture and the lives of the poor and marginalized.

### *Compassion*

Kolvenbach (2000) encouraged students toward close involvement with the poor and marginalized so they could “feel” the “gritty reality of the world” (p. 155). The term *compassion* captures this feeling. Lazarus (1991) defined compassion as being “moved

by another's suffering and wanting to help" (p. 289). Compassion is a necessary area of growth for an individual of solidarity. The aim of immersion programs is to connect students with a sense of compassion, with the hope that their desire to help others becomes a lifelong habit. Sprecher and Fehr (2005) developed a Compassionate Love Scale that consists of 21 items assessing the intensity of compassionate love for humanity and strangers. These researchers conducted two pilot studies. The first involved undergraduate students from a midwestern university ( $N = 354$ ). The sample included a mix of 123 male students and 231 female students. The second pilot involved 172 undergraduate students—57 males and 115 females. Internal consistency was measured by Cronbach's alpha at 0.95 for each pilot. A high correlation was found between compassionate love and prosocial behavior such as volunteering, commitment to help strangers, and humanity. Those who experienced compassionate love for others also attended religious services more frequently and identified themselves as religious or spiritual.

Compassionate love for strangers and humanity describes some of the qualities desired of Jesuit college or university graduates. Student participants of immersion programs have demonstrated growth in their sense of compassion as a result of their exposure to the immersion experience (Hwang et al., 2008; Plante et al., 2006). Developing a greater sense of compassion may engage students in questioning why so much of the world is poor. These questions may, in turn, lead students to examine issues of social justice.



### *Social Justice*

The AJCU (2002) reminded Jesuit colleges and universities that solidarity meant a commitment to change the economic and political structures that held much of the world in poverty. Gaining perspective surrounding issues of social justice is viewed as an integral goal of Jesuit education, and is also a goal of immersion programs. Service learning is another campus program that supports student examination of the issues of injustice in the world. Eyler and Giles (1999) defined service learning in the following excerpt: “Any program that attempts to link academic study with service can be characterized as service-learning; non course-based programs that include a reflective component and learning goals may also be included under this broad umbrella” (p. 5). Along with course work and the service component, Eyler and Giles emphasized the importance of reflection. However, “It is not uncommon to find students reporting far less systematic reflection and integration of their service and learning than program directors or brochures detail” (p. 4).

Eyler, Giles, and Braxton (1997), Astin and Sax (1998), and Shannon (2004) all advanced that the perception of social justice is one of the areas of impact upon student participants of service-learning courses. Skills are developed that allow students a clearer understanding of the systemic issues involved in the lives of the poor and marginalized. Eyler et al. conducted a pre- and post-survey administration to undergraduate students from 20 colleges and universities ( $N = 1,544$ ). The subscale addressing perceptions of social justice had a Cronbach’s alpha of 0.72 and measured belief in systemic causes of social problems, the importance of changing public policy to solve problems, the

importance of social justice as a goal of change, the ability to assume the perspectives of others, and openness to new information and views (p. 7).

Eyler et al. (1997) found that those who participated in service experiences are more likely to view problems as systemic in nature and view public-policy change as a better approach to addressing social problems than direct service targeting individuals. They pointed to the personal connection students make with the poor and marginalized as an important component of the experience. The emotional power of the service-learning experience supports the attempts of students to connect intellectually with the content delivered within the classroom. Students learn from real-world contexts and the unique experience of direct service with the poor and marginalized, which “opens their eyes” to a new perspective. This, in turn, creates a richer learning environment within which students view the service component as adding increased quality to their education.

Shannon (2004) replicated research conducted by Eyler et al. (1997) with undergraduate students from three Jesuit universities who were participating in service-learning courses ( $n = 137$ ) and a control group ( $n = 148$ ). He found that students self-reported similar growth in areas of citizenship values and perceptions of social justice. Previous service experience in college and a strong relationship to faculty had a positive correlation to the ability to perceive the role of structural issues in the creation of poverty. Family income and the educational level of the student’s mother affected the increase in student perceptions of social justice, suggesting that a higher educational level at home supported a more insightful examination of the causal factors of poverty.

Interestingly, Shannon (2004) perceived a downward trend in first-year students from the first semester to the second semester of his study with regard to their citizenship

values and perceptions of social justice. Student survey responses suggested that the first-year students, who were new to university life, reported that their citizenship values and perceptions of social justice were strong. Surprisingly, after one semester, these same students found themselves questioning the benefit of their contribution to the community they served, along with realizing that issues of social justice were more complicated than they had originally believed. These students experienced a type of depression in which they doubted their ability and the ability of others to effectuate positive change. Sophomores showed the greatest increase in related scales, leading Shannon to suspect that, by their second year, these students had recovered their sense of optimism and efficacy.

Astin and Sax (1998) examined CIRP surveys from 1990 to 1994, as well as the follow-up College Student Survey, to assess the effects of service participation upon college students. The data supported the proposition that students benefit from service learning by gaining a clearer understanding of the world around them, their knowledge and acceptance of different races and cultures, their understanding of national social problems, and their ability to think critically. In fact, these researchers confirmed that, the more time students devote to service learning, the more positive are the effects upon the students. The students participating in the Astin and Sax study gained in every outcome area including academic, civic responsibility, critical thinking, and self-confidence. It is clear that service learning provides students an opportunity to interact with people of different cultures and economic strata. Becoming an individual who can appreciate a pluralistic society is a value expressed in the characteristics of

Jesuit education (Table 1) and is also a goal for students participating in immersion programs.

### *Cultural Sensitivity*

The Society of Jesus (2008) reminded Jesuit educators of the value of dialogue with people from other cultures and religious traditions. This dialogue enriched the service of faith and the promotion of justice, which is the hallmark of all Jesuit work. The Society is aware of the growing interdependence among peoples and the need for a global consciousness. Jesuit institutions are called to be especially mindful of Africa and China. Learning to leverage diversity has become a goal of higher education. Miville et al. (1999) recognized that cultural differences are important to acknowledge. Their construct of universal-diverse orientation (UDO) describes attitudes that recognize and are accepting of these similarities and differences. “Universal” refers to the ability to recognize similarities between cultures and peoples. “Diverse” refers to the openness and acceptance of differences. The ability to recognize and appreciate the similarities and differences in peoples is one targeted outcome of a liberal-arts education.

To gain a greater understanding regarding the complexity of diversity acceptance and appreciation, Miville et al. (1999) developed the Miville-Guzman Universality-Diversity Scale (M-GUDS) to measure UDO. This scale is a 45-item instrument that includes cognitive, behavioral, and affective components that examine the extent to which individuals report their comfort level with differences and their contact with diversity. Miville et al. conducted four studies with undergraduate psychology majors ( $N = 93$ ,  $N = 111$ ,  $N = 153$ , and  $N = 135$ ). Internal reliability, measured by Cronbach’s alpha, ranged from 0.89 to 0.95 on each of the subscales. The research

showed a high correlation between the M-GUDS and healthy narcissism, empathy, and feminism, and a low correlation with dogmatism and homophobia. Fuertes, Miville, Mohr, Sedlacek, and Gretchen (2000) created a short form of the M-GUDS (M-GUDS-S), which consists of 15-items. Reliability and validity were similar to the longer version with an average Cronbach's alpha of 0.77.

Miville, Romans, Johnson, and Lone (2004) investigated the relationship between UDO and other wellness measures such as self-esteem, social connectedness, and self-efficacy. Their sample consisted of 290 university students—65% females and 35% males. A high correlation was found between UDO and positive thinking, self-efficacy, and optimism. The results demonstrated that UDO is linked to positive attitudes or beliefs toward self and others and adaptive attitudes and behavior that involve the capacity to respond well in difficult times.

Singley and Sedlacek (2004) administered the M-GUDS-S to incoming first-year students attending a large, mid-Atlantic, 4-year public university ( $N = 2,327$ ). It was found that those who report higher academic rankings are more likely to have a greater appreciation for diversity than the majority of students. Longerbeam and Sedlacek (2006) used the M-GUDS-S to assess the differences between students at large ( $N = 60$ ) and those residing within a living-learning community focused on civic issues ( $N = 60$ ). Perhaps due to the size of the sample, the research discovered no significant differences between the comparison group and students involved in the living-learning community. Longerbeam and Sedlacek surmised that the appreciation of differences is better studied longitudinally because sufficient time is needed for reflection regarding attitudes toward diversity. Just as reflection is needed to better assimilate and appreciate the diversity of

the world, it is also an important facet of critical thinking. Reflection is also a stated goal of immersion programs, with some reporting reflection experiences each evening of their respective programs.

### *Critical Thinking*

Research has highlighted the need for reflection within service-learning programs. Astin and Sax (1998) and Chickering (2006) strongly suggested that service learning is an approach enabling students to engage in activities that promote both reflection and a sense of connectedness. Eyler and Giles (1999) and Astin (2004) both noted that the role of reflection within the service-learning process is paramount. Along with writing papers and journaling, Astin (2004) remarked that the most powerful service-learning experiences include group-shared thoughts and feelings surrounding the experiences. While the reflection aspect is detailed by program directors, Eyler and Giles discovered that students report much less reflection during service-learning programs than teachers had originally been led to expect.

Kiely (2005) reinforced the importance of reflection among immersion participants—both informal and formal, shared reflection. Such gatherings provide participants an opportunity to hear how other students are dealing with the experience. Together, they typically come to recognize the ways they viewed the world in the past and their artificial social construction. The reflection component includes daily reflection and group dialogue on the quality and impact of service work, academic seminars, community presentations, reading, individual journaling, research projects, informal discussion surrounding daily events, and postprogram reflective papers and gatherings

(p. 14). Kiely also highlighted the various types of reflection—formal and informal, individual and group.

Immersion programs offer a unique opportunity for reflection that differs from the experience of service learning. Students, staff, and faculty have a shared experience of the poor and marginalized and are able to reflect upon that experience as a community. Reflection can manifest as one-to-one conversation or collective dialogue as a community. Journaling is also encouraged. Immersion is an intense experience encompassing all facets of work and personal life, sharing experiences and reflecting together for 1-3 weeks. Such intensity can lead to tremendous growth in participants in the process of their development toward men and women of well-educated solidarity. Participating students have the time to reflect upon their life paths and the individuals they desire to become for the balance of their academic lives and beyond.

### *Vocation*

Jesuits typically enter the world of education to inculcate youth with Christian values. The aim is for their students to, in turn, take these values into the areas of law, medicine, politics, and other vocational environments their students may choose to enter. The values would be “leaven” for the common good of society (O’Malley, 1993). A vocation is more than simply a job. Palmer (2000) reminded that the term *vocation* is rooted in the Latin word for *voice* (p. 4). When understood with that foundation, vocation becomes a “calling.” For Palmer, this calling is “heard” through listening to the “truths and values at the heart of my own identity, not the standards by which I must live – but the standards by which I cannot help but live if I am living my own life” (pp. 4–5). Regarding vocation and higher education, Palmer repeatedly discovered that students

were taught to listen to everything and everyone, with the exception of themselves. Chickering et al. (2006) spoke of how higher education is increasingly viewed as a private benefit for individuals rather than as a public good supporting society as a whole. Higher education has become a business with administrators and faculty as “producers” and students perceiving themselves as “consumers” (p. 27). Chickering et al. noted that, among other things, a career “requires a sense of purpose and the confidence that you can act in ways to make a difference” (p. 28).

Bellah, Madsen, Sullivan, Swidler, and Tipton (1991) understood that education must prepare individuals for active participation in an increasingly complex world. Palmer (1998) asserted that teachers play a major role in the vocational aspirations of their students, and that their first role is to listen to the needs and concerns of their students. He stated,

Behind their fearful silence, our students want to find their own voices, speak their own voices, have their voices heard. A good teacher is one who can listen to those voices even before they are spoken – so that someday they can speak with truth and confidence. (p. 46)

Higher education at Jesuit colleges and universities encourages involvement in volunteer and service projects. Kolvenbach (2000) noted that the measure of Jesuit education is found in the Christian response of graduates toward the global community. Close involvement with the poor during the college years facilitates graduates of solidarity. It is hoped that such experiences, and reflection upon them, will not only help students find their own “voice” in life, but also the desire to serve as a voice to those who have no voice.

Mills et al. (2007) found that the effects of immersion programs on the sense of vocation in students erodes over time. This causes the effects of immersion to appear as



though they are simply a manifestation of the “high” students feel immediately following participation. Conversely, Astin and Sax (1998) affirmed that the more time devoted to service learning, the more positive the effects on students. The immersion program is one experience, and hopefully, not the only experience students will have with the lives of the poor. The program serves as one facet of the formation process that facilitates the development of students into men and women with a passion for work toward the common good. The immersion program seeks to animate students toward this end. If successful, the cumulative effect will also develop a well-educated solidarity in program participants.

#### *Summary*

College and university students experience rapid growth during their college years. This growth is cognitive, as well as affective, and impacts their sense of self, how they view the world, and their vocational choices. There are many activities on and off campus that contribute to students becoming more aware of the world and their roles within the world. Living and studying within a diverse community, as well as opportunities for service and volunteerism, provide young men and women a renewed vision of the world. Past studies have attempted to measure the growth students perceive in themselves with regard to their values, spirituality, vocational interests, compassionate response to the world, sense of social justice, cultural and global awareness, and their ability to reflect upon experiences in a manner that motivates them toward meaningful action. This current study sought to determine whether immersion programs are catalysts for student transformation in these areas.

## Demographic Variables

The independent variables of the current study and addressed within the survey instrument are gender, academic year, academic major, high school classification, past service participation, ethnic identification, and religious affiliation. Discussion of these variables, and the parts they have played in other studies, may allow a prediction of how these demographic characteristics perhaps act upon the dependent variables of this study.

### *Gender*

Gilligan (1982) believes that previously published theories of moral development do not fully incorporate the manner in which women approach decision making. She conducted a study incorporating a method of interviewing that allowed the conceptions of self and morality to surface in an effort to highlight the differences in these constructs between men and women. Among the sample of interviewees were female college students and adult women beyond school age who were pregnant and considering abortion. The participants described their experiences of conflict in making decisions and the ultimate choices made. According to Gilligan, "Given the differences in women's conceptions of self and morality, women bring to the life cycle a different point of view and an order of human experience in terms of different priorities" (p. 22). The cognitive development of women takes place within the context of relationships. Consequently, women respond differently from men when confronted with issues of injustice. This conclusion was supported by Miville et al. (1999, 2004) who examined cultural sensitivity. They discovered that women scored higher than men on the survey instrument known as the M-GUDS-S. Miville et al. proposed that those socialized in feminine roles were more likely to be mutually supportive. However, their study had a

disproportionate number of female participants ( $n = 188$ ) when compared to the number of men ( $n = 101$ ), which may have affected the findings.

Lindholm et al. (2006) administered the CIRP CSBV freshman survey to a sample of women who scored high on the subscale addressing spiritual quest; however, their career trajectory was an important factor. Spiritual quest was more pronounced in women who listed law as a career choice, while women aspiring toward engineering were the least inclined to entertain a spiritual quest. The disproportionate numbers of women participating in immersion programs may be a factor when examining survey results. Mills et al. (2007) noted that the total number of participants in their study ( $N = 127$ ) was comprised of 83 females, which far outnumbered the 39 males who participated. This was also the scenario in the Kiely (2004) study with 43 females and 5 males composing the sample in his research of Nicaragua immersion programs. Future data collected on this independent variable may indicate whether this disparity is a national trend.

#### *Academic Year and Major*

Shannon (2004) implemented a research design including a preprogram and postprogram survey in his study of the impact of service learning on first-year college and university students. Students were surveyed at the beginning and end of a semester-long service-learning course. The data indicated that first-year students originally identified themselves as highly evolved in the area of social justice. However, upon completion of the semester, these same students self-reported lower on the social-justice scale than they had at the beginning of the semester. Shannon surmised that first-year students enter college and university life filled with enthusiasm, coming from high school where they experienced much growth in this area. Shannon concluded

that the college and university experience of service spurred a renewed perception in the students that caused the realization that they perhaps had less knowledge surrounding social issues than they originally thought. College and university sophomores demonstrated the greatest gains in terms of progressing from their high school level of social-justice knowledge as they recognized new strength in this area.

Kuh and Umbach (2004) reported that students studying social sciences demonstrated the highest gains in character development and civic responsibility. Math and science majors portrayed the lowest gains. Sax (2004) noted that students who majored in engineering were less likely to develop a personal commitment to issues of social justice. Students majoring in political science and history indicated a higher frequency of political discussion. The same was true for those majoring in English and the social sciences. Business, education, and health-professional majors were the most likely to be politically disengaged. Bryant and Astin (2008) found that psychology majors have a greater propensity toward spiritual struggle, perhaps because the discipline of psychology strongly encourages students to examine internal motives and operations, as well as to ask fundamental questions regarding their own faith traditions. These researchers reported that those with a meaningful connection to spirituality or religion tended to experience the greatest spiritual struggle during the college years.

#### *High School Classification and Past Service Participation*

As a demographic variable, the type of high school students attend may indicate the values orientation they bring with them as they matriculate into Jesuit colleges and universities. Kuh and Gonyea (2005) found that the institutional mission and campus culture are important considerations regarding student spirituality and liberal learning

outcomes. Students often choose educational institutions that hold similar values to their own and offer them opportunities to develop those values. Students arriving at Jesuit colleges and universities may come from high schools with strong mission statements that are consonant with a well-educated solidarity. These students are more disposed than others to participating in “religious and spirituality-enhancing” activities (p. 6). This may affect the extent to which they self-select to participate in immersion programs. Another impact may be the extent to which these students report growth regarding the dependent variables.

Astin and Sax (1998) noted that students who participate in service during college were found to have had a higher level of service participation prior to entering higher education. This suggests a certain amount of self-selection in the process of service participation. Such self-selection may impact the growth students express on surveys because those who have already experienced volunteer and service activities may see less growth in some variables than students participating in service and volunteer activities for the first time. Plante et al. (2006) discussed self-selection as one of the difficulties in the design of their research. This variable precluded them from being able to create a true experimental design that included random sampling or an experimental control group. These researchers noted a problem with a possible ceiling effect in pretrip compassion scores as immersion-program participants scored themselves highly regarding this dependent variable.

Mills et al. (2007) discovered that many students participated in multiple immersion experiences throughout their college careers. The researchers encouraged further study to examine how vocational identity is affected in the long term after

multiple immersion programs. They suggested studies with samples of students who do not necessarily participate in service and immersion activities. Past participation in community service and service-learning immersion programs will be useful demographic variables to study because the number of hours may affect the extent of growth that students perceive in themselves in terms of the dependent variables.

### *Ethnic Identification and Religious Affiliation*

Plante et al. (2006) noted difficulties in the design of their research study that were sourced in the issue of diversity. They studied an immersion program with a sample of students from a university that did not have a diverse student body. Therefore, it was not possible for the researchers to create a true experimental design that included random sampling or an experimental control group. Kiely (2004) noted that all but one of the Nicaraguan immersion-program participants in his study ( $N = 43$ ) were White. The lone exception was a Black Nicaraguan student. The independent variable of ethnic identification was found to determine the level of diversity, or lack of diversity, within immersion programs.

Bryant and Astin (2008) suggested that individuals from different religious traditions manage their spirituality and faith tradition differently upon entry into college. Students affiliated with nonmajority religious traditions experience greater spiritual struggle than their counterparts from mainstream religious traditions. Sensing a social status on the periphery, and perhaps the dissenting voice of an institution with a homogeneous religious environment, appears to also be a catalyst for spiritual struggle. Sax (2004) advanced that attending church services has a positive correlation to

committed social activism. This is not surprising in that religious groups place a strong emphasis on altruism and community service.

### The Ignatian Pedagogical Paradigm

#### *Jesuit High Schools*

Every experience is entered from within a personal context. The context that students bring with them to a college or university influences the manner in which they perceive the world and how they engage within their new environment. For teachers at Jesuit institutions, the IPP specifically begins with teacher awareness of the contexts students bring to the classroom. This is the starting point upon which educators build. To help teachers in Jesuit high schools understand the foundation of Jesuit education, the IPP was developed by the International Commission on the Apostleship of Jesuit Education (ICAJE, 1994). It is an approach to education based upon the *Ratio Studiorum* (as cited in Pavur, 2005). The Ratio was a manual composed of best practice for education during those times and was implemented until the suppression of the Jesuits during 1773. The manual guided Jesuit teachers in forming their students to be of good character and morals, many of whom would become civic leaders within their communities (O'Malley, 1993). Following the suppression of 1814, the Ratio was never reinstated or rewritten to fit the context of the rapidly changing world. Nearly 400 years after introduction of the Ratio, the ICAJE was charged with a reexamination of Jesuit education and the values it embodied during the 20<sup>th</sup> century. The Commission began by examining the original charism of Jesuit education, as outlined within the Ratio and other sources, including the *Spiritual Exercises* of Ignatius of Loyola.

The IPP is evident within Jesuit high schools, as is indicated in publications such as *Ignatius Knew* (Metts, 1995), which provided the background and context for Ignatian education and offered exercises and classroom vignettes to facilitate the Ignatian tradition within the classroom. Metts provided practical applications to teachers at Jesuit high schools, enabling them to re-create their classroom curriculum. Similarly, the Jesuit Secondary Education Association (2010) has an impressive Web presence, much of which is devoted to the IPP. Teachers are offered a synopsis of the paradigm and can view an introductory lesson plan and gain ideas for nonacademic activities, such as department meetings and parent-teacher conferences.

#### *Jesuit Colleges and Universities*

Minimal information previously existed regarding implementation of the IPP at Jesuit colleges and universities. The *Characteristics of Jesuit Education* (ICAJE, 1986, 1994) and the IPP reanimated Jesuit high schools with the rich tradition of Jesuit education, but had not been formally introduced at Jesuit colleges and universities (DeFeo, 2009). In an attempt to share these two resources with Jesuit colleges and universities, the AJCU (2005) summarized them on their Web site for use in higher education. The Association reminded those involved in Jesuit higher education that, from the beginning, Jesuits “understood that the liberal arts, the natural and social sciences, and the performing arts, joined with all the other branches of knowledge, were a powerful means to develop leaders with the potential for influencing and transforming society” (p. 1). Specific points included from the *Characteristics of Jesuit Education* were:

Jesuit education is a call to human excellence, to the fullest possible development of all human qualities. It is a call to critical thinking and disciplined studies, a call to develop the whole person, head and heart, intellect and feelings. Jesuit



education strives to give learners ongoing development of their imagination, feelings, conscience and intellect, and to encourage and help them recognize new experiences as opportunities to further growth. Learners see service to others as more self-fulfilling than personal success or prosperity. (p. 1)

The AJCU (2005) emphasized that Jesuit education was developed to challenge the head, heart, intellect, and feeling. This supported the remarks of Kolvenbach (2000) proposing that “when the heart is touched by direct experience, the mind may be challenged to change” (p. 155). Jesuit education offers direct experiences touching the heart, as well as the mind, to develop individuals into men and women with a well-educated solidarity. In alerting Jesuit college and university personnel of the IPP, the AJCU summarized the pedagogy in the following manner:

Guided by the Ignatian pedagogical model, Jesuit colleges and universities are places of intellectual integrity, critical inquiry, and mutual respect, where open dialogue characterizes an environment of teaching, research and professional development. The Jesuit ideal of giving serious attention to the profound questions about the meaning of life encourages an openness of mind and heart, and seeks to establish campus communities which support the intellectual growth of all of its members while providing them with opportunities for spiritual growth and development and a lifelong commitment to social justice.

The AJCU (2005), while highlighting intellect, integrity, inquiry, and other Jesuit characteristics, included spiritual growth and development as aspects of Ignatian education. Crowley (2004) highlighted the role of spirituality within Jesuit education. He described Jesuit education as more “style” than “substance” (p. 36). This style is filled with a sense of the transcendent, with a foundation that is grounded in the knowledge that there is something beyond the physical world. He explained, “Jesuit education is an education with a purpose, and that purpose is to make the world a better place, more reflective of God’s desires, in and through the lives of students and graduates shaped by such a vision” (p. 41). With this purpose in mind, a number of education

models can be applied to effectuate success of this purpose. Jesuit education may not be the step-by-step classroom instruction proposed by the Ratio. Rather, educators within Jesuit colleges or universities use whatever is necessary to shape students into men and women of well-educated solidarity. While many Jesuit institutions promote critical thinking, compassion, and social justice, it is not always clear which educational process to employ toward forming the desired values in students. Jesuit colleges and universities seldom use IPP when talking about the educational style used on campus. This does not equate to a lack of this style of education, but rather, the style may be present under a different title or “packaging” such as Service Learning or Critical Pedagogy.

DeFeo (2009) surveyed Jesuit college and university personnel to determine whether administrators, professors, and Jesuit centers of teaching understood and made use of the IPP. He discovered that Ignatian pedagogy was often used implicitly; however, administrators were able to draw a connection between Ignatian pedagogy and other pedagogies with similar characteristics and goals. These included the Dewey philosophy of education, critical pedagogy, feminist pedagogy, service learning, and adult learning, which all share the same core values. They are also all focused on developing students with the desire to serve others, to promote justice, and develop the whole person. DeFeo found that faculty and staff working within centers of Ignatian teaching on Jesuit campuses were aware of Ignatian pedagogy; however, three quarters of the administrators surveyed indicated that their centers of Jesuit teaching did not offer programs focused on spirituality in education. DeFeo linked this finding with the “lack of engagement on incorporating spirituality into the classroom teaching and student learning” (p. 160). It appears that, while the IPP is known and understood at Jesuit

institutions, the importance of spirituality in the process is not being translated to faculty or students.

There are faculty members within Jesuit institutions of higher education who are applying the IPP in an explicit manner. Waskiewicz and Wallick (2005) incorporated a faith-based model of service learning and civic engagement into their curriculum. They affirmed that the context of faith provides students a “God-centered world view [*sic*]” (p. 7). This is a different “lens” than would be found within a secular institution.

Students engage in service learning to gain greater understanding of the issues affecting their local communities. These experiences are connected to the core of their being, informing them of who they are called to become as people of God. With this as the foundation of service learning, students “develop relationships with the community to identify ways they can apply their knowledge to complex issues. Decisions about career choices and the importance of linking professional skills and the pursuit of social justice are end goals” (p. 8). The introduction of spiritual values may be what distinguishes service learning at a Jesuit school from other colleges and universities void of a religious foundation.

Chubbuck (2007) implemented the IPP along with critical pedagogy to guide a class of future teachers to incorporate the concept of teaching for social justice within their courses. Use of critical pedagogy allowed the teachers to examine social issues critically, while use of the IPP allowed Jesuit values to infiltrate the classroom.

Chubbuck examined the journals of eight female and seven male students and quoted a number of their journal entries describing how the course challenged them to connect spirituality with issues of social justice. One student wrote,

What I learned about social justice has corresponded with my religious beliefs. But I would say it's both religious faith and ethics, because though I am a religious person, I like to try and communicate with people on a completely nonreligious level when it comes to things like social justice, because I do believe that it's not just the beliefs of one religion that rule the world. It's people being moral and ethical and human. (p. 257)

This student captured the meaning of personally connecting issues of social justice with faith. For students, faith is a personal issue, and there may be a discomfort in publicizing their religious beliefs.

The IPP outline of context, experience, reflection, action, and evaluation is now explicitly used within Jesuit colleges and universities. Tellis (2008) described his experience while enrolled in a university course on international information systems. The course covered broad themes such as globalization; however, Tellis felt the course needed to better reinforce the material. He viewed "experiencing the material" as a necessary aspect of the course, so it was modified to become an ISL program sponsored in collaboration with a Managua, Nicaragua university (p. 7). The subsequent course involved business majors from Fairfield working during spring break in Nicaragua with local business people. They were either assisting them with computer upgrades at a microfinancing organization or working with craftspeople to help them ship local crafts back to the United States and sell them on the Internet.

The Tellis (2008) course modified to an ISL program explicitly employed the IPP. The professor considered the context of the university students (i.e., their familiarity with extreme poverty and lack of resources). Tellis assisted with the preparation of students entering unfamiliar cultures. The experience of the service trip was a major focus of the class. Group reflection was held nightly, and the students shared freely regarding their observations and concerns. The same questions consistently arose regarding why certain

situations existed that affected the poor in such a negative way. Another repetitive question was, “Who am I?” (p. 3). The role of the instructor was to facilitate dialogue motivating the students to consider other viewpoints and how certain actions affected the poor. Reentry reflection sessions were also necessary for the students to express their feelings surrounding the discrepancy between life in the United States and the poverty experienced within Nicaragua.

Experience and reflection during service-learning immersion are intended to “move the student to action and commitment, particularly to service of the poor (Tellis, 2008, p. 3). Evaluation allowed both the instructor and students to reexamine the experience and make adjustments that would positively affect future programs. Tellis also offered suggestions for future similar programs. He directed the instructor to experience the nuances of the culture prior to student immersion, perhaps traveling to the country beforehand. He also cautioned him to give thought to the size of the group because that would affect transportation issues within the host country. Plenty of purified water must be available for students and clear instructions must be delivered that warn them about drinking anything with ice. The Nicaragua experience confirmed the value of service-learning courses for the instructor. Tellis stated,

It is worth every trial the instructor might endure in preparation for or during the travel phase, just to witness the transformation evident in the students who return from such a trip with a new outlook on life. Such transformation could only come from personal experience, and it has a lasting effect. (p. 9)

As noted by DeFeo (2009), the IPP is not always explicitly implemented within Jesuit colleges and universities. In fact, it is not often found in any literature search regarding Jesuit higher education. However, some styles of education, such as

service-learning, critical pedagogy, feminist pedagogy, and others, share a similar process of inquiry. It is therefore not necessary for the curricula to be Ignatian to have those embedded characteristics. Minimal related literature exists; however, some conference papers and studies have been published that give evidence of the prevalence of the IPP or other teaching styles consonant with Ignatian pedagogy within Jesuit institutions. They manifest most often in service-learning courses, but in all majors and schools. The model of immersion programs, though not explicitly under the banner of the IPP, incorporates all aspects of the paradigm. This paradigm was instrumental in the development of not only the immersion-program survey administered in this current study, but the overall methodology of the research.

### Final Summary

This chapter examined the literature regarding international immersion programs studies. These studies were qualitative in nature and noted that students returned to their colleges and universities with an enhanced sensitivity to the lives of the poor and marginalized. Not only did the researchers observe transformation in student perceptions of the world around them, but included changes to their inner-landscape emotionally, intellectually, and spiritually.

Next, past studies were examined that attempted to measure the growth that students perceived in themselves regarding their values, spirituality, compassionate response to the world, sense of social justice, cultural and global awareness, their ability to reflect critically upon their experiences in a manner that motivates them toward meaningful actions, and their vocational interests. These studies showed the college and

university environment animates growth in all these areas, and that, volunteering and service opportunities are catalysts for student transformation in these areas.

Every experience is entered from within a personal context. The context that students bring with them to college and university influences the manner in which they perceive the world and how they engage within their new environment. The research reviewed indicated that gender, academic year, academic major, high school classification, past service participation, ethnic and religious identification, are just some of the various contexts that students develop prior to college or university entry.

Finally, the literature regarding the IPP helped discover that this term and style of teaching has been incorporated into Jesuit secondary education. This was not the case with Jesuit colleges and universities. While there are some practitioners of the IPP at Jesuit institutions of higher education, some conference papers and studies have been published that give evidence of the prevalence of the IPP, or other teaching styles consonant with Ignatian pedagogy within Jesuit institutions. They manifest most often in service-learning courses in all major schools. The model of immersion programs, thought not explicitly under the banner of the IPP, incorporates all aspects of the paradigm.

The next chapter will introduce the research methodology. In doing so, the researcher will discuss the development of the *Immersion Program Survey* and the survey scales, as they will answer if and how immersion programs at Jesuit colleges and universities impact students in becoming men and women with a well-educated solidarity.

## CHAPTER III

### METHODOLOGY

#### Restatement of the Purpose of the Study

The purpose of this study was to investigate the extent to which Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of becoming citizens with a well-educated solidarity. This included the following areas of development: values, spirituality, sense of compassion, sense of social justice, cultural awareness, critical thinking, and a sense of vocation. The immersion programs studied were international in scope and sponsored exclusively by campus ministries at Jesuit colleges and universities. The following research questions guided the study:

1. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their values?
2. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their spirituality?
3. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their sense of compassion?
4. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their sense of social justice?



5. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their cultural sensitivity?

6. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their critical thinking?

7. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their sense of vocational identity?

8. To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of becoming citizens with a well-educated solidarity?

### Research Design

This study employed a quantitative methodology using a survey administered prior to and following an immersion-program experience. The instrument was designed specifically for the research and consisted of 48 items and seven demographic questions (Appendix A). The purpose of the survey was to collect information regarding the attitudes, beliefs, and values of immersion-program participants. The instrument was administered via paper copies for the student participants to self-report the impact of the program upon their personal beliefs and values. Upon completion of the immersion program, while still in the host country, these same students were asked to again complete the survey.

The population sample in this study consisted of 316 undergraduate students from 13 Jesuit colleges and universities located within the United States who were participants of one of 34 immersion programs sponsored by campus ministries. The programs sponsored trips to international locations during the January intercession, spring break, and summer break of 2009 (Table 2). Convenience sampling was used in an attempt to study as many programs as possible. Reaching the entire population of immersion-program participants was prohibitive for the following four reasons:

1. Institutional Review Board for the Protection of Human Subjects (IRB) approval could not be obtained for all of the targeted institutions due to time constraints. It often consumed one month for the IRB board to meet and provide approval for a research project.

2. The “gatekeepers” did not always follow through with the requirements of the IRB process. IRB applications often need the signature of the responsible party at the host institution. At least one gatekeeper did not sign the application, nor forward it to their institutional board for approval. By the time the error was caught, the IRB did not have time to process the application.

3. For IRB approval at a number of the Jesuit colleges and universities, the gatekeepers were requested to complete an online course regarding the protection of human subjects. If a gatekeeper would not agree to this part of the process, IRB approval was not pursued.

4. Due to gatekeeper error, some immersion-program leaders did not follow through with both administrations of the survey.

Table 2

*Immersion Programs at Jesuit Colleges and Universities: 2009*

College/University	Program location		
	January	Spring	Summer
Boston College		El Salvador, Mexico, Nicaragua	Mexico
Canisius College			El Salvador, Jamaica, Poland
College of the Holy Cross	Kenya		El Salvador, Jamaica, Nicaragua
Fairfield University			Ecuador
Fordham University			Bolivia, Ghana, Romania, South Africa
John Carroll University	Nicaragua		
Loyola University	Jamaica		
Marquette University	Belize		
Rockhurst University		Belize, El Salvador, Honduras	
Saint Louis University		Belize	
Spring Hill College		Belize, Dominion Republic, Nicaragua	
University of Scranton			Ecuador, El Salvador, Guyana, Jamaica, Mexico
University of San Francisco		El Salvador, Peru	

*Note.* Immersion programs sponsored during January and the spring and summer breaks during 2009. The duration of all programs was between 1 and 3 weeks.

Before launching the survey, permission was granted by the IRB's of each participating institution (Appendix B). Those institutions already approved by the IRB from the January intercession and spring-break immersion programs were used to recruit the sample needed for the summer programs. The director of campus ministry was an important ally in the recruitment of student immersion participants (Appendix C). A minimum of 300 respondents was the goal; that number was reached on August 15, 2009 and the survey was closed.

### *Instrumentation*

This study employed a quantitative methodology research design. First, in order to identify survey items, three qualitative focus groups were conducted with past immersion participants at three Catholic colleges and universities in Northern California. This process included attaining IRB approval from each institution, contacting campus ministry directors, and recruiting students. At the time of the focus group, participants received a copy of the Research Participants Bill of Rights and a consent form to sign. The focus group summary (Appendix E) details how students from each focus group shared common aspects related to how they perceived change in themselves that were rooted in their immersion-program experience. The researcher listened to the audiotapes three times, studied the notations recorded by the scribe, and read through the transcription of each interview three times. The highlighted themes, statements, and phrases that were common across the three interviews, became the foundation for 59 items and 19 demographic questions.

Secondly, these items and questions were sent to a validity panel for review (Appendix E). Panel members gave their recommendations and suggestions regarding

the individual survey items. After recommendations were considered and acted upon, 64 items and 14 demographic questions remained. Third, two pilot studies were conducted to verify the internal validity consistency of the survey scales (Appendixes F and G). After that process was completed, 48 items and 7 demographic variables remained.

Finally, the Immersion-Program Survey was administered to answer the study variables—values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, vocation, and well-educated solidarity.

The 48 items of the study instrument were divided into three sections entitled Describe Yourself (Items 1–23), Your Opinion (Items 24–32), and Activities and Interests (Items 33–48). A 4-point Likert response scale was provided with the selections of *very little*, *some*, *quite a bit*, and *very much* for Items 1 through 23 and 32 through 48. Response selections for Items 24 through 31 were *strongly disagree*, *disagree*, *agree*, and *strongly agree*. The survey did not offer a response category for *not at all* or *neutral*; hence, participants were encouraged to render decisions in one direction or the other. Seven demographic questions were presented at the end of the survey, along with identifiers allowing analysis of the preprogram and postprogram survey responses. The identifiers were the birthdates of the respondents along with their states of residence.

### Validity

As noted earlier, the survey items were developed from the focus-group interviews, yielding 59 items with a Likert-type response scale and 19 demographic questions. These were reviewed by an eight-member validity panel for content validity. The panel consisted of a variety of experts including Jesuits and lay professionals (Appendix E). All were working within a university setting and familiar with literature

regarding the mission and identity of Jesuit higher education. These individuals were qualified by their work experience and academic background in the following areas: Catholic/Jesuit higher education, college and university campus ministries, Jesuit values, survey research, and immersion programs. The panel received a letter of introduction and the survey items (Appendix E) for suggested changes, which they noted directly on an electronic copy. A number of recommendations from the expert panel improved the instrument (Table 3).

Panel suggestions included changes to the survey cover page that was addressed to the student participants. The term *international alternative break* was questioned and it was suggested that the term *immersion program* replace it. This treatment was followed; however, because some IRB applications had already been written, the original terminology was retained for the initial Focus Group applications. Two panel members concentrated on Demographic Question 1, which asked, “What was the nature of your international alternative-break program?” They suggested broader options with which the students could define their immersion programs. They saw a need to clarify and distinguish between the different types of immersion programs and suggested that the quality and quantity of meetings leading up to program travel be critically assessed. Consequently, a question drawing out the number of meetings was added to the demographic section; however, items related to the quality of the meetings were deemed to be too subjective for the quantitative survey.

Four validity-panel members suggested that data related to the type of living arrangements and immersion (i.e., service or cultural) would best be obtained from the immersion-program director. The researcher heeded this suggestion and gathered this

Table 3

*Validity-Panel Recommendations*

Item no.	Suggestion	Response
Cover page	Change program description from international alternative break	Will consider in future; currently each program has a different name
1-4	Obtain specific information directly from immersion-program director	Removed category; program leaders will forward information
7	"I have good friends with whom I talk often about the state of the world"	"I often talk with my friends about the state of the world"
11	"I am pretty sure I know what direction I am headed in life"	"I know what direction I am headed in life"
14	"I find it difficult to work with people who do things differently"	"I find it difficult to work with people who do things differently than I do"
26	"Are most helped by charitable organizations"	"Are helped more by charitable organizations than by direct service from others"
28	"Need social services due to circumstances beyond their control"	"Are in the situation they are in due to circumstances beyond their control"
31	"Are still basically happy, even without many resources"	"Are still basically happy, even though they have few resources"
32	"Are most helped by government social service programs"	"Are helped more by government social service programs than direct service from others"
33	"Will not be able to break out of their situation without outside help"	"Will not be able to break out of their situation without help from others"
34	"Are affected by the life-style that we live here in the U.S."	"Are affected by broad social structures in the U.S."

*(table continues)*

Item no.	Suggestion	Response
35	“The political process does very little to change things”	“The political process does very little to change things for the better”
New	“Ability to talk about ethical issues”	Suggestion incorporated
New	“Ability to get along with people of different races/cultures”	Suggestion incorporated
New	“Ability to reflect upon your own life and life choices”	Suggestion incorporated
New	“Ability to think critically”	Suggestion incorporated
New	“Analytical and problem solving skills”	Suggestion incorporated
New	“Interpersonal skills”	Suggestion incorporated
New	“Understanding of the social issues of your local community”	Suggestion incorporated
New	“Understanding of social issues nationally”	Suggestion incorporated
New	“Understanding of global social issues”	Suggestion incorporated
66	What is your current major?	Add Psychology and Nursing
69	Change “sex” to “gender”	Changed “sex” to “gender”
70	Add more selections to racial profile	Added: Asian, Asian American, Pacific Islander, White (non-Hispanic), Multiracial, Multiethnic, Other
73	Add Jesuit high schools and home schooled	Added Jesuit high school Added home schooled
77	Change to numerical GPA	Changed to numerical GPA



information directly from the program leaders. Consequently, the original Demographic Questions 1 through 4 were removed from the survey instrument. These panel members also suggested shortening the number of survey items and demographic questions and made further recommendations toward the enhancement and clarification of items 6 through 64. These items would be used to answer the research questions. They suggested additional questions. The panel member with the most experience developing survey instruments had the most suggestions regarding language changes to specific items. The researcher abided by those suggestions to improve the overall clarity of the instrument. The same panel member suggested the addition of nine items to the survey, which were added due to their fit within the original scope of the research-question variables and the focus-group interview data.

Minor changes and additions were made to the demographic questions, as noted in Table 3. After all changes were made, 64 items (Table 4) and 14 demographic questions remained. The last item was an identifier included to allow statistical analysis of the preprogram and postprogram survey results. As noted earlier, the 64 items were divided into three sections—Describe Yourself (Items 2a–4a), Opinions (Items 5a–6r), and Activities and Interests (Items 7a–8q). Demographic Questions 1 through 5 and 65 through 72 were added as independent variables to determine whether certain characteristics existed that impacted the immersion-program experience.

## Reliability

### *Pilot-Study 1: Spring-Break Immersion Survey*

Prior to launching the Pilot 1 survey administration of this study (Appendix G), permission was granted for a modification of the research from the University of

San Francisco IRB (Appendix F). This modification involved a change from a focus-group interview format to an online survey format. The online survey was launched via a Web-based survey organization. This method of delivery allowed student participants to access the survey online. The Pilot 1 administration sought to verify the internal-consistency reliability of the survey instrument by determining the Cronbach's alpha between the three survey administrations of Pilot 1 to the same student sample. Pilot 1a and Pilot 1b were administered before the participating students departed for the spring-break immersion programs. Pilot 1c was administered following their return.

The Pilot 1a administration of the study survey involved undergraduate students attending a Jesuit university on the west coast of the United States who were planning to participate in three separate immersion programs during the spring break of 2008. These three programs involved travel to Peru, Nicaragua, and Belize. E-mail was distributed to the immersion-program leaders (Appendix C) to enlist their assistance in forwarding the survey to the student participants. Ten days prior to the immersion programs, the program director forwarded the Pilot 1a cover letter (Appendix C) to the students. This communication included the online link to the survey, which 33 students completed. Five days later, the cover letter and survey link (Appendix C) were e-mailed to student participants in the Pilot 1b survey and 30 completed the instrument.

The Pilot 1c administration of the survey was launched upon return of the students from their immersion experience. The program leaders were again prompted to forward the survey link to the students to complete (Appendix C). Of those students who completed the Pilot 1a and Pilot 1b instruments ( $N = 30$ ), 28 responded to this final administration. Upon completion of the Pilot 1a, Pilot 1b, and Pilot 1c survey

Table 4

*Pilot 1: Spring-Break Immersion Survey Subscales*

Subscale	Item no.	Item text
Values and spirituality	2c	I know very little will change because of my service to others
	2d	I consider issues of faith before making important decisions
	2i	Participating in a church or worshipping community is important to me
	3b	I have a strong set of values that affect the decisions that I make
	3e	I don't care how others perceive me as long as I am doing something important with my life
	6f	Organized religion is not having a positive effect in the world
	6h	Each person has a moral responsibility to help others in need
	7c	Participating in a church or faith community
	7g	Integrating a personal spirituality into my life
	7i	Living simply for the good of others
	7j	Making ethical decisions in all areas of my life
	8f	Becoming stronger in my personal faith
	8j	Making life-style decisions that positively affect the environment
Compassion	2e	I have feelings of compassion toward those less fortunate than me
	2g	I feel connected with the Jesuit mission of my school
	3c	Before judging others, I try to imagine how I would feel in their place
	8d	Becoming "men and women for others"
	8k	Standing in solidarity with the poor and marginalized
Social justice	9i	Everyone should do community service to better understand what it feels like to be poor and marginalized
	5a	People who are poor are helped more by charitable organizations than by direct service from others
	5b	People who are poor lack opportunities to raise themselves up

*(table continues)*

Subscale	Item no.	Item text
Social justice (Cont'd)	5c	Are in the situation they are in due to circumstances beyond their control
	5d	Suffer due to unjust social structures
	5e	Are hopeful, though they have few resources
	5f	People who are poor are helped more by government social service programs than by direct service from others
	5g	People who are poor control whether they are rich or poor
	5h	People who are poor will not be able to break out of their situation without outside help
	5i	Are affected by broad social structures in the U.S.
	6a	The political process does very little to change things for the better
	6b	People have only themselves to blame for needing social services
	6c	Social problems are more difficult to solve than I used to think
	6d	The lack of social justice is to blame for people needing social services
	6e	Social problems can be solved by the local community more than by government programs
	7d	Changing unjust social structures
	Cultural sensitivity	3d
3h		I appreciate differences in people of other cultures
4b		Ability to get along with people of different races/cultures
4g		Understanding of the social issues of your local community
4h		Understanding of social issues nationally
4i		Understanding of global social issues
7h		Improving my understanding of other cultures
Critical thinking	2a	I am respectful of the views of others
	2b	I often talk with friends about the state of the world
	2g	Once I have made up my mind, I stop taking input from others

*(table continues)*

Subscale	Item no.	Item text	
Critical thinking (Cont'd)	3a	I seek out faculty and staff mentors	
	3g	I try to hear the perspective of others before making up my mind	
	4a	Ability to talk about ethical issues	
	4c	Ability to reflect upon my own life choices	
	4d	Ability to think critically	
	4e	Analytical and problem solving skills	
	4f	Interpersonal skills	
	4j	Understanding the mission of my university	
	8a	Getting the news from some source every day: radio, newspaper, internet	
	8b	Discussing current world events with friends	
	8c	Having strong relationships with faculty and staff	
	Vocation	2f	My career is the most important thing in my life
		3f	I am actively involved in the causes I believe in
6g		Even just one person can have an impact in the world	
7a		Choosing a career that will have a positive impact in the world	
7b		Giving to charitable organizations	
7e		Having a career that gives me financial security	
7f		Becoming a leader in my community	
7i		Living simply for the good of others	
8g		Thinking globally, acting locally	
8h		Working with a marginalized community	
8i		Responding constructively to issues of social justice	
8e		Participating in a political campaign	

administrations, the survey items were grouped into the six subscales of values and spirituality, compassion, social justice, cultural sensitivity, critical thinking, and vocation, according to the research-questions they were designed to address (Tables 1 and 4). Responses to the two preimmersion survey administrations (i.e., Pilot 1a and 1b) were subsequently used to test each subscale for internal-consistency reliability by calculating Cronbach's alpha for each subscale (Table 5).

The subscales of values and spirituality, social justice, and critical thinking received Cronbach's-alpha scores of 0.7 or greater. The subscales of compassion, cultural sensitivity, and vocation received unacceptable alpha scores below 0.7. To help raise the alpha score for the subscale addressing social justice, two items were eliminated, which raised the score from 0.68 to 0.76. Two other items were reverse coded. The subscale addressing compassion had a Cronbach's alpha of 0.52; deleting individual items did not raise the score. The results of the Pilot 1b survey administration indicated that the subscale related to critical thinking had an unacceptable alpha score of 0.57. The problem appeared to be aggravated by the small number of participants completing the instrument at all three junctures (i.e., Pilot 1a, 1b, and 1c;  $N = 28$ ). Consequently, generalized conclusions could not be made from the data, necessitating a second pilot survey to gain greater evidence of the internal-consistency reliability among the subscales.

Feedback received from the validity panel included the suggestion to reduce the number of items and demographic questions. The most pertinent demographic questions were retained and the responses to the demographic questions from the Pilot 1a, 1b, and 1c administrations were examined for potential changes or deletion. All participants

were enrolled as full-time students and were U.S. citizens; therefore, two related questions were deleted. Researcher concern existed over asking students questions regarding finances due to the potential for such queries to appear intrusive and respondents to become uneasy with the survey. A related demographic question was therefore eliminated. Another question regarding foreign travel was deemed to be overly broad. Although it was removed, international travel remained a variable due to its relation to previous involvement in an international immersion program.

Table 5

*Pilot 1: Internal-Consistency Reliability Alpha Scores*

Subscale	Pilot-survey administration	
	1a	1b
Values and spirituality	0.76	0.73
Compassion	0.52	0.54
Social justice	0.76 <sup>a</sup>	0.73
Cultural sensitivity	0.74	0.74
Critical thinking	0.78	0.57
Vocation	0.78	0.64

<sup>a</sup> Originally 0.68; raised to 0.76 through the removal of two items.

A demographic question related to the number of days respondents had participated in volunteer community service within the preceding 12 months was removed. It was clear that immersion participants were highly involved in community-service activities. However, additional data were needed to gain greater clarity on the

type of service participants had performed. Consequently, the remaining question regarding community service was changed on the final survey to address a compilation of two other demographic questions regarding high school and college community service, as well as service-learning participation. Over 80% of the survey respondents indicated that their grade point averages were 3.00 or better, indicating that minimal variation in the responses to a related demographic question would be expected. Feedback had also been received that students notoriously overstate their academic achievement; hence, the question was removed. After the Pilot 1a, 1b, and 1c survey administrations, the following seven demographic variables were still addressed in the final survey: gender, academic year, academic major, high school classification, past service participation, ethnic identification, and religious affiliation.

#### *Pilot-Study 2: Summer Immersion Program*

Pilot-Study 2 was conducted to gain evidence of internal-consistency reliability of the study survey. Pilot 2 was a postimmersion administration of the instrument (Appendix G) to verify the Cronbach's alpha scores of the subscales related to the research-question variables. This survey included 62 items and no demographic questions. Four Jesuit college and university campus ministries participated in Pilot 2. These institutions were chosen because they sponsored multiple immersion programs during the summer of 2008 between the dates of June 15 and July 30, 2008. This enabled capture of a large population sample. Students participating in 15 immersion programs within Mexico, El Salvador, Jamaica, Bolivia, Romania, South Africa, Ecuador, and Honduras received the online survey link.



Prior to launching Pilot-Study 2, IRB approval was received from each of the four participating Jesuit institutions (Appendix G). The director of campus ministry within each institution (Appendix C) received an e-mail informing him or her of the purpose of the study and enlisting his or her help in forwarding the survey to the immersion-program leaders (Appendix C). The immersion-program leaders, in turn, were instructed to forward the accompanying cover letter (Appendix B) that included the survey link to current immersion-program participants directly upon their return home. A total of 131 students completed the survey. Responses from the three survey administrations of Pilot 1 ( $N = 88$ ) were included in the analysis to arrive at a Cronbach's alpha score for a total sample of 223 participants. Analysis was performed to determine the interitem correlation that would indicate which survey items to remove to raise the Cronbach's alpha score for each subscale. The extraction method applied was a principle-component analysis to not only clarify the alpha scores, but also to support the decision-making process targeting the removal of individual survey items. Upon completion of this process, all survey subscales indicated acceptable Cronbach's-alpha levels of 0.7 or higher (Table 6).

To strengthen the Cronbach's-alpha scores of each subscale, two items were removed from the subscale addressing values and spirituality, one from the subscale related to critical thinking, and three items were cut from the subscale measuring the variable of vocation. With these deletions, the Cronbach's alpha scores for each subscale reached acceptable levels (i.e., 0.79, 0.76, and 0.76, respectively) and 48 items remained in the survey instrument. The combined subscale of values and spirituality was split into two independent subscales, which is reflected in Table 7.

Table 6

*Pilot 2: Internal-Consistency Reliability Cronbach's-Alpha Scores*

Subscale	Score
Values	0.70
Spirituality	0.84
Social justice	0.71
Compassion	0.70
Cultural sensitivity	0.80
Critical thinking	0.76
Vocation	0.76

## Data Collection

All campus-ministry directors of the Jesuit colleges and universities that planned to sponsor January immersion programs were contacted for their assistance with student recruitment for this research (Appendix C). The directors were also important in facilitating a connection with the individual immersion-program leaders. Once the leaders were ascertained, letters of introduction requesting their participation were e-mailed and all confirmed their desire to participate in the research. Prior to the onset of data collection, approval was received from the University of San Francisco and requested from each IRB board of the targeted Jesuit colleges and universities (Appendix B).

The original surveys were launched electronically through a survey-delivery Web site. However, a number of immersion leaders recommended paper copies of the

Table 7

*Pilot 2: Summer Immersion-Survey Subscales (N = 316)*

Subscale	Item no.	Item text
Values	1g	I have a strong set of values that affect the decisions that I make
	1j	I don't care how others perceive me as long as I am doing something important with my life
	2h	Each person has a moral responsibility to help others in need
	3e	Living simply for the good of others
	3f	Making ethical decisions in all areas of my life
	3o	Making life-style decisions that positively affect the environment
Spirituality	1c	I consider issues of faith before making important decisions
	1f	Participating in a church or worshipping community is important to me
	3c	Integrating a personal spirituality into my life
	3k	Becoming stronger in my personal faith
Compassion	1d	I have feelings of compassion toward those less fortunate than me
	1e	I feel connected with the Jesuit mission of my school
	1h	Before judging others, I try to imagine how I would feel in their place
	2i	Everyone should do community service to better understand what it feels like to be poor and marginalized
	3j	Becoming "men and women for others"
	3p	Standing in solidarity with the poor and marginalized
Social justice	2a	People who are poor are in the situation they are in due to circumstances beyond their control
	2b	People who are poor suffer due to unjust social structures
	2c	People who are poor are hopeful though they have few resources
	2d	People who are poor control whether they are rich or poor
	2e	People who are poor are affected by broad social structures in the U.S.
	2f	People have only themselves to blame for needing social services
Cultural sensitivity	1i	I am able to find the similarity in peoples of different cultures
	1m	I appreciate differences in people of other cultures
	1o	Ability to get along with people of different races/cultures
	1t	Understanding of the social issues of your local community
	1u	Understanding of social issues nationally
	1v	Understanding of global social issues
	3d	Improving my understanding of other cultures

*(table continues)*

Subscale	Item no.	Item text
Critical thinking	1a	I am respectful of the views of others
	1b	I often talk with friends about the state of the world
	1l	I try to hear the perspective of others before making up my mind
	1n	Ability to talk about ethical issues
	1p	Ability to reflect upon my own life choices
	1q	Ability to think critically
	1r	Analytical and problem solving skills
	1s	Interpersonal skills
	1w	Understanding the mission of my university
	3g	Getting the news from some source everyday; radio, newspaper, television, internet
	3h	Discussing world events with friends
	3i	Having strong relationships with faculty and staff
	Vocation	1k
2g		Even just one person can have an impact in the world
3a		Choosing a career that will have a positive impact in the world
3b		Becoming a leader in my community
3l		Thinking globally, acting locally
3m		Working with a marginalized community
3n		Responding constructively to issues of social justice

survey as handouts to potential participants during scheduled meetings. The leaders cautioned that college students are an oversurveyed population; hence, the likelihood of immersion participants postponing or ignoring an electronic survey was great, regardless of their enthusiasm over their immersion experience. Considering that the research would employ a preprogram and postprogram survey, the immersion leaders deemed personal delivery of the instrument the optimal mode. They also viewed the survey as fitting well into the routine evaluation they conducted upon completion of the programs.

Following IRB approval from the participating Jesuit colleges and universities, a packet was mailed to the immersion-program leaders that included preprogram and postprogram surveys, as well as a cover letter (Appendix C). The letter reminded the leaders of their requested role in the research, which was to administer the survey to student participants at a regularly scheduled meeting as close as possible to their immersion departure. Upon administration, the immersion-program leaders gave students time to read a cover letter attached to the paper copy of the survey instrument (Appendix A). This letter included a statement to the students informing them of their rights as research participants. The end page of the survey instrument thanked the students for their participation and reminded them to complete another survey upon their return from their immersion experience (Appendix A).

Upon completion of the immersion programs, before returning to the United States, the program leaders gave each student a copy of the second cover letter (Appendix A) along with the survey instrument. The end page again thanked the students for participating in the research and informed them that they could receive a summary of findings by contacting the researcher (Appendix A). The immersion program leaders placed the completed surveys in a prestamped envelope provided by the researcher and mailed the envelope to the investigator upon their return arrival in the United States. The completed instruments were maintained within a locked file cabinet in the office of the researcher who entered the responses to the preprogram and postprogram surveys into the online survey-delivery database. The data were subsequently downloaded into a statistical-analysis software. No identifying information was included during any phase of survey administration.

## Data Analysis

This exploratory and descriptive study investigated the extent to which Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate-student participants. Statistical and practical significance was sought regarding the research-question variables. Each survey item was designed to ultimately answer the research questions. The impact of the immersion programs on the participating students was compared via the responses on the preprogram and postprogram surveys to items related to the research-question variables (i.e., dependent variables) and the overall composite variable of well-educated solidarity. A series of seven paired *t* tests were performed on the responses of both surveys and their seven dependent variables, as well as the composite dependent variable. The percentage change between survey administrations was also analyzed.

Any change in student values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, vocation, and well-educated solidarity, was also examined between the two survey administrations. This involved the independent variables of gender, academic year, academic major, high school classification, past service participation, ethnic identification, and religious affiliation. An analysis of variance (ANOVA) was employed for each independent variable against each dependent variable and the composite dependent variable. For dichotomous or ordinal demographic variables, the data were analyzed with correlations rather than ANOVAs. Dichotomous demographic variables were examined via correlation analysis. This allowed determination of whether class year was a factor in any noted change regarding the dependent variable and, if so, whether sophomores or juniors reflected greater gains in

the dependent variables. Regarding the variable of academic major, the survey responses of science majors were examined to determine whether greater growth was evident in these participants over those studying the humanities. The analysis also sought to determine whether the White students reported stronger gains in the dependent variables than non-White students.

Statistical correlations facilitated checks of the relationship between the dependent variables. This analysis allowed determination of whether students who expressed a high level of spirituality also reported a strong set of personal values. Whether a relationship existed between students who reported a high level of compassion and a high level of critical thinking was also examined. Multiple regression analysis was conducted to examine all the demographic variables against the dependent variables to determine whether any predictors of change in the dependent variables and the composite variable were evident. This method of analysis highlighted whether gender and age were strong predictors of change, or whether students focused on a particular college major were the best predictors of change in the dependent variables.

The study analysis answered whether immersion programs impact student participants in the areas of values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, and vocation, as well as the composite of these variables—well-educated solidarity. It also led to which of the independent variables of gender, academic year, academic major, high school classification, past service participation, ethnic identification, and religious affiliation, best predicted the change in immersion-program participants in terms of becoming men and women of a well-educated solidarity. The findings provided clear answers to the research questions and

will benefit not only the future coordination of immersion programs, but the character development of student participants.



## CHAPTER IV

### FINDINGS

#### Overview

Kolvenbach (2000) maintained that one of the goals of Jesuit education is to develop students to become men and women with a well-educated solidarity. Immersion programs are international experiences of a 1-3-week duration that offer students a direct experience of the lives of the poor and marginalized that is far different from what they may learn within the classroom. These programs are often sponsored by campus ministries, and students frequently return from their international experience with changed lives. This research was conducted to study the impact of immersion programs on student participants and determine the facets of their lives that were truly transformed. Much anecdotal evidence is available that claims such a positive impact, and formal studies do exist concerning international immersion experiences conducted through service-learning courses. However, minimal study has addressed the impact of campus-ministry immersion programs. The purpose of this current research was to investigate the extent to which Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of becoming citizens with a well-educated solidarity.

The self-reported change in students returning from international immersion experiences was investigated through the dependent variables of student values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, vocation, and the composite variable, well-educated solidarity. The analysis depended upon the

application of *t* tests to examine the impact of the programs. Lipsey and Wilson (2001) calculated Cohen's dependent measure of effect size. To gain greater understanding of the impact of immersion programs, the change in percentage points from the preprogram to the postprogram surveys administered in this study was examined.

The demographic data collected in this study were analyzed to discover which demographic variables contributed to student growth in the dependent variables, which involved use of ANOVAs. This answered such questions as whether academic year or religious affiliation were predictors of growth in the composite dependent variable of well-educated solidarity. Correlation analysis facilitated examination of the strength of the relationship between the dependent variables. This answered questions such as whether students who reported a high level of personal values also demonstrated a high level of spirituality. Multiple regression analysis was conducted to determine whether any independent variables exhibited a positive or negative predictive ability upon the dependent variables. This included examination into past participation in an immersion program and whether this is a better predictor of student growth than gender or whether the respective program was a cultural or service immersion.

### Procedures

The preprogram survey was distributed in paper copy by the immersion-program leaders to each student participant in the last meeting prior to departure. The leaders also administered the postprogram survey by paper copy to student participants at the last meeting within the host country. This was to maintain consistency with survey administration within each of the participating immersion programs. The survey was launched on December 1, 2008 and the study was closed on August 15, 2009.

Convenience sampling from 13 Jesuit colleges and universities included participants of four programs sponsoring January programs, 13 offering programs during the spring break, and 17 sponsoring summer programs. This research was originally planned to study solely winter and spring programs; however, summer programs were later added to increase the population sample to over 300 subjects. The possible pool of participants was then approximately 450 undergraduate students. Some institutions were excluded from the study due to the required timing of the IRB process. Some programs were excluded due to gatekeepers not following through with their requirements as survey facilitators.

A total of approximately 375 preprogram and postprogram surveys were distributed to the immersion-program leaders for potential student participants. The majority of the programs were conducted during the spring break. The summer programs were sponsored by Jesuit colleges and universities from which IRB approval was requested for the winter or spring. Of those, 316 preprogram and postprogram surveys were completed, which equates to an 84.3% response rate. The response rate for each institution varied from a low of 61% to a high of 100%. This strong return rate had much to do with the direct delivery of the survey in paper copy by the immersion-program trip leadership, rather than the electronic delivery as originally planned. If the gatekeepers followed through with the directions provided to them, a strong return rate resulted.

## Sample and Setting

### *Institutions*

This study sampled 316 undergraduate students at 13 Jesuit colleges and universities within the United States. The institutions included Boston College, Canisius

College, College of the Holy Cross, Fairfield University, Fordham University, John Carroll University, Loyola University Maryland, Marquette University, Rockhurst University, Saint Louis University, Spring Hill College, University of Scranton, and the University of San Francisco. These institutions were selected because they sponsored international immersion programs through their campus ministries during the January intersession, spring break, and summer break of 2009. All of the programs involved travel of 1-3 weeks in duration. During 2009, 28 Jesuit colleges and universities existed within the United States. Those not included in the study either did not offer immersion programs sponsored by their campus ministries or did not receive IRB approval for study participation due to timing or other considerations. The demographic data collected by the study surveys were separated into two categories (Table 8)—personal characteristics and characteristics of the individual immersion programs, such as travel location and number of student meetings prior to departure.

### *Demographics*

#### *Personal Characteristics*

*Gender.* The first demographic question of the survey addressed the gender of the student respondent. Female students were, by far, the majority of participants in the immersion programs under study. They comprised 74.4% ( $n = 235$ ) of the total sample population ( $N = 316$ ). Their male counterparts comprised 22.1% ( $n = 70$ ) of the total sample. Eleven responses were missing from the survey data. More than three fourths of all participants in the international immersion programs studied were female, indicating a disproportionate amount of female participants. Qualitative studies have noted a similar

Table 8

*Independent Variables: Student-Participant and Program Characteristics*

Personal characteristics	Immersion-program characteristics
Gender	Travel location
Academic year	Program category
Academic major	Faculty participation
High school classification	Living arrangements
Past service participation	Number of meetings
Ethnic identification	
Religious affiliation	

disproportion of women to men. Mills et al. (2007) observed that the 83 female participants in their study also far outnumbered the 39 male participants, as did Kiely (2004) with 43 females and 5 males.

*Academic year.* Of the 316 students who participated in this research, sophomores comprised the largest percentage (30.7%); juniors were the next largest subgroup at 28.5%, and seniors followed as 20.9% of the total sample (Table 9). As recent arrivals at their institutions, freshmen were the least represented within the immersion programs with 11.7% of the total population. These first-year students may not have been aware of the college/university international offerings available to them. Sophomores and juniors were evenly matched at 30.7% and 28.5%. Seniors included those who identified themselves as entering their senior year, in their second semester of their senior year, or attending graduate school. It was unclear whether “unclassified”

Table 9

*Frequency and Percentage by Academic Year*

Class year	No. of participants	Percentage of sample
Freshman	37	11.7
Sophomore	97	30.7
Junior	90	28.5
Senior	66	20.9
Unclassified	26	8.2
Total	316	100.0

students (8.2%) were those who did not fit into traditional categories or whether they were actually seniors. Due to this lack of clarity, it is plausible that immersion-program participation by seniors was greater than reported.

*Academic major.* The survey sample included a wide variety of college majors (Table 10). Both humanities and social-science majors were represented with slightly more participants than 20% of the total, while math and science majors comprised nearly one quarter of the entire sample. Education majors comprised 8.4% of the sample, while business majors accounted for 13.6% of the total population.

*High school classification.* The study sample was almost evenly distributed between students from public and private high schools (Table 11). A little less than half of the participants attended public high schools and just over half were students of private high schools. One quarter of the total population sample came from Catholic high schools directed by Catholic/religious orders, including Jesuits, for a total of 47.1% of the

Table 10

*Frequency and Percentage by Academic Major*

Major	No. of participants	Percentage of sample
Humanities	64	20.2
Social sciences	64	20.2
Math/science/engineering/health sciences	77	24.4
Education/human development	26	8.4
Business	43	13.6
Nursing	11	3.5
Psychology	26	8.2
Undecided	5	1.5
Total	316	100.0

entire sample. A comparable number of the participants attended diocesan high schools. Jesuit high school graduates comprised only 4.7% of the sample. This was surprising due to the connection between immersion programs and the Jesuit mission. Perhaps many Jesuit students entering colleges and universities do not apply for the programs because they participated in similar experiences while attending Jesuit high schools. It is also possible they applied and were not accepted.

*Past service participation.* Nearly 90% of the students participating in this study reported experience with community service while in high school (Table 12). More than 80% stated that community service was also a part of their college experience. Nearly

one quarter of the entire sample participated in service learning while in high school. That number approached 50% of the study group while they were in college.

Table 11

*Frequency and Percentage by High School Classification*

Type of high school attended	No. of participants	Percentage of sample
Public	152	48.1
Private with no religious affiliation	14	4.5
Private Catholic/diocesan	71	22.5
Private directed by Catholic/religious order	63	19.9
Private Protestant	1	0.3
Private Jesuit	15	4.7
Total	316	100.0

More than one quarter of the students previously participated in a domestic immersion program within the United States. A popular location for these programs is Appalachia during the spring break. All immersion programs have a similar focus and give students an insight into the national issues of poverty and lack of resources.

More than 50% of the international-immersion participants comprising the sample in this study reported participating in prior similar programs during college. Whether these programs were facilitated by campus ministries or sponsored by other departments of their institutions is unknown. How much of this participation repetition was due to the students being chosen as trip leaders also remains unanswered by the data. However, the



limited funds available to colleges/universities to send students to international locations forces these institutions to carefully allocate these dollars. Funding students who have already had a similar experience may be a practice in need of critical review.

Table 12

*Frequency and Percentage by Past Service Participation (N = 316)*

Category of service	High school		College	
	No. of participants	Percentage of sample	No. of participants	Percentage of sample
Community service	280	88.6	254	80.40
Service learning	77	24.4	151	47.78
Advocacy program	42	13.3	47	14.90
National immersion	41	13.0	85	26.89
International immersion	36	11.4	159	50.30

*Ethnic identification.* The overwhelming majority of the population sample in this study was European American (77.3%; Table 13). Hispanic Americans comprised the second largest subgroup with almost 8% of the sample population. This imbalance may be due to a number of factors, such as the racial makeup of Jesuit colleges or the cost of such programs prohibiting individuals from low-income populations from applying. However, sponsors of immersion programs specifically focus on helping students gain an understanding of their own privilege. If being European American is a category of privilege in this country, then the majority of participants may have indeed gleaned the greatest benefit.

Table 13

*Frequency and Percentage by Ethnic Identification*

Ethnic identification	No. of participants	Percentage of sample
American Indian or other Native American	1	0.3
Asian, Asian American, or Pacific Islander	11	3.5
Black including African American	6	1.9
White (non-Hispanic)	244	77.3
Mexican or Mexican American	6	1.9
Other Hispanic	25	7.9
Multiracial or multiethnic	12	3.8
Prefer not to respond	9	2.8
No response	2	0.6
Total	316	100.0

*Religious affiliation.* As is the case with European American students, the majority of the participants in this study identified as either Catholic or Christian (Table 14). Less than 2% participated in other religious traditions, and almost 10% percent of the sample reported they were nonreligious, atheist or agnostic, indicating that styles of worship may not be a prerequisite for program admission.

*Immersion-Program Characteristics*

*Location.* A large number of immersion programs sponsored student travel to Central America, which includes the countries of Belize, El Salvador, Honduras, and

Table 14

*Frequency and Percentage by Religious Affiliation*

Religious identification	No. of participants	Percentage of sample
Catholic	233	73.7
Christian	50	15.9
Judaism	1	0.3
Islam	1	0.3
Buddhism	1	0.3
Unitarian Universalist	1	0.3
Nonreligious	25	8.0
Agnostic	2	0.6
Atheist	1	0.3
No response	1	0.3
Total	316	100.0

Nicaragua (Table 2). Seventeen of the programs involved in this research sponsored 137 students to this region of the world. South America was the second most common destination selection and includes Bolivia, Ecuador, Guyana, and Peru. Of the population sample in this study, 46 students traveled to this geographical area. The Caribbean was selected by five programs, with one trip to the Dominican Republic and four to Jamaica with a total of 42 study participants. Three programs sent thirty-six students to the African locations of Ghana, Kenya, and South Africa. Students participating in three of the immersion programs traveled to Mexico ( $n = 34$ ). This would have been a larger

group; however, the H1N1 (i.e., swine flu) outbreak during the late spring and early summer of 2009 caused a number of campus ministries to cancel programs into Mexico. The immersion programs into Poland and Romania within Eastern Europe sponsored 21 of the study participants.

*Category.* Nearly one quarter of the immersion programs involved in this research were considered service trips (Table 15). These programs consisted of either manual labor, such as building houses or latrines within poor communities, or serving the local population in other ways, such as teaching or working with street kids.

Table 15

*Frequency and Percentage by Immersion-Program Category*

Immersion Category	No. of participants	Percentage of sample
Cultural immersion	97	30.7
Service (i.e., physical labor)	38	12.0
Service (i.e., working with streets kids)	34	10.8
Mix of service/cultural	147	46.5
Total	316	100.0

Approximately one third of the programs did not include a service component, but were considered political, cultural, or social immersion programs. These involved meeting with community leaders and speaking with the local population to understand the reality of life within each location. However, the vast majority of the programs offered a

combination of service and immersion. Students were able to enter the life of the community while engaging in a service activity with the local population.

*Faculty and staff participation.* Each immersion program involved in this research was led by at least one staff member from the sponsoring college or university. Leaders were members of the campus-ministry staff or other staff members enlisted to accompany the students. Fourteen of the 35 immersion programs under study were represented by a minimum of one faculty member, accounting for 27.8% of the student participants.

*Living arrangements.* The majority of the program participants in this study lived within a guest house during their immersion experience (Table 16). Many also lodged within a church-related parish property (i.e., a church hall, convent, or parish rectory). Noteworthy is that 28.1% of all the participants lived with individual local families for all or part of their stays. Living with local families would seem to offer a qualitatively different experience with a more personal and firsthand view of life among the poor. However, the home-stay experience did not significantly impact growth in the study variable of well-educated solidarity.

*Meeting attendance.* Each immersion program involved in this research required students to attend a number of meetings prior to their departure (Table 17). The number ranged from 3 to more than 13. Between six and nine meetings was the most common scenario. The survey did not address other related activities, such as a required retreat or afternoon of reflection, which could entail a half day, overnight, or entire weekend. A lack of exactitude is acknowledged with this independent variable; it was not possible to ascertain the specifics surrounding program preparation. Nor did the survey inquire as to

Table 16

*Frequency and Percentage by Living Arrangements*

Type of living situation	No. of participants	Percentage of sample
Hotel	25	7.9
Guest house	125	39.7
Parish property	62	19.6
Community center	15	4.7
Local families	20	6.3
Mix of local family and other arrangements	69	21.8
Total	316	100.0

the quality of the meetings. Consequently, insufficient information was available to understand whether the meetings focused on fundraising, faith sharing, or other activities pertinent to the programs.

Table 17

*Frequency and Percentage by Number of Student Meetings*

Number of meetings	No. of participants	Percentage of sample
3–5	34	10.8
6–9	125	39.5
10–12	102	32.3
13+	55	17.4
Total	316	100.0

### Summary

The majority of immersion-program participants in this study were White, Catholic, and female. They were evenly distributed between the sophomore and junior years of college/university, and one fifth of the participants identified as seniors. Freshmen represented the lowest percentage of participants. An application process may not favor first-year students due to their brief enrollment with the institution. There was a wide diversity regarding academic majors, with almost 50% of the sample from the Humanities, Social Sciences, and Education/Human development. Another 25% were Math/Science, Engineering, and Health Sciences, while a similar percentage consisted of Business, Nursing, and Psychology majors. The sample was evenly divided between having attended public and private high schools, with a high rate of participation in community service and service-learning. Just over 25% of the sample participated in domestic immersion programs during their time in college, and over half participated in another international immersion program while at college or university.

The immersion trip characteristics showed that students experienced a variety of housing arrangements, with over 25% indicating that they lived with a family for at least part of the experience. The type of service they performed also varied, and the students experienced the local community in a number of different ways. Almost half of the students participated in some type of service component. Variable frequency was also evident in the meetings conducted and in their content. Each program was coordinated separately with no apparent standard formula with regard to the number of meetings. All immersions were led by adult staff, with faculty representation on 40% of the programs.

Although the personal characteristics of the immersion program participants did not show a tremendous amount of diversity, there was great diversity regarding the trip characteristics. These characteristics would allow numerous types of individuals to find a program that would fit the needs of students coming from many different contexts, and offer them an experience that would challenge their presumptions about the world.

### Reliability, Effect Size, and Percentage Growth

Both pilot studies were conducted to verify the internal-consistency reliability of the Cronbach's-alpha scores. Items were removed from specific subscales to raise these scores to a 0.7 minimum (Tables 5 and 7). The scores were calculated for all 316 survey responses. While all subscales appeared to have strong internal-consistency reliability, the subscale of social justice dropped below 0.7 (Table 18). A contributing factor may have been the lack of sensitivity in the 4-point Likert-type response scale.

Dependent *t* tests were performed on the scores from preprogram and postprogram surveys. Thus, the gains for each dependent variable were analyzed, as well as the gain for the composite variable of well-educated solidarity. This resulted in the means and standard deviations computed from the 316 paired completed surveys. The impact of the immersion programs was measured by effect size, which was computed by Cohen's dependent measure for effect size, with 0.20 representing a small effect, 0.50 a moderate effect, and 0.80 representing a strong effect. Individual growth in percentage points provided a more detailed account as to which variables were affected the most by the immersion experience.



Table 18

*Internal-Consistency Reliability of the Preprogram and Postprogram Surveys (N = 316)*

Research-question variable	Cronbach's-alpha score
Values	0.70
Spirituality	0.90
Social justice	0.64
Compassion	0.75
Cultural sensitivity	0.82
Critical thinking	0.81
Vocation	0.82

### *Research Questions*

#### *Research Question 1*

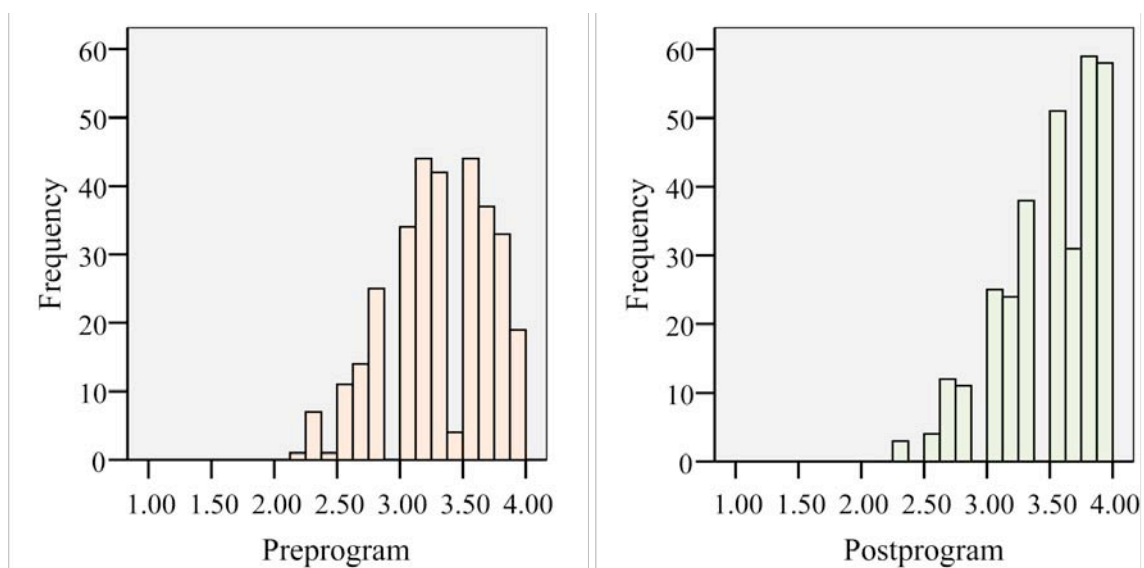
Research Question 1 asked, “To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their values?” The subscale addressing values was comprised of six items (Appendix H, Table H1) related to the principles by which the student respondents lived. These principles focused on the manner in which the students made decisions based upon those values. One item stated, “I don't care how others perceive me as long as I am doing something important with my life.” Responses to this item measured 0.65 on the Cohen's *d* and collectively indicated the strongest effect size of all items within this subscale. Upon completion of the immersion programs, 82% of the participants selected *quite a bit* or *very much* when responding to this item, compared to

the 63.2% who responded in this fashion before the onset of the immersion. This gain of nearly 20 percentage points evidences increased student confidence in making decisions based upon who they desired to become, rather than what others expected of them.

A moderate gain was noted in another item of the values subscale that stated, “Making life-style decisions that positively affect the environment.” The Cohen’s *d* measurement resulted in 0.49. Preimmersion survey scores indicated 78.8% of the students responded either *quite a bit* or *very much* to this item, whereas 89.6% of the participants provided these responses upon completion of the programs. This increase of more than 10 percentage points evidences a greater sense of student perception beyond self and considering the effects of their actions on others following the immersion experience. Another item stated, “I have a strong sense of values that affect the decisions that I make.” A Cohen’s *d* measure performed on this item resulted in 0.15. Student responses of *very much* rose from 65.2% to 73.7% (i.e., a growth of 8.5 percentage points) from the preprogram and postprogram survey administrations. Hence, the students participating in these immersion programs expressed an initially strong sense of values that grew even stronger through the immersion process.

The histograms illustrated in Figure 3 show that student responses on the values subscale appear in a normally distributed pattern. This pattern describes the strengthening of values following the immersion experience, which can be observed in the movement and height of the bars at the 4.0 level. It is evident that a ceiling effect had an impact on the results, which occurs when a measurement is inhibited from reaching a higher value because of a scale limit. The effect is visible when the results are clustered at the upper end of the scale. Student participants responded to the study survey via a

provided Likert-type scale from 1 to 4. Preprogram responses were often at or near the highest level. This allowed little room for growth between this survey administration and the postprogram survey. A 0 to 4 response range reduced the overall variation of the responses and may also have affected the Cronbach's alpha scores.



*Figure 3.* Histograms of student survey responses on the values subscale both preprogram and postprogram. Responses were selected from a 4-point Likert-type scale.

### *Research Question 2*

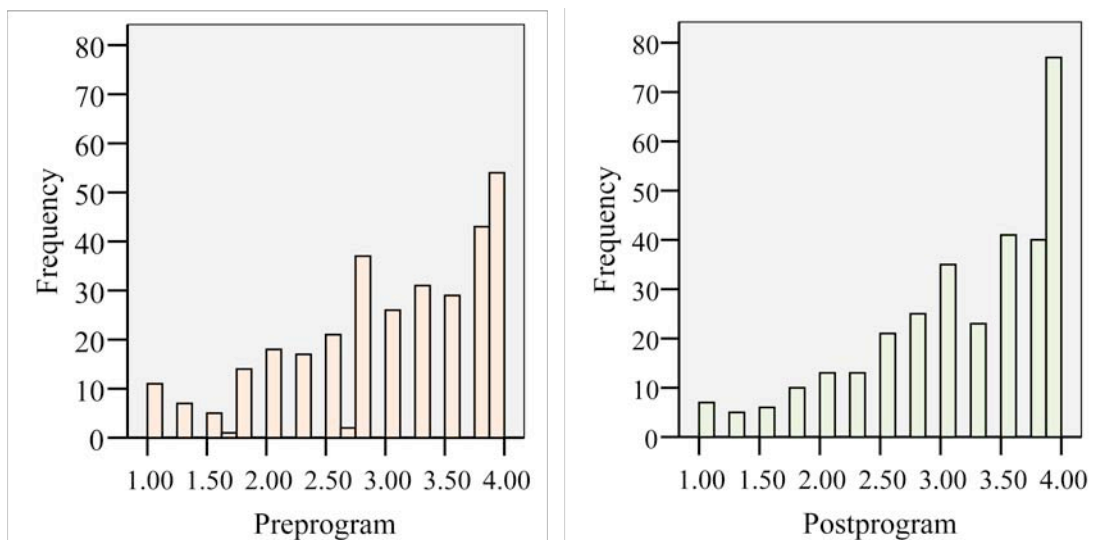
Research Question 2 asked, “To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their spirituality?” The spirituality subscale contained only four items that addressed student assimilation of spirituality and religious values, as well as practices associated with those values such as church attendance (Appendix H, Table H2). Discomfort with organized religion was apparent in the responses to the item stating, “Participating in a church or worshipping community is important to me” ( $d = 0.17$ ). While this item had the lowest score gain, positive growth was indeed evident with 20

percentage points realized between the responses on the preprogram survey and those on the postprogram survey. Of the total sample, 48.9% selected responses of *quite a bit* or *very much*, compared with 68.4% who selected these responses upon program completion.

Another item within the spirituality subscale stated, “I consider issues of faith before making important decisions” ( $d = 0.43$ ). Over half of the participating students (56.9%) selected the responses of either *very much* or *quite a bit* preceding the immersion experience, compared to 68.1% upon program completion—an increase of 11.2%.

Analyzed collectively, these two items indicated that, although students do not highly value belonging to a traditional church community, this does not mean they have totally discarded their faith tradition. Another item of the spirituality subscale stated, “Becoming stronger in my personal faith” ( $d = 0.28$ ). The preprogram survey administration resulted in 79.1% of the students responding *quite a bit* or *very much* to this item; the postprogram percentage rose to 83.2%. As students define themselves as spiritual, issues of faith may remain integral to that definition. The students may not differentiate faith issues from spirituality issues to any significant degree.

The histograms illustrated in Figure 4 show a normal distribution of responses on the spirituality subscale. However, the responses are spread out, visually describing the lack of growth in this dependent variable. The bars in both the preprogram and postprogram distributions are basically the same; however, the responses do indicate manifestation of the ceiling effect. This is evident in the height of the bar at the 4.0 level, indicating a strengthening of growth in spirituality. Students who began the immersion programs with a strong sense of spirituality, grew even stronger in this regard as a response to their program experience.



*Figure 4.* Histograms of student survey responses on the spirituality subscale both preprogram and postprogram. Responses were selected from a 4-point Likert-type scale.

### *Research Question 3*

Research Question 3 asked, “To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their sense of compassion?” The compassion subscale consisted of six items addressing the “feelings” of students regarding their experience with the poor and marginalized (Appendix H, Table H3). The items prompted participating students to reach beyond their cognitive understanding of the world and indicate whether they could “feel” the “hardness” of the world in the situations they encountered. This sense of feeling hearkens back to the spiritual exercises of Ignatius (as cited in Fleming, 1978) as he used the verb “relish” to describe the prayer experience of the retreatant (p. 4). Similarly, the immersion participant is expected to relish (i.e., savor) the experience of the immersion and insight into the lives of the poor. Thus, the experience “touches their hearts,” as well as their minds.

The compassion subscale presented an item stating, “Before judging others, I try to imagine how I would feel in their place.” This item had the second strongest effect size in this subscale ( $d = 0.43$ ). Prior to immersion, 80.3% of the student participants responded to this item by selecting either *quite a bit* or *very much*. The percentage grew postprogram to 89.6%, an increase of over 9 percentage points. Those responding *very much* demonstrated growth of 15.6 percentage points, from 36.5% to 52.1%. Therefore, those able to feel the hardness of life felt by others became even stronger in their sense of compassion following their program experience. Another item presented on the compassion subscale stated, “I feel connected to the Jesuit mission of my school” ( $d = 0.38$ ). Prior to immersion, 76.5% of the students responded by selecting *quite a bit* or *very much*. Following the programs, a total of 86.4% responded in this fashion. This increase of nearly 10 percentage points suggests that the immersion experience strengthened student understanding of Jesuit education.

Growth was also evidenced in an item of the compassion subscale, which stated, “Becoming ‘men and women for others.’” Preprogram, 87.9% of the students responded with selections of either *quite a bit* or *very much*. Postprogram, 93.3% selected these positive responses to this item. Another item stated, “I have feelings of compassion toward those less fortunate than me,” and the responses showed a small effect size ( $d = 0.16$ ) with a gain of 6.6 percentage points preprogram (70.9%) to postprogram (77.8%) in those responding *very much*. Immersion-program participants consider themselves highly compassionate people, and this self-perception apparently only grows stronger through program participation.

The item of the compassion subscale stating, “Standing in solidarity with the poor and the marginalized,” targets the central tenet of this research. This study was conducted to examine how immersion programs impact the sense of solidarity in students, which is grounded in the Kolvenbach notion of well-educated solidarity. Prior to the onset of the immersion programs, 76.8% of the student participants answered either *quite a bit* or *very much* to this item, whereas following their immersion experience, the number of these responses rose to 90.2%—growth of 13.4 percentage points. The largest effect size within this subscale ( $d = 0.58$ ) reflects that one of the most powerful effects of the immersion experience is the student concept of solidarity. The height and consolidation of the bars near or at the 4.0 level in the histograms of Figure 5 illustrate the strength of the postimmersion survey responses. They also indicate that a ceiling effect influenced student responses because they were not able to express greater growth in the scale.

#### *Research Question 4*

Research Question 4 asked, “To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their sense of social justice?” The social-justice subscale consists of six items (Appendix H, Table H4). These items were posed to determine whether the participating students gained an understanding of the structural issues of the world that add to the discrepancy between rich and poor countries. A greater sense of social justice is often a stated goal of immersion programs; hence, the small effect size of the individual items was unexpected. Upon closer examination, social justice appeared to be an area influenced by the ceiling effect. The 4-point Likert-type response scale reduced the overall variation. This can also affect the Cronbach’s alpha scores. Student responses to the preprogram

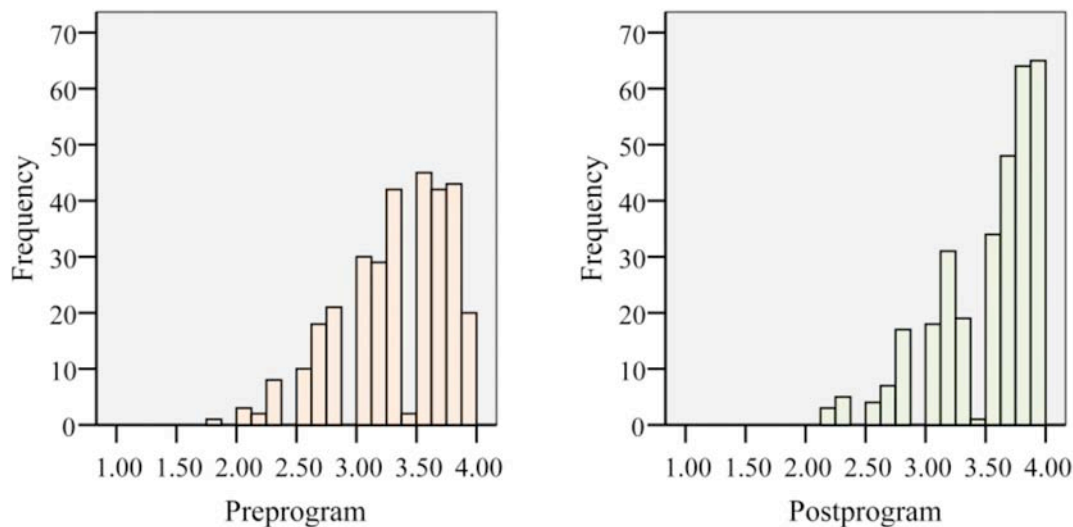


Figure 5. Histograms of student survey responses on the compassion subscale both preprogram and postprogram. Responses were selected from a 4-point Likert-type scale.

survey presented high mean scores, which indicated the students self-reported their sense of social-justice issues as highly developed. This left minimal room on the subscale for growth upon program completion. One item stated, “People who are poor suffer due to unjust social structures” ( $d = 0.35$ ) and reflected a mean of 3.41 preceding student immersion. Any growth related to this item would have fallen between 3.41 and 4.0. Before the immersion experience, 95.5% of the participants selected the responses of either *somewhat agree* or *strongly agree* to this statement, compared to 98.1% upon completion of the programs. The response scale was not sensitive enough for students to express greater growth related to this item.

Of all items within the social-justice subscale, the strongest stated, “People who are poor are hopeful though they have few resources.” An effect size of 0.60 was calculated. Prior to student immersion, 88.9% of the respondents selected *somewhat agree* or *strongly agree* to this item. That percentage grew to 94.8% following the experience, indicating growth of 5.9 percentage points. Upon closer examination, the students responding *strongly*

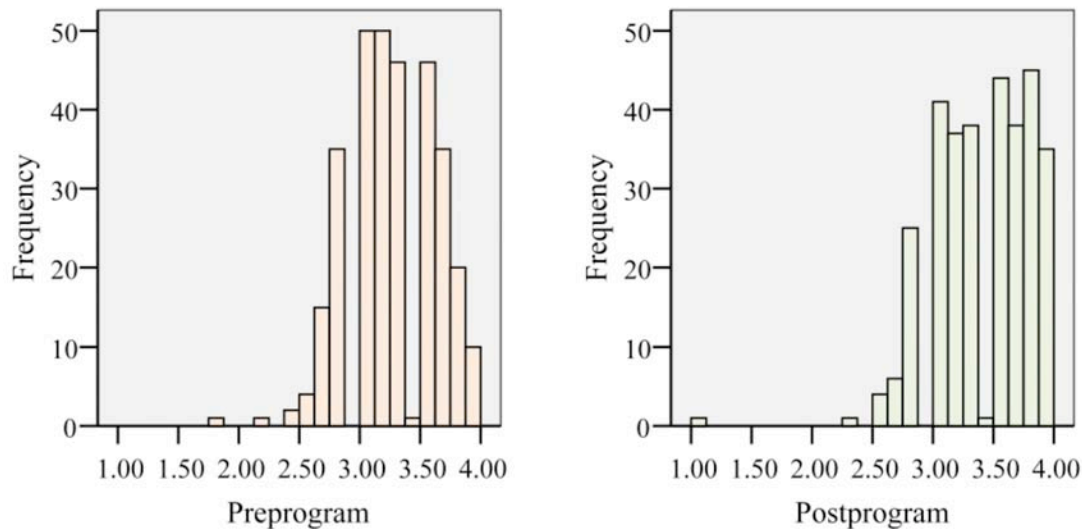


*agree* increased from 31.3% to 60.5%, a rise of 29.2 percentage points. While students often experience situations that appear hopeless, direct contact with the poor in other countries provided them with the perspective of communities that do not lose hope, regardless of their circumstances. The following two items were stated in a manner to receive negative responses:

1. “People who are poor control whether they are rich or poor” ( $d = 0.19$ )
2. “People have only themselves to blame for being needing social services” ( $d = 0.16$ ).

These questions were reverse coded to align with the other items of the survey. Responses to Item 1 evidenced growth of one percentage point between administrations of the preprogram and postprogram surveys (i.e., 97.1% to 98.1% for those who responded by selecting *somewhat disagree* and *strongly disagree*). However, there was an 8.5 percentage increase for those who selected the response of *strongly disagree*, indicating growth in the areas addressed by these items.

The social-justice subscale was used to examine whether students believed that poverty was caused by individual fault or structural issues influencing the ability to advance economically. Although the participants reported an awareness of social-justice issues prior to their immersion experience, the survey responses reflected student growth in this variable. The histograms illustrated in Figure 6 emphasize the minimal room for student growth in the social-justice area upon completion of the immersion programs. The bars indicate that their preimmersion responses were already close to the maximum 4.0 level prior to program initiation. However, growth is evidenced at the 4.0 level because the bars between the 3.5 and the 4.0 level grow in height.



*Figure 6.* Histograms of student survey responses on the social-justice subscale both preprogram and postprogram. Responses were selected from a 4-point Likert-type scale.

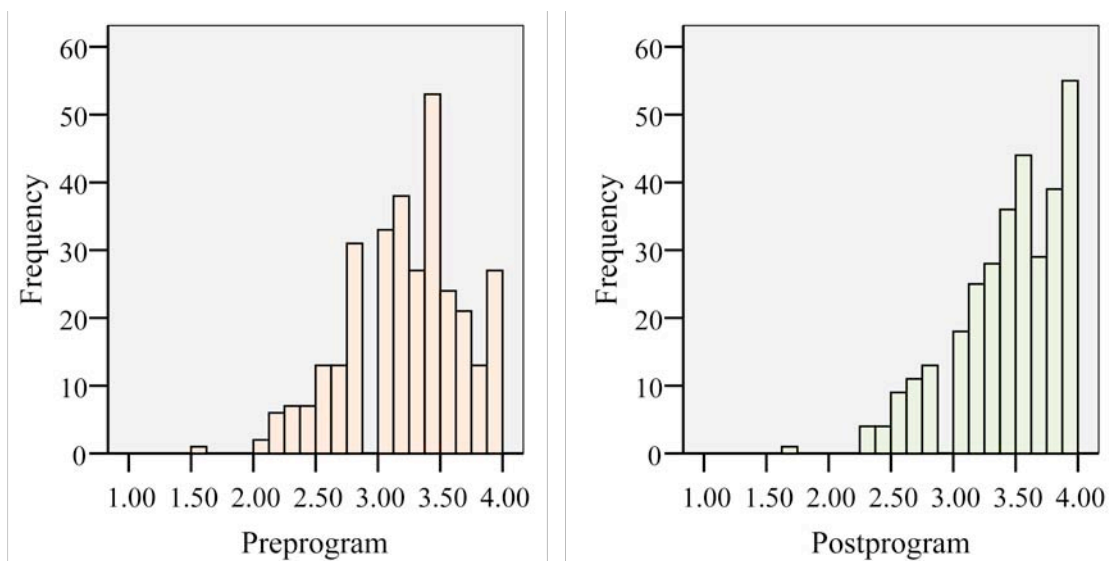
#### *Research Question 5*

Research Question 5 asked, “To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their cultural sensitivity?” The cultural-sensitivity subscale includes seven items (Appendix H, Table H5). The strongest effect was found in an item related to understanding global issues ( $d = 0.63$ ). Given that the programs provided participating students an opportunity to understand the perceptions of foreign populations with regard to how national interrelationships affect their lives, this was not an unexpected finding. Prior to program immersion, 18.7% of the participants selected the response of *very much* to this item, and 41.4% chose this response upon completion of the programs. The change of over 22 percentage points indicates that the participating students perceived they had a better understanding of how the world works, or does not work, following their immersion experience. If a Jesuit college or university does value an understanding of global and

international issues, the immersion program appears to be an effective vehicle for rapid transformation toward this end.

The next strongest effect within the cultural-sensitivity subscale was found with the item stating, “I am able to find the similarity in peoples of different cultures” ( $d = 0.50$ ). This item was designed to facilitate determination of whether immersion participants learn of characteristics that all members of the human race hold in common. Those responding *quite a bit* and *very much* prior to immersion numbered 80.7% of the sample and 93.7% following immersion—a gain of 13 percentage points. A more impressive gain was found in the 32.0% who responded *very much* to this item preprogram against the 59.2% postprogram—a rise of 27.2 percentage points. The participants noted a greater sense of the similarity in terms of the needs and desires among peoples of different cultures and traditions including populations living with very difficult economic conditions.

Participating students reported less gains in the area of greater ease in interacting with people unlike themselves. One item stated, “Ability to get along with people of different races/culture” and responses resulted in just over a small gain in effect size ( $d = 0.34$ ). Students selecting the responses of *quite a bit* or *very much* increased from 97.2% to 98.4% of the total sample—a modest gain of less than two percentage points. However, when considering only the response category of *very much*, 63.5% of the sample chose this response preprogram compared to 76.6% postprogram—a gain of 13.1 percentage points. The histograms illustrated in Figure 7 indicate that students exited the programs feeling stronger with regard to their ability to successfully interact with people of different cultures and beliefs. The ability to understand and desire to welcome other viewpoints is a key ingredient to the development of well-educated solidarity.



*Figure 7.* Histograms of student survey responses on the cultural-sensitivity subscale both preprogram and postprogram. Responses were selected from a 4-point Likert-type scale.

#### *Research Question 6*

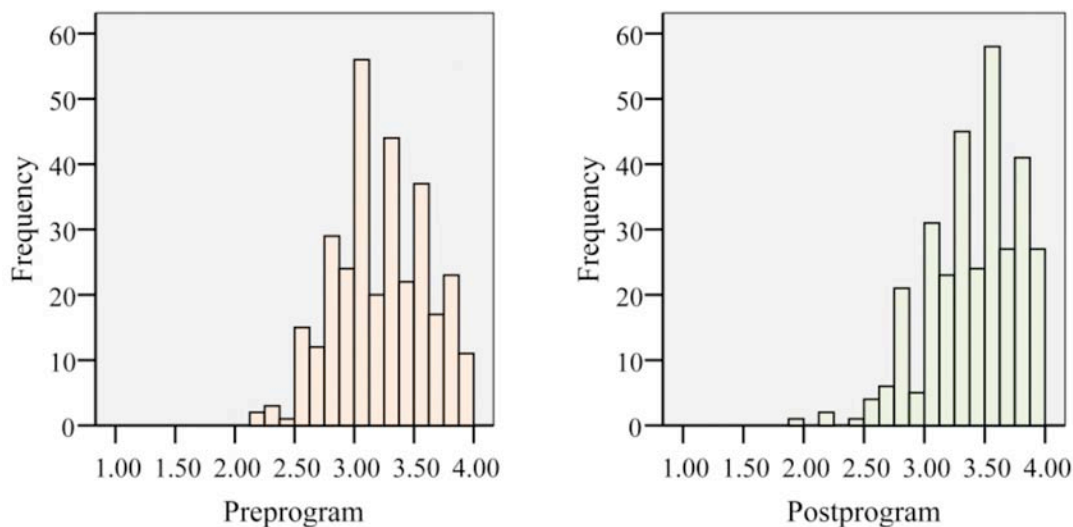
Research Question 6 asked, “To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their critical thinking?” The critical-thinking subscale was the largest subscale of the survey, comprising 12 items (Appendix H, Table H6). A strong effect was noted with an item stating, “Ability to think critically” ( $d = 0.65$ ), which indicates that the participating students perceived growth in their sense of themselves as critical thinkers. They experienced a complex situation of poverty wherein no easy solutions existed. A new understanding of the world requires volumes of new information. Hence, the item stating, “Getting the news from some source daily, radio, newspaper, television, internet” ( $d = 0.65$ ), represents an important concept of student development into critical thinkers. The preimmersion survey resulted in 55.4% of the total sample responding *quite a*

*bit* and *very much* to this item. Postimmersion responses grew to 71.2%—a growth of 15.8 percentage points.

Close contact with faculty and staff of the immersion program created a more intense desire in the participating students to connect with faculty and staff after completion of the programs. An item of the critical-thinking subscale stating, “Having strong relationships with faculty and staff” ( $d = 0.40$ ), drew response selections of *quite a bit* or *very much* from 75.1% of the sample preprogram and 84.1% postprogram—a gain of 9.0 percentage points. This increase may have been due to the relationships the students developed with faculty and staff during the immersion experience. Students exhibited gains toward becoming people of reflection. This is a crucial aspect of the IPP (ICAJE, 1994). The paradigm encourages students to reflect upon past experience as part of the process of making decisions toward future action.

Another item of the critical-thinking subscale states, “Ability to reflect upon my own life choices” ( $d = 0.40$ ). Related responses indicate significant growth with 55.1% to 66.8% selecting the response of *very much* on the preprogram and postprogram surveys, respectively. This represents a gain of over 10 percentage points. Another item stating, “Understanding the mission of my university,” drew responses that resulted in the smallest effect within this subscale ( $d = 0.22$ ). Participating students who chose the responses of *quite a bit* and *very much* totaled 81.5% of the sample, which increased to 90.6% upon completion of the programs. This gain of nearly 10 percentage points indicates growth in students connecting to the mission of their schools. The histograms illustrated in Figure 8 indicate the increased desire on the part of students to discuss world events and develop reflection skills. The two survey administrations provided students the opportunity to

self-report their growth in many aspects of their critical thinking due to the immersion experience.



*Figure 8.* Histograms of student survey responses on the critical-thinking subscale both preprogram and postprogram. Responses were selected from a 4-point Likert-type scale.

#### *Research Question 7*

Research Question 7 asked, “To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of their ability to reflect upon their vocational identity?” The vocation subscale is comprised of eight items (Appendix H, Table H7) framed to identify the hopes and aspirations of students for their futures. The items enabled them to express how they viewed themselves as women and men of action within the world. One item states, “Responding constructively to issues of social justice,” and received a strong response upon program completion ( $d = 0.52$ ). Preimmersion scores revealed that 83.4% of the students selected the responses of *quite a bit* or *very much* to this item at that time, while 92.0% responded similarly postprogram. These results represent a growth of 8.6 percentage points.

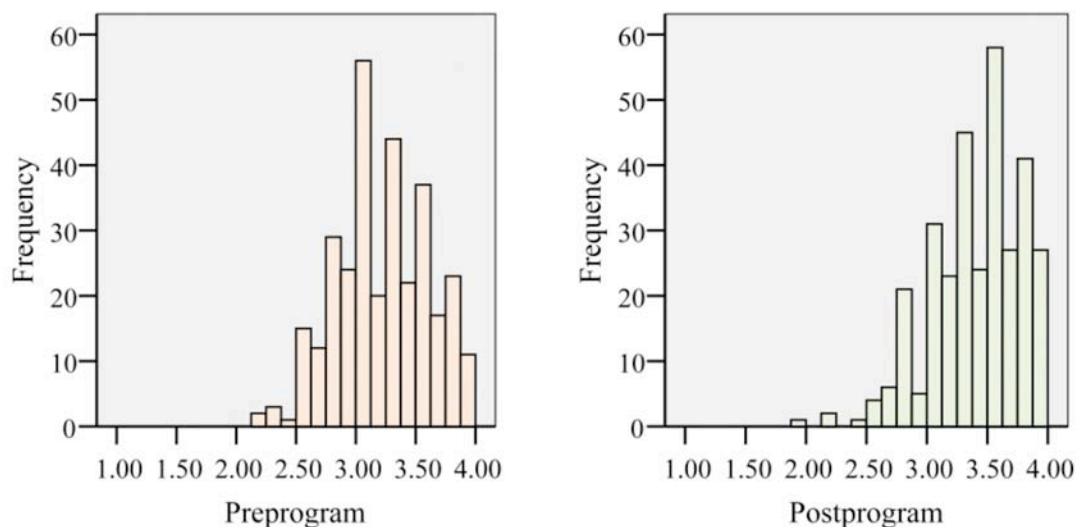
Those who responded *very much* increased from 40.5% to 58.5%—nearly 20 percentage points from the preprogram and postprogram surveys, respectively.

Another item of the vocation subscale states, “Working with a marginalized community” ( $d = 0.52$ ). Students selecting the response of *very much* totaled 31% of the sample and 50.6% postprogram, indicating growth of nearly 20 percentage points. It is clear that a stronger sense of vocation involving the needy was experienced by the students following their participation in an immersion program. Student responses to another item of this subscale, which states, “Thinking globally, acting locally,” indicated a small to moderate effect size ( $d = 0.39$ ). Prior to the immersion programs, 77.9% of the participants responded *quite a bit* or *very much* to this item; postprogram this number reached 88.0%—a gain of just over 10 percentage points. For those who selected the response of *very much*, that gain was 18.3 percentage points, indicating that a number of the students grew even stronger in this variable. The histograms illustrated in Figure 9 indicate the notably dramatic increase in the vocation variable among the student sample, with the bars of the figure reaching the 4.0 level. It is clear that students entering the immersion programs with a strong sense of vocation exit with dramatically increased courage to live a life consonant with their desire to have a positive influence in the world.

#### *Research Question 8*

Research Question 8 asked, “To what extent do Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of becoming citizens with a well-educated solidarity?” The composite variable of a well-educated solidarity was addressed by the seven subscales encompassing values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, and

vocation. These variables collectively define well-educated solidarity and the immersion programs affected each of these dependent variables in varying degrees.



*Figure 9.* Histograms of student survey responses on the vocation subscale both preprogram and postprogram. Responses were selected from a 4-point Likert-type scale.

A moderate effect was noted with the dependent variable of values ( $d = 0.59$ ; Table 19), which refers to a sense of honesty in the portrayal of personal values within social spheres (e.g., understanding how personal decisions impact others). The strong mean found with this variable ( $M = 3.30$ ) indicates that students enter the immersion program with a strong sense of values that are further enhanced by the immersion experience.

A small to moderate effect size was noted with the spirituality subscale ( $d = 0.36$ ). This subscale had the lowest preimmersion and postimmersion means (i.e., 2.99 and 3.16, respectively), indicating the least amount of impact due to participation in an immersion program of all the dependent variables. Spirituality, faith issues, and participating in a worshipping community appeared to be areas firmly established in the participants prior to their involvement in the immersion programs. The experience strengthened those already



inclined to deepening their sense of spirituality. A moderate effect was noted with the dependent variable of compassion in terms of student participation in an immersion program ( $d = 0.57$ ). The students exhibited a strong sense of compassion prior to the immersion programs ( $M = 3.32$ ,  $SD = 0.46$ ), and this sense was heightened by the experience ( $M = 3.53$ ,  $SD = 0.44$ ). The immersion participants were better able to empathize with others to recognize and experience their lives, and to “feel” what it may be like to live in poverty and marginalized.

Table 19

*Survey Means, Standard Deviations, and Statistical-Test Results (N = 316)*

Dependent variable	Preimmersion		Postimmersion		$t$ (315)	$d$
	$M$	$SD$	$M$	$SD$		
Values	3.30	0.42	3.50	0.41	10.69	0.59
Spirituality	2.99	0.84	3.16	0.80	6.33	0.36
Compassion	3.32	0.46	3.53	0.44	10.05	0.57
Social justice	3.26	0.37	3.40	0.42	6.96	0.37
Cultural sensitivity	3.23	0.47	3.46	0.45	10.65	0.58
Critical thinking	3.20	0.39	3.39	0.37	10.77	0.60
Vocation	3.20	0.47	3.42	0.45	9.54	0.62
Well-educated solidarity	3.22	0.33	3.42	0.34	14.38	0.81

*Note.* Cohen’s  $d$  was calculated for dependent measures as found in Lipsey and Wilson (2008).

Immersion programs often introduce students to a world filled with injustice.

Responses to the items of the social-justice subscale ( $d = 0.37$ ) represented slightly more

than a small effect, but not quite moderate. This subscale might be expected to reflect a more intense change between administration of the preprogram and postprogram surveys. Prior to immersion, the students rated themselves high on the 4-point Likert scale ( $M = 3.26$ ,  $SD = 0.37$ ). Consequently, there was minimal room for growth upon program completion ( $M = 3.40$ ,  $SD = 0.42$ ).

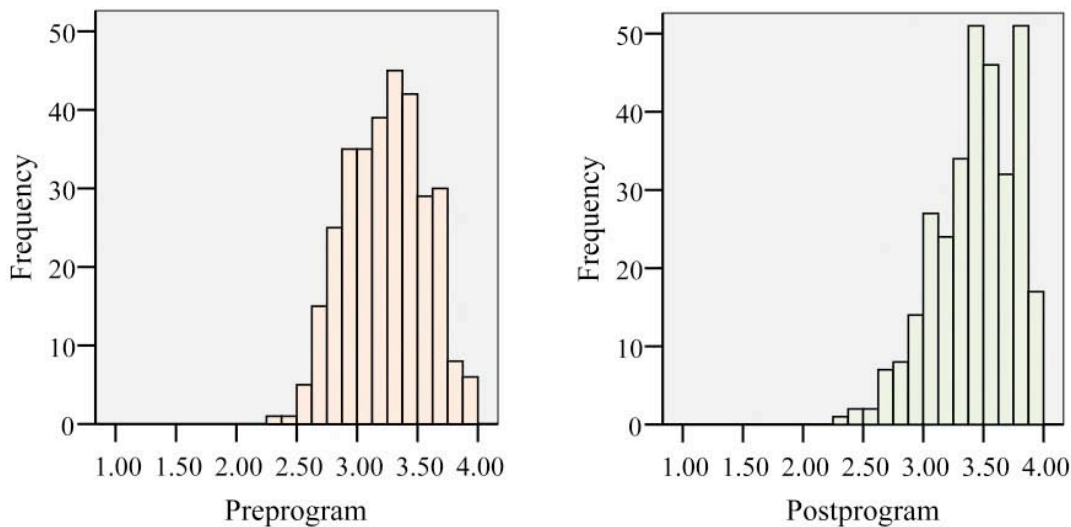
A stronger effect size was found for the cultural-sensitivity subscale ( $d = 0.58$ ). A preimmersion mean of 3.23 ( $SD = 0.47$ ) and a postimmersion mean of 3.46 ( $SD = 0.45$ ) indicated that students experienced a moderate growth in this variable. They felt strengthened in their sense of appreciation for people from different cultures and their ability to successfully interact with such populations. An item of this subscale states, “Understanding of global social issues” and student responses on the preprogram survey ( $M = 2.8$ ,  $SD = 0.79$ ) and the postprogram ( $M = 3.22$ ,  $SD = 0.63$ ) indicate that living as a guest in another country gave them greater awareness of the interdependence between different peoples and cultures.

The second strongest effect was found with the subscale of critical thinking ( $d = 0.60$ ) with a preimmersion mean of 3.20 ( $SD = 0.39$ ) to a postimmersion mean of 3.39 ( $SD = 0.37$ ). The importance for the students of following current news, entering into dialogue with friends surrounding current events, and developing relationships with faculty and staff mentors was strengthened by the immersion experience. Increasing the frequency of such habits also strengthens their critical-thinking skills.

The strongest effect of all the study variables was found with the subscale of vocation ( $d = 0.62$ ). This is an important finding because a major aim of Jesuit education is to develop students with the strong desire to become positive influences in the world. Those

participating in this study reported that they hoped to be more responsive to social issues and that they desired to work with poor and/or marginalized communities. The impact of the immersion was evident with the rise in mean scores from 3.20 prior to immersion ( $SD = 0.47$ ) to 3.42 ( $SD = 0.45$ ) postimmersion. This rise indicated that students returned from the immersion experience more “other-focused” than self-focused. This growth is congruent with becoming men and women who will make a difference in the world, and the survey responses evidenced that students who participate in immersion programs are on a clear path toward becoming a citizen with a well-educated solidarity.

While impressive growth was observed in each of the subscales of values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, and vocation, the powerful impact of the immersion program is most strongly witnessed in the composite variable, well-educated solidarity. This variable received an impressive effect size measure ( $d = 0.81$ ). All of the study variables were combined to provide a full profile of the participants prior to immersion ( $M = 3.22$ ,  $SD = 0.33$ ) and postimmersion ( $M = 3.42$ ,  $SD = 0.34$ ). The composite histograms illustrated in Figure 10 emphasize this growth. The change in mean ( $M = 3.22 - M = 3.42$ ) indicates the overall growth self-reported by the students following their immersion experience. The standard deviation ( $SD = 0.34$ ) is highlighted by the tight cluster of the bars toward the 4.0 level. This shows less variability among the student responses than in the subscales, indicating that student participants exhibited consistent growth in becoming men and women with a well-educated solidarity. This visually demonstrates that, while students experienced greater growth in some subscales more than others, the experience as a whole engaged, challenged, and transformed the whole person, which is a value of Jesuit education.



*Figure 10.* Histograms of student survey responses related to the composite variable of well-educated solidarity both preprogram and postprogram. Responses were selected from a 4-point Likert-type scale.

### *Summary*

Students return from international immersion programs self-reporting changed lives. Anecdotal stories abound that convey the perceived impact of immersion programs upon student participants. This analysis of effect size and percentage growth for each dependent variable, as well as the composite variable of well-educated solidarity, support these stories. They also provide a more nuanced image of the transformation such students experience. Moderate gains in effect size were found with the subscales of critical thinking and cultural sensitivity, while those addressing spirituality and social justice indicated gains closer to small effects. Although student responses were inhibited by a ceiling effect, measures in percentage points allowed analysis determining the areas of growth. The end result is reflected in the student reports of the immersion experience impacting them in terms of becoming men and women of well-educated solidarity.

## Statistical Tests

Statistical analysis was performed to examine whether the independent variables impacted gains in the composite variable of well-educated solidarity and to what extent. Differences associated with dichotomous variables, such as gender, were examined via the *t* test to determine effect size and statistical significance. To measure the difference in the means of the independent variables with more than two levels, such as academic year and academic major, an ANOVA was employed. The independent variables were classified into two categories (Table 20).

Table 20

### *Personal and Program-Specific Independent Variables*

Personal	Program specific
Gender	Location of immersion
Academic year	Immersion-program category
Academic major	Faculty participation
High school classification	Living arrangements
Past participation in service	Number of meetings
Ethnic identification	
Religious affiliation	

### *Personal Characteristics*

#### *Gender*

The independent variable of gender was dichotomous, either male or female (Table 21). Analysis was conducted using a two-tailed *t* test. The means and standard

deviations did not exhibit significant difference between the two groups, and a probability less than 0.619 indicated that gender was not significant regarding the impact to the dependent variable, well-educated solidarity,  $t(314) = -.078, p = 0.619$ . Therefore, both males and females were similarly impacted by the immersion experience.

Table 21

*Summary of Composite Gains in Variable of Gender*

Gender	<i>N</i>	<i>M</i>	<i>SD</i>
Female	244	0.19	0.24
Male	72	0.20	0.25

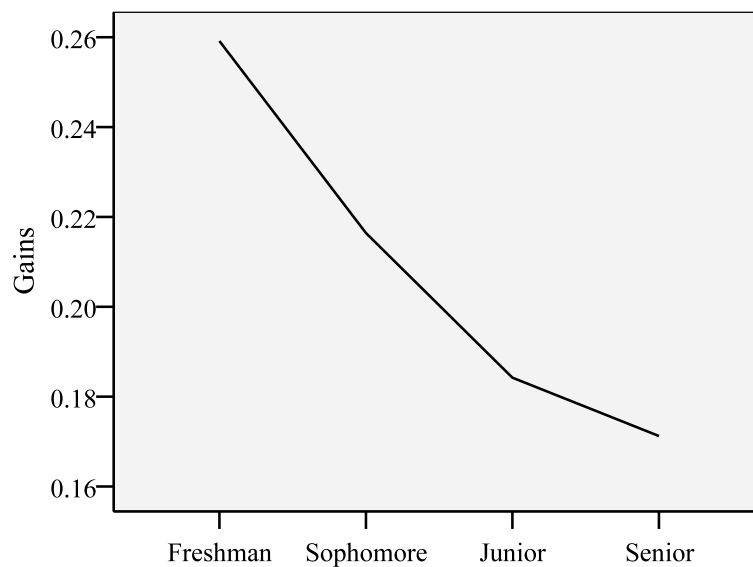
*Academic Year*

Results of the ANOVA applied to data related to the independent variable of academic year indicated that academic year is not a strong indicator of growth regarding the composite variable of well-educated solidarity,  $F(3,286) = 1.358, p = 0.310$  (Table 22). Analysis of the composite variable indicated a slight drop in gain from the freshman to the senior year (Figure 11). This was an expected result because the longer the duration in college/university, the greater the number of experiences students may have that will lead them to well-educated solidarity. Due to the downward trend in gain from one academic year to the next, it could be argued that the greatest impact of an immersion program is during the first few years of attendance within an institution of higher learning.

Table 22

*Summary of Composite Gains in Variable of Academic Year*

Academic year	<i>f</i>	<i>M</i>	<i>SD</i>
Freshmen	37	0.26	0.23
Sophomore	97	0.22	0.25
Junior	90	0.18	0.24
Senior	66	0.17	0.25
Total	290	0.20	0.24

*Figure 11.* Means plot of composite gains in the variable of academic year.

### *Academic Major*

To create categories with sufficient data for measurement via ANOVAs, academic majors with similar characteristics were grouped (Tables 11 & 23). Math, science, and engineering students (24.8%) were combined with nursing majors (3.5%). Majors in education and human development (8.2%) were combined with psychology majors (8.4%). Results of a one-way ANOVA evidenced that academic major is not significant with regard to the impact of an immersion program between students of different majors in terms of the composite variable of well-educated solidarity,  $F(4,306) = 0.486, p = 0.746$ .

Table 23

#### *Summary of Composite Gains in Variable of Academic Major*

Major	<i>f</i>	<i>M</i>	<i>SD</i>
Humanities/English/communications	64	0.21	0.22
Social sciences/history	64	0.20	0.23
Math/science/engineering/health sciences/nursing	88	0.19	0.26
Education/human development/psychology	52	0.22	0.22
Business	43	0.15	0.27
Total	311	0.20	0.24

However, the analysis did indicate that participating business majors exhibited the least amount of growth in well-educated solidarity ( $M = 0.15, SD = 0.27$ ), followed by those majoring in math, science, engineering, health sciences, and nursing ( $M = 0.19, SD$



= 0.26; Figure 12). This supports the findings of Sax (2004), which indicated that students majoring in business, education, and health sciences were most likely to be politically disengaged.

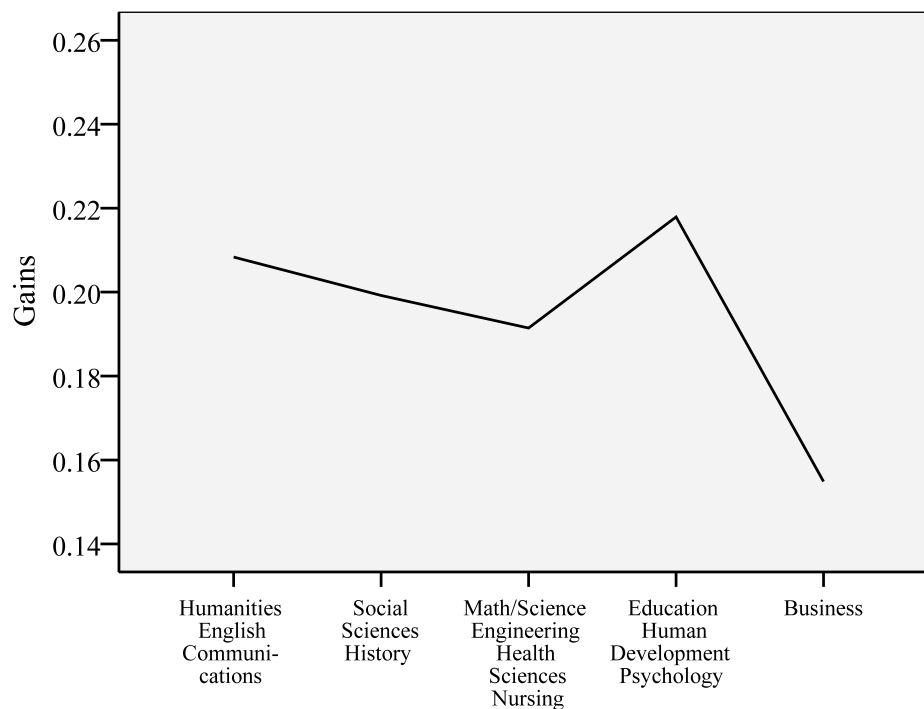


Figure 12. Means plot of composite gains in the variable of academic major.

### *High School Classification*

Nearly half of the immersion participants attended public high schools (48.1%; Table 12). Another 47.1% attended a form of Catholic/religious high school including diocesan, Jesuit, or directed by a religious order. No statistical significance was found between students who graduated from public high schools and those who attended private, Catholic schools,  $t(299) = -0.979$ ,  $p = 0.328$  (Table 24).

Table 24

*Summary of Composite Gains in Variable of High School Classification*

High school type	<i>f</i>	<i>M</i>	<i>SD</i>
Public	152	0.18	0.23
Private/Catholic	149	0.21	0.25

*Past Service Participation*

The independent variable of past service participation was categorized into both high school and college/university categories. Each category listed the different types of service opportunities available to students. These included community service, service-learning, advocacy programs, national immersion programs, and international immersion programs (Table 25). Previous high school participation in national immersion programs ( $t[314] = 3.710, p = .000$ ) and international immersion programs ( $t[314] = 2.483, p = .014$ ) significantly impacted growth in the dependent variable of well-educated solidarity. Participation in high school service-learning did not indicate such an impact,  $t(314) = -0.248, p = 0.804$ .

Upon reaching the college or university, previous participation in an international immersion program affected the reported impact of the immersion programs on the composite variable of well-educated solidarity,  $t(414) = 2.157, p = .032$ . Past participation in service-learning ( $t[314] = 0.437, p = 0.663$ ) and national immersion programs ( $t[(314)] = 1.113, p = 0.267$ ) indicated less impact on gains of the composite variable of well-educated solidarity. This finding is supported by Astin and Sax (1998) who found that more service yielded greater accumulated impact in values and beliefs.

Table 25

*Summary of Composite Gains in Variable of Past Service Participation*

School level	Service type	<i>f</i>	<i>M</i>	<i>SD</i>
High school	Service-learning	77	0.20	0.23
	No service-learning	239	0.19	0.24
	National immersion	41	0.06	0.20
	No national immersion	275	0.21	0.24
	International immersion	36	0.13	0.23
	No international immersion	280	0.20	0.24
College	Service-learning	151	0.19	0.25
	No service-learning	165	0.20	0.24
	National immersion	85	0.17	0.24
	No national immersion	231	0.24	0.24
	International immersion	159	0.17	0.23
	No international immersion	157	0.22	0.25

*Ethnic Identification*

Analysis of the ethnic composition of immersion-program participants did not find wide diversity (Table 26). Over three quarters of all participants identified themselves as White ( $n = 244$ ). The analysis sought to determine whether any statistical significance existed in the predicted growth of the dependent variable of well-educated solidarity between White and non-White students ( $n = 72$ ). The  $t$  test indicated that, for those who participated in this study, ethnic identification was a poor predictor of growth toward well-educated solidarity,  $t(314) = -.078, p = 0.938$ .

Table 26

*Summary of Composite Gains in Variable of Ethnic Identification*

Ethnicity	<i>f</i>	<i>M</i>	<i>SD</i>
White	244	0.20	0.24
Non-White	72	0.20	0.25

*Religious Affiliation*

As note previously, nearly 75% of the immersion program participants in this study were catholic. The first analysis sought to determine whether a Catholic religious affiliation predicted greater growth in the composite variable of well-educated solidarity. Students identifying as Catholic were compared to those identifying as other Christian traditions ( $n = 50$ ; Table 27). *T*-test analysis indicated that religious affiliation is a poor predictor of the development of well-educated solidarity,  $t(281) = -0.244, p = 0.807$ .

Table 27

*Summary of Composite Gains in Variable of Religious Affiliation*

Religion	<i>f</i>	<i>M</i>	<i>SD</i>
Catholic	233	0.20	0.25
Christian	50	0.21	0.26
Non-Catholic traditions	83	0.19	0.21

In a comparison of Catholic students against students of all other religious traditions, no statistical significance was evident between the two study groups. Hence,

the survey found minimal growth in the composite variable of well-educated solidarity between Catholic and non-Catholic students,  $t(314) = 0.168, p = 0.867$ .

### *Immersion-Program Characteristics*

#### *Location*

This study involved a total of 34 immersion programs (Table 2), the majority of which were conducted within the western hemisphere. Three involved travel to Africa and two programs were in eastern Europe. The study analysis grouped the programs into five locations to examine whether any area of the world had greater impact on the composite variable of well-educated solidarity than any other region (Table 28). The largest concentration of immersion programs was in Central America, which included Belize, El Salvador, Guatemala, and Nicaragua ( $n = 137$ ). Immersion-program travel to South America involved countries such as Bolivia, Ecuador, Guyana, and Peru ( $n = 46$ ). Mexico was assigned an independent category ( $n = 34$ ). The Caribbean involved the Dominican Republic and Jamaica ( $n = 34$ ), and three programs sponsored travel to Africa—Ghana, Kenya, and South Africa ( $n = 36$ )—while the eastern-European destinations included Poland and Romania ( $n = 21$ ).

An ANOVA of immersion locations and the composite gains (Table 28) indicated no statistical significance in the location of the immersion program, in terms of the impact of this factor on the composite variable of well-educated solidarity,  $F(5,310) = 1.339, p = 0.247$ . The lowest mean score was calculated with programs in eastern Europe, which indicated that students participating in these two programs experienced the smallest gains of all the programs under study. A low 21 students responded to the study survey from these two programs; however, insufficient data exist

to know if this is cause for concern. The means plot presented in Figure 13 illustrates the low means of the eastern-Europe programs ( $M = .07$ ,  $SD = 0.24$ ). It is possible that Eastern Europe does not sufficiently differ from the world these students grew up in. Hence, the experience may not have created the same cognitive and emotional dissonance that is found in immersions to countries such as El Salvador and Peru. While the students may have had valuable experience, it may not have been in the question variables that the survey was seeking to answer.

Table 28

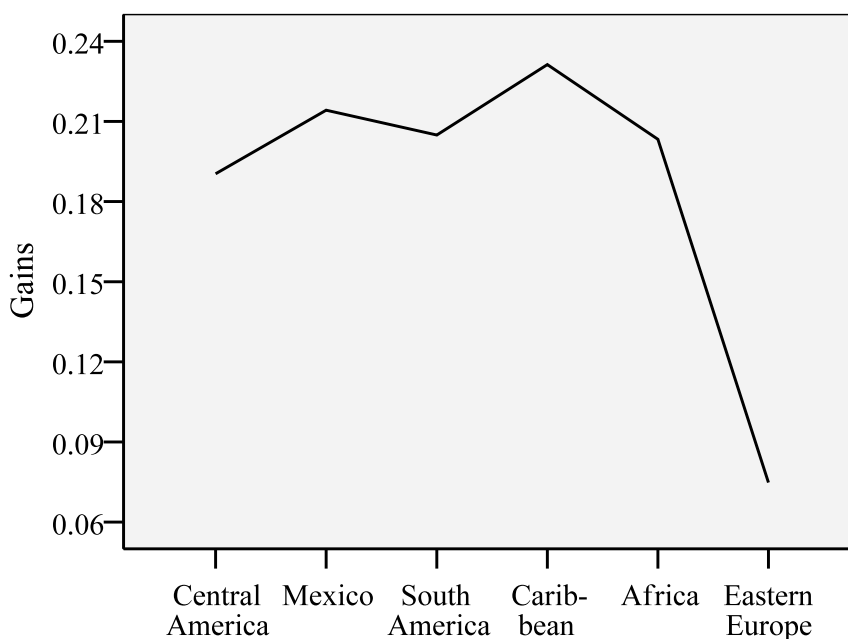
*Summary of Composite Gains in the Variable of Immersion Location*

Location	$f$	$M$	$SD$
Central America	137	0.19	0.26
Mexico	34	0.21	0.24
South America	46	0.20	0.21
Caribbean	42	0.25	0.23
Africa	36	0.21	0.23
Eastern Europe	21	0.07	0.24
Total	316	0.20	0.24

*Category and Faculty Participation*

The immersion programs under study were diverse in nature, some including community service while others excluded this aspect. The analysis of this independent variable sought to discover whether a service component added to or detracted from

growth in the dependent variable of well-educated solidarity. Physical service, such as building houses, ( $n = 38$ ), and nonphysical service, such as teaching or working with street kids ( $n = 34$ ), were combined (Table 29). This was the largest subgroup of participants (46.51%). Nearly one third of all the participating students (30.7%) were involved in immersion programs that included meeting with community leaders, but not actual service. Another 22.8% of all subjects participated in immersion programs with a direct focus on service, both physical and nonphysical. No significance was found between the different categories of programs and varied service components,  $F(2) = 1.176, p = 0.310$ .



*Figure 13.* Means plot of composite gains related to the location of immersion.growth in the dependent variable of well-educated solidarity.

Along with staff leaders, faculty often accompany students on trips sponsored by immersion programs. Eight of the programs under study in this research included faculty participation. Students reporting faculty participation ( $n = 88$ ) accounted for 27.8% of

the total study sample. *T*-test analysis (Table 30) found that faculty participation was not significant,  $t(314) = -0.498, p = 0.619$ . Each program provided adult supervision from the college or university. There is a possibility that the students did not differentiate between staff or faculty participation.

Table 29

*Summary of Composite Gains in Variable of Program Category*

Type of immersion	<i>f</i>	<i>M</i>	<i>SD</i>
Cultural, political, social	97	0.23	0.25
Service	72	0.19	0.23
Mix	147	0.18	0.24
Total	316	0.20	0.24

Table 30

*Summary of Composite Gains in Variable of Faculty Program Participation*

Faculty participation	<i>f</i>	<i>M</i>	<i>SD</i>
No	228	0.19	0.24
Yes	88	0.21	0.25

*Living Arrangements and Meeting Attendance*

The living arrangements for students included hotels, guest houses, parish properties, such as church halls, community centers, individual families, and a mix of stays with local families and other arrangements. For purposes of the study, stays with local families ( $n = 89$ ) were analyzed against students who did not experience such living



arrangements ( $n = 227$ ; Table 31). Overall, living with a local family and experiencing the lives of the family members in an intimate setting did not increase the impact on the dependent variable of well-educated solidarity, as did living in a hotel or parish rectory,  $t(314) = -0.286, p = 0.775$ . It could be argued that living with a local family would offer a qualitatively different experience than living in a hotel. However, there was great diversity in the home stays; some were overnight while others were for more extended periods of time.

Table 31

*Summary of Composite Gains in the Variable of Living Arrangements*

Local-family stay	<i>f</i>	<i>M</i>	<i>SD</i>
Yes	89	0.19	0.26
No	227	0.20	0.23

The number of meetings in which students participated appeared to affect the impact of the immersion programs. Table 32 provided the mean scores for each group, indicating that students who participated in between six and nine meetings reported the greatest gains in the composite variable,  $F(3,312) = 1.221, p = 0.302$ .

*Summary*

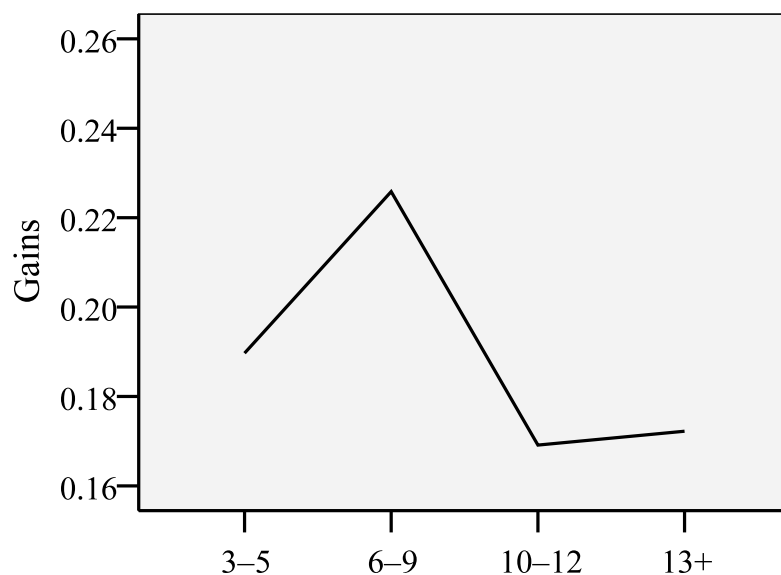
ANOVA and *t*-test analyses showed that gender, academic major, high school classification, ethnic identification, and religious affiliation did not significantly impact student gains in these dependent variables. However, there is an indication that past service participation and academic year impact gains in well-educated solidarity. A steep

drop in student gain was evident in the analysis of immersions conducted in Eastern Europe. Gains peaked at between six and nine meetings, indicating a number of meetings over this range may not lead to greater growth in well-educated solidarity.

Table 32

*Summary of Composite Gains in the Variable of Number of Student Meetings*

Meeting frequency	<i>f</i>	<i>M</i>	<i>SD</i>
3–5	34	0.19	0.22
6–9	125	0.26	0.25
10–12	102	0.17	0.23
13+	55	0.18	0.24
Total	316	0.20	0.24



*Figure 14.* Means plot of composite gains in the variable of number of student meetings.

### Correlation Analysis

Correlation statistics were used to examine whether a strong or weak relationship existed between two dependent variables. The strongest relationships were deemed to be those variables with the largest Pearson correlation-coefficient scores (Table 33), such as values and vocation ( $r = 0.598$ ). The weakest relationships were viewed as those with the lowest Pearson scores, such as spirituality and social justice ( $r = 0.105$ ).

Table 33

*Correlations of Gain Scores (N = 316)*

Measure	Spirituality	Compassion	Social justice	Cultural sensitivity	Critical thinking	Vocation
Values	0.383**	0.428**	0.161**	0.453**	0.330**	0.598**
Spirituality		0.440**	0.105	0.245**	0.330**	0.376**
Compassion			0.267**	0.367**	0.325**	0.462**
Social justice				0.119*	0.148**	0.228**
Cultural sensitivity					0.481*	0.465**
Critical thinking						0.339**

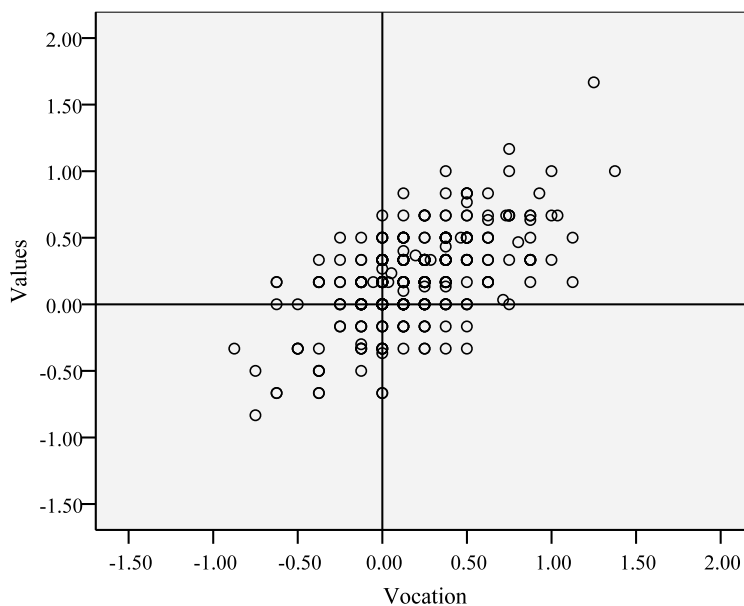
\*  $p < .05$ , two-tailed. \*\*  $p < .01$ , two-tailed.

Application of the Pearson correlation coefficient provides only a partial view of the relationship between any two variables. While most movement was in a positive direction, many responses were negative in nature (i.e., the postprogram responses were lower than those provided at the onset of the programs). Six scatter plots provide the growth in the dependent variables. Their four quadrants represent the students who exhibited gains in the two variables presented (i.e., upper right); those who indicated

gains in one variable but lost on the other plotted (i.e., upper left); those who exhibited gains in one variable and lost on the other plotted, but in a reverse fashion (i.e., lower right); and students who lost ground in both variables of the respective scatter plot (i.e., lower left).

### *Values and Vocation*

The strongest relationship was found between the dependent variables of values and vocation ( $r = 0.598$ ), as depicted in Figure 15. The plot shows that the responses appear in a linear distribution, with the dots in the upper-right quadrant representing students expressing growth in both variables. However, it also indicates that some of the movement was negative in nature.



*Figure 15.* Scatter plot of the study variables of values and vocation. The upper-right quadrant represents gains in the two variables; the lower-left quadrant represents loss in both variables. The upper-left quadrant represents gains in the values variable and loss in the vocation variable; the lower-right quadrant represents gains in the vocation variable and loss in the values variable.

Table 34 shows that, while the greatest direction was toward growth in both values and vocation (49.7%), a number of individuals (7.6%) rated themselves lower in their postprogram survey responses; 4.4% remained the same. The variable of vocation includes a process of hearing and responding to an external call. With the strong correlation between these two variables, it appears that participating students experienced growth in their ability to clarify their values, as well as in their ability to respond to their true vocational aspiration.

Table 34

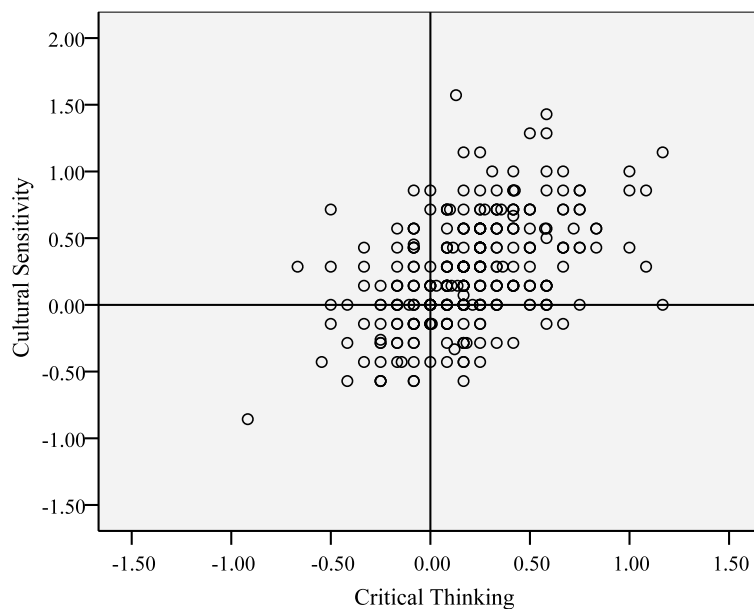
*Cross-Tabulation of Change in Student Sample Between Preprogram and Postprogram Surveys: Variables of Values and Vocation*

Change factor	Loss in vocation (%)	No change in vocation (%)	Gain in vocation (%)	Total (%)
Loss in values (%)	7.6	3.2	4.4	15.2
No change in values (%)	4.7	4.4	8.5	17.7
Gain in values (%)	7.6	9.8	49.7	67.1
Percentage of total (%)	19.9	17.4	62.7	100.0

*Note.* Overall correlation ( $r = 0.598$ ) is significant at the .01 level, two-tailed.

### *Cultural Sensitivity and Critical Thinking*

The next strongest correlation existed between the dependent variables of cultural sensitivity and critical thinking ( $r = 0.481$ ). Figure 16 and Table 35 show that the majority of students reported gains in both dependent variables. Loss in both variables was evident in 9.8% of students, while 3.2% noted no change between the preprogram



*Figure 16.* Scatter plot of the study variables of cultural sensitivity and critical thinking. The upper-right quadrant represents gains in the two variables; the lower-left quadrant represents loss in both variables. The upper-left quadrant represents gains in the cultural-sensitivity variable and loss in the critical-thinking variable; the lower-right quadrant represents gains in the critical-thinking variable and loss in the cultural-sensitivity postprogram surveys.

Table 35

*Cross-Tabulation of Change in Student Sample Between Preprogram and Postprogram Surveys: Variables of Cultural Sensitivity and Critical Thinking*

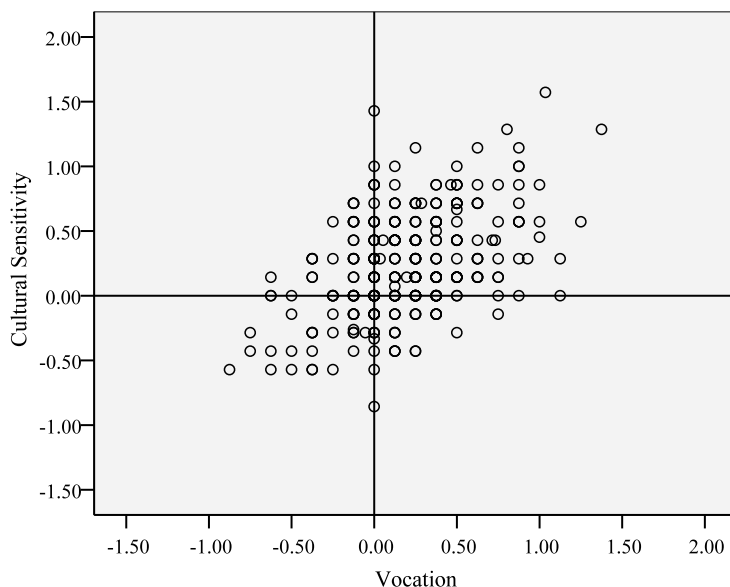
Change factor	Loss in critical thinking (%)	No change in critical thinking (%)	Gain in critical thinking (%)	Total (%)
Loss in sensitivity (%)	9.8	1.6	7.6	19.0
No change in sensitivity (%)	3.8	3.2	10.8	17.7
Gain in sensitivity (%)	8.2	2.2	52.8	63.3
Percentage of total (%)	21.8	7.0	71.2	100.0

*Note.* Overall correlation ( $r = 0.481$ ) is significant at the .01 level, two-tailed.

and postprogram surveys. Individuals gaining in their ability to reflect upon information from different sources appear to be more attuned to different cultures and styles of life. Singley and Sedlacek (2004) reported that students who exhibit a greater appreciation for other cultures, also earned higher grade point averages. Immersion-program participants are introduced to cultures of poverty and marginalization. Strong critical-thinking skills facilitate such appreciation and discourage negative judgment, especially of the lives of the poor.

### *Cultural Sensitivity and Vocation*

A strong correlation ( $r = 0.465$ ) was evident between the dependent variables of cultural sensitivity and vocation, signifying a strong positive relationship. As illustrated in Figure 17, nearly half of the students (47.2%) recorded gains in both variables (Table 36). Another 8.2% lost ground in both variables, while 4.1% of students remained



*Figure 17.* Scatter plot of the study variables of cultural sensitivity and vocation. The upper-right quadrant represents gains in the two variables; the lower-left quadrant represents loss in both variables. The upper-left quadrant represents gains in the cultural-sensitivity variable and loss in the vocation variable; the lower-right quadrant represents gains in the vocation variable and loss in the cultural-sensitivity variable.

unchanged by the impact of the immersion experience in either cultural sensitivity or vocation. The correlation of two variables was expected. Vocation includes a process of making life choices focused toward the welfare of others rather than self. As students made gains in the ability to reflect internally, they concurrently grew in their ability to embrace a multicultural world, as well as the lives of the poor.

Table 36

*Cross-Tabulation of Change in Student Sample Between Preprogram and Postprogram Surveys: Variables of Cultural Sensitivity and Vocation*

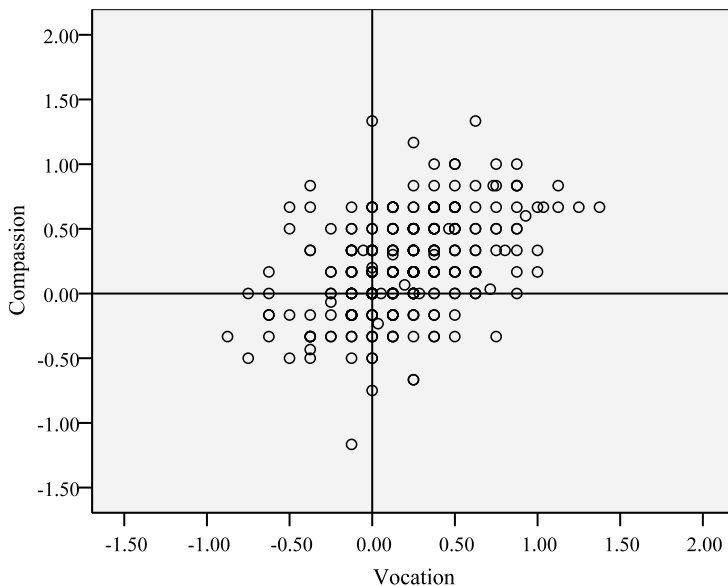
Change factor	Loss in vocation (%)	No change in vocation (%)	Gain in vocation (%)	Total (%)
Loss in sensitivity (%)	8.2	4.4	6.3	19.0
No change in sensitivity (%)	4.4	4.1	9.2	17.7
Gain in sensitivity (%)	7.3	8.9	47.2	63.3
Percentage of total (%)	19.9	17.4	62.7	100.0

*Note.* Overall correlation ( $r = 0.465$ ) is significant at the .01 level, two-tailed.

#### *Compassion and Vocation*

Figure 18 shows the strong correlation between the dependent variables of compassion and vocation ( $r = 0.462$ ). Compassion is the ability to sense what life is like for another individual. Compassion spurs individuals to think less of their own physical comfort than that of others when considering vocational choices and the direction of their lives. The term *vocation* is rooted in the Latin word for *voice* (Palmer, 2000). Jesuit education seeks to develop men and women of compassion and serving vocation.





*Figure 18.* Scatter plot of the study variables of compassion and vocation. The upper-right quadrant represents gains in the two variables; the lower-left quadrant represents loss in both variables. The upper-left quadrant represents gains in the compassion variable and loss in the vocation variable; the lower-right quadrant represents gains in the vocation variable and loss in the compassion variable.

The immersion program of focus in this study provides students an opportunity to empathize with the poor, to experience their lives, and emerge from that experience as a voice for the voiceless. Table 37 indicates that, while most of the students participating in this study experienced gains in both compassion and vocation (48.1%), nearly one tenth of this sample lost ground in both of these variables (9.5%). Another 6.3% achieved no gain due to their immersion experience.

### *Compassion and Spirituality*

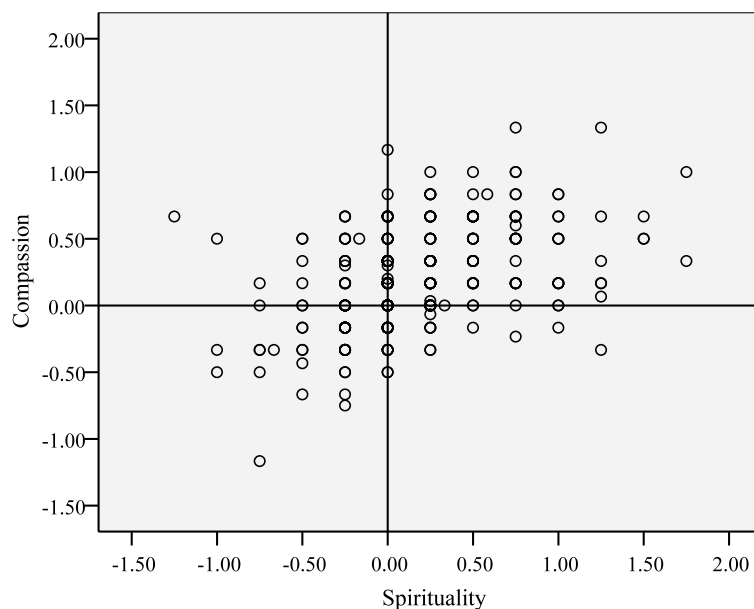
Figure 19 indicates that the majority of student responses related to the variables of compassion and spirituality moved in a positive direction between the study surveys. However, the relationship between the variables ( $r = 0.440$ ) was not as strong as correlations reported with other variables. A total of 35.4% of the students exhibited

Table 37

*Cross-Tabulation of Change in Student Sample Between Preprogram and Postprogram Surveys: Variables of Compassion and Vocation*

Change factor	Loss in vocation (%)	No change in vocation (%)	Gain in vocation (%)	Total (%)
Loss in compassion (%)	9.5	3.2	7.6	20.3
No change in compassion (%)	2.8	6.3	7.0	16.1
Gain in compassion (%)	7.6	7.9	48.1	63.6
Percentage of total (%)	19.9	17.4	62.7	100.0

*Note.* Overall correlation ( $r = 0.462$ ) is significant at the .01 level, two-tailed.



*Figure 19.* Scatter plot of the study variables compassion and spirituality. The upper-right quadrant represents gains in the two variables; the lower-left quadrant represents loss in both variables. The upper-left quadrant represents gains in the compassion variable and loss in the spirituality variable; the lower-right quadrant represents gains in the spirituality variable and loss in the compassion variable.

gains in both variables, 11.1% lost ground in both variables, and a small percentage (6.0%) indicated no change in either variable upon completion of the immersion program (Table 38). It appears that, for many students, living in solidarity with the poor impacted their lives of faith. Their values and beliefs also impacted their sense of solidarity with the poor. Sprecher and Fehr (2005) found a strong relationship between a compassionate individual and a self-perception of a spiritual nature. These same individuals are also more likely to participate in a worshipping community. The immersion experience helped students to connect with their compassion and spirituality and may animate them to respond positively to the needs of the world.

Table 38

*Cross-Tabulation of Change in Student Sample Between Preprogram and Postprogram Surveys: Variables of Compassion and Spirituality*

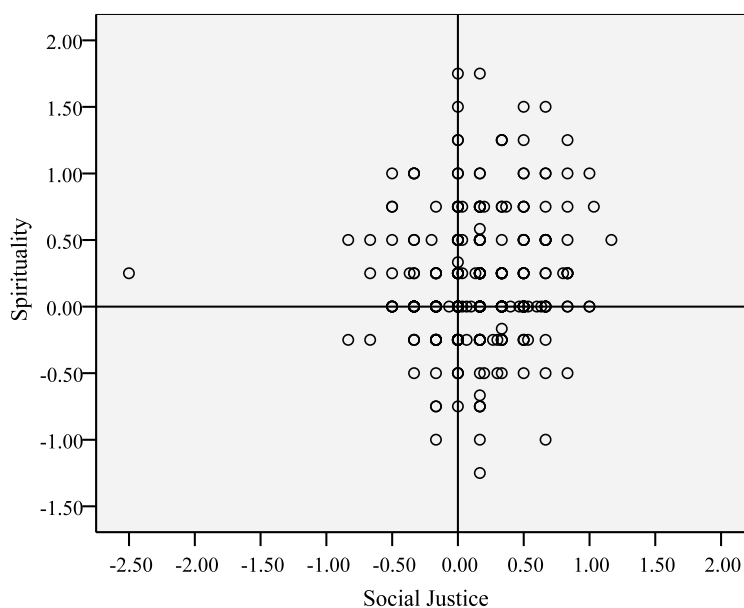
Change factor	Loss in spirituality (%)	No change in spirituality (%)	Gain in spirituality (%)	Total (%)
Loss in compassion (%)	11.1	6.0	3.2	20.3
No change in compassion (%)	4.1	6.0	6.0	16.1
Gain in compassion (%)	7.6	20.6	35.4	63.6
Percentage of total (%)	22.8	32.6	44.6	100.0

*Note.* Overall correlation ( $r = 0.440$ ) is significant at the .01 level, two-tailed.

### *Social Justice and Spirituality*

The weakest correlation between the dependent variables was in the relationship between social justice and spirituality ( $r = 0.105$ ). Figure 20 illustrates that the responses varied widely and lacked the cohesion found in the other paired variables. This

correlation evidences a 28.2% gain by students who reported growth in both variables, which is the lowest of all correlations tested (Table 39). Another 5.7% of the students lost ground in both of these variables. This supports the effect-size analysis that indicated spirituality with the weakest gains in the composite dependent variable of well-educated solidarity. The mean scores show that students began the immersion experience with a heightened sense of social justice; however, the variable of spirituality exhibited the lowest mean scores of all the preprogram survey responses. Consequently, the result of these two variables with the lowest correlation of any of the pairs tested was not unexpected.



*Figure 20.* Scatter plot of the study variables of spirituality and social justice. The upper-right quadrant represents gains in the two variables; the lower-left quadrant represents loss in both variables. The upper-left quadrant represents gains in the spirituality variable and loss in the social-justice variable; the lower-right quadrant represents gains in the social-justice variable and loss in the spirituality variable.

Table 39

*Cross-Tabulation of Change in Student Sample Between Preprogram and Postprogram Surveys: Variables Social Justice and Spirituality*

Change factor	Loss in spirituality (%)	No change in spirituality (%)	Gain in spirituality (%)	Total (%)
Loss in social justice (%)	5.7	8.2	7.6	21.5
No change in social justice (%)	5.7	5.7	8.9	20.3
Gain in social justice (%)	11.4	18.7	28.2	58.2
Percentage of total (%)	22.8	32.6	44.6	100.0

*Note.* Overall correlation ( $r = 0.105$ ) is not significant at the .05 level, two-tailed.

DeFeo (2009) commented that spirituality appears to be a neglected aspect of Jesuit education within the contemporary classroom. The findings of this current study indicate that spirituality may also be a neglected aspect of immersion programs.

### *Summary*

The seven dependent variables of this study varied in their strength of association. Overall, the pairs of variables showed that, when students experience growth in one variable, they also experience growth in another variable. Spirituality was the subscale drawing the weakest effect sizes and this variable did not pair well with that of social justice. This indicates that the immersion programs may be more focused on social justice than spirituality, supporting other research finding the student sense of spirituality in a state of flux during the college years (Astin & Keen, 2006; Lindholm, 2007). A

number of students reported losses rather than gains after their immersion experience in the variables under study. Shannon (2004) found that first-year students frequently self-report lower gains after their first semester of college-level service-learning. The intensity of the program causes them to recognize they knew less of social justice than they previously thought. This may also be occurring with immersion programs. The intensity of intersecting with the lives of the poor can also manifest such low self-evaluations by participating students.

### Regression Analysis

The regression analysis conducted for this study included the seven dependent variables, as well as the composite variable of well-educated solidarity, toward predicting the independent variables. The independent variables are provided in Table 40. The regression analysis conducted on the total sample sought to predict the value of the postprogram measures of each outcome with the corresponding preprogram measure of the composite dependent variable of well-educated solidarity, as predicted by the independent variables. *R*-square values measure the shared variance between the independent and dependent variables. This measure varies from 0.0, indicating no relationship, to 1.0, indicating a perfect relationship. The regression measured where the participating students ended on the postmeasure, given where they began on the premeasure and considering their status in terms of the other independent variables. Students who began high on the preprogram measure were expected to also end high on the postprogram measure. A positive beta would indicate the expected outcome had been reached. However, if a negative number resulted, this would be interpreted as a decrease

Table 40

*Independent Variables Entered Into the Regression*

Personal characteristics	Program-specific characteristics	College or university
Gender	Central America	Boston College
Current academic year	Mexico	Canisius College
Humanities major	South America	College of the Holy Cross
Social-science major	Caribbean	Fairfield University
Math major	Africa	Fordham University
Education major	Central America	John Carroll University
Business major	Trip characteristics	Loyola University
Other immersion experience	Immersion program	Marquette University
Ethnicity White	Service program	Rockhurst University
Ethnicity Hispanic	Faculty participation	Saint Louis University
Other ethnicity	Lived with a family	Spring Hill College
Catholic	Number of meetings	University of San Francisco
Christian		University of Scranton
Other religious		
Public high school graduate		
Private high school graduate		
Catholic high school graduate		
Other service experience		

between the preprogram and postprogram measures. Beta indicates the strength of a relationship. Only those variables with statistical significance ( $p < .05$ ) were reported.

Nominal values, such as program location, were *dummy coded* or dichotomized for inclusion in the regression analysis. In the analysis of the seven dependent variables, the subscales of values and spirituality do not appear; no independent variables exhibited statistical significance in the regression analysis. Therefore, this examination of the findings addresses solely the dependent variables of compassion, social justice, cultural sensitivity, critical thinking, and vocation, as well as the composite variable of well-educated solidarity.

### *Compassion*

Of the students of the study sample who participated in a Caribbean immersion ( $p = .032$ ), those with past participation in an international immersion program ( $p = .045$ ) were the strongest predictors for change in the dependent variable of compassion (Table 41). A positive relationship was recorded for Caribbean participants ( $\beta = 0.130$ ), which accounted for 1.6% of the variance in the gain. The reasons for positive difference within this particular region when compared to the other locations are unknown. Of the six programs conducted within the Caribbean, five traveled to Jamaica and one sponsored students to the Dominican Republic.

Past experience in a college-level international immersion program indicated a negative relationship ( $\beta = -0.121$ ) with the composite variable of compassion and consisted of 1.5% of the variance in the composite variable. This supports the results of the ANOVA with the variable of past service participation, which indicated that students with past experience in a domestic or international immersion program exhibited less



growth in the composite variable of well-educated solidarity. The greatest dissonance appears to be achieved with the first immersion experience. Therefore, it would behoove institutions to examine program participants in light of this finding, perhaps placing a higher priority on applicants who have yet to experience an immersion program.

Table 41

*Regression Summary for the Dependent Variable of Compassion (N = 316)*

Predictive independent variable	$R^2$	$\beta$	$p$
Caribbean	.016	0.130	.032
International immersion	.031	-0.121	.045

### *Social Justice*

Three Jesuit schools and two other independent variables predicted growth in the dependent variable of social justice. Only one of the institutions drew participation of more than 30 students; hence, an outlier could skew the results. Table 42 indicates that 5.0% of the variance in the dependent variable of social justice was explained in the survey responses from students attending Alpha College. Another 3.1% of the variance can be explained by Beta College student responses, and 2.6% can be explained by survey data collected from students attending Gamma College immersion programs. The only positive relationship with the dependent variable of social justice ( $\beta = 0.266$ ) was indicated in the responses from Beta College program participants. The negative beta

numbers for Alpha College ( $\beta = -0.211$ ) and Gamma College ( $\beta = -0.182$ ) represented negative relationships for the entire subscale of social justice.

Table 42

*Regression Summary of the Dependent Variable of Social Justice (N = 316)*

Predictive independent variable	$R^2$	$\beta$	$p$
Alpha college	.050	-0.211	.000
Beta college	.081	0.129	.028
Gamma college	0.107	-0.182	.002
South America	0.129	0.166	.005
Business major	0.143	-0.119	.039

Students of the study sample who participated in programs involving travel to South American locations and business majors predicted positive growth in the variable of social justice and explained 2.2% of the variance in social justice indicating a positive relationship ( $\beta = 0.166$ ). Perhaps the strong relationship between Latin America and liberation theology was transferred to the students. Conversely, identifying a business major was a negative predictor ( $\beta = -0.119$ ) with regard to perceptions of social justice and accounted for 1.4% of the variance in this variable. The ANOVA conducted with the variable of academic major supports this finding. Business students had the lowest mean scores of any group of academic majors and appeared to be the least impacted by the immersion program. Early Jesuit education valued a humanistic education, and it is

noteworthy that students majoring in disciplines such as the humanities and social sciences experienced the greatest growth in well-educated solidarity.

### *Cultural Sensitivity*

The immersion programs within Gamma College in this study scored a negative effect with the dependent variable of cultural sensitivity ( $\beta = -0.116$ ), which accounted for 2.2% of the total variance within this variable (Table 43). Two other colleges reflected a statistically significant impact on cultural sensitivity—Delta College contributed to 1.6% of the variance and Epsilon College accounted for 1.8% of the overall variance. Students who had participated in a previous international immersion program represented 1.7% of the variance within the independent variable of cultural sensitivity. The positive beta numbers indicated that these three independent variables were positive predictors with regard to student perceptions surrounding their own gains in cultural sensitivity as a result of the immersion experience.

Table 43

*Regression Summary of the Dependent Variable of Cultural Sensitivity (N = 316)*

Predictive independent variable	$R^2$	$\beta$	$p$
Gamma college	.022	-0.116	.054
Delta college	.038	0.169	.006
Epsilon college	.056	0.138	.021
Immersion	.073	0.133	.031

### *Critical Thinking*

Two independent variables were found to be negative predictors of the dependent variable of critical thinking (Table 44). The current-year variable accounted for 1.7% of the total variance ( $\beta = -0.127$ ). The ANOVA conducted on the current-year and composite variables resulted in a decreasing impact from immersion experiences the longer participating students were in college. This could be rooted in the many opportunities college life offers that focus on the Jesuit mission. Another 1.4% of the variance can be explained by the variable of private high school ( $\beta = 0.119$ ) because these students exhibited the least amount of growth in critical thinking.

Table 44

*Regression Summary of the Dependent Variable of Critical Thinking (N = 316)*

Predictive independent variable	$R^2$	$\beta$	$p$
Current year	.017	-0.127	.054
Private high school	.031	-0.119	.006

The critical-thinking subscale addressed the ability to reflect on life choices and on ethical issues, as well as understanding the Jesuit mission. Students who attended private Catholic high schools may be more attuned to the ideals of the mission than their public-school counterparts. Consequently, they may already have developed skills in the reflection on, and discussion of, topics consonant with the Jesuit mission of their college or university. They may also have had a greater number of opportunities to participate in mission-related activities. Therefore, high school graduates of private high schools may

demonstrate greater gains on the critical-thinking subscale than their counterparts who graduated from public high schools due to early development in the Jesuit mission.

### *Vocation*

Two independent variables negatively predicted growth in the dependent variable of vocation. Students who previously participated in international immersion programs was one negative predictor ( $\beta = -0.176$ ) accounting for 2.7% of the total variance within this variable (Table 45). Previous immersion experiences may have already challenged these students to examine life choices, spurring less growth in the current program participation and perhaps even negative gains with regard to their vocational awareness. Students who attended Gamma College immersion programs ( $\beta = -0.175$ ) accounted for 3.0% of the variance. This school could have challenged these students in a manner motivating them to reexamine the direction of their lives.

Table 45

#### *Regression Summary of the Dependent Variable of Vocation (N = 316)*

Predictive independent variable	$R^2$	$\beta$	$p$
International immersion	.027	-0.176	.003
Gamma college	.057	-0.175	.004

### *Composite Variable*

Gains in the composite variable involved all seven of the dependent variables to result in well-educated solidarity. Two percent of the variance can be explained by the independent variable of current year (Table 46); another 1.9% can be explained by

Gamma College student participants. Another 1.7% of the variance in the composite variable can be explained by Zeta College students. It appears that the strongest variable is the Zeta College students ( $p < .031$ ), followed by the Gamma College students ( $p < .011$ ) and the variable of current year ( $p < .030$ ). All three of these dependent variables had a negative effect upon the composite variable.

Table 46

*Regression Summary of the Dependent Composite Variable (N = 316)*

Predictive independent variable	$R^2$	$\beta$	$p$
Current year	.020	-0.130	.030
Gamma college	.039	-0.153	.011
Zeta collge	.056	-0.130	.031

The ANOVA conducted on the variable of past service participation (Table 26) indicated that the longer a student attended college, the less the impact of the immersion experience. Hence, seniors showed less growth than did freshmen. A number of factors could be involved in this finding such as an educational environment that encourages talks and events with a focus on educating hearts and minds to the issues of injustice. Each experience of community service also adds to student understanding. Two institutions indicated a negative trend. It is difficult to determine what was different about these programs; however, it is possible that they so deeply challenged the values of participating students that the students rated themselves lower in their understanding of the world and the meaning of well-educated solidarity.

### *Summary*

One Jesuit institution, Institution three, continued to negatively predict student gain in three of the dependent variables—social justice, cultural sensitivity, and vocation—as well as the composite variable of well-educated solidarity. It is unclear as to what occurred at this school; however, it serves as a reminder that each program presents distinct orientation and reflection components. Important to organizing any immersion program are the qualities and skills of the leaders of the reflection component because the quality of the reflection questions will be pivotal to the quality of the discussions and overall student experience.

Current year was a recurring variable in the regression analysis and also indicated that the longer students are in college, the less the impact of the immersion experience. Immersions are one program among many that focus on developing young men and women in the Jesuit mission and toward becoming citizens of well-educated solidarity. During a college career, many opportunities emerge for mission development. The longer the college attendance, the more opportunities to which students are exposed that have an impact upon their values, beliefs, and perceptions of the world.

### Chapter Summary

Examination of the demographic data collected in this study found that the sample of students participating in the immersion programs was predominantly female, White, and Catholic. The ANOVAs and *t*-test analyses showed that the students clearly perceived an impact from the immersion experience on their development as men and women of well-educated solidarity. This was most evident in the responses on the subscales of critical thinking and cultural sensitivity. However, the greatest amount of student growth was

found in the combination of all variables tested, which comprised the composite variable of well-educated solidarity. The least amount of student growth was found in the variables of spirituality and social justice. However, examining the gain in percentages between the preprogram and postprogram surveys indicated that growth still occurred, even if not adequately expressed through effect-size analysis. It became clear that the 4-point Likert-type response scale was not sufficiently sensitive for students to adequately express growth in each of the subscales upon their return, especially if they had already placed themselves at the top of the scale prior to the onset of the programs. This ceiling effect revealed that the participating students already rated themselves at the top of the scale in the area of social justice prior to the immersion experience. However, the immersion may have caused their recognition of a lower sense of solidarity than they had initially viewed in themselves. If this was the case, a loss in solidarity may demonstrate a positive effect if the students became more reflective with regard to issues of social justice.

Correlation statistics examined the lower responses on the dependent-variable subscales following the immersion programs under study. While a majority of the students experienced growth in the dependent variables of values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, and vocation, a significant percentage scored themselves lower on the 4-point Likert-type response scale upon completion of the programs than they did prior to their onset. This finding is evident in the scatter plots that exhibited both gains and losses. Losing ground in one variable may not reflect a negative connotation with regard to the entire immersion experience. However, it may be rooted in the intensity of the immersion programs, causing student participants to question their original assumptions regarding poverty and systemic injustice and thereby rating themselves



lower in their postimmersion responses. This could be a beneficial aspect of the programs. Animating students to become more reflective is a valued pursuit of Jesuit education.

The multiple-regression analyses conducted in this study demonstrated that the involved immersion programs impacted all participating students with few exceptions. More than 40 independent variables were entered into the regression analysis (Table 42). Of the personal characteristics that represented the background of each student, few independent variables were found to be predictors of either student gain or decline in the dependent variables. Only past participation in an international immersion program, current year in college, graduation from a private high school, and business major as an academic focus appeared to negatively predict student gains in any of the variables. This was an expected finding because these variables, with the exception of private high school attendance, were found to be negative predictors in past ANOVAs and *t*-test analyses.

The immersion-program characteristics analyzed in the regression included location of immersion, immersion-program category, faculty participation, and the number of student meetings, as well as the specific Jesuit colleges and universities that participated in the study. Gamma College was found to be a negative predictor of four dependent variables—social justice, cultural sensitivity, vocation, and the composite variable of well-educated solidarity. This does not necessarily equate to a negative immersion program within that school; in fact, it could indicate a more challenging program. Students may return from the immersion with their original assumptions surrounding well-educated solidarity completely changed, rating themselves lower on the postimmersion survey.

## CHAPTER V

### CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

#### Overview

The purpose of this study was to investigate the extent to which Jesuit college and university immersion programs sponsored by campus ministries impact undergraduate student participants in terms of becoming citizens with a well-educated solidarity. The research was prompted by a challenge extended by Kolvenbach (2000) to college and university educators in the Ignatian tradition to educate students to become men and women of a well-educated solidarity. The study sought to examine assessment strategies within higher education to determine whether immersion programs might facilitate the development of solidarity in students. Prior to the study, the majority of related reporting was anecdotal in nature from students returning from immersion experiences claiming changed lives. This research advances the discussion of immersion programs beyond the anecdotal.

A number of qualitative studies have confirmed student transformation from the immersion experience. Kiely (2005) noted that students “working alongside Nicaraguans and sharing their stories helped them transform their sense of moral obligation into seeing the importance of building solidarity with the poor,” rather than just doing for them or giving material assets to those in need (p. 13). This current quantitative study was designed to contribute to the body of existing knowledge gleaned from earlier qualitative research. The design sought to reach a larger number of students, adding another

dimension to the study of immersion programs and their impact on students with regard to their development into men and women of well-educated solidarity.

The variables that comprised the composite variable of well-educated solidarity in this study first needed to be ascertained. Through three student focus groups, a validity panel, and two pilot studies, seven dependent variables were determined and their related subscales were designed for the study's survey (i.e., values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, and vocation). The seven demographic variables were addressed by 48 items of the Immersion-Program Survey. A paper copy of this instrument was distributed to leaders of 34 immersion programs sponsored by campus ministries at 13 Jesuit colleges and universities. The preprogram and postprogram surveys were completed by 316 program participants. The data were input into an online survey database and subsequently downloaded into a statistical-analysis computer-software package.

### Summary of the Findings

As the data were examined in light of each research question, it became clear that the participating students perceived growth in all variables of the study. The data also showed that students entered the immersion-program experience already inclined in the areas deemed necessary in the development of solidarity. The beginning mean of the student responses to the values subscale was a strong 3.30. Consequently, on a scale of 4.0, this did not allow much room for growth during the programs. Interestingly, the least amount of growth was evidenced in the student responses to the spirituality subscale. This is disconcerting because all of the immersion programs involved in the study were sponsored by campus ministries. However, the findings indicate that

participating students may be questioning their involvement in organized religion as much as their nonparticipating counterparts. The largest gains were noted in survey items related to personal faith and spirituality, indicating that students may be more individualistic in their approach to religion than in the past. Spirituality was viewed more as a personal incorporation of beliefs and values than a communal expression of those beliefs.

The subscale of social justice drew unexpected responses with the second lowest effect ( $d = 0.39$ ). Considering that a stated purpose of immersion programs is to experience the injustice of the world, a larger effect would have been expected. Upon closer examination, students participating in immersion programs rated themselves in a strong position on the subscale prior to their immersion experience ( $M = 3.26$ ), hence were unable to rate themselves much higher upon completion of the programs. The percentage of growth between the preprogram and postprogram administrations of the survey exhibited gains in understanding the structural issues involved in global poverty. One item stated, "People who are poor are hopeful, although they have few resources" and reflected the strongest effect within the category ( $d = 0.60$ ). This indicates that direct experience may facilitate student learning with regard to the lives of the poor that they would not otherwise have gained through classroom discussion.

The students participating in this study experienced impressive growth in the variables of compassion ( $d = .57$ ), cultural sensitivity ( $d = .58$ ), critical thinking ( $d = .60$ ), and vocation ( $d = .62$ ). Through their survey responses, they expressed an ability to understand the experience of others and develop a greater ability to appreciate and understand cultures different from their own. Absorbing the daily news on a consistent

basis, cultivating relationships with faculty and staff, and becoming more reflective were all strengthened through the immersion process. Working with the poor and responding positively to issues of social injustice were areas heightened by the exposure to the poor and the marginalized. All of these variables comprised the composite variable of well-educated solidarity, which had a strong effect ( $d = 0.81$ ) and described an impact of the immersion that could not be summarized in one variable or subscale. The immersion experience impacted the whole person, and students exited the programs with a greater appreciation for well-educated solidarity.

The students participating in this study gained in all variables of the research due to the direct experience with the poor and marginalized. It is debatable as to whether this large of an impact would not have been experienced through reading and classroom discussions alone. As Kolvenbach (2000) described, immersion participants are able to “let the gritty reality of the world into their lives, so they can feel it, think about it critically, respond to its suffering and engage it constructively” (p. 155). Analysis of the demographic questions found that the majority of students who participated in the immersion programs under study were White, female, and Catholic. These demographics coincide with other immersion studies and may “mirror” the general population of students participating in all campus-ministry programs. The study sample was evenly divided between students graduating from a public high school and those graduating from a private or Catholic high school. Trip demographics highlighted Central America as the most popular destination, with the balance of the participating students evenly distributed among the program locations of Mexico, South America, the Caribbean, and Africa. The majority of the sample participated in programs that were a mix of service and

cultural/political/social immersion, and just over one quarter of the students reported faculty involvement in their programs.

The findings of this study indicated that immersion programs impacted nearly all of the participating students in terms of the composite variable of well-educated solidarity, whether male or female, European American or Latin American, or graduated from a public or private high school. Students who benefitted the most from the programs were those with less experience in service- and mission-related activities, both in high school and in college. Less impact was evidenced in those who had spent more time in college, indicating that service and volunteering appear to have a cumulative effect upon the values and beliefs of students. Business majors demonstrated less gain in certain variables than students of other academic majors. With regard to trip characteristics, it appears that, with few exceptions, the location of the immersion, regardless of whether it included community service or involved faculty participation or local family stays, did not greatly affect the impact of the programs on student participants. Regression analysis indicated that programs traveling to South America resulted in slightly higher student gains in social justice, and the Caribbean students indicated greater gains in the variable of compassion. All other immersion locations had a similar impact upon participating students in terms of their development into men and women of well-educated solidarity.

Regarding the variable of the number of student meetings, an ANOVA found that gains in the composite variable peaked somewhere between six and nine meetings. This indicated that more meetings do not necessarily equate to greater gains in terms of the impact of the immersion. There may be other reasons to increase the number of

meetings, but for purposes of developing men and women of solidarity, adding more meetings was not found to be productive. Correlation statistics indicated that, while much of the growth noted in the student sample was related to the dependent variables, a number of students regressed in their self-reports on each of the subscales. It is possible that the shock of the immersion may have caused this reversion.

Eyler et al. (1997) and Shannon (2004) noticed that first-year students who participated in a college-level service-learning course, entered the course indicating full knowledge of social-justice issues and left realizing their initial knowledge was far less than they had previously thought. These researchers surmised they had fulfilled their service requirements in high school and arrived in college with a great deal of knowledge surrounding social justice. However, a college-level service-learning course is often much more challenging than that experienced in high school, causing students to adjust their original assumptions and rate themselves lower on the respective scale. Regression analysis indicated a minimal number of variables predicting either negative or positive gains. As with the ANOVAs and *t*-test analyses, few variables were identified that would indicate certain programs gleaning greater growth than others, or that specific personal characteristics better predicted gains in the individual dependent variables or the composite variable.

This study found that immersion programs at Jesuit colleges and universities impact students in terms of their development into men and women of well-educated solidarity. Over a period of 1-3 weeks, participating students expressed impressive growth in the values that are consonant with the purpose and values of Jesuit education. Consequently, immersion programs are a valued aspect of Jesuit education. They

embody all of the characteristics of Jesuit education, as well as the elements that animate the IPP and its context, student experience, reflection and action, and student evaluation. One of the stated purposes of Jesuit education is to develop men and women with well-educated solidarity. Immersion programs may be the optimal avenue toward this end; however, they cannot accomplish all things. Dirkx et al. (2001) posited that, while short-term immersion programs could animate perspective transformation in student participants, it was clear that the development of serious cross-cultural competency required longer exposure. The greatest impact from the immersion studied in this research was the learning students experienced related to themselves and *how* they learn. Making meaning of the world is not always a rational process; it includes “emotion, intuition, soul, spirituality, and the body, as integral to the processes of deep, significant change” (p. 68).

### Implications

Immersion programs at Jesuit colleges and universities must be fostered and their availability to students increased. These are costly programs to run; yet, they must be acknowledged for the high value they present in terms of mission-based objectives. Immersion can be viewed as a wise investment in the Ignatian character of Jesuit institutions of higher education. The college or university gains as students return from immersion experiences to become leaders and “leaven” on campus, animating other students to action, cannot be overstated.

The disproportionate amount of female participants in international immersion programs is disconcerting. As students return from immersion experiences and take part in student leadership, this “leaven” will also be disproportionate on campus. Male



students need to be an animating force on campus in encouraging other students to become men and women with a well-educated solidarity. Society will benefit from both genders developing as individuals with the skills of leadership that are learned through an immersion experience. It would be disheartening if these heart-centered immersion experiences were seen as being for the female population, rather than an experience in which both genders equally benefit.

Spirituality must be better incorporated into the immersion-program process. Not all immersion leaders are campus ministers or have a background in leading reflection on spiritual topics. Lindholm (2007) reported that, while 50% of faculty believe that spirituality is an important realm of student learning, the teachers are not comfortable asking questions related to spirituality due to their self-described lack of expertise. This discomfort may transfer to their leadership of an immersion-program trip. Therefore, a training program for immersion leaders is strongly suggested to increase their comfort with guiding reflection that is focused on the Jesuit mission and spirituality. This training could include a manual of reflection topics on spirituality, which could reduce the burden on leaders and allow them to delegate students to lead such reflection. The characteristics of Jesuit education and the IPP could effectively support this effort. The characteristics could indirectly inform immersion leaders that the transformation desired in Jesuit education is for the whole person, and spirituality is one aspect of the whole person. The IPP could offer a “roadmap” for immersion leaders to follow as they prepare to guide students through an immersion experience, lead them in reflection, challenge them to new action and activities, and evaluate programs toward future programs that are even more transformational for participants.

It is clear that participation in service and immersion programs has a cumulative effect. The more contact with the poor and marginalized, the more likely the experiences will positively change the human spirit toward transformation. While students may have a desire to participate in another immersion, the limited space and funding precludes many repeat experiences. Immersion leadership is an option that can be offered to returning students. The data collected in this study indicate that 50% of the student participants had experienced international immersion prior to the programs under study. Students new to the immersion experience must be given priority, and other opportunities located in home regions allowing returning students to volunteer locally to continue immersion among the poor and marginalized must be created.

Assessment is key to the continuation of immersion programs. In difficult economic times, such programs are often the first to be cut. Campus ministries must learn the art of assessment and use the Immersion-Program Survey of this study or other questionnaires to help them understand and testify to the growth experienced by students through immersion. Assessment is a routine aspect of college and university life and a part of every classroom as teachers grade students on their daily progress. Assessment of immersion programs may have a different purpose; however, program goals and outcomes must be explicitly stated to program leaders so their leadership can properly guide students toward those stated outcomes. Leaders within Jesuit higher education will benefit from this study. The research clarifies that support for their immersion programs is no longer solely anecdotal in nature but now science based.

Jesuit college/university presidents across the United States will benefit from this study as they speak to trustees and benefactors on topics related to the Jesuit mission.

Magazines published by these institutions often feature articles on students returning from immersion programs or spring-break trips to Appalachia. The photographs and stories often deliver the image of students becoming men and women of solidarity. The addition of research data supporting this growth will draw needed attention to such print presentation. The provost and deans of these colleges and universities will also benefit from the quantitative data provided in this research because they directly allocate the funds needed for all campus programs. With their access to faculty and staff, the findings will allow them to better support and promote the creation of immersion programs, as well as a the collaboration between departments such as arts and sciences with the immersion programs of campus ministries.

Academic officers responsible for assessment projects within their disciplines may appreciate the greater role campus ministry is likely to assume in assessment through their awareness of the findings reported in this study. As a result, campus ministries may gain greater respect and support with immersion programs. Campus-ministry directors will be particularly interested in this study because the findings will enable them to make a number of decisions that will impact the coordination of immersion programs. For example, the locations of immersions will impact students equally in terms of well-educated solidarity. Many good reasons may exist for conducting such a program in Africa; however, the expense may prohibit a number of students from participating. If campus-ministry directors understand that the same impact can be achieved in Jamaica for far less investment, less expensive locations will become viable alternatives and support the creation of additional immersion programs.

Immersion-program leaders will welcome this study documentation demonstrating the impact of immersion programs, providing them with a record of program benefits to share with those they need to convince. This research will enable them to discuss the impact as it relates to each dependent variable of the study. As well as becoming more articulate with regard to the benefits of immersion programs, they will be empowered to give practical advice on the facilitation of these programs. They will be educated in such things as greater numbers of student meetings not necessarily leading to greater transformation in terms of student solidarity; between six and nine meetings may suffice. This leaves time for immersion leaders to focus on other trip preparation.

The findings of this study do not support living with local families as important to the immersion in terms of gaining a sense of solidarity with the poor. Living with a family also raises a number of security issues. Immersion leaders will now know they do not need to sacrifice the safety of student participants to create a program that delivers a strong impact. Living in a church rectory will provide the same benefits as family stays. However, the ability to get to know a family in such an intimate setting may still add a qualitative difference to the immersion program that would be good to examine. There may be value in a qualitative study between students who lived with local families versus those that resided in hotels, parishes, and other institutional settings. Living with a local family may allow students to better articulate the daily life and struggles of the poor and marginalized in more subtle ways, than was able to be assessed through this study.

Immersion leaders may be surprised that 50% of program participants repeat the international immersion experience. The second experience is often as a leader, and it is helpful to have student leaders who are familiar with the logistics of travel and living

arrangements within the host countries. The findings of this research inform that one or two student leaders for each program trip typically suffice. Immersion leadership must make a concerted effort to expand the pool of applicants beyond students already attuned to the issues of poverty and injustice; hence, it is important that qualified students are not barred from the immersion experience due to lack of space from repeat participants.

The high mean scores reported from administration of the preprogram survey in this study indicate that students who participate in immersion programs are already sensitized to the structural issues that keep the poor of this world poor. The best investment may be found in accepting students into immersion programs who appear to be less likely candidates. Even greater impact in terms of growth in the dependent variables of this study, as well as the composite variable of well-educated solidarity, may be realized from college and university presidents down to individual immersion leaders. All must learn to trust and believe in the universal impact of the immersion experience.

The schools participating in this research, with the exception of one, observed the same growth in their program participants. Whether the students were attending Jesuit schools on the west or the east coast, at small colleges or large universities, they all expressed a similar impact from their participation in the immersion programs. This confirms that the crux of the immersion is the immersion itself, giving students an opportunity to experience the poverty and lack of resources that afflict much of the world. The students who participated in this study gained a greater understanding of how such lack affects the lives of the people they meet. The lack of schoolbooks and job opportunities become realities, as does the exasperation of the men, women, and children working so hard, yet still unable to improve their socioeconomic status. The students

themselves can develop a sense of hopelessness due to the inability to change the situation. Nothing can prepare them for the experience, and no class or book can deliver the knowledge gained from direct immersion. The immersion experience sponsored by Jesuit colleges and universities across the United States touches the minds, hearts, and souls of the students who participate and serves as a unique example of Jesuit education at its best.

### Recommendations

This research examined the impact of international immersion programs upon student participants. A study of the difference between this impact and that of domestic immersion programs would help campus ministries without the funding or personnel to send students to foreign countries because they would have the data to know that similar transformation can occur closer to home. While this current research studied solely immersion programs sponsored by campus ministries, other departments on campus also sponsor such programs. A study of the differences in terms of student impact between programs sponsored by various departments could provide useful information. Perhaps no difference in outcomes would be found, which would also provide valuable knowledge.

A comparison between service-learning at Jesuit colleges and immersion programs sponsored by campus ministries would significantly contribute to the existing base of knowledge within this realm. Service-learning embodies Jesuit values, as well as the spirit of the IPP. If a similar impact was noted between these two types of programs, a greater sense of collaboration may be the next step to sharing resource sharing. As noted earlier, the variable of spirituality presented the weakest impact of all the

dependent variables of this study. DeFeo (2009) noted that spirituality is a weak feature of all campus environments. When campus ministry takes greater steps to highlight the spirituality component of their immersion programs, collaboration would manifest this practice within service-learning as well. As one department better incorporates spirituality into its programs, other programs will be concurrently strengthened.

Qualitative investigation may be able to probe more deeply into the specific scales that were most impacted by the ceiling effect. These scales included those of values, compassion, social justice, and cultural sensitivity, and they lacked the needed sensitivity for students to fully express growth. A qualitative study would gain greater insight into how and why students felt advanced in those areas before the immersion experience began. A study of this nature would also help determine if adjusting the scale would allow for a more sensitive reading regarding student expression in these survey scales.

Further study seeking evidence of the long-term effects of immersion programs on student participants would be extremely valuable. Anecdotal evidence abounds from the number of graduates who have participated in college immersion programs and subsequently entered large, national volunteer organizations. A longitudinal study would provide further evidence that the immersion experience not only has a strong immediate impact on student participants, but that the impact is life changing. Although the current study analyzed solely preprogram and postprogram student characteristics, it is a step toward a greater base of knowledge within this realm. The journey toward developing citizens of well-educated solidarity will involve many such steps. The immersion program within Jesuit colleges and universities is a powerful component toward this end.

This research examined the transformation experienced by undergraduate students as a direct result of their participation in an immersion program sponsored by the campus ministry of their Jesuit college or university. Responses to the preprogram and postprogram surveys administered in this study revealed that the immersion programs impacted the students in terms of their development into men and women of well-educated solidarity. The programs under study were not the first experience the participating students had with exposure to the poor and marginalized, nor are they likely to be their last. The immersion experience is one step of a lifelong journey toward solidarity; however, it is indeed a powerful step. The power of the immersion is rooted in the intense experience of full absorption of the lives of the poor and marginalized.

Before, during, and after the immersion experience, participating students are guided in related reflection, which allows them to examine their deepest values and beliefs. They develop new ways of looking at the world and their place within the world. They return to their lives with new perspectives and with the courage to follow their hearts toward becoming men and women who consistently seek world transformation. This research began as a response to student proclamations that their immersion experiences had changed their lives. It concludes with findings that, in conjunction with those of other qualitative studies and anecdotal stories, strongly evidence this transformation in the lives of student participants.

#### Closing Remarks

In the 16<sup>th</sup> century, Ignatius of Loyola gathered together a group of individuals to set the world on fire with Christian values. With that inspiration, the Society of Jesus began educating men, and then women, to join them in this endeavor. More than 500



years later, Kolvenbach (2000) challenged educators in the Ignatian tradition to form students to be men and women with a well-educated solidarity. International immersion programs at Jesuit colleges and universities accomplish this task. The immersion experience is designed to open the eyes of individual students to the needs of the poor and marginalized of this world. The anecdotal evidence and stories are compelling regarding the transformation that student participants experience through the process of immersion programs. However, a more detailed account of this transformation was needed. This quantitative study was conducted in order to examine the categories of transformation and amount of change experienced by immersion program participants.

Focus group interviews uncovered seven variables that comprised the composite variable, well-educated solidarity. These variables are values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, and vocation. Growth was exhibited in each of these variables. The overall composite variable well-educated solidarity received an impressive effect size measure ( $d = .81$ ), indicating that the magnitude of the growth cannot be overstated. This effect demonstrated in standard deviation units, that students perceived impressive growth in themselves as individuals gaining in their sense of solidarity with the poor and marginalized of our world. This transformation happens in the span of a few weeks.

One could argue that immersion programs at Jesuit colleges and universities are the most cost-effective means to animate students participants to become citizens of solidarity who, by their words and actions, will make this world a better place to live. If tuition at a Jesuit college or university is \$35,000 dollars a year, then each course conceivably costs \$3,500 dollars. An immersion program to El Salvador, Nicaragua, or

Jamaica could cost as little as \$1,500 dollars per student, depending upon the departure location. If a school is in the Southwest, then an immersion to Mexico could cost much less.

What students get for the money is an experience of Ignatian education at its most inclusive. The immersion experience holds all the components of the Ignatian Pedagogical Paradigm of context, experience, reflection, action, and evaluation. This researcher has coordinated and facilitated immersion programs since 1996, and is well aware of the powerful transformation experienced by student participants. Student participants often return to campus energized in service, advocating for the communities they encountered during the immersion experience. Upon graduation, they do not all go and work for non-profit corporations, but many do consider a year of post-college service with the Jesuit Volunteer Corps or Teach for America. Not all career paths change, but they often shift. One student who was interested in medicine began to think about working for a time with Doctors without Borders. Those interested in business begin to learn about micro-loans. Another participant who was interested in education, helped build a library at the school where the immersion took place. There are so many stories of students returning to campus with a new vision how they will affect change in the world.

This study has given evidence that immersion programs change the perspective of student participants. These programs cannot do everything in such a short period of time. Conversion is a life-long process, and immersion programs are just a step along the way. However, they are important steps and what students learn from the experience is invaluable. The hope of this study is that this evidence will be disseminated, so that

immersion programs will continue to flourish and grow to such an extent, that every student at a Jesuit college or university may have the chance and the resources to participate.

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APPENDIXES

APPENDIX A  
STUDY INSTRUMENTATION

## Appendix A

### Study Instrumentation



#### Cover Letter: Preprogram Survey

Dear Immersion Program Participant:

My name is John Savard, S.J., and I am a doctoral student in the School of Education at the University of San Francisco. I am researching the impact that immersion programs have upon student participants. Your university has given me approval to conduct this research.

You are being asked to participate in this research study because you are taking part in an immersion program with your Campus Ministry. If you agree to participate, you will be asked to complete a survey about your perceptions, interests, and opinions after completing the program. The results will be used to further develop the final survey. The survey should take approximately 12 minutes to complete.

In order to connect pre- and post-survey responses, you will be asked to list a number that you will not forget to identify the pre- and post-survey responses. This number will include your birthday and also your state of residence (in case someone else in your group has the same birthday). As stated previously, there is no way to connect your responses with any identifying information about you.

**PARTICIPATION IN RESEARCH IS VOLUNTARY.** You are free to decline to take part in this study, or to withdraw from it at any point. Your university is aware of this study but does not require that you participate in this research. Your decision as to whether or not to participate will have no influence on your present or future status as a student at your institution. While there will be no direct benefit to you from participating in this study, the anticipated benefit will be better understanding of the impact of immersion programs. Completion of the survey will be considered your informed consent.

If you have questions about the research, you may contact me the IRBPHS at the University of San Francisco which is concerned with the protection of volunteers in research projects: (415) 422-6091 leaving a voicemail message, by e-mailing [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu).

Although your surveys will be numbered, your responses will be kept anonymous. No individual identities will be used in any reports or publications resulting from the study.

If you have questions about the research project you may contact me at: [savard@usfca.edu](mailto:savard@usfca.edu). Feel free to take this page as your reference.

John Savard, S.J.

## Preprogram Survey

## IMMERSION PROGRAMS FOR JESUIT COLLEGES AND UNIVERSITIES



## 1) DESCRIBE YOURSELF

Indicate to what extent each of the following describes you by checking (✓) one of the following choices:

	Very little	Some	Quite a bit	Very much
a. I am respectful of the views of others				
b. I often talk with friends about the state of the world				
c. I consider issues of faith before making important decisions				
d. I have feelings of compassion toward those less fortunate than me				
e. I feel connected with the Jesuit mission of my school				
f. Participating in a church or worshipping community is important to me				
g. I have a strong set of values that affect the decisions that I make				
h. Before judging others, I try to imagine how I would feel in their place				
i. I am able to find the similarity in peoples of different cultures				
j. I don't care how others perceive me as long as I am doing something important with my life				
k. I am actively involved in the causes I believe in				
l. I try to hear the perspective of others before making up my mind				
m. I appreciate differences in people of other cultures				

## DESCRIBE YOURSELF (continued)

Indicate how the following skills apply to you by checking (✓) one of the following choices:

	Very little	Some	Quite a bit	Very much
n. Ability to talk about ethical issues	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. Ability to get along with people of different races/cultures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
p. Ability to reflect upon my own life choices	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
q. Ability to think critically	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
r. Analytical and problem solving skills	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
s. Interpersonal skills	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
t. Understanding of the social issues of my local community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
u. Understanding of social issues nationally	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
v. Understanding of global social issues	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
w. Understanding the mission of my university	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## 2) YOUR OPINION

Indicate your level of agreement by checking (✓) one of the following choices:  
People who are poor...

	Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
a. Are in the situation they are in due to circumstances beyond their control	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Suffer due to unjust social structures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Are hopeful though they have few resources	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Control whether they are rich or poor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Are affected by broad social structures in the U.S.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## YOUR OPINION (continued)

Indicate your level of agreement by checking (✓) one of the following choices:

	Strongly disagree	Disagree	Agree	Strongly agree
f. People have only themselves to blame for needing social services				
g. Even just one person can have an impact in the world				
h. Each person has a moral responsibility to help others in need				
i. Everyone should do community service to better understand what it feels like to be poor and marginalized				

## 3) ACTIVITIES AND INTERESTS

Indicate the level of importance you attach to the following by checking (✓) one of the following choices:

	Very little	Some	Quite a bit	Very much
a. Choosing a career that will have a positive impact in the world				
b. Becoming a leader in my community				
c. Integrating a personal spirituality into my life				
d. Improving my understanding of other cultures				
e. Living simply for the good of others				
f. Making ethical decision in all areas of my life				

ACTIVITIES AND INTERESTS (continued)

Indicate the level of importance you attach to the following by checking (√) one of the following choices.

	Very little	Some	Quite a bit	Very much
g. Getting the news from some source every day: radio, newspaper, television, internet				
h. Discussing world events with friends				
i. Having strong relationships with faculty and staff				
j. Becoming "men and women for others"				
k. Becoming stronger in my personal faith				
l. Thinking globally, acting locally				
m. Working with a marginalized community				
n. Responding constructively to issues of social justice				
o. Making life-style decisions that positively affect the environment				
p. Standing in solidarity with the poor and the marginalized				

The country in which the immersion program is taking place \_\_\_\_\_

Mark Your Birthday and State of Residence:      Example: Month/Day /Year/State  
 10 / 02 / 88 / TX

Month	Day	Year	State

4) Gender: Please check (√) one

MALE	FEMALE

## DEMOGRAPHIC QUESTIONS (continued)

5) What year in college will you be entering next fall?

First year/second semester	
Sophomore, semester one	
Sophomore, semester two	
Junior, semester one	
Junior, semester two	
Senior, semester one	
Senior, semester two	
Transfer/second year	
Graduate student	
Unclassified	

6) What is your college major?

Humanities/ English/ Communications	
Social Sciences/History	
Math/Science/Engineering/Health Sciences	
Education/Human Development	
Business	
Nursing	
Psychology	
Other (please specify)	

DEMOGRAPHIC QUESTIONS (continued)

7) What type of high school did you attend?

Public High School	
Private High School, no religious affiliation	
Private High School: Catholic/Diocesan	
Private High School: Catholic/Religious Order	
Private High School: Protestant	
Private High School: Jewish	
Jesuit High School	
Home Schooled	

8) Indicate your past involvement with service and immersion programs in high school and college. Check (✓) as many as are applicable. If you participated in a program more than once, note how many times in the box provided.

	High School	College
Community service (not for credit)		
Service-learning (for credit)		
Advocacy program (i.e. Amnesty International)		
National Immersion program (such as Appalachia)		
International Immersion program (such as Mexico or Jamaica)		

## 9) Indicate your racial or ethnic identification.

American Indian or other Native American	<input type="checkbox"/>
Asian, Asian American, or Pacific Islander	<input type="checkbox"/>
Black or African American	<input type="checkbox"/>
White (non-Hispanic)	<input type="checkbox"/>
Mexican or Mexican American	<input type="checkbox"/>
Puerto Rican	<input type="checkbox"/>
Other Hispanic or Latino/Latina	<input type="checkbox"/>
Multiracial or multiethnic	<input type="checkbox"/>
Other (Please specify)	<input type="checkbox"/>
I prefer not to respond	<input type="checkbox"/>

## 10) Indicate your religious affiliation.

Catholic	<input type="checkbox"/>
Christian	<input type="checkbox"/>
Judaism	<input type="checkbox"/>
Islam	<input type="checkbox"/>
Buddhism	<input type="checkbox"/>
Hinduism	<input type="checkbox"/>
Unitarian Universalist	<input type="checkbox"/>
Native American Religion	<input type="checkbox"/>
Baha'i	<input type="checkbox"/>
Nonreligious	<input type="checkbox"/>
Other (Please specify)	<input type="checkbox"/>

## End Page: Preprogram Survey

Thank you for completing the Immersion Program Survey and sharing your perceptions, opinions, and interests before your immersion program. At the completion of your immersion program, you will again be asked to fill out a survey. This research project will help gain a better understanding of the impact of immersion programs at Jesuit colleges and universities. Thank you once again for your participation. If you have any questions, please contact me.

John Savard S.J.



## Cover Letter: Postprogram Survey

Dear Immersion Program Participant:

My name is John Savard, S.J., and I am a doctoral student in the School of Education at the University of San Francisco. I am researching the impact that immersion programs have upon student participants. Your university has given me approval to conduct this research.

You are being asked to participate in this research study because you are taking part in an immersion program with your Campus Ministry. If you agree to participate, you will be asked to complete a survey about your perceptions, interests, and opinions after completing the program. The results will be used to further develop the final survey. The survey should take approximately 12 minutes to complete.

In order to connect pre- and post-survey responses, you will be asked to list a number that you will not forget to identify the pre- and post-survey responses. This number will include your birthday and also your state of residence (in case someone else in your group has the same birthday). As stated previously, there is no way to connect your responses with any identifying information about you.

**PARTICIPATION IN RESEARCH IS VOLUNTARY.** You are free to decline to take part in this study, or to withdraw from it at any point. Your university is aware of this study but does not require that you participate in this research. Your decision as to whether or not to participate will have no influence on your present or future status as a student at your institution. While there will be no direct benefit to you from participating in this study, the anticipated benefit will be better understanding of the impact of immersion programs. Completion of the survey will be considered your informed consent.

If you have questions about the research, you may contact me the IRBPHS at the University of San Francisco which is concerned with the protection of volunteers in research projects: (415) 422-6091 leaving a voicemail message, by e-mailing [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu).

Although your surveys will be numbered, your responses will be kept anonymous. No individual identities will be used in any reports or publications resulting from the study.

If you have questions about the research project you may contact me. Feel free to take this page as your reference.

John Savard, S.J.

## End Page: Postprogram Survey

Thank you for completing the Immersion Program Survey and sharing your perceptions, opinions, and interests before your immersion program. At the completion of your immersion program, you will again be asked to fill out a survey. This research project will help gain a better understanding of the impact of immersion programs at Jesuit colleges and universities. Thank you once again for your participation. If you have any questions or would like a summary of the research results, please contact me.

John Savard S.J.





APPENDIX B  
STUDY DOCUMENTATION

Appendix B  
Study Documentation



Institutional Review Board for the  
Protection of Human Subjects  
Education Building-Room 023  
Counseling Psychology Department  
2130 Fulton Street  
San Francisco, CA 94117-1071

November 25, 2008

John D. Savard, SJ  
Jesuit Community  
University of San Francisco

Dear Fr. Savard:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your application has been approved by the committee (IRBPHS #07-097). Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.
2. Any modifications to the research protocol or changes in instrumentation (including wording of items) must be communicated to the IRBPHS. Re-submission of an application may be required at that time.
3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS at (415) 422-6091.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

A handwritten signature in cursive script that reads 'Terence Patterson'.

Terence Patterson, EdD, ABPP  
Chair, Institutional Review Board for the Protection of Human

**Mail Message**  Read Later    Undelete  Purge Mail **Properties****From:** "Carolyn O'Connor"  
<oconnatu@bc.edu>

Friday - February 6, 2009 12:08 PM

**To:** <jsavard@holycross.edu>**Subject:** 09.146.01**Attachments:** Mime.822 (6001 bytes) [View] [Save As]

Dear Fr. Savard,

Your protocol was sent for IRB review. Both the IRB reviewer and the Director of our office have concluded that your protocol does not need to be reviewed by the Boston College IRB because no BC researchers are involved in the research. We wish you success with your study.

Thank you,  
Carolyn

Carolyn O'Connor  
IRB Research Analyst  
Boston College  
Office for Research Protections  
140 Commonwealth Avenue  
Waul House 300C  
Chestnut Hill, MA 02467-3929  
T: 617.552.4778



## COLLEGE OF THE HOLY CROSS

*Department of Psychology*

December 30, 2008

Fr. John Savard, SJ  
Ciampi Hall  
College of the Holy Cross

Dear Fr. Savard:

I am pleased to inform you that the College's Human Subjects Committee has approved your proposed research project, *The Impact of Immersion Programs Upon Students at Jesuit College and Universities*. This approval is effective immediately and continues for 12 months (until December 29, 2009). If this project will continue beyond December 29, 2009, you should inform the Human Subjects Committee so that we can review it for renewal of approval.

I wish you good success with this research. Please contact me if any questions or concerns develop during the course of this project.

Sincerely,

A handwritten signature in cursive script that reads "Mark Hallahan".

Mark Hallahan  
Chair, Human Subjects Committee

IRB continuing protocol (Outside researcher - John Savard) 5.14.09

From: "E. DOYLE MCCARTHY" <mccarthy@fordham.edu>

To: <jsavard@holycross.edu>

CC: IRB <irb@fordham.edu>

Date: Thursday - May 14, 2009 3:27 PM

John

I am approving by this email the continuation of your IRB approval as an "outside researcher."  
I am also noting the amendments to your study that were also approved earlier on 2/23/09 and 12/29/08.

Many thanks for staying in touch with us and best wishes with your work.

Doyle

E. Doyle McCarthy, Ph.D.  
Professor of Sociology  
Department of Sociology & Anthropology  
Chair, Fordham University IRB  
Fordham University  
441 East Fordham Rd.  
Bronx NY 10458 USA

mccarthy@fordham.edu  
Website: <http://faculty.fordham.edu/mccarthy>

office phone: 718-817-3855  
office fax: 718-817-3846  
IRB phone: 212-636-7946

IRB/CORPORA/FIRE

05/14/2009 12:46 PM

To "John Savard" <jsavard@holycross.edu>  
cc E. DOYLE MCCARTHY/FACULTY/FIRE@FIRE  
Subject Re: continuing protocol (Outside researcher - Savard)[Link](#)

Dear Mr. Savard,

The continuing protocol you submitted to our office on 5/13/2009 has been received, logged in, given preliminary review, and sent to Dr. E. Doyle McCarthy of the Department of Sociology and Anthropology for processing. She will be in contact with you if she has any questions about this protocol.

While undergoing the review process, please send all email correspondence to Dr. McCarthy (mccarthy@fordham.edu) and cc the IRB (irb@fordham.edu). If you are submitting hard copies of additional material please make sure copies are sent to our office.



JOHN CARROLL UNIVERSITY  
THE JESUIT UNIVERSITY IN CLEVELAND

NOTICE OF APPROVAL

**Responsible Investigator:** Fr. John D. Savard, S.J.  
**Faculty Sponsor:** Mr. John B. Scarano, Director, JCU Campus Ministry  
**Department:** Leadership Studies, University of San Francisco  
**IRB Log Number:** 2009057  
**Title:** The Impact of Immersion Programs Upon Jesuit College and University Students

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<b>Approval Date:</b>	12/20/08
<b>Continuing Review Notice Due:</b>	11/20/09
<b>Expiration Date:</b>	12/19/09

Thank you for submitting the IRB Application for Human Subject Research. Your application has been reviewed and approved under **Expedited Category #7**.

Please adhere to the following IRB policies as appropriate:

- If changes are made in the method of handling human subjects, please inform the IRB Administrator immediately. Changes may not be initiated prior to receiving IRB approval.
- Any adverse reactions/incidents should be reported immediately to your department chair/supervisor and the IRB Administrator.
- IRB approval is given for not more than 12 months. If your project will be active for longer than one year, please submit a memo to the IRB chair requesting a continuance prior to the end of the 12 month period along with current consent forms and research instruments.
- Consent forms should be kept for a period of three years after the end of the project.

---

You can access the IRB web site at <http://www.jcu.edu/research/irb> for additional information. If you have questions, please contact:

Elizabeth Parsons, IRB Administrator  
(216) 397-1527 or [eparsons@jcu.edu](mailto:eparsons@jcu.edu)

Dr. Elizabeth Swenson, IRB Chair  
(216) 397-4434 or [swenson@jcu.edu](mailto:swenson@jcu.edu)



LOYOLA COLLEGE IN MARYLAND

— 1852 —

December 18, 2008

Rev. John D. Savard, S.J.  
College of the Holy Cross  
1 College Street  
Worcester, MA 01610

Dear Fr. Savard:

IRB Log Number: **2613**  
Proposal Title: **The Impact of Immersion Programs Upon Students at Jesuit Colleges and Universities**

This letter is to officially notify you of the approval of your project by the Loyola College in Maryland Institutional Review Board (IRB) on Human Subjects Research. It is the Board's opinion that you have provided adequate safeguards for the rights and welfare of the participants in the study. Your proposal seems to be in compliance with the DHHS Regulations for the Protection of Human Subjects (45 CFR 46) and has been classified as **exempt under category B**.

**You are authorized to implement this study beginning on the Date of Final Approval: 12/18/2008.**

This project should be conducted in full accordance with all applicable sections of the Loyola College in Maryland *Policies and Procedures for Research Involving Human Participants*, and the IRB must be notified immediately of any proposed changes that may affect the exempt status of your research project. You are required report any unanticipated problems involving risks to the participants or others to the Board.

A copy of the *Policies and Procedures for Research Involving Human Participants* can be located at:  
[www.loyola.edu/academics/research/grantservices/resources/HSpoliciesprocedures.pdf](http://www.loyola.edu/academics/research/grantservices/resources/HSpoliciesprocedures.pdf)

You are required to retain copies of documents related to the use of human participants in your research project including but not limited to all signed consent and assent documents and complete records of any adverse incidents that occurred during the research as well as any follow-up correspondence or actions taken in response to the adverse incident. You are also responsible for maintenance and retention of such records for a minimum of three years after the completion of the research. If you are a student and your application was submitted for an independent research project, thesis or dissertation, complete copies of these records must be provided to your faculty sponsor. Your advising faculty sponsor is responsible for maintenance and retention of such records for a minimum of three years after the completion of the research. If the project is a supervised classroom project: the informed consent documents do not need to be retained unless the project required expedited review.

If you have any further questions, please contact Carron DeGrass, Assistant Director of Research and Sponsored Programs, at (410) 617-2561 or [cdegrass@loyola.edu](mailto:cdegrass@loyola.edu).

cc: George Miller, Director, Campus Ministry

THE COLLEGE'S GENERAL REQUIREMENTS FOR THE PROTECTION OF HUMAN PARTICIPANTS APPLY TO ALL RESEARCH, WHETHER OR NOT IT HAS BEEN DECLARED EXEMPT.

**APPROVED**  
Institutional Review Board  
Loyola College in Maryland

From: Stein, Risa  
Sent: Friday, February 20, 2009 12:11 PM  
To: Grovenburg, Gregg  
Cc: Fitzgerald, Sara  
Subject: IRB

Please accept this e-mail notification as indication that your research proposal as noted below has been reviewed and accepted with no changes by the Rockhurst University IRB.

Application #: 2009-11

Your work should be informative and helpful to the community.

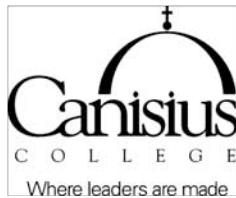
Please keep a copy of this email as your written confirmation. Also, please keep a copy of the application number above should you need to extend the study or build upon it in the future.

Good luck in your endeavors.

Risa Stein, PhD

Chair, Rockhurst University Institutional Review Board





**Institutional Review Board for Research on Human Subjects**

KAC 211 | phone 716-888-2964| fax 716-888-3219| email [mdolan@canisius.edu](mailto:mdolan@canisius.edu)

May 6, 2009

John D. Savard, S.J.  
College of the Holy Cross, Ciampi Hall  
Worcester, MA 01610

Re: IRB 2007-08-116EX. "The Transformation Perceived by Jesuit College and University Students After Participating in an International Alternative Break (IAB) Program. The Immersion Program Survey.

Dear John:

Canisius College's Institutional Review Board has completed its review of the above named project and request for an extension is granted through May 6, 2010. At the end of that time, if your project is not complete, you need to submit a request for an extension and a progress report to continue beyond that date. If it becomes necessary to make changes, please submit them for review and inclusion in your project file.

As indicated in the cover:

- Participation is voluntary,
- Responses will be kept strictly confidential and no association between individuals and responses will be reported

In addition, please include that the survey was approved by the Canisius College IRB and any questions regarding your rights as a research participant can be directed to Michael Dolan, Chair, Canisius College IRB, [mdolan@canisius.edu](mailto:mdolan@canisius.edu) or 716-888-2964. I have forwarded a copy of this approval letter to Dr. Verduyck and Fr. John Bucki, S.J., Director of Campus Ministry at Canisius.

Good luck with your project and feel free to contact me if you have any questions.

Sincerely,

Michael G. Dolan  
Chair, IRB

RE: IRB application  
From: John Savard  
To: rpeltier@shc.edu  
BC:  
Date: Wednesday - February 11, 2009 2:17 PM  
Rachel,

Terrific! Thanks.

Maureen will administer the survey tomorrow at the large group gathering. The second administration will be done at the end of the program by the trip leaders in Belize, or other international location. The surveys can then be returned to Maureen upon arrival back at SHC.

I trust that you will have a great time on the Mardi Gras Break immersion program as well.

All the best,

John

>>> "Peltier, Rachel" <rpeltier@shc.edu> 02/11/09 1:07 PM >>>  
You are approved. Start the surveys. You will receive an official email by the end of the week.

Rachel L. Peltier, Ph.D.  
Department of Psychology  
Spring Hill College

-----Original Message-----

From: John Savard [mailto:jsavard@holycross.edu]  
Sent: Monday, February 09, 2009 10:54 AM  
To: Peltier, Rachel  
Subject: IRB application

Dear Rachel,

I am inquiring as to whether you have heard anything from IRB committee members regarding my IRB application to survey students participating in the Campus Ministry sponsored immersion programs.

RE: IRB approval  
From: "Phelan, Shelley" <SPhelan@fairfield.edu>  
To: "John Savard" <jsavard@holycross.edu>  
Date: Wednesday - March 17, 2010 10:47 AM  
Dear John Savard,

Your research study entitled "The Impact of Immersion Programs Upon Undergraduate Students at Jesuit Colleges and Universities" was reviewed by the Fairfield University Institutional Review Board in December 2008, and was found to be exempt.

Shelley A. Phelan, PhD  
Chair, IRB  
Associate Professor of Biology  
Elizabeth DeCamp McInerney Chair of Health Sciences  
Fairfield University  
Fairfield, CT 06824

## Mail Message

 Reply     Read Later   

Mail Properties

**From:** Melissa Fink  
<gibbonsm@slu.edu>

Tuesday - February 24, 2009 9:56 AM

**To:** John Savard <jsavard@holycross.edu>

**CC:** Lisa Reiter <reiterlr@slu.edu>

**Subject:** Re: Fwd: Campus Ministry Cooperation

**Attachments:** TEXT.htm (3864 bytes) [View] [Open] [Save As]

Mime.822 (9393 bytes) [View] [Save As]

John -

The Saint Louis University (SLU) IRB office has reviewed your study materials as submitted to the USF IRB, and has received a letter of cooperation from Lisa Reiter, Director of Campus Ministry at SLU. The IRB has determined that you may conduct your study at SLU.

If you need anything further from our office, please let me know.

Thanks -

Melissa

Melissa Fink, MA  
BSS IRB Manager  
Saint Louis University  
314-977-9814

-----Original Message-----

From: Ahrndt, Amanda  
Sent: Thursday, December 18, 2008 10:02 AM  
To: John Savard  
Cc: Mathie, D.Edward; McDonough, Elizabeth  
Subject: RE: IRB Application

Dear Father Savard,

We received our mail delivery this morning and your IRB application did not arrive. I left a voicemail for Father Mathie, but I have not received a return call yet.

If you are not a Marquette student, our IRB would not require you to obtain approval. Marquette IRB policy actually requires that the PI be a Marquette student or faculty member to submit a protocol. You would need approval from University of San Francisco and also permission from the director of the IMAP program and/or that person's supervisor.

I am available this morning until about 10:45am Central time and then will be in and out of meetings the rest of the day. I will be back in the office on Monday, December 22. Please do not hesitate to contact me via phone or email.

Amanda

Amanda J. Ahrndt, RN, MS, MSN  
IRB Manager  
Marquette University Office of Research Compliance  
560 North 16th Street, PO Box 1881, Milwaukee, WI 53201-1881  
Phone: (414) 288-7570 | Fax: (414) 288-6281 | [www.mu.edu/researchcompliance](http://www.mu.edu/researchcompliance)



INSTITUTIONAL REVIEW BOARD  
FOR THE PROTECTION OF HUMAN SUBJECTS

To: John D. Savard, S.J.  
University of San Francisco, School of Education

From: Maria Landis, Research Compliance Coordinator 

Date: June 20, 2008

Re: IRB Protocol #47-07A  
*The Transformation Perceived by Jesuit College and University Students After  
Participating in an International Alternative Break (IAB) Program.*

I am pleased to advise you that the above referenced project is approved for a period of one year.

Any further changes to the protocol must be approved by the IRB prior to instituting them.

Adverse or unexpected events must be reported immediately to the IRB Chair.

If you have any questions, please do not hesitate to contact me.

cc: Margarete Zalon, Ph.D., IRB Chair

APPENDIX C  
RECRUITMENT LETTERS

## Appendix C

## Recruitment Letters

## Immersion Program Survey: Email to Campus Ministry Director:

Dear Campus Ministry Director:

I am a doctoral student at the University of San Francisco assessing the impact of immersion programs upon student participants at Jesuit colleges and universities. I am hoping to gain your permission for included students from your university who will be participated in immersion programs during the winter and spring academic breaks.

If you agree to participate, I would like to connect with your immersion program leaders who will help administer the *Immersion Program Survey* to students before and after the immersion program. I will email them copies of the Immersion Program Survey for both the pre- and post-survey administration. Enclosed with the surveys will be a self-addressed stamped envelope. After the surveys have been completed, the immersion program leader will place them into the envelope and into the U.S. mail.

I attach a copy of the survey and the cover letter to student participants so that you can get a better idea of what student involvement will entail.

If you have any questions regarding this research project, feel free to contact me.

Thank you,

John Savard, S.J.  
Doctoral Student  
University of San Francisco



## Immersion Program Survey: Cover Letter to Immersion Program Leaders

Dear Immersion Program Leader:

I am a doctoral student at the University of San Francisco assessing the impact of immersion programs upon student participants at Jesuit colleges and universities. Your Director of Campus Ministry has passed this on to you in the hope that you will help facilitate this survey.

If you agree to participate, you are asked to administer the *Immersion Program Survey* to students twice. The first time will be just before leaving for your immersion location. This can be done at your last gathering before departure for the international location. The second time will be at your last meeting of the immersion program participants before departing for the United States.

Because the researcher hopes to survey immersion program participants before and after their experience, their survey will be coded in a way to analyze pre- and post survey responses. For that reason, they will be asked to provide their birthday and state of residence. There will be no way to connect their responses with any identifying information about them.

As you will be administering the survey, please keep in mind that participation in research is voluntary. Please create an atmosphere where students can freely choose to participate or not. This may involve stepping out of the room and giving them the space to make a decision to fill out the survey without feeling coerced. Another idea is to leave the collection envelope in a location where students may place their surveys into the envelope without anyone knowing if they have completed the survey or not.

Enclosed with the surveys is a self-addressed stamped envelope. After the pre- and post Immersion Surveys have been placed in the envelope, place the envelope in the U.S. mail after you have arrived back home.

If you have any questions regarding the facilitation of this research project, feel free to contact me.

Thank you,

John Savard, S.J.  
Doctoral Student  
University of San Francisco

(Continues on next page)

Please fill out the following information to give the researcher greater understanding the specific immersion program that you are leading. Please send this back to the researcher with the completed surveys

1. What was the location of the immersion program?
2. What was the nature of the immersion program?
  - Cultural/social/political immersion (example: speaking with community/labor leaders)
  - Service (Physical labor such as building houses)
  - Service (non-manual labor such as teaching, working with street kids)
  - A mix of service and cultural/social/political immersion
  - Other (please specify) \_\_\_\_\_
3. How many faculty participated in the immersion program? \_\_\_\_\_
4. How many staff participated in the immersion program?
5. How would you describe your living arrangements during your Immersion Program?
  - Hotel
  - Guest House
  - Parish property (i.e. Church Hall)
  - Community Center
  - Individual families
  - Mix of stay with family and other arrangement
  - Other \_\_\_\_\_
6. How many meetings did you have leading up the to immersion program?

Pilot 1: Letter to Immersion Program Leaders

Dear Immersion Program Leader:

I am a doctoral student at the University of San Francisco assessing the impact of immersion programs upon student participants at Jesuit colleges and universities. Your Director of Campus Ministry has passed this on to you in the hope that you will help facilitate this survey.

If you agree to participate, you are asked to forward the *Cover Letter to Immersion Program Participants* before and after their immersion program experience. The Cover Letter includes the URL link to the survey.

If you have any questions regarding the facilitation of this research project, feel free to contact me.

Thank you,

John Savard, S.J.  
Doctoral Student  
University of San Francisco

## Pilot 1a: Cover Letter to Immersion-Program Participants

Dear Immersion Program Participant,

Thank you in advance for sharing your perceptions about your opinions and interests before and after your participation in an immersion program. Your responses will become part of a dissertation exploring the impact that immersion programs have upon student participants.

Your responses will be kept confidential and anonymous. Because the researcher hopes to survey you before and after the immersion program, your survey will be coded in a way for the researcher to match your pre- and post-survey responses. For that reason, you will be asked to provide the birthday of one of your mother as a way to match your responses on this survey to your responses on the survey that you will receive after you return from the program. There is no way to connect your responses with any identifying information about you.

Your participation in this research survey is entirely voluntary and completion of the survey is considered your informed consent. If you have any questions about your participation in a research study, you may contact the Institutional Review Board for the Protection of Human Subjects (IRB) at: IRBPHS@usfca.edu

You can access the survey by pasting the following URL into your browser:

[http://www.surveymonkey.com/s.aspx?sm=C88WJFSrnQsIDPqZk4XR5w\\_3d\\_3d](http://www.surveymonkey.com/s.aspx?sm=C88WJFSrnQsIDPqZk4XR5w_3d_3d)

If you experience a technical problem with completing the survey, please contact me.

Again, thank you for your assistance with this important project.

John Savard, S.J.  
Doctoral Student  
University of San Francisco

## Pilot 1b: Cover Letter to Immersion-Program Participants

Dear Immersion Program Participant,

Thank you for filling out this survey once again before you leave for your immersion program.

Again, your responses will be kept confidential and anonymous. Because the researcher hopes to survey you before and after the immersion program, your survey will be coded in a way for the researcher to match your pre- and post-survey responses. For that reason, you will be asked to provide the birthday of one of your mother. There is no way to connect your responses with any identifying information about you.

Your participation in this research survey is entirely voluntary and completion of the survey is considered your informed consent. If you have any questions about your participation in a research study, you may contact the Institutional Review Board for the Protection of Human Subjects (IRB) at: IRBPHS@usfca.edu

You can access the survey by pasting the following URL you're your browser:

[http://www.surveymonkey.com/s.aspx?sm=Tbv29mFK9F2Dz9\\_2b\\_2bMBAaSw\\_3d\\_3d](http://www.surveymonkey.com/s.aspx?sm=Tbv29mFK9F2Dz9_2b_2bMBAaSw_3d_3d)

If you experience a technical problem with completing the survey, please contact me.

Again, thank you for your assistance with this important project.

John Savard, S.J.  
Doctoral Student  
University of San Francisco

## Pilot 1c: Cover Letter to Immersion-Program Participants

Dear Immersion Program Participant,

Welcome back from your immersion experience. Thank you for participating in the research study regarding the impact of immersion programs.

I invite you to fill out this Post-Immersion Survey. The results will be used to gain greater knowledge regarding the impact of immersion programs upon student participants.

Again, you will be asked to list the birthday of your mother so that pre- and post-survey responses can be analyzed. Your responses will be kept anonymous. No individual identities will be used in any reports or publications resulting from the study. Your participation will not be known to your immersion program leaders or anyone else at your university.

The anticipated benefit of this study will be a better understanding of the effect that immersion programs have upon students who participate in these programs.

You may access the survey by pasting the following URL into your browser:

[http://www.surveymonkey.com/s.aspx?sm=Tbv29mFK9F2Dz9\\_2b\\_2bMBAaSw\\_3d\\_3d](http://www.surveymonkey.com/s.aspx?sm=Tbv29mFK9F2Dz9_2b_2bMBAaSw_3d_3d)

Thank you for your assistance with this important project. If you have questions about the research, you may contact me.

Thanks again,

John Savard, S.J.  
savard@usfca.edu

## Pilot Study 2: Email to Campus Ministry Director

Dear Campus Ministry Director:

I am a doctoral student at the University of San Francisco assessing the impact of immersion programs upon student participants at Jesuit colleges and universities. I am hoping to gain your permission to include students from your university who will be participating in immersion programs during the summer.

If you agree to participate, I would like to connect with your immersion program leaders who will help administer the *survey* to students after the immersion program. I will email them the link to the survey that they will be able to forward to student participants.

I attach a copy of the survey and the cover letter to student participants so that you can get a better idea of what student involvement will entail.

If you have any questions regarding this research project, feel free to contact me.

Thank you,

John Savard, S.J.  
Doctoral Student  
University of San Francisco  
savard@usfca.edu

## Pilot Study 2: Invitation to Immersion-Program Leaders

Dear Immersion Program Leader:

I am a doctoral student at the University of San Francisco and am researching the impact of immersion programs upon student participants at Jesuit colleges and universities. I received your name from your director of Campus Ministry in the hope that you will help facilitate the survey.

If you agree to participate, please forward the attached *Cover Letter to Immersion Program Participants* after the immersion program has ended. This Cover Letter describes the purpose of the survey and what participation will involve for the students. The *Cover Letter* will also include the link to the survey.

If you have any questions regarding the facilitation of this research project, feel free to contact me.

Thank you,

John Savard, S.J.  
Doctoral Student  
University of San Francisco



## Pilot Study 2: Invitation to Immersion-Program Participants

Dear Immersion Program Participant,

My name is John Savard, S.J., and I am a doctoral student in the School of Education at the University of San Francisco. I am conducting a study regarding the impact that immersion programs have upon Jesuit college and university students.

You are being asked to participate in this research study because you took part in an immersion program this summer. If you agree to participate, you will be asked to complete a survey after your immersion experience. The results will be used to gain greater knowledge regarding these programs.

Your responses will be kept anonymous and confidential. No individual identities will be used in any reports or publications resulting from the study. Only study personnel will have access to the survey responses and individual results will not be shared with personnel of your university.

While there will be no direct benefit to you from participating in this study, the anticipated benefit of this study will be a better understanding of the effect that immersion programs have upon students who participate in these programs.

There will be no costs to you as a result of taking part in this study, the anticipated benefit of this study will be a better understanding of the impact that international have on students who participate. If you wish to participate, copy the following URL into your browser, and the survey should appear on SurveyMonkey:  
[http://www.surveymonkey.com/s.aspx?sm=BY4xwF3XkTSJ0\\_2bP8mav4XQ\\_3d\\_3d](http://www.surveymonkey.com/s.aspx?sm=BY4xwF3XkTSJ0_2bP8mav4XQ_3d_3d)

If you have questions about the research, you may contact me at (415) 713-8249. If you have further questions about the study, you may contact the IRBPHS at the University of San Francisco which is concerned with the protection of volunteers in research projects. You may reach the IRBPHS office by calling (415) 422-6091 leaving a voicemail message, by e-mailing [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu), or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

Thank you in advance for your assistance with this important project.

John Savard, S.J.  
Graduate Student  
University of San Francisco

APPENDIX D  
FOCUS-GROUP DOCUMENTATION

## Appendix D

### Focus-Group Documentation

#### Summary of Focus-Group Interviews

Three preliminary focus-group interviews with past participants of immersion programs were conducted for purposes of the survey-design process. According to Bogdan and Biklen (2003), the aim of a focus-group discussion is to “stimulate talk from multiple perspectives so that the researcher can learn what the range of views are” (p. 101). The three groups consisted of students from three Catholic colleges/universities within the San Francisco Bay Area ( $N = 15$ ). Four to six students were invited to participate in each focus group. The majority of the total sample was female ( $n = 12$ ) and three males participated. IRB approval for the protection of human subjects was received from the three institutions. An e-mail was distributed to the campus-ministry directors of each institution to enlist their help in recruiting students for the research. They forwarded the request to the of immersion program leaders, who then recruited past immersion-program participants for this study.

The invitation to participate in a focus group and the Research Participants’ Bill of Rights were distributed through the immersion-program leaders. These leaders worked with the researcher and the past immersion students to arrange the date, time, and location of the focus group and subsequently informed the participants. On the day of each focus-group interview, the researcher was accompanied by a colleague who served as the scribe to record the proceedings. The scribe was especially attentive when students portrayed agitation or excitement during the interview process because this could indicate a topic of importance. The scribe also noted themes surfacing more often than others,

which could also indicate a level of importance with a potential impact on the design of the survey.

The researcher and scribe arrived 15 minutes early to meet with the immersion-program director prior to the focus-group interview. This allowed them to receive a count of expected attendees from the director and the interview location. Upon arrival at the informed location, the researcher and scribe arranged the seating in the room into a circle to facilitate student focus on the interview. Snacks and bottled water were provided and pizza was served upon completion of the group interview over the lunch hour. The researcher and scribe were present as each student entered the room for the focus-group interview, introduced themselves to the students, and reminded them of the reason for the interview and the desire to audiotape the session. The students were asked if they had any concerns with that request and none were expressed. The attendees submitted their Informed Consent forms and took their seats. The audio recorder was then activated and the focus-group interview initiated.

The researcher began by reintroducing himself and the scribe and again reminded the attendees of their affiliation and the purpose of the focus group. The group was also informed of IRB approval and the process of the focus group was clearly outlined. The participants were advised of the three open-ended questions that could be answered in any order and reminded of their freedom to withhold responses to any specific question or request further clarification. They were also assured they could leave the group at any time. Adhering to the focus-group interview outline, the researcher began each interview by asking, "Looking back on your immersion program, in what ways do you feel that you were impacted by the experience?" Each student was given the opportunity to speak.

When a research-question variable was mentioned by an attendee, follow-up questions were posed to receive a more in-depth explanation of the concept from the respective student. For example, when a student mentioned the term *solidarity* for the first time during the interview, the researcher asked, “What do you mean by solidarity?” The student responded, “Well, it’s being with the poor.” The researcher replied, “Yes, but there are a lot of ways to be with the poor.” The student thought for a moment, and answered, “That is true, but in solidarity, we are working with the community, not just for the community, but together.” Thus, the follow-up questions allowed the students to explain the impact of the experience in greater detail.

After exhausting one area of questioning, specific questions were asked with regard to how the students perceived they were impacted in the following areas: values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, and vocation. They were then asked whether there was a service component to the program and, if so, how that might have added to the experience. Their responses were valuable toward the ultimate design of the study’s survey. Toward the end of the interview, the researcher asked, “Is there anything else that comes to mind that you would like to share regarding your immersion-program experience?” Several students commented that they wished they had participated in the program sooner in their college careers. As the hour came to an end, the students were thanked for their participation and invited to take the snacks and water made available for them. Conversation related to the focus-group topics continued as the students prepared to leave. The immersion-program leaders were also thanked for their assistance.

### *Values and Spirituality*

The terms *values* and *spirituality* were often used synonymously by the focus-group attendees; hence, they were placed within the same category. However, they were subsequently addressed in two separate subscales within the survey. After their participation in the immersion program, the students expressed feeling stronger about themselves and less selfish and more focused on the world around them. They viewed this strength as sourced in the ability to survive the immersion and actually thrive within the program opportunity as they reached beyond their “comfort zones.” This strength of character gave them the impetus to assume leadership roles within their communities upon their return. They were able to resist traditional roles and felt better able to move into careers that would make a difference in the lives of others.

All of the student participants in this study were surprised to find that, upon their return to campus, other students had no strong interest in hearing of their experience. Entertaining vacations were of greater interest to them than working with the poor and marginalized. Students from one university worked with an organization that provided services to street children within a developing nation. These services included after-school programs that delivered training in job skills and other education toward a better future for the children. One immersion participant expressed,

The organization did not give up on the kids. Every force in the country is against them. This organization is inspiring. Why do people who live here in the U.S. and have so much, feel so hopeless, and people who live there, and have nothing, feel so grateful?

Through such interaction, the students recognized their position of privilege and the riches they enjoyed in their lives. However, they concurrently realized that the poor and marginalized possess a richness that cannot be found in material things.

The majority of the immersion participants comprising the population sample in this study were from a Christian religious tradition. Upon return from their immersion programs, they searched for ways of expressing the spirituality they experienced with the poor. Each immersion group spoke of the struggle against materialism. One student mentioned, "People here have everything they want, but are so empty. There, they have nothing, but are spiritually rich." This "spiritual richness" encompassed things that really mattered such as family, relationships, and working for the good of the community rather than solely self. One group of students attended a ceremony where land was being returned to the "campesinos." The bishop came to bless the land and spoke of the church struggling with the people to right this wrong. The North American students came to know a church that was actively involved in issues of social justice and entered the lives of the poor and struggling. These students experienced quite a different Church within the United States, one filled with rules for individuals that do not assist them with successfully living together nor working collectively for justice. These students returned to campus newly engaged in a religious tradition that would benefit them for the balance of their lives.

### *Compassion and Social Justice*

One immersion participant described a newfound sense of compassion as "the heart cannot feel what the eyes cannot see." The students had observed destitution and poverty on television, but experiencing it firsthand was quite a different experience. One participant described visiting a community that had struggled to have clean drinking water. One water pipe existed for the entire community. Each family walked a long distance to fill buckets and carry them back to their homes. One student expressed,

“Where I live, water is plentiful. I take it for granted, but life is not like that everywhere.” She not only understood the problem of scarcity, but felt it. She felt what it was like to carry those buckets, and felt the concern of the community over a potential shortage. This student explained, “I have to feel it first, then I can understand it.”

The experience of immersion and reflection on justice “opened the eyes” of the students participating in this study to the great discrepancy between the United States and the countries they visited. They readily recognized the privileges they possessed as residents of the United States and the ease with which they were able to travel in and out of other countries. They became keenly aware that this was not the experience for the citizens of the countries they visited. In a trip to Mexico, the participants gained a greater appreciation for the struggles of immigrants. Experiencing life near the border gave them a greater understanding of why so many people wish to enter the United States. They spoke with individuals who had tried to enter numerous times and were sent back to their homes in Mexico. The students could feel the desperation of these hopeful immigrants. One student stated, “I am from L.A., and this changed the way I view immigration.” The problem was no longer a matter of statistics; it now had a face and a name. The immersion participants had a greater sense of how U.S. foreign policy affects the lives of others around the world. They spoke of justice rather than charity. Charity was viewed by the students as “throwing money” at the problem, which was perhaps a place to begin, but true justice was of a more practical nature such as returning land to small farmers. The students spoke of the manner in which U.S. trade agreements negatively impact the lives of many around the world.



*Cultural Sensitivity and Critical Thinking*

The reflection component of the immersion program assisted the study participants in expanding their experience of a new culture. They noticed ways in which cultures were similar yet concurrently different. Each student spoke of expressions of hospitality they received within the communities they visited. A student described how a visit to one village prompted the family to butcher a chicken and serve it for dinner. At dinner, however, the students noticed that the chicken they were served was not shared with the children. They were embarrassed at being given so much for, from their perspective, what was so little offered in return. The students repeatedly noticed how the families they visited would give complete strangers everything they possessed. While they were treated well, the participants also observed the “dark side” of communities living in poverty. For example, they saw a “machismo” within the community of men that was oppressive to women.

Study participants described experiencing a new reality through the immersion program. They also acknowledged a new desire to go deeper to find explanations and solutions for the problem of poverty and recognized the minimal nature of their past awareness of such societal issues. Upon return from their trips, the students often mentioned how difficult it was to express the experience in words. One student exclaimed, “I was there, and I don’t understand it!” The study group noted the importance of the reflection process in helping them make sense of, and draw meaning in, the immersion experience. All mentioned that the program leader was pivotal to this process, pushing them to go deeper rather than remain fixed to simple solutions.

Group reflection allowed the students to “spill their guts” and “get it out.” Hearing the perspectives of others allowed them to incorporate their ideas into their own understanding. As one student stated, “The program is different for everyone. We all have our own history, and we bring that personal history to this experience.” The experience affected the entire study sample; however, each individual needed to “grapple” with the personal meaning of the experience. Upon their return to their respective campuses, the student participants attempted to maintain contact with fellow participants and they became important allies as they continued to reflect upon their future paths. This connection was important because they shared a passion for social justice. They needed this community to maintain their level of commitment to continued reflection upon difficult global issues.

### *Vocation*

The students participating in this study returned from their immersion experiences with the hope of making a positive impact within their home communities. While they made every effort to keep the experience fresh in their minds, they were aware of how easily aspects slipped from their memories. They immediately confronted the pressure of classes and felt they had rapidly fallen into the same “rut” they were in prior to their departure. However, these students did take steps to incorporate what they had learned into their lives at school. One student, who was president of her sorority, attempted to influence her immersion group to invest time on issues of social justice “to make it [their program participation] more significant.” She organized sorority members to work at a soup kitchen on Saturday mornings, feeding the homeless within her city.

In attempting to maintain the personal impact of the experience, all of the students found that they began to reevaluate their academic lives. They felt they had been given a voice to speak for the poor and marginalized and sensed a responsibility to examine what this meant to each of them individually. This led them to question their academic majors. One biology student began to consider medicine more strongly and perhaps joining Doctors Without Borders, an organization of independent physicians who extend medical assistance in times of crisis overseas. A student studying social work began to consider law as possibly a more practical and helpful avenue, given her new commitment to impoverished communities. A nursing student expressed that the immersion experience helped her find greater meaning in the path she had already chosen. A number of students expressed returning to their colleges/universities with a renewed idealism; however, they soon realized the necessity to temper that idealism with a dose of reality. One student mused as to whether she should spend the next 4 years returning to Peru, working with street kids, or whether there were other ways for her to effectuate change.

Many of the students who participated in this study considered postcollege volunteer programs such as the Jesuit Volunteer Corps, the Peace Corps, and Teach for America. However, many could not commit to the 1 to 2 years required by these extended experiences. One study participant, who returned to his work with a college-admissions program, related the value of the immersion experience in his current position working with underrepresented students. He perceived his vocational calling as helping students who may be the first in their families to attend college in their common need to grasp that higher education was indeed a workable option for them. He stated, "I may not be changing the world, but I am helping individuals see different options for

them and their lives.” The students spoke most strongly of the concept of not “doing for others,” but rather, “working with others.” This may have been the most important lesson of the program. Immersion participants understood that solidarity was working *with* others to effectuate change.

## Focus Group Interview Protocol

Looking back on your International Alternative Break, in what ways do you feel you have been impacted by the experience?

Has your perspective changed regarding your:

Values

Spirituality

Compassion

Social Justice

Cultural Sensitivity

Critical Thinking

Vocation

Was there a service component to the program? Did that add to the experience?

(Toward the end of the interview, there may be time for follow-up questions that are in response to the answers given by the students)

Is there anything else that comes to mind that you would like to share regarding the impact of the immersion program?

At the end: Thank you very much for participating in this focus group interview. Your input will help gain a greater knowledge of the impact that these programs have upon student participants.

## Institutional Review Board Approvals for Focus Groups

## University of San Francisco IRB Approval

From: irbphs [irbphs@usfca.edu](mailto:irbphs@usfca.edu)  
Date: Tuesday, December 18, 2007 11:05 am  
Subject: IRB Application # 07-097 - Application Approved  
To: savard@usfca.edu  
Cc: "rbvercruysse@usfca.edu" <[rbvercruysse@usfca.edu](mailto:rbvercruysse@usfca.edu)>

December 18, 2007

Dear Fr. Savard:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study. Your application has been approved by the committee (IRBPHS #07-097).

Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.
2. Any modifications to the research protocol or changes in instrumentation (including wording of items) must be communicated to the IRBPHS. Re-submission of an application may be required at that time.
3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS at (415) 422-6091. On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson, EdD, ABPP  
Chair, Institutional Review Board for the Protection of Human Subjects

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IRBPHS - University of San Francisco  
Education Building - 017  
2130 Fulton Street  
San Francisco, CA 94117-1080  
(415) 422-6091 (Message)  
(415) 422-5528 (Fax)  
[irbphs@usfca.edu](mailto:irbphs@usfca.edu)

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<http://www.usfca.edu/humansubjects/>

## Dominican University of California

December 5, 2007

John D. Savard  
University of San  
Francisco  
School of Education



Dear John:

The Dominican University Institutional Review Board for the Protection of Human Subjects has reviewed your research proposal (IRBPHS Application, #6018). We are approving it as having met the requirements for a Full Board review.

Please coordinate with Father Bob regarding setting up of focus groups. All members of a focus group must be 18 years or older.

In your final report you must indicate IRBPHS approval and refer to the IRBPHS number assigned to your proposal.

I wish you well in your very interesting research effort. The institution would like to use your results as part of its assessment program.

Sincerely,

Sherry Volk, Ph.D.  
Chair, IRBPHS

cc: Dr. Robert Haberman

## Santa Clara University

Date: Fri, 09 Nov 2007  
From: Kieran Sullivan <KSullivan@scu.edu>  
Subject: Re: human subjects application  
To: John Savard <savard@usfca.edu>  
Cc: Anne Riconosciuto <ARiconosciuto@scu.edu>

Dear John,

This email serves as approval to conduct the study *The Personal Transformation Perceived by University Students After Participation in an International Alternative Break (IAB) Program*. One small discrepancy requires correction: you state there will be 4-6 students in the focus group in the consent form and 5-7 students in the cover letter. Best of luck with the study.

Best,  
Kieran Sullivan  
Chair, HSC



## Focus Group Recruitment Letters

## Email to Campus Ministry Directors Regarding Focus Groups

Dear \_\_\_\_\_,

I am conducting a research study for my doctoral dissertation, *The Personal Transformation Perceived by University Students After Participation in an International Alternative Break (IAB) Program*. I hope to conduct three focus groups with past immersion program participants, and I hope that some students from your university would be involved. Before starting any research, I would receive permission from the Institutional Review Board for the Protection of Human Subjects

Let me know if I can contact your immersion program leaders to enlist their help in pulling together five or six past participants of the your alternative break programs so that I may conduct the interview. I attach the following documents for you to look at.

- 1) *Letter of Invitation* to past participants to invite them to take part in the focus group.
- 2) The *Focus Group Interview Outline* is the interview format that I will follow.
- 3) The *Research Participant's Bill of Rights*, which explains the rights of subjects to participate or not participate in a research project.

At the time of the focus group, I will ask students to fill out an *Informed Consent Form*, giving me permission to conduct the focus group.

I will be accompanied by a scribe who will take notes.

Let me know who would be best to contact to help me set dates and times that would work best for the students.

All the best,

John D. Savard, S.J.  
Doctoral Student  
University of San Francisco  
School of Education

## E-mail to Immersion Program Leaders to Participate in a Focus Group

Dear \_\_\_\_\_,

I received your name from your director of Campus Ministry. I am conducting a research study for my doctoral dissertation on the impact of Alternative International Break (IAB) programs upon student participants. I am hoping that you will help me pull together four to six past participants of the your IAB programs who would be willing to participate. I attach the following documents for you to look at.

- 1) *Letter of Invitation* to past participants to invite them to take part in the focus group.
- 2) The *Focus Group Interview Outline* is the interview format that I will follow.
- 3) The *Research Participant's Bill of Rights*, which explains the rights of subjects to participate or not participate in a research project.

At the time of the focus group, I will ask students to fill out an *Informed Consent Form*, giving me permission to conduct the focus group.

I will be accompanied by a scribe who will take notes.

Please forward the Letter of Invitation to past participants and let me know if you get any response. I can then work with you to set a date and time that would work best for the students. Thank you for your help in this research project.

All the best,

John D. Savard, S.J.  
Doctoral Student  
University of San Francisco  
School of Education

## Invitation to Potential Focus-Group Participants

Nov. 12, 2007

Dear \_\_\_\_\_:

My name is John Savard, S.J., and I am a doctoral student in the School of Education at the University of San Francisco. I am conducting a study regarding the transformation that college students perceive in themselves after participating in an International Alternative Break (IAB) program. I am interested in learning about the impact of these programs. Your university has given approval to me to conduct this research.

You are being asked to participate in this research study because you participated in an IAB program with your Campus Ministry. I obtained your name through director of Campus Ministry. If you agree to be in this study, you will agree to participate in a focus group interview to be completed at your campus. A focus group is an interview that includes from four to seven students in the same room, answering three to four questions during that time. The focus group will be no longer than one hour.

During the interview you will be free to decline to answer any questions you do not wish to answer, or to stop participation at any time. Although you will not be asked to state your name during the interview, I will know that you were asked to participate in the research because I sent you this letter and you arrived for the interview. Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with personnel of your university.

While there will be no direct benefit to you from participating in this study, the anticipated benefit of this study will be a better understanding of the effect that IAB programs have upon student participants.

There will be no costs to you as a result of taking part in this study, nor will you be reimbursed for your participation in this study. However, you will be reimbursed for travel expenses and food, if you miss a meal due to your participation.

If you have questions about the research, you may contact me. If you have further questions about the study, you may contact the Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco which is concerned with the protection of volunteers in research projects. You may reach the IRBPHS office by calling (415) 422-6091 leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

**PARTICIPATION IN RESEARCH IS VOLUNTARY.** You are free to decline to be in this study, or to withdraw from it at any point. Your university is aware of this study but does not require that you participate in this research. Your decision as to whether or not to participate will have no influence on your present or future status as a student at your university.

Thank you for your attention. If you agree to participate, please connect with the director of Campus Ministry regarding a day, time, and location for the focus group interview.

Sincerely,

John D. Savard, S.J.  
Graduate Student  
University of San Francisco

## Participant Bill of Rights

### RESEARCH PARTICIPANT'S BILL OF RIGHTS

Every person who is asked to be in a research study has the following rights:

1. To be told what the study is trying to find out;
2. To be told what will happen in the study and whether any of the procedures, drugs or devices are different from what would be used in standard practice;
3. To be told about important risks, side effects or discomforts of the things that will happen to her/him;
4. To be told if s/he can expect any benefit from participating and, if so, what the benefits might be;
5. To be told what other choices s/he has and how they may be better or worse than being in the study;
6. To be allowed to ask any questions concerning the study both before agreeing to be involved and during the course of the study;
7. To be told what sort of medical treatment is available if any complications arise;
8. To refuse to participate at all before or after the study is stated without any adverse effects. If such a decision is made, it will not affect h/her rights to receive the care or privileges expected if s/he were not in the study.
9. To receive a copy of the signed and dated consent form;
10. To be free of pressure when considering whether s/he wishes to be in the study.

Received from The Dominican University of California Institutional Review Board for the Protection of Human Subjects by telephoning the Office of Academic Affairs at (415) 257-0168 or by writing to the Associate Vice President for Academic Affairs, Dominican University of California, 50 Acacia Avenue, San Rafael, CA. 94901.

## Consent Form

Dear \_\_\_\_\_:

My name is John Savard and I am a graduate student under the direction of Professor Raymond Vercruysse in the School of Education at the University of San Francisco. I am conducting a research study regarding the impact of International Alternative Break (IAB) programs upon the student participants. I am contacting you because of your past participation in the La Bamba Program through Campus Ministry at Dominican University.

I am requesting your participation in this study, which will involve participating in a focus group interview with other past participants of the Alternative Break Program. During the focus group, I will ask you and the others present, questions about how the program impacted your life. The focus group will last no longer than one hour. Another researcher will accompany me in order to write notes during the focus group.

I also ask your permission to audio record the focus group so that I can create a written transcription of the interview. To ensure your confidentiality, I will keep the digital recording in a locked file cabinet in my office, and the tapes will be erased upon completion of the written transcript. The transcript will be completed within one week. There will be no identification to you on the written transcript.

Your participation in this study is voluntary. If you choose not to participate or to withdraw from the study at any time, there will be no penalty. It will not affect any part of you life at your University. The results of the research study may be published, but your name will not be used.

Although there may be no direct benefit to you, the possible benefit of your participation is a better understanding of the effect International Alternative Break programs upon the students who participate.

If you have questions about the research, you may contact me.

Sincerely,

John D. Savard, S.J.

By signing below you are giving consent to participate in the above study and to give permission for me to audio-tape the focus group interview.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Printed Name

\_\_\_\_\_  
Date

APPENDIX E  
VALIDITY-PANEL STUDY DOCUMENTATION

## Appendix E

## Validity-Panel Study Documentation

Position and Expertise of Validity-Panel Members

- A = Director of campus ministry at a Jesuit university  
 B = Director of campus ministry at a non-Jesuit Catholic university  
 C = Faculty member at a Jesuit university  
 D = Director of international alternative-break programs at a Jesuit university  
 E = Director of an international, semester-long service-learning program  
 F = Director of institutional research at a Jesuit university  
 G = Assistant to vice president for program evaluation  
 H = Vice president for mission and identity at a Jesuit university

Qualifications and experience	A	B	C	D	E	F	G	H
Expertise in campus ministry	X	X	X	X				X
Expertise in IAB programs		X	X	X	X			X
Expertise in Catholic social teaching	X		X		X			
Expertise in teaching			X		X		X	X
Expertise in administration	X	X	X		X	X	X	X
Expertise in Jesuit spirituality	X	X	X				X	
Expertise in social-justice programs	X	X	X	X	X			X
Expertise in survey research						X	X	
Doctoral degree			X				X	X

*Note.* IAB = international alternative break.



## Letter of Introduction to Validity Panel

Dear Validity Panel Member,

Thank you for participating in the Validity Panel for the International Alternative Break (IAB) Survey. The survey will be sent to students participating in IAB programs this summer. They will be asked to respond to the survey before and after their IAB experience.

The survey is in M.S. Word. You may respond with your comments, corrections, additions, and/or subtractions, by typing underneath each question. If you are unable to open the attachment, please let me know and I will send the document to you another way.

The questions take their cue from the speech that Fr. Kolvenbach delivered at Santa Clara University on October 6, 2000 entitled, *The Service of Faith and the Promotion of Justice in American Higher Education*. In his talk he stated that:

*Tomorrow's "whole person" cannot be whole without an educated awareness of society and culture with which to contribute socially, generously, in the real world. Tomorrow's whole person must have, in brief, a "well-educated solidarity."*

*Solidarity is learned through "contact" rather than through "concepts"...*  
*When the heart is touched by direct experience, the mind may be challenged to change.*  
*Personal involvement with personal suffering, with the injustice others suffer, is the catalyst for solidarity which gives rise to intellectual inquiry and moral reflection.*

As you look through the survey questions, let me know if:

- 1) The wording of the question is clear.
- 2) The question invites consideration as to how they view themselves regarding issues of social justice and being a person of "well-educated solidarity."
- 3) The question will obtain information both before and after the immersion program.
- 4) There are questions that I should be asking.

Again, thanks for your time and participation in this research project as a member of the validity panel.

John Savard, S.J.  
 Doctoral Student  
 University of San Francisco

## Validity-Panel Evaluation Form

### **Cover Page (To the student participants)**

#### **International Alternative Break (IAB) survey**

Thank you in advance for sharing your perceptions about your opinions and interests before and after your participation in an International Alternative Break (IAB) program. Your responses will become part of a dissertation exploring the impact that IAB programs have upon student participants.

Your responses will be kept confidential and anonymous. Because the researcher hopes to survey you before and after the International Alternative Break (IAB) program, your survey will be coded in a way for the researcher to match your pre and post survey responses. For that reason, you will be asked to provide the birthday of one of your parents as a way to match your responses on this survey to your responses on the survey that you will receive after you return from the program. There is no way to connect your responses with any identifying information about you.

Your participation in this research survey is entirely voluntary and completion of the survey is considered your informed consent. If you have any questions about your participation in a research study, you may contact the Institutional Review Board for the Protection of Human Subjects (IRB) at: [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu)

If you experience a technical problem with completing the survey, please contact me.

Again, thank you for your assistance with this important project.

John Savard, S.J.

**Provide the birthday of one of your parents as a way to match your survey responses before and after your international experience.**

**Day \_\_\_\_\_ Month \_\_\_\_\_ Year \_\_\_\_\_**

**1. What was the nature of your International Alternative Break (IAB) program?**

- **Cultural/social/political immersion (example: speaking with community/labor leaders)**
- **Service (Physical labor such as building houses)**
- **Service (non-manual labor such as teaching, working with street kids)**
- **A mix of service and cultural/social/political immersion**
- **Other (please specify) \_\_\_\_\_**

**2. How many students participated in this IAB program?**

**4 or less**

**5-9**

**10-14**

**5-19**

**20 -25**

**over 25**

**3. How many faculty and staff participated as leaders of the IAB program?**

- **1**
- **2**
- **3**
- **4**
- **5**
- **more than 5**

4. **How would you describe your living arrangements during your IAB program?**
- **Hotel**
  - **Guest House**
  - **Parish property (i.e. Church Hall)**
  - **Community Center**
  - **Individual families**
  - **Mix of stay with family and other arrangement**
  - **Other \_\_\_\_\_**
5. **Have you traveled to a foreign country before, and if so, what was the purpose of that trip?**
- **No, I have not traveled abroad before**
  - **For Vacation**
  - **Mission trip with a Church group**
  - **School sponsored service-learning program**
  - **School sponsored social/cultural immersion**
  - **Study abroad program (semester)**
  - **Other (please specify)**

## DESCRIBING YOURSELF

**6. Indicate to what extent each of the following describes you:**

**Very little / Some / Quite a bit / Very much**

- 6 I am respectful of the views of others
- 7 I have good friends with whom I talk often about the state of the world
- 8 I know very little may change because of the service I do for others
- 9 I consider issues of faith before making important decisions
- 10 I empathize with those for whom life is a struggle economically
- 11 I am pretty sure I know what direction I am headed in life
- 12 My career is the most important thing in my life
- 13 Once I have made up my mind, I stop taking input from others
- 14 I find it difficult to work with people who do things differently
- 15 I feel connected with the mission of my school

## DESCRIBING YOURSELF (CONTINUED)

**7. Indicate to what extent each of the following describes you:****Very little / Some / Quite a bit / Very much**

- 16 I seek out faculty and staff-mentors
- 17 I try to persuade others of my point of view
- 18 I have a strong set of values affects the decisions that I make
- 19 Before being critical of others, I try to imagine life from their point of view
- 20 I am able to find the similarity in people of different cultures
- 21 I don't care how others perceive me as long as I am doing something important with my life
- 22 I am actively involved in the causes I believe in
- 23 I try to hear the perspective of others before making up my mind
- 24 I appreciate differences in people of other cultures
- 25 I am conscious of materialism affects me, and prefer to live with simplicity

## YOUR OPINION

**8. Indicate your level of agreement with the following as you complete the following statements:**

**Strongly disagree / Somewhat disagree / Somewhat agree / Strongly agree**

**FOR THE MOST PART, PEOPLE WHO ARE POOR...**

- 26 Are most helped by charitable organizations
- 27 Lack opportunities to raise themselves up
- 28 Need social services due to circumstances beyond their control
- 29 Control whether they are rich or poor
- 30 Suffer due to unjust social structures
- 31 Are still basically happy, even without many resources
- 32 Are most helped by government social service programs
- 33 Will not be able to break out of their situation without outside help
- 34 Are affected by the life-style that we live here in the U.S.

## YOUR OPINION (Continued)

**9. Indicate the level of agreement you have to each of the following.****Strongly disagree / Somewhat disagree / Somewhat agree / Strongly agree**

- 35 The political process does very little to change things
- 36 People have only themselves to blame for needing social services
- 37 Social problems are more difficult to solve than I used to think
- 38 The lack of social justice is to blame for people needing social services
- 39 Social problems can be solved by the local community more than by government programs
- 40 Organized religion is not having a positive effect in the world
- 41 There are different ways to approach each problem
- 42 Even just one person can have an impact in the world
- 43 Each person has a moral responsibility to help others in need



## ACTIVITIES AND INTERESTS

**10. Indicate the level of importance you attach to each of the following:****Very little / Some / Quite a bit / Very much**

- 44 Having a career that helps other people
- 45 Working on a political campaign
- 46 Giving to charitable organizations
- 47 Belonging to a faith community
- 48 Changing unjust social structures
- 49 Having a career that gives me financial security
- 50 Becoming a leader in my community
- 51 Keeping up to date with political affairs
- 52 Integrating a personal spirituality into my life
- 53 Improving my understanding of other cultures
- 54 Living simply, for my own well-being

## ACTIVITIES AND INTERESTS (continued)

**11. Indicate the level of importance you assign to each of the following:**

**Very little / Some / Quite a bit / Very much**

- 55 Getting the news from some source every day: radio, newspaper, television, internet
- 56 Discussing current world events with friends
- 57 Having strong relationships with faculty and staff
- 58 Becoming "men and women for others"
- 59 Participating in a political campaign
- 60 Becoming stronger in my personal faith
- 61 Thinking globally, acting locally
- 62 Working with a marginalize community
- 63 Responding constructively to issues of social justice
- 64 Making life-style decisions that positively affect the environment

## DEMOGRAPHICS

65. What year in college will you be entering next fall?

- Freshman/second semester
- Sophomore, semester one
- Sophomore, semester two
- Junior, semester one
- Senior, semester one
- Senior, semester two
- Transfer/second year
- Graduate student
- unclassified

66. What is your current college major?

- Humanities/ English/communications
- Social Sciences/history
- Math/Science/Engineering/Health Sciences
- Education/Human Development
- Business

67. Thinking about this current academic term, how would you characterize your enrollment?

- Full-time
- Less than full-time

68. Are you an international student?

- Yes
- No

69. Sex

- Male
- Female

70. What is your racial or ethnic identification? (select only one)
- American Indian or other Native American
  - Black or African American
  - Puerto Rican
  - Other Hispanic or Latino
  - Multiracial
  - I prefer not to respond
71. What is the best estimate of your parents' total income last year? Consider all income from all sources.
- \$25,000 or less
  - \$25,001 -\$50,000
  - \$50,001 -\$75,000
  - \$75,001 -100,000
  - \$100,000 or more
72. How many hours a week do you work for pay while you are in college?
- None
  - 1-5 hours
  - 6-10 hours 11-15 hours
  - 16-20 hours
  - Over 20 hours
73. What type of high school did you attend?
- Public High School
  - Private High School, no religious affiliation
  - Private High School: Catholic/Diocesan
  - Private High School: Catholic/Religious Order
  - Private High School: Protestant
  - Private High School: Jewish
  - Other: \_\_\_\_\_
74. In high school I participated in the following?
- Community service
  - Service-learning
  - Advocacy program (i.e. Amnesty International)
  - Alternative Break (National location)
  - Alternative Break (International location)

75. How many service-learning courses have you taken in college?
- None
  - 1
  - 2
  - 3
  - 4
  - 5 or more
76. How many days have you participated in volunteer community service within the last 12 months?
- None
  - 1-5
  - 11-15
  - 16-20
  - 21 or more
77. What have most of your grades been up to now at this institution?
- A    A-    B+    B    B-    C+    C    C- or lower
78. Which of the following best describes where you are living now while attending college?
- Residence Hall or other campus housing (not fraternity)
  - Residence (house, apartment, etc.) within walking distance
  - Residence (house, apartment, etc.) within driving distance
  - Fraternity or sorority house
  - Commuter from home

Thank you

You have completed the survey. Thank you again for your participation. If you would like a copy of the final research report, please contact me at [savard@usfca.edu](mailto:savard@usfca.edu).

John Savard S.J.  
University of San Francisco  
San Francisco, CA

APPENDIX F  
PILOT 1 STUDY DOCUMENTATION

## Appendix F

## Pilot 1 Study Documentation

## Immersion-Program Survey

**1. Cover Page**

## Immersion Program Survey

Thank you for participating in the Immersion Program Survey.

Because the researcher hopes to match these responses to your previous responses, you will be asked to list the birthday of your mother. There is no way to connect your responses with any identifying information about you.

Your participation in this research survey is entirely voluntary and completion of the survey is considered your informed consent. If you have any questions about your participation in this research study, you may contact the Institutional Review Board for the Protection of Human Subjects (IRB) at: [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu)

Thank you for your assistance with this important project.

John Savard, S.J.

### 3. DESCRIBE YOURSELF (continued)

Indicate to what extent each of the following describes you by using one of the following choices:

	Very little	Some	Quite a bit	Very much
a) I seek out faculty and staff mentors	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) I have a strong set of values that affect the decisions that I make	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Before judging others, I try to imagine how I would feel in their place	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) I am able to find the similarity in peoples of different cultures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) I don't care how others perceive me as long as I am doing something important with my life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) I am actively involved in the causes I believe in	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) I try to hear the perspective of others before making up my mind	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) I appreciate differences in people of other cultures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



#### 4. DESCRIBE YOURSELF (continued)

Indicate how the following skills apply to you:

	Very little	Some	Quite a bit	Very much
a) Ability to talk about ethical issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) Ability to get along with people of different races/cultures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Ability to reflect upon my own life choices	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) Ability to think critically	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) Analytical and problem solving skills	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) Interpersonal skills	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) Understanding of the social issues of your local community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) Understanding of social issues nationally	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i) Understanding of global social issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j) Understanding the mission of my university	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**5. YOUR OPINION**

**Indicate your level of agreement with the following as they complete the statement:**

**For the most part, people who are poor...**

	Strongly disagree	somewhat disagree	Somewhat agree	strongly agree
a) Are helped more by charitable organizations than by direct service from others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) Lack opportunities to raise themselves up	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Are in the situation they are in due to circumstances beyond their control	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) Suffer due to unjust social structures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) Are hopeful, though they have few resources	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) Are helped more by government social service programs than by direct service from others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) Control whether they are rich or poor	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) Will not be able to break out of their situation without outside help	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i) Are affected by broad social structures in the U.S.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## 6. YOUR OPINION (continued)

Indicate the level of agreement you have to each of the following:

	Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
a) The political process does very little to change things for the better	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) People have only themselves to blame for needing social services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Social problems are more difficult to solve than I used to think	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) The lack of social justice is to blame for people needing social services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) Social problems can be solved by the local community more than by government programs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) Organized religion is not having a positive effect in the world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) Even just one person can have an impact in the world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) Each person has a moral responsibility to help others in need	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i) Everyone should do community service to better understand what it feels like to be poor and marginalized	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## 7. ACTIVITIES AND INTERESTS

Indicate the level of importance you attach to each of the following:

	Very little	Some	Quite a bit	Very much
a) Choosing a career that will have a positive impact in the world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) Giving to charitable organizations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Participating in a church or faith community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) Changing unjust social structures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) Having a career that gives me financial security	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) Becoming a leader in my community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) Integrating a personal spirituality into my life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) Improving my understanding of other cultures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i) Living simply for the good of others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j) Making ethical decisions in all areas of my life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## 8. ACTIVITIES AND INTERESTS (continued)

Indicate the level of importance you attach to each of the following:

	Very little	Somewhat disagree	Quite a bit	Very much
a) Getting the news from some source every day: radio, newspaper, television, internet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) Discussing current world events with friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Having strong relationships with faculty and staff	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) Becoming "men and women for others"	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) Participating in a political campaign	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) Becoming stronger in my personal faith	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) Thinking globally, acting locally	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) Working with a marginalized community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i) Responding constructively to issues of social justice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j) Making life-style decisions that positively affect the environment	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
k) Standing in solidarity with the poor and marginalized	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**9. DEMOGRAPHICS****What year in college will you be entering next fall?**

- Freshman/second semester
- Sophomore, semester one
- Sophomore, semester two
- Junior, semester one
- Junior, semester two
- Senior, semester one
- senior, semester two
- Transfer/second year
- Graduate student
- unclassified

**What is your current college major?**

- Humanities/ English/Communications
- Social Sciences/History
- Math/Science/Engineering/Health Sciences
- Education/Human Development
- Business
- Other (please specify)

**Thinking about this current academic term, how would you characterize your enrollment?**

- Full-time
- Less than full-time

**Are you an international student?**

- Yes
- No

**10. DEMOGRAPHICS (continued)****Gender**

- Male  
 Female

**What is your racial or ethnic identification? (select only one)**

- American Indian or other Native American  
 Asian, Asian American, or Pacific Islander  
 Black or African American  
 White (non-hispanic)  
 Mexican or Mexican American  
 Puerto Rican  
 Other Hispanic or Latino/Latina  
 Multiracial or multiethnic  
 Other  
 I prefer not to respond

**What is the best estimate of your parents' total income last year? Consider all income from all sources.**

- \$25,000 or less  
 \$25,001 - \$50,000  
 \$50,001 - \$75,000  
 \$75,001 - 100,000  
 \$100,000 or more

**How many hours a week do you work for pay while you are in college?**

- None  
 1-5 hours  
 6-10 hours  
 11-15 hours  
 16-20 hours  
 Over 20 hours

**11. DEMOGRAPHICS (continued)****What type of high school did you attend?**

- Public High School
- Private High School: no religious affiliation
- Private High School: Catholic/diocesan
- Private High School: Catholic/religious order
- Private High School: Protestant
- Private High School: Jewish
- Home schooled

Other (please specify)

**In high school I participated in the following:**

- Community service
- Service-learning
- Advocacy program (e.g. Amnesty International)
- Alternative Break (national location)
- Alternative Break (international location)

**How many service learning courses have you taken in college?**

- None
- 1
- 2
- 3
- 4
- 5 or more



## 12. DEMOGRAPHICS (continued)

**How many days have you participated in volunteer community service within the last 12 months?**

- None
- 1-5
- 6-10
- 11-15
- 16-20
- 21 or more

**What is your approximate grade point average at this institution?**

- 4.00-3.50       3.50-3.00       3.00-2.50       2.50-2.00       Less than 2.00

**Which of the following best describes where you are living now while attending college?**

- Residence Hall or other campus housing (not fraternity)
- Residence (house, apartment, etc.) within walking distance
- Residence (house, apartment, etc.) within driving distance
- Fraternity or sorority house
- Family home

**Have you traveled to a foreign country before, and if so, what was the purpose of the trip?**

- No, I have not traveled abroad before
- For Vacation
- Mission trip with a Church group
- School sponsored service program
- School sponsored cultural immersion
- Study abroad program (semester or summer)

**Provide the birthday of your mother as way to match your survey responses before and after your Service-Immersion program.**

Mother      MM    DD    YYYY  
 /  /

### 13. Thank you

You have completed the Service-Immersion survey. Thank you again for your participation. If you would like a copy of the final research report, please contact me at [savard@usfca.edu](mailto:savard@usfca.edu).

John Savard S.J.  
University of San Francisco  
San Francisco, CA  
415-422-4463

Pilot 1: Letter to Immersion Program Leaders

Dear Immersion Program Leader:

I am a doctoral student at the University of San Francisco assessing the impact of immersion programs upon student participants at Jesuit colleges and universities. Your Director of Campus Ministry has passed this on to you in the hope that you will help facilitate this survey.

If you agree to participate, you are asked to forward the *Cover Letter to Immersion Program Participants* before and after their immersion program experience. The Cover Letter includes the URL link to the survey.

If you have any questions regarding the facilitation of this research project, feel free to contact me at: [savard@usfca.edu](mailto:savard@usfca.edu)

Thank you,

John Savard, S.J.  
Doctoral Student  
University of San Francisco

## Pilot 1a: Cover Letter to Immersion-Program Participants

Dear Immersion Program Participant,

Thank you in advance for sharing your perceptions about your opinions and interests before and after your participation in an immersion program. Your responses will become part of a dissertation exploring the impact that immersion programs have upon student participants.

Your responses will be kept confidential and anonymous. Because the researcher hopes to survey you before and after the immersion program, your survey will be coded in a way for the researcher to match your pre- and post-survey responses. For that reason, you will be asked to provide the birthday of one of your mother as a way to match your responses on this survey to your responses on the survey that you will receive after you return from the program. There is no way to connect your responses with any identifying information about you.

Your participation in this research survey is entirely voluntary and completion of the survey is considered your informed consent. If you have any questions about your participation in a research study, you may contact the Institutional Review Board for the Protection of Human Subjects (IRB) at: IRBPHS@usfca.edu

You can access the survey by pasting the following URL into your browser:

[http://www.surveymonkey.com/s.aspx?sm=C88WJFSrnQsIDPqZk4XR5w\\_3d\\_3d](http://www.surveymonkey.com/s.aspx?sm=C88WJFSrnQsIDPqZk4XR5w_3d_3d)

If you experience a technical problem with completing the survey, please contact me the following email address: savard@usfca.edu

Again, thank you for your assistance with this important project.

John Savard, S.J.  
Doctoral Student  
University of San Francisco

## Pilot 1b: Cover Letter to Immersion-Program Participants

Dear Immersion Program Participant,

Thank you for filling out this survey once again before you leave for your immersion program.

Again, your responses will be kept confidential and anonymous. Because the researcher hopes to survey you before and after the immersion program, your survey will be coded in a way for the researcher to match your pre- and post-survey responses. For that reason, you will be asked to provide the birthday of one of your mother. There is no way to connect your responses with any identifying information about you.

Your participation in this research survey is entirely voluntary and completion of the survey is considered your informed consent. If you have any questions about your participation in a research study, you may contact the Institutional Review Board for the Protection of Human Subjects (IRB) at: IRBPHS@usfca.edu

You can access the survey by pasting the following URL you're your browser:

[http://www.surveymonkey.com/s.aspx?sm=Tbv29mFK9F2Dz9\\_2b\\_2bMBAaSw\\_3d\\_3d](http://www.surveymonkey.com/s.aspx?sm=Tbv29mFK9F2Dz9_2b_2bMBAaSw_3d_3d)

If you experience a technical problem with completing the survey, please contact me at the following email address: savard@usfca.edu

Again, thank you for your assistance with this important project.

John Savard, S.J.  
Doctoral Student  
University of San Francisco

## Pilot 1c: Cover Letter to Immersion-Program Participants

Dear Immersion Program Participant,

Welcome back from your immersion experience. Thank you for participating in the research study regarding the impact of immersion programs.

I invite you to fill out this Post-Immersion Survey. The results will be used to gain greater knowledge regarding the impact of immersion programs upon student participants.

Again, you will be asked to list the birthday of your mother so that pre- and post-survey responses can be analyzed. Your responses will be kept anonymous. No individual identities will be used in any reports or publications resulting from the study. Your participation will not be known to your immersion program leaders or anyone else at your university.

The anticipated benefit of this study will be a better understanding of the effect that immersion programs have upon students who participate in these programs.

You may access the survey by pasting the following URL into your browser:

[http://www.surveymonkey.com/s.aspx?sm=Tbv29mFK9F2Dz9\\_2b\\_2bMBAAaSw\\_3d\\_3d](http://www.surveymonkey.com/s.aspx?sm=Tbv29mFK9F2Dz9_2b_2bMBAAaSw_3d_3d)

Thank you for your assistance with this important project. If you have questions about the research, you may contact me.

Thanks again,

John Savard, S.J.

Institutional Review Board Approval from the University of San Francisco



December 18, 2007

Dear Fr. Savard:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your modification application has been conditionally approved by the committee (IRBPHS #07-097), pending receipt of all letters of permission from universities where you will be conducting research. Please also note the following:

Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.
2. Any modifications to the research protocol or changes in instrumentation (including wording of items) must be communicated to the IRBPHS. Re-submission of an application may be required at that time.
3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS at (415) 422-6091.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson, EdD, ABPP  
 Chair, Institutional Review Board for the Protection of Human Subjects

-----  
 IRBPHS - University of San Francisco  
 Counseling Psychology Department  
 Education Building - 017  
 2130 Fulton Street  
 San Francisco, CA 94117-1080  
 (415) 422-6091 (Message)  
 irbphs@usfca.edu  
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APPENDIX G  
PILOT 2 STUDY DOCUMENTATION



## Appendix G

## Pilot 2 Study Documentation

<p><b>Immersion Program Survey</b></p> <p><b>1. COVER PAGE</b></p> <p>Immersion Program Survey</p> <p>Thank you in advance for sharing your perceptions, opinions, and interests after your immersion program. Your responses will help in the designing of a survey instrument to better describe the impact of immersion programs upon student participants.</p> <p>Your responses will be kept confidential and anonymous.</p> <p>Your participation in this research survey is entirely voluntary and completion of the survey is considered your informed consent. If you have further questions about the study, you may contact the IRBPHS at the University of San Francisco which is concerned with the protection of volunteers in research projects. You may contact them by telephone: (415) 422-6091, or by e-mail: IRBPHS@usfca.edu</p> <p>If you experience a technical problem with completing the survey, please contact John Savard, S.J. at the following e-mail address: savard@usfca.edu</p> <p>Again, thank you for your assistance with this important project.</p> <p>John Savard, S.J.</p>
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## Immersion Program Survey

### 2. DESCRIBE YOURSELF

Indicate to what extent each of the following describes you by using one of the following choices:

	Very little	Some	Quite a bit	Very much
a) I am respectful of the views of others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) I often talk with friends about the state of the world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) I know that very little may change because of my service to others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) I consider issues of faith before making important decisions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) I have feelings of compassion toward those less fortunate than me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) My career is the most important thing in my life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) Once I have made up my mind, I stop taking input from others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) I feel connected with the Jesuit mission of my school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i) Participating in a church or worshipping community is important to me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Immersion Program Survey

### 3. DESCRIBE YOURSELF (continued)

Indicate to what extent each of the following describes you by using one of the following choices:

	Very little	Some	Quite a bit	Very much
a) I seek out faculty and staff mentors	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) I have a strong set of values that affect the decisions that I make	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Before judging others, I try to imagine how I would feel in their place	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) I am able to find the similarity in peoples of different cultures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) I don't care how others perceive me as long as I am doing something important with my life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) I am actively involved in the causes I believe in	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) I try to hear the perspective of others before making up my mind	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) I appreciate differences in people of other cultures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Immersion Program Survey

### 4. DESCRIBE YOURSELF (continued)

Indicate how the following skills apply to you:

	Very little	Some	Quite a bit	Very much
a) Ability to talk about ethical issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) Ability to get along with people of different races/cultures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Ability to reflect upon my own life choices	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) Ability to think critically	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) Analytical and problem solving skills	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) Interpersonal skills	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) Understanding of the social issues of your local community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) Understanding of social issues nationally	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i) Understanding of global social issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j) Understanding the mission of my university	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Immersion Program Survey

### 5. YOUR OPINION

Indicate your level of agreement with the following as they complete the statement:

For the most part, people who are poor...

	Strongly disagree	somewhat disagree	Somewhat agree	strongly agree
a) Are helped more by charitable organizations than by direct service from others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) Are in the situation they are in due to circumstances beyond their control	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Suffer due to unjust social structures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) Are hopeful, though they have few resources	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) Are helped more by government social service programs than by direct service from others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) Control whether they are rich or poor	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) Will not be able to break out of their situation without outside help	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) Are affected by broad social structures in the U.S.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Immersion Program Survey

### 6. YOUR OPINION (continued)

Indicate the level of agreement you have to each of the following:

	Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
a) The political process does very little to change things for the better	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) People have only themselves to blame for needing social services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Social problems are more difficult to solve than I used to think	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) The lack of social justice is to blame for people needing social services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) Social problems can be solved by the local community more than by government programs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) Organized religion is not having a positive effect in the world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) Even just one person can have an impact in the world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) Each person has a moral responsibility to help others in need	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i) Everyone should do community service to better understand what it feels like to be poor and marginalized	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Immersion Program Survey

### 7. ACTIVITIES AND INTERESTS

Indicate the level of importance you attach to each of the following:

	Very little	Some	Quite a bit	Very much
a) Choosing a career that will have a positive impact in the world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) Participating in a church or faith community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Changing unjust social structures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) Having a career that gives me financial security	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) Becoming a leader in my community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) Integrating a personal spirituality into my life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) Improving my understanding of other cultures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) Living simply for the good of others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i) Making ethical decisions in all areas of my life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Immersion Program Survey

### 8. ACTIVITIES AND INTERESTS (continued)

Indicate the level of importance you attach to each of the following:

	Very little	Some	Quite a bit	Very much
a) Getting the news from some source every day: radio, newspaper, television, internet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b) Discussing current world events with friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c) Having strong relationships with faculty and staff	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d) Becoming "men and women for others"	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e) Participating in a political campaign	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f) Becoming stronger in my personal faith	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g) Thinking globally, acting locally	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h) Working with a marginalized community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i) Responding constructively to issues of social justice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j) Making life-style decisions that positively affect the environment	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
k) Standing in solidarity with the poor and marginalized	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



## Immersion Program Survey

### 9. THANK YOU

You have completed the survey regarding your perceptions, opinions, and interests after your Global Outreach program. Thank you again for your participation. If you would like a copy of the final research report, please contact me at [savard@usfca.edu](mailto:savard@usfca.edu).

John Savard S.J.  
University of San Francisco  
San Francisco, CA  
415-422-4463

## Institutional Review Board Approvals



April 24, 2008

Dear Fr. Savard:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your modification application has been conditionally approved by the committee (IRBPHS #07-097), pending receipt of all letters of permission from universities where you will be conducting research. Please also note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.
2. Any modifications to the research protocol or changes in instrumentation (including substantial wording of items) must be communicated to the IRBPHS. Re-submission of an application may be required at that time.
3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

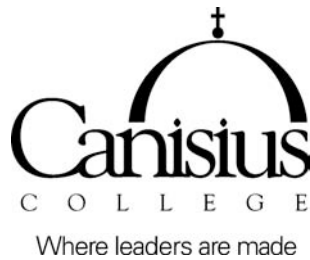
If you have any questions, please contact the IRBPHS at (415) 422-6091.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson, EdD, ABPP  
Chair, Institutional Review Board for the Protection of Human Subjects

-----  
IRBPHS - University of San Francisco  
Counseling Psychology Department  
Education Building - 017  
2130 Fulton Street  
San Francisco, CA 94117-1080  
(415) 422-6091 (Message)  
irbphs@usfca.edu



April 29, 2008  
John D. Savard  
University of San Francisco  
School of Education  
2600 Turk Blvd.  
San Francisco, CA 94118

Re: IRB 2007-08-116EX. "The Transformation Perceived by Jesuit College and University  
Students After Participating in an International Alternative Break Program

Dear John:

Canisius College's Institutional Review Board has completed its review of the above named project. The proposal was approved as submitted on April 29, 2008 and you are authorized to use human subjects in the manner specified until April 29, 2009. At the end of that time, if your project is not complete, you need to submit a request for an extension and a progress report to continue beyond that date. If it becomes necessary to make changes, please submit them for review and inclusion in your project file.

As indicated in the cover:

- Participation is voluntary,
- Responses will be kept strictly confidential and no association between individuals and responses will be reported

In addition, please include that the survey was approved by the Canisius College IRB and any questions regarding your rights as a research participant can be directed to Michael Dolan, Chair, Canisius College IRB, mdolan@canisius.edu or 716-888-2964. I have forwarded a copy of this approval letter to Dr. Verduyck and Fr. John Bucki, S.J., Director of Campus Ministry at Canisius.

Good luck with your project and feel free to contact me if you have any questions.

Sincerely,  
Michael G. Dolan  
Chair, IRB

## Fordham University

Dear John,

The Fordham IRB is approving your request of April 30, 2008 to conduct the study, "The Transformation Perceived by Jesuit College & University Students...After Participating in...IAB Program."

The study is scheduled for June 1-20.

We approve this on the condition that you send us a copy of the USF IRB approval signed and dated 4.24.08; we assume you have a copy other than the one you attached to your protocol (if not, let us know that).

We are also confirming here that you have met the Fordham University requirement for outside researchers, i.e., identifying a sponsor of your research from our staff or faculty. Your sponsor is Joseph A. Currie, S.J., Director of Campus Ministry.

Many thanks for sending us this request and we are glad to approve it.

Doyle

E. Doyle McCarthy, Ph.D.  
Professor of Sociology  
Department of Sociology & Anthropology  
Chair, Fordham University IRB  
Fordham University  
441 East Fordham Rd.  
Bronx NY 10458 USA

mccarthy@fordham.edu  
Website: <http://faculty.fordham.edu/mccarthy>

office phone: 718-817-3855  
office fax: 718-817-3846  
IRB phone: 212-636-7946

## John Carroll University

John,

If you are doing a pilot study and will not publish that data and will only use the information collected to validate your instrument then you do not need JCU's IRB approval since this would not be considered "research." However, if you do plan to generalize these findings you need IRB approval, but from what you told me this does not seem to be the case.

Laurie



INSTITUTIONAL REVIEW BOARD  
FOR THE PROTECTION OF HUMAN SUBJECTS

To: John D. Savard, S.J.  
University of San Francisco, School of Education

From: Maria Landis, Research Compliance Coordinator *ML*

Date: June 20, 2008

Re: IRB Protocol #47-07A  
*The Transformation Perceived by Jesuit College and University Students After  
Participating in an International Alternative Break (IAB) Program.*

I am pleased to advise you that the above referenced project is approved for a period of one year.

Any further changes to the protocol must be approved by the IRB prior to instituting them.

Adverse or unexpected events must be reported immediately to the IRB Chair.

If you have any questions, please do not hesitate to contact me.

cc: Margarete Zalon, Ph.D., IRB Chair

Pilot Study 2: Email to Campus Ministry Director

Dear Campus Ministry Director:

I am a doctoral student at the University of San Francisco assessing the impact of immersion programs upon student participants at Jesuit colleges and universities. I am hoping to gain your permission to include students from your university who will be participating in immersion programs during the summer.

If you agree to participate, I would like to connect with your immersion program leaders who will help administer the *survey* to students after the immersion program. I will email them the link to the survey that they will be able to forward to student participants.

I attach a copy of the survey and the cover letter to student participants so that you can get a better idea of what student involvement will entail.

If you have any questions regarding this research project, feel free to contact me.

Thank you,

John Savard, S.J.  
Doctoral Student  
University of San Francisco

## Pilot Study 2: Invitation to Immersion-Program Leaders

Dear Immersion Program Leader:

I am a doctoral student at the University of San Francisco and am researching the impact of immersion programs upon student participants at Jesuit colleges and universities. I received your name from your director of Campus Ministry in the hope that you will help facilitate the survey.

If you agree to participate, please forward the attached *Cover Letter to Immersion Program Participants* after the immersion program has ended. This Cover Letter describes the purpose of the survey and what participation will involve for the students. The *Cover Letter* will also include the link to the survey.

If you have any questions regarding the facilitation of this research project, feel free to contact me.

Thank you,

John Savard, S.J.  
Doctoral Student  
University of San Francisco



## Pilot Study 2: Invitation to Immersion-Program Participants

Dear Immersion Program Participant,

My name is John Savard, S.J., and I am a doctoral student in the School of Education at the University of San Francisco. I am conducting a study regarding the impact that immersion programs have upon Jesuit college and university students.

You are being asked to participate in this research study because you took part in an immersion program this summer. If you agree to participate, you will be asked to complete a survey after your immersion experience. The results will be used to gain greater knowledge regarding these programs.

Your responses will be kept anonymous and confidential. No individual identities will be used in any reports or publications resulting from the study. Only study personnel will have access to the survey responses and individual results will not be shared with personnel of your university.

While there will be no direct benefit to you from participating in this study, the anticipated benefit of this study will be a better understanding of the effect that immersion programs have upon students who participate in these programs.

There will be no costs to you as a result of taking part in this study, the anticipated benefit of this study will be a better understanding of the impact that international have on students who participate. If you wish to participate, copy the following URL into your browser, and the survey should appear on SurveyMonkey:  
[http://www.surveymonkey.com/s.aspx?sm=BY4xwF3XkTSJ0\\_2bP8mav4XQ\\_3d\\_3d](http://www.surveymonkey.com/s.aspx?sm=BY4xwF3XkTSJ0_2bP8mav4XQ_3d_3d)

If you have questions about the research, you may contact me. If you have further questions about the study, you may contact the IRBPHS at the University of San Francisco which is concerned with the protection of volunteers in research projects. You may reach the IRBPHS office by calling (415) 422-6091 leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

Thank you in advance for your assistance with this important project.

John Savard, S.J.  
Graduate Student  
University of San Francisco

APPENDIX H  
TABLES OF DESCRIPTIVE STATISTICAL DATA

APPENDIX H

Tables of Descriptive Statistical Data

Table H1

Survey Responses to the Values Subscale

Item no.	Preprogram Survey										Postprogram Survey												
	Very little		Some		Quite a bit		Very much		Very little		Some		Quite a bit		Very much								
	N	f	%	f	%	f	%	f	%	N	f	%	f	%	f	%	M	SD	d				
1g	315	1	0.3	12	3.8	96	30.4	206	65.2	3.61	0.58	315	3	.9	12	3.8	68	21.5	233	73.7	3.68	0.59	.15
1j	316	8	2.5	108	34.3	136	43.2	63	20.0	2.81	0.78	316	2	.6	55	17.4	134	42.4	125	39.6	3.21	0.74	.65
3e	316	6	1.9	79	25.2	110	35.1	118	37.7	3.09	0.84	316	4	1.3	53	16.8	99	31.3	160	50.6	3.31	0.79	.33
3f	315	0	0.0	20	6.3	108	34.3	187	59.4	3.53	0.61	312	0	0	8	2.5	84	26.9	220	70.5	3.68	0.52	.33
3o	316	9	2.8	58	18.4	121	38.3	128	40.5	3.16	0.82	316	2	.6	31	9.8	102	32.3	181	57.3	3.46	0.70	.49

Note. See Appendix A for full text of survey items. Cohen's *d* was calculated for dependent measures as found in Lipsey and Wilson (2008).

Item no.	Preprogram Survey										Postprogram Survey												
	Strongly disagree		Somewhat disagree		Somewhat agree		Strongly agree		Strongly disagree		Somewhat disagree		Somewhat agree		Strongly agree								
	N	f	%	f	%	f	%	f	%	N	f	%	f	%	f	%	M	SD	d				
2h	308	1	0.3	8	1.9	99	32.1	202	65.6	3.63	0.54	315	1	.3	4	1.3	86	27.3	224	71.1	3.69	0.51	.14

Note. See Appendix A for full text of survey item. Cohen's *d* was calculated for dependent measures as found in Lipsey and Wilson (2008).

Table H2

*Survey Responses to the Spirituality Subscale*

<i>Item no.</i>	<i>Preprogram Survey</i>										<i>Postprogram Survey</i>												
	Very little		Some		Quite a bit		Very much		Very little		Some		Quite a bit		Very much								
	<i>N</i>	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>N</i>	<i>f</i>	%	<i>f</i>	%	<i>N</i>	<i>f</i>	%	<i>f</i>	%	<i>M</i>	<i>SD</i>	<i>d</i>	
1c	313	31	9.9	104	32.2	103	32.9	75	24.0	2.71	.94	314	23	7.3	77	24.5	110	35.0	104	33.1	2.94	0.93	.43
1f	316	43	13.6	87	27.5	61	19.3	125	39.6	2.85	1.02	316	36	11.4	64	20.3	95	30.1	121	38.3	2.95	1.02	.17
3c	314	22	7.0	52	16.6	87	27.7	153	48.7	3.18	.95	316	12	3.8	39	12.3	82	25.9	183	57.9	3.38	0.84	.39
3k	316	20	6.3	46	14.6	93	29.4	157	49.7	3.22	.92	316	12	3.8	14	4.4	85	26.9	178	56.3	3.36	0.85	.28

*Note.* See Appendix A for full text of survey items. Cohen's *d* was calculated for dependent measures as found in Lipsy and Wilson (2008).

Table H3

*Survey Responses to the Compassion Subscale*

<i>Item no.</i>	<i>Preprogram Survey</i>										<i>Postprogram Survey</i>												
	Very little		Some		Quite a bit		Very much		Very little		Some		Quite a bit		Very much								
	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>M</i>	<i>SD</i>	<i>d</i>	
1d	316	1	0.3	9	2.8	82	25.9	224	70.9	3.67	0.55	315	1	0.3	11	3.5	58	18.5	245	77.8	3.74	0.53	.16
1e	315	10	3.2	64	20.3	110	34.9	131	41.6	3.15	0.85	316	7	2.2	36	11.4	98	31.0	175	55.4	3.40	0.78	.38
1h	315	3	1.0	59	18.7	138	43.8	115	36.5	3.16	0.75	315	1	0.3	32	10.2	118	37.5	164	52.1	3.41	0.68	.43
3j	315	5	1.6	33	10.5	100	31.7	177	56.2	3.43	0.74	315	1	0.3	20	6.3	80	26.0	212	67.3	3.60	0.62	.31
3p	314	7	2.2	66	21.0	119	37.9	122	38.9	3.13	0.82	315	2	0.6	29	9.2	96	30.5	188	59.7	3.49	0.69	.58

*Note.* See Appendix A for full text of survey items. Cohen's *d* was calculated for dependent measures as found in Lipsey and Wilson (2008).

<i>Item no.</i>	<i>Preprogram Survey</i>										<i>Postprogram Survey</i>												
	Strongly disagree		Somewhat disagree		Somewhat agree		Strongly agree		Strongly disagree		Somewhat disagree		Somewhat agree		Strongly agree								
	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>M</i>	<i>SD</i>	<i>d</i>	
2i	308	3	1.0	29	9.3	135	43.3	145	46.5	3.35	0.68	316	4	1.3	19	6.0	103	32.6	190	60.1	3.52	0.69	.31

*Note.* See Appendix A for full text of survey item. Cohen's *d* was calculated for dependent measures as found in Lipsey and Wilson (2008).

Table H4

*Survey Responses to the Social-Justice Subscale*

<i>Item no.</i>	<i>Preprogram Survey</i>										<i>Postprogram Survey</i>												
	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>M</i>	<i>SD</i>	<i>d</i>		
2a	316	2	.6	36	11.1	199	63.0	80	25.3	3.13	0.61	314	20	6.4	31	9.9	134	42.7	129	41.1	3.18	0.86	.07
2b	315	2	.6	12	3.8	157	49.8	144	45.7	3.41	0.60	315	1	.3	5	1.6	114	36.2	195	61.9	3.60	0.54	.35
2c	304	2	.7	32	10.5	175	57.6	95	31.3	3.19	0.64	306	2	.7	14	4.6	105	34.3	185	60.5	3.55	0.62	.60
2d	313	105	33.5	165	52.7	38	12.1	5	1.6	1.82	0.70	313	124	39.6	161	5.4	25	8.0	3	1.0	1.70	0.65	.19
2e	313	1	.3	22	7.0	98	31.3	92	29.4	3.22	0.58	314	1	.3	26	8.3	150	47.8	137	43.6	3.35	0.64	.23
2f	313	141	45.0	163	52.1	8	2.6	1	0.3	1.58	0.56	315	169	53.5	141	44.6	3	0.9	3	0.9	1.49	0.57	.16

*Note.* See Appendix A for full text of survey items. Cohen's *d* was calculated for dependent measures as found in Lipsey and Wilson (2008).

Table H5

*Survey Responses to the Cultural-Sensitivity Subscale*

<i>Item no.</i>	<i>Preprogram Survey</i>										<i>Postprogram Survey</i>												
	Very little		Some		Quite a bit		Very much		Very little		Some		Quite a bit		Very much								
	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>M</i>	<i>SD</i>	<i>d</i>				
li	316	3	0.9	58	18.4	154	48.7	101	32.0	3.12	0.73	316	0	0.0	20	6.3	109	34.5	187	59.2	3.41	0.61	.50
lm	315	0	0.0	14	4.4	106	33.7	195	61.9	3.57	0.58	316	0	0.0	9	2.8	64	20.3	243	76.9	3.74	0.50	.37
lo	315	1	.3	8	2.5	106	33.7	200	63.5	3.60	0.56	315	0	0.0	5	1.6	69	21.8	242	76.6	3.75	0.47	.34
lt	316	5	1.3	76	24.1	157	49.7	79	25.0	2.98	0.74	315	4	1.3	66	21.0	134	42.5	111	35.2	3.12	0.78	.23
lu	316	7	2.2	86	27.2	152	48.1	71	22.5	2.91	0.76	315	6	1.9	52	16.5	144	45.6	114	36.1	3.16	0.76	.38
lv	316	14	4.4	95	30.1	148	46.8	59	18.7	2.80	0.79	314	4	1.3	53	16.9	127	40.4	130	41.4	3.22	0.77	.63
ld	314	1	.3	13	4.1	96	30.6	204	65.0	3.60	0.56	316	0	0.0	10	3.2	70	22.2	236	74.7	3.72	0.52	.26

*Note.* See Appendix A for full text of survey items. Cohen's *d* was calculated for dependent measures as found in Lipsy and Wilson (2008).

Table H6

*Survey Responses to the Critical-Thinking Subscale*

<i>Item no.</i>	<i>Preprogram Survey</i>										<i>Postprogram Survey</i>												
	Very little		Some		Quite a bit		Very much				Very little		Some		Quite a bit		Very much						
	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>M</i>	<i>SD</i>	<i>d</i>		
1a	315	0	0.0	2	0.6	106	33.7	207	65.7	3.57	0.58	316	1	0.3	3	0.9	69	21.8	243	76.9	3.74	0.50	.38
1b	315	14	4.4	99	31.4	121	38.4	81	25.7	3.12	0.73	315	3	0.0	68	3.5	144	18.5	100	77.8	3.41	0.61	.52
1l	315	1	0.3	44	14.0	158	50.2	112	35.6	3.60	0.56	315	0	0.0	22	7.0	134	42.4	160	50.6	3.75	0.47	.35
1n	315	2	0.6	56	17.8	137	43.5	120	38.1	2.98	0.74	315	3	1.0	29	9.2	136	43.2	147	46.7	3.12	0.78	.22
1p	316	1	0.3	20	6.3	121	38.4	174	55.1	2.91	0.76	315	1	0.3	11	3.5	93	29.4	211	66.8	3.16	0.76	.40
1q	316	1	0.3	15	4.7	113	35.8	187	59.2	2.80	0.79	315	1	0.3	7	2.2	98	31.1	209	66.3	3.22	0.77	.65
1r	316	1	0.3	32	10.1	132	41.8	151	47.8	3.60	0.56	316	2	0.6	14	4.4	118	37.3	182	57.6	3.72	0.52	.27
1s	316	0	0.0	33	10.4	125	39.6	158	50.9	3.60	0.56	316	0	0.0	12	3.8	111	35.1	193	61.1	3.75	0.47	.35
1w	314	1	0.3	57	18.2	109	34.7	147	46.8	2.98	0.74	311	3	1.0	26	8.4	118	37.9	164	52.7	3.12	0.78	.22
3l	316	29	9.2	112	35.4	107	33.9	68	21.5	2.80	0.79	314	19	6.0	72	15.3	131	41.5	94	29.7	3.22	0.77	.65
3h	311	16	5.1	106	34.1	130	41.8	59	19.0	3.60	0.56	316	9	2.8	62	19.6	133	42.1	112	35.4	3.72	0.52	.27
3i	313	9	2.9	69	22.0	136	43.5	99	31.6	2.91	0.76	314	2	0.6	48	15.3	130	41.4	134	42.7	3.16	0.76	.40

*Note.* See Appendix A for full text of survey items. Cohen's *d* was calculated for dependent measures as found in Lipsey and Wilson (2008).



Table H7

*Survey Responses to the Vocation Subscale*

Item no.	Preprogram Survey					Postprogram Survey					M	SD	d										
	Very little	Some	Quite a bit	Very much		Very little	Some	Quite a bit	Very much														
	N	f	%	f	%	N	f	%	f	%													
1k	316	6	1.9	72	22.9	127	40.4	109	34.7	3.08	0.81	316	3	.9	55	17.4	140	44.3	118	37.3	3.18	0.75	.17
3a	315	1	0.3	24	7.6	78	24.8	212	67.3	3.59	0.64	316	0	0.0	17	5.4	69	21.8	230	72.8	3.67	.057	.17
3e	316	3	.9	59	18.7	120	38.0	134	42.4	3.22	0.78	316	5	1.6	37	11.7	122	38.6	152	48.1	3.33	0.74	.19
3l	316	6	1.9	64	20.3	141	44.6	105	33.3	3.18	0.78	316	0	0.0	38	12.0	115	36.4	163	51.6	3.40	0.69	.39
3m	316	7	2.2	63	19.9	148	46.8	98	31.0	3.07	0.77	314	2	.6	38	12.1	115	36.6	159	50.6	3.37	0.72	.52
3n	315	3	1.0	51	16.2	135	42.9	126	40.5	3.22	0.74	316	1	.3	24	7.6	106	33.5	185	58.5	3.50	0.65	.52

Note. See Appendix A for full text of survey items. Cohen's *d* was calculated for dependent measures as found in Lipsey and Wilson (2008).

Item no.	Preprogram Survey					Postprogram Survey					M	SD	d										
	Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree		Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree														
	N	f	%	f	%	N	f	%	f	%													
2g	313	0	0.0	12	3.8	124	39.6	177	56.5	3.53	0.57	316	0	0.0	2	0.6	108	34.2	206	65.2	3.65	0.49	.29

Note. See Appendix A for full text of survey item. Cohen's *d* was calculated for dependent measures as found in Lipsey and Wilson (2008).