Western&Graduate&PostdoctoralStudies

7-17-2018 11:30 AM

Social Transformation and Investment in Spanish Language Learning Through International Service Learning: A Case Study

Jennifer Kozak, *The University Of Western Ontario*

Abstract

In the current era of globalization, universities strive to internationalize their curriculum. One popular method, is the addition of an international service learning (ISL) component to the curriculum. ISL programs focused on language learning often aspire to encourage social transformation as well as language competence. While this option is gaining popularity and has been the object of some research, the role of language in universities' internationalization process remains under-researched, as does the role of ISL as a tool for language learning. This dissertation examines a week long ISL program involving a Canadian-Cuban university partnership. It is guided by the following research questions:

1 - How do university students perceive and/or demonstrate any:

    a. shift in their identities

    b. increase in their investment in foreign language learning

    c. social transformation

as a result of participation in an international service learning (ISL) program?

2 - Are any changes noted in 1a, 1b, and/or 1c maintained over time?

To address these questions, I drew upon investment in language learning and identity, as well as transformative learning theories.

This research involves a longitudinal, qualitative case study design. Triangulation was achieved through three data collection instruments: online questionnaires (pre- and post-travel), short informal interviews (pre-, post- travel, and longitudinal), and document analysis (pre- and post- travel reflective blogs, work logs, and personal travel journals). It involved various cohorts of students over a five-year period. The lived experience of the participants was a much messier entanglement than expected, given the prior literature. Longitudinal findings suggest that time further differentiated student experiences. Language fluency was identified as essential, and those with an increased investment in language learning cited a need for meaningful interactions. Participants who experienced a social transformation began examining their experience on a deeper level, others returned to Canada with reinforced

negative stereotypes. Differences in participant experiences led to the creation of a unique heuristic called *The Model for Dynamic Transformation and Investment in Language Learning* (MDTILL), which combines concepts from both critical applied linguistics and transformational learning theory to demonstrate clearly the diverse ways students are (and are not) transformed through ISL experiences.

Keywords

Identity, international service learning, investment, postcolonial theory, Spanish language learning, transformation.

Acknowledgments

As anyone who has made the PhD journey can attest, it is a long road. Thankfully, I did not travel it alone. First and foremost I want to express my appreciation to the best father in the world, Edward Kozak. Without the countless hours of babysitting, laundry, and groceries I would never have been able to finish writing this dissertation. Mateo and I love you Dad!

Which brings me to my perfect 5 year old son, Mateo Kozak. Thank you for understanding all the long days I spent at "Mommy's school" instead of tucking you in, for all the nights I read you to sleep with journal articles, and all the mornings you snuck into my bed for "Mommy snuggles."

To my Mom, Patricia Kozak, who was not able to see the end of this journey but would have loved to. She would have been ready with pen in hand to defend her daughter by writing a nasty letter to any examiner who had a negative word for my dissertation.

I am so lucky to have had two amazing supervisors, Dr. S. Taylor and Dr. M. Larsen. Each of you brought a very distinct perspective to my doctoral journey. I sincerely appreciate all of your support. And a special thanks to Dr. S. Majhnovich who looked at my research with a fresh perspective helping me clarify key concepts.

The PhD experience really is enjoyable (survivable?) only thanks to your colleagues suffering along with you; misery really does love company! But seriously, all those late nights in the office with Carolyne Verret, re-thinking theory with Rashed Al-Haque, check-in texts from Phil Myers, and hand-me-downs-for Mateo from Joelle Nagle that all together made the ride a satisfying one. You guys kept me sane and laughing through the process! Additional thanks to Alyson Watson for reference help and Phil Myers for the editing help.

Due to ethical considerations, I cannot name those involved in the ISL project. However, I would like to send my heartfelt thanks to the Canadian University professor, program TAs, Canadian student participants, Cuban community members, and Cuban University faculty who took time out of their busy lives to talk to me about this program and make this dissertation possible.

Table of Contents

List of Tables

List of Figures

List of Appendices

Chapter 1

1   Introduction

I begin this chapter with an outline of the broader context that lead to this research. Next, I briefly outline my personal views regarding the nature of knowledge, which leads to the acknowledgement of my positioning within the research. Then I proceed to outline the research questions which leads to a cursory look at my conceptual framework. This chapter then concludes with the propositions that guided this research.

1.1   The situation: Globalization and internationalization in higher education

In recent years, internationalizing institutions of higher education has become a priority in Canada (Beck, 2008; Jones, 2009). The key rationale behind these internationalization endeavours is that in order "[t]o live and work in the world today we need high levels of cross-cultural competence and intercultural understanding. By participating in academically relevant international experiences, students develop the skills, perspectives and knowledge required to become global citizens and leaders" (Habermehl, 2017, n.p.). I strongly believe that multilingual ability should be added to this list of competencies.

Producing university graduates who are able to interact competently in a global context is increasingly important in a world that is internationally connected. Some even feel that it is the duty of the democratic university to produce civically active and morally responsible citizens (Carney, 2004, p. 270). As a result, international activities, programs, and initiatives have increased dramatically both in number and diversity (Knight, 2012;

McMullen & Angelo, 2011). More than ever before the world is connected economically, culturally, politically and socially (Jackson, 2008). Students have come to expect that they will be prepared to enter the workforce equipped with such qualifications as intercultural competence, linguistic flexibility, and international experience that they will acquire during their university degrees. Institutions of higher education constantly seek innovate ways to meet these demands (Garrison & Kanuka, 2004). Examples of such innovations include the creation and/or expansion of internationalized curricula, and programs such as: study abroad, international co-op and internships, international volunteering, and international service learning[1] (ISL).

Formal ISL programs are relatively new to institutions of higher education. As the corpus of research on ISL grows, so too the value of ISL programs becomes more widely recognized. As such, educators increasingly incorporate ISL opportunities into their curriculum. While well intentioned, often program designers who are experts in their field but not in ISL inadvertently create programs that are not as effective as they could be in terms of producing optimal student and host community experiences. Program design needs to actively work against students and institutions falling into colonial patterns, specifically those from the West (or in this case from the Global North) creating a globalized privileging of knowledge and power for themselves in juxtaposition with the allegedly disadvantaged Other.

---

[1] International Service Learning (ISL) can be understood as combining aspects of conventional study abroad with aspects of conventional service-learning, offering an exceptional degree of integration into a target culture, and an intensive experience of community service. More detail provided in Chapter 2.

While there is an abundance of anecdotal accounts to support the claims that combining service learning (SL) pedagogy with study abroad experiences has great transformative learning potential, scholars feel that more research, particularly longitudinal research, is needed (Crabtree, 1998, 2008; Grusky, 2000; Kiely, 2004; Longo & Saltmarsh, 2011). Language learning within service learning and ISL is also still relatively under researched (Barreneche, 2011; Grassi, Hanley, & Liston, 2004; Hale, 1999/2005; Pellettieri, 2011). Jenkins (2014) argues that the marginalization of the role that language and language learners play in the internationalization of education is unacceptable, given its aim to provide students with the knowledge, abilities, and attitudes needed to be interculturally competent global citizens.

The over-arching goal of this study is to contribute to the growing corpus of research on ISL and specifically ISL within the language learning context. Although international service learning programs with a language learning focus are often implemented with aspirations of encouraging not only linguistic competence and investment in language learning leading to personal and social transformation, and enhanced investment in language learning, the reality of these transformation processes is far more complex and diverse than previously assumed. Thus, this study explores factors that contribute to optimizing student experiences and facilitate the creation of programs that do exactly that. This was accomplished by examining the experiences of four groups of students participating in an ISL in Cuba program within a Spanish language offering at a mid-sized university in Canada, hereafter referred to as the Canadian University. Taking into consideration that "[p]articipation in a traditional immersion program could be too expensive and time-consuming for some students in professional programs"

(Cordero & Rodriguez, 2009, p. 138), this ISL program was designed with the Cuban University partners to offer students a practical, affordable opportunity to experience transformative intercultural immersion by combining traditional language classroom and ISL pedagogy. All intermediate and advanced level Spanish language learners at the Canadian University are given the choice of traditional classroom instruction only; classroom instruction combined with a short weekly local service learning component; or classroom learning combined with an intensive week-long ISL component. It is this last option that I examined in this study.

1.2   Ontology, epistemology, and axiology

A researcher's world-view, just like any other individual's, is inevitably framed by ontological, epistemological, and axiological assumptions (Sikes, 2004); thus, I endeavour to elucidate my own convictions. I agree with Egbert & Sanden (2014) when they declare, "in explaining the term 'epistemology,' ['ontology', and 'axiology'], the tendency in the literature seems to be to try to define the word[s] in the vaguest terms possible" (p. 16). Accordingly, I include here short definitions that illustrate my understanding of the terms. Ontological suppositions are "assumptions about the nature of reality and the nature of things" which lead to epistemological suppositions or "ways of researching and enquiring into the nature of reality and the nature of things" and are influenced by axiological suppositions which are "the values and beliefs that we hold" (Cohen, Manion, & Morrison, 2011, p. 3).

Ontologically, I reject the belief that there is a mind-independent reality waiting to be objectively observed (Scott & Morrison, 2006) and embrace a more

relativist/subjectivist belief that "reality is subjective and differs from person to person" (Guba & Lincoln, 1994, p. 110). The subjective researcher does not presume that his/her interpretation of the data is the only one possible but rather seeks to reach a greater understanding of the phenomena under study (Egbert & Sanden, 2014, p. 24). This is why I have chosen to employ the concept of identity as fluid and changing across time and situation, as I explain in detail in the conceptual framework of this study (section 3.2.3). Epistemologically speaking, I believe that "the world does not exist independently of our knowledge of it" (Grix, 2004, p. 83) and that "our interpretations, and especially the intentions we form on the basis of these interpretations, are the true causal agents in the social environment" (Gall, Gall, & Borg, 2007, p.29). This conviction led me to utilize the participants' own words as faithfully as possible in the form of reflective writings, informal interviews, and online questionnaires, as I detail in my explanation of the data collection instruments (section 4.5). With reference to my personal values, it has been my experience that a great deal of the research about ISL programs focuses on social justice and global citizenship, as well it should, but I personally feel that these programs are an untapped resource for language learning. I strongly believe that research focused on language learning in the ISL context could illustrate the benefits of combining service learning, language learning pedagogies as well as the importance of international intercultural interactions and their influence on investment in language learning.

1.3   My Investment & Self-positionality: Motivations for carrying out this study

In order for a reader to make an informed judgement as to the researcher's influence on the research and the validity of the conclusions drawn, the researcher must

explicitly take a reflexive approach to inform his/her positionality. Utilizing a reflexive approach to inform my positionality rejects the idea that social research is somehow separate from the society in which it takes place or my personal history as an individual and a researcher and attempts to address any colonial perspectives I might inadvertently bring to the research. I embrace the belief that the researcher's political allegiance, religious faith, gender, sexuality, historical and geographical location, race, social class and status, (dis)abilities, and so on (Sikes, 2004; Wellington, Bathmaker, Hunt, McColloch, & Sikes, 2005)**,** inevitably influence the researcher's world view. When acknowledging one's positionality, the researcher must locate him/herself in relation to three areas: the subject, the participants, and the research context (Savin-Baden & Howell Major, 2013), as I do below.

I have felt very passionate about language learning since I began my own journey to learn Spanish as a foreign language in Cuba almost two decades ago. Meeting a young woman from Ecuador while in Cuba was a pivotal event that changed my life. Her family welcomed me and I decided to learn Spanish so that I could speak to them in their native language. I did not realize how that decision would motivate me to travel through Latin America, return to formal education, become deeply involved with many Hispanic community events, and make many close Spanish-speaking friends.

I took on several different roles that I later realized could be considered experiential learning experiences; roles such as a Teaching Assistant for beginner Spanish, President of the Spanish Club, peer tutor, organizer and co-author of the play *4th Annual Spanglish Interlude*, study abroad in Spain participant, study abroad in Cuba group leader, and Latin dance instructor for the Spanish Club, Campus Recreation, and in

a local dance club. I firmly believe that much more is acquired through these experiences than simply the linguistic aspect of a language. My own cultural identity, world view, as well as my place in the world were all continually transformed by learning a new language and by living a different culture over the course of many years.

My growing passion for all things Latin American led me to travel south at every opportunity, learning the Spanish language, studying, and experiencing the culture of Ecuador, El Salvador, Guatemala, Honduras, Mexico, and of course Cuba. It also led me to Europe to study in Spain for three months. No matter where I ventured in the Spanish-speaking world, I was always included in the cultural celebrations and treated like family by the friends I made. This warmth and celebration of life is something that I have learned to look forward to; however, I have also learned many more sobering things during my immersion experiences. During my master's studies, I examined how important both dance and literature are in expressing and coping with hardships that people experience. My undergraduate program closely linked Hispanic culture and literature, and since my master's work, I strongly believe the two are inseparable.

I was attracted to service learning right away, intuitively drawn to its principles, alternative teaching paradigm, and connection to community and culture. It was only later that I realized that its tenets - which include fostering empathy, self-examination, and intercultural communication - coincide with my own personal convictions and with my desire to connect my academic studies in Hispanic literature to the social and cultural aspects of Hispanic life. Now, during my doctoral work in the Faculty of Education, I examine the link between transformation, identity, and language learning investment during ISL experiences.

During my studies in Hispanic literature, I was very active in coordinating a study abroad in Cuba program, as well as participating in an annual conference at a University in Cuba. When local service learning pedagogy was introduced into the Spanish language syllabus, I created and coordinated an international version. My participation in these programs played a large part in my decision to join the Faculty of Education to complete my doctoral studies in order to focus on applied linguistics and ISL in particular. My past experiences, in both language acquisition and experiential learning, led me to form preconceived notions (or propositions) on the topics I was eager to examine during this study. I assumed, that language learning students engaging in an ISL program, albeit a short one, would be transformed positively and develop an enhanced investment in language learning.

Researchers, and qualitative researchers in particular, need to be aware of the biases, values, and experiences they bring to their research study and explicitly reveal them in their writing. Language learning has been my passion since I began my own Spanish language learning journey in Cuba almost two decades ago. My own identity and perception of the world were transformed as a university student learning a new language and living a culture different from my own, during several study abroad and service learning programs. While I enjoyed the increasing intimacy with Hispanic culture, I also began to inhabit a hybrid space between the two cultures, and never felt entirely at home in either. This personal connection to cultural and language learning influenced my desire to explore other Spanish language learners' experiences. As I took on several leadership and instructional roles within university Spanish departments I became profoundly familiar with Spanish language students both on a professional level as well a personal

level. This is the demographic that years later would become the participants in my dissertation research study.

The research study examines the transformation of students' identities as a result of intercultural interactions facilitated through an ISL program that takes place in Cuba, and of course, the impact of said transformation on their investment in language learning. This research context positions me as both an insider and an outsider (Phillips & Schweisfurth, 2014). In addition to my personal transformative language learning experiences, I consider myself an insider in that I have been involved with study abroad and ISL programs in Cuban communities over the last decade, both as a student and as a facilitator. As well, I have been involved with Spanish language instruction at the university level in the Canadian context. These experiences have influenced the construction of my own identity, undoubtedly had repercussions on the definition of my research interests, and have impacted the development of my research perspective. I am simultaneously an outsider in the Cuban context since I am a Canadian citizen, and in the research context since the participants perceived me as a researcher and not as their peer, classmate, or facilitator.

1.4   Research goals, questions, and methodology

Language learning ISL programs aspire to increase students' linguistic competence and investment in language learning while simultaneously demystifying the Other, thus catalyzing a social transformation. One of the goals this qualitative study was to explore how intercultural interactions with host communities during the service portion of the ISL experience can transform students' identities. Also, this study aimed to understand if said transformation, in turn, had the potential to impact their investment in

foreign language learning, and vice-versa. This goal was related to my personal interest

in a potential relationship between investment in language learning and personal

transformation and the lack of literature on such a relationship led to this research. To

gauge if students believed that the disorienting dilemma acted as a catalyst for these

changes, this research was guided by the following questions:

1 - How do university students perceive and/or demonstrate any:
   a) shift in their identities
   b) increase in their investment in foreign language learning
   c) social transformation
   as a result of participation in an international service learning (ISL) program?

2 - Are any changes noted in 1a, 1b, and/or 1c maintained over time?

The third goal for this study aligns with the final research question, the need to

investigate possible longitudinal transformations among students participating in an ISL

program. Ultimately, however, the main goal of my research was to examine aspects of

an ISL program, in order to facilitate the design of other ISL programs leading to

increased foreign language learning, social transformation, and equity for all participants

and communities involved in such projects.

A case study methodology was used for this research. The case for this study is

the students' experiences when participating in an ISL program for intermediate and

advanced Spanish language learners at a midsized Canadian university containing an in-

country component which takes place in Cuba. Moreover, the study contains embedded

sub-units of analysis, which are the four cohorts that participated in the ISL in Cuba

component of the intermediate and advanced Spanish language classes between

2011/2012 and 2014/2015. Further details about the methodology and research methods

for this study are provided in Chapter 4. In order to address the above-mentioned questions, I have created a conceptual framework that combines concepts from both critical applied linguistics and transformational learning theories as seen through a lens of postcolonial thought. This conceptualization is described below and in more detail in Chapter 3.

1.5   Conceptualization of the research

Since the focus of this research was multifaceted, it was important to create a strong conceptual framework in order to bring together the various dimensions. The host community that is examined in this study is based in Cuba. Given Cuba's unique and rich, but brutal colonial history, it is important that the research questions be investigated through a postcolonial lens. All stakeholders involved in the program, including myself as the researcher, are influenced by postcolonial considerations.

Within this overarching umbrella of postcolonial thought, both critical applied linguistics and international service learning needed to be addressed. Given the student centered nature of this research as well as my own understanding of reality and one's perception of it, Bonnie Norton's (1995) notions of *investment* and *identity* were particularly suitable, as was Richard Kiely's (2004) work with *transformative learning* within an ISL environment. A significant amount of literature has been produced regarding each of these topics and so I needed a way to bring them together in order to adequately capture the nuanced experience of Spanish language learning within an ISL environment. Maintaining an overarching postcolonial lens through which to view the data, I brought together the concepts of student investment in Spanish language learning with the concepts of socially transformative learning in ISL. From my findings, I created

a heuristic as a means of visually tracking the participants' experiences, which were very individualized and changing over time. The Model for Dynamic Transformation and Investment in Language Learning (MDTILL) (section 6.1), attempts to locate the participants on a grid consisting of 4 composite 'figures'. By taking into account all of the data each participant provided, it is important to remember that their 'position' within the model was, and is, constantly shifting due to outside influences and internal reflections.

1.6   Study Propositions

A study's propositions serve to guide data collection and discussion. Propositions (Yin, 2014) or issues (Stake, 2006) are necessary elements in case study research that serve to determine the direction and scope of the study and form the foundation for a conceptual framework (Baxter & Jack, 2008; Miles & Huberman, 1994; Stake, 2006, Yin, 2014). Baxter & Jack (2008) state that propositions make an educated guess as to the possible outcomes of the research study and "may come from the literature, personal/professional experience, theories, and/or generalizations based on empirical data" (p. 549). To guide the design and analysis of this study, I drew on my own personal experience as designer and facilitator of ISL programming, in addition to literature in the field, to postulate that a short-term ISL experience can potentially provoke a transformation in identity, which could in turn lead to an increased investment in language learning, or vice versa. As such, this study explores the potential impact of experiencing a *disorienting dilemma*[2] (Kiely, 2004; Mezirow, 1991) on transformation in

---

[2] A disorienting dilemma refers to the internal discomfort felt when an critical incident or experience is in conflict with previously help perceptions and/or beliefs. Further defined in sections 3.4.1 & 3.4.2.

identity, as a result of intercultural interactions with host communities during the service portion of the ISL experience. This study also attempts to ascertain if students believe that said transformation in identity impacts their investment in language learning. This research study was designed to allow for logical linking of data to the proposition during the analysis phase (Yin, 2014). The main proposition guiding this study was that international service learning programs with a language learning focus are often implemented with aspirations of encouraging not only linguistic competence and investment in language learning, but also demystifying of the Other, leading to personal and social transformation.

1.7   Organization of the dissertation

In order to approach this research study, I have divided this dissertation into seven main parts. I begin by introducing the literature (Chapter 2) relevant to the issues being examined in this study to familiarize the reader with the field and the gaps in the current knowledge base that this study strives to fill. Then I explain the theories and conceptual framework (Chapter 3) that support my research. Next, in Chapter 4, I present my research design, the context of the study, the data collection instruments that were utilized, as well as my personal positioning as the researcher in this investigation. When presenting the findings (Chapter 5), I endeavor to recount the participants' voices as faithfully as possible. The data is organized by collection method, as well as research question. In Chapter 6, I present the Model of Dynamic Transformation and Investment in Language Learning (MDTILL), a heuristic employed to visually represent how the data was analyzed. Then, I reflect on the overarching research experience, the (post)colonial aspect of the findings, the findings that were most surprising, as well as

how student identities developed, a composite of fictional "typical" participants, and finish by examining the longitudinal findings. In the final chapter of this dissertation I give an overview of the research, followed by an examination of the research itself. I provide some recommendations for practice and conclude with some final thoughts.

Chapter 2

2   Background Context and Literature review

This chapter serves the dual purpose of providing important contextual background information as well as a review of the literature relevant to this study in order to frame this study on whether international service learning programs with a language learning focus, which are often implemented with aspirations of encouraging not only linguistic competence and investment in language learning, actually do lead to personal and social transformation, and enhanced investment in language learning. I begin with an introduction to the field, then move on to a brief examination of postcolonial ideas, which delivers important background for this study. I then provide an overview of literature on service learning both local and international, as well as I/SL as a tool for language learning. I review relevant study abroad literature and finish the chapter with a brief look at the literature about longitudinal research in the field.

2.1   Introduction

In an increasingly globalized world, intercultural interactions have become unavoidable, since societies are perpetually in contact, collision, and collaboration (Parys, 2009). These intercultural interactions require that all individuals become aware of, respect, and ideally become able to navigate the linguistic, cultural, and social differences with the Other (Said, 1979). Many Canadian institutions of higher education recognize that education is one way to encourage intercultural competence, and have included

internationalization [3] in their mandates, in order to prepare students for multicultural society and the demands of globalized employment. For example, the University of Waterloo's strategic plan states "internationalization offers the diversity of experience and insight vital to answering the world's most pressing questions" (2018), while one of the three strategic priorities at the University of Toronto is "strengthening international partnerships" (Gertler, 2015, p. 31). Western University's Vice-Provost and Associate VP (International) states, "International education is transformational and the skills learned will last a lifetime" (Habermehl, 2017, n.p.). Students have come to expect that they will develop intercultural sensitivity, linguistic flexibility, and international experience during their university careers. Institutions of higher education are increasingly being challenged to meet these demands and enhance the quality of learning for prospective students (Garrison & Kanuka, 2004). While there are many approaches to internationalization, two increasingly popular ways that institutions promote internationalization is through study abroad (SA), and international service learning (ISL). This study focuses on the latter but in this review of the literature I will also touch briefly on the former.

This chapter also serves as a review of the literature on postcolonial theory and critical linguistics as they relate to this study. I review literature on relevant research in the fields of both community/domestic/local service learning (SL) and international service learning (ISL) as it relates to my study. The chapter begins with an overview of service learning in institutions of higher education and then examines SL and ISL more

---

[3] "Internationalization is an ongoing process of change whose objective is to integrate the institution and its key stakeholders (its students and faculty) into the emerging global knowledge economy" (Hawawini, 2016, p. 5).

closely. The sections on SL and ISL each give a broad overview of the research and then focus on language acquisition and the transformation of student perceptions and cultural outlook. This literature review provides knowledge and insight into the relevant postcolonial context, demonstrates gaps in the research literature on ISL, and thus positions my study within the broader context of the field. Given the growing interest in these fields, this literature review is selective in nature and explores literature directly relevant to the research.

2.2   A postcolonial context

Postcolonial studies aim to restore voice to once colonized peoples and their descendants; however, these studies are often criticized because a number of the "landmark essays in postcolonial studies are notoriously difficult to read, and the term 'postcolonialism' has become so heterogeneous and diffuse that it is impossible to describe satisfactorily" (Loomba, 2005, p. 2). This chapter is written in the belief that it is important, when examining any Global North-South[4] interaction, to engage with the difficult intercultural nature of postcolonial studies in order to draw attention to the complex historical issues which created the conditions in which these interactions take place.

---

[4] After a great deal of thought, I have chosen the binary terms *Global North* and *Global South* to differentiate between formerly colonized regions of the world and North America/Europe. I have struggled with such binary labels but in the end, I settled on terms that I believe reflect the geographic imagery and the ISL conceptualization. These terms also reflect ISL participation, which is primarily from countries in Canada, the U.S., and Europe.

The term *postcolonial* can be understood in two ways. Firstly, it can be seen linearly as an era, as the time period *after* colonialism. In other words, the time after a group achieved independence from a colonizing entity, even though this time period is difficult to define since decolonization took place over the course of about 300 years and across several continents. Secondly, and more importantly for the purposes of this study, postcolonial can be understood as a way of "appreciating, engaging and critiquing the material and discursive bases of colonialism" (Omeje, 2015, p. 15), as well as a critical approach to studying both the colonial and postcolonial state of affairs. In order to provide context for my use of postcolonial theory I begin with a brief examination of the colonial influences that Cuba specifically has faced before reviewing the key ideas associated with postcolonial theory. Due to the fact that this study follows participants studying in the Global North on their travels to acquire knowledge in the Global South, it becomes important to counter the hegemonic discourse of Western societies (Quijano, 2000), especially in terms of questioning the value of the Other's knowledge. When analyzing the relationship between knowledge and power, postcolonialism situates the analysis in geographical spaces which have been marginalized by colonialism.

2.2.1   Colonial influences

The conquest and expansion of territories is a recurrent event throughout human history. Loomba (2005) highlights colonialism's devastating and multifarious nature commenting, "colonialism was not an identical process in different parts of the world but everywhere it locked the original habitants and the newcomers into the most complex and traumatic relationships in human history" (2005, p. 7-8). A useful definition of colonialism formulated by Osterhammel (2005) states,

> *Colonialism* is a relationship of domination between an indigenous (or forcibly imported) majority and a minority of foreign invaders. The fundamental decisions affecting the lives of the colonized people are made and implemented by the colonial rulers in pursuit of interests that are often defined in a distant metropolis. Rejecting cultural compromises with the colonized population, the colonizers are convinced of their own superiority and of their ordained mandate to rule. (p. 17)

Imperial powers seized political authority in foreign territories and justified these actions with what Chatterjee (1993) terms the "rule of colonial difference" which alleges the "inferiority of the colonized and their incapacity for self-government" (Steinmetz, 2008, p. 593). In this respect, the colonial enterprise was alarmingly consistent across centuries and continents.

Postcolonial scholars of the English-speaking world tend to recognize modernity, or the modern mentality, social interactions, and social structures, as beginning during British colonization and the Enlightenment period of the 18th century. However, Latin American scholars tend to acknowledge two different modernities; the first modernity related to the 'discovery' of America in 1492, and the second modernity related to the 18th century Enlightenment period. Given the fact that Spanish colonization predates British colonization by more than 200 years, it is imperative that the colonization experiences of peoples in Latin America be considered as an individual case. The experiences of colonized territories are *not* homogeneous.

Care must be taken to consider the distinctiveness of Latin America and the Caribbean's colonial and postcolonial experience, rather than "simply replacing old colonial visions of universal history with a new 'postcolonial universalism'" (Bortoluci & Jansen, 2013, p. 202). The American continent experienced its first wave of Western colonial contact at the end of the 15th century. The Spanish crown funded an

expansionist campaign that arrived in the Caribbean, with Cuba being one of the first permanent settlements. This inaugurated a period of European exploration, conquest, and colonization that lasted for several centuries. Bortoluci and Jansen (2013) summarize the distinguishing characteristics of Spanish colonialism in the New World as follows:

> First, the Latin American colonial experience was shaped by the distinct nature of Spain's imperial projects… the importance of Catholicism, the distinctiveness of Iberian legal traditions and mercantilist policies, lower levels of racial and ethnic closure due to fetters upon representative government, and the coupling of higher levels of state control with low levels of bureaucratization on the ground… Second, Latin America's colonial experience was conditioned by the characteristics of its subjugated societies and territories – and by colonial authorities' perceptions of these. (p. 202-203)

The American continent and its peoples were irrevocably altered by colonization. The *coloniality of power* refers to the manner in which the Spanish cultural colonization process attempted to eliminate the many forms of Indigenous knowledge and to replace them with more accepted Western knowledge that was deemed more appropriate for 'civilizing' the Other (Quijano, 2000). This coloniality of power reinforced the hegemony of European production of knowledge by emplacing a hierarchical classification of the population within the Spanish Americas according to 'race', and assigning each 'race' to a fixed place within the social hierarchy (Carrillo Trueba, 2009). This imposed ranking of peoples sets the Latin American colonial experience apart from the rest of the world.

Spain consolidated its dominance over its colonies utilizing this system of classification as the basis of legitimatizing "scientific" European colonial knowledge (Castro Gómez, 2008). The internal hierarchy developed in which local born Spaniards, *creoles*, and mixed race, *mestizos,* dominated the native working class (Loomba, 2005). This domination established unequal relationships between the colonial territory and the colonized territory on many levels. Steinmetz (2008) explains:

All forms of colonialism involve a cultural, political, and psychological assault on the colonized. Nonetheless, the type of native policy implemented by the colonizer may make an enormous difference for the colonized… The lasting importance of such variations is visible in the long-term legacies of colonialism. (p. 589)

Present-day intercultural interactions are influenced centuries later by the ramifications of the enduring local race hierarchy as well as the colonial binaries of colonizer-colonized, superior-inferior, Occidental-Oriental, civilized-primitive, scientific-superstitious, and developed-underdeveloped. Colonialism cannot be considered exclusively as a history of brutal exploitation, but also as the culturally imbedded patterns of thought and practice within the colonized and the colonizing countries.

These legacies of colonialism are particularly ingrained in Latin America, where colonialism began early and lasted for more than 300 years largely due to the fact that one 'colonizer' was soon replaced with another. For example, the United States has supported several military coups d'état that overthrew democratically elected presidents within Latin America, which Said (1994) states "can only be described as imperialist" (p. 55). Though, I will not discuss here whether the goals were imperialistic or altruistic as claimed by the U.S., it is clear that such interventions closely mirror the actions of the Spanish centuries before. Regardless of the specifics regarding the new stakeholders and the new forms of intervention, it seems that "colonialism, although never identical with an essential image of itself, is not finished in the Americas" (Thurner, 2003, p. 14). The end of colonialism did not return things to 'the way they were', instead, the arrival of often hard-won independence brought a plethora of new challenges.

Some scholars in the field believe that international service programs may actually contribute to colonial attitudes and the reinforced 'Othering' of host

communities (Heron, 2007; Jorgenson, 2016; O'Sullivan & Smaller, 2016; Tiessen, 2011). This study strives to ascertain if the participants' attitudes transformed and evolved, or if any colonial attitudes were in fact reinforced.

2.2.2   Key ideas in postcolonial theory

Many scholars have engaged in research to understand the aftermath of colonial intrusion, creating a body of research that has come to be known as postcolonial. Postcolonialism began as an "intellectual project to address and overcome the vexing issues of the once-colonized nations" (Dwivedi & Kich, 2013, p. 9). Postcolonial theory examines the interactions of colonialism-imperialism, social-cultural resistance, and the politics of representation. An ethical examination of Global North-South engagement within a region whose history was so drastically impacted by colonialism must be guided by a postcolonial compass. My own understanding of postcolonial theory began with the work of Edward W. Said, Gayatri Spivak, and Homi Bhabha who are also widely considered the founders of the field (Bortoluci & Jansen, 2013; Salvatore, 2010). Though these founders of the field primarily examine (post)colonial relationships in the context of East-West history, their theories are relevant in many geographical (post)colonial contexts, including Global North-South.

The field of postcolonialism addresses the politics of knowledge, which is relevant to this study since traditionally, (1) the colonizer's cultural knowledge was valued over that of the colonized peoples' and (2) the colonizer's construction of knowledge was used to subjugate the colonized peoples. Even within the field of postcolonial research, colonial mindsets are evident. Research regarding Latin American postcolonialism has widely been disregarded by English-speaking postcolonialists due to

the fact that it is primarily written in Spanish, a language with little power in the academic realm (Despagne, 2013). For example, the Bologna Declaration was signed by 29 European countries in 1999, with the goal of reforming higher education in order to achieve common standards and compatible systems. The Declaration, accords supremacy to the English language even more than Western academia does (Phillipson, 2003). Languages are perceived differently according to their cultural capital (Bourdieu, 1977; 1991), that is to say, according to their power and status within the sociolinguistic context. Histories, languages, and cultures which do not belong to the Western imaginary are labeled as exotic or enigmatic, less culturally 'valuable'.

One of the main goals of ISL is to engage in equitable relations with the communities they 'serve' thus, valuing local knowledge becomes of utmost importance. Particularly in the instance of this study, where the English language has traditionally been privileged over Spanish in both the Canadian and the Cuban context. For these student participants the power dynamic is inverse; and whether or not the students feel that inversion of power, is relevant to whether they experience a critical incident or a disorienting dilemma.

2.2.3   Postcolonial thought from a Latin American perspective

Many contemporary Latin American scholars have been influenced by the Brazilian intellectual Paulo Freire. His seminal work, *Pedagogy of the Oppressed* (1968), focuses on two main ideologies which frequently appear in Latin American writings about culture and power and are relevant to this study: (1) working *with* the oppressed or colonized and not *for* them, and (2) making oppression or colonization the topic of reflection and critique. Both of these ideologies are central to the service learning

pedagogy and hence to the experience of the participants in this study as I explain in further detail in section 2.3 of this chapter.

Throughout the Spanish Americas, European colonial discourse has often questioned whether Indigenous peoples and African slaves were to be considered human. In Cuba, Fernando Ortiz's (1906, 1916) work speaks to the way in which Afro-Cubans were not considered an integral part of Cuban culture even though it is not possible to find any facet of the culture that they had not influenced. His work on transculturation (1940) speaks to the concept of converging cultures. Generally speaking, transculturation is the gradual adoption of characteristics from the minority culture into the dominant culture. This concept is similar to the concept of hybridization (Bhabha, 1994/2004) which I will elaborate upon in section 2.2.5 of this chapter.

Scholars such as Klor de Alva (1994) deny the relevance of postcolonial theory to Latin American history and have shunned postcolonialism in Latin America largely because postcolonial discourse was principally developed in an elitist Anglophone context. He states, "Mexico is not another version of India" (p. 247), most likely referring to the three scholars considered to be the founding family of postcolonial thought: Edward Said, Gayatri Spivak, and Homi Bhabha whose work tends to focus on relations between the East (i.e. India) and the West. Chanady adds, "English speaking post-colonial critics are faulted for ignoring Latin America in their work" (2008, p. 422). Latin America is indeed often ignored in postcolonial writing and has an undoubtedly distinct colonial history when compared to the East, which is another reason I have chosen to focus my conceptual framework by utilizing a postcolonial lens; however, I respectfully

disagree with Klor de Avila if his words imply that Latin American postcolonial theory cannot benefit from the experiences of Eastern theorists.

Though English-speaking intellectuals rarely research in Spanish and/or Portuguese, Latin American scholars on the other hand, have been exposed to intellectual production in colonial languages since colonial times which gives them a very broad perspective (Mato, 2000). Despagne (2013) considers this one of the few positive points of the *coloniality of power* (Mignolo, 1995; Quijano, 2000)*,* the colonial legacies of European knowledge, social order, and practices, from the beginning of colonial times in relation to contemporary Latin American thought. As such, I follow the example of the Latin American scholars and seek to access postcolonial knowledges from Latin American, English-speaking, and Eastern theorists.

2.2.4   Orientalism and Othering

Edward Said's (1979) celebrated study, *Orientalism*, was foundational in the building of postcolonialism as a field of critical scholarship. Said's work is a provocative examination of how Western scholarship and Eurocentric Othering produced a profitable industry based on the construction of knowledge concerning the 'Orient'. Such knowledge was constructed by the West to suit its own purposes and often had little to do with the actual Orient. 'Orientalism' is a style of thought which reinforces the perceived basic distinction between the Orient and the Occident, and supports colonial legacies of racial superiority by representing the 'Other' as less civilized and less capable. Such stereotypical representations in Western academia underwrote colonial policy and justified further imperial undertakings under the guise of Western paternalistic aid. This identifies an obvious pitfall that present day ISL programs must devote serious and

sustained effort to avoid. Said's (1992) call to explore complex and constantly evolving ties between the West and the decolonizing world has become increasingly relevant in the current context of globalization and the increasingly prevalent, and some would consider colonial, climate of the 'helping imperative' (Heron, 2007). The similarly complex and evolving relationships between the Global North and South together with the growing link to the helping imperative makes postcolonial theory particularly relevant in this study.

Gayatri Chakravorty Spivak (1988) also writes about the Othered. Her seminal work *Can the subaltern speak?* strives to reach an "understanding of contemporary relations of power, and the Western intellectual's role within them" (p. 271). The term *subaltern* itself refers to those in society who exist outside the existing power structure of society, those with the least social, economic, and cultural capital. Her arguments are in agreement with Said with respect to Western economic interests largely influencing Western intellectual production, and take issue with the West "speaking of (or for) the subaltern" (p. 271). The term *postcolonial* is often criticized for the weight given to the *colonial*, implying that postcolonial societies had no history, or a less important history, before colonialism. Spivak cautions "a nostalgia for lost cultures can be detrimental to the exploration of social realities within the critique of imperialism" (p. 291) suggesting that the pre-colonial is always irrevocably contaminated by colonialism and is no longer separable from the history of colonialism (Loomba, 2004). The idea of irreversible change to the pre-colonial caused by colonialism, segues into Bhabha's thoughts going beyond the realm of colonial binary thinking and oppositional positioning.

2.2.5   Mimicry/ hybridity/ third space

Homi Bhabha's (1994, 2004) work has also been invaluable in the development of postcolonial thought. He has focused on dissonance and the ways in which the colonized peoples have resisted the colonizer. His concepts of mimicry, hybridity, and third space have become key in examining how colonialism has been both promoted and subverted. Mimicry describes the attempts made by some of the members of a dominated/colonized culture to emulate the cultural behaviours of the dominant group, which is predictably, encouraged by the members of the dominant culture. The emulation of the dominant group creates a hybrid culture, a space "between" competing cultural traditions and historical periods. The theory of hybridity postulates the creation of a third space that goes beyond the binary categories of Self and Other, a space where it is possible to step outside the boundaries of nation states, cultures, and languages. Some feel that this hybrid space takes the colonized away from his/her own culture, thus robbing him/her of an identity since s/he is not able to fully become a member of the dominant group nor is s/he any longer completely a member of the original social group. For others, hybridity is "celebrated and privileged as a kind of superior cultural intelligence owing to the advantage of in-betweeness, the straddling of two cultures and the consequent ability to negotiate the difference" (Hoogvelt, 2001, p. 158). Bhabha (2004) states that individuals can only be described through cultural hybridity, which is the mixture of cultural influences that shape an individual and their identity. People in this situation can be understood to exist in a third space, one distinct from that of both the colonized and colonizer where two or more cultures intersect. It allows postcolonial subjects to leave the traditional bipolarity between dominant and dominated, Self and

Other, and to identify themselves outside these colonial boundaries. It becomes a melding of cultures, times, and places where difference and diversity can be more fully explored. Especially in the context of language learning, this third space can be considered a way of describing a productive space that generates new possibilities, as well as an area of potential personal discomfort where one feels outside of two or more cultures.

2.2.6   Neo-colonialism

A term referring to the continued or renewed domination of one nation/territory by another after formal decolonization; neo-colonialism, has been used within Latin America since the 1960s to condemn US influence and interference in the region. Heron (2016) calls upon the concept of neo-colonialism, among others, to explain and analyze the discourse of the impetus to help. She cites Kwame Nkrumah as having coined the term neo-colonialism in his 1965 book, *Neo-colonialism, The Last Stage of Imperialism*, and concisely summarizes his argument as follows: "independence … had merely changed the ruling players, and left the exploitative practices of colonization intact" (Heron, p. 124). Independence for the formerly colonized regions did not guarantee a true decolonization given that "economic domination by the former colonial powers was particularly insidious" (Sage Reference, 2012, p.1233). Nkrumah saw foreign investment as stifling true development, corrupting politics, and exploiting raw materials, (Sage Reference, 2012) or in other words, the exemplar of neo-colonialism.

More recently, the term has transitioned from a strong analytical tool, to more of a useful shorthand to refer to unequal relations of indirect domination and manipulation. A critique of neo-colonialism is that it tends to downplay the agency of developing nations and characterizes them as passive victims of the developed world. Given that physical

locations for ISL partnerships are often chosen by universities due to their economic position within the world economy, in the context of this study, the concept of neo-colonialism is useful as a way to refer to continued colonial privilege through social, political, and economic intervention, all of which increase rather than decrease the gap between the rich and the poor in developing countries. Due to the limitations of the scope of this study, I will not delve any deeper into the larger overarching issues and polemics of postcolonial theory and neo-colonial economics.

Ogden (2007) eloquently summarizes the need for a postcolonial approach when encouraging students to step off the "colonial veranda" and when engaging in research such as this. He states,

> As we welcome continuous growth and development of education abroad, our challenge will be to preserve our fundamental mission to engage students in meaningful intellectual and intercultural experiences without falling back on a colonial discourse that is concerned with elitism and consumption. (p. 36)

There are many factors that predispose ISL programs to unwittingly reinforce colonial attitudes towards elitism and consumption. Factors include the colonial nature of relations between the Global North and the Global South where most programs take place, in addition to the privilege and status of whiteness, and the aforementioned power dynamics related to the English language. When these factors are considered together with the fact that white English-speaking middle-class women from the Global North tend to be the predominant demographic that participate in service abroad programs (Heron, 2007), it becomes exceedingly important and increasingly difficult to design programs that avoid falling back into colonial patterns of behaviour. Without actively educating facilitators and participants regarding the global impacts of colonialism (anti-colonial pedagogies)

and the specific impacts of colonialism on the host community, in both the past and present, we risk reinforcing colonial inequities these programs strive to address.

This section has served to provide a brief introduction to some of the relevant aspects of postcolonialism that need to remain at the fore when examining both student and host community positioning before, during, and after their inter-cultural SL interactions. I have also introduced the far reaching implications of colonialism on present day intercultural relations such as the power dynamics, privileging of knowledge, and entitlement of language as they are experienced during ISL sojourns.

2.3 Service learning and international service learning in higher education: An overview

Many organizations support ever increasing numbers of service learning initiatives in colleges and universities across North America (Hollander, 2010), making an examination of such initiatives of particular interest to Canadian scholars involved in educational and international research. The Canadian Bureau of International Education advocates that at least 15% (300,000) of Canadian post-secondary students should have a study/service abroad experience (CBIE, 2014; Statistics Canada, 2013). To this end, Canadian post-secondary institutions are now setting specific targets to increase student participation in international learning opportunities. The drive to provide Canadian students with international learning experiences stems from the understanding that these experiences will provide students with the skills, knowledge, and capacities to be "innovative, resilient, and culturally rich" (SSHRC, 2015, n.p.).

With the popularity of service learning within the last two decades has come a sweeping, overarching, and perhaps unrealistic, expectation that service learning will tackle a wide range of issues such as respect for diversity, civil responsibility, poverty reduction, social injustice, and so on. One university in the United States proudly reports:

> awareness of social justice issues increased as students, primarily members of a privileged population, began working in solidarity with a marginalized population. As members of a dominant culture, they crossed the border to understand, empathize with, and advocate for an oppressed population about which they had hitherto been unaware (Tilley-Lubbs, 2004, p. 153)

This call for civic responsibility has not always been the norm in higher education. Boyer and Levine (1981) argue that the focus of institutions of higher education in North America has alternated between a focus on the needs of the individual student and his/her career, and a focus on imparting a sense of civic involvement. They suggest "the ebb and flow of general education is, in fact, a mirror of broader shifts in the nation's mood" (p.17).

In Butin's (2010) opinion, there is a need for a transformation of service learning, shifting it away from the social movement that it currently represents and converting it into an intellectual movement and helping it become a 'disciplined' field within the academy. He argues that the service learning movement has been designated the all-encompassing answer for higher education and in the process found itself in an undesirable predicament. Butin states that SL is badly in need of a new generation of scholarship and institutionalization, in order to secure its place in the academy. It seems that this call is being answered by significant efforts to standardize and legitimize academic service learning in higher education by organizations such as Campus Compact and the National Service-Learning Clearinghouse. Scholars such as Hartman, Paris, and

Blanche-Cohen (2014) have created the *Fair Trade Learning: Ethical standards for community-engaged international volunteer tourism*. Barreneche (2011) also lists several steps being taken towards standardization of SL:

> The Carnegie Foundation for the Advancement of Teaching offers a Community Engagement Classification, which provides a framework for colleges and universities to institutionalize their community engagement activities by aligning their curricular objectives with service and community based learning. Furthermore, the Carnegie Classification recognizes the value and legitimacy of community based and service-learning research conducted by faculty. Finally, institutions such as the University of Georgia and the University of Central Florida have even established community engagement norms in order to standardize and designate academic service-learning courses that form a part of their curriculum. (p. 103)

It should be noted that the steps mentioned above are all being taken by organizations based in the United States. Within Canada, organizations like the Canadian Alliance for Community Service-Learning (CACSL), Community-Campus Partnerships for Health (CCPH), Compañeros Inc., Intercordia, and Tamarak, are also taking steps to support learning communities, promote research, and encourage community-academic collaboration in the pursuit of ethical SL in Canada and internationally.

As these steps to institutionalize SL practices and formalize the learning outcomes for students are being taken, centers for community engaged learning research have been established on many university campuses, and the corpus of research into SL also grows. There are now entire academic journals and books dedicated to the examination of the educational advancement achieved through SL. For example, the *Michigan Journal of Community Service Learning*, the *Journal of Experiential Learning*, the *Journal of Higher Education Outreach and Engagement* are some of the more respected academic journals investigating the field. Bringle and Hatcher's various works (1996; Bringle,

Hatcher, & Jones, 2011; Bringle, Hatcher, & Williams, 2011; Bringle, Phillips, & Hudson, 2004, etc.) are regarded as seminal in the field. There are also many books focusing on different specializations within service learning and experiential learning, but are too numerous to mention here.

Since SL and ISL have become popular instructional tools in higher education over the past two decades, colleges and universities throughout North America have begun searching for ways to connect students with the greater community through collaborative course related projects in almost every discipline (Barreneche, 2011, p. 103). This study focuses on service learning and international service learning in particular within the context of language learning and intercultural interactions.

2.3.1   Community (local) service learning (SL)

Given that the body of literature about ISL is relatively small when compared to that on local or community service learning (Crabtree, 2008), it is useful to begin with an examination of the research on service learning. Eyler (2011) states, "This work [on local service learning] can be a foundation for both further research activities including research focused on college programs that incorporate service learning into study abroad semesters or other international programs, including international service learning (ISL)" (p. 225). The basic premise of community service learning can be traced back to John Dewey (1910) and Paulo Freire (1968/2000), as a method of integrating community outreach initiatives into academic courses. Service learning practitioner-researchers have since built on Dewey's theories about knowledge and action, as well as Freire's critical pedagogy.

The aim of service learning is to encourage meaningful engagement between the academic work of university scholars (both professors and students) and the communities in which they live, work, and study. An oft cited definition provided by Bringle and Hatcher (1996) explains service learning as follows:

> We consider service-learning to be a course-based, credit-bearing educational experience in which students (a) participate in an organized service activity that meets identified community needs and (b) reflect on the service activity in such a way as to gain further understanding of the course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility. This is in contrast to co-curricular and extracurricular service, from which learning may occur, but for which there is no formal evaluation and documentation of academic learning. (p. 112)

Ideally, service learning projects examine and address the specific needs expressed by the community partner connected to the project (Eyler & Giles, 1999). In essence, service learning is about challenging traditional identities and the conventional roles of students, faculty, and community partners. It challenges students to not only passively consume knowledge but to also actively produce it through interaction and critical reflection.

Much of the research on SL demonstrates that educators are witnessing the benefits to students as well as to their own institutions in the form of increased learning outcomes in their courses due to the above mentioned, active production of knowledge combined with traditional passive consumption of knowledge pedagogy (Barreneche, 2011, p. 103). SL is an effective means of engaging students, supporting communities, and bridging the theory-practice divide (Astin, Vogelgesang, Ikeda, & Yee, 2000; Butin, 2015; Hall, Etmanski, & Dawson, 2014; Williams & Gilchrist, 2004) and is considered by many to be a high-impact approach that has progressed from the periphery to the core

of academia (Kuh & Schneider, 2008; Jacoby, 2015; Association of American Colleges and Universities, 2012; Stanton, Giles, & Cruz, 1999).

Specifically, much of the research shows that students participating in SL experience improvement in class performance (Fredericksen, 2000), writing skills (Astin et al., 2000), as well as the development of interpersonal and cognitive skills (Eyler & Giles, 1999; Milofsky & Flack, 2005; Rhoads, 1997). Research also demonstrates that SL contributes to an increase in academic motivation (Bringle et al., 2004). Eyler and Giles (1999) have found increased motivation to learn the course material because of its direct connection to the service-learning project, which is similar to what this study examines. However, Eyler and Giles also caution that these advances can depend greatly upon the students' level of personal development. This research on student outcomes is valuable, though some believe that it stems from "institutional pressure to prove that service-learning is more than curricular fluff" (Kiely, 2005a, p. 5) and that, as Butin (2015) argues, "the analysis has been much more successful than the enactment" (p. 6). These studies overwhelmingly represent positive general outcomes of local community service learning programs. The following section examines local service learning programs in a language learning context.

2.3.1.1   Language learning in local service learning programs

While certain academic fields such as "anthropology, sociology, nursing, and teacher education have traditionally enjoyed close ties between their curricula and engaged-learning experiences, language departments, for the most part, are a relative newcomer" (Barreneche, 2011, p. 105). In 1999, Aileen Hale declared, "the impact of

service-learning on language acquisition and cultural understanding has yet to be extensively explored and documented" (p. 14). She also noted that SL had been utilized predominately in social science and humanities classes and alluded to the fact that little research had been done on the impact of SL on language acquisition and cultural understanding. Lear and Abbot (2008) agree stating, "More and more Spanish departments now offer CSL courses. However, the research on those courses is far from complete, and reflects the general failure in CSL literature to closely examine the connections among language, language pedagogy, and cross cultural CSL" (p. 76). Over a decade after Hale's observations, Pellettieri (2011) stated that "studies measuring language-related outcomes of students engaged in Spanish community-based learning are rare" (p. 289). Likewise, Medina and Gordon (2014) state that although service learning "enjoys broad support and has been used as an instructional tool in a number of academic fields (e.g., political science, anthropology, sociology, and public relations), relatively little is known about the impact of service learning in foreign language instruction" (p. 358). It is difficult to postulate why over a decade of researchers have reason to agree that language is an under researched aspect of service learning given the fact that the SL/ISL context provides an ideal environment for foreign-language learning. Perhaps it is due to the focus on less traditional outcomes of SL as mentioned above.

The situation is starting to change and studies examining service learning - more local than international - as a tool for language learning are beginning to appear more frequently. Foreign language programs have joined the ranks of SL in higher education in a significant way, and consequently, many foreign language faculty have also joined the ranks of SL researchers documenting best practices in community engaged language

instruction (Barrenche & Ramos-Flores, 2013). For example, *Hispania*, the journal produced by the American Association of Teachers of Spanish and Portuguese, published a special edition in 2013 focusing on the scholarship of community engagement. Several articles from that edition are referenced throughout this chapter.

In her recent study on student outcomes, Bettencourt (2015) found that well designed SL opportunities are "a means of providing students with meaningful learning opportunities that would otherwise be unattainable while simultaneously supporting our common goals as foreign language educators" (p. 475). One such area in which language learning SL participants can benefit in their foreign language acquisition is self-confidence and willingness to participate in oral communication within less formal, outside of the classroom settings. For example, Zapata's (2011) work on second language (L2) self-confidence shows promising results. According to her findings, high-intermediate proficiency students participating in a SL experience seemed to benefit a great deal in terms of an increase in L2 self-confidence, to a greater extent than their low-intermediate counterparts and even more so than the students who did not participate in the SL projects. In Barreneche's (2011) study of Spanish learners teaching in their L2 during their SL placement, confidence in language production and communicative skills also increased. Along a similar vein, Pellettieri's (2011) study in the area of willingness to communicate suggests that "community-based learning integrated into a language skills program can help learners generate a greater willingness to communicate in Spanish outside of the classroom" an outcome that she considers "not easily achieved through traditional classroom methodology" (p. 296). Confidence and willingness to communicate in the target language directly impacts the depth and quality of the

intercultural interactions the students are able to experience with the host community members.

SL pedagogy is also credited with increased student motivation for language learning through relationship building (Hale, 1999/2005). Wilga Rivers (1986) asserts that the increase in motivation and language ability are due to meaningful interactions in the target language and we must provide as many opportunities as possible. She states that students, "achieve facility in using a language when their attention is focused on conveying and receiving authentic messages - messages that contain information of interest to speaker and listener in a situation of importance to both - that is, through interaction" (p. 2). Pellettieri (2011) agrees that the "critical ingredient for the development of L2 speaking skills is the opportunity to participate in meaningful interaction" (p. 285). Similarly, Chin-Soo Pak's (2007) study explores the motivational strategies for language learning in a SL setting. She found evidence that students wished to increase their Spanish communication skills in order to better serve and have more meaningful interactions with native speakers during the service learning project, among other reasons. Both studies demonstrate how the desire for meaningful interactions between students and host community members is motivational for the students.

2.3.1.2   Transformation of perspective and cultural outlook in SL

Language and culture are undeniably intertwined and in order to communicate competently in a foreign language one should have, at the very least, a rudimentary

understanding of the target culture[5]. The Ontario Curriculum of Classical and

International Languages (Ontario Ministry of Education, 2000) states "language and

culture are closely related" (p. 3) and language programs at the secondary level should

"introduce students to the heritage of other societies, and so increase their awareness and

appreciation of other cultures" (p. 5). Many language associations have included

declarations to this effect in their mission statements. The 2010 mission statement of the

American Association of Teachers of Spanish and Portuguese asserts that the

organization "promotes the study and teaching of the Spanish and Portuguese languages

and their corresponding Hispanic, Luso-Brazilian and other related literatures and

cultures at all levels of education" (2017, n.p.). The Canadian Association of Hispanists

states, "*La ACH promueve y apoya el estudio de la lengua, la lingüística, la literatura, la

historia y la cultura hispánicas en todas sus manifestaciones artísticas y científicas*."

[The CAH promotes and supports the study of the Hispanic language, linguistics,

literature, history and culture in all its artistic and scientific manifestations.] (2016, n.p.).

Similarly, the Modern Language Association's mission statement attests, "The Modern

Language Association promotes the study and teaching of languages and literatures

through its programs, publications, annual convention, and advocacy work." (2018, n.p.).

The aforementioned associations represent experts in the field of language learning and

substantiate the undeniable interconnection between language and culture, and by

extension, the importance of cultural education in the field of foreign language learning.

---

[5] I use the word 'culture' even though a lack of consensus as to its precise meaning makes it a problematic
term. For the purposes of this study, I follow Schwandt's (2001) idea that "culture is that shifting,
contested, conflictual site of the meanings, values, norms, beliefs, actions, and so on that make up the stuff
of everyday life for some social group" (p. 49).

For many educational institutions, SL has become a popular pedagogy to expose foreign language students to both the cultural and linguistic aspects of language learning, in hopes of transforming their global perspectives. A key component to positive student learning outcomes in the SL (and ISL) context is the careful alignment of course and student learning goals with SL tasks and student abilities (Lear & Abbott, 2009; Zapata, 2011). Unfortunately, it is the lack of clear goals that is frequently cited as a short coming of all types of SL programming (Westrick, 2004) including language focused SL programs. However, many programs *do* share one clear goal: a deepening of intercultural awareness and competence in participants (Bettencourt, 2015; Nelson & Scott, 2008). Well-designed SL programs that include clear, well aligned goals, it is argued, can facilitate significant transformation of student perspectives and behaviours (Clayton & Ash, 2004), provide a "new set of lenses for seeing the world" (Eyler & Giles, 1999, p. 129), and new ways of being a part of it. This transformative learning (Cranton, 2006; Kiely, 2004; Mezirow & Associates, 2000) occurs when the participant changes his/her frame of reference through active reflection on assumptions, beliefs, and ways of understanding of the world.

In a comparative study, Niehaus and Crain (2013) compare student experiences in international and domestic 'Alternative Break' style SL programs and demonstrate a considerable difference between the two. While the domestic program produced significant and meaningful experiences for the students, the students participating in the international program reported learning more about social issues, having more emotionally intense and challenging experiences, and higher levels of interaction and

engagement with community members. This leads to an examination of SL in an international context.

2.3.2   International Service Learning (ISL)

In this section, I review the literature on international service learning with a focus on the impact of ISL programs on language learning. It is important to understand that ISL is more than just SL in a different setting. An ISL experience differs from a local service learning experience in that "it provides opportunities for additional learning goals, activities, and relationships that are not available in the same domestic service learning course" (Bringle, Hatcher, & Jones, 2011, p. 11). Furthermore, the international nature of the ISL programming is thought to promote understanding of the demographic, economic, political, ecological, and cultural systems of the host community.

Over the past two decades ISL has become the subject of much scholarship (Crabtree, 2011). This relatively new body of research encompasses overlapping areas of interest including descriptions of specific university programs (Kraft, 2002; Simonelli, Earle, & Story, 2004; Smith-Paríolá & Gòkè-Paríolá, 2006; Taylor, 2009; Tomlinson-Clarke & Clarke, 2010), design of ethical ISL programs (Duarte, 2016; Hartman, 2016), and university endeavours to create global citizens (Annette, 2003; Jones & Esposito, 2006; Larsen & Gough, 2013; Mbugua, 2010; Saltmarsh, 2005; Saltmarsh & Zlotkowski, 2011). Other studies examine student commitment to social justice (Cordero & Rodriguez, 2009; Evanson & Zust, 2004), and effective approaches to researching ISL (Bringle et al., 2011; Kiely & Hartman 2011, Tonkin & Quiroga, 2004, Whitney & Clayton, 2011), among others. Recently, a growing body of literature has also begun the important work of examining the impacts of ISL on the host communities and from the

host community perspective (Crabtree, 2013; Galiardi & Koehn, 2012; Larsen, 2016; Wood, Banks, Galiardi, Koehn, & Schroeder, 2012).

While literature regarding the above mentioned topics is important when exploring issues in ISL, each represents a vast area of specialization in and of itself. I will discuss these areas only briefly in the language learning context, when they are mentioned by the participants and as they impact the participants' learning experiences. For the purposes of this study I focus on two areas of ISL research: language learning, and the transformation of perspective and identity.

2.3.2.1   Language learning in International Service Learning

At institutions of higher education there is a growing demand for language programs to serve students from disciplines other than foreign languages by providing international and volunteer experience (Sanders, 2005). As such, ISL is being utilized more and more as a tool for language acquisition; however, relatively little research has been done in this area. While the research on local SL initiatives has begun to document the pedagogical potential for language learners as outlined in section 2.3.1.1 above, ISL represents even greater potential linguistic gains, due to the increased opportunities for student immersion in the language, culture, and social aspects of the target language. These potential linguistic gains are in addition to all of the other (personal and academic) gains unrelated to language learning mentioned above.

Jorge (2006) attributes the ideal environment provided by ISL for foreign-language learning to three main factors: (1) the relationships that develop between students and host families which provide a safe environment that encourages

conversation and oral-language practice; (2) the evidence showing that both parties become intensely engaged and perceive themselves as owners of the experience; and (3) the fact that as the students reflect upon the experience they become more confident of their language abilities (p. 113-114). On the other hand, the comparative study by Moreno-Lopez, Ramos-Sellman, Miranda-Aldaco, and Gomis Quinto (2017) tells a slightly different story when examining "four different pedagogical models: a traditional face-to-face classroom, face-to-face classes with a community based learning component, face-to-face courses with an online tele-collaborative language-learning component, and study abroad" (p. 398). Though the results indicated that students' language learning was equivalent across all four pedagogical models, they also indicated that students believed that adding experiential learning boosted their second language acquisition and fueled their curiosity about culture. Qualitative findings of this study also confirmed that students' engagement was higher in the experiential models.

2.3.2.2   Transformation of perspective and cultural outlook through ISL

Research on how students are transformed through their participation in ISL programs has been carried out for approximately 20 years now. Simply learning about another country is not enough to trigger transformation in students. Eyler and Giles (1999), for example, found a significant way to decrease stereotypes, increase personal development, perspective transformation, and diversity appreciation was to provide students with the "opportunity to work with people from diverse ethnic groups during the course of their service-learning" (p. 177). Boyle, Nackerud, and Kilpatrick's (1999) study regarding the effects of participation shows "the experience of coming to know persons from another culture on a personal level reduces ethnocentrism." (p. 202). Thompson

(2012) commends the incorporation of SL in the study abroad setting, as it provides students with contacts in the target culture and encourages positive attitudes toward the culture, while at the same time helping the students to understand and learn more from the target culture.

According to Tonkin (2004), ISL programs caused profound and lasting change on intellectual and moral perspectives, increased demonstration of leadership qualities, but also high levels of culture shock and re-entry shock in the program participants. Other research has shown that participants felt they learned about and gained empathy for the host culture and began negotiating issues of diversity and social justice (Ferrence & Bell, 2004, Larsen & Gough, 2013). Participants had experienced personal growth in the areas of cultural adaptation, learning, and values (Pisano, 2007), and experienced increasing cross-cultural awareness as well as becoming more aware of social problems (Elble, 2009). A study of short-term ISL by Mather, Karbley, and Yamamoto (2012) which focused on the ways in which student participants' "multiple identities and personal histories interact with the people, places, and ideas they encountered abroad" demonstrated that participants' experiences lead to intro- and extro-spections that "foster complex understandings of self and ideology" (p.1). These studies demonstrate many valuable gains that are difficult to measure and difficult to impact in a traditional classroom setting.

Experiential learning is considered by many to be an excellent technique for encouraging students to accept cultural differences and to appreciate cultural integrity (Chau, 1990). Such learning usually results in some feelings of discomfort (Mezirow, 2000). When students experience the accumulated strains of relating to the challenges of

an unfamiliar environment, they experience culture shock (Boyle et al., 1999). It is important for students to grow through this discomfort in order to understand themselves better and to gain new sensitivities (Montalvo, 1983). Because it is difficult to simulate this experience in a classroom setting in the home culture, the experience of a structured international program of cultural immersion is preferred for the person who wishes to grow rapidly toward cultural competence (Holmes & Matthews, 1993). Culturally sensitive attitudes are believed to "evolve out of having an open mind and heart and a willingness to increase awareness about your own cultural identity and the cultures of others" (Okayama, Furuto, & Edmondson, 2001, p. 189). All quality service learning programs have the potential to create transformational outcomes by fostering what Vandenberg (1991) refers to as the ability to engage with others "as 'cobeings' and not as objects" (p. 1281). This idea of engaging with others as cobeings rather than as objects, is particularly relevant to ISL and the greater possibilities it provides for student immersion in the culture of the host community partners, as well as opportunities to form authentic, reciprocal relationships. ISL at its best offers environments well suited to transformative learning (Felten & Clayton, 2011). The transformative learning experienced by many during service learning programs, provides opportunities for participants to appreciate cultural difference and grow as global citizens.

A wide variety of professional disciplines value cultural competence, and given that cultural competence is believed to be directly linked to cultural sensitivity (Martinsen, 2011), tools have been created in each of these areas for measuring and increasing cultural sensitivity in ways that are tailored to the needs of that particular professional setting. M. Bennett (1986, 1993) created a Developmental Model of

Intercultural Sensitivity (DMIS) which describes perspectives and behaviours when one is confronted with cultural difference. It depicts a continuum of increasing cultural awareness, understanding, and adjustment (Hammer, Bennett, & Wiseman, 2003) and is often used together with the Intercultural Development Inventory (IDI) developed by Hammer and Bennett (1998) to assess the cognitive growth process that ideally occurs as students encounter cultural difference. Utilizing this model/inventory, Westrick (2004) found that a quantitative analysis of students who attended an international school and participated in a variety of different service learning models, "reveals a mixed picture with no clear pattern of expected positive relationships to IDI stages" (p. 294) and that "involvement in these service models does have the potential to influence the development of intercultural sensitivity; however, the study does not show that service learning per se increases intercultural sensitivity – nor does merely increasing the duration of involvement in service programs" (p. 296). In other words, while the potential is exists, simply 'showing up' does not necessarily equate to increases in intercultural sensitivity or competence.

ISL provides a unique opportunity for participants to experience a transformation in their perspectives and develop intercultural competency. However, care must be taken to adequately prepare students for the experience. Without mindful program development, pre- and post- departure workshops, and the encouragement of critical reflection, ISL programs can "easily become small theatres that recreate historic cultural misunderstandings and simplistic stereotypes and replay, on a more intimate scale, the huge disparities in income and opportunity that characterize North-South relations today" (Grusky, 2000, p. 858). Many ISL researchers, program designers and practitioners are

incorporating, or advocating for, in-depth pre-travel orientation prerequisites given the encouraging results of several studies examining student outcomes when such preparation activities are incorporated (Kozak & Larsen, 2016; Larsen & Gough, 2013). Findings for Crowder's (2014) study suggest that "transformational learning did occur; however, increased preparation and support throughout the experience would have enhanced their learning" (p. ii). When examining student outcomes in ISL, the copious amounts of research on study abroad also provide a valuable resource.

2.3.3   Study Abroad (SA)

Students have been travelling to other nations in order to study abroad for centuries. It is important to remember as Bringle et al. (2011) state that, "first and foremost in the rationale for study abroad, though, is that it is primarily for the benefit of the student" (p. 8). This can also be said about poorly designed or poorly executed ISL programs. The tradition began among European aristocracy and North Americans later followed suit. SA has evolved from a long term pursuit of elite men, to shorter term experiences sought by a variety of students able to afford the experience, now more frequently females than males (Heron, 2017). Language learning in SA has been widely researched and many different aspects of the domain have been examined. To narrow the field, mainly selected studies examining Spanish language learning in a study abroad context are referenced here.

In his review of literature on SA and language learning, Plews (2015) notes that research into SA has traditionally focused on "(1) measuring L2 proficiency and fluency, both in relation to the general SA context and also in correlation with specific qualities of the experience abroad, and (2) communicative competence" (p. 1), adding that more

recently research on participant's intercultural development and L2 identities has emerged. In the review of literature on language learning in SA that follows, I first focus on studies concerning the measurement of L2 proficiency and competency in relation to SA experiences, as well as literature on the development of instruments to assess language proficiency. I then turn my attention to research on SA participants intercultural and identity development, ending with an examination of longitudinal research in both SA and ISL.

2.3.3.1   Language learning in SA

Some studies examine students' study abroad experiences in order to develop effective assessment instruments for second language outcomes in the SA context. A 2017 study by Dewey explores assessment instruments for language learners during SA. The study examines measures of social interaction and language use during study abroad such as: the Language Contact Profile, language logs, the Social Network Questionnaire, the Study Abroad Social Interaction Questionnaire, online social media, photo elicitation, mobile phone surveys, and other computational methodologies.

Shively's (2017) study provides a different take on assessment by examining the development of speaker and listener "assessments" during a semester long study abroad in Spain. In this context, assessments can be understood as expressing "the speaker's judgment, attitude, or affect towards what is said and performing the crucial functions of closing a topic and displaying shared understanding with an interlocutor" (Shivley, 2017, p. 157). The results indicate that learners increased their use of listener assessments, as well as their use of specific structures and lexical items in speaker assessments. Participation in everyday conversation as well as explicit instruction represented ways

that students could learn to make assessments. The article concludes with suggestions for teaching assessments in the Spanish L2 classroom.

Studies examining Spanish language learning in a study abroad context tend to demonstrate predominantly positive student outcomes in such areas as social interactions, gains in fluency, positive attitudes, among others. This point is well illustrated in Yang's (2016) meta-analysis of the methods and findings of 66 published research studies investigating L2 learners' linguistic development in study abroad contexts. The study was carried out in two phases. The first focused on the methodological features of the studies, while the second concentrated on the L2 linguistic gains of SA participants compared to at-home learners. The comparisons in Yang's analysis show that SA learners outperform at-home learners and that short-term (defined as 11 weeks up to 13 weeks) SA is more effective than long-term (defined as more than 14 weeks to up to 3.5 years) SA in terms of L2 linguistic development. Yang contributes this finding to sociopolitical contexts and the racialized experiences (both experienced and observed) of learners negotiating opportunities to speak.

Di Silvo, Diao, and Donovan (2016) examine US university students learning Mandarin, Russian, or Spanish during a semester studying abroad. This quantitative study analyzes 600 speech samples from 150 pre-test and post-test interviews from 75 university students across several cohorts and destinations. Findings reflected that studying abroad is extremely important in shaping foreign language acquisition, though Di Silvo et al. state that the results were extremely varied across languages. Given the extreme variance between languages discovered in this study, caution must be exercised when generalizing findings across languages. Leonard and Shea (2017) investigate

underlying dimensions of L2 speaking over the course of a 3-month Spanish study abroad in Argentina. Results show that participants experienced significant gains across complexity, fluency, and accuracy. This study also demonstrates that students who were more advanced Spanish speakers prior to the SA experience made greater gains in accuracy and syntactic and lexical complexity during study abroad than their less advanced counterparts. A gender differentiation of results was included in Kim and Goldstein's (2005) study of 282 US first year students. They found that "favorable expectations about study abroad were best predicted by levels of language interest, followed by low ethnocentrism and low intercultural communication apprehension" (p. 265). They then further refine these results by stating that "female participants were significantly more likely than male participants to have positive expectations of study abroad and indicated significantly less ethnocentrism and intercultural communication apprehension and greater language interest" (p. 265). This study suggests that pre-travel interventions may positively influence intergroup attitudes, augment interest in international study programs, and by extension, positively impact study abroad outcomes in a language study environment.

Also exploring attitudes, Artamonova (2017) assesses the attitudes toward the language and culture held by Spanish learners participating in short-term study abroad experiences in various cities in Spain. The results showed that participation in study abroad leads to a myriad of desirable outcomes including: positive attitudes towards the "language learning experience", a positive influence on language attitudes, increased self-confidence, improved language skills, and enjoyable real-world application of Spanish.

Next, I turn to examining related literature on the perspective an cultural outlook transformation among SA students.

2.3.3.2   Intercultural and identity development: SA and language learning

As seen within the ISL literature review, time spent abroad is often considered an effective predictor for increased cultural competence, regardless of the veracity of that assumption. The following represents some of the recent research on the relationship of attitudes, cultural outlook, and language learning within a study abroad environment.

Within the foreign language learning context, a study by Isabelli (2011) supports the notion that motivation to learn the language could predict improvements in cultural sensitivity, since enthusiastic language students are more likely to attempt to become part of a social network made up of members of the target culture during their time abroad. She posits that through these social relationships, students have greater opportunities to experience cultural differences and gain intercultural understanding. An interesting study by Felix-Brasdefer and McKinnon (2016) examines second-language Spanish students' perceptions of impolite behaviour during study abroad in Spain or Latin America. The results show that learners perceived greatest offense to comments regarding their self-perceived personal and wider group characteristics. Along a similar vein, Shively (2008) examines the second language (L2) learning of politeness and social interaction of US students who studied abroad for one semester in Toledo, Spain. Findings indicate that students acquired effective communication in service encounters through tone of voice, positive assessments, and other face-enhancing moves.

International programs can be strengthened with the addition of cultural instruction. A study by Windham (2017) seeks to demonstrate how a language program can be strengthened through cultural instruction. This study shows improvement in multiple measures of program strength, including student engagement, enrollment persistence, and the perceived relevance of language study. In another study, Rog (2017) utilizes an ethnographic approach to trace the development of intercultural competence and foreign language communicative competence in a sophomore student during study abroad in Portugal. The study finds that the tensions and contradictions the student experienced contributed to her minimizing them, overcoming the disequilibrium and becoming a better, although still imperfect, intercultural speaker.

Marx and Pray (2011) examine an interesting program that attempts to build empathy for the challenges faced by English language learners in the U.S., through immersion of white monolingual English speaking ESL teacher candidates from the U.S. in a short-term study abroad program in Cuernavaca, Mexico. The study revealed that "students struggled with the cultural, linguistic, and racial dimensions of their short-term study abroad experience and that most channeled these frustrations into some measure of empathetic understanding for the challenges facing ELLs in the US" (p. 507). The program seems to have been very effective in increasing the ESL teachers' empathy for their students, the majority of whom are native Spanish speakers. Additionally, a case study by Dietz and Baker (2018) strives to acquire an in-depth understanding of study abroad as a tool for developing cultural competence. By following eight participants on a study abroad in Honduras, the researchers found that the experience enhanced the cultural competence development of the participants.

The concepts of language and identity are another popular area of study in the study abroad literature. Entire books are dedicated to the subject. Mitchell, Tracy-Ventura, and McManus's 2017 book examines anglophone students' language development in French and Spanish while abroad as it relates to social experiences, concluding that language learning is dependent on the individual students' agency and ability to negotiate identity. Jackson's 2008 book on language learning in study abroad also examines language, identity, and culture. She explains,

> This book is based on the premise that student sojourners and educators can benefit from a deeper understanding of the language, identity, and cultural factors that impact on the development of intercultural communicative competence and intercultural personhood, a new, alternative identity that is broader, more inclusive, more intercultural - something that will always contain the old and the new side by side to form 'a third kind' - a kind that allows more openness and acceptance of differences in people. (p. i)

My own study began with a similar premise, proposing that participation in ISL programming would contribute to development of intercultural competence and a hybrid identity. A book by Kinginger (2014) offers a wide variety of papers covering a range of theoretical frameworks, analytic methodologies, and conclusions regarding the outcomes of study abroad students with reference to their second language identities. Many studies agree that international experiences such as study abroad and ISL have great potential to impact participants' outlooks on their own language, identity, and culture as well as those of the Other.

Far fewer publications allude to anything other than positive results. Albeit limited, this research alluding to other than perfect results was particularly useful to my study. Foronda and Belknap (2012) agree that "[t]he negative outcomes of study abroad are documented less frequently" (p. 157). Their study indicates that students on a two-

week study abroad experienced a comparative mindset, negatively measuring difference

rather than experiencing any transformation. Kubota (2016) begins to examine the

complexities impacting outcomes experienced by students participating in study abroad.

The study attributes aforementioned complexities to "multiple relations of power" (p.

348). Further, Lokkesmoe, Kuchinke, and Ardichvili (2016) investigate the efficacy of

foreign immersion programs in terms of increasing cross-cultural awareness. The

researchers examined 40 professional business, accounting, human resources and

agriculture science students from four US and Brazilian universities who participated in a

semester-long study abroad experience. They found that:

> Despite intensive pre-departure preparation, in-country support and cultural
> immersion, the research subjects failed to attain significant and consistently
> higher levels of intercultural awareness. Students tended to overestimate their own
> level of cross-cultural competence both before and after the program. While
> students tended to perform well academically and voiced high levels of
> satisfaction with their own overseas stay, objective measures of cross-cultural
> awareness did not mirror these outcomes. (p. 155)

The researchers suggest that participants tend to overestimate their level of cross-cultural

competence. These findings suggest a need for more critical postcolonial pedagogies

including carefully designed mediation, reflection, and mentorship in SA programs, as

well as critical approaches to analyzing the power-laden effects and outcomes of these

programs in terms of identity development and cross-cultural awareness.

2.3.4 Longitudinal studies

A paucity of longitudinal research in both study abroad and international service

learning has been cited by many as an area for improvement in the fields. Only seven

longitudinal studies on study abroad are listed by Coleman (2013, cited in Plews, 2016, p.

1) who bemoans, "the list of studies of the long-term impact of study abroad […] is

woefully short"; (p. 27). Plews (2016) lists several dozen studies more, as well as those included in his special edition focusing on *The post-sojourn in study abroad research*. He hopes that research into the post-sojourn period and the long-term impact of Study abroad will "help optimize positive SA effects in individual participants' lives, domestic programming for languages and intercultural competence, and the development of diverse communities on and off campus" (p. 9). I agree that further research on long-term student outcomes after time abroad can only be beneficial.

Similarly, a review of the literature also showed that research on the long-term impact of ISL on students and host communities is limited (e.g., Crabtree, 1998, 2008; Grusky, 2000; Kiely, 2004, 2005a; Longo & Saltmarsh, 2011). Eyler (2011) agrees and states, "[r]esearch documents that service learning has a short-term impact on personal, intellectual, and social development outcomes, but less is known about what kinds of experiences influence lifelong behavior" (p. 235). One of the very few longitudinal ISL studies was carried out by Kiely (2005a), who undertook a longitudinal study of the transformational learning experiences of ISL students and created the transformative learning model for service learning which figures into my conceptual framework as outlined in section 3.4 through 3.6.

Additionally, Plews (2016) opines that very little post-sojourn follow up research and cautions against the generalization of long term research. He states, "[c]onclusions concerning long-term linguistic or intercultural effects, sustained shifts in individual perspectives or identity, or potential extended community benefits can be drawn only with caution from most SA research or remain indeterminable or speculative" (p. 2). Research into both local and international service learning is often criticized for being an

examination of student learning outcomes exclusively at a particular point in time (Bettencourt, 2015; Jones et al., 2011; Norris, 2006). This study strives to address not only the lack of research regarding the permanence of immediate student outcomes by collecting data at several points in time, but also explores the notion that some participants require additional time and additional experiences to fully reflect upon their experience and demonstrate outcomes only after the passage of time.

Finally, the review of literature on community service learning, international service learning, study abroad and language learning demonstrates a widely accepted proposition: that ISL programs with a language learning focus often aspire to encourage not only linguistic competence and investment in language learning, but also personal and social transformation. This dissertation demonstrates that the reality of these transformation processes is far more complex and diverse than previously assumed.

Chapter 3

3 Conceptual Framework: Investment in language learning, identity, and transformational learning theory

3.1 Introduction

This chapter introduces the conceptual framework used to guide my examination of students' investment in language learning and/or social transformation due to their participation in international service learning (ISL) in a language acquisition context. The study brings together three different theories to form the conceptual framework for the study. These are investment in language learning, identity, and transformational learning theory. I begin with an introduction to the concepts of *investment* and *identity*, speak briefly about structure and agency as they apply in the context of this study, and then describe the concept of *transformation*. At this point it is important to understand how these concepts complement one another. Later, in the discussion chapter, the reader will see how I have aligned them to create a unique model with which to examine this ISL program in a language learning context.

In academia and institutions of higher education, theory is sometimes, regrettably, used "in the production of an intellectual class hierarchy where the only work deemed [of value] is work that is highly abstract, jargonistic, difficult to read, and containing obscure references that may not be at all clear or explained" (hooks, 1991, p. 64). Since my goal is to inform ISL practice, and I personally come from a pragmatic/practical approach to ISL and language pedagogy, I strive to minimize any overly abstract theory in this study and avoid jargon, and by utilizing theory to inform my analysis and conclusions. Gloria Jean Watkins, better known by her pen name bell hooks, further explains,

it is easy to imagine different locations, spaces outside academic exchange where such theory would not only be seen as useless, but would be seen as politically nonprogressive, as a kind of narcissistic self-indulgent practice that [at] most seeks to create a gap between theory and practice so as to perpetuate class elitism. … Hence, any theory that cannot be shared in everyday conversation cannot be used to educate the public. (p. 64)

Throughout this study, I strive to eliminate any gap between theory and practice with the intention of eliminating any potential class elitism. I utilize a reciprocal process, a continual interaction between theory and practice. In this way I endeavour to provide a strong dynamic conceptual framework to researchers while at the same time making this study more accessible to the public, or at the very least to ISL program facilitators, so that theory may enable practice and my personal experiences with practice may enable theory.

ISL programs developed by North American universities most frequently partner with communities in the Global South (Pillard Reynolds & Gasparini, 2016), which calls into question the interconnection between power and subordinance. Therefore, I use a postcolonial lens to guide my analysis of the intercultural interactions between the Canadian students and the Cuban host community that participated in this study. As a novel approach to this case study research, I combine elements from Bonnie Norton's (Norton Peirce, 1995; Norton, 2000; Norton & Toohey, 2011; Norton & Williams, 2012; Toohey & Norton, 2010) work on identity and investment, with Richard Kiely's (2004, 2005a, 2005b) transformative learning model. The creation of this conceptual framework addresses issues of power in language learning unique to ISL in language learning contexts.

Bringing together investment in language learning and identity with transformational learning theory offers a unique perspective from which to research

language learning in the ISL environment. Norton's work is used primarily in the examination of foreign language learning. Her studies frequently examine the experience of English language learners from the Global South learning in the Global North. This study utilizes Norton's concepts of identity and investment to explore the experiences of Spanish language learners from the Global North who travel to the Global South to study their foreign language. Kiely's work, on the other hand, was designed to examine ISL from a social justice/global citizenship perspective. However, this study utilizes Kiely's transformative learning model for service learning in the context of language learning abroad, in a program with a limited to non-existent social justice orientation. When used separately, each theory provides insights into their respective fields; by bringing the two together I provide an innovative framework with which to examine ISL when it is used as a tool to foster language learning. The focus in this study is on the dynamic transformation in students' identities and their investment in learning the target language through their intercultural interactions with Cuban host community members during the service portion of an ISL program.

3.2   Investment and identity in language learning

The notions of investment and identity are deeply embedded within the field of critical applied linguistics. For the purposes of this research, the definitions of investment and identity follow those of Norton (Norton Peirce, 1995; Norton, 2000; Norton & Toohey, 2011; Norton & Williams, 2012; Toohey & Norton, 2010). Both the students' investment in language learning and their identities were explored in a culturally interactive ISL language learning context. Since Norton herself suggests her concept of investment is "best understood with reference to the economic metaphors that Bourdieu

(1977) uses in his work—in particular the notion of *cultural capital*" (Norton Peirce, 1995, p.17), I will give a brief overview of cultural capital before exploring investment and identity more deeply.

3.2.1   Forms of Capital

Blommaert and Dong (2010) state, "Pierre Bourdieu's work is complex and voluminous" and that "it offers us many extremely useful theoretical tools" (p. 65). Of his many useful theoretical tools, most relevant to this study are the forms of *capital*. Bourdieu's (1986) theory on the forms of capital is valuable for research dealing with relations of unequal power in society. Bourdieu argues that capital constitutes the foundation of social life and dictates one's position within the social order. This theory describes three distinct forms of capital: cultural capital, social capital, and economic capital. The value of each of these forms of capital is fluid and determined by the ideals dictated by specific situations or sites of struggle. The first form, *cultural capital,* refers to knowledge and the appreciation of symbolic elements acquired through membership in a particular social class. The second, s*ocial capital,* refers to access to networks of power and the potential or actual resources linked to membership in social networks and the advantages associated with the collective identity. The third form of capital is *economic capital,* which refers to material wealth, property, and income that can be directly converted into money. The first two forms of capital are abstract in nature while economic capital can be considered concrete.

The form of capital most relevant to this study is that of cultural capital. Learners invest in learning a language as long as they believe it represents "cultural capital" (Bourdieu, 1977). Bourdieu claims that fluency in a society's elite culture affords one

cultural capital. This capital exists in three different forms: (a) an *embodied* state in the form of long-lasting dispositions of the mind and body (i.e. knowledge of social cues and social norms, style of dress, language patterns, etc.); (b) an *objectified* state in the form of cultural goods (i.e. informal family learning, attending the theatre, listening to classical music, etc.); and lastly, (c) an *institutionalized* state in the form of formal education (i.e. educational qualifications, degrees, and diplomas). Bourdieu argues that cultural capital is, to a great extent, hereditary in that it depends in large part on what knowledge and competencies are valued in the home and is symbolic in nature, given that it does not have a concrete manifestation. Cultural capital cannot be acquired instantaneously, but takes time to accumulate and is amassed over a life time.

Bourdieu's (1977, 1987; Bourdieu & Thompson, 1991) concepts regarding cultural capital, language, and symbolic power are particularly interesting in the context of this study, given that he viewed cultural capital as the possession of non-financial assets, such as an intimate knowledge of the intricacies and inner workings of the dominant or elite culture. In this study I change the context of this theoretical concept. In a contemporary context, that is to say a society that values internationalization and globalization, intercultural competence translates into cultural capital. This study follows majority language speakers of English from the Global North as they travel to the Global South in their quest to master, what is for them, a non-dominant language, and develop knowledge of what, from their perspective, is the non-dominant culture. Thus, the participants in this study can be understood as striving to acquire cultural capital; not by acquiring fluency in their own society's elite culture but by attempting to acquire something that their society's elite culture values, namely, intercultural competence

61

through the mastery of a non-dominant language. They are taking steps towards these ends by pursuing Spanish language learning and intercultural interaction in Cuba. This notion of positioning adds an additional layer in language learning because through language, the subject may be positioned in certain ways, yet, s/he can aspire to a different positioning in society, especially in today's globalized world. The question becomes, just how invested are students in acquiring this cultural capital in order to reposition themselves within their society?

3.2.2   Investment

Norton (Norton Pierce, 1995) argues that learners invest in learning a language, expecting to profit from their efforts by gaining access to a wider range of material and symbolic resources. However, the identities and the motivations of the language learners, or more accurately their investment in language learning, remains fluid. The concept of investment attempts to capture "the complex relationship between power, identity and language learning" (Norton, 2000, p.10). Norton states that while language learners may be highly motivated to use the language they are learning, sometimes the relations of power between speakers in certain social situations encourage their silence. The language learners in this study are fluent majority language (English) speakers[6] and, presumably, are accustomed to occupying positions of power during unequal linguistic interactions in their Global North home environment, whether consciously or unconsciously. The sojourn abroad converts these students into vulnerable novice language learners in their

---

[6] With the exception of one international student studying in Canada in English, for whom English was a foreign language.

new, albeit temporary, Global South environment. However, this juxtaposition of power relations is not complete because even though the students are not majority language speakers in their new environment, they are still in possession of cultural capital that is valuable in the host community, the ability to speak English. Postcolonial theory enables us to examine these power dynamics and sites of struggle by analyzing how the colonial past shapes contemporary power interactions.

According to Norton and Toohey (2011), investment in learning a language is closely linked with learners' identities, both of which transform over time and with changes in context. Blomaert and Dong (2010) are of the opinion that "[s]peech is language in which people have made investments – social, cultural, political, individual-emotional ones. It is also language brought under social control – consequently, language marked by sometimes extreme cleavages and inequalities in repertoires and opportunities" (p.8). In Norton's view, the traditional artificial distinctions between the language learner and the contexts in which they learn are problematic (Norton Peirce, 1995, p. 10, 12). For example, many second language acquisition theorists postulate causal variables of motivation such as: comprehensible input paired with a low affective filter (Krashen, 1981, 1982), social distance (Schumann, 1978), and self-confidence (Gardner, 1985). These causal variables pertain to the individual and not the social context; thus, the individual is classified "unidimensionally as introverted or extroverted, inhibited or uninhibited, field dependent or field independent" (Norton, 1995, p. 10). Such one dimensional, dichotomous distinctions drawn between the language learner and the social world are limiting and tend to blame the learner for any difficulties experienced, they lead to narrowly assigning fixed measurable attributes to the individual

(p.11). Leaving the artificial distinctions behind, the concept of investment is long term and sustainable; it considers the sociological construct of language learner and the language learning context as "changing over time and space, and possibly coexisting in contradictory ways in a single individual" (p. 12), emphasizing the situation and the importance of unequal power structures within social interaction. In the context of this study, I posit that the student language learners find their motivation to speak influenced by the change in power dynamic during social interactions, this in turn may positively or negatively impact their overall long term investment in language learning.

3.2.3   Identity

As mentioned, both student identity and language learning investment are fluid and changing over time and social context. It is important to note that investment and identity are also inexorably influenced by changing power relations. Fernando Ortiz (1940, 1947) contends that identity is constantly redefined and fluid given the mixing of races and changing political landscape within Cuba which has always been a transcultural environment. While in the Canadian context, Plews (2015) and Sumura, Davies, and Laidlaw (2001) agree that Canadians see their identities as contextually dependent, negotiated, and shifting depending on linguistic, geographic, and historic circumstances. In this specific case, the Canadian University student participants and the Cuban host community participants were constantly negotiating their identities since identity can be understood as a person's sense of who they are based on their position within a group. Social anthropologist, Jenkins (2014) explains that, identity is our concept of who we are and who other individuals are, and conversely, other individuals' understanding of themselves and of others (including us). Thus, identity is the outcome of agreements and

disagreements, and is always negotiable, not fixed. In this study, learners' identities are defined as multiple, complex, dynamic, and represented as sites of struggle. In social psychology, the social class, family, sports team, etc. to which people belong are a source of pride and self-esteem, which is in agreement with Bourdieu's thoughts on social capital. Groups are seen as giving a sense of belonging within the social world. Identity can be understood as an individual's understanding of who s/he is in relation to the role s/he plays at that particular time and place within a given group. Similar to Said's concept of Othering, social grouping can be understood as dividing the world into *us* and *them* through a process of social categorization. It can be considered a very practical matter, a matter of understanding relationships of similarity and difference. Tajfel (1978) proposed that putting people into groups and categories (i.e. stereotyping) is a normal cognitive process, namely, the inclination to group things together. The problem arises due to the fact that people tend to exaggerate the differences between groups as well as the similarities within groups, leading to prejudiced attitudes and baseless power inequity during social interactions. Eliminating these prejudiced attitudes is an important goal of many ISL programs.

Identities are no longer perceived as fixed, but always under negotiation, hence the dynamic nature of my conceptual framework. Stryker (2001, 2007; Stryker & Serpe, 1994) argues that identities are formed due to role hierarchies. His theory posits that an individual could have many roles/identities, which are arranged by importance within the individual's self-concept and differ in prominence. Jaspal (2014) states, "social structures indeed play an important role in dictating one's level of commitment to particular roles and, consequently, in rendering salient or latent particular identities in the self-concept"

(p. 8). Along a similar vein, Norton draws on Weedon's (1987) concept of subjectivity, and offers three characteristics of the subject that guide this research: individuals, identity, and subjectivity which are all understood as "multiple, contradictory, and a site of struggle" and are recognized as fluid and changing over time (Norton, 1995, p. 15-16). Norton's early work dealt primarily with immigrant women learning English as a second or additional language and she speaks of identity as follows:

> Every time learners speak, listen, read, or write, they are not only engaged in an exchange of information; they are organizing and reorganizing a sense of who they are and how they relate to the social world. They are, in other words, engaged in identity construction and negotiation. (Norton, 2013)

In other words, every interaction serves several purposes among which are information exchange as well as identity construction and negotiation. Every individual can be understood as having multiple identities (i.e., sometimes confident, sometimes inhibited), though some identities tend to be more salient than others in a given context. The participants consciously or unconsciously shape how their identities and investment in Spanish language learning are modified by incorporating colonial legacies of power, by valuing the knowledge of the host community, and by undergoing a varying degree of hybridization.

This study was developed to explore the notion that the *disorienting dilemma* [7] described by Mezirow (1991, 2000) and Kiely (2004, 2005a, b), may act as a catalyst triggering a transformation in students' identities and investment in language learning within the ISL Spanish language learning context. In this specific case, the students' self-

---

[7] A disorienting dilemma is neither positive nor negative, rather it is the uncomfortable state of mind when one is confronted with evidence contrary to one's previously held beliefs and/or concept of the world.

perceived identities were expected to transform as a result of the cultural and linguistic

interactions within, what is for these participants, an inverted power dynamic. Being

linguistically on the vulnerable side of an unequal power dynamic, many for the first

time, could be one possible disorienting dilemma for the students. This was expected to

lead to some or all of Kiely's elements of transformational learning and in turn impact the

construction and/or modification of the participants' identities, and by extension, their

investment in learning Spanish.

3.2.4   Critical Applied Linguistics in the context of foreign language learning

As outlined previously, postcolonial theories consider power inequity, privileging

of knowledge, and intercultural interactions. When examining scenarios involving

language acquisition and language use within these complicated power dynamics, critical

applied linguistics is an important tool with which to approach applied linguistics. To

simplify, critical applied linguistics is a critical approach to applied linguistics. Critical

applied linguistics examines the politics of knowledge, the politics of language, the

politics of texts, the politics of pedagogy, and the politics of difference. Pennycook

(2001, 2008) defines the term as:

> an emergent approach to language use and education that seeks to connect the
> local conditions of language to broader social formations, drawing connections
> between classrooms, conversations, textbooks, tests, or translations and issues of
> gender, class, sexuality, race, ethnicity, culture, identity, politics, ideology or
> discourse. (p. 169)

Critical applied linguistics was born out of a growing critical approach to applied

linguistics and its roots can be traced back to the influence of Foucault's (1926-1984)

work on critical language analysis, Paulo Freire's (1921-1997) work on critical literacy

and pedagogy, and postcolonial critic Frantz Fanon's (1925-1961) work on language, identity, race, and colonialism.

Given the postcolonial power dynamics represented by the intercultural and inter-lingual interactions in this study, critical applied linguistics provides a useful perspective to transition the abstract concepts of postcolonial theory to applied linguistic practice. Pennycook (1998) argues that the ideological constructs surrounding colonialism produced, and were produced by, aspects of European cultural ideologies that generated a lasting mind-set of Self and Other, which resurface in the philosophies and practices of modern English language teaching. I argue that international programming, and in particular ISL programming, must also actively avoid the use of similar ideological constructs and the exploitation of previously colonized peoples in the philosophy and practices of modern foreign language teaching. In the Cuban context, linguistic imperialism appears again and again first with Spanish, then Russian, and now English. The Canadian University language students as well as Cuban host community members in this ISL program are undoubtedly influenced by the 'power' of the English language even if they do not realize it.

Approaching applied linguistics with a view to critical practice requires an ethical awareness of language learning and its relationship to power. In the face of persistent and continuing colonial discourses in English and foreign language pedagogy, there is an undeniable need for researchers and practitioners to resist and oppose them. This is another reason that I have chosen to include the original Spanish of the participants as often as possible. Pennycook commends this aspect of Norton's (2000) work on "the ways in which gender, power and identity are interlinked in the process of language

learning" as important when considering critical approaches to language education (p. 173). Norton's concepts of investment and identity in a foreign language learning context inform the conceptual framework section.

3.3   Structure and Agency

When examining the relationship between structure and agency, some theorists posit that structure (i.e. social class, religion, gender, ethnicity, ability, customs, etc.) dictates an individual's behaviour, while others propose that individuals create the structures within which they act. Bourdieu (1986) contends that structure and agency are complementary forces, each acting upon the other. *Agency,* for the purposes of this study, is the capacity of individuals to act independently and to make their own free choices, while *structure* can be understood as the factors that potentially enable and/or limit the actions of the agent/subject (Barker, 2008). For example, in the context of this study, both the students and the host community members exert agency when deciding the quality and frequency of their intercultural interactions, while program design, cultural environment, and language ability are some elements of structure that influence and potentially limit the quality and frequency of meaningful interactions.

Second language acquisition theorists have traditionally examined student outcomes without considering the relationship between learner and learning environment (Norton, 1995). That is to say, traditionally, the relation between the learner's agency and the power structures within the learning environment has largely been discounted as having any influence on second language learning. However, it is very important to examine the power dynamics of communicative interactions, as well as the structures of power that can prevent entry into the social settings and physical spaces where these

interactions occur. Any interaction within a group of individuals is influenced by structures of power and the dominant societal norms which produce modes of inclusion and exclusion, as well as "the privileging and marginalization of ideas, people, and relations" (Darvin & Norton, 2015, p. 44). These structures of power can be particularly significant for language learners and even more so for language learners in an unfamiliar environment.

There are many reasons that ISL programs are unavoidably designed with a "one size fits all" structure. The growing need to internationalize faculties leads to the creation of, but not necessarily the departmental support for the evolution of, programs such as ISL. The assumption is that the, often too little, preparation that the students receive will put all of the students on the same page and their group experiences will be similarly influential for all individuals. Even much of the literature (see Chapter 2) supports that the majority of participants will be comparably transformed in desirable ways. Some students need the structure of ISL programs to include more opportunity and encouragement for them to exercise their agency and engage with their host community, in order for them to experience the desired transformations.

Agency refers to an individual's ability and inclination to act or initiate an action. However, the question is, can individuals freely and autonomously act, or are their actions determined by their constructed identities? Individuals' self-constructed identities are shaped by dominant ideologies and the power structure within which they exist, but in order to satisfy individuals' conscious desire for change or the need to resolve conflicted emotions triggered by a disorienting dilemma, they are able to invest in practices that can transform their perceptions and by extension, transform their identities. Learners invest in

particular behaviours, even when they are inconsistent with the established structures of

power, because they recognize that exercising their agency can benefit their learning. As

Darvin and Norton (2015) explain,

> The desire to be part of an imagined community or to take on an imagined identity enables the learner to gain from or to resist these [structures]. Recognizing that they have the agency to assert their own identities, learners are able to negotiate symbolic capital, reframe relations of power, and challenge normative ways of thinking, in order to claim the right to speak. (p. 46)

This concept of agency is particularly important when utilizing a postcolonial lens in a

student abroad language learning context due to the fact that it emphasizes the ability of

both colonial and postcolonial subjects to engage or resist imperial power (Ashcroft,

Griffiths, & Tiffin, 2013). Similarly, both host community members and Canadian ISL

participants choose to engage or resist social, political, and institutional power structures

during the ISL program.

The previously mentioned 'one size fits all' paradigm does not take the students'

agency into account, nor that of the community members with whom they interact.

However, Kramsch (2013) notes, "Norton's notion of *investment* …accentuates the role

of human agency and identity in engaging with the task at hand, in accumulating

economic and symbolic capital, in having stakes in the endeavor and in persevering in

that endeavor" (p. 195). By incorporating Norton's notions into my conceptual

framework, I have attempted to highlight students' agency. Conscientiously designed ISL

programs with thorough orientation programs can encourage and prepare students for

meaningful interactions, but ultimately, the students are agents of their own experiences.

Though Marxists, and others, conceive agency as collective, and determined by

society rather than individuals, as a researcher I hold with postcolonial argument that

each group's and each individual's experiences are unique and that, while influenced by the collective and existing social structures, individuals are able to make their own choices and act independently. Chang (2011) argues that students enact their agency "to fight their academic battle" (p. 228) and choose to invest in interactions and activities that will potentially increase their capital. These choices are personal ones made by each student and are influenced by a myriad of considerations such as: social class, religion, gender, ethnicity, customs, previous experiences, predicted outcomes, etc. and are limited by the structures in which they exist.

3.4   Transformation

This section begins with a brief look at Senninger's (2004) Learning Zone Model. I then position the previous perspectives of investment and identity within the ISL context through the incorporation of the transformative learning model for SL outlined by Kiely (2004, 2005a, 2005b). Based on the participants' perceptions, their identities as language learners are understood as multiple, complex, and dynamic (Norton, 1995). Their identities were examined by the researcher, and to some extent by the participants themselves, for evidence of transformation as a result of the ISL experience. Kiely (2005a) states that service learning provides unique transformative potential due to the powerful connections and significant social relationships that participants develop during their experience, which meshes well with Norton's concepts as outlined above.

3.4.1 Comfort zone

Tom Senninger's (2004) work on adventure pedagogy produced the Learning Zone Model. This model is helpful when examining the experience of students abroad who do not venture outside of their comfort zone. The *comfort zone* is where things are

Figure 1: The Learning Zone Model (Senninger, 2004)

Comfort Zone

Learning Zone

Panic Zone
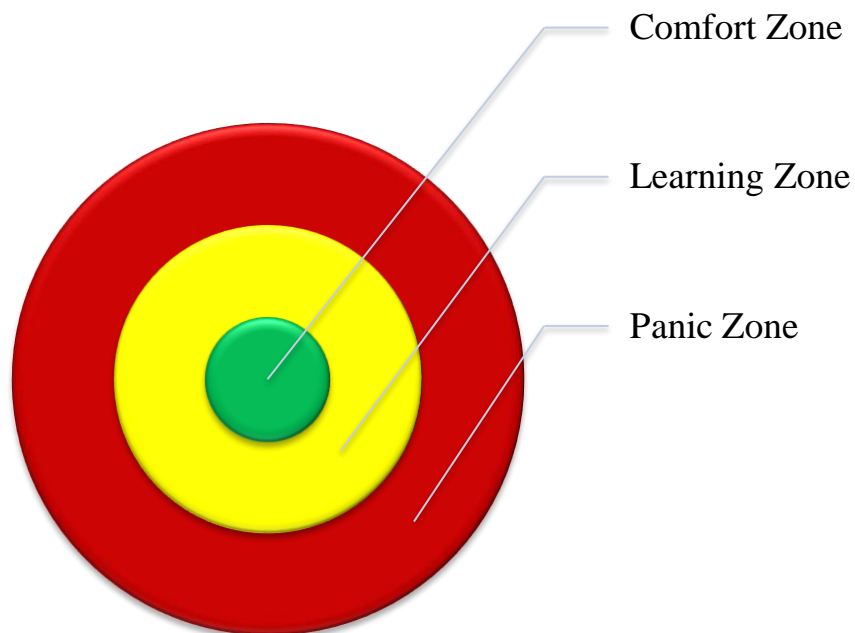
familiar and learners don't have to take any risks. The comfort zone represents a safe place, to reflect and make sense of knowledge and experiences. In order to grow and learn, students must venture into the *learning zone*, which lies just outside of the secure environment. However, if a student ventures, or is pushed, too far outside the comfort zone and past the learning zone, they enter the *panic zone*. Learning is impossible in the panic zone since all a learner's energy is used up managing anxiety and a sense of fear. In the panic zone there is a risk of linking negative emotions to the learning context.

The catalyst for transformative learning is a critical incident or a *disorienting dilemma*. A disorienting dilemma (Mezirow, 2000) can be understood the state of mind

experienced after a critical event that forces one to re-examine previously held beliefs and perceptions of reality, and must be located on the outer extreme of the learning zone, on the border between the learning zone and the panic zone. When people experience interactions that do not fit their expectations, observe situations perceived as morally unjust, or are simply immersed in difference, they cannot resolve the resultant feelings of dissonance without some change in their fundamental views of the world. The individual can be understood to be far enough out of their comfort zone that they are forced to evaluate their previously held beliefs and explore adjusted belief systems within the learning zone. When students are not encouraged to step off the colonial veranda (section 2.2.6), and instead remain within its comfortable environs, they are essentially staying within the comfort zone. Without the opportunity to have meaningful, quality interactions, it is unlikely students will experience a potentially transformative disorienting dilemma. ISL programs cannot hope to provoke transformative learning if student comfort is paramount.

3.4.2   Transformational learning theory

A key tenant of transformational learning is that adults need to derive meaning from their experiences, even if their interpretations go against the convictions and judgements of authority figures or previously held beliefs (Mezirow, 1991). Transformational learning theory focuses on this process of individuals deriving meaning from their experiences. It also focuses on how the derivation of meaning from critical incidents and dilemmas can contribute to the significant learning and behavioural changes in the individuals involved. The framework utilized in this study incorporates Mezirow's (1991, 2000) transformational learning theory to examine how students

experience identity transformation due to intercultural interactions. Mezirow's model includes ten learning processes:

1. a disorienting dilemma,

2. self-examination with feelings of fear, anger, guilt or shame,

3. a critical assessment of assumptions,

4. recognition that one's discontent and the process of transformation are shared,

5. exploration of options for new roles, relationships, and actions,

6. planning a course of action,

7. acquiring knowledge and skills for implementing one's plans,

8. provisionally trying new roles,

9. building competence and self-confidence in new roles and relationships,

10. a reintegration into one's life on the basis of conditions dictated by one's new perspective. (Mezirow & Associates, 2000, p. 22)

Transformational learning theory states that perspective transformation is made up of three dimensions: psychological changes in the understanding of one's self, convictional revisions of belief systems, and behavioural changes in lifestyle (Mezirow & Associates, 2000). One key aspect of transformational learning is a shift in frames of reference, due to critically reflecting on assumptions and beliefs, then consciously making and implementing plans that bring about new ways of existing in one's world. Though Mezirow (1991) asserts that the process of transformative learning is fundamentally rational, linear, and analytical, my past experiences, in both language acquisition and experiential learning led me to believe that this study would show that emotional and non-linear reactions to a disorienting dilemma are also an integral element.

3.4.3   Transformative learning model for service learning

Kiely's (2004, 2005a, 2005b) work to create a conceptual framework for understanding and fostering profound change in ISL participants builds on the

transformational learning model created by Mezirow (1991, 2000). Kiely asserts that this

model is particularly suitable to service learning contexts, as it "focuses on how people

make meaning of their experiences and, in particular, how significant learning and

behavioral change often result from the way people make sense of ill structured

problems, critical incidents, and/or ambiguous life events" (2005a, p. 6). Larsen and

Gough (2013) agree with Kiely's above assertion and in turn posit that transformational

learning theory is a "theoretical framework [that] has explanatory value unique to ISL

contexts as it describes how different modes of reflection combined with meaningful

dialogue lead people to engage in socially-responsible action" (p. 112). After 10 years of

experience with ISL, Kiely undertook a longitudinal study of the transformational

learning experiences of ISL students, and created the transformative learning model for

service learning (2005a).

Kiely (2005b) observed that there are six elements of transformative learning:

"contextual border crossing, dissonance, personalization, processing, connecting, and

emerging global consciousness" (p. 279). *Contextual border crossing* refers to the

process of mentally repositioning oneself socially, culturally, politically, and

economically by physically and emotionally crossing a figurative or literal border.

Students experience *dissonance* in varying intensity and form while participating in ISL

activities and are forced to adjust their preconceived expectations. Often the dissonance

they experience regarding economic injustice and poverty is particularly powerful.

Personal involvement with ISL activities often generates a sense of moral obligation to

respond to the problems that affect the global poor and promote social change.

Processing involves the students' critical reflection on the origins and solutions to

injustice, while *connecting* requires empathy, support, and shared struggle with the community members. *Emerging global consciousness* signifies an emerging critical awareness of the complex relations of power; a shift in the students' political, moral, intellectual, cultural, personal, and/or spiritual frame of reference; and a deeper understanding of what it means to be a global citizen.

As outlined above, both Kiely and Mezirow focus on the processes through which participants reflect upon and make sense of their experiences, which ties in with my interpretive approach to this study. Kiely's model was created with a social justice orientation to examine how students experience perspective transformation and develop their emerging global consciousness. He states, "the main goal of transformational learning is for learners to develop more valid meaning perspectives for interpreting experience and guiding action" (Kiely, 2004, p. 7). When combined with Norton's thoughts regarding identity and investment in language learning this conceptual framework becomes a powerful tool for language learner ISL research such as this.

3.5   Combining Investment and Identity Theory with Transformation

Therefore, to conduct this study, I fused elements from Bonnie Norton's (Norton Peirce, 1995; Norton, 2000; Norton & Toohey, 2011) work on investment and identity with elements from Richard Kiely's (2004, 2005a, 2005b) work developing the transformative learning model for service learning. Norton (Norton Peirce, 1995) states that learners invest in a language, expecting a return on their efforts by transforming their identity and thus gaining access to a wider range of resources and possibilities for the future. To incorporate these ideas into the ISL context I blended them with work by Kiely

(2005b), who provides a conceptual framework for understanding and fostering transformative learning in ISL. Both Norton's (1995) concepts of investment and identity and Kiely's (2005a) model of transformative learning are in agreement with my own research schema in that they focus on how social reality, as well as language learners' understandings of their social reality, are constructed, fluid, and changing. These theories serve as a guide to understanding how ISL in a language learning environment can transform participants' perceptions of their identity and investment in language learning.

Combining investment and identity theory with transformation theory allowed me to demonstrate how the lived experiences of language learning ISL students are much more complex than is normally described, especially in terms of research. Often individuals are described in terms of binaries: confident or shy, outgoing or introverted, highly motivated or unmotivated, colonizer or colonized, Global North or Global South, elite or proletariat, and so on. Some theoretical models of intercultural learning strive to capture more complexity by presenting a continuum along which individuals can move, which is attractive because it offers more dimension to the situation while still offering a simplified two dimensional visualization. For example, Adler's (1975, 1987) pioneering model of cognitive development resulting from intercultural adaptation, aspires to the development of an intercultural individual with heightened personal and cultural awareness, J. Bennett's (1993) cultural marginality contends that bi/multi-cultural individuals do not maintain a single set of values or cultural frame of reference and often live on the margins of each culture, while M. Bennett (1986, 1993) developed the popular Developmental Model of Intercultural Sensitivity (DMIS) which provides six stages from ethnocentrism to ethnorelativism (i.e. denial, defense, minimization, acceptance,

adaptation, and integration). These conceptual models imply the sojourner's adaptation to another culture is progressively developmental. However, I have brought theories together here to illustrate the complexity of human social interaction, learning processes, and personal identity development. I argue that the reality of lived experience is a much messier entanglement, than these types of conceptual models imply.

3.6   Conclusion

To summarize, postcolonial theory addresses power inequities and the value given to knowledges in the aftermath of colonial occupation, while critical applied linguistics speaks to power inequities within the use of language. An example of which is Norton's examination of how power inequities within social groups contribute to the fluidity of language learners' identities. Kiely investigates how the way in which students process a disorienting dilemma can transform their identity. My conceptual framework led to the creation of a unique heuristic, the *Model for Dynamic Transformation and Investment in Language Learning* (MDTILL, outlined in section 6.1), which is nestled within the multiple intersections of these theories. The conceptual framework and MDTILL together served to examine the data that was collected utilizing a variety of data collection methods as outlined in the next chapter.

Chapter 4

4   Methodology

In this chapter I provide a broad overview of this study's methodology. I show how this study is situated within the paradigm of qualitative and interpretivist research, then I explain the design of this study, which is an instrumental single case study (Stake, 1995). I outline the context of this study, the data collection instruments utilized, and I go on to outline the manner in which I approached data analysis.

4.1   Qualitative research

Methodology refers to the overall rationale of a study, and depends on the view taken of ontology and epistemology, which supports my decision to choose a qualitative methodology based on my ontological and epistemological beliefs outlined in the introduction of this dissertation (section 1.2). Qualitative research is a system of inquiry that utilizes a variety of data gathering traditions in order to understand human behaviours in their natural settings (Lichtman, 2013). As I mention in my research design (below), I wish to examine students' perceptions and their experiences without manipulating them and since "qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them" (Denzin & Lincoln, 2000, p. 3), a qualitative methodology is a perfect fit for this study. In qualitative research, "the focus is upon seeing the world through the eyes of those being studied" (Scott & Morrison, 2006, p. 182) which is exactly the aim of this research; to capture the students' self-examination of any changes they underwent as a result of the ISL experience they engaged in.

4.2   Interpretivism

Research on the topic of transformation in student cultural identities and their investment in language learning is well served by the interpretivist paradigm. This claim is especially pertinent given that I wish to examine the self-perceptions of language learners throughout the ISL experience and interpretivism emphasizes social interaction as a means of accessing knowledge. Within this research approach, the "researcher uses his or her skills as a social being to try to understand how others understand their world. Knowledge, in this view, is constructed by mutual negotiation and it is specific to the situation being investigated" (O'Donoghue, 2007, p. 10). The interpretivist researcher is interested in understanding the meaning behind something, the *why* of a phenomenon as opposed to the positivist's interest in *prediction* and *control* of a phenomenon.

Harriet Martineau (1838), often cited as the first female sociologist, eloquently states, "The observer must have sympathy; and his [sic] sympathy must be untrammelled and unreserved" (p. 41). She goes on to explain how the observer must look beyond observable actions and "find his [sic] way into hearts and minds" (p. 41) in order to understand and communicate what people are thinking as they act. This finding a "way into hearts and minds" is not just a tool used to build relationships with the subjects in order to obtain information required, it is a subjective and interpretive goal. Without sympathy, the researcher "cannot but misunderstand the greater part of that which comes under his observation" (p. 43). The ability to understand how participants feel and think allows the researcher to see what is most important within the given group, and to grasp the meanings behind the seemingly "absurd or trivial" "symbols" that are observed in the same meaningful ways that group members perceive them (Martineau, 1838, p. 48).

Given my personal participation with experiential learning and with ISL (as outlined briefly in section 1.3 and in more detail below in section 4.6.1), a clinically objective research perspective would have been unrealistic. Instead, I chose the role of 'sympathetic' observer in an attempt to capture and then accurately interpret the participants' perceptions of their experiences.

A pioneer of anti-positivism, Georg Simmel (1971) noted that interpretation is done both by each member of society and by the researcher studying society. Goodsell (2013) explains:

> This creates a much different problematic for those studying human society than for those studying "nature." One answers the question of "how nature is possible" through a methodology that involves "forms of cognition through which the subject synthesizes the given elements into nature." One answers the question of "how society is possible" through a methodology that considers "the conditions which reside a priori in the elements [people] themselves, through which they combine, in reality, into the synthesis, society" (Simmel 1971:8). In other words interpretivism requires studying *how* people interpret. Then, interpretivism requires that we do two interpretations—what the people interpret, and what the researcher interprets about what the people studied interpret. (pp. 7-8)

In other words, interpretivism requires interpreting *how* people interpret. Thus, the interpretivist approach to research requires that two interpretations take place. The first concerns the participants' interpretations and the second involves the researcher interpreting participants' interpretations. As noted later in section 4.6.1 on reflexivity, the data in this study was not only collected and analyzed, but every effort was made to examine my own researcher's voice in the interpretation and analysis of the data. While I endeavoured to be a sympathetic observer, my goal was to capture the interpretation the participants themselves gave to their experiences. Moreover, utilizing an interpretive lens allowed me to "tap into the subjectivity of the other" and view the participants as

subjective and changing (Goodsell, 2013, p. 9), which ties in with the theories informing

my conceptual framework (described in Chapter 3).

4.3   Research design

Education is a complex field comprised of multifaceted social phenomena which

demand multiple investigative tools and a variety of diverse methodologies (Greene,

2008). I chose to conduct a single exploratory instrumental case study with a longitudinal

component, utilizing several data collection tools. Miles and Huberman (1994) define a

case as "a phenomenon of some sort occurring in a bounded context" (p.25). While

Lichtman (2013) explains, "[a] case study approach is an in-depth examination of a

particular case …, a case often is identified as a particular program, or project, or setting"

(p. 90). I defined the case for this study as the students' experiences when participating in

an ISL program for intermediate and advanced Spanish language learners at a midsized

Canadian university containing an in-country component which takes place in Cuba. It

contains embedded sub-units of analysis, which are lesser units than the main unit of

analysis with multiple sources of evidence (Yin, 2014). The embedded sub-units are the

four cohorts that participated in the ISL in Cuba component of the intermediate and

advanced Spanish language classes between 2011/2012 and 2014/2015, henceforth

referred to as Cohort 1-4 chronologically, at a mid-sized university in Ontario[8]. Baxter

and Jack (2008) state,

> The ability to look at sub-units that are situated within a larger case is powerful
> when you consider that data can be analyzed within the subunits separately
> (within case analysis), between the different subunits (between case analysis), or

---

[8] The university will hereafter be known as the Canadian University.

across all of the subunits (cross-case analysis). The ability to engage in such rich analysis only serves to better illuminate the case. (p. 548)

As Creswell (2007) explains, "[o]ften the inquirer purposefully selects multiple cases to show different perspectives on the issue" (p. 74). I was intrigued by the range in depth of transformation experienced by the students participating in the same program and decided that embedded sub-units would enable me to analyze the single case while examining the range of outcomes experienced by the students. A review of the literature shows that research on the long-term impact of ISL on students and communities is still limited (e.g., Kiely, 2005a; Crabtree, 2008) and so I chose to include a longitudinal component to this study in the form of a six month follow up interview, as well as the inclusion of students from the three previous cohorts. Since the participants were told, "You may refuse to participate, refuse to answer any questions, or withdraw from the study at any time with no effect on your future academic status or your grades" (Appendix 2), not all participants took part in all the data collection instruments.

I consider this case as typical though not necessarily representative of all other cases. I am interested in the richness of the information that it generates more than the ability to generalize (Patton, 2002). The ISL program in which the students participate, provides not only the context of the case study but also a framework to limit or 'bound' it. Given that one must consider limits in terms of time, quantity of data collected, and types of records examined, I began by studying in depth, one cohort of students participating in the ISL program. This provided a time limit of the academic year, plus a follow up six months later. The total number of students participating in the ISL component during the 2014/2015 academic year was 14 and the number that chose to participate in my study was eight. A decision was then made to include students from the

three previous cohorts (the embedded sub-units), 11 of whom chose to participate

bringing the total number of student participants to 19 providing a considerable, but

manageable, amount of data. The types of documents examined include the documents

the students were asked to produce in the course of the ISL program (reflective blogs and

work logs) as well as the curriculum documents attached to it. These limits produce a

cleanly bounded case.

Approaching this research from an interpretivist perspective, the case study was

the most appropriate research method since: I examined contemporary events/behaviours

without manipulating them; there were many variables of interest; multiple sources of

evidence to triangulate data; and developed theoretical propositions to guide data

collection and analysis (Yin, 2014). Two strengths of the case study that I utilized were

the potential to incorporate a variety of data collection instruments, specifically:

questionnaires, interviews, and document analysis; and the ability to draw on multiple

sources of evidence, in this instance, a total of 19 participants across four different

cohorts. The case study also lends itself to this research as it embraces different

epistemological orientations. By adopting an interpretivist perspective, I designed this

qualitative single case study (Yin, 2014) to capture the perspectives of the different

participants, which also allowed for triangulation of the data.

4.4   The context of the study

Situating all participants in their context is essential for postcolonial and critical

applied linguistics theories. I have provided a broad contextual overview of colonialism

in the host community (section 2.1.1), as well as the internationalization context within

universities in Canada and the U.S. (section 1.1). I now outline the specific micro context

of the study. The city in which the Canadian University is located is home to a large Hispanic population. According to the 2011 Census, 17% of the city's population is Latin American, and Spanish is the most widely spoken non-official language with over 13,000 people speaking it in the home (Statistics Canada, 2013). This demographic represented an ideal opportunity for the Canadian University's Spanish language program to tap into the considerable linguistic resources available in the community, while at the same time educating students about civic responsibility and the challenges facing many Hispanics within the city. A local community service learning (SL) option for intermediate and advanced Spanish language students was offered in the 2010/2011 academic year, and in the following academic year the ISL in Cuba option was offered thanks to the partnership that the languages department already enjoyed between the Canadian University and the Cuban University.

The Cuban host city has approximately the same population as its Canadian counterpart (ONE, 2016a). Just as French language instruction is mandatory in Ontario schools from grade four through grade nine because it is an official language, so too is English language instruction mandatory in Cuban schools from grade six though secondary school even though it is not an official language. Given that nearly 100% of the population completes secondary school in the Cuban host community (ONE, 2016b), the majority have some familiarity with English; however, just as is the case in Ontario, mandatory instruction in a language does not necessarily indicate even minimal fluency in the language. The predominantly monolingual Spanish-speaking environment makes the host city ideal for an ISL program aimed at Spanish language learning and immersion in a Hispanic culture. In its seventh year at the time of writing, the ISL program has

developed into a coveted option within the intermediate and advanced Spanish language courses.

4.4.1   Program context

While this study is not intended to be a program evaluation, some description of the program serves to contextualize the data collected. Taking into consideration that "participation in a traditional immersion program could be too expensive and time-consuming for some students in professional programs" (Cordero & Rodriguez, 2009, p. 138), the week-long *alternative spring break* style ISL program was designed by two colleagues, one from each of the two universities. Their intent was to offer Canadian University students a practical, affordable opportunity to experience intercultural immersion by combining traditional language classroom and ISL pedagogies, utilizing a short-term sojourn while at the same time providing low skill services and intercultural interactions demonstrating solidarity with Cuban community partners. All intermediate and advanced level Spanish language learners at the Canadian University are given the option of traditional classroom instruction only, or traditional classroom instruction combined with a local or ISL program. Both the local and ISL programs are comprised of approximately 25 hours of service to the community. The local service learning program consists of an hour or two once a week throughout the school year, while the ISL program consists of seven days of immersion in the host community, five-hour volunteer days, and cultural excursions, etc. It is this latter option which is the focus of this study.

Though the ISL component of the language program is still relatively new and changes slightly from year to year—four cohorts were examined for this study—for the most part the structure of the program is consistently maintained. Students who wish to

participate in the ISL program in Cuba write a short composition giving the reason they wish to participate in the program, describing what they feel they have to offer, and explaining why they should be chosen. Though most, if not all, of the students who apply are accepted to participate in the program, this exercise is meant to encourage the students to begin thinking about some of the larger issues involved in volunteering abroad which are ideally examined during the course of the program. These larger issues include, their personal motivations for participation, ramifications of gift giving, the help imperative vs. voluntourism, and inequities of power in postcolonial relationships, etc. Students then participate in pre-departure meetings, which are meant to educate them about the community they will be entering; prepare the students for the cultural, socioeconomic, and political differences they will encounter; and address the more administrative aspects of travel.

The week spent abroad takes place during the Canadian University's spring break. During this time, the Canadian students stay in Cuban *casa particulares*[9]. As part of their service the students visit several organizations within the host community, all of whom communicated with the Cuban coordinator in order to be a part of the program. The Canadian students visit a retirement home, a school for students with visual disabilities, the local university, and a small community farm, with the understanding that host community participants may need to change from year to year depending on the wishes of, circumstances within the host community.

---

[9] *Casa particular* is Spanish for 'private house' and is an accommodation, a family business similar to a bed and breakfast.

When at the farm, students do some light physical labour such as filling containers with potting material, tilling soil, and watering seedlings. Critics could claim that this minor contribution to physical labour at the farm is inconsequential; however, when speaking to a supervisor there, I was told about a local program that was created the year the ISL program began. She showed me a mural that was painted to commemorate the solidarity the program promotes between the Canadian and Cuban communities. The farm work done by the Canadian students contributes to the production of small, fruit bearing plants, which are later distributed to the Cuban community so that people can grow food inexpensively in their yards, thus contributing to healthier diets and lowered food costs.

The students' service at the retirement home includes painting walls in and outdoors, watering and tending to gardens, as well as playing games with the residents. When speaking to retirement home residents and employees, it became evident that the time the Canadian students spent with residents during their yearly visit was more important than the physical contributions they made. Families in Cuba tend to live together and the elderly normally live with their children and grandchildren. For an elderly Cuban to become a resident at the retirement home, they likely have no family; hence, they receive very few, if any, visitors. Therefore, they look forward to the Canadian students' yearly visit. The visit offers the residents the opportunity to interact with new people, and retell stories of their lives and the Revolution to an eagerly receptive audience.

A favourite activity with many Canadian students is the visit to the school for children with visual and auditory deficiencies. The Canadian students receive a tour of

the facility, assist with painting and maintaining the building, and then play games, sing, and interact with the Cuban students. I have had the opportunity to speak with the headmistress of the school on several occasions. During each of our interactions, she expressed how happy she and the Cuban students are about the Canadian ISL participants' yearly visits, and the friendship between the two countries. The Cuban students often feel their abilities are underrated due to their disabilities. The Canadian students' visit offers the Cuban students the opportunity to feel their knowledge is valued because they are able to teach many things to the Canadian students who are not only 'able bodied,' but also from the Global North. The headmistress of the school felt that the experience was invaluable for her students.

The Canadian students also learn about the host community through visits to historically, politically, and culturally relevant sites. Students complete a reflection before the trip and after the trip, keep a daily work journal while abroad, and give a presentation about their experiences at the end of the eight month Spanish language class, in addition to the modified Spanish language class requirements.

4.4.2 Recruitment

This study examines the experience of students who participated in intermediate and advanced level Spanish language classes and chose to partake in the week long service learning component of the course. Cohort 4 of the ISL program consisted of 14 students. I visited the group to talk briefly about the study during the last five minutes of one of their pre-departure meetings and students were informed of their freedom to leave the classroom if they wished. The teaching assistant then sent the link to the online pre-travel questionnaire to the entire cohort. The questionnaire (Appendix 4) included the

Letter of Information (Appendix 2) and demographic questions that helped to screen potential participants for best fit and asked those who wished to further participate in the study for their contact information, thus avoiding any feelings of coercion. Of those who chose to participate, students whose dominant language was Spanish were ineligible to continue, given the focus in this study on language acquisition. Due to the small number of total students in the cohort, I did not need to employ a two phase approach to screening the potential participants in the study (i.e. I accepted all students who met the criteria).

The three previous cohorts were sent an invitation to participate electronically. Of the 45 students contacted, 11 chose to participate. Again, students whose dominant language was Spanish were ineligible to continue.

4.4.3   Participants

Throughout data collection, the data from the four cohorts were maintained separately in order to discern any relevant patterns. Table 1 illustrates there were a total of 19 Spanish language students that participated in this study: three were males and 16 were females, which is typical of the overall gender representation in Spanish courses as a whole. To assist in maintaining participant anonymity, all pseudonyms and pronouns used in this dissertation are female. Furthermore, I have done this because I found no significant gender differences among participants in terms of language learning, identity or transformation.

Table 1: Number of Students and Study Participants per Cohort

	Number of students in program	Number of students who participated in this study
Cohort 4	14	8
Cohort 3	23	2
Cohort 2	18	2
Cohort 1	14	7
Total study participants		**19**

Though officially bilingual, Ontario is predominantly monolingual and predominately English-speaking (Statistics Canada, 2011). This context is important due to the fact that I am examining the participants' perceptions and "perception refers to a group of attitudes and ideas, even stereotypes that the person conveys in an unconscious way which affects the students' learning process" (Barbot & Camatarri, 1999, p. 58). The participants' attitudes hinge on their "perception of ethnolinguistic reality" which means that their position within a group and their "behaviour as a member of a group and with respect to other groups, will vary according to his [sic] beliefs about the linguistic situation; and language learning is a crucial aspect of that behaviour" (Riley, 1989, p. 67). The majority of participants (15) had never studied in a Spanish-speaking country before this ISL experience, though several (7) had been to resorts or other English-speaking environments within Spanish-speaking countries. In Cohort 1, one participant had spent a summer in Spain on a study abroad program, in Cohort 4, three participants had spent

varying amounts of time in Central America at language schools. One participant in

Cohort 3 was an international student[10]. Most participants were between the ages of 19-

25 except for one mature student in Cohort 4. This information is outlined below in Table

2.

Table 2: Participant Demographic Information

	Travelled to a Spanish-speaking country to learn Spanish	Travelled to a Spanish-speaking country resort (spoke English)	International students	Total number of participants
Cohort 4	3	5	0	8
Cohort 3	0	0	0	2
Cohort 2	0	0	1	2
Cohort 1	1	2	0	7

Before departing for the ISL experience, all participants were at an intermediate

or advanced level of Spanish, though only a few considered themselves fluent or were

confident speaking the language.

4.5   Data collection instruments

Multiple data sources were used to enhance data credibility (Patton, 2002; Stake,

1995; Yin, 2014). Data was collected utilizing three data collection instruments: online

---

[10] All of the study's participants spoke predominantly English except one participant from Cohort 3 who
was an international student. She considered her English to be strong but not her dominant language.

questionnaires, short informal interviews, and document analysis. I further outline the instruments below.

4.5.1   Questionnaire research

The online questionnaires collected pre- and post- travel (Appendix 4) attempted to capture the students' opinions, values, and interests regarding Cuba and the Spanish language through short answer and Likert scale type questions. The results then informed the interviews. Qualtrics is the secure survey platform preferred by Western University, which housed the online questionnaire, thus avoiding potential concerns regarding the Patriot Act that may be encountered when using popular platforms housed in the United States, such as Survey Monkey or Survey Gizmo.

The online questionnaire was a suitable tool for the first data collection with the students, since Qualtrics has a *Save and Continue* feature that allows participants who do not finish the questionnaire in one sitting, to retrieve their partial response so they can start right where they left off the next time they click the questionnaire link. They were able to fill out the questionnaire at a time and place of their choosing, able to answer the items in any order, complete it in more than one sitting, or skip questions (Gall et al., 2007). The questionnaire also provided potential participants with a copy of the Letter of Information to review at their leisure, and provided me with the demographic data needed for a selective sample as it was divided into 3 sections: personal motivations regarding Spanish language learning, the student's past exposure to any Hispanic cultures, and demographic information. While a perceived drawback to questionnaires is the inability to probe deeply into a respondent's beliefs, attitudes, and inner experiences (Gall et al.,

2007), in this study the questionnaire responses were used to guide the interview process where the respondent's perspectives could be examined in depth.

4.5.2   Interviews

The aim of the interview was to acquire more in-depth information than the questionnaires could provide. Primarily, I interviewed the students participating in the ISL program a few days before, and within a month of returning from, their sojourn to Cuba. I also included a short interview with Cohort 4's teaching assistant/ISL facilitator (Appendix 4) in hopes of capturing another perspective on the students' experiences and adding more context to the case study. Often SL research is criticized for being a "snapshot" examination of student learning outcomes (Bettencourt, 2015; Jones et al., 2011; Norris, 2006) and so this study includes longitudinal interviews conducted with the students from Cohorts 1-4. Cohort 4 was invited to interview again six months after their sojourn, students from the three previous cohorts were also interviewed between one and a half years after and three and a half years after their sojourn (Appendix 4), adding a longitudinal dimension to the study, as well as giving insights into any factors influencing student outcomes that may change from year to year. This was achieved using open-ended, semi-structured questions in the informal interviews which lasted between 10 and 40 minutes. The topics addressed during the interviews included the participants' opinions regarding important elements for learning a language; the importance of learning about the countries in which the target language is spoken and the country to be visited; cultural and linguistic gains during the sojourn.

The majority of the interviews were conducted in person at a time and location of the participant's choosing. A few of the interviews, particularly the six month follow up

and previous cohort interviews, were conducted via skype, telephone, or email due to scheduling needs, participant relocation, time zone challenges, and participant preference. Regardless of the setting, I endeavoured to set a relaxed tone in order to encourage the most flexibility and responsiveness in my informants during the pre- and post- travel interviews as well as in the longitudinal interviews. Yin (2014) defines the interview as "the mode of data collection involving verbal information from a case study participant; the interview is usually conversational in nature and guided by the researcher's mental agenda, as the interview questions do not follow the exact verbalization with every participant interviewed" (p. 239). While I planned flexibility into my interview questions, I did have a written agenda, rather than purely a mental one, including probable interview questions and prompts based on the questionnaire responses. I tried to treat the interviews as conversations, guided conversations, but conversations nonetheless (Blommaert & Dong, 2010). I told the participants that I had learned Spanish as they were doing now and was very familiar with the host community they were about to visit in an attempt to make myself more relatable. I approached the interview as an interaction between interviewer and respondent, a conversation in which we jointly built plausible accounts of the participant's experiences (Schwandt, 2001, p. 136). The short interviews were digitally audio recorded, stored, and encrypted along with all electronic data on a password protected computer on a secure network behind the institutional firewall.

4.5.2.1   E-mail communications

Many participants commented on being nervous about being recorded during the interview process and being unable to think of 'good' answers. As such, I offered everyone the option of expanding on their responses either in person or via email at a

later date. Some asked for a copy of the interview questions and I have included their expanded responses with the interview data. Another participant seemed more comfortable sending negative aspects of her experience via email rather than in person and offered a few suggestions for improvement of future programming along with examples of things she felt were inappropriate. Other participants from her cohort mentioned some of the same examples in their interviews. Since this study is not meant to be an evaluation of the program I will not go into further detail here. Rather, I will bring their suggestions to the attention of the program co-ordinator along with any relevant findings from this study that may contribute to the continuing evolution of the program.

4.5.3   Document analysis

Document analysis is a term that can broadly refer to the study (analysis and interpretation) of written communications, documents, and records relevant to a researcher's area of inquiry (Schwandt, 2001, p. 60). For the purposes of this study I obtained permission to examine participant reflective blogs written before and after the ISL experience, a daily work log written during the sojourn, and the curriculum documents attached to the ISL component of the language course (e.g. course syllabus, program outline, reflective blog guidelines, orientation power points, etc.). It should be noted that not all participants from previous cohorts still had access to all of these documents; however, the majority of the documents were located and collected. One student also volunteered a copy of her personal travel journal. The reflective blogs and the daily work logs were produced by the students as a part of the ISL program in which they participated, or in other words were inadvertent primary sources which were produced for purposes other than my research (Bloor & Wood, 2006, p. 58). These

written materials were assigned as a reflective element of the ISL program and provided valuable insights into the students' inner contemplations regarding their experiences. In fact, Whitney and Clayton (2011) state "it is clear that reflection is an important component of any framework for investigating ISL" (p. 183). The curriculum documents demonstrate the context within which the ISL program operates and outline the guidelines for the student experience. The analysis of documents connected to the ISL component of the course also presented an opportunity to search out patterns and anomalies between curriculum and practice that could have potentially impacted the students' experiences.

4.5.4   Data storage and organization

Due to the relatively large number of interviews performed and reflective blog posts collected, I chose to make use of the data analysis software MAXQDA, version 12. Effectively organizing and systematically archiving all data into a comprehensive case study database is recognized by both Yin (2014) and Stake (2006) as important in improving the reliability of the case study. The MAXQDA software not only assisted in the organization and analysis of the large amount of rich and detailed data, but it also allowed me to focus on the frequency of the themes that emerged. It provided a means of auditing my findings by maintaining a chain of evidence and making the raw data easily available for review by an outside reader if desired. Table 3 shows the data that were collected and sorted by cohort (for data collected sorted by participant, see Table 4).

Table 3: Data Collected by Cohort

	Questionnaire	Interviews	Documents	Participants
Cohort 4	8 pre- and post-	6 pre- 7 post- 7 follow-up	7 reflective blogs (pre- and post-) 5 work logs	8
Cohort 3	1 demographic	2 longitudinal	1 reflective blog (pre- and post-)	2
Cohort 2	2 demographic	2 longitudinal	2 reflective blog (pre- and post-)	2
Cohort 1	6 demographic	7 longitudinal	6 reflective blog (pre- and post-) 1 travel journal	7

The MAXQDA software allowed the raw data to be manipulated throughout the collection and analysis process. It assisted with analysis by allowing me to easily categorize and code segments, identify themes and patterns, and sort by organizing and interpreting the information, which in turn assisted me in reporting my findings.

4.6 Data analysis and interpretation of the findings

The analysis of the data was ongoing throughout the study; collection, and analysis occurred concurrently. Data from the online questionnaires and from the document analysis were collected before each of the pre- and post- travel interviews took place. This timing was factored into the study's design, with the intent of tailoring the interview question guide to each participant, in order to glean as much pertinent data as feasible. Yin (2014) refers to four general strategies for approaching case study data

analysis: (a) theoretical propositions; (b) case description development; (c) the use of qualitative and quantitative data; and (d) rival explanations. Given the qualitative nature of the inquiry and exploratory objectives of the research questions, I adopted the first, second, and fourth strategies.

Beginning with the propositions that served to guide the study design and data collection as outlined in section 1.6, I adopted a deductive approach to examine the raw data, searching for anything that might prove or disprove the initial supposition. Patterns began to emerge both for and against the initial propositions. I set the analysis aside for a time, and then returned to it adopting an inductive approach, thematically coding all of the data and searching for useful concepts and rival explanations. During both of these lengthy coding sessions I utilized the conceptual framework of the study and the existent literature to provide a reliable analytic and interpretive framework to analyze the data and to avoid being overwhelmed by the quantity of the qualitative data collected. To address concerns of validity I have employed triangulation (section 4.6.2) and practiced reflexivity, which brings me to my own positioning as a researcher.

4.6.1   My positioning as a researcher

Critical qualitative research requires that researchers position themselves in relation to the topic under investigation, the participants with whom they interact, as well as the inherently unequal power relationships (Smith, 2005; Bishop, 2005). The concepts embedded within the conceptual framework of this study have also influenced the fashioning of my own identity, my own life experiences, and how I interpret the world. These in turn have influenced the way in which I chose to approach this study and the methodology selected to conduct this investigation. I outlined in the introductory chapter

how my own past experiences learning Spanish as a foreign language motivated me to carry out this study. My own experiences made me realize the importance of talking with students to hear their perspectives about the language learning and transformative processes they experienced. I came to this study assuming that students engaging in a short-term language learning ISL program would be positively transformed and more invested in learning Spanish, as I had been. However, I made a concerted effort to look past my own initial assumptions when examining the data I collected with a fresh perspective, acknowledging openly that the data contradicted many of my own values and beliefs about ISL and language learning.

4.6.2   Ethics and validity of the research

To attain trustworthiness, I have ensured triangulation of the data. Creswell (2007) states that with triangulation, "researchers make use of multiple and different sources, methods, investigators, and theories to provide corroborating evidence" (p. 208). I chose a variety of data collection methods (online questionnaire, semi-structured interviews, and document analysis) not only because they were in line with my ontological and epistemological beliefs about the nature of reality and accessing knowledge but also because they have allowed me a means of triangulating my data. Yin (2014) states that triangulation is "the convergence of data collected from different sources, to determine the consistency of a finding" (p. 241). I collected data from various different sources: several ISL Spanish language students from several different cohorts, as well as the ISL teaching assistant from Cohort 4. In addition to making use of 'multiple and different sources' by collecting data from several students as mentioned above, using the three different data collection methods also mentioned above, and

analyzing a large number of documents, I have also viewed the data through the lens of more than one theory as mentioned in Chapter 3, in order to corroborate my findings. Thus, in this study, triangulation has been achieved through multiple sources of data, various methods of data collection, as well as multiple theoretical stances.

In order to minimize investigator bias, I have outlined my personal history (section 1.3 and section 4.6.1) with both language learning as well as experiential learning. I also employ reflexivity as defined by Bloor and Wood (2006) who state, "[r]eflexivity is an awareness of the self in the situation of action and of the role of the self in constructing that situation" (p. 154). I applied a combination of the three types of reflexivity as laid out by Scott and Morrison (2006): personal reflexivity, "a clear separation between the researcher and those being researched is neither feasible nor truthful"; disciplinary reflexivity, "knowledge-making has political, social and cultural implications"; and epistemic reflexivity, "research text has both a subtext and an inter-text, where in the first case it is located within certain types of power arrangements, and in the second case has relations to other texts" (pp. 202-203). Since personal, disciplinary, and epistemic leanings influence all researchers, they will have significantly influenced my approach to the research and it is prudent to reflexively consider the research from all of these perspectives.

4.6.3   Limitations

There were very few ethical or political limitations to this study beyond maintaining the confidentiality of the participants from a small group. Every attempt has been made to keep all data confidential and pseudonyms have been used when presenting all data provided by the participants in this case study. While Cuba is very politically

charged, I did not engage the students in political discourse. Some of the participants did offer observations and opinions regarding the political situation in Cuba, which was not surprising given the changes in U.S./Cuba relations occurring at the time of the 2015 trip, but these were only relevant in this study as examples of increased cultural interest.

A lack of generalizability is often cited as a possible limitation of case study research (Cohen et al., 2011, p. 293; Gall, Gall, & Borg, 2007, p. 485; Lichtman, 2013, p. 94). I have approached this study in accordance with researchers who see generalization in case study as made on a case-by-case basis and as *analytic* rather than *statistical* in nature (Robson, 2002, p. 183; Scott & Morrison, 2005, p.20; Yin 2014, p. 15). As Stake (1995) says, "[t]he real business of case study is particularization, not generalization" (p. 8). The aim of this research is to acquire an accurate understanding of the particularity of this specific case. I am less interested in generalizing the particularities to the larger field, though there is a great potential for the larger field to learn from this case study.

In any study dependent on the participation of human subjects, the observer effect or Hawthorne effect is a consideration. Research results are potentially contaminated when subjects realize their role as "guinea pigs" (Cohen et al., 2011, p. 186) and desire to tell the observer what s/he wants to know (Tonkin & Quiroga, 2004). I made every effort to recognize when my interaction with subjects might have motivated them to act differently than they normally would or in a way that they thought I wanted them to. I attempted to minimize this effect by presenting myself as *doing research* rather than as a *researcher,* as well as emphasizing the fact that their responses would be anonymous (McBride, 2010). I always met with the participants in a location of their choosing in an attempt to put the student participants at ease and minimize my influence as a researcher.

I met with some of them on several different occasions over a period of eight months, which should also minimize the Hawthorne effect since it is a short lived phenomenon (McBride, 2010).

The final strategy that I employed to ensure the validity of my findings was member checking. Several of the participants were curious about the findings of the study and volunteered their availability, so via email my "interpretations of the data [were] shared with the participants, and the participants [had] the opportunity to discuss and clarify the interpretation, and contribute new or additional perspectives on the issue under study" (Baxter & Jack, 2008, p. 553). As of this moment, none of the students have asked to read through the final draft of the study's analysis, though they are aware that it will be available through the Western University Electronic Thesis and Dissertation Repository.

The three data collection instruments: online questionnaires, short informal interviews, and document analysis outlined throughout this chapter produced ample information to be analyzed. The following chapter presents the findings relevant to answering the research questions outlined in section 1.4.

Chapter 5

5 Findings

In this chapter, I present the findings of this research study in three distinct ways. First, I begin by presenting selections of data as they were collected from the 19 participants across Cohorts 1-4 (2011-2015) of this Spanish language ISL program, through the use of questionnaires, interviews, written reflections, and written daily work logs. Second, I present the data as they correspond to the research questions. Presenting the data in this manner is not meant to answer the questions per se but more to demonstrate the data provided by the participants as they are relevant to addressing the questions. Third, I conclude the chapter by giving a summary of the findings.

Overall, what the findings of this study demonstrate is that while ISL programs with a language learning focus are often implemented with aspirations of encouraging not only linguistic competence leading to personal and social transformation but also enhanced investment in language learning, the reality of these transformation processes is far more complex and diverse than previously assumed.

5.1   Overview of data collected according to collection method

To recapitulate, not all participants in this study were able to produce all of the materials to be examined, and the cohorts previous to the year of this study were only able to participate in the longitudinal interviews since the study took place at least one year after their ISL experience. Below, Table 4 provides an outline of which data collection instruments were collected for each of the participants and is organized by

participant and by Cohort. The names of the program, the partner universities, and the details specific to each participant have been changed to protect their identities.

Table 4: Materials Collected According to Cohort & Participant

Participants	Pre-travel questionnaire	Post-travel questionnaire	Pre-travel interview	Post-travel interview	Follow-up interview	Pre-travel reflection	Post-travel reflection	Work log	Other
Cohort 1									
Addison					email	X	X		
Charlotte					email	X	X		
Cass					X	X			
Krisden					X	X	X		email
Natalie					X	X	X		email
Sabrina					X	X	X		journal
Samantha					X				email
Cohort 2									
Dawn					X	X	X	X	
Dina					X	X	X		
Cohort 3									
Ezra					email	X	X		
Shen					X				
Cohort 4									
Aisha	X	X	X	X		X	X		
Fiona	X	X	X	X	X	X	X	X	email
Judy	X	X	X	X	X	X	X	X	
Erica	X	X	X	X	X	X	X		
Tessa	X	X	X	X	X	X			
Molly	X	X	X	X	X	X	X	X	
Roz	X	X				X			
Eva	X	X		X	X	X	X		

Since this ISL program takes place within a language learning context, the participants come from a wide range of academic backgrounds, departments, and majors. Add to that, the range in sociocultural and ethnic backgrounds, the fact that one student was an international student, and at the time of the study several students had already graduated; it is evident that the individuals, their motivations, their expectations, and their reflections regarding the program were diverse. The Canadian University offers two international language experiences in Cuba, a two to six week study abroad program during the summer months and the week long service learning program that takes place

during the Canadian University's spring break. Though it is the latter of these two programs that is examined in this study, some of the students interviewed had participated in both programs, and it was sometimes difficult for them to separate the feelings and memories of their time in Cuba into the two individual experiences. The ISL program was offered as an optional component of intermediate and advanced Spanish language courses, bringing Canadian University students to Cuba to serve in solidarity at various locations and interact with local host community members. The program has a language/culture focus and there is little to no social justice/global citizenship preparation.

Larken (2013) argues that respondents should be presented in their own words, "letting the data reveal the perspectives of the people interviewed and the intricacies of the world studied" (p. 152). I have included a great deal of the participants' own words in order to illustrate their perspectives as faithfully as possible. Particularly when students are expressing themselves in Spanish, I have included their own words as well as my translation into English, since Spanish is not the native language of any of the participants. Providing the original language allows the reader to make their own interpretations of the raw data. All translations in this study are my own.

Below, I provide a selection of the data that were collected pre- travel, followed by the post- travel data, the longitudinal data, and conclude this section with the work logs, emails, and other data collected.

5.1.1 Pre-travel online questionnaire

The questionnaires were collected before the interviews in order to capture the students' motivation and future plans regarding the Spanish language as well as their interest in, and previous experience with, Cuba specifically and Hispanic culture in general. The results then informed the interview process so that the respondents' perspectives could be examined in depth. The pre-travel questionnaire (Appendix 4) was administered to Cohort 4 only, since the study took place during their academic year and it was not possible to capture the pre-trip opinions of the previous cohorts in this format. Eight students participated.

The motivations for learning Spanish varied. The majority of participants (6) from this cohort state increased career opportunities as their motivation for learning Spanish. Only two students showed interest in learning the language in order to learn about Hispanic cultures and to meet Spanish-speaking people, even though all eight students mentioned communication as an important linguistic ability when learning a new language. These responses show the self-focused motivations of most of the cohort. Many of the students were interested in learning more about different Spanish-speaking countries, particularly Spain, but it is interesting that none of the students mentioned any interest in Cuba until asked explicitly. Less than one week before their travel to Cuba the students were asked, "Are you familiar with Cuban culture?" to which three replied "not familiar," four replied "somewhat familiar," only one replied "familiar," and none replied "very familiar." When asked, "Are you interested in learning more about Cuban culture?" seven students chose "yes," only one chose "no". These two questions were intended to discern if previous knowledge or previous interest in Cuba would predict increased

interest after having visited the country, and if their previous inclinations would set students apart from their less interested counterparts when compared to the post- travel questionnaires. No discernible pattern was observed. When asked about their motivation for choosing to participate in the SL in Cuba option, the majority (7) listed practising Spanish among their reasons, demonstrating more of a study abroad mindset than service learning one. Other reasons included the agreeable Cuban climate, the trip being the least inconvenient of the course options, wanting to interact with the Cuban people and wanting to grow as a global citizen. One can see that the reasons given for participation in the ISL program represent a broad range of motivations.

The questionnaire also contained a section on demographic information to ascertain that all participants used English as their dominant language[11], and considered themselves at least intermediate Spanish language learners. The majority (5) of this cohort had travelled in Latin America previously and some (3) had even studied in a Spanish-speaking country.

5.1.2   Pre-travel interviews

The goal of the pre-travel interviews was to acquire a more in-depth picture of the participants' expectations for the trip than the questionnaires could provide. Again, only the students in Cohort 4 participated in the short pre-travel semi-structured interviews since the previous cohorts had travelled at least one or more years prior to the study. One student chose not to participate in the interviews and another could not

---

[11] Of all the study's participants only one from Cohort 3 who was an international student, considered her English to be strong but not her dominant language.

schedule an interview before leaving for Cuba, so I interviewed six students between one and seven days before their departure to Cuba. There were 10 questions in the interview guide (Appendix 4) and the interview sessions lasted between 12 and 33 minutes depending on the brevity of the participants' answers.

Through the course of the interviews, students expanded on their motivations for participation in the ISL program. Many students (4) mention getting away from the cold and looking forward to the nicer weather in Cuba, while half the students interviewed (3) mentioned that their distant family roots or family's encouragement influenced their decision to participate in the program. There were four students who talked about needing to learn more about Cuba before going there, two students who did not feel they needed to learn more about Cuba because they already knew enough, and three students who mentioned an interest in the changes that normalization of relations between Cuba and the U.S. would bring[12]. Tessa had never been interested in Cuba and hoped the trip would change that.

It was encouraging that four students were hoping to change their preconceptions or discover "the truth" about things they had heard about Cuba. Erica stated, "we're hearing is that everybody is oppressed there from the government. And I don't think that's completely 100% true but…" While Aisha stated, "she [the facilitator] said that… the people, the Cubans do not have a lot of things, cuz of the government."

---

[12] In 2015 the US president Barak Obama was working towards a normalization of relations between the U.S. and Cuba.

Judy commented "I've also heard that they are also a very needy population and their standard of living is so low that there'll be a desperate need to improve."

The duration of the trip was a concern for some. A couple of the students interviewed mentioned that they had low expectations for improving their Spanish language skills during the trip since it was "only a week long." Others were looking forward to speaking with "the locals" and having "authentic" experiences.

5.1.3   Pre-travel reflective blog

As a part of the ISL program, the students were required to write reflective blogs in Spanish. Self-reflection is an important part of effective service learning and has also proven to yield valuable data for research (Whitney & Clayton, 2011). I was able to collect 17 pre-travel reflections across the four cohorts. The guidance the students received each year before composing their reflections varied only slightly. The instructions given to Cohort 4 students regarding the reflective blogs, for example, were to submit online reflections twice throughout the year. They were to be brief and concise (350-500 words) and address the following points:

- Reflect on what you hope to get from the CSL – Cuba experience.
- Briefly outline your expectations and thoughts going to [the host community] being part of the program CSL Cuba.
- What do you think you will bring to the program?
- What do you know already about Cuba?
- What are your hopes?
- What are your concerns?
- State what you hope your work will be like and how you hope to use your Spanish knowledge in Cuba.
- What do you think you think you will gain from the program? (original in Appendix 3)

The reflections ranged widely in attitudes and topics covered. For ease of review, I have grouped the blog post data based on the frequency the topics appeared.

5.1.3.1 Frequently mentioned topics

Certain topics are repeated in the majority of the reflective blogs. The reflection guide asked what students hoped to bring to the project to which most of them cite outgoing personalities and an eagerness to learn new things, though few wrote about previous volunteer experience or relevant skills. Many students mentioned friendly and happy Cubans, great weather, and beautiful beaches. Almost all were very excited about the upcoming trip and awaiting an unforgettable experience. Given the service nature of the trip it is not surprising that the majority want to help people and make a difference in people's lives and given the language focus of the course all were looking forward to practicing Spanish. The differences between Canada and Cuba, and the many Canadian tourists in Cuba, were popular topics. In Cohort 4, the relationship between Cuba and the U.S. was frequently mentioned as well, presumably due to the recently announced plans to normalize relations between the two countries.

5.1.3.2 Less frequently mentioned topics

Somewhat fewer reflective blog posts talked about concerns regarding the quality of the food "*¿Cómo será la comida?*" [What will the food be like?] (Tessa, C4) or getting sick "*me temo que comeré algo que me haga enferma*" [I worry I will eat something that makes me sick] (Erica, C4), being able to understand the slang, or communicate in "Cuban" Spanish "*he oído que a causa del aislamiento de Cuba, el vocabulario y los acentos de la gente son muy diferentes*" [I've heard that due to the isolation of Cuba, the vocabulary and the accents of the people are very different] (Judy, C4). Many were

excited about the opportunity to travel, and some expected Cuba to be similar to previous experiences in Latin America or the Caribbean. Approximately equal numbers of the students spoke about how eager they were to make a personal connection, meet many Cuban people, and keep in contact with new, long term, Cuban friends, as did those who spoke about working with and making friendships within the Canadian group, without mentioning the Cuban people at all.

5.1.3.3   Infrequently mentioned topics

Only a few reflective blogs mention topics like speaking Spanish specifically with Cuban people (casa particular owners, community partners, neighbours, wait staff in restaurants) in order to get to know them in a more personal way, overcoming cultural and linguistic obstacles, or learning about the revolution first hand from the elderly people in the retirement home. Some hoped to improve their global consciousness, to see how their perspectives changed, to step out of their comfort zone, or were looking forward to coming home with stories to teach their friends and family about Cuba. One history major gave a brief history of Cuba, and a few others talked about doing some research online before the trip. Sabrina (C1), who had previously spent six weeks in Cuba in a study abroad program also organized by the Canadian University, wrote, *"con un poco de entendimiento de la cultura cubana, espero que yo podré ayudar a las personas que yo encontré allí. Los cubanos son muy recursivos y tienen un uso para todo"* [with a little understanding of the Cuban culture, I hope that I will be able to help the people that I will meet there. The Cubans are very resourceful and have a use for everything]. A few in Cohort 4 took a different view and made comments on safety concerns, corruption in

the communist government, human rights violations, and the level of poverty being the fault of the government.

5.1.4   In-country work log and in-country personal journal

The ISL program examined in this study, also required the students to keep a log of their activities during their time in Cuba and make note of new vocabulary they encounter. The majority of the students no longer had copies of their logs; however, I was able to collect three logs from the participants in Cohort 4, and one from a participant in Cohort 2. The work logs were made up primarily of notes to remind the students of what they had done each day. Having said that, it was interesting to observe the distinct tone of each log and how differently the four students described the same activities. In addition, a participant from Cohort 1 had kept a personal travel diary from her ISL experience in Cuba and offered it as data for this study. Thus, in total I examined a total of five in-country logs/journals from the participants in this study.

5.1.4.1   Work log: Molly (C4)

Molly's work log briefly described the places they visited, but to a greater extent spoke of the interactions she had and the people she met. It contained words like "*anfitriones, hermoso, me permitió, valores del país, me parece*" [hosts, beautiful, allowed me to, values of the country, it seems to me]. When Molly described the school for children with visual and auditory limitations, *La Edad de Oro*, she says "*Es una escuela para los niños que tienen deficiencias visuales y auditorias*" [It's a school for children that have visual and auditory deficiencies] then retold a tender moment that she shared with one of the children and stated, "*Estoy feliz de que tuve la oportunidad de visitar esta escuela y que vamos a regresar*" [I am happy that I had the opportunity to

visit this school and that we are going to come back]. Over all, Molly's log retold happy memories of lovely places and friendly people, with a sprinkling of tentative insights regarding the people she had met and the places she had visited.

5.1.4.2   Work log: Judy (C4)

Judy's work log included detailed descriptions of the places the group visited, often including judgements such as "*demasiado caro para la mayoría de los Cubanos, hay muchos rasgos favorables en su sistema de educación… pero hay desventajas también*" [too expensive for the majority of the Cubans, there are many favourable features to their education system… but there are disadvantages as well]. Judy wrote about fewer interactions than Molly did and the ones she did mention were usually with the other Canadian students. She also commented on the age of the vehicles in which they travelled several times, as well as how uncomfortable they were, which she attributed to a lack of suspension and the poor condition of the roads. In her entry regarding the school Judy stated, "*después de almorzar, caminamos a una escuela para estudiantes que tienen dificultades específicamente con su vista y su oído*" [after lunch we walked to a school for students that have difficulties specifically with their sight and their hearing] and noted, "*Algunos estudiantes tienen problemas graves*" [Some students have grave problems]. She then went on to describe the building and the available equipment and made comments about the "*clases básicas*" [basic classrooms] and "*un dormitorio con diez camas básicas, casi como las camas militares*" [A dorm room with ten basic beds, almost like military beds], and "*computadoras antiguas (muy muy viejas)*" [ancient computers (very very old)]. Even with her negative impressions of the vehicles' suspension, the dorm "military" style bedrooms, and the over-all age of things, Judy's

work log is the data source that contained the most positive tone of all the data that I collected from her.

5.1.4.3   Work log: Fiona (C4)

Fiona's work log frequently described her food, the heat, and the experiences of the group rather than her own personal impressions. Fiona often spoke of the trip and her experiences as if she were an external observer, and usually used the collective pronoun "we" instead of "I". She referred to the owner of her *casa particular* as "*nuestra portera*" [our doorman/caretaker] and "*nuestra casera*" [our homebody/landlady]. The entire entry about the first visit to the school consisted of three sentences. Fiona stated,

> *fuimos a pie a una escuela para niños con incapacidades; se llamaba 'La Edad de Oro'. La escuela no tiene casi nada y es desmoronada, pero los niños son muy felices y siempre ríen. Es bueno que puedan recibir una formación aunque tienen problemas* [we walked to a school for children with disabilities; called '*La Edad de Oro*'. The school has hardly anything and is collapsing, but the children are very happy and always smile. It is good that they can receive an education even though they have problems]

Both Judy and Fiona make note that they had to walk to the school, though it is only a few blocks from the *casas* in which the students stayed. The overall tone of Fiona's work log is fairly impersonal and she makes many comparisons with Canada.

5.1.4.4   Work log: Dawn (C2)

Dawn wrote her work log two years before Molly, Judy, and Fiona. Her work log consisted primarily of details regarding travel and the activities the group attended but her log almost always included the names of the people she had met and interacted with. When Dawn wrote about the school, *La Edad de Oro*, she wrote about meeting the children and making friends. She talked about the games she played with the children and never once mentioned the building or the equipment they used. She wrote about the

people she met at the retirement home and about the cultural activities she enjoyed. Dawn's work log was brief when compared to those of the students from Cohort 4, whether due to facilitator preference or personal style is difficult to say as it was the only one collected from that cohort. The tone of her log was neutral though her descriptions were always positive using descriptors such as "*muy bueno*" [very good], "*muy divertido*" [a lot of fun], and "*nos sentimos bien*" [we felt good], and she did not make a single negative judgement.

5.1.4.5   Personal travel diary: Sabrina (C1)

As might be expected of a personal travel diary, the majority of this document was comprised of a record of activities and a description of locations. However, the diary also contained some personal reflections on the service activities and how they related to Sabrina's studies and career in Canada, as well as her opinions regarding the program and some of the culture and interactions she was experiencing. I found this journal to be particularly valuable as it was neither being graded nor written for research purposes and thus demonstrates her uninfluenced reflections.

In her entry about the first service experience Sabrina made several observations about the "urban agricultural centre" and how the Canadian students' service activity was related to the larger community plan. She writes, "I have taken so many courses back home on how programs like this should be implemented for sustainability and food security. It's amazing to see them really practicing what professionals in Canada are trying to implement." Sabrina wrote about certain things she saw like raised planting beds and a variety of foods, and wondered about the *why* without assuming or judging. She postulated: "Is it difficult to grow in the ground? And why so little variety in people's

daily diet when other foods are available? Creatures of habit?" She also commented on

how interesting an experience it was.

After writing about her experience at a construction site (a service activity that

was removed from the program after the first year), Sabrina began to reflect on the

necessity of the services that they were providing. She wrote:

> In general I really do question how helpful we are being here because if a group of foreign students came to my work for a day to water plants and carry equipment around I wouldn't find it all that helpful. Also, there's the whole idea of taking jobs from locals who could really use them by doing the unskilled work you are volunteering to do (although everyone has a job in Cuba if they want it so maybe that's not an issue on this trip).

She then went on to say how she did actually feel helpful at the retirement home the next

day and gave a detailed account of the facility and the elderly gentlemen with whom she

spent the afternoon. Sabrina's descriptions were very insightful, and she often tried to put

herself in the place of people she had met and process her experiences that way.

Sabrina's cohort was the first to visit the *Edad de Oro*, the school for children

with visual and auditory challenges, and she wrote:

> This morning we went to an elementary school for the visually, hearing and speaking impaired. I don't know what I was expecting but it was the most interesting experience I have ever had. This school was incredibly advanced and the therapy they had to offer these kids was remarkable. Anybody who has the notion that Cubans are uneducated and can't help themselves are misinformed.

She went on to describe all of the equipment and programs the children had access to and

how much fun the Cuban and Canadian students had playing together.

Sabrina ended her journal after writing her post- travel reflection for the program,

five days after her return to Canada, with an entry that many ISL facilitators would hope

to use as a testimonial on their web page. It is particularly impressive given that this was

a personal diary, written many years ago, and not meant to be read by anyone else. She wrote:

> I didn't realize I would learn so much. I went into the trip with what I guess would be considered a pretty closed mind. I thought that if I had spent 2 months there [during study abroad] I couldn't possibly learn anything new in one week. I went in a different capacity this time, was able to go into Cuban homes since I've made lasting friendships and it's really opened my eyes.
>
> I'm a lot more confident taking risks and trying to speak Spanish. It's still pretty butchered and horrendous but I'm picking up speed and I'm getting better at explaining my thoughts and feelings in detail. I realize it's not up to the Cubans to teach me. The onus is on me to watch their reactions and listen to their speech.

The travel journal concluded with Sabrina feeling obliged to go back in order to maintain the friendships that she had formed, especially since her new friends were unable to come and visit her in Canada. Sabrina also felt conflicted because she wanted to bring things that her friends needed but did not want to offend and was unsure how she would have felt about someone showing up with a suitcase of used things for her had the roles been reversed.

5.1.5   Post-travel online questionnaire

The post- travel questionnaire (Appendix 4) was very closely aligned with the pre- travel questionnaire, due to the fact that I was interested in tracking any change in the students' attitudes, motivations, and plans for the future. The post- travel questionnaire was administered to Cohort 4 only, since the study took place during their academic year and it was not possible to capture the opinions immediately after the return of the previous cohorts in this format as noted in Chapter 4. The following table highlights some of the Likert-scale type questions and the responses received from the eight students who completed the post- travel online questionnaire.

Table 5: Post-travel questionnaire responses

8 Students in Total

Question

Do you feel more like a "Spanish-speaker" than you did before the trip?	Yes (0) Yes, a little (6) No, not really (2) No (0)
Do you feel more likely to continue to improve your Spanish language skills after this class than you did before participating in the trip to Cuba?	Yes (2) Maybe (4) No (1)
Do you feel more familiar with Cuban culture than you did before the trip?	Yes, much more (6) Yes, a little more (2)
Do you feel that you are more interested in learning about Cuban culture now than you were before the trip?	Yes (3) Maybe (5) No (0)

As expected, the questionnaires did not provide in depth, detailed insights into the

participants' transformation. However, questionnaire data did provide a solid base of

knowledge from which to begin creating participant profiles as well as valuable

information to inform the informal, semi-structured, post- travel interviews.

I first noticed how individualized the participants' experiences were when

reviewing the questionnaire data. Some participants gave brief answers to the questions,

but others offered lengthier detailed responses about their experiences. The answers for

most of the questions covered a wide range of opinions and perceptions. For example,

Erica's responses indicated that she had become more invested in Spanish language

learning and the trip made her aware of things she had not considered previously. She

stated:

> Going to Cuba made me realize that I would like to learn Spanish because I feel
> like it is not possible to fully know someone until you speak the same language as
> them. Language barriers make it so that only small talk is possible. I would like to
> know Spanish well enough to be able to really get to know people who only speak
> that language. For example, I had troubles understanding all aspects of the Cuban
> political system since it was always explained to me in Spanish. If I were fluent I
> would be able to learn about things like this more easily.

She showed that the trip made her realize that her motivation to improve her Spanish

language skills was tied to her desire to communicate at a more nuanced level with

Spanish-speakers, in order to get to know the people more fully and to learn more about

politics and other topics. Judy was also interested in the Cuban political system. She

shared:

> I find it [Cuban culture] is clouded with much of their communist restrictions – I
> think there was a truer "Cuban culture" in the 40's and 50's – what we see is a
> faded view of what was, through a lens of rules and a declining infrastructure…
> my expectations related to the crumbling economy and lack of items was
> reinforced so that was not a shock.

She relates that her preconceived ideas about the political system were actually reinforced

by the experience. Judy continued, "I especially enjoyed the evenings we had together all

writing our diaries and exchanging questions – I learned a great deal from the other

[Canadian] students." It is interesting that she mentioned that she learned a great deal

from the other students and not from the Cuban people that she met, which is a topic that

she revisited during the interviews.

5.1.6   Post-travel interviews

The goal of the post- travel interviews was to acquire an in-depth picture of the

participants' impressions of their investment in language learning and any transformation

they experienced. The post- travel interviews were with the students in Cohort 4. Seven students were interviewed anywhere from one to four weeks after their sojourn in Cuba, according to their scheduling convenience. The interview guide included 16 questions (Appendix 4) and the sessions lasted between 23 and 38 minutes depending on the brevity of the participants' answers. Below is some of the information the seven participants shared after having spent a week in Cuba.

While most participants listed interaction is an important tool for learning language pre-travel, only Dina mentioned interaction after returning from Cuba. However; there were two who stated having friendly and patient people to talk to helped their confidence and likelihood of practicing Spanish. When asked about the impact of their sojourn on their motivation, four students enthusiastically responded that the trip had positively influenced their desire to learn Spanish, while three said that it had not really influenced them because they were already very invested in learning the language. There were three participants who felt that their time in Cuba had improved their Spanish language confidence in social settings, and four who did not feel any change in their confidence: Judy, for fear of making mistakes and sounding foolish; two felt that they had insufficient opportunities to interact in Spanish; and Fiona, because she was already a confident speaker before the experience. During their time in country, four participants reported having learned about Cuba. One began to try understanding some things she encountered at a deeper level, and two were asking slightly more profound questions trying to make sense of the difference they encountered. The words "only a week" long trip were offered by three participants as an explanation for at least one of the above responses.

Of the seven participants interviewed, six stated that they did not have sufficient prior knowledge of Cuba and wished that they had known more before arriving in country. Judy was the one participant who stated in her post- travel interview that she *did* have sufficient prior knowledge of Cuba, even though she had told me in the pre-travel interview that she knew very little about Cuba. After the ISL experience she explained that "I knew there was poverty and I had experienced the same in Guatemala so that wasn't a shock." Judy applied generalizations about her previous experience in a Spanish-speaking country to Cuba and felt that her previous experience in Central America meant that she was sufficiently prepared for her time in Cuba though she had admitted to knowing very little about the country.

There were certain ideas that students expressed almost identically, suggesting they had been 'taught' or told these things by either another member of the student group or the facilitator. For example, even though I did not ask about politics, five students offered commentary using very similar phrasing such as "Cuba's very closed off" (Tessa), "they have been isolated for so long…you're not sure you're getting the whole [picture] or the [picture] the government has spun… nothing is as it seems" (Judy), and "their political situation is a little bit hidden" (Erica). Molly was retelling an interaction she had with a Cuban student comparing wages and the cost of living in the two countries when she told me, "at first I was buying [believing] everything, but then when I heard some other conversations in our group, I'm not sure if they're telling us what they've been told to tell us." It is unfortunate that even when speaking with those that have first-hand knowledge of their own country, some of the students gave more value to the

comments of the Canadian group members and doubted the veracity of the first-hand Cuban information.

5.1.7   Post-travel reflective blog

When students return from an ISL experience, it is important that they have the opportunity to process the events of their sojourn. Effective reflection in service learning entails multiple opportunities for contemplation of the service experience, ideally a pre-service phase, an in- service phase, and a post- service phase (McCarthy, 1996; Toole & Toole, 1995). I was able to collect 14 post- travel reflective blogs from across the four cohorts. The students were guided to talk about how the experience compared to their expectations, what they learned, and what challenges they encountered (Appendix 3). As with the pre-travel reflective blog posts, the attitudes and topics covered ranged widely and I have grouped the post- travel reflective blog post data based on the frequency the topics appeared, for ease of review.

5.1.7.1   Frequently mentioned topics

All of the post- travel reflective blogs listed the different service and cultural activities. Most students wrote about how they were nervous before the trip but loved the experience and would recommend the trip to others in the future. They mention how much better the weather was than Canadian winter. Many students recount how they made new friends from Cuba and/or Canada, and how they will remember this trip more than past experiences because it was not just vacation and because they were living and working with Cubans. Many used the word "authentic" to describe their time in Cuba. Most participants named a favourite activity; interactions with the children at *La Edad de Oro* being the favourite most frequently, followed by the retirement home, and the time

spent with the Cuban University students. Cubans not being as stressed or worried about time as Canadians was frequently observed, as well as the fact that family and friends are a very important part of Cuban culture.

5.1.7.2   Less frequently mentioned topics

Often, but less frequently, the blogs compared Cuba to Canada, stated that the majority of Cubans were poorer than Canadians (though only a few thought it was due to the US embargo), and claimed we need to appreciate how fortunate we are in Canada. Several stated that the trip exceeded expectations and contributed to their personal growth. The poor exchange rate was frequently mentioned among those from Cohort 4. Across all the cohorts, students thought the food would be bad but were pleasantly surprised when it was good. Many students mentioned some aspect of the political situation in Cuba either positively or negatively. They commented on social services such as free health care and medications, facilities provided by the government for the elderly and the children with disabilities, as well as the educational system. They appreciated that both tuition and lodging are free and that graduates are guaranteed a job, but participants from Cohort 4 were often disapproving that Cuban graduates do not get to choose their first job. Often the students stated that the community made them feel welcome and that they would like to return soon.

5.1.7.3   Infrequently mentioned topics

A few individual quotes stand out as being different from the responses of the others. For example, Judy (C4), was very judgemental of communism and the Cuban government. She wrote, *"Cuba es un país atrapado en el pasado"* [Cuba is a country trapped in the past]. She mentioned buildings falling down and how people "accept" their

condition, while another student, Aisha (C4), wrote about how she perceived the Cuban people's view of their situation. Aisha stated, "*Me sorprendió que la mayoría de los Cubanos están todavía contentos con los lideres y el sistema de gobierno, porque en los de información [noticias] de Occidente los Cubanos son retratados como oprimidos*" [I was surprised that the majority of the Cubans are still happy with the leaders and the governmental system, because in the information (news) of (the) West, Cubans are portrayed as oppressed].

Very few linked the experience in Cuba to work they did at home, although Dina (C2) mentioned that the experience had confirmed her existing desire to work with children and how working with the Cuban seniors was very similar to her volunteer work with seniors in Canada. A few students noticed and found it strange that people wear US brand name clothing; Eva (C4) concluded that appearance is important to teenagers anywhere in the world. A couple mentioned how being in Cuba made them realize that they have "a lot to learn" and are now motivated to do so. A few others mentioned the lack of crime and how they loved talking to friendly people in the streets every day.

5.1.8   Longitudinal follow-up interviews

The goal of the longitudinal follow-up interviews was to ascertain whether or not any transformation experienced by the students would be maintained over time. Given the lack of longitudinal studies in ISL (Crabtree, 1998, 2008; Grusky, 2000; Kiely, 2004; Longo & Saltmarsh, 2011), I was interested in including a longitudinal component to the study. Since service learning research is sometimes criticized for being a one-time examination of student learning outcomes (Bettencourt, 2015; Jones et al., 2011; Norris 2006), the longitudinal follow-up interviews conducted with the students from Cohorts 1-

4 help to ameliorate this concern. I interviewed 17 students from six months to three years and six months after their sojourn to Cuba. Due to the time that had passed, some students were not available to meet in person and so we interviewed via Skype or they emailed me their responses to the interview questions. There were four questions (Appendix 4) guiding the semi-structured interviews with Cohort 4, which took place six months after their return to Canada. When asking about changes since the last interview I focused on their memories of intercultural interactions, their thoughts on their own identities as language learners, and their investment in language learning. The interview sessions lasted between 10 and 31 minutes, depending on the brevity of the participants' answers.

5.1.8.1   Longitudinal follow-up interview responses (6 months after sojourn Cohort 4)

With Cohort 4, I focused on the change or maintenance of attitudes and perceptions compared to those expressed in the previous interview six months earlier. Of the original eight participants, six chose to participate in the longitudinal interviews. There were three participants who still felt the ISL experience motivated them to continue learning Spanish. Eva, for example, is now very interested in Hispanic music and literature, and two other participants want to be more able to converse with Spanish-speakers. Tessa changed her mind about her experience. She thought that the trip had not impacted her at all because she was already very motivated about Spanish language learning, but after six months realized that it had greatly impacted her desire to learn more about Hispanic and specifically Cuban cultures. One participant maintained the trip was too short to have impacted her motivation at all.

It is interesting that two participants reflected very differently on the same aspect of intercultural interaction. Judy and Eva talked about their impressions of *piropos* (catcalls and flirtatious remarks) during the trip. Judy "found it rather demeaning" and could not understand why the "women just seem to accept it." When a professor at the Cuban University explained a little about the history of 'machismo' and how it is a part of the Cuban culture and Cuban theatre, Judy described that theatre as "disgusting." Eva on the other hand described the men as being very open with their opinions, and explains, "I never felt disrespected." She described the Cuban people she encountered as "just very friendly and … very forward … which I thought was nice." These two very distinct interpretations of the same phenomenon demonstrate just how differently two individuals process the same input, which is relevant when considering student reactions to varied potential critical incidents.

When commenting on the potential impact of such a short immersion experience, the opinions also varied greatly. Eva commented, "Even though it was only a week, I can't believe it was only a week… It is something I won't forget in 5 or 10 years. You make relationships for life," while Tessa felt very differently. She stated "it was too short to make any lifelong relationships." Both participants use similar phrasing regarding potential friendships though I did not ask. While Tessa felt that the trip was far too short for her to have made "lifelong relationships," she does mention that during the six months between interviews she came to realize that the trip had impacted her more than she had originally thought (discussed in more detail in section 6.5). Additionally, all six students shared at least one fond memory of speaking Spanish with a host community member.

5.1.8.2 Longitudinal interview responses: 1.5 - 3.5 years after sojourn, Cohorts 1, 2, & 3

The semi-structured interviews for the students in Cohorts 1 through 3 were guided by approximately 14 questions (Appendix 4). These questions were a combination of the Cohort 4 longitudinal and post- travel sample questions. All 11 students who participated mentioned language and/or cultural immersion, interactions with native speakers, or communication outside the classroom environment as important factors in learning a foreign language. There were eight students who felt the trip increased their confidence in Spanish. They talked about using different registers of speech in different settings, they felt more comfortable in Cuban social settings and later in social settings at home, and they hated grammar rules but loved putting them into practice. However, three students did not feel their confidence had improved: Ezra (C3) was afraid to "mess up" while speaking to locals, Addison (C1) felt that prior criticism had affected her confidence and the trip did not change that, while Samantha (C1) had lived in Spain for a year and so already felt confident in her Spanish language abilities.

When asked about their previous knowledge of Cuba the majority (10) stated that they had been sufficiently prepared. The one student who did not feel prepared, Addison (C1), stated:

> I wish that we had learned more about Cuba prior to the trip – we were taught a little history and a little about the political climate, but I would have enjoyed having more knowledge relating to vocabulary/ways of speaking/social norms/activities, etc. along with more knowledge about the history.

The students who did feel prepared remembered learning about "customs and policies" (Krisden, C1), "customs, food, housing, etc." (Ezra, C3), and "a brief history of the country and social customs" (Dawn, C2) which differed somewhat from the Cohort 4

responses. Several of the students across all three cohorts expressed a desire to learn more about Cuba regardless of how informed they had been prior to the trip.

When asked if the trip impacted their desire to further improve their fluency in Spanish, all 11 used words like "definitely" and "absolutely." For example, Charlotte (C1) and Shen (C2) expressed a desire to interact directly with people and learn more about Cuban culture, Dawn (C2) wanted to live in a Spanish-speaking country someday and, Samantha (C1) felt this trip was different than previous ones, more personal. Upon returning from her sojourn, Addison (C1) was very motivated to continue her Spanish language learning but felt less so three years later when interviewed. The service trip motivated Sabrina (C1) to such an extent that she returned to Cuba three months later and then went to Ecuador to continue learning Spanish. Natalie (C1) was also very motivated after the trip; she does not speak Spanish any more but still wants to take more courses. Krisden (C1) stated that encouragement by the community members in Cuba was instrumental in her language learning motivation. Dina (C2) wanted to express herself more exactly when interacting with community members, while Cass (C1) wanted to continue communicating with new Cuban friends, and Sabrina (C1) enjoyed being a part of the community.

All 11 of the students stated that the trip had impacted their plans for the future in some way. Three had not travelled to another Spanish-speaking country at the time of the interview but hoped to do so sometime in the future. Two explained that they had not travelled to another Spanish-speaking country nor had any immediate plans to, but hoped to do service in Spanish locally in the future. There were six participants who had returned to Spanish-speaking countries between the ISL experience and the time of the

interview. Krisden (C1) returned to Cuba twice for the six week study abroad program and wanted to travel to more Spanish-speaking countries. Cass (C1) returned to Cuba for the six week study in Cuba program, travelled to Dominican Republic, and wanted to visit more Spanish-speaking countries. Shen (C3) enrolled in a four month study abroad program in Spain and hoped to do more service in Spanish-speaking countries. Sabrina (C1), who had been to Cuba for the six week study program before the ISL experience, had gone to Ecuador for a six week language school and wants to do service in Spanish-speaking countries. Samantha (C1) had travelled to Spain before the ISL experience and had returned to both Cuba and Spain since. Finally, Dina (C2) had done a service learning program in Guatemala and had travelled to Mexico since the ISL experience. The steps that these students have taken to continue their service to the Hispanic community and/or their language development show their continued or increased investment in language learning and community service.

5.1.9   Cohort Teaching Assistants

Through an examination of syllabi and several years' worth of program documents, as well as informal communications with the faculty program co-ordinator and an interview with one of the Teaching Assistants (TA), I was able to ascertain that the TA facilitators had varying levels of familiarity with, first-hand knowledge of, and attitudes towards Cuba prior to leading the ISL in Cuba program. For example, examination of the Power Point presentations prepared by the TA facilitators for three of the four cohorts (C1, C2, & C4) show that two cohorts (C1 & C2) received a three hour general information seminar in addition to the pre-departure orientations. It included a brief overview of Cuban history, politics, and music; practical considerations about local

transportation; an explanation of how to use the dual currency[13] and why it exists, among many other topics. The participants from these cohorts did not mention any problems with practical considerations.

In contrast, Cohort 4 had no general information seminar, only the pre-departure orientations. This cohort arrived in the country with little, to no knowledge of the dual currency system and without even having checked the exchange rate before the trip, causing some students to arrive with insufficient funds for their stay, much less any socio-cultural preparation. Most students from that cohort mentioned the surprise of the unfavourable exchange rate and the challenges it posed. One participant demonstrated her lack of understanding of the dual currency system by stating "This is an invented currency. The government invents this solely for tourism. They get to set the price, because that's the way it works in Cuba. They don't need it for trade, because this is the tourist one" (Tessa, post- travel interview). This participant was a political science major and had a positive overall impression of her experience; however, when faced with an unpleasant experience that she did not have the background information to understand, she resorted to assumptions regarding the Cuban government as well as fatalistic assumptions regarding "how things work in Cuba." This incident was a missed opportunity to teach a student about a unique dual currency system, to expand her inter-cultural comprehension, and to correct a misconception. In order to make sense of her

---

[13] Since 1994 Cuba has used two currencies: the Cuban Peso (CUP), also called *moneda nacional*, and the Convertible Peso, also called CUC or *convertible*. The conversion is 1(CUC) = 24(CUP) and 25(CUP) = 1(CUC). Both are legal tender on the island but neither is exchangeable in foreign markets. The CUC is pegged to the US dollar but visitors to the island are still often confused by pricing, and when to use which "peso."

experience, this student had to resort to negative assumptions, she made generalizations, and widened her perception of the distance between 'us' and 'them'.

The Cohort 4 facilitator gave the impression that she enjoyed her time in Cuba but viewed Spain as the authority for Spanish language and literature. During several informal personal communications, she made fun of the Cuban accent and gave little importance to including the socio-political history of Cuba in the orientation sessions since the students were just "going to practice their Spanish." She showed a study abroad style (mis)understanding of the ISL program. Furthermore, she was very focused on the students' safety and enjoyment of the experience, possibly demonstrating her own 'spring break in Cuba' attitude toward the trip and misgivings regarding safety in the host community. During our interview she stated proudly, "*Realmente todos hicieron un esfuerzo por estar siempre todos juntos, lo cual es importante.*" [Everyone really made an effort to always be together, which is important]. It is doubtful that this facilitator would encourage the students to cultivate meaningful relationships with people in the host community while urging them to remain together. If students' enjoyment and comfort are the primary concern for the facilitator, is it reasonable to expect that students could possibly experience a disorienting dilemma or even a meaningful positive encounter with local community members?

Conversely, the Cohort 1 facilitator seemed to prioritize relationships with the host community. Though the facilitator of the Cohort 1 group was not interviewed, according to the students' reflective blogs she was knowledgeable about the host community and invested in the program, though she perhaps underestimated the students' ability to adapt to difference. For example, Addison wrote, "*ella sabe Cuba, y tengo*

confianza en ella" [She knows Cuba, and I have confidence in her], while Krisden admired the facilitator's preparation for the group's trip, "*[facilitator C1] trabajaba todo el año para preparar el viaje a Cuba*" [she worked the whole year to prepare for the trip to Cuba]. However, this well intentioned facilitator seems to have also given some problematic pre-travel advice to the students. Nathalie wrote that "*Antes del viaje, [facilitator, C1] nos dijo que la comida es muy diferente en Cuba que en Canadá y estaba posible que no nos gustaría la comida. Yo estaba contenta con la comida*" [Before the trip, she told us that the food is very different in Cuba than in Canada and it was possible that we would not like the food. I was happy with the food]. Similarly, Krisden also expressed concern regarding her pre-travel preparation,

> *Antes del viaje a [the host community], estaba muy nerviosa porque [facilitator C1] nos dijo que el nivel de vida es muy diferente en Cuba. Ella nos dijo que hay un poco de comida para nosotros al hotel; en Cuba, tenemos que comer mucho arroz con carne de cerdo.* [Before the trip to the host community, I was very nervous because she told us that the standard of living is very different in Cuba. She told us that there is little food for us at the hotel; in Cuba, we have to eat a lot of rice and pork].

This facilitator did not consider the potential reinforcement of colonial attitudes caused by drawing attention to what the students might consider inferiority in the host community. While this facilitator likely encouraged the students to step off the colonial veranda, she may have been too eager to prepare the students and inadvertently worried them about minor facets of the experience that they later found unimportant when they arrived in country.

5.2 Data collected according to research questions

Although this was a qualitative study and I did not begin with a formal 'hypothesis' as such, I did have some expectations (or assumptions) based on my

conceptual framework and my understanding of the literature. Therefore, I began with the

expectation (outlined in more detail in section 1.6) that the students as a group would

have similar reactions to their experience given that they were in the same cohort of the

same program, with the same facilitator. The assumption being that they experienced the

same preparation and pre- travel orientation, with the same service experiences and

intercultural opportunities, with some understandable, minor variation between

individuals, and also cohorts. I had expected that this study would demonstrate that, given

the right conditions, most students would experience a transformation in their language

learner identity motivating a deeper investment in Spanish language learning, as had been

the case for me, and as I had informally observed in several students during the ISL

programs I had been involved with. The data from this study did not however meet my

expectations. The data show that the student experience is, in reality, very much

individualized and each student had a very unique experience of Bhabha's hybridization.

Though the data collected represents a range of transformational experiences, I have

grouped the students' experiences as they pertain to the research questions.

5.2.1   How do university students perceive and/or demonstrate any **shift in their identities** as a result of participation in an international service learning (ISL) program?

Most of the students spoke of their language learner identity, and their

descriptions were as varied as each participant's own personality. The participants who

made gains in their confidence and willingness to speak, did so only under certain

situations, depending on how they identified their role in the situation. Some students

mentioned feeling shy about using their nascent Spanish abilities in uncontrolled

situations. Judy (C4) in her post travel interview stated:

> I'm still very reticent to ask for things in public and especially if there is any spontaneity involved, and I haven't got a clue what's coming at me in terms of the vocabulary; whereas, if I can have some control over the venue then at least I have a sense of what might be coming at me.

She was very concerned about maintaining a certain image as a mature student in the group and explained, "as an adult learner the last thing you want to do is to look like you have egg on your face" (post- travel interview). Regarding her language learner identity Judy stated, "there are many people in the world who know many languages," but she was embarrassed to consider herself among the "isolated bunch of people who [do] not have the flexibility to speak to other people" (follow-up). Judy's willingness to speak was determined by the situation, and the fact that she self-identified as a novice Spanish-speaker, an adult learner, and among those not flexible enough to speak to other people.

Another student, Ezra (C3), still seemed to be unsure about her willingness to speak socially. When interviewed six months after her sojourn she said:

> I definitely did not have confidence in speaking in the classroom before going to Cuba (for all three years that I had been learning Spanish, I suffered in my confidence). Being in Cuba actually didn't help my confidence in speaking, because I was afraid to mess up while speaking to a local. However, when you are in a conversation with someone who only speaks Spanish, when I only could rely on myself, I learned that I actually could rely on myself and should have more confidence. So later when speaking to locals I kept telling myself to just keep trying, and that they wouldn't mind if I messed up a word or two!

Throughout three years in her role of a Spanish language student Ezra suffered when using her new language skills in class and though she states that being in Cuba did not help her confidence in the classroom, through it seems the single week of social interactions did help her to realize that she "could rely on" herself during social interactions.

Dina (C2) also spoke about her continued hesitance to use Spanish while identifying as a student, but how her confidence increased outside the classroom when interacting socially and identifying as a peer. She shared,

> I wouldn't say I'm more confident in using Spanish but I think that I am in a social setting. I am less nervous about it [than] in a classroom because in a classroom you always feel like you're being graded. But when we did talk to locals, especially the ones that were around our age, they really didn't know how to speak English and we didn't really know how to speak Spanish that well. So, we would feel more comfortable [communicating].

Her statements showed that the role she embodied determined her willingness to speak. Her classroom identity seemed to remain unchanged by the experience, but in social settings she was more comfortable when she felt she was among peers. She felt comfortable attempting to communicate with others who could appreciate her language learner struggles because they were experiencing the same struggles while learning English.

Another participant had no doubt about the impact of her time in Cuba. The freedom Eva (C4) felt outside the classroom increased her confidence and changed the way she felt about using her L2 in public. She stated:

> I would just say that this trip in general, really for me, built my confidence. Like before, I would think of things in my head, I wouldn't open my mouth. I'm still sort of like that in a classroom, but once I'm out of a confined space where you're being analyzed, the trip really helped bring me out of my shell. And now even just around town, if I suspect someone is Spanish or I hear that they speak Spanish I'll jump in and practice whereas before I would never have done that.

She still demonstrated a shyer student identity within the power dynamic of the classroom, but she believed that the ISL experience has brought her out of her "shell" when she was "around town," in more authentic conversational settings. When I spoke with Eva six months after her time in Cuba, she related that she definitely considered

speaking Spanish part of her identity and that she identified as part of the Spanish-speaking community.

The opposite was also true for some participants. Erica (C4) talked about how she had identified confidently as a Spanish-speaker before her sojourn due to her success in the classroom setting and how that changed when she was exposed to native speakers. She explained:

> …going into the trip I thought, cuz I've been doing Spanish...since grade 9. Not high intensity, but I've been doing it for like 4 or 5 years now. So in the classroom, I'm pretty comfortable speaking around the same level as a lot of the students there. But then like going to Cuba at first, it kind of like shakes you up. Cuz you're like "Oh man, I don't actually know *real* Spanish. I know *people who speak second language* Spanish. I know *Canadian* Spanish." Which is, yeah, not the same. So I'd say my confidence going in, I thought I was like intermediate, headed towards high [advanced] Spanish but like I'd say I'm right at intermediate. I don't know. I still have a lot to learn. That [the trip] made me realize that.

She was forced to re-evaluate her Spanish-speaker identity. Erica felt comfortable in the language learning classroom but when assuming a different role in authentic interactions she felt unsettled. In a "real" context she modified her language learner identity and self-identified as more of a student or a second language speaker that spoke "Canadian Spanish" rather than a fluent speaker, as she had originally thought.

When asked explicitly about their language identity, several participants alluded to a malleability in how they self-identify. Erica (C4), for example, explained how her improving abilities in Spanish seemed to be interfering with the abilities in French that she had taken for granted, which forced her to re-examine her self-identification as a bilingual English-French speaker. Erica reflected:

> I grew up speaking French and English so [I'm] bilingual, but my French has actually switched into Spanish, so when I tried to go to speak French, it came out as Spanish! So that made me think that my Spanish is getting better even if it's

taking the spot of my French. So I still feel like I'm not quite bilingual at all, like I need to practice it more, like my classmates are all, a lot of them this year, are native speakers [of Spanish]. They'll mumble something to the prof and I don't understand it at all. I've realized that classroom Spanish I'm comfortable with, like the prof speaking to me and everything I mostly understand. It's just like conversation and when they say something quick and slangy I don't catch it at all. So that makes me think that I still have a ways to go to consider myself bilingual, like fluently bilingual.

She mentioned her comfort in her role as a Spanish language student but her linguistic discomfort with the native speakers in her class. She waffled as to whether or not she is bilingual at all, and is uncomfortable identifying as a bilingual Spanish-English speaker. Interestingly, she never mentioned the possibility of being plurilingual or the possibility that varying levels of competence in several languages might have value. Instead, she considered Spanish to be replacing her French. Erica (C4) grew up bilingual (French-English), and found that after the trip to Cuba her French had "switched into Spanish," so even though her Spanish was now better than her French and she could be considered plurilingual, she still felt, "I still have a long ways to go to consider myself bilingual."

5.2.2 How do university students perceive and/or demonstrate any **increase in their investment in foreign language learning** as a result of participation in an international service learning (ISL) program?

Some students had very emotional responses to certain intercultural interactions during their time in Cuba. Ezra (C3), who was at an intermediate speaking level, attempted to overcome these emotions and her lack of fluency by reverting to vocabulary from one of the first lessons taught in beginner Spanish classes. The experience made her realize that one of her goals for learning Spanish was to be able to communicate meaningfully with native speakers. She shared:

I had so many special moments while interacting with the locals, but one that really resonated with me was at the school for the deaf and blind children. I was holding a tiny little boy in my arms, he was blind, and I was dancing with him to Cuban music. While I didn't know the words to the songs, I was whispering some sentences into his ear, such as my blonde hair colour, my green eyes, my name, etc. At that moment, I wished that I could communicate with him in a more personal way, and get to know him better and share more in-depth stories and information with him. That really made me want to become fluent – so that I could speak to someone and tell them a story in another language, despite any disabilities.

This participant had taken part in the program more than a year before our interview but it was evident that she still felt very connected to the experience. She had continued to work on her language skills and had travelled to another Spanish-speaking country to interact with native speakers. She explained:

Interacting with the locals and not being able to express exactly what I wanted to say was frustrating, while either ordering food, in a grocery store, bargaining, or interacting with the kids, I really wanted to be able to just speak with ease to anyone and everyone. So in general the trip motivated me to become fully fluent! … It really made me want to travel to South America and Spain to learn about the cultures. Actually I just travelled to Madrid recently, and really felt a connection through speaking Spanish. It reminded me of Cuba while interacting with the locals, and was so important to me.

Ezra clearly feels that the ISL trip had impacted her investment in the Spanish language. She has taken steps to improve her Spanish language abilities and her trip to Madrid reinforced her desire to connect with others through a common language.

Another participant, Krisden (C1), had viewed the ISL experience in Cuba as her last ditch effort at Spanish language learning. At the beginning of her time in Cuba she had been very discouraged, had considered herself incapable of learning languages, and had decided the intermediate Spanish language class she had begun would be her last, convinced that she would not be able to complete it successfully. She related:

> I was thrown into a situation where I was stranded by Spanish all the time, it was really overwhelming … I just got so overwhelmed I was like *my Spanish sucks I don't know how to talk*. I just had this little breakdown.

This "little breakdown" could be considered the disorienting dilemma that triggered her transformation. After meaningful social interactions with a local Cuban family that took place during her participation in the short-term ISL program, she experienced a marked transformation. She became enthusiastic about language learning, took part in the six week study abroad in Cuba program twice, and graduated with Spanish as half of her double major. While this is not likely a representative case, it would seem that her experiences during this short-term ISL program were the catalyst triggering a drastic transformation in how this student viewed her language learner identity.

Not all of the students felt that the ISL experience had influenced their investment in learning the language. That was not necessarily because they had not found the ISL experience impactful, but because they felt that learning Spanish was already a priority for them. For example, Tessa (C4) appreciated learning about the nuances of Cuban Spanish and the cultural aspects of the country, but felt she had already been particularly invested in learning the language. She explained, "I don't think it's changed [my investment in learning Spanish]. Cuba really exposed me to another accent and exposed me to another culture. So, nothing's changed …No impact, because I was always going to continue on in Spanish" (post- travel interview). Just as Tessa had considered herself considerably invested in language learning before the ISL experience, so too had Fiona (C4). She was strongly focused on the language aspect of the experience, self-identifying as a linguistics student seven times throughout the course of data collection. When asked if this experience had impacted her desire to learn Spanish, she grudgingly acknowledged

being "slightly more motivated" than before. Fiona did seem surprised that the trip had sparked some interest in culture that she had never felt before.

Sabrina (C1) gave a great deal of thought to whether the ISL experience per se had impacted her motivations around investment in language learning. She explained:

> I think I just enjoy being immersed in the culture. I liked my first experience, so I went back and obviously I had a good time with that experience, so I went and tried to continue learning in another country. But I don't know that actually the volunteering portion of it made me want to learn, I just really enjoyed the idea of being outside the classroom and being immersed in the culture and the language and the experience.

While it does seem clear that Sabrina is invested in furthering her Spanish language learning, as evidenced by her continued language learning efforts, it also seems that volunteering may not have been the event that triggered deeper investment.

5.2.3   How do university students perceive and/or demonstrate any **social transformation** as a result of participation in an international service learning (ISL) program?

For some, the shift in their sense of identity led to a deeper questioning of self and a social transformation. Dina (C2) was intensely struck by the inversion of her identity as the majority language *speaker* in one environment to that of the majority language *learner* when relocated to another environment. She told me:

> The other eye opening experience that kind of changed the way I looked at language learning was the day that we went to the university and we talked to the students there and it was interesting because they were learning English and we were learning Spanish. So the communicating was kind of interesting because they're trying to help us with our Spanish and we're trying to help them with their English. But it kind of made me see … English was my first language…so I never thought of it like something you have to learn, it's just something that came to me. And in that sense for them, Spanish is their first language and it just comes to them. …Something about that experience was very eye opening in the sense of seeing something that you're really good at and seeing someone else kind of trying to learn it and realizing you're in their shoes too. It was interesting in the

sense that we we're both at very different levels in both languages we we're basically trying to achieve the same thing. I don't want to say, not really solidarity but there's this lovable connection which I thought was really interesting and I felt like I could relate even though we were from such different backgrounds. I felt like automatically we could relate on a higher level because we both had the same sort of struggles.

Her comments show that Dina became more interculturally aware. She went on to demonstrate how she had further reflected upon this identity swap and how she has incorporated her insights into her own professional experience. Dina shared the difficulties she experienced in the role of newcomer, language learner, and someone unable to express oneself:

One of the things I found very difficult, it was very eye opening, was being there and trying to communicate and *trying* because at that point you don't know all the vocabulary, it's not very extensive. And trying to talk to someone who's Cuban and trying to speak to them, knowing what you want to say but not being able to say it. … Because here [in Ontario], especially where I work, a lot of people come in who have immigrated here. English isn't their first language, so they don't know how to communicate and I've never been put in that experience where I'm the person who's trying to articulate.

Her words establish that Dina had gone beyond passively observing what was going on around her and had begun to actively attempt to make sense of her experiences. By putting herself in the Other's place she had effectively shortened the distance between 'us' and 'them' and was transforming her own identity by realizing 'we' are not so different.

Sabrina (C1) posed some insightful questions regarding Cuban society, demonstrating her own personal transformation. In her reflective blog, she writes, "*Pensía porque yo pasé siete semanas allá en el verano yo no aprendería mucho en una semana. Yo era equivocado.*" [I thought because I had spent seven weeks there in the summer I wouldn't learn much in a week. I was wrong.] She demonstrated some of what

she had learned in her personal travel journal and post- travel reflective blog. In her

personal travel journal, she contemplated why there was typically a lack of variety in

Cuban food when "every plant imaginable" was available at the agricultural centre. She

did not criticize the 'difference' she encountered, instead, she theorized that perhaps

people just prepare what they are accustomed to preparing. Her entry about the day at the

construction site went deeper than superficial retelling of the events. She demonstrated

her social evolution by attempting to tentatively work out explanations for things she

observed. Sabrina made inquiries as to the social and political environment resulting in

the need for the complex that was being built. In her blog, she noted disapprovingly that

"*Me sentí que estuvimos en el camino y estuvimos unos estorbos de los trabajadores.*

Estaban muy simpáticos pero habían trabajado más rápido sin nosotros." [I felt that we

were in the way and we were a nuisance to the workers. They were very friendly but they

would have worked more quickly without us.] In her post-travel reflective blog Sabrina

also talked about her admiration for the social systems she learned about while in Cuba.

In particular, she mentioned the school for children with visual and auditory disabilities.

Sabrina reflected:

> *Todo el trabajo que nosotros hicimos se di cuenta de los programas admirables*
> *en Cuba para los ciudadanos. Por ejemplo, la escuela tenía una sistema de*
> *rehabilitación con una fisioterapeuta, las máquinas brailles para todo los*
> *estudiantes, y un centro de rehabilitación solamente para los implantes cocleares.*
> *No sé de ningún esculas en nuestra area que tiene estas cosas*. [All of the work
> we did made me realize there are admirable programs in Cuba for the citizens. For
> example, the school had a rehabilitation system with a physiotherapist, braille
> machines for all the students, and a rehabilitation centre just for cochlear implants.
> I don't know of any schools in our area that have these things.]

This feeling of appreciation for the Cuban culture again shows how the experience

modified her perspectives. It is apparent in both her reflective blog and her personal

travel journal. To conclude her reflections she wrote, "*Aprendí un agradecimiento de la*

cultura cubana y de un estilo de vida más cariñosa y rica que yo estoy acustombrado de en Canada." [I learned an appreciation for the Cuban culture and for a style of living that is more affectionate and rich than that to which I am accustomed in Canada.] She concluded her personal journal (that was not graded and was written solely for her own reference) with the statement, "It was definitely a learning experience more than it was a vacation. Each new experience always brings with it a new perspective. I'm excited to see what the future holds." Sabrina demonstrates repeatedly how this experience transformed her social perspective even though she had previously spent seven weeks in the country.

5.2.4   Longitudinal transformations

The individuality of the participants' internalization of the ISL experience is demonstrated by the fact that time had a varying impact on the participants' impressions of their sojourn and on their self-reflection regarding their identities, investment in language learning, and social transformation.

5.2.4.1   Identity and language learning – Longitudinal perspectives

When talking about her language identity in our initial interview, Molly (C4) related that she learned French as a child "but learning Spanish is more [of an] effort," demonstrating how she had compartmentalized her identity during the two language learning experiences. One was a part of her childhood and the other a part of her endeavours as a university student. Upon her return from Cuba, she talked about her comfort speaking in certain situations in her role as a foreigner, like with the Cuban people at the ice cream parlour, the Cuban man walking past her *casa* with whom she spoke for quite some time, and the waiter working at the restaurant where they had dinner

each night. By the time we had our longitudinal interview she had begun to make sense of her identity by comparing her aptitude in different languages. She felt that before her experience in Cuba she was "bilingual with a bit of Spanish" however six months later she described herself as follows:

> Well I'm multilingual, I speak English obviously, I speak French almost as well as I speak English and I speak Spanish, not as well as I speak English but I'm learning. So yeah I consider myself multilingual … Yeah, Spanish is kind of like something I would like to keep learning and something I don't feel as comfortable with but I do now call myself [multilingual], like if people ask "how many languages do you know?" I will now say 3, I won't be like "well 2 but there's kind of Spanish" which is really cool.

It is interesting to see how her identity developed over the course of the three interviews and particularly between the post- travel interview and the six month follow up interview. It seems that the time that had passed allowed her to relate new experiences to her ISL experience and further evolve.

After six months had passed, Molly could not remember some of the details of her sojourn but did remember very clearly how language had influenced the activities in which she chose to partake. She reflected on how different her experience would have been if she had not been as fluent as she was at the time:

> And there was another couple…so we just went to their house for a while and they gave us coffee and we just talk and talk and they're just so inviting and they always have time for you to sit and talk. So I think how much different that would've been if we couldn't speak Spanish. We just wouldn't have had those opportunities and experiences. Well they might have still invited us because they're such a warm culture but definitely [communication impacts] the degree to which you can get close to people and really interact.

Throughout the follow up interview, Molly spoke about the way language allowed her to interact with new and interesting people and how this trip had inspired her to continue with language learning and the study of linguistics.

Eva (C4) had previously travelled to Costa Rica and shared her interest in Latin America with her mother, who had spent time in Chile. She consciously incorporated the ISL experience into her self-identity, as well, she had become even more invested in her language learning. She mentioned her "great experience" in both Hispanic countries as catalyst for continued Spanish language learning. Seven months after our post- travel interview, she listed ways she was attempting to utilize her interest in Hispanic culture to maintain and improve her Spanish, while she took a year off from her formal schooling. She explained:

> I think [the trip] definitely heightened it [desire to improve Spanish fluency]. I've always wanted to before, but the trip has definitely made me realize that, I mean, I've had experiences in another Spanish-speaking country, in Costa Rica, but when I went to Cuba it just really re-instilled that this is a norm for all Hispanic cultures, it's not just this great experience in Costa Rica it still translates to any other country. And I just realized that Spanish is something that I want to keep going with and … I'll go to the library and rent Spanish books because I want to continue my Spanish and not lose that talent especially when I'm not at school for a year and not doing any Spanish stuff … I love Latino music. Like all Spanish music. I still actually, whenever I walk or work out, that's what I listen to, that's how I continue practicing my Spanish. I've started to research different Caribbean artists and stuff like that, just to expand my repertoire in that music … the music culture for sure has stuck with me… So that's my way to connect and maintain still using it. And I'll think in Spanish sometimes and different things like that. But if I didn't have that Cuba experience or had the straight classroom experience I wouldn't be as involved as I am.

The time that had passed between interviews shows that Eva's investment in Spanish language learning persisted not only over time but also under less than ideal educational circumstances. She was not able to simply enrol in further language classes but had to actively seek out ways in which to maintain and improve her language skills. Though she did generalize these two countries to "all Hispanic cultures," she may have simply misspoken, because she also mentioned in the interview that she was exploring the music and literature of other Hispanic regions and how she connected with Hispanic culture.

Eva really identified with her surroundings while in Cuba. She said that it had been very

impactful for her when, while in Cuba, others had told her that she really fit in there.

5.2.4.2   Investment in language learning – Longitudinal perspective

Shen (C3) was the only international student who participated in the study. She

mentioned that the fact that Spanish was her third language posed a problem. She felt her

English was strong, but she was still working on her fluency and could not even fall back

on that as a *lingua franca* during her intercultural interactions in Cuba since her new

Cuban friends were even less fluent than she. Shen was eager to get to know the people

and their culture better, but felt that her language abilities held her back. Shen reflected:

> It [Spanish] is my third language. Just that, when I interact with Cuban people
> they can't speak English, so when I'm there I was forced to speak Spanish, then I
> thought *"oh my gosh! I have to be better with Spanish, I have to study more",* and
> so, that motivated me and also the culture there, people there are very passionate.
> I like that, so if I want to go to interact with the local, with Cuban people more I
> have to know their language better. Also yeah, I think the culture there also
> motivated me because, I don't know if it's appropriate example but, someone in
> the street stopped me … just grabbed my hand to dance and if I wanted to know
> them but I didn't know the language so it's a bit awkward, but that motivated me
> to learn more language.

Intercultural interactions motivated this participant to invest in improving her Spanish

communication skills with the hope that she would then be better positioned to more fully

appreciate her upcoming study abroad experience. She went on to explain:

> I definitely wanted to learn more because I feel like I was so weak, my Spanish
> level … and I'm going to Spain this September, I read many reviews from the
> people that come back and they said … they wish they could learn more Spanish
> before they went there, because you could have more fun and know more about
> local culture and about the people there. So yeah, I think being in Cuban culture,
> it motivated me to learn more Spanish language because I know its culture, its
> culture is fantastic and I have to know the language to explore it, so it's, it's very
> important to me.

Over a year had passed between this participant's ISL experience and our interview. Though she was perhaps not able to express herself as eloquently in English as some of the other participants, I could tell from the enthusiasm with which she spoke about continuing to improve her Spanish language skills that she was still very invested in obtaining her goal of deeper, more meaningful interactions with native speakers.

On the other hand, there were students who did not feel that the ISL experience had impacted their motivation towards language learning at all, due to their existing investment in learning the language. However, a few of these participants did experience a new found appreciation for Cuban culture. For example, Fiona (C4), who was already exceedingly confident regarding her abilities in Spanish, admitted that she had only been interested in the linguistic aspects of the program and had never been particularly curious about Cuban culture before her ISL experience. She appeared to be surprised that this ISL experience may have slightly changed that, when she explained:

> it is interesting because I've travelled, but I'm also a linguistic student, as I mentioned before, not really a cultural student but I just find that actually going to a country and going to the nightlife, and eating the food, and going to all the places, and again speaking the language, the L2. I really, sort of found the culture more interesting. And even just little things like listening to Spanish music on YouTube or something like that or you know, maybe saying, after I came home, actually, I said, "I'd like to try this recipe that I had in Cuba, with the rice and beans." So I Googled it or something like that. I'm more interested in the culture aspect than I was before and again being a linguistic student there's not really too much cultural sort of foundation.

In this case, however, the increase in cultural curiosity seems to have been short lived. When I spoke to this participant again approximately six months after the above interview, I asked if she still felt that the ISL experience had impacted her cultural interest. She replied:

Well I guess it's just the fact that I've travelled so much, that the culture, I mean that the places I've been to [during previous travels], right? Cuba, the cultural sensitivity, even though we were in resorts, still was the building blocks… but there wasn't much more [cultural] awareness for me to acquire.

This participant did not feel that there was room to increase her Spanish language motivation, due to her already advanced level of Spanish. Her initially increased enthusiasm for Cuban culture seems to have waned over time.

Charlotte (C1) was very linguistically focused in her pre-travel blog. She had studied various aspects of Cuban society in previous courses but was eager to learn about Cuba. She had been twice to resorts in Latin America but in her pre-travel blog confided that she did not really consider those previous experiences since "*los obreros hablaron con nosotros en inglés porque mi español no estuvo tan bueno como lo es hoy*" [the workers spoke to us in English because my Spanish wasn't as good as it is today]. When Charlotte wrote her post- travel blog, she wrote a great deal about the cultural differences she had experienced and about the appreciation she had for several aspects of everyday life, such as reusing things instead of throwing them away. During our longitudinal interview, Charlotte remembered and spoke of some of the same cultural understandings that had dominated her post- travel blog, but over time her focus had returned to language. She stated:

I felt pretty good about my Spanish beforehand, but I think that was because of ignorant bliss. Afterward, I was really aware of the problems I had with my fluidity and with my conversational Spanish. My comprehension skills felt improved since we spent so much time with different speakers so I felt like I understood better than before. I think that this experience positively impacted my desire to learn Spanish because it highlighted the struggles I had even though I had progressed to an intermediate-advanced level of Spanish proficiency.

Charlotte went on to finish her Spanish Language and Linguistics major, completed a Master's degree in Spanish language acquisition, and at the time of writing had begun her

Doctoral studies researching Spanish and Italian L3 learners. She remarked that she had not been able to use her Spanish as often as she would have liked, "but I love and miss it. I have a couple of Harry Potter [books] *en español* [in Spanish] on my bookshelf waiting for me." It seems quite evident that Charlotte remained invested in Spanish language learning.

5.2.4.3   Social transformation – Longitudinal perspective

Some participants needed time to process how the ISL experience had changed them. The following two participants each explained that they did not feel particularly changed by their sojourn at first but then, with time, each realized that their time in Cuba had in fact changed how they think about other cultures. After her return from Cuba, Molly (C4) had the opportunity to travel to her parents' country of birth and to explore her family's roots. When I asked if her time in Cuba had influenced her decision to participate in the program she replied:

> I think initially no because I was asked if I wanted to go to [my parents' home country] and I was like YES!…However, when I was talking to people about going, I mentioned how I had been to Cuba and so how I have had some intercultural experiences before and I really enjoyed Cuba… "*Oh yeah, like, I have done this kind of thing before.*" Yeah, I really like living locally… seeing how much the language says about a culture and how cool it is to know that… but if they didn't know English and when a partner didn't know [host language] very well that really does impact how much of a relationship you can build, or what kind of conversations you can have because it is our main way of communication a way to communicate a lot of abstract ideas you can't otherwise communicate. So yeah if anything the place for language in a culture has become even more prominent in my mind.

At first, she had taken the experience somewhat for granted and did not feel there was any connection between her travel in Cuba and her interest in the new travel experience. After giving it some thought, Molly realized that her initial interest, strictly in language, had been tempered by the social interactions she had experienced. She now understood

that people and the ability to communicate with the people you meet is more important than simply understanding grammatical rules and linguistic phenomenon.

Conversely, the lack of adequate practical preparation for her time abroad had left Tessa (C4) with a more negative memory of her sojourn than she may have had otherwise. She had been unaware of the unfavourable exchange rate, as had many of the students in her cohort, and consequently was distracted from meaningful interactions by her disillusionment and financial distress (see section 5.1.9). Tessa also had a negative reaction to the Cuban accent with which the seniors spoke. She related:

> a [Canadian student] was calling out bingo numbers and she would say 'dos'. And like, oh you're not saying it right! The Cubans would say 'It's DO'. They did not understand how we learned how to say two. And that's how all the other countries say. But they did not understand that, they did not…which was very surprising.

It is often humorously noted that in many regions of Cuba, Spanish speakers do not pronounce the 's' at the end of words. Instead of considering that the seniors were joking with her, Tessa stated that they did not understand how the Canadian students had learned to pronounce the word, further demonstrating her lack of preparation. When she returned from Cuba she mentioned that certain cultural aspects of the trip had surprised her and she had "started looking up some facts" (post- travel interview). She felt quite strongly that the ISL experience had not impacted her investment in Spanish language learning. She had already considered herself very invested in learning Spanish for several reasons including family connections to the language, but during the six months between interviews she came to realize that her ISL experience had opened her eyes to additional facets of Hispanic culture. She explained:

> Cuba hasn't affected my language motivation, however it, I realize now, looking back, it has affected my cultural motivation because after talking to people who haven't had that experience, I realized that it was so unique that it is something I

can build on. Which surprised me … So after talking about that with people I realized that it's something that is very unique I got to see a different side of Cuba that, at the time it doesn't seem like a big deal… but in terms of a long term impact it slowly kind of creeps up on you… I don't think it's affected my Spanish because I already had that motivation through my family. I'm learning Spanish for [the interaction with] the people, but also for my grandmother, who was Mexican, and that was more important to me. So I don't think Cuba can compete against that however it's really exposed me to people. So in terms of meeting other people from other Spanish countries Cuba has sort of motivated me too.

Tessa had been quite focused on improving her Spanish during the trip to Cuba and had not been particularly interested in Cuba. The six months that had passed between our post- travel interview and the follow-up interview, and the process of telling others about her experiences seems to have expanded her appreciation of the broader aspects of intercultural communication and to countries other than Mexico and Spain, which were her initial focus before the trip.

Another interesting case of longitudinal change was Addison (C1), who had been to the Dominican Republic (D.R.) on an awareness trip before participating in ISL in Cuba. In her pre-travel blog she pondered some of the differences and similarities she would encounter between the D.R. and Cuba, she looked forward to meeting Cuban people, and mentioned how timid she was to speak in Spanish. In her post- travel blog, Addison spoke frequently about how happy she was to have met so many Cuban people and mentioned several specifically. She talked about how comfortable she felt speaking to them even if her Spanish was not perfect, and how patient they were with her, about her increased self-assurance *"ahora tengo más confianza en mis habilidades de español"* [now I have more confidence in my Spanish abilities], about how the service activities linked back to the community, and about the similarities and differences between Cuba and the D.R., which surprised her since they are neighbouring islands.

In her longitudinal interview, however, Addison's tone seemed to have changed slightly. She was still convinced that enjoyable cultural activities were the key to learning Spanish, but her social transformation seemed to have deepened by this interview. When asked about a social interaction during the trip that had made her think about her attitudes towards Spanish she replied:

> I had many interactions with Cuban people, and found that they were very eager to practice their English with our group. It made me realize that even though they spoke quite well, they still thought that their English was not very good, very much like me and my perception of my Spanish ability. My realization was that no matter how good or bad I thought I was, they appreciated the effort to speak in their language.

Her reply demonstrates a shortening of the distance between 'us' and 'them.' She further demonstrated this decrease in 'Othering' when she stated, "I was generally surprised to learn that the Cuban people have the same dreams and hopes that we do, although we are more easily able to achieve our dreams – travelling the world, pursuing careers, etc." Though she seemed to have forgotten the confidence she had felt when she had first returned from the trip, she concluded, "I do believe that the trip enhanced my ability to speak more fluently, but I do not believe that my confidence had changed." It appears that she had begun to examine her interactions at a deeper level and experienced a longitudinal social transformation.

5.3   Summary of findings

Examining the data collected according to the method it was collected, yielded interesting insights. Certain trends became apparent. Writers often write to their audience and it was apparent that the participants were also writing, and responding, to their audience. The pre- and post- travel questionnaires administered to Cohort 4 were all answered in less than a minute and yielded what appear to be very honest, 'knee jerk'

responses without being given a lot of thought. The pre- and post- travel questions, as well as the longitudinal interview questions, were given more consideration, but it became clear that a few of the participants were trying to tell me what they thought I wanted to hear. Many answered the question they heard, not necessarily the question I asked, even after being guided back to the topic at hand. In examining the pre- and post-travel blogs, some patterns emerged within cohorts, likely indicating the specific guidance they received. While yielding valuable information, the blogs were written for grading purposes and likely did not include the participants' raw emotions regarding their experiences. The work logs and personal travel journal were particularly interesting as they were not being graded for content (or at all, in the case of the personal journal), and I was able to see more personal opinions embedded in the descriptions of events.

Looking at the data itself, shows that the students all had very individualized experiences in all aspects that I examined. When examining shift in the participants' perceptions regarding their own social or linguistic identities, some demonstrated increased confidence and willingness to speak when self-identifying as a peer in social settings. Others felt timid and reticent to appear as foolish, incompetent Spanish speakers in front of native speakers, and sought out more structured interactions. Yet others returned to the Canadian University with a new found confidence in their abilities as a Spanish language student. The participants' confidence and willingness to speak was dependent upon the role they embodied according to the field or social environment within which they found themselves during different communicative interactions.

Any change that the participants experienced in their investment in foreign language learning was likewise extremely individualized. Several relate an increased

investment in language learning due to the desire to communicate meaningfully with the people they had met. Some felt that the ISL experience had not really impacted their investment in learning the language because they had already been deeply invested before embarking on the ISL experience.

For some, the examination of the juxtaposition of language learner identity from majority language speaker to majority language learner while within the host community triggered a social transformation. These students often put themselves in the place of their Spanish speaking counterparts. Some students became more interculturally aware while others realized that the length of time spent in a community does not necessarily translate into a deep cultural understanding without meaningful intercultural interactions. However, almost half the participants found they were not particularly transformed by their experience. Some of these students held strong preconceptions that were reinforced rather than modified during their time in the host community, while others were narrowly focused on the linguistic aspect of the program, and still others simply had a nice time without really reflecting upon or internalizing the experience.

The passage of time was also a factor in the impact the ISL program had on the participants in all aspects examined. For some students the time allowed them to relate the experience to other aspects of their lives and to reflect more deeply, bringing about a transformation only after time had passed. A few of the participants identified more confidently as bilingual or plurilingual only after time had passed since their return to Canada. One in particular strongly identified as a hybrid of Hispanic and Canadian culture and languages. For other students, the elapsed time had dimmed their enthusiastic responses and the increased investment they had felt for language learning had waned

due to lack of learning opportunities after graduation. The longitudinal findings seem to indicate that time further differentiated the impact of the ISL experience for some of the study's participants.

Overall, the findings of this study illustrate that while it may be the aspiration of language learning ISL programs to encourage both increased investment in language learning as well as personal and social transformation, the reality of these processes is far more complex and individualized than previously thought. Guided by a postcolonial lens, I utilized the theories that constitute my conceptual framework and material from my literature review to analyze the findings outlined throughout this chapter, as I elaborate in the following chapter.

Chapter 6

6 Discussion

In this chapter I explore the ability of this particular ISL program to increase students' investment in language learning and inspire their social transformation. When working with the theories that I outlined in Chapter 4, I found that there were recurrent themes from the literature that I have used to analyze the data collected from the participants in this study. In this chapter, I outline the Model of Dynamic Transformation and investment in Language learning created to codify the data, I reflect on the overarching research experience, and analyze the findings through the lenses of critical applied linguistics and postcolonial theory. I then discuss the findings that were most surprising, as well as how the identities of the participants were shaped by the experience. I conclude this chapter by presenting the participant experiences organized according to my conceptual framework thus creating four fictional composite participants. These composite participants serve to condense the large quantity of complex and rich data collected.

6.1 The Model of Dynamic Transformation and Investment in Language Learning (MDTILL)

When dealing with complicated situations and large quantities of data, a heuristic is often seen as a useful tool to reduce the complexity of the problem being examined. In order to better envision different transformations of these dynamic and fluid notions of identity and investment, I have designed a visual heuristic utilizing investment in language learning and transformative learning as the x and y axes respectively. When attempting to untangle the student experience, I had to considerably simplify their

multifaceted lived experiences, given that both the process of transformation and depth of investment are incredibly complex and constantly in flux for each individual and dependant on the situation. Even the act of interviewing the participants potentially impacted their self-perceptions. In addition, this ISL program is evolving, and provides the students with slightly differing environments from year to year. As such, I have used the participants' statements regarding their thoughts and feelings at that moment in time, snap shots of their attitudes and self-perceptions at the time the data was collected. Again, it is important to remember that this is a simplified tool to help understand the complex nature of the actual processes associated with transformation and language learning.

Given that ISL is touted as a tool to produce positive outcomes in a variety of settings, it follows that researchers would benefit from utilizing a heuristic model tailored to examining outcomes in each different setting. Utilizing a model that combines language investment with ISL transformation while considering power inequities, such as I have done, has the potential to draw attention to the language learning aspect of transformation in this intercultural learning context, which might otherwise be overlooked. A multi-layered model, such as the MDTILL, better provides valuable insights into the key factors necessary to produce meaningful transformation when utilizing ISL as a tool for language learning.

Figure 2: The Model for Dynamic Transformation and Investment in Language Learning (MDTILL)

SIGNIFICANTLY TRANSFORMED

SOCIALLY TRANSFORMED

Students who occupy this space experience *social transformation* with minimal increase in linguistic investment.

ASPIRATIONAL SPACE

We *want* students to occupy this

INVESTMENT IN LANGUAGE LEARNING

INVESTED

UNINVESTED

UNDESIRABLE

We *do not want* students to occupy this space.

LINGUISTICALLY INVESTED

Students who occupy this space experience an increase in *linguistic investment* with minimal social transformation.

MARGINALLY TRANSFORMED

TRANSFORMATIVE LEARNING

The *aspirational space* is the ideal outcome of a linguistically focused ISL program. Students in this space demonstrate a transformation in their identity as well as a deepened investment in Spanish language learning. Bhabha's (1994/2004) concepts of third space and hybridity are useful in describing this aspirational space towards which ISL program designers strive to direct students. This idea is also explored in the study abroad literature by Jackson (2008b) who refers to the notion of the 'third kind' of identity potentially developed through study abroad programs. Ideally, each student

becomes a unique hybrid of their past self, and a new self, impacted by the social and cultural interactions they have experienced during the sojourn abroad. There needs to be an acceptable level of discomfort for such a transformation to occur and for students to become more critically invested in language learning. When students move away from the colonial veranda and experience a disorienting dilemma, whether all at once or gradually over time, they are able to re-evaluate formerly held assumptions and experience a hybridization of their previous identity, combined with aspects of their host community. At this point in the students' transformation they can be understood to occupy a third space somewhere between their previous cultural norms and the new culture to which they have had their eyes opened. This space involves negotiating one's identity (Mitchell, 2017) and requires a disorienting dilemma, meaningful intercultural interactions, and a challenge to personal preconceptions of identity, power, and privilege (Kiely, 2004; Mezirow, 1991).

Some students experience a significant transformation in their identity, without experiencing any deep investment in Spanish language learning as is the case for many participants in programs with a social justice focus. These students can be said to occupy the *socially transformed* space. These students are open to reflecting on their discomfort in new socio-cultural settings and are introspective of their positionality with respect to their host community. However, the experience that evoked a transformation in their identity did not inspire any further investment in Spanish language learning for any variety of reasons.

Other students experience an increased investment in Spanish language acquisition, without experiencing a transformation in their own identity, as could be

expected in study abroad programs (Artamonova, 2017). These students can be understood to occupy the *linguistically invested* quadrant. These students view Spanish language as important to their possibilities for the future and are inspired by the intercultural interactions of the ISL experience. They are more confident and willing to speak Spanish as a result of their time engaging in service (Barreneche, 2011; Pellettieri, 2011; Zapata, 2011) and/or as a result of being abroad and engaging with native speakers, which aligns with findings from a number of other ISL and SA studies (Artamonova, 2017; Jorge, 2006; Leonard & Shea, 2017; Yang, 2016). However, in the case of my study, the experience that inspired the deepening of their investment in Spanish language learning, did not provoke much, if any, transformation in their identity.

What I have termed the *undesirable space*, as the name implies, is not where ISL programs wish the participating students to remain. Students in this space, for whatever reason, have not experienced the desired transformation or the deepened investment in language learning. These students experienced one of two scenarios. Some reported an enjoyable experience but no significant change in attitudes or self-perception, while others seem to have experienced a reinforcement of superficial stereotypes and preconceptions. Theoretically, students could even regress along one or both axes, thus entering this space after an unpleasant experience or time spend in the panic zone, feeling less invested than when they began the ISL program. Students in this quadrant are reflective of students who engaged in SA and ISL programs reviewed in the literature by authors such as Jorgenson (2016), Kubota (2016), Lokkesmoe, Kuchinke & Ardichvili (2016), and Ogden (2007) especially with respect to a lack of inter-cultural awareness and related reinforcement of colonial attitudes.

It is important to stress that an individual's location in this model is NOT fixed. I have attempted to represent this dynamic movement the arrows on the *x* and *y* axis. The participants are classified as occupying one of the four quadrants only for the simplification of discussing their experiences. Individuals shift between quadrants based on their investment in language learning, their transformation in identity, and their awareness of self and context; they are constantly changing location within the framework as they negotiate the volatile power dynamics of social interactions and changing environments. Individuals who occupy any given space at any given moment are not fixed in it. Students can progress, regress, and can move between the different quadrants given changes in time, circumstance, and opportunity for critical reflection. It is likely that the experience of being interviewed and the knowledge that their words would be analyzed, influenced their responses.

6.2   A (Post)colonial linguistic experience

Applied linguistics and language pedagogy are often inherently Othering, riddled with words like *foreign*, *other*, and *different*. Groups of people are often described using "an archaic view [of] culture" which constructs "a fixed profile of traits for a particular cultural group" (Spack, 1997, p.768). Pennycook (2001), in writing about the global dominance of English, declares that *cultural fixity* is part of a long history of colonial Othering that represents the cultures of the Other as fixed, traditional, exotic, and strange, whereas the English-speaking cultures are understood as moving, modern, and normal. This cultural fixity was made apparent in many of the comments from the students occupying the undesirable space regarding Cuban social norms and access to technology. Judy (C4), for example, felt that flirtatious remarks from men were demeaning and that

the theatre containing *machismo* was "disgusting" (follow-up interview). She also criticized the Cuban education system due to the perceived lack of resources in the single school she visited.

6.2.1 Othering, Stereotyping, Representing, and Essentializing

Students in the undesirable space made comments illustrating Said's (1979) concepts of Othering, stereotyping, representing, and essentializing. The concept of Othering can be understood as the conceptualization of a dichotomous Self and Other, exemplified through the frequent use of *us* and *them*; while stereotyping here refers to fixed assumptions about the Cuban people. For example, many participants thought that the people they met must be good dancers because they were Cuban. Representing is the act of seeing the Cuban culture as homogeneous, for example, very few, if any, of the students mentioned or asked about Afro-Cuban traditions[14] or the Chinese Cuban population[15]. Essentializing refers to talking about *Cuba* and *Cubans*, believing that the few places they went and few people they met were representative of all Cuba and all Cubans.

---

[14] The term Afro-Cuban refers to historical or cultural elements in Cuban society such as race, religion, music, language, the arts, and class culture thought to emanate from the combining of African and other cultural elements. Anthropologist Fernando Ortiz (1906, 1916, 1940) made great strides in establishing the legitimacy of black identity in Cuban society, culture, and art.

[15] Chinese immigration to Cuba started in the late 1850s when hundreds of thousands of Chinese contract workers were brought to replace and / or work alongside African slaves in the sugar plantations. In the late 19th and early 20th century, there were two more small waves of immigration from China, by those escaping discrimination and political chaos.

International service learning programs with a language learning focus, such as the one examined in this study, are often implemented with aspirations of encouraging not only linguistic competence but also of demystifying the Other. However, the field rhetoric does not seem to match these students' outcomes. All of the students made Othering, *us* vs. *them* distinctions and comparisons at some point throughout their multiple interviews and some even did so in their reflective blogs. For example, both Nathalie (C1) and Dawn (C2) felt the economic differences. Nathalie stated in her pre-travel blog "*Cuba es un país pobre en comparición con Canadá*" [Cuba is a poor country in comparison with Canada] and in her interview, Dawn stated:

> in my head beforehand I thought that it was going to be more depressing, kind of more third world than it really was. Like it's not I guess the same high standards living in Canada for sure but it's definitely not as third world as I thought it would be. Like it's definitely, they have, I don't know how to explain it, it is just not as worse off as I thought it would be … So there's the third world-ness… which is different from the western culture.

A fear of the other and safety concerns were paramount for other participants. In her interview, Dina (C2) retold how she and her roommate were frightened by an innocent interaction with someone who turned out to be one of their instructors. She explained, "when you're some place foreign, everything kind of seems kind of scary." As mentioned earlier, Fiona (C4) had also been afraid to be someplace foreign. She experienced a "*temor al crimen y la seguridad personal*" [fear of the crime and personal security]. Though some Othering language was used by all participants at some point, it did not necessarily indicate intractable colonial attitudes.

In spite of the Othering language utilized, some had kept in contact with friends they had met during their sojourn, even though the Cuban friends tended to have limited access to Facebook and email. One participant, Sabrina (C1), asked if I would be going to

Cuba for interviews and, if so, could I take a small package for a friend she had met on the ISL trip years ago. The students who maintained friendships, such as Krisden, Cass, Sabrina, and Samantha (all students from Cohort 1), seemed better able to shorten the distance between "us" and "them". At the time of data collection, they were all located in the Model for Dynamic Transformation and Investment in Language Learning (MDTILL)'s aspirational space or the socially transformed space. This relationship building seems to have broken down stereotypes and made the humanity of the Other evident. The students from the other Cohorts did not mention maintaining contact with people they had met in Cuba which does not necessarily mean that they did not do so, just that they did not mention it to me during the interview process.

This study was not designed to compare and contrast the different cohorts, though sometimes differences became apparent. The reasons for these differences between cohorts would be speculation as there could be many explanations as I discuss below in Areas for Future Study (section 7.3.3). An example of difference between cohorts would be the students from Cohort 1 maintaining friendships with host community members mentioned above. Another would be the use of stereotypes. Most of the participants employ stereotypes, both positive and negative, to some degree during the course of this study, be it during interviews, in their reflective blogs, or in our personal communications. However, the students in Cohort 4 used stereotypes more frequently to describe their experiences and the people with whom they interacted, while the students from the previous cohorts used stereotypes as well, it was to a lesser extent.

One possibility for the differing degree of stereotypes may be the time that had passed between the participants' ISL experience and the interview; those from the earlier

cohorts had more time to reflect upon and internalize their experiences. For example, Fiona (C4) was interviewed two weeks after to her return to Canada. When asked how her opinions had changed after having visited Cuba with the program, she had not had time to reflect upon her experience and replied, "I've always known that the Cuban people were always happy even if they didn't have a lot" (post- travel interview). She demonstrates how her perceptions had not changed from her pre-travel ideas about Cuban people, who she then judged to be "the happiest she had ever known, even though they are poor and lacking basic nutrition and housing" (pre-travel interview). These pre- travel judgements were made based on her nine previous visits to Cuba before the age of ten, during which time her family did not leave the resorts for fear of crime and their personal safety. Putting aside any difference between cohorts regarding the frequency of stereotype use, the stereotypical language that all the students used when talking about their experience, reflects their own (often pre-existing) views of Cuba and the Cuban people, rather than a realistic representation of their experience. Without any experiences causing the students to adjust their pre-existing views, or sufficient reflection on the experiences, the erroneous stereotypical views persist.

Representing the Cuban culture as homogeneous also appeared during the data collection process. Representing refers to the manner in which something or someone is represented to a Western audience, abstracting it through representation rather than providing the depiction of a multifaceted reality. This is particularly apparent in Tessa's (C4) comments regarding race in Cuba. When she stated that she "didn't even know Cubans could be white" (post- travel interview), she demonstrated her erroneous assumptions regarding the homogeneity of Cuban society based on the representations

that she has consumed through Western media. She also demonstrated that she was not

exposed to any information that would have made her aware of her erroneous

assumptions, before her travel to Cuba. Though there is a great deal of diversity within

Cuban society, very little of that is reflected in how the country and people are

represented in Western Media. Tessa also demonstrated a tendency to essentialize the

nation based on her erroneous assumptions when she talks about her negative reaction to

older men showing romantic interest in younger women in the nightclubs. For example,

she stated, "[t]hat was one thing actually I still don't understand because you know in

theory, Cuba is such a religious culture." This statement is reductive; she described an

intricate sociocultural ethos very simplistically. The religious context in Cuba is

complex[16], and when mixed with sociocultural norms such as appropriate age gaps in

romantic relationships, the conversation becomes even more involved. By implying that

older men should not show interest in younger women in a night club because they live in

a religious country is another example of essentializing the situation, as well as judging

another culture based on one's own cultural mores. Tessa experienced several events,

both positive and negative, during her sojourn, and she described them rather

passionately. It was not apparent at the time of her post-travel interview, but after six

months of additional reflection, she was able to make sense of the dissonance she

---

[16] About 60% of Cubans are thought to be Catholic and 17% practice Folk Religions. However, due to the religious resistance of the people brought from Africa as slaves during colonial times, there is actually a great deal of syncretism, or blending, with Yoruba resulting in the practice of Santería. Though the restrictions on religion in Cuba were minimal compared to other communist nations, the communist sentiment is likely the root of a relatively large Atheist/Unaffiliated population (23%). (GRL, 2013)

experienced. This dissonance served as her disorienting dilemma. Once she had time to adjust her preconceived expectations, she was able to experience a social transformation.

The above illustrations serve to demonstrate that the short-term ISL in Cuba experience seems to have contributed to breaking down colonial attitudes for some students like Sabrina, Krisden, Cass, Samantha, and Dawn; while reinforcing them in others, such as Fiona, Nathalie, and for a time Tessa and Dina, though these last two also experienced a transformation of perspective.

6.2.2   Colonial veranda

Much of transformational learning theory hinges on the learner experiencing some sort of critical incident and/or disorienting dilemma, however, a certain degree of meaningful contact with discomfort is needed before learners can be expected to experience a disorienting dilemma (Kiely, 2004; Mezirow, 1991). The disconnect with the host community that some of the students experienced may be due in part to the fact that many of the students did not step off the "colonial veranda" (Ogden, 2007). Just as with early colonial travellers, contemporary students from Canada and the U.S. are crossing borders, seeing new wonders, and exploring 'exotic' locales. Ogden (2007) refers to these students as colonial students who, "want to gain new perspectives on world affairs, develop practical skills and build their resumes for potential career enhancement, all the while receiving full academic credit. Like children of the empire, colonial students have a sense of entitlement" (p. 37). It is an unfortunate fact that travellers often remain within their comfort zone. They stay in hotels/resorts/homestays that strive to emulate or reproduce the students' home environment. Students observe the new locale from within the safe confines of a familiar environment, reaping the benefits

of being abroad without experiencing any of the less comfortable aspects. Ogden (2007) refers to this phenomenon as "remaining on the colonial veranda."

At the other extreme, when students are overwhelmed by difference, they begin to operate in the panic zone (Senninger, 2004), and are unable to objectively observe their surroundings; hence, they may negatively evaluate difference in cultural behaviours and values. For example, Judy (C4) admitted that there were some positive features about Cuban education, but immediately dismissed those positive features due to the fact that the washroom facilities in the university were not up to her Canadian standard. She was too far out of her comfort zone to consider that the value of Cuban education is not negated by the quality of the washroom facilities, or to consider why she personally could not see past the lack of resources. She felt that many of the people she had met were lying to her, and even went so far as to say, "it wasn't a true culture because they didn't have any … any … *recursos* [resources]". Clearly, Judy's sentiments are problematic. When overwhelmed by difference, students may resort to evaluating difference as inferiority, as Judy did. Feelings of superiority are colonial in nature, and are an impediment to meaningful intercultural interactions and transformative experiences. Fiona (C4) and Judy (C4) both mentioned their need for creature comforts several times, made a point of staying within the confines of the group while in Cuba, and frequently refrained from joining the group when exploring the host city. Nathalie (C1) and Aisha (C4), on the other hand, related evidence of having made several forays into the community with their classmates and even interactions with native Spanish-speakers, but their interactions always remained superficial. These two participants stepped off of the physical veranda, but not the theoretical one. All four of the participants located in the undesirable space

preferred to remain within the comfortable confines of the colonial veranda, which in turn stunted their social and linguistic development.

6.3   Surprising Findings

One of three results could be reasonably expected for this study when taking the literature into consideration; 1) the majority are transformed, 2) there is a natural distribution of transformed students, or 3) few are transformed. The actual results were in fact rather surprising.

In preparation for this research, I consulted a number of studies on ISL, SL, SA, and transformation, and though I did not realize it at the time, the studies were flawed in the sense that most allude to the student experience as relatively homogeneous for the participants studied. For example, Kiely (2005) states that in his study of 22 undergraduate students from the U.S. between 1994 and 2001, a majority of students profoundly experienced one or more of his six transformational learning dimensions. In Jorge's (2006) study, she concludes that "the overwhelming majority of students attribute the SL experience to their improved facility with Spanish, intercultural social skills, and nuanced understanding of social issues" (p. 121). Given the results of these and other studies such as Bamber & Hankin, 2011; Crowder, 2014; and Larsen & Gough, 2013, mentioned in Chapter 2, which show that service learning is transformative, it seemed logical that the majority of participants would also have transformative experiences and thus fall into the aspirational quadrant of the MDTILL, with an outlier or two in each of the other quadrants. I was confident I would find a fairly similar student experience with some outliers on either end of the spectrum. It seems that while this may be the case in a program with an explicit social justice orientation, such as the one Kiely studied, where

one could safely assume that the students would have similar academic preparation and similar convictions regarding global citizenship; within this study's Spanish language learning group, not only their academic backgrounds but even their motivations for learning Spanish varied considerably. I feel that this significant difference in 'starting point' for the students may be one of the reasons that the program had such a varied impact on the students. The nature of pre-departure orientation, as well as, facilitator training and attitudes, are two more factors that I believe contributed to the differences in impact, as I will discuss further in areas for future study, section 7.3.3.

This study is a qualitative one, depending on rich description to seek an in depth understanding of a relatively small sample. So, without attempting to utilize statistical terms of analysis, probability theory states, among many other things, that random variables in nature will tend towards a *normal distribution,* also known as a natural distribution, or informally, as a bell curve. To illustrate via example, within any random group of people a few will be tall, the majority will be average height, and a few will be short; a few will have excellent grades, most will have average grades, and a few will have poor grades; etc. A natural distribution of students in this case would show the majority of participants in the socially transformed or the linguistically invested quadrants with most students demonstrating change in one aspect or the other, and a few participants occupying space in the aspirational or undesirable space. While none of the literature suggested a natural distribution in study results, I felt it was reasonable to consider such a distribution as a possible outcome of the research.

Previous critiques of short-term international learning programs (e.g. Tiessen, 2012: Tiessen & Heron, 2012; Travers, 2014, etc.) would consider the duration of this

studied experience, too short to have significantly impacted the students. It would then follow that the majority of the students would fall into the undesirable space where no change in learner identity or personal transformation would take place. Very few outliers would have sufficient opportunity in country, to experience a disorienting dilemma and consequently could not transform enough to be located in the other quadrants.

I find it particularly interesting that, in contrast with previous studies, this specific study indicates that the participants exhibited widely varied reactions to their experiences and inhabited all four quadrants of the conceptual framework in approximately equal number, see Figure 3. The study in fact, shows that many of the students (8) did not believe or demonstrate, that they had experienced a transformation in their social identities. Similarly, many (8) did not think that the ISL experience had significantly impacted their investment in language learning. At the time of data collection, there were six students occupying the aspirational space, four occupying the socially transformative space, four occupying the linguistically invested space, and four occupying the undesirable space[17].

---

[17] Given that one participant, Roz, completed only the online questionnaires, I did not feel that I had enough data to position her within the conceptual framework. Hence 18 participants are presented here.

Figure 3: Participants placed within the MDTILL

```
                              ↑ SIGNIFICANTLY TRANSFORMED
                              |
   SOCIALLY TRANSFORMED SPACE |   ASPIRATIONAL SPACE
        • Addison (C1)        |        • Cass(C1)
        • Samantha (C1)       |        • Sabrina (C1)
        • Erica (C4)          |        • Krisden (C1)
        • Tessa (C4)          |        • Dina (C2)
                              |        • Eva (C4)
 INVESTMENT                   |        • Molly (C4)
 IN LANGUAGE                  |                    INVESTED
 LEARNING  ←──────────────────┼──────────────────→
           UNINVESTED         |
                              |
   UNDESIRABLE SPACE          |   LINGUISTICALLY INVESTED SPACE
        • Nathalie (C1)       |        • Charlotte (C1)
        • Aisha (C4)          |        • Dawn (C2)
                              |        • Shen (C3)
        • Fiona (C4)          |        • Ezra (C3)
        • Judy (C4)           |
                              |
   MARGINALLY TRANSFORMED     ↓
                        TRANSFORMATIVE
                           LEARNING
```

Indeed, this study suggests that the student experience is greatly individualized and not as easily generalizable as many other studies show. For instance, participants like Sabrina, Cass, and Krisden had meaningful intercultural interactions and cultivated friendships that lasted years after the ISL experience, and demonstrated social transformation. Whereas participants like Fiona, Judy, and Aisha had minimal interaction with the host community, and did not report any authentic relationships or any significant transformation. Without opportunities for *meaningful* intercultural interactions and

authentic relationship building, it is improbable that students will experience a

disorienting dilemma and any potential transformation is unlikely, if not impossible.

6.3.1   Informal observations suggesting possible discrepancies between Cohorts

This study was not designed to compare and contrast the four cohorts and thus I

refer to any observed differences between cohorts as 'potential' incongruences since

further research would be needed to confirm or deny by observations as pertinent to

program design. It was surprising though, that none of the students in Cohort 4 (through

pre-travel questionnaires and interviews) mentioned any interest in learning about Cuba

specifically. They most frequently expressed a curiosity about countries such as: Spain,

Costa Rica, Mexico, and Argentina. It is difficult to determine if this pre-travel disinterest

in the host community was particular to Cohort 4 as it was not possible to administer pre-

travel questionnaires and interviews with the three cohorts who had already returned from

their experience at the time of the study.

Pre-travel interviews took place only days before Cohort 4 left for Cuba and I

found the biased pre-conceptions that several participants still held to be problematic.

Though no pre-travel interviews took place with Cohorts 1-3, I was able to compare the

pre-travel reflective blogs of all four cohorts. Some mild stereotyping and Othering

language was used throughout the blogs, Cohorts 1-3 did not show the same degree of

biased preconceptions over-all as did the data collected for Cohort 4. It is possible that

the time that had passed between their ISL experience and the longitudinal interviews had

contributed to the differences in stereotyping and Othering language between cohorts

noted in this study. Pre-travel questionnaires and interviews for all of the cohorts would

175

have provided data valuable for determining if the previous cohorts had demonstrated similar problematic pre-conceptions.

As mentioned earlier, Cohort 4 arrived in country with little, to no knowledge of the dual currency system causing many students to arrive with insufficient funds for their stay, much less any socio-cultural preparation. Most participants from that cohort mentioned the surprise of the unfavourable exchange rate and the challenges it posed. This negative experience predictably contributed to distracting the students from meaningful experiences. Limited data were collected from the Teaching Assistant/facilitators, however, it is clear that the lack of preparation (Jorgensen, 2016) combined with colonial attitudes of the Cohort 4 facilitator toward the host country as displayed during personal communications, the informal interview, and pre-travel preparation, contributed to the discrepancies observed between Cohort 4 and the previous cohorts.

Even considering the inconsistencies observed between cohorts, it was also unexpected that Cohort 4 was more indicative of the student experience than I thought it was. This cohort produced responses that were not in line with the original premise of the study, which prompted the collection of additional data from three previous cohorts in order to determine if the cohort was an anomaly. Though there were some differences noted between cohorts, as I have noted, the participants from all four cohorts were distributed across the four quadrants of the MDTILL with no discernable pattern. The positioning of the participants within the conceptual framework was the focus of this study.

While these surprising observations and tentative comparisons are interesting and evocative of further study, as I will discuss further in section 7.3.3, they are merely tentative for several reasons. As mentioned previously, this study was not designed to compare and contrast participant experiences between cohorts. As well, the number of participants from each cohort would be problematic for a thorough comparison of experiences between cohorts given that seven students from each Cohort 1 and Cohort 4 participated in my study while only two students participated from each Cohort 2 and Cohort 3. Finally, for a true comparison of cohorts, all materials, including pre-, during, and post- travel data would ideally be collected for all cohorts.

6.4   (In)ability to exert agency

It was expected that when students were given the same pre-travel preparation/orientation, had similar levels of language proficiency, the same facilitator, and the same itinerary while in country, they would have similar intercultural interactions and similar changes in their language learning investment, with some minor variations year to year due to variable elements such as group dynamics, TA experience, changes in the host community, etc. However, considering their individual differences, the fluidity of their identities, and the agency ascribed to each participant, the students inevitably had to decide how much risk they were open to and how willing they were to step outside their comfort zones. Blommaert (2005) explains that "agents act within a spectrum of consent and dissent, and what appears to be consent sometimes may be a matter of … performing hegemonic acts without necessarily subscribing to the ideology that informs them" (p. 169). In other words, the participants in this study were likely to conform to the status quo of the group regardless of their agreement or disagreement with that behaviour,

until they had reason enough to enact their agency and act against the group norms. Mitchell, Tracy-Ventura, and McManus (2017) conclude that language learning is dependent on the individual students' agency and ability to negotiate identity. For example, Eva (C4) felt restrained by the structure of the program the year that she participated, when the students were encouraged to remain together in a group. She was uncomfortable attempting to exert her agency, she remarked, "sometimes, based on the collaboration of the group, what you want to do kind of gets side tracked." The students who did chose to break away from the student group and did step off the colonial veranda, were more likely to interact with the local Cuban people as equals and experience a shift in their identity.

Eva (C4) did choose to step off the colonial veranda, as did Molly (C4), Dina (C2), Cass (C1), Krisden (C1), Samantha (C1), and Sabrina (C1). Some had to exert agency in order to act against the structural group norms more than others according to which cohort they belonged (i.e. some were encouraged to explore and interact while others were told to stay within the group). These seven participants all spoke frequently and favourably of the interactions with their host community while in Cuba, several maintained friendships with their new Cuban friends, and all were transformed to some degree by their experiences. These students occupy the aspirational and the socially transformed spaces of the Model of Dynamic Transformation and Investment in Language Learning. While Kiely's concept of processing refers to critical reflection on issues surrounding injustice; in this language learning context, these students were able to reflect on their intercultural interactions, ultimately reframe their perceptions, and invest in language in order to cultivate new friendships. At the outset of this study I had

expected that this would be the common experience of the students but the experiences were very individualized. One factor contributing to this variation in experience was the degree of agency they chose to exert, in order to step off the colonial veranda.

Another example is Molly (C4), who proudly retold stories of how she and her roommate would exert their agency by leaving the group to explore the city. During their explorations they had several memorable interactions with local Cuban people, opportunities that the other students did not have. By purposefully exercising her agency and acting against her cohort's social norm of staying together in a group, Molly was able to have more meaningful interactions. During our interviews she talked about how she had met some people who were very nice and patient with her and her language skills but others were "jerks". She humanized them instead of essentializing and generalizing about all Cuban people based on the few she had met. She stated, "before [the trip] I thought that interaction was important, but I think now also that characteristics of the person you're interacting with is very important." Molly is an example of a student who not only felt her own agency but also recognized the humanity of the host community. She came to the realization that the people she was meeting and interacting with were individuals who also made choices in how they wanted to interact with her. Some were patient while others were hostile. Molly conceded her position of power, risked vulnerability in her linguistic forays, and was one of the students who was transformed by the experience.

When examining the participants' agency, it becomes clear that the facilitators hold a great deal of influence over this aspect of the student experience. Facilitators who are comfortable in the host environment encourage and demonstrate by example, how to step off the veranda, while those who are uncomfortable in the host community,

encourage students to remain within the safe confines of the veranda, and force them to engage their agency in order to act against the structure of the group norm.

6.4.1 (Dis)comfort zone

Can we really blame students for being hesitant to step outside their comfort zone? Jorgenson (2016) contends that the students' pre-departure preparation determines to what extent, and with what mind-set, students are willing to interact with their host environment. Her work examines, "the ways in which the orientation programs created for North American students perpetuate the ideology and practices of Orientalism that precondition assumptions and stereotypes about the 'Other'" (p. 119). She calls this concept Orient(aliz)ation, (Jorgenson, 2013, 2016). A thorough pre-travel orientation is essential for student success. Language programs can only be strengthened by cultural instruction (Windham, 2017) and students must confront tensions and contradictions in order to overcome them (Rog, 2017). Unfortunately, most ISL programs offer inadequate preparation for the students before going abroad (Crabtree, 2008; Crowder, 2014; Jorgenson, 2016) and often shelter program participants (Ogden, 2007). This program was no exception. For many reasons, ISL programs are often designed as 'one size fits all' programs, with the assumption that the preparation the students receive will bring all of the students to a similar 'starting point'. However, sometimes, even with "intensive pre-departure preparation" participants fail to attain higher levels of intercultural awareness (Lokkesmoe, Kuchinke, & Ardichvili, 2016, p. 155). As this study has shown, the participants in this ISL program all had very distinct experiences and the majority did not achieve the expected outcomes. The students met with the facilitator and past student participants to learn what to pack, how to manage the logistical aspects of the trip, and

some risk management. The depth of the sociocultural and sociohistorical preparation varied considerably depending on the graduate student facilitator's personal experience with Cuba as explained in section 5.1.9.1.

When facilitators are themselves unfamiliar with, or perhaps even feel unsafe in, the host community, it is understandable that the students under their tutelage would be more likely to "remain within the comfortable environs of the veranda while observing their host community from a safe and unchallenging distance" (Ogden, 2007, p. 36). When facilitators personally feel uncomfortable stepping off the colonial veranda, they are likely to send out mixed messages to ISL participants. Jorgenson's (2016) work gives an example of this contradictory construction of the host community created by a facilitator who had never stepped outside of the "wealthy places" while in the host country setting up an ISL program. A student who had participated in the program recalled that his orientation was "'pretty ignorant' …the program director…warned students not to bring nice clothes or display wealth… 'He didn't really know anything, didn't know how to barter in the markets or anything. He was pretty ignorant for having been here before'" (Jorgensen, 2016, p. 124). Similarly, in this study, during the initial interview, Fiona (C4) was certain that she already knew a great deal about Cuba and the Cuban people, even though she had never set foot off of the resort compound. I was looking forward to the post- travel interview, expecting that she would possibly have the greatest transformation of all the students. However, the facilitator of Fiona's cohort encouraged the group to remain together. Before her sojourn in Cuba, Fiona was convinced she already knew all she needed to know about her destination. Since she did not have any meaningful interactions to give her evidence to the contrary, there was no

reason for her to adjust her views. She had openly admitted to never leaving the resorts during previous visits for fear of her safety and so, with no encouragement to do so, had no inclination to experience Cuba outside of the "safety" of the group.

Not all students who occupied the undesirable space were there for the same reasons and some had very different experiences. Fiona (C4), Judy (C4), Aisha (C4), and Natalie (C1) occupied the undesirable space at the time of data collection. Fiona and Judy had very strong preconceived ideas about Cuba and the Cuban people, as demonstrated in their pre-travel reflections and pre-travel interviews. Fiona showed a myopic understanding of the country, while Judy's comments established her belief in the superiority of her own ethnic group. Their preconceptions were too strongly held to allow them to discern any potentially disorienting dilemma. Without the opportunity to experience some kind of critical incident that challenged their preconceived ideas, Fiona and Judy demonstrated how the stereotypic views held by half of the students within the undesirable space not only persisted, but were also reinforced during their short, superficial visit to Cuba. These ideas did not change significantly after the time spent in Cuba with the ISL program and, in fact, some ideas became even more entrenched, as demonstrated by comments in their post-travel interviews.

On the other hand, the other half of the students located in the undesirable space did not demonstrate any strongly held views regarding Cuba or the Cuban people. They interacted superficially with their environment and did not report (nor perhaps perceive) any disorienting dilemma, and so had no cause to further engage with the people or experiences around them. Aisha and Natalie gave the impression that they enjoyed their trip, liked the people they met, and felt compassionately towards the host community, but

did not demonstrate that they were particularly impacted by it. Both these students recalled their time in Cuba fondly, but with little passion. Without having stepped out of their comfort zone, participants in the undesirable space did not develop the empathy for the 'Other' that those in the Marx and Pray (2011) study did. These four students may have physically crossed a border into another country but they did not make the contextual border crossing that Kiely describes in section 3.6. These students who occupied the undesirable space were unable to reposition themselves socially, culturally, or politically. They seemed to have had a 'nice' comfortable time, with no discernable transformation in social attitudes, self-perceptions, or language learning motivations. None of these four students reported anything to indicate that they had stepped outside of their comfort zones. Without stepping outside of their positions of power in order to occupy a more vulnerable identity, these participants remained largely unmoved by their time in Cuba.

It is unrealistic to expect that students will have meaningful intercultural interactions if they are encouraged to remain in their comfort zone and not actively encouraged to step off the colonial veranda, especially during such a short-term sojourn. The lack of meaningful intercultural interactions may also explain the absence of a disorienting dilemma, and by extension, the paucity of the anticipated identity transformation. Mezirow (2003) explains:

> perspective transformation is typically initiated by a *disorienting dilemma* — a critical incident or event that acts as a trigger that can, under certain conditions (i.e., opportunities for reflection and dialogue, openness to change, etc.), lead people to engage in a transformational learning process where previously taken-for-granted assumptions, values, beliefs, and lifestyle habits are assessed and, in some cases, radically transformed. (p. 58)

When a student is too far outside their learning zone they are, understandably, unable to assess alternative beliefs and norms, and unable to recognize, much less transform, their problematic frames of reference. Judy's assumption that everyone was lying to her is one example of a student being too far outside of her comfort zone to reassess her preconceptions. Many of the students did not report or demonstrate having experienced any critical incident or disorienting event during their short sojourn that might trigger the transformational learning to which such programs aspire. This suggests the need to adequately prepare students before travel and incorporate in country activities that encourage students to step off the colonial veranda, cultivate meaningful interactions, and question their preconceptions.

According to Crabtree (2008), who has been researching service learning since the early 1990s, "At one time, it was believed that intercultural contact would itself produce increased intercultural awareness and reduced ethnocentrism … this assumption was soon complicated by empirical research" (p. 21). The initial premise of this study was that there would be a similar observable transformation in Canadian university students' investment in language learning and their identities, due to their participation in an ISL experience with a language learning focus. This premise was similarly complicated by the empirical evidence gathered, specifically by the wide range of impact the participants reported after their ISL experience. Many of the participants could only view Cuban culture from the perspective of their own, and superficial intercultural contact was not enough to reduce their ethnocentrism; while others had deeper, more meaningful experiences resulting in transformation.

6.5   Shaping identities

The types of interactive activities and critical reflection ideally built into the structure of ISL programs strive to encourage learners to assert their agency and to give serious and careful thought to their personal experiences. The students are then better positioned to interpret their reactions to those experiences, in order to challenge their own assumptions, modify their beliefs, and create an adjusted perception of their identity. Identity is fluid and constantly changing depending upon the social environment and the position an individual occupies within the power dynamic within that environment. As mentioned in section 4.6.1 outlining my own positionality as a researcher, I experienced a modification of my own identity through meaningful intercultural interactions and the realigning of my world perspectives. My own transformation did not occur as a result of an ISL program and I did not benefit from directed deep reflection. Instead, it was more of a cumulative process over time, with personal reflection, and across many distinct interactive opportunities. However, my primary critical incident took place in Cuba when, by chance, I became close friends with someone from Latin America and I learned that her perceptions of the world were very different from my own. Each meaningful relationship with the people I met in different countries within Latin America modified my perspective of the world, which in turn influenced my field of study, which in turn modified my perspective of the world. I consider myself to be a hybrid of both Canadian and Hispanic cultures and now live in the third space between the two.

6.5.1   Hybridity

The concept of hybridity occupies a central place in postcolonial discourse. "The process of cultural hybridity gives rise to something different, something new and

unrecognizable, a new area of negotiation of meaning and representation" (Bhabha, 1990, p. 211). Several of the students experienced some degree of this in-betweeness. To illustrate, Addison [18] demonstrated an emotional transformation to her language identity. In her interview she referred many times to her various interactions with Cuban people. When describing the Spanish and English conversations she mentioned a juxtaposition of the roles of language learner and proficient speaker, explaining how each speaker (Addison who was learning Spanish and the Cuban community members who were learning English) was eager to practice their non-dominant language and appreciative of the efforts the other speaker made in their language. She stated, "[they were] very much like me and my perception of my Spanish ability." She was able to see herself in the actions and reactions of the Other. Addison internalized her feelings regarding these interactions and came away from the experience viewing herself differently, no longer the person she had been, nor fully identifying with the people with whom she had interacted.

For many postcolonial theorists, hybridity represents a lonely place between cultures, neither part of one world nor the other, never feeling at home in either; however, it is considered by many linguists to be an advantageous straddling of two (or potentially

---

[18] In her post-travel blog she understood the deeper meaning behind the activities in which the students participated. For example, the seemingly meaningless activity of filling containers with potting soil. She explains, "*Éramos los primeros para llenar con tierra bolsas para venderlas a la gente de Cuba. Después la hacienda planta los plantones en las bolsas, la gente las comprará y cultivará fruta en casa.*" [We were the first to fill bags with earth in order to sell them to the Cuban people. Later the farm plants the seedlings in the bags, the people will buy them and cultivate fruit at home.] She understood that this and several of the other activities in which the students participated were actually very meaningful demonstrations of solidarity with the community.

more) cultures which grants a superior ability to navigate both cultures (Hoogvelt, 2001; Jackson, 2008b). I would venture that this is what ISL facilitators and other educators strive to accomplish with culture and language immersion and study abroad programs. ISL facilitators in a language learning context attempt to create opportunities for students to increase their cultural and linguistic intelligence through a Bhabha style of hybridization with the Other culture after meaningful interaction and immersion. One participant in particular stands out in this respect. Eva (C4), who felt judged for less than perfect Spanish grammar in an academic setting, felt very comfortable speaking in Spanish with her host family and the Cuban people she met. During the follow up interview six months after her return to Canada, she spoke about how she had become a part of both cultures, a hybrid. Though her blonde hair and blue eyes made her "stick out" when in Cuba, speaking Spanish, listening to music in Spanish, and making Hispanic friends are now things she "definitely consider[s] a part of [her] identity." Addison and Eva illustrate two different experiences of hybridization among the students, particularly with respect to language identity and integrating aspects of the Other culture into their new personal cultural identity.

6.5.2   Transformation and Investment

As mentioned previously, I have chosen to incorporate transformational learning due to the fact that it is particularly suitable to service learning contexts. It examines how adults need to derive meaning from their experiences and, in particular, how meaningful learning and behavioral change is frequently caused by the way they make sense of problems, disorienting dilemmas, and/or critical incidents (Kiely, 2005a). Sometimes the dissonance one experiences inspires transformation even if the adjusted perceptions go

against the convictions and judgements of authority figures (Mezirow, 1991). Learners develop more valid meaning perspectives for interpreting experience and guiding action (Kiely, 2004, p.7)

Learners invest in acquiring a target language for a myriad of reasons. They do so with the understanding that they will receive a return on their investment, whether in the form of symbolic and/or material gain. The conditions in which social interactions take place as well as the degree to which relations of power enable or constrain opportunities for language learners to speak, can both be examined utilizing the concept of investment. "As identity is fluid, multiple, and a site of struggle, how learners are able to invest in a target language is contingent on the dynamic negotiation of power in different fields, and thus investment is complex, contradictory, and in a state of flux" (Darvin & Norton, 2015, p. 37). The power relations to be negotiated in the context of this specific study include those between the program facilitator, students, and their Spanish language professors. While in Cuba, the power relations to be negotiated included those between more and less linguistically proficient Canadian students, their Spanish speaking facilitator, Cuban university students, Cuban university professors, host community members, *casa particular* owners, and Cuban neighbourhood friends, among others. All of these power dynamics depended on the language proficiency of, relationship between, and role played by the actors, and were modified, depending on the field in which the interactions took place. For example, the participants mentioned more or less willingness to speak in different fields such as: formal, informal, classroom, social settings, *casa particular*, volunteer placement settings, within a group, one-on-one, etc.
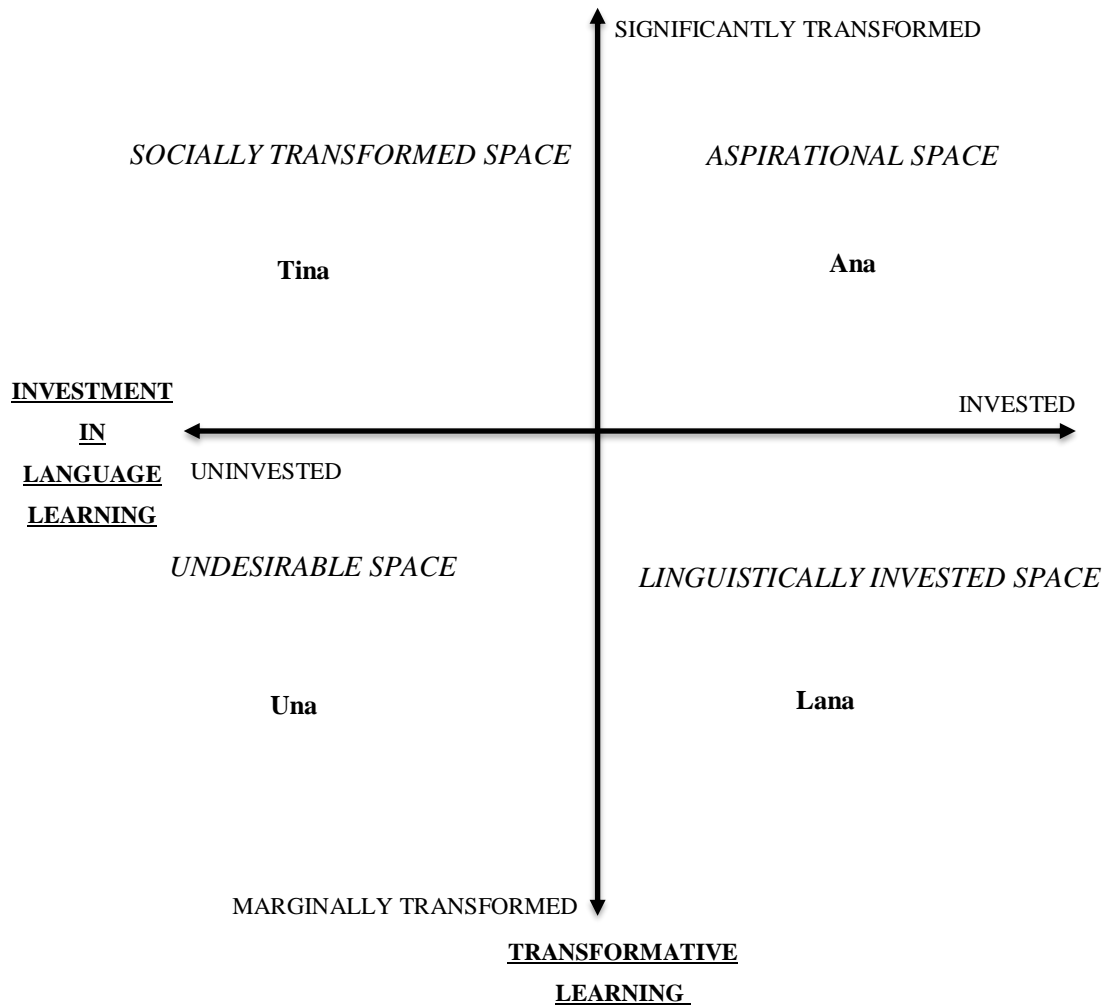
In the context of this study, the participants defined their Spanish language speaker identity in several different fields, with each comprising a unique power dynamic (e.g., a student in the Canadian classroom, a volunteer in the Cuban community, a newcomer in Cuban social interactions, and a member of a new social group of Canadian students, among others). A student may be a highly *motivated* to learn a language, but may not be *invested* in the language pedagogy of a particular learning environment if the practices are repressive, prejudiced, or unorganized (Norton, 2013; Norton Peirce, 1995). For example, Tessa (C4), Aisha (C4), Eva (C4), and Nathalie (C1) were excited about Spanish language learning; however, they did not like being evaluated in their role as student. Hence, they were more willing to speak in social settings when they occupied the role of a peer. Conversely, Erica (C4), Judy (C4), Ezra (C3), Charlotte (C1), and Addison (C1) felt more nervous during interactions with native speakers of Spanish and felt more comfortable in the more structured role of student within the classroom. Molly identified as a nervous speaker and explained she only felt comfortable speaking in "an environment where people are welcoming and want you to learn and are there to help you and make you feel at ease." Months later in her follow up interview, Molly reported identifying as a plurilingual speaker. Students demonstrated having invested in language learning even while their motivation waxed and waned according to the fields within which they found themselves. Both linguistic investment as well as social transformation varied depending upon many factors, including those mentioned above as well as the strength of the challenges to their preconceived perceptions.

6.6 Composite of fictional international service learning in Cuba participants

As previously mentioned, the students' perceptions regarding their time spent in Cuba and the impact that the trip had on them, varied a great deal from participant to participant and even over time for some of the participants who were interviewed several times over the course of six to eight months. I examined the participants' statements regarding their insights at the moment of data collection - snap shots of their attitudes and self-perceptions. It is important to remember that the actual processes of transformation are much more complex than can be represented even on a Cartesian plane, as illustrated below, which is ultimately still two dimensional and unable to track changes across time and place. The longitudinal data, while attempting to track several moments in time, ultimately shows the participants' perceptions at the time of collection. The participants have been plotted onto the Cartesian plane as accurately as possible, to provide a visual representation of their ISL experience in terms of the factors examined in this study.

Utilizing the conceptual framework and the data from the findings, the following four fictitious composite participants have been created to help summarize the participants' experiences for ease of reference. These composite participants can be understood as: those who occupy the *undesirable space*, this fictional participant is referred to as Una; those in the *linguistically invested space*, who are referred to as Lana; while those in the *socially transformed space* are referred to as Tina; and the students who occupy the aspirational space are referred to as Ana. All the composite participants are represented as female since the majority of ISL participants are female and no gender differences were noted, in contrast to Kim and Goldstein (2005).

Figure 4: Composite of Fictional Participants as Located in the MDTILL

SIGNIFICANTLY TRANSFORMED

SOCIALLY TRANSFORMED SPACE

Tina

ASPIRATIONAL SPACE

Ana

INVESTMENT IN LANGUAGE LEARNING

INVESTED

UNINVESTED

UNDESIRABLE SPACE

LINGUISTICALLY INVESTED SPACE

Una

Lana

MARGINALLY TRANSFORMED

TRANSFORMATIVE LEARNING

6.6.1   Una occupies the undesirable space

Una did not experience any significant transformation in her identity or any increase in her language learning investment. Therefore, she is representative of participants in the undesirable space. She described the trip as enjoyable for the most part, though sometimes complained about the lack of certain creature comforts. She suggested that she would recommend the program to others, but seems to have

approached the experience as more of a vacation than a learning experience. Una would probably describe herself as already culturally sensitive and/or competent, though her words sometimes demonstrated that this is not the case, with the time in Cuba having little or no impact on her identity. Una usually felt that she already knew a great deal about Cuba and/or Latin America, and was not particularly open to learning more or learning things that went against her preconceived ideas. Sometimes the time in country even served to reinforce her negative stereotypes and generalizations regarding 'Cuba,' 'Cubans,' and communist governments. Half the time, she was strongly opinionated about many things, and thought the Cuban people were lying to her. However, the rest of the time she just happily enjoyed her time in a different place, and followed the activities of the group, without really having a strong opinion about anything. Linguistically, she usually described herself as already being significantly invested in Spanish language learning, with the trip having little, to no impact on future plans. It seems that Una did not experience a disorienting dilemma that forced her to re-examine her preconceived notions or was closed to, or oblivious to any potentially disorienting dilemma that might have forced her to step outside of her comfort zone.

6.6.2 Lana occupies the linguistically invested space

Occupying the linguistically invested space, Lana can be understood to have experienced some deepening of her investment in language learning while experiencing little to no social transformation. Lana also spoke highly of her experience, and had few complaints. She returned to Canada feeling excited to continue with her language learning though her enthusiasm may or may not have faded with time. Lana spoke highly of the people she met in Cuba but most social and cultural interactions tended to remain

at a superficial level. Lana spoke of appreciating Canada, and sometimes of feeling badly for the Cuban people that she met. While Lana made significant steps toward the ideal language learning ISL experience, she seems to have remained an outside observer.

6.6.3 Tina occupies the socially transformed space

While Tina did not experience a significant change in her language learning investment, she did experience transformation in her identity. Tina was already fairly invested in language learning when she decided to participate in the program. She continued on with her efforts to improve her Spanish fluency after the trip, and likely completed a Spanish minor or major. Any change in language investment was due to her social transformation. She spoke a great deal about the new friends she had made in Cuba, and how she wanted to be able to speak to them at a more profound level. Tina noticed that her interest in Cuban culture had increased, and made efforts to keep in touch with the Cuban people that she had met. She often mentioned how she had incorporated the Spanish language and Hispanic culture into her daily life after the ISL experience. Tina sometimes attributed these changes to specific interactions or friendships that she made during her time in Cuba, or to later reflections on her time in Cuba. Tina had a meaningful experience during her sojourn in Cuba even though her investment in language learning was minimally impacted.

6.6.4 Ana occupies the aspirational space

Ana returned from her sojourn in Cuba occupying the aspirational space. Her experience had a significant impact on both her identity and her investment in language learning. Ana was open to new experiences, likely even before the trip, and was eager to live difference. As such, she had frequent interactions with Cuban Spanish-speakers in

both formal and informal settings even when she had to break away from the group to have them. As Isabelli (2011) claims, the students who are enthusiastic about language learning are more likely to reach out and become members of social groups within the target language community. Ana made some close Cuban friends with whom she maintained contact. When talking about her experience, she referred to the people that she met and their opinions, as opposed to speaking in generalizations about 'Cubans' and 'Cuba'. In Ana's reflections, she posed questions about the ethics of tourist type activities, about how much help Canadian University students were actually providing, and how anyone can really hope to get to know someone else without being able to share their native language. Ana left for Cuba feeling insecure about her Spanish language abilities, and unsure whether she wanted continue trying to improve them. Upon her return, she was likely to complete a Spanish language certificate, or a Spanish or linguistics major. Ana has likely travelled outside of Canada and has had other intercultural and inter-lingual experiences since the ISL program.

I created the four fictitious composite participants to summarize the actual participants' experiences for ease of reference. By locating the participants' experiences within the MDTILL, I was able to provide a simplified visual representation of what was extremely complex data, in terms of the factors examined in this study, creating a heuristic to aid future learning about the relationships between ISL, language learning, and identity transformation.

6.7   Longitudinal Reflections

The existing longitudinal research into ISL frequently examines whether or not student outcomes resulting from participating in these programs are sustained over long

periods of time. This study set out to examine long term retention as well as examining

the changes in perceptions over time. When discussing the results of their study of

intercultural development during study abroad experiences, Lokkesmoe et al. (2016)

state, "[i]t is sensible to assume that cognitive development might take longer and was

not captured by the post-test right after return" (p. 155). Often, time is needed in order to

deeply reflect upon an experience. Both longitudinally sustained transformation as well

as transformation that needs time to present itself are examined here.

Many participants did not think that the time that had passed between their

experience and our interviews had impacted their responses. However, when examining

post- travel reflective blogs and post- travel interviews (in the case of Cohort 4) in

combination with the longitudinal interviews, the participants did sometimes tell a

slightly different story, as I will now demonstrate.

Almost all the participants remembered their ISL experience fondly mentioning

things like the warm weather, the friendly people, and the unique perspective the trip

offered. Time is often credited with muting the memory of the less comfortable aspects of

travel. The experience had faded in importance for some participants who reported it

having no impact on their future Spanish language aspirations, nor their desire to return

to Cuba or other Spanish-speaking countries. For others, the time had given them the

opportunity to further reflect on their experience and to see the transformations in their

identity.

As mentioned in section 6.2.1, Tessa (C4) seemed not to recognize at first the

transformation the ISL experience provoked in her identity. She was focused on the

negative aspects of the trip that she had not been prepared for. She did not report a disorienting dilemma and felt that her experience had not particularly impacted her. Nevertheless, her comments lead me to believe that she had been, unknowingly, transformed by her experience. In our post- travel interview, Tessa stated emphatically that the experience had not impacted her at all; however, she then proceeded to talk about how her ISL experiences had provoked a self-examination of her personal beliefs regarding communist vs. capitalist systems, dating norms, and several other socio-cultural norms. This self-examination is the first step towards a personal transformation. My suspicions were further reinforced during the follow-up interview six months later, when Tessa herself states:

> Cuba hasn't affected my language motivation - however it, I realize now, looking back… it has affected my cultural motivation ... Which surprised me…I was really actually surprised about that… you don't really think much about it, but in terms of a long term impact it slowly kind of creeps up on you.

Tessa seemed much more satisfied with her ISL experience after having had time to reflect upon the events that took place. The minor inconveniences that had distracted her seemed to have diminished in importance, and instead, she spoke about her desire to learn more about Cuba and other cultures, and to meet more Spanish-speaking people, whereas her interest previously had been very narrowly focused on the Spanish language.

Another example is Molly (C4), who in her post- travel interview stated that she needed a very welcoming environment if she were going to speak in Spanish because she was very nervous and felt that she was not very good at it. In her follow-up interview six months later, she confidently described herself as multilingual citing English, Spanish, and French as languages she was comfortable communicating in. She also outlined how she had modified her field of study since we had last spoken and had taken some

sociolinguistics courses. At the time she had just returned from a service learning experience in her parents' country of birth, and she credited the Cuba ISL experience as providing her with the courage and social curiosity to apply. She was deciding between the Spanish courses offered in Barcelona and those offered in Cuba, which was a considerable shift from the timid young woman who was unsure about a one week sojourn in Cuba when we had first met before her travel to Cuba.

These participants demonstrate the importance of the passage of time on their ability to make sense of their experiences. Time is needed to reflect upon and process emotions and feelings, just as time is necessary to engage in other activities allowing students to draw parallels and contrasts, in order to more fully internalize their experiences. For Judy, it seems that more time in country was needed. She left for her ISL sojourn with some very strong opinions about Cuba. In her post- travel interview she often thought that the Cuban people she met were lying to her, that she had not received her money's worth regarding accommodations & food etc., she had a lot of criticism for the Cuban educational system, the Cuban accent which she stated, "was *Cuban*…not the Spanish I know," she believed that the elderly gentleman with whom she played checkers was cheating, and the lengthy list goes on. However, when I spoke to her six months later, she had returned to Cuba for a month long study abroad program and had more positive things to say about her experience. She had opportunities to meet Cuban people on her own, away from the confines of the group. She spoke of the Cuban people more as individuals than as faceless members of an ethnic group, as she had in the post- travel interview. This subtle shift in attitude suggests that Judy may have experienced some transformation of perspective between our post- travel interview and our six month

interview, however, her comments lead me to believe that any transformation was due

principally to the longer sojourn rather than to this week long service learning experience.

Chapter 7

7 Conclusions

7.1 Introduction

This chapter reiterates the purpose of this study, the methods used to carry it out, as well as the results. I then outline the limitations in the research, as well as its significance, and areas for future research. I also include a short section with recommendations for future practice and conclude with some final thoughts regarding the overall research process.

7.2 The study

Educators are increasingly incorporating ISL opportunities into their curricula, given that the value of such programs is becoming more widely recognized and opportunities to gain international experiences are more and more in demand by students. Research illustrating the strengths and weaknesses of internationalization programs such as ISL is thus becoming increasingly important. This study set out to explore any possible modification to the students' identities, any alteration in student investment in language learning, and any occurrence of social transformation potentially caused by a critical incident/disorienting dilemma experienced during their participation in a short-term ISL experience. I approached this research guided by the following research questions:

1 - How do university students perceive and/or demonstrate any:
   a. shift in their identities
   b. increase in their investment in foreign language learning
   c. social transformation
      as a result of their participation in an international service learning (ISL) program?

2 - Are any changes noted in 1a, 1b, and/or 1c maintained over time?

The answers to these questions were explored utilizing a qualitative instrumental single case study (Stake, 1995). The case study contained embedded units of analysis which are lesser units than the main unit of analysis with multiple sources of evidence (Yin, 2014). That is to say the experiences of the Spanish language students participating in the ISL program was the bounded case, while the embedded units of analysis were the four distinct cohorts who provided multiple sources of evidence. All data were collected utilizing three data collection instruments: online questionnaires, short informal interviews, and document analysis. The short-term ISL in Cuba program is offered as an option to all intermediate and advanced level Spanish language learners at the Canadian University. Across four cohorts there were 19 participants, three of whom were male, 16 of whom were female, one was an international student, and with the exception of one mature student all were between 19-25 years of age. As mentioned previously, all participants were given pseudonyms and referred to as females, reflecting the typical demographic of ISL programs.

In creating the conceptual framework for this study, I utilized an overarching lens of postcolonial theory which addresses power inequities and the value given to knowledges in the aftermath of colonial occupation. I fused elements from critical applied linguistics speaking to power inequities within the use of language such as Norton's (Norton Peirce, 1995; Norton, 2000; Norton & Toohey, 2011) work on investment and identity with elements from Kiely's (2004, 2005a, 2005b) work developing the transformative learning model for service learning.

From an analysis of my data, I designed a heuristic utilizing investment in language learning and transformative learning as the *x* and *y* axes respectively in order to better visualize the impact on these dynamic and fluid notions of identity and investment. The four quadrants of the Model for Dynamic Transformation and Investment in Language Learning represent the *aspirational space* which is the ideal outcome of a linguistically focused ISL program; the *socially transformative space* which represents a transformation in students' identities, without any deep investment in Spanish language learning; the *linguistically invested space* is the quadrant in which students who experience an increased investment in Spanish language acquisition, without experiencing any significant transformation in their own identity are located; the *undesirable space* represents students that have not experienced the desired transformation or deepened investment in language learning. A multi-layered heuristic, such as this, better provides valuable insights into the key factors necessary to produce meaningful transformation when utilizing ISL as a tool for language learning.

The results were unexpected in that the participants were far more evenly distributed throughout the model than predicted. The participant experiences did not place them primarily in the aspirational quadrant as program designers would hope and a review of the literature would suggest. Nor was there a natural distribution/bell curve of participant experiences as probability theory would predict. Research by critics of short-term student experiences abroad (e.g. Tiessen, 2012: Tiessen & Heron, 2012; Travers, 2014, etc.) suggests that a program as short as one week cannot possibly produce results other than the majority of participants occupying the undesirable space. However, in actuality, the participants occupied the four quadrants of the heuristic in relatively equal

numbers. The six participants located in the aspirational space reported or demonstrated both a social transformation as well as an increased investment in Spanish language learning. Four students occupied each of the socially transformed and the linguistically invested spaces. The participants in these spaces demonstrated advances in linguistic investment or social transformation, but not both. The four participants occupied the undesirable space and fell into two categories; half experienced no perceivable impact due to their ISL experiences, and half experienced a reinforcement of negative stereotypes and preconceived ideas; none showed any evidence of having experienced any social transformation or any deepening of investment in language learning. Given that most of the participants in the undesirable space had less time to reflect upon their experiences, it would be interesting to see if their perspectives were transformed after more time had passed, as was seemingly the case for the previous cohorts.

Participants' experiences with the ISL program and resulting transformation was related to the degree to which they experienced a disorienting dilemma. The concept of a disorienting dilemma, drawn from transformative learning theory, draws our attention to the potential of a critical incident (the events that trigger a disorientation of participants' world view). Some students did experience disorienting dilemmas. While there was initially a great deal of evidence of colonial attitudes amongst the participants, some began to reflect upon, and become more critical of their colonial leanings during, and for some after, the ISL experience. These participants occupied the aspirational and the socially transformed spaces. They managed to step off the colonial veranda, had intercultural interactions, and experienced disorienting dilemmas.

There was also evidence of certain external factors influencing the participants' experiences. Factors such as pre-travel orientation and facilitator training and attitudes can greatly influence the nature of the experiences and hence the probability of experiencing a disorienting dilemma. Pre-travel orientation can do a great deal to ensure that students are prepared to have meaningful intercultural interactions in pursuit of experiencing a disorienting dilemma. Likewise, the facilitators can have a great deal of influence on the amount of interaction the students engage in during their sojourn as well as the preconceptions with which the students enter into the interactions.

Identity was also a subject under investigation through this study. The participants who were able to engage in intercultural interactions and experience sufficiently disorienting dilemmas as to impact their identities, are located in the: aspirational, socially transformed, and linguistically invested quadrants. These participants expressed or demonstrated that they experienced some degree of social transformation and/or modifications in their self-perceptions as language learners. Interestingly, in the course of this study, my own identity as a researcher and ISL practitioner was transformed by a disorienting dilemma as I explain in more detail in section 7.5.

Ultimately, the goal of my research was to examine certain aspects of this ISL program, in order to discover any advantages and limitations, thereby facilitating the design of other ISL programs leading to increased foreign language learning, social transformation, and equity for all participants and communities involved in such projects.

7.3　　Examining the research

7.3.1　　Limitations of the research

One possible limitation that was raised through the course of the study was the validity of this program being qualified as an ISL program. When examining a widely accepted definition of ISL, and the students' attitudes towards the program, this could be considered a limitation to my study. Bringle and Hatcher (2011) explain international service learning as follows:

> A *structured academic experience in another country* in which students (*a*) participate in an organized service activity that meets identified community needs; (*b*) *learn from direct interaction and cross-cultural dialogue with others*; and (*c*) reflect on the *experience* in such a way as to gain further understanding of the course content, a deeper understanding of *global and intercultural* issues, a broader appreciation of the *host country* and the discipline, and an enhanced sense of their own responsibilities as citizens, locally and *globally*. (p. 19, emphasis original)

Upon closely examining the experiences of a number of this program's participants, it became apparent that regardless of the laudable program design and implementation, only some of the students approached the program as a true ISL program. For some participants, it served as a mini study abroad trip and, for others, a voluntourism trip. The fact that this program does not have a strong focus on civic responsibility, global citizenship, or social justice may have impacted the potential for transformation in the participants of this study.

Throughout this study, one of my mentors repeatedly posed the question, "but is this REALLY an ISL program?" The 'service' aspect of the program was under question. Though the service component of the program changes slightly from year to year according to the changing circumstances within the host community, some of its elements

remain fairly constant. Participant visits to a local organic farm, retirement home, and school for children with special visual and auditory needs (described in section 4.4) have remained constant for the seven years the program has been in place.

Admittedly, the service that the ISL program provides to the Cuban community does not significantly change the physical circumstances of the Cuban participants. But does the service component of an ISL program need to alter the circumstances of the host community? Is that a realistic goal for an ISL program? Who decides what qualifies as meaningful service? According to the definition cited earlier, an ISL program must include three components in an international setting: 1) a structured academic experience, 2) reflection on cross cultural dialogue, and most importantly for the purpose of this discussion, 3) "an organized service activity that addresses identified community needs" (Bringle, Hatcher, & Jones, 2011, p. 19). This program satisfies, with varying success, all of these requirements as I will explain below.

The Cuban host community does not need the services that ISL programs traditionally endeavour to provide. Cuba is a unique Global South country, in that Cuban infrastructure is very stable. There is a high standard of free healthcare, a high level of education, and there is little to no extreme poverty as seen in many other Latin American and Caribbean countries. In this respect, some might critique the use of post-colonial theory to study a country such a Cuba, which does not share the same characteristics of developing countries in the Global South (e.g. low rates of education, low GDP, poor healthcare). Indeed, Cuba ranks relatively high (#68) in the United Nations Human Development Index out of almost 200 countries in the world. Cuba is characterized by the UN as being a 'high human development' country (United Nations, 2016)

However, one reason that post-colonial theory was chosen as a theoretical lens for this study was due to the fact the participants in the study viewed Cuba as a 'developing' country. The standard of living was considered by many participants as less comfortable than Canadian standards since it lacked what some might call, 'creature comforts'. Moreover, postcolonial theory is appropriate in this analysis given the fact that Cuba has its own colonial past, as outlined earlier in this dissertation.

This ISL program has addressed an identified community need and provides a 'service' meaningful to the host community; that is to say, the aforementioned show of solidarity between the two countries in the form of intercultural social interactions between Canadian students and members of the Cuban host community who desire it. Given that the program meets the three requirements set out in a widely recognized definition of ISL, it can be considered a valid and valued program.

As mentioned previously, a lack of generalizability is often cited as a possible limitation of case study research (Cohen et al., 2011, p. 293; Gall, Gall, & Borg, 2007, p. 485; Lichtman, 2013, p. 94). This study examined one, relatively young ISL program. As such, the findings, though significant and applicable to other Canadian universities, cannot be generalized. As mentioned in section 4.6, I approached this study with the understanding that generalization in case study research is only made on a case-to-case basis and is qualitative rather than statistical. This case study has produced a rich, in-depth, and holistic understanding of this specific language focused ISL program. The value of case study research is in "particularization, not generalization" (Stake, 1995, p. 7). This study employed several forms of triangulation such as: multiple sources of evidence, multiple data collection tools, and multiple theoretical approaches to ensure

trustworthiness, and in doing so illustrates several particularities of great developmental potential for the larger field.

Participant recruitment can often be challenging in carrying out research and three days before the Cohort 4 students were scheduled to leave I had conducted only one pre-travel interview. Luckily, six more students contacted me and I was able to schedule and conduct the pre-travel interviews before they left. Once the decision to include the previous cohorts was made, contacting them was challenging due to the fact that many had graduated, moved away, and/or no longer used the same email address that the department had on file for them. The study benefitted from so many contacting me and being eager to participate. However, had there been more participation among the Cohort 2 and Cohort 3 participants, it may have led to a more accurate portrait of each of the four cohorts. It would also be interesting to examine an entire cohort to determine if students that choose to participate in studies such as my own, are people with a certain personality type, which would bias the results.

Given the post-colonial theoretical lens of my research, my own ethnicity and educational training could be considered by some as a limitation to the study. It is true that I have spent many years as part of local Hispanic community groups, acquiring degrees in Latin American studies, working in "Latin American Food Restaurants." I have many Hispanic friends and family members and, in many ways, I feel as though I am a (perhaps adopted) member of the Hispanic community. However, I was still raised as a white, middle class, heterosexual, English-speaking woman of European background with a predominantly Canadian education. I am very aware of my positionality and

although I have gone to great lengths to outline it and examine it in the context of this research, it has undoubtedly influenced this study.

My personal experiences and educational background impacted this research a great deal. Two examples I wish to address here are the focus on Eastern rather than Latin American postcolonial theorists and the choice of Canadian students as the case for this study. The works of Latin American postcolonial theorists were consulted throughout this research; however, I did decide to focus primarily on the theories of Eastern theorists (i.e., Said, Bhabha). I felt that the theories I predominantly drew upon, regardless of their origins, provided an in-depth examination of the phenomena that I was exploring. Indeed, this study would look very different if my educational background had influenced me to choose other theories and hence create a different conceptual framework. Similarly, my own experiences with study abroad and ISL, both as a participant and a facilitator, played an important role in my decision to focus on Canadian students and their experiences. I felt that exploring the linguistic and transformative impacts of the ISL program on both Canadian students as well as the host community participants was beyond the scope of this investigation.

Finally, some might argue that the Model of Dynamic Transformation and Investment in Language Learning is misaligned with the post-structural theories that constitute the conceptual framework of this study. Norton's approach to language learning focuses on the fluid and relative nature of identity change. The model I developed would appear to fix, in time and place, identity change. In this respect, an argument could be made that it is a structuralist model. However, rather than consider it a structural model, I have proposed above that we consider this model as a heuristic: an

approach to learning that has used a practical and simplified model, which provides no guarantee of being optimal, perfect, logical, or rational. The model is useful, however, in providing users with an accessible and simplified framework with which to understand the experiences of ISL students in language learning contexts. In this respect, the heuristic is useful in speeding up the processes of finding satisfactory solutions to complex human endeavours – such as language in ISL contexts.

7.3.2 Significance of the research

Internationalization is important for Canadian universities. *Canada's International Education Strategy* states that "international education is at the very heart of [Canada's] current and future prosperity" (Government of Canada, 2014). In order to increase opportunities for internalization education universities offer programs like study abroad and ISL. The latter is relatively new and thus, research into the intricacies of such programs is of paramount importance in order to maximize the benefits for all participants involved as well as minimizing any negative consequences.

The U.S. is considered by some as a social context hostile to languages other than English (Orban & Thompson, 2007), and with the increasing inter-racial hostilities in certain North American regions it has become increasingly important for research to become theoretically critical. It is of particular importance to examine the North American participants' experience (i.e. colonial attitudes, academic advances, global awareness, etc.) as well as the experience of the host community members (i.e. attitudes, financial, reciprocity, enjoyment, etc.). A postcolonial framing of the research, as presented in this study, allows for an examination of the inevitable and enduring power

inequities between Canadian and US students, facilitators, professors, and host community members.

Moreover, this research is significant because it provides ISL researchers investigating programs in a language learning environment with an innovative conceptual framework with which to analyze their research. By utilizing the Model of Dynamic Transformation and Investment in Language Learning, this study is able to examine a unique environment resulting from the combination of ISL with language learner considerations that might otherwise be overlooked. The MDTILL heuristic developed through this research will help to ensure that researchers are able to examine the student experience considering not only the impacts and consequences of ISL but also taking into consideration how the language learning component modifies the experience and provides the opportunity for students to evolve both socially as well as linguistically, with each potentially motivating the other.

Longitudinal findings in the field are sparse. The longitudinal data collected and analyzed in this study provide valuable insights into the impact of time, which is often overlooked as a factor in transformational learning. The longitudinal component of this research demonstrates that for some the transformation experienced can persist over time and also offers compelling evidence that some students require time and distance from their ISL experience (a return to their comfort zone) to fully reflect upon and digest its ramifications on their perspectives on other aspects of their daily lives and world view. While the present study contributes to addressing the lack of empirical data on the longitudinal outcomes of ISL, this area remains under researched for many reasons including lack of funding and time restraints on doctoral (and other) research.

7.3.3   Areas for future study

During the course of this research study I learned a great deal about both the subject matter and the research process. If I were to extend this study I would add a participant observation component. During the interview process, I found that the participants frequently answered the questions they heard and not necessarily the ones that I had asked. That is to say they would talk about the aspects of the questions that resonated with them, and not necessarily the areas I sought to investigate. Blommaert and Dong (2010) state that this is not unusual; that is to say, most people have little to no opinion regarding the structures and issues that we, as researchers, have chosen to research, "the meanings that people produce are not all explicit, cannot all be 'read off' their words; they need to be extracted. Doing so yields a rich harvest of insights" (p. 84) which is what I endeavoured to do throughout this study. However, spending more time with the participants as a participant observer would set them more at ease during the interview process so that they could speak more openly about their experiences. It would also provide the benefit of first hand observations into potential changes in behaviours, attitudes, and outlooks that the participants may not observe in themselves.

I would like to conduct future research into the impact that the attitudes and training of program facilitators has on the student outcomes. There are many facets of ISL programs that cannot be covered by the curriculum standards and guidelines for facilitators. The prior training, experience, and postcolonial perspectives of the facilitators inevitably influence the experience of the students they guide. It would be exceedingly interesting to collect empirical data comparing student outcomes according

to an in-depth study of the characteristics of the groups' facilitators in an attempt to gauge the influence facilitators have on their charges.

Longitudinal research on the impact of ISL programs is vital to ascertain the permanence of the transformations experienced by the students, as well as allowing students sufficient time to fully internalize and subsequently share their experiences. While this study included a longitudinal component (from six months to four years) that offered a great deal of insight into the participants' experiences, it was not possible to do pre-travel interviews with the cohorts who had already returned from their experience. Pre-travel interviews for all of the cohorts would have provided valuable data for comparing pre- and post- travel conceptions, beliefs, ideals, motivations, etc. The longitudinal component of this study was focused on determining the permanence of transformations. The time that passes after the ISL sojourn also represents more time for participants to reflect and internalize their experiences. A future study with a more longitudinal focus/design, in addition to ascertaining if changes would be maintained over time, could determine if the changes need time to manifest. Though not within the scope of this research, a study structured to focus specifically on longitudinal data would also be able to incorporate an examination of the importance of 're-entry' or 'post- travel' supports for ISL participants.

Further, research involving the host communities involved in ISL programming is also needed. Research needs to examine community members' impressions regarding the value (e.g. monetary, cultural, educational, etc.) of programs for both the students and to the community (Kozak & Larsen, 2016). Partnering with researchers from within the host communities could give voice to the host community participants and illuminate valuable

insights into the organization, design, and implementation of ISL programing, as well as the nature of interactions between the students, the facilitators, the sending organizations and the host community members. This is a vast, under researched area, and research partnerships with scholars from within the host communities have only begun to address concerns regarding the hegemony of Western thought, as well as concerns regarding the supposed reciprocal nature of Global North-South experiential programs.

7.4   Recommendations for future practice

With so much variability in student results across only one program, it is clear that program designers and facilitators need to incorporate strategies that increase the probability of desired outcomes. Universities cannot offer a one size fits all type of program. Programs must take into consideration the diversity of educational, cultural, and experiential backgrounds of their participants. Postcolonial (Lokkesmoe et al, 2016) and anti-colonial pedagogies encouraging critical thought (Arends, 2016; Murphy, 2016), clear program mission statements, and intensive pre-departure orientation tailored to students, facilitators, and host community members need to focus on socio-cultural awareness, meaningful interactions, and safety concerns in order to minimize students' colonial perceptions and fear of stepping off the colonial balcony.

The use of anti-colonial pedagogies is particularly important in ISL context given that predominantly 'white/North American/colonial' students are entering the previously colonized world to learn (in this case, the Spanish language). This style of pedagogy has the potential to awaken a critical consciousness in students, encouraging them to examine existing power dynamics and to value Other knowledges. Students frequently feel that they know more or know better than the people in the community that they have entered.

The students generate perceptions of the host community (in this case, the Cuban people) based on very little knowledge and even less understanding of the host community in order to 'help/civilize' them, just as in colonial times. This study demonstrates the lingering impact of the politics of knowledge under colonialization and the dire need for anti-colonial and critical pedagogies.

A clear and concise mission statement for every ISL program helps to assure that all participants are 'on the same page.' Depending on the orientation of each particular program, mission statements should clarify the program's goals and the philosophies underlying them. In the context of this study, a strong mission statement would serve to clarify the difference between a study abroad program and ISL program especially given the constantly changing participants at the student, teaching assistant/program facilitator, and sometimes the host community level. This assures that, at the very least, the TA/facilitators who work most closely with the students are guiding the students in the same direction and the students whose personal goals are aligned with the program's mission, are the ones who choose to participate. Programs based in a language department need to ensure that both TA/facilitators and students understand that ISL is not study abroad.

Pre-departure orientations need to be in depth and for both participants as well as facilitators (Arends, 2016; Baldwin, Mohamed, & Tembe, 2016; Kozak & Larsen, 2016). The participants in this study overwhelmingly requested more pre-departure knowledge of the country. Orientation must include information such as: cultural norms, practical considerations (i.e. visa, health insurance, currency exchange rate, etc.), political climate, past history between the two partner countries, to name but a few important topics. A full

semester course leading up to the in country portion of the program while not applicable in this specific program, has shown promise in my own university[19]. Even in a program that cannot support a full semester preparation course, a pre-travel essay or presentation would serve to better prepare students for their intercultural interactions and would potentially reduce the effects of culture shock which could distract students from any potentially disorienting dilemmas.

The focus of this research was not the importance of a common language, that is to say a means of meaningful communication during an international student experience. That makes the incidental data for this study an even more compelling argument that the study of languages is of the utmost importance when creating internationalization strategies. The data from the participants of this study repeatedly speak to the importance of a common language in order to communicate directly and meaningfully, and even more importantly, some ability to speak the language of the host community rather than in English as a demonstration of solidarity and mutual respect. International students are expected to be relatively fluent in English when they study in Canada or the U.S.; however, rarely are Canadian or US students expected to have even minimal fluency in the host country's language when participating in international programs. Canadian universities are increasingly focused on internationalization, but are cutting financial and programmatic support for language programs and the humanities (Ratcliffe, 2017). The findings of this study show this to be clearly detrimental to university internationalization

---

[19] At Western University several of my colleagues have designed and implemented very successful and popular programs in their respective departments - for example, Dr. Henri Boyi's Rwanda: Culture, Society and Reconstruction and Dr. Andrew Walsh's Field Course in Environmental Anthropology in Madagascar.

efforts. One of the goals of mutually beneficial ISL programming is to minimize colonial attitudes, as such, a minimum linguistic competence in the language of the host community should be expected of ISL participants.

Both increased investment in language learning and social transformation require meaningful intercultural interactions. Rivers (1986) contends, "[w]e must provide as many opportunities as possible for meaningful interaction as language is being learned and used" (p. 6). This could be achieved in many ways. The student participants themselves suggested peer 'buddies' from the universities or other host community organizations. In personal communications with the proprietors of the *casa particulares* it was also suggested that the Canadian students would benefit from volunteer Cuban university student partners. The increased intercultural interaction, opportunity for target language use, and decreased Othering due to personal connections are not the only benefits to such an arrangement. A pairing of Canadian and Cuban university students is also an opportunity for extra credit for the Cuban students. The *casa particular* proprietors suggested that the Cuban students would be more appropriate guides for the Canadian students than the random people they currently meet at clubs, on the beach, and on the street, and could ensure the visiting students did not do anything or go anywhere inappropriate due to their lack of familiarity with the city and country.

7.5   Looking Back

This research began with the optimistic, and somewhat lofty ambition of exploring any possible connections between intercultural interactions and student investment in language learning; possibly linked to shifts in the students' identities caused by a critical incident/disorienting dilemma during a short-term ISL experience.

During the course of data collection and data analysis, my understanding of the lived experience and transformative outcomes of ISL evolved a great deal. As mentioned previously, I began this research very optimistically expecting to document how a short-term ISL experience could provoke a transformation in identity, which could in turn lead to an increased investment in language learning, or vice versa.

As a novice researcher, it was disheartening when Cohort 4 did not produce the proposed results. In order to determine if Cohort 4 was simply an anomaly, Cohorts 1-3 were then invited to participate in the study. When the additional data collection similarly failed to produce the results I had experienced first-hand, had informally observed in others, and had expected to find during data collection, I was deeply disillusioned with the research process and with the field of ISL. It was at this point that I was compelled to return to the literature in an attempt to locate an explanation for the discrepancy between the premise of the study, and the data collected. The literature in the area did not provide an explanation. It was not until the notions of transformation and investment were utilized simultaneously, creating the MDTILL conceptual framework, that I was able to see that the data collected was not in fact so anomalous; rather, it was simply not as uniform as the existing literature suggests, illustrating a gap in the literature that this study addresses.

When looking back on my research journey, Maria Popova's (2015) words resonated with me. She wrote, "Critical thinking without hope is cynicism. Hope without critical thinking is naïveté" (n.p.). In hindsight, I realize that I began this research with more hope than critical thought and, hence, more naïveté than I realized. During the course of data collection, and while critically analyzing the data, I swung to the other

extreme and for a short while became rather cynical regarding the transformational

potential for either ISL or critical language learning. I have since realized that this

disillusionment with the subject matter is commonplace among colleagues that conduct in

depth research. I now realize that examining the findings from both sides of the

'ideological fence' has aided in an in-depth analysis and presentation of the data. This

convoluted journey had a transformative impact on my own identity. The disorienting

dilemma that I experienced as a researcher forced me to re-evaluate my own strongly

held perceptions of ISL in a language learning context. It contributed more to my

personal and professional development as a researcher and an ISL practitioner, than any

straight forward study results possibly could have.

Afterword

Recently I had the opportunity to participate in a truly in depth exchange of ideas in an academic setting about my research. It was exhilarating. By a "true, in depth exchange of ideas" I am referring to discussing ideas with scholars who have closely read your work. A mentor once asked, when will anyone read your research more closely than during your doctoral dissertation defense? When approached as a tool to examine research from multiple perspectives and possibly even multiple disciplines, the doctoral dissertation defense can be a truly inspirational experience and a spring board for further reflective thinking on one's own work and ideas for future research, as it was in my case.

While the discussion touched on many aspects of my study there was one point in particular that I would like to address here in this afterword. This concerns the seeming contradictions in examining international service learning through a postcolonial lens when at its core, ISL could be considered to be a colonial endeavour in its goals and aims. Examining the colonial nature of ISL programs or exploring the possibilities of decolonizing the power dynamics within current ISL program design was not the focus of my study. Rather, my study set out to examine one particular enactment of ISL with a focus on language learning and transformation and did not fully problematize the colonial foundations upon which such programs are based. That being said, this afterword provides me with some space to reflect critically upon my own study, the underlying assumptions that guide ISL programs, and the assumptions which guided my study.

To recognize the colonial nature of ISL programs one needs a postcolonial consciousness. Throughout the writing of this dissertation, I was fully aware of the

critical literature about the hegemony of power and privilege that has characterized so many ISL and SA programs. Writing from post- (and neo-)colonial perspectives regarding ISL and study abroad programs, a number of authors (whom have I cited above) have critiqued the ways in which these experiential initiatives are based on and perpetuate Othering discourses rooted in the ideology and practices of Orientalism (Heron, 2007, 2016; Jorgenson, 2016; Larsen, 2016; Ogden, 2008; O'Sullivan & Smaller, 2016; Tiessen, 2011).

There is a long history of Europeans seeking to strengthen their sense of superiority by generating positive knowledge of themselves in relation to the Other. This has often been done in the paternalistic guise of serving, helping, and teaching the Other (Said, 1979). The privileging of Western knowledge then enables Westerners to produce a globalized position of knowing and power for themselves in contrast to the supposedly backward Other. This colonial pattern of behaviour represents a potentially dangerous connection between the stated aims of ISL programs (to contribute to the personal transformation of student participants) and what Said himself criticizes in the practices of Orientalism. Indeed, one could argue that focusing solely on transformation among the students who go abroad to provide 'service' to a host community can be considered a colonial endeavour in and of itself. I disagree with that claim.

It is an unfortunate truth that many present day international education programs overlook unequitable Global North-South power dynamics. These power dynamics have complex colonial histories and ignoring the implications of these histories is irresponsible and a disservice to the communities that host students who go abroad to provide service and, in this case, enhance their language learning skills. Moreover, turning a blind eye to

these histories and their present-day implications can further re-inscribe power laden discourses that marginalize and oppress the Other. It is for these very reasons that I sought to ascertain if colonial attitudes among the student participants in my study were in fact reinforced through their experiences learning Spanish in Cuba.

The findings from my study point to the need for a postcolonial or anti-colonial pedagogy as an integral part of ISL programming. Indeed, I recommended in section 7.4 the use of post and anti-colonial pedagogies to encourage critical thought among student participants and ISL practitioners, especially given that predominantly 'white/North American/colonial' students are entering the previously colonized world to learn, study, and serve. To reiterate, it is important to recognize and dismantle the colonial nature of learners from the Global North travelling to the Global South to acquire knowledge. Encouraging learners to not only to learn about the long-standing effects of colonization and ways in which the desire to serve is perpetuated in Othering discourses rooted in the ideology of Orientalism is a crucial component of developing an anti-colonial pedagogy to frame future ISL initiatives.

As stated in section 1.1, frequently, well intentioned program designers are experts in their field but not in ISL and inadvertently create programs that are not as informed as they could be in terms of post- and anti- colonial experiences for students and host community members. The system, in practice, may be flawed but that does not mean we, as researchers, should throw the proverbial baby out with the bathwater, and abandon ISL programs altogether. This I learned clearly through my work as an editorial assistant for the book, *International Service Learning: Engaging Host Communities* (Larsen, 2016). Comprised of chapters based on critical research studies about ISL

programs, many of the authors concluded that despite inequities and imbalanced power relations, a case can be made for continuing these programs even from the perspective of the host communities themselves (Dear & Howard, 2016; Larsen, 2016; MacDonald & Vorstermans, 2016; O'Sullivan & Smaller, 2016).

While my own study did not focus on the Cuban host community, important parallels can be drawn between research that does just that and my own. My own findings point to the pressing need for ISL programs and participants to work in solidarity with host communities, to create sustainable reciprocal relationships, to seek an equitable exchange of teaching and learning in solidarity with host communities where they signal that it is necessary and desired. Responsible program design will use post and anti-colonial theory to shape their positions and policies. I began with the assumption that this ISL program actually works towards the goals it espouses such as reciprocal relationships and solidarity between partners.

Orientalist or not, (neo)colonial or not, neo-liberal or not, the popularity of ISL programs is on the rise. Universities are expanding their internationalization agendas, ready or not, and the best way to address the challenges associated with international programming that will undoubtedly arise is through the dissemination of research-based knowledge about such programs. ISL research from multiple perspectives, on various aspects, considering an array of theoretical considerations will contribute to minimizing, and hopefully eliminating any harm done and continually push international education towards equitable relations and ideal outcomes for all stakeholders involved. I end by quoting from a chapter I co-wrote about international service learning programs that sums

up neatly the need to re-envision ISL relationships, rather than abandon such initiatives

altogether despite their flawed colonial underpinnings:

> We (in the Global North) are complicit in the power-laden relationships of responsibility that are centered on the unfounded belief that we can 'save the world' through service. What is necessary is recognition of this and that our commitment to responsibility within ethical ISL relationships involves complexities, risks, and a humble acknowledgement of our own individual fragility and vulnerability. (Kozak & Larsen, 2016, p. 276)

It is my heartfelt desire that this study and my future studies will contribute to the

research community's attempts to do just that, to outline the strengths and areas for

improvement on the part of sending institutions as well as student and host communities.

References

Adler, P. S. (1975). The transitional experience: An alternative view of culture shock. *Journal of Humanistic Psychology, 15*(4), 13-23. doi:10.1177/002216787501500403

Adler, P. (1987). Culture shock and the cross-cultural learning experience. In L. Luce & E. Smith (Eds.), *Readings in cross-cultural communication: Toward internationalism* (pp. 24-35). Cambridge, MA: Newbury House.

American Association of Teachers of Spanish and Portuguese (AATSP). (2017). *The official mission statement of the AATSP*. Retrieved from http://www.aatsp.org/?page=MissionStatement

Annette, J. (2003). Service-learning internationally: Developing a global civil society. In S. Billig & J. Eyler (Eds.), *Deconstructing service-learning: Research exploring context, participation, and impacts*. Greenwich, CT: Information Age Publishing.

Arends, S. (2016). In the right relationship: A case study of international service learning in Eastern Africa. In M. A. Larsen (Ed.), *International service learning: Engaging host communities* (pp. 108-118). New York, NY: Routledge.

Ashcroft, B., Griffiths, G., & Tiffin, H. (2013). *Postcolonial studies: The key concepts* (3rd ed.). New York, NY: Routledge.

Association of American Colleges and Universities: National Task Force on Civic Learning and Democratic Engagement. (2012). *A crucible moment: College learning and democracy's future*. Washington, DC: AACU.

Astin, A. W., Vogelgesang, L. J., Ikeda, E. K., & Yee, J. A. (2000). *How service learning affects students*. Los Angeles, CA: Higher Education Research Institute, University of California.

Baldwin, T., Mohamed, S., & Tembe, J. (2016). The potential of ISL: Re-examining ethical engagement amongst ISL partners. In M. A. Larsen (Ed.), *International service learning: Engaging host communities* (pp. 201-214). New York, NY: Routledge.

Bamber, P., & Hankin, L. (2011). Transformative learning through service-learning: No passport required. *Education and Training, 53*(2/3). 190-206. doi:10.1108/00400911111115726

Barbot, M. J., & Camatarri, G. (1999). *Autonomie et apprentissage. L'innovation dans la formation*. Éducation et Formation. Pédagogie théorie et critique, PUF.

Barker, C. (2008). *Cultural studies: Theory and practice* (3rd ed.). London, England; Los Angeles, CA: Sage.

Barreneche, G. I. (2011). Language learners as teachers: Integrating service-learning and the advanced language course. *Hispania, 94*, 103–120.

Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and implementation for novice researchers. *The Qualitative Report, 13*(4), 544-561.

Beck, K. (2008). *Being international: Learning in a Canadian university* (Doctoral dissertation). Simon Fraser University, Canada. Retrieved from ProQuest Dissertations and Theses database (UMI No. NR46785)

Bennett, M. (1986). A developmental approach to training intercultural sensitivity. In J. Martin (Guest Ed.), *Special Issue on Intercultural Training, International Journal of Intercultural Relations, 10*(2), 179-186.

Bennett, J. (1993). Cultural marginality: Identity issues in intercultural training. In R. M. Paige (Ed.), *Education for the Intercultural Experience* (pp. 109-136). Yarmouth, ME: Intercultural Press.

Bennett, M. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Page (Ed.), *Education for the Intercultural Experience* (2nd ed., pp. 21-71). Yarmouth, ME: Intercultural Press.

Bettencourt, M. (2015). Supporting student learning outcomes through service learning. *Foreign Language Annals, 48*(3), 473-490. doi:10.1111/flan.12147

Bhabha, H. K. (1990). The third space: An interview with Homi Bhabha. In J. Rutherford (Ed.), *Identity, community, culture, difference* (pp. 201-213). London, England: Lawrence and Wishert.

Bhabha, H. K. (1994/2004). *The location of culture*. New York, NY; London, England: Routledge.

Bishop, R. (2005). A Kaupapa Maori approach to creating knowledge. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage Handbook of Qualitative Research* (pp. 108-138). Thousand Oaks, CA: Sage.

Blommaert, J. (2005). *Discourse: A critical introduction*. Cambridge, England; New York, NY: Cambridge University Press.

Blommaert, J., & Dong, D. (2010). *Ethnographic fieldwork: A beginner's guide*. Bristol, England; Buffalo, NY: Multilingual Matters.

Bloor, M., & Wood, F. (2006). *Keywords in qualitative research: A vocabulary of research concepts.* Thousand Oaks, CA: Sage Publications.

Bortoluci, J. H., & Jansen, R. S. (2013). Toward a postcolonial sociology: The view from Latin America, In J. Go (Ed.), *Postcolonial Sociology* (Political Power and Social

Theory, Vol 24, pp.199-229). Bingley, England; Emerald Group Publishing Limited.

Bourdieu, P. (1977). *Outline of a theory of practice*. New York, NY; Cambridge, England: Cambridge University Press.

Bourdieu, P. (1986). The forms of capital. In J. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241-258). New York, NY: Greenwood Press.

Bourdieu, P., & Thompson, J. B. (1991). *Language and symbolic power*. Cambridge, MA: Harvard University Press.

Boyer, E. L., & Levine, A. (1981). *A Quest for common learning*. Washington, DC: The Carnegie Foundation for the Advancement of Teaching.

Boyle, D. P., Nackerud, L., & Kilpatrick, A. (1999). The road less traveled: Cross-cultural, international experiential learning. *International Social Work, 42*(2), 201-214.

Bringle, R. G., & Hatcher, J. A. (1996). Implementing service learning in higher education. *The Journal of Higher Education, 67*, 221-239.

Bringle, R. G., & Hatcher, J. A. (2011). International service learning. In R. G. Bringle, J. A. Hatcher, & S. G. Jones (Eds.), *International service learning: Conceptual frameworks and research* (pp. 3-28). Sterling, VA: Stylus.

Bringle, R. G., Hatcher, J. A., & Williams, M. J. (2011). Quantitative approaches to research on international service learning. In R. G. Bringle, J. A. Hatcher, & S. G. Jones (Eds.), *International Service Learning: Conceptual Frameworks and Research* (pp. 275-290). Sterling, VA: Stylus.

Bringle, R. G., Phillips, M. A., & Hudson, M. (2004). *The measure of service learning: Research scales to assess student experiences*. Washington, DC: American Psychological Association.

Butin, D. W. (2010). *Service-learning in theory and practice: The future of community engagement in higher education.* New York, NY: Palgrave Macmillan.

Butin, D. W. (2015). Dreaming of justice: Critical service-learning and the need to wake up. *Theory into Practice, 54*(1), 5-10. doi:10.1080/00405841.2015.977646

Canadian Association of Hispanists. (2016). Nuestra asociación. [Our association.] Retrieved from http://www.hispanistas.ca/gob_asoc.html

Canadian Bureau for International Education. (2014). *A world of learning: A world of learning 2014: Canada's performance and potential in international education* Ottawa, Ontario, Canada: Canadian Electronic Library.

Carrillo Trueba, C. (2009). *El racismo en México: Una visión sintética* [Racism in Mexico. A synthetic perspective]. Mexico City, Mexico: Conaculta ONACULTA.

Carney, T. M. (2004). Reaching beyond borders through service learning. *Journal of Latinos and Education, 3*(4), 267-271. doi:10.1207/s1532771xjle0304_5

Castro-Gómez, S. (2008). (Post)coloniality for dummies: Latin American perspectives on modernity, coloniality, and the geopolitics of knowledge. In M. Mabel, E. Dussel & C. A. Jáuregui (Eds.), *Coloniality at large: Latin America and the post-colonial debate* (pp. 259-285). Durham, NC: Duke University Press.

Chanady, A. (2008). The Latin American post-colonialism debate in a comparative context. In M. Moraña, E. Dussel & C. A. Jáuregui (Eds.), *Coloniality at large: Latin America and the post-colonial debate* (pp. 417-434). Durham, NC: Duke University Press.

Chang, Y. J. (2011). Picking one's battles: NNES doctoral students' imagined communities and selections of investment. *Journal of Language, Identity and Education*, *10*(4), 213–230.

Chatterjee, P. (1993). *The nation and its fragments*. Princeton, NJ: Princeton University Press.

Chau, K. L. (1990). A model for teaching cross-cultural practice in social work. *Journal of Social Work Education, 2,* 124–33.

Clayton, P. H., & Ash, S. L. (2004). Shifts in perspective: Capitalizing on the counter-normative nature of service-learning. *Michigan journal of Community service Learning, Fall 2004*. 59-70.

Cohen, L., Manion, L., & Morrison, K. (2011). *Research methods in education*. New York, NY; London, England: Routledge.

Cordero, A., & Rodríguez, L. N. (2009). Fostering cross-cultural learning and advocacy for social justice through an immersion experience in Puerto Rico. *Journal of Teaching in Social Work, 29*(2), 134-152. doi:10.1080/08841230802238195

Crabtree, R. D. (1998). Mutual empowerment in cross-cultural participatory development and service learning: Lessons in communication and social justice from projects in El Salvador and Nicaragua. *Journal of Applied Communication Research, 26*(2), 182-209. doi:10.1080/00909889809365501

Crabtree, R. D. (2008). Theoretical foundations for international service-learning. *Michigan Journal of Community Service Learning, 15*(1), 18.

Crabtree, R. D. (2011). Progress and promise for international service-learning. *Michigan Journal of Community Service Learning, 17*(2), 78.

Crabtree, R. D. (2013). The intended and unintended consequences of international service-learning. *Journal of Higher Education Outreach and Engagement, 17*(2), 43-66.

Cranton, P. (2006). Fostering authentic relationships in the transformative classroom. *New Directions for Adult and Continuing Education, 2006*(109), 5-13. doi:10.1002/ace.203

Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches.* Thousand Oaks, CA: Sage Publications.

Crowder, S. L. (2014). *International service learning: Transformational learning through experience* (Doctoral dissertation). Retrieved from http://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=3810&context=etd

Darvin, R., & Norton, B. (2015). Identity and a model of investment in applied linguistics. *Annual Review of Applied Linguistics, 35*, 36-56. doi:10.1017/S0267190514000191

Denzin, N. K., & Lincoln, Y. S. (2000). *Handbook of qualitative research*. Thousand Oaks, CA: Sage Publications.

Despagne, C. (2013). An investigation into identity, power and autonomous EFL learning among Indigenous and minority students in post-secondary education: A Mexican case study. *Electronic Thesis and Dissertation Repository*, 1354. Retrieved from https://ir.lib.uwo.ca/etd/1354

Dewey, D. P. (2017). Measuring social interaction during study abroad: Quantitative methods and challenges. *System, 71*, 49-59. doi:10.1016/j.system.2017.09.026.

Dewey, J. (1910). *How we think*. Boston, MA: Heath.

Dietz, S. S., & Baker, S. B. (2018). Study abroad as a cultural competence development tool: Case study Honduras. *International Journal for the Advancement of Counselling*, 1-21. doi:10.1007/s10447-018-9348-9

Duarte, G. (2016). Mi casa es tu casa: A framework for reciprocal public benefit. In M. A. Larsen (Ed.), *International service learning: Engaging host communities* (pp. 235-251). New York, NY: Routledge.

Dwivedi, O. P., & Kich, M. (2013). Introduction: Postcolonial studies in the Age of Globalization. In O. P. Dwivedi, & M. Kich (Eds.), *Postcolonial theory in the global age: Interdisciplinary essays* (pp. 9-20). Jefferson, NC: McFarland & Company, Inc.

Egbert, J., & Sanden, S. (2014). *Foundations of education research: Understanding theoretical components*. New York, NY: Routledge.

Elble, A. E. (2009). *The effect of a public health service-learning/ study abroad program in Swaziland on the cultural awareness of university undergraduate students*. Master's thesis, Purdue University, West Lafayette, IN.

Evanson, T. A., & Zust, B. L. (2004). The meaning of participation in an international service experience among baccalaureate nursing students. *International Journal of Nursing Education Scholarship, 1*(1), 21, 1-16. doi:10.2202/1548-923X.1070

Eyler, J. (2011). What international service learning research can learn from research on service learning. In R. G. Bringle, J. A. Hatcher, & S. G. Jones (Eds.), *International service learning: Conceptual frameworks and research* (pp. 275-290). Sterling, VA: Stylus.

Eyler, J., & Giles, D. E. (. (1999). *Where's the learning in service-learning?* San Francisco, CA: Jossey-Bass.

Fanon, F., & Philcox, R. (1961/2004). *The wretched of the earth: Frantz Fanon; translated from the French by Richard Philcox; with commentary by Jean-Paul Sartre and Homi K. Bhabha*. New York, NY: Grove Press.

Félix-Brasdefer, J. C., & McKinnon, S. (2016). Perceptions of impolite behavior in study abroad contexts and the teaching of impoliteness in L2 Spanish. *Journal of Spanish Language Teaching, 3*(2), 99-113. doi:10.1080/23247797.2016.1251782

Felten, P., & Clayton, P. H. (2011). Service-learning. *New Directions for Teaching and Learning, 2011*(128), 75-84. doi:10.1002/tl.470

Ferrence, R. A., & Bell, S. (2004). A cross-cultural immersion in the U.S.: Changing preservice teacher attitudes toward Latino ESOL students. *Equity & Excellence in Education*, *37*, 343-350. doi:10.1080/10665680490518605

Foronda, C., & Belknap, R. A. (2012). Transformative learning through study abroad in low-income countries. *Nurse Educator, 37*(4), 157-161. doi:10.1097/NNE.0b013e31825a879d

Fredericksen, P. J. (2000). Does service learning make a difference in student performance? *Journal of Experiential Education, 23* (2) 64–74.

Freire, P. (1968/2000). *Pedagogy of the oppressed* (30th anniversary ed.). New York, NY: Continuum.

Freire, P., & Freire, A. M. A. (1994). *Pedagogy of hope: Reliving pedagogy of the oppressed*. New York, NY: Continuum.

Galiardi, S., & Koehn, J. (2012). Strategies to mitigate the negative and accentuate the positive impacts of international service-learning on host communities. *Partnerships: A Journal of Service-Learning and Civic Engagement*, doi:10.7253/partj.v0i0.431

Gall, M. D., Gall, J. P., & Borg, W. R. (2007). *Educational research: An introduction*. Boston, MA: Pearson, Allyn & Bacon.

Gardner, R. C. (1985). *Social psychology and second language learning: The role of attitudes and motivation*. London, England: Edward.

Garrison, D. R., & Kanuka, H. (2004). Blended learning: Uncovering its transformative potential in higher education. *The Internet and Higher Education*, *7*(2), 95-105.

Gertler, M. S. (2015). *Three priorities: A discussion paper*. Toronto, Ontario, Canada: University of Toronto.

The Global Religious Landscape. (2013). *Society, 50*(2), 99. Retrieved from http://www.globalreligiousfutures.org/countries/cuba/religious_demography#/?affiliations_religion_id=0&affiliations_year=2010

Goodsell, T. L. (2013). The interpretative tradition in social science. (Unpublished paper) Was to be presented at the National Council on Family Relations, San Antonio, Texas.

Grassi, E., Hanley, D., & Liston, D. (2004). Service-learning: An innovative approach for second language learners. *Journal of Experiential Education, 27*(1), 87-110. doi:10.1177/105382590402700107

Greene, J. C. (2008). Is mixed methods social inquiry a distinctive methodology? *Journal of Mixed Methods Research, 2*(1), 7-22. doi:10.1177/1558689807309969

Grix, J. (2004). *The foundations of research*. London, England: Palgrave Macmillan.

Grusky, S. (2000). International service learning: A critical guide from an impassioned advocate. *American Behavioral Scientist, 43*(5), 858-867. doi:10.1177/00027640021955513

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin, & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105-117). London, England: Sage.

Gubrium, J. F., & Holstein, J. A. (2012). Narrative practice and the transformation of interview subjectivity. In J. F. Gubrium, J. A. Holstein, A. B. Marvasti, & K. D. McKinney (Eds.) *The Sage Handbook of Interview Research: The Complexity of the Craft* (pp. 27-44). Thousand Oaks, CA: Sage.

Gudykunst, W. B. (1979). The effects of an intercultural communication workshop on cross-cultural attitudes and interaction. *Communication and Education*, *28*, 179-187.

Habermehl, K. (2017). *Global opportunities open eyes to the world.* Retrieved from http://extrordinary.westernu.ca/your-impact/publications/impact-western/summer-2017/global-opportunities-open.html

Hale, A. (1999/2005). Service-Learning and Spanish: A Missing Link. In J. Hellebrandt, & L. T. Varona (Eds.), *Construyendo Puentes—Building Bridges: Concepts and Models for Service-Learning in Spanish* (pp. 9-37). Washington, DC: American Association for Higher Education.

Hall, B. L., Etmanski, C., & Dawson, T. (2014). *Learning and teaching community-based research: Linking pedagogy to practice*. Toronto, ON: University of Toronto Press.

Hammer, M. R., & Bennett, M. J. (1998). The Intercultural Development Inventory (IDI) manual. Portland, OR: The Intercultural Communication Institute.

Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Intercultural Relations, 27*(4), 421-443. doi:10.1016/S0147-1767(03)00032-4.

Harshé, R. (2013). Foreword. In O. M. Dwivedi & M. Kich (Eds.), *Postcolonial theory in the global age: Interdisciplinary essays* (pp. 1-8). Jefferson, NC: McFarland & Company, Inc., Publishers.

Hartman, E., Paris, C. M., & Blache-Cohen, B. (2014). Fair trade learning: Ethical standards for community-engaged international volunteer tourism. *Tourism and Hospitality Research, 14*(1-2), 108-116. doi:10.1177/1467358414529443

Hartman, E. (2016). Fair trade learning: A framework for ethical global partnerships. In M. A. Larsen (Ed.), *International service learning: Engaging host communities* (pp. 215-234). New York, NY: Routledge.

Hawawini, G. (2016). Chapter 2: What is internationalization? *The Internationalization of Higher Education and Business Schools*, Springer Briefs in Business, 1-16. doi:10.1007/978-981-10-1757-5_2

Hellebrandt, J., & Jorge, E. (Eds.) (June 2013). The scholarship of community engagement [Special Focus Issue]. *Hispania, 96*(2), 203-214.

Heron, B. (2007). *Desire for development: Whiteness, gender, and the helping imperative*. Waterloo, Ontario, Canada: Wilfrid Laurier University Press.

Heron, B. (2016). Southern perspectives on ISL volunteers: Reframing the neocolonial encounter. In M. A. Larsen (Ed.), *International service learning: Engaging host communities*, (pp. 80-93). New York, NY: Routledge.

Hollander, E. (2010). Foreword. In *Service-learning in theory and practice: The future of community engagement in higher education*. By Dan W. Butin. New York, NY: Palgrave Macmillan, vii-xii.

Holmes, R. H., & Matthews, G. (1993). Innovations in International Cross-cultural Social Work Education. *Arete, 18*, 43–7.

Hoogvelt, A. M. M. (2001). *Globalization and the postcolonial world: The new political economy of development* (2nd Ed.). Baltimore, MD: Johns Hopkins University Press.

hooks, b. (1991). Theory as liberatory practice. *Yale Journal of Law and Feminism, 4*(1), 1-12.

Isabelli, C. L. (2001). *Motivation and extended interaction in the study abroad context: Factors in the development of Spanish language accuracy and communication skills*. Doctoral dissertation. University of Texas at Austin. Austin: Retrieved from ProQuest, UMI Dissertations Publishing.

Jackson, J. (2008). Globalization, internationalization, and short-term stays abroad. *International Journal of Intercultural Relations, 32*(4), 349-358. doi:10.1016/j.ijintrel.2008.04.004

Jackson, J. (2008b). *Language, identity, and study abroad: Sociocultural perspectives*. London, England; Oakville, CT: Equinox.

Jacoby, B. (2015). *Service-learning essentials: Questions, answers, and lessons learned*. San Francisco, CA: Jossey-Bass.

Jaspal, R. (2014). Social psychological debates about identity. In R. Jaspal & G. M. Breakwell (Eds.), *Identity process theory: Identity, social action and social change*. New York, NY: Cambridge University Press.

Jenkins, R. (2014). *Social identity* (4th ed.). New York, NY; London, England: Routledge, Taylor & Francis Group.

Jones, G. (2009). Internationalization and higher education in Canada: Three challenges. In R. D. Trilokekear, G. A. Jones & A. Shubert (Eds.), *Canada's universities go global* (pp. 355-369). Toronto, Ontario, Canada: James Lorimer and Company.

Jones, K., & Esposito, J. (2006). Service learning abroad and global citizenship. *Academic Exchange Quarterly, 10*(1), 85-89.

Jones, S. R., Robbins, C. K., & Le Peau, L. A. (2011). Negotiating border crossing: Influences of social identity on service-learning outcomes. *Michigan Journal of Community Service Learning, 17*(2), 27.

Jorge, E. (2006). A journey home: Connecting Spanish-speaking communities at home and abroad. *Hispania 89*(1), 110–22.

Jorgenson, S. (2013). (*De)colonizing global citizenship: a case study of North American study abroad programs in Ghana*. Ph.D. dissertation, The University of Alberta.

Jorgenson, S. (2016). Orient(aliz)ation: A case study of North American exchange programs at the University of Ghana. In M. A. Larsen (Ed.), *International service learning: Engaging host communities* (pp. 119-130). New York, NY: Routledge.

Kiely, R. (2004). A chameleon with a complex: Searching for transformation in international service-learning. *Michigan Journal of Community Service Learning, 10*(2), 5-20.

Kiely, R. (2005a). A transformative learning model for service-learning: A longitudinal case study. *Michigan Journal of Community Service Learning*, *12*(1), 5-22. Retrieved from http://go.galegroup.com/ps/i.do?id=GALE%7CA187695548&v=2.1&u=lond9533 6&it=r&p=AONE&sw=w&asid=53facb263377b5f5098684cca9bbd094

Kiely, R. (2005b). Transformative international service-learning. *Academic Exchange, Spring 2005*, 275-281.

Kiely, R., & Hartman, E. (2011). Qualitative research methodology and international service learning: Concepts, characteristics, Methods, Approaches, and Best Practices. In R. G. Bringle, J. A. Hatcher, & S. G. Jones (Eds.), *International Service Learning* (pp. 275-290). Sterling, VA: Stylus.

Kinginger, C. (2013). Identity and language learning in study abroad. *Foreign Language Annals, 46*(3), 339-358. doi:10.1111/flan.12037

Klor de Alva, J. J. (1994). The postcolonization of the (Latin) American experience: A reconsideration of "colonialism," "postcolonialism," and "mestizaje". In G. Prakesh (Ed.), After colonialism: Imperial Histories and postcolonial displacements (pp. 241-276). Princeton, NJ: Princeton University Press. doi:10.1515/9781400821440.241

Knight, J. (2012). Concepts, rationales, and interpretive frameworks in the internationalization of higher education. In D. K. Deardorff, H. D. Wit, & J. Heyl (Eds.), *The SAGE handbook of international higher education* (pp. 27-42) Thousand Oaks, CA: Sage Publications.

Kozak, J., & Larsen, M. (2016). Conclusion: ISL and host communities – Relationships and responsibility. In M. A. Larsen (Ed.), *International service learning: Engaging host communities* (pp. 263-276). New York, NY: Routledge.

Kraft, R. J. (2002). International service-learning, University of Colorado, Boulder. In M. E. Kenny, K. Kiley-Brabeck, & R. M. Lerner (Eds.), *Learning to serve:*

Promoting civil society though service learning (pp. 297-314). Norwells, MA: Kluwer Academic Publishers.

Kramsch, C. J. (2013). Afterword. In B. Norton, *Identity and language learning: Extending the conversation* (2nd ed., pp. 192–201). Bristol, England: Multilingual Matters.

Krashen, S. (1981). *Second language acquisition and second language learning*. Oxford, England: Pergamon.

Krashen, S. (1982). *Principles and practice in second language acquisition*. Oxford, England: Pergamon.

Kubota, R. (2016). The social imaginary of study abroad: Complexities and contradictions. *The Language Learning Journal, 44*(3), 347-357. doi:10.1080/09571736.2016.1198098

Kuh, G. D., & Schneider, C. G. (2008). *High-impact educational practices: What they are, who has access to them, and why they matter*. Washington, DC: Association of American Colleges and Universities.

Larkin, A. M. (2013). Internationalizing Canadian higher education through north-south partnerships: A critical case study of policy enactment and programming practices in Tanzania. *Electronic Thesis and Dissertation Repository*. 1737. Retrieved from https://ir.lib.uwo.ca/etd/1737

Larsen, M. A. (2016). International service learning: Engaging host communities-- Introduction. *International service learning: Engaging host communities* (pp. 3-18). New York, NY: Routledge.

Larsen, M. A., & Gough, R. (2013). Personal and political transformation: Two case studies of a university based international service learning internship. *International Journal of Education for Social Justice*, *2*(2), 109-129.

Lear, D. W., & Abbott, A. R. (2008). Foreign language professional standards and CSL: Achieving the 5 C's. *Michigan Journal of Community Service Learning, 14*(2), 76.

Lear, D. W., & Abbott, A. R. (2009). Aligning expectations for mutually beneficial community service-learning: The case of Spanish language proficiency, cultural knowledge, and professional skills. *Hispania 92*(2), 312–23.

Lichtman, M. (2013). *Qualitative research in education: A user's guide*. Los Angeles, CA: Sage Publications.

Lokkesmoe, K. J., Kuchinke, K. P., & Ardichvili, A. (2016). Developing cross-cultural awareness through foreign immersion programs: Implications of university study

abroad research for global competency development. *European Journal of Training and Development, 40*(3), 155-170. doi:10.1108/EJTD-07-2014-0048

Longo, N., & Saltmarsh, J. (2011). New lines of inquiry in reframing international service learning into global service learning. In R.G. Bringle, J. A. Hatcher, & S. G. Jones (Eds.), *International service learning: Conceptual frameworks and research* (pp. 69-85). Sterling, VA: Stylus.

Loomba, A. (2005). Colonialism/postcolonialism. (2nd ed.). New York, NY; London; England: Routledge.

Martineau, H., & Bodleian Library. (1838). *How to observe: Morals and manners*. London, England: Charles Knight and Co.

Martínez-Arbelaiz, A., Areizaga, E., & Camps, C. (2017). An update on the study abroad experience: Language choices and social media abroad. *International Journal of Multilingualism, 14*(4), 350-16. doi:10.1080/14790718.2016.1197929

Martinsen, R. (2011). Predicting changes in cultural sensitivity among students of Spanish during short-term study abroad. *Hispania, 94*(1), 121-141.

Marx, S., & Pray, L. (2011). Living and learning in Mexico: Developing empathy for English language learners through study abroad. *Race Ethnicity and Education, 14*(4), 507-535. doi:10.1080/13613324.2011.558894

Mather, P. C., Karbley, M., & Yamamoto, M. (2012). Identity matters in a short-term, international service-learning program. *Journal of College and Character, 13*(1), 1-14. doi:10.1515/jcc-2012-1835.

Mato, D. (2000, June). Towards a transnational dialogue and context specific forms of transnational collaboration: Recent studies on culture and power in Latin America and what our English speaking colleagues call Cultural Studies. In *Keynote Speech, 3rd International Crossroads in Cultural Studies Conference, Birmingham* (pp. 21-25).

Mbugua, T. (2010). Fostering culturally relevant/responsive pedagogy and global awareness through the integration of international service-learning in courses. *Journal of Pedagogy / Pedagogický Casopis, 1*(2), 87-98. doi:10.2478/v10159-010-0011-8

McBride, D. M. (2010). *The process of research in psychology*. Los Angeles, CA: Sage Publications.

McCarthy, M. D. (1996). One-time and short term service-learning experiences. In B. Jacoby (Ed.), *Service-learning in higher education: Concepts and practices* (pp. 113-134). San Francisco, CA: Jossey-Bass.

McMullen, K., & Angelo E. (2011). *A changing portrait of international students in Canadian universities*. Retrieved from http://www.statcan.gc.ca/pub/81-004-x/2010006/article/11405-eng.htm

Mezirow, J. (1991). *Transformative dimensions of adult learning*. San Francisco, CA: Jossey-Bass.

Mezirow, J., & Associates (2000). *Learning as transformation: Critical perspectives on a theory in progress*. San Francisco, CA: Jossey-Bass.

Mezirow, J. (2003). Transformative learning as discourse. *Journal of Transformative Education, 1*(1), 58-63. doi:10.1177/1541344603252172

Mignolo, W. D. (1995). *The darker side of the Renaissance: Literacy, territoriality, and colonization*. Ann Arbor, MI: The University of Michigan.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Thousand Oaks, CA: Sage Publications.

Milofsky, C., & Flack, W. F. (2005). Service-learning as a source of identity change in Bucknell in Northern Ireland. In D. Butin (Ed.), *Service-learning in higher education: Critical issues and directions* (pp. 157-171). New York, NY: Palgrave.

Mitchell, R., Tracy-Ventura, N., & McManus, K. (2017). *Anglophone students abroad: Identity, social relationships, and language learning*. Florence, SC: Routledge.

Modern Language Association. (2018). *The MLA's mission*. Retrieved from https://www.mla.org/About-Us/About-the-MLA/The-MLA-s-Mission

Montalvo, G. (1983) *El Intermediario*. Barcelona, Spain: Seix Barral.

Moreno-López, I., Ramos-Sellman, A., Miranda-Aldaco, C., & Gomis Quinto, M. T. (2017). Transforming ways of enhancing foreign language acquisition in the Spanish classroom: Experiential learning approaches. *Foreign Language Annals, 50*(2), 398-409. doi:10.1111/flan.12267

Mullaney, J. (2005). Service-learning and language-acquisition theory and practice. In J. Hellebrandt, & L. T. Varona (Eds.), *Construyendo Puentes—Building Bridges: Concepts and Models for Service-Learning in Spanish* (pp. 49-60). Washington, DC: American Association for Higher Education.

Murphy, J. (2016). Resipwoste as a guiding framework for rethinking mutual exchange in global service learning partnerships: Findings from a case study of the Haiti compact. In M. A. Larsen (Ed.), *International service learning: Engaging host communities* (pp. 175-188). New York, NY: Routledge.

Nelson, A. L., & Scott, J. L. (2008). Applied Spanish in the university curriculum: A successful model for community-based service-learning. *Hispania, 91*, 446–460.

Niehaus, E., & Crain, L. K. (2013). Act local or global?: Comparing student experiences in domestic and international service-learning programs. *Michigan Journal of Community Service Learning, 20*(1), 31-40.

Nkrumah, K. (1965). *Neo-colonialism: The last stage of imperialism*. London, England: Nelson.

Norris, J. M. (2006). The why (and how) of assessing student learning outcomes in college foreign language programs. *Modern Language Journal, 90*(4), 576-583. doi:10.1111/j.1540-4781.2006.00466_2.x

Norton Peirce, B. (1995). Social identity, investment, and language learning. *TESOL Quarterly, 29*(1), 9-31.

Norton, B. (2000). *Identity and language learning: Gender, ethnicity and educational change.* New York, NY; Harlow, England: Longman.

Norton, B. (Producer). (2013). Global Conversations in Literacy Research Bonny Norton – "Identity, investment, and multilingual literacy (in a Digital world)" Webinar presented live on March 10, 2013 global conversations 2012-2013 series https://www.youtube.com/watch?v=fapiB6zgZUQ

Norton, B., & Toohey, K. (2011). Identity, language learning, and social change. *Language Teaching, 44*(4), 412-446. doi:10.1017/S0261444811000309

Norton, B., & Williams, C. (2012). Digital identities, student investments and eGranary as a placed resource. *Language and Education, 26*(4), 315-329. doi:10.1080/09500782.2012.691514

Oakes, P. J., Haslam, S. A., & Turner, J. C. (1994). *Stereotyping and social reality*. Cambridge, MA; Oxford, England: Blackwell.

O'Donoghue, T. A. (2007). *Planning your qualitative research project: An introduction to interpretivist research in education.* New York, NY; London, England: Routledge.

Oficina Nacional de Estadística e Información República de Cuba (ONE) (2016a). Censo de población y viviendas. Retrieved from http://www.one.cu/aed2015/32Holguin/Municipios/06%20Holguin.pdf

Oficina Nacional de Estadística e Información República de Cuba (ONE) (2016b). Censo de retención en el ciclo normal por provincias. Retrieved from http://www.one.cu/aed2015/32Holguin/Municipios/06%20Holguin.pdf

Ogden, A. (2007). The view from the veranda: Understanding today's colonial student. *Frontiers: The Interdisciplinary Journal of Study Abroad, 15*, 35-55.

Okayama, C. M., Furuto, S. B. C. L., & Edmondson, J. (2001). Components of cultural competence: Attitudes, knowledge, and skills. In R. Fong, & S. B. C. L. Furuto (Eds.), *Culturally competent practice: Skills, interventions, and evaluations*, (pp. 89-100). Needham Heights, MA: Allyn & Bacon.

Omeje, K. (2015). Debating postcoloniality in Africa. In K. Omeje (Ed.), *The crises of postcoloniality in Africa* (pp. 1-25). Dakar, West Africa: CODESRIA.

Ontario Ministry of Education. (2000). *The Ontario curriculum, grades 11 and 12: Classical studies and international languages, 2000*. Toronto, Ontario, Canada: Queen's Printer for Ontario.

Orban, C. E., & Thompson, M. E. (2007). Building bridges against violence: Service-learning for second language students. *Feminist Teacher, 17*(2), 122-135.

Ortiz, F. (1906). *Hampa afro-cubana: Los negros brujos (apuntes para un estudio de etnología criminal)*. Madrid, Spain: Librería de F. Fé.

Ortiz, F. (1916). *Hampa afro-cubana: Los negros esclavos; estudio sociológico y de derecho público*. Habana, Cuba: Revista bimestre cubana.

Ortiz, F. (1940). *Contrapunteo cubano del tabaco y el azúcar*. Habana, Cuba:

Osterhammel, J. (2005). *Colonialism: A theoretical overview* (2nd ed.). Princeton, NJ: Markus Wiener Publishers.

O'Sullivan, M., & Smaller, H. (2016). Solidarity or neocolonialism? The challenges of understanding the impact of ISL on Nicaraguan host communities. In M. A. Larsen (Ed.), *International service learning: Engaging host communities* (pp. 49-64). New York, NY: Routledge.

Pak, C-S. (2007). The service-learning classroom and motivational strategies for learning Spanish: Discoveries from two interdisciplinary community-centered seminars. In A. J. Wurr, & J. Hellebrandt (Eds.), *Learning the language of global citizenship: Service-learning in applied linguistics* (pp.32-57). Bolton, MA: Anker.

Parys, J. (2009). Teaching diversity perspectives in Spanish language classes through service-learning. *International Journal of Learning, 16*(3), 359-372.

Patton, M. Q. (2002). *Qualitative research and evaluation methods*. Thousand Oaks, CA: Sage Publications.

Pellettieri, J. (2011). Measuring language-related outcomes of community-based learning in intermediate Spanish courses. *Hispania, 94*(2), 285-302.

Pennycook, A. (1998). *English and the discourses of colonialism*. New York, NY; London, England: Routledge.

Pennycook, A. (2001). *Critical applied linguistics: A critical introduction*. London, England; Mahwah, NJ: L. Erlbaum.

Pennycook, A. (2008) Critical applied linguistics and language education. S. May, & N. H. Hornberger (Eds.), *Encyclopedia of Language and Education* (2nd ed., Vol. 1: Language Policy and Political Issues in Education, 169–181). Boston, MA: Springer.

Phillips, D., & Schweisfurth, M. (2014). *Comparative and international education: An introduction to theory, method, and practice* (2nd ed.). London, England: Bloomsbury.

Phillipson, R., & MyiLibrary. (2004). *English-only Europe?: Challenging language policy*. London, England: Taylor & Francis e-Library.

Pillard Reynolds, N., & Gasparini, J. (2016). Saying it doesn't make it so: Do we listen and act when the host community tells us what they want? In M. A. Larsen (Ed.), *International service learning: Engaging host communities* (pp. 35-48). New York, NY: Routledge.

Pisano, R. H. (2007). *Transforming students through service in study abroad: A case study of an international service-learning program in Ecuador*. Doctoral dissertation, University of California, Los Angeles, CA.

Plews, J. L. (2015). Intercultural identity-alignment in second language study abroad, or the more-or-less Canadians. In R. Mitchell, N. Tracy-Ventura, & K. McManus (Eds.), *Social interaction, identity and language learning during residence abroad* (pp. 281– 304). EUROSLA monograph series 4. Retrieved from http://www.eurosla.org/monographs/EM04/Plews.pdf

Plews, J. L. (2016). The post-sojourn in study abroad research: Another frontier. *Comparative and International Education / Éducation Comparée et Internationale 45*(2), Article 1.

Popova, M. (2015, February 09). Hope, cynicism, and the stories we tell ourselves. [Web log comment]. Retrieved from https://www.brainpickings.org/2015/02/09/hope-cynicism/

Quijano, A. (2000). Coloniality of power, eurocentrism, and Latin America. *Nepantla: Views from South, 1*(3), 533-580.

Ratcliffe, M. (2017, March 23). You can't have it both ways. *Western News*, n.p.

Rhoads, R. A. (1997). *Community service and higher learning: Explorations of the caring self.* Albany, NY: SUNY Press.

Riley, P. (1989). Learners' representations of language and language learning. *Mélanges Pédagogiques,* Université de Nancy, CRAPEL, 65-72.

Rivers, W. M. (1986). Comprehension and production in interactive language teaching. *The Modern Language Journal, 70*(1), 1-7. doi:10.2307/328061

Robson, C. (2002). *Real world research: A resource for social scientists and practitioner-researchers* (2nd ed.). Oxford, England; Madden, MA: Blackwell Publishers.

Sage Reference. (2012). Neocolonialism. In Anheier, H. K., & Juergensmeyer, M. (Eds.), *Encyclopedia of global studies* (pp. 1233-1236). Thousand Oaks, CA: Sage.

Said, E. W. (1979). *Orientalism*. New York, NY: Vintage Books.

Said, E. W. (1994). Culture and imperialism. New York, NY: Vintage Books.

Saltmarsh, J. (2005). The civic promise of service learning. *Liberal Education, 91*(2), 50-55.

Saltmarsh, J., & Zlotkowski, E. (2011). *Higher education and democracy: Essays on service-learning and civic engagement*. Philadelphia, PA: Temple University Press.

Salvatore, R. D. (2010). The postcolonial in Latin America and the concept of coloniality: A historian's point of view. *Contracorriente: A Journal of Social History and Literature in Latin America, 8*(1), 332-348.

Sanders, R. F. (2005). Community based learning in rural Guatemala. *Hispania, 88*(1), 182-189. doi:10.2307/20063114

Savin-Baden, M. & Howell Major, C. (2013). *Qualitative research: The essential guide to theory and practice*. Abingon, England, Routledge.

Schumann, J. (1978). The acculturation model for second-language acquisition. In R. C. Gringas, (Ed.), *Second language acquisition and foreign language teaching* (pp. 27-50). Washington, DC: Center for Applied Linguistics.

Schwandt, T. A. (2001). *Dictionary of qualitative inquiry*. Thousand Oaks, CA: Sage.

Scott, D., & Morrison, M. (2006). *Key ideas in educational research*. New York, NY; London, England: Continuum.

Senninger, T. (2004). *Abenteuer leiten - in abenteuern lernen.* Münster, Germany: Ökotopia Verlag.

Shively, R. L. (2008). *Politeness and social interaction in study abroad: Service encounters in L2 Spanish.* A dissertation submitted to the faculty of the graduate school of the University of Minnesota.

Sikes, P. (2004). Methodology, procedures and ethical concerns. In C. Opie & P. Sikes (Eds.), *Doing educational research: A guide for first time researchers* (pp. 15-33). London, England: Sage.

Simmel, G. (1971). *On individuality and social forms: Selected writings*. Chicago, IL: University of Chicago Press.

Simonelli, J., Earle, D., & Story, E. (2004). Acompañar obediciendo: Learning to help in collaboration with Zapatista communities. *Michigan Journal of Community Service Learning*, *10*(3), 43-56.

Smith, L. T. (2005). On tricky ground. Researching the native in the age of uncertainty. In N. K. Denzin & Y. S. Lincoln (Eds), *The Sage Handbook of qualitative research* (pp. 85-107). Thousand Oaks, CA: Sage.

Smith-Paríolá, J., & Gòkè-Paríolá, A. (2006). Expanding the parameters of service learning: A case study. *Journal of Studies in International Education, 10*(1), 71-86. doi:10.1177/1028315305283307

Social Sciences and Humanities Research Council (SSHRC). (2015). *Future challenge areas.* Retrieved from http://www.sshrc-crsh.gc.ca/society-societe/community-communite/Future_Challenge_Areas-domaines_des_defis_de_demain-eng.aspx

Spivak, G. (1988). Can the subaltern speak? In C. Nelson & L. Grossberg (Eds.), *Marxism and the interpretation of culture* (pp. 1-27). Urbana, IL: University of Illinois Press.

Spack, R. (1997). The rhetorical construction of multilingual students. *TESOL Quarterly, 31*(4), 765-774.

Stake, R. (1995). *The art of case study research.* Thousand Oaks, CA; London, England; Greater Kailash, India: Sage Publications, Inc.

Stake, R. (2006). *Multiple case study analysis*. New York, NY: The Guilford Press.

Stanton, T. K., Giles, D. E., & Cruz, N. I. (1999). *Service-learning: A movement's pioneers reflect on its origins, practice, and future*. San Francisco, CA: Jossey-Bass.

Statistics Canada. (2013). CY, Ontario. National Household Survey (NHS) Profile. 2011 National Household Survey. Statistics Canada. Catalogue no. 99-004-XWE. Ottawa. Retrieved from http://www12.statcan.gc.ca/nhs-enm/2011/dp-pd/prof/details/page.cfm?Lang=E&Geo1=PR&Code1=01&Data=Count&SearchText=Canada&SearchType=Begins&SearchPR=01&A1=All&B1=All&Custom&TABID=1

Statistics Canada. (2011). Visual census. Catalogue number: 98-315-XWE Retrieved from http://www12.statcan.gc.ca/census-recensement/2011/dp-pd/vc-rv/index.cfm?Lang=ENG&VIEW=D&GEOCODE=35&TOPIC_ID=4

Steinmetz, G. (2008). The colonial state as a social field: Ethnographic capital and native policy in the German overseas empire before 1914. *American Sociological Review 73*(4), 589-612.

Stryker, S. (2001). Identity Theory. In *Encyclopedia of Sociology. Vol. 2*, (2nd ed.) pp.1253-1258. New York, NY: Macmillan Reference.

Stryker, S. (2007). Identity theory and personality theory: Mutual relevance. *Journal of Personality, 75*(6), 1083-1102. doi:10.1111/j.1467-6494.2007.00468.x

Stryker, S., & Serpe, R. T. (1994). Identity salience and psychological centrality: Equivalent, overlapping, or complementary concepts? *Social Psychology Quarterly, 57*(1), 16-35.

Tajfel, H. (1978). *Differentiation between social groups: Studies in the social psychology of intergroup relations*. New York, NY; London, England: Published in cooperation with European Association of Experimental Social Psychology by Academic Press.

Taylor, M. J. (2009). Student learning in Guatemala: An untenured faculty perspective on international service learning and public good. *Journal of Geography, 108*(3), 132-140. doi:10.1080/00221340903133323

Thompson, G. L. (2012). *Intersection of service and learning: Research and practice in the second language classroom*. Charlotte, NC: Information Age Pub.

Thurner, M. (2003). After Spanish rule: Writing another after. In M. Thurner, & A. Guerrero (Eds.), *After Spanish rule: Postcolonial predicaments of the Americas* (pp. 12–57). Durham, NC: Duke University Press.

Tiessen, R. (2007). Teaching Canadian foreign policy: Educating global citizens? Canadian foreign policy and youth study/volunteer abroad programs. *Canadian Foreign Policy, 14*(1), 77.

Tiessen, R. (2011). Global subjects or objects of globalisation? The promotion of global citizenship in organisations offering sport for development and/or peace programmes. *Third World Quarterly, 32*(3), 571-587 doi:10.1080/01436597.2011.573946

Tiessen, R., & Heron, B. (2012). Volunteering in the developing world: The perceived impacts of Canadian youth. *Development in Practice, 22*(1), 44-56. doi:10.1080/09614524.2012.630982

Tiessen, R., & Huish, R. (2014). *Globetrotting or global citizenship?: Perils and potential of international experiential learning*. Toronto, Ontario, Canada: University of Toronto Press. doi:10.3138/j.ctt6wrfdk

Tilley-Lubbs, G. (2004). Crossing the border through service-learning: From practice to theory. *Hispania, 87*(1), 135-136. doi:10.2307/20063012

Tomlinson-Clarke, S. M., & Clarke, D. (2010). Culturally focused community-centered service learning: An international cultural immersion experience. *Journal of Multicultural Counseling and Development, 38*(3), 166-175. doi:10.1002/j.2161-1912.2010.tb00124.x

Tonkin, H. (Ed.). (2004). Service-learning across cultures: Promise and achievement. New York, NY: International Partnership for Service-Learning and Leadership.

Tonkin, H., & Quiroga, D. (2004). A qualitative approach to the assessment of international service-learning. *Frontiers: The interdisciplinary journal of study abroad*, *10*, 131-149.

Toohey, K., & Norton, B. (2010). Language learner identities and sociocultural worlds. In R. B. Kaplan (Ed.), *The Oxford handbook of applied linguistics* (2nd ed., pp. 178-188). New York, NY: Oxford University Press.

Toole, J., & Toole, P. (1995). Reflection as a tool for turning service experiences into learning experiences. In C. W. Kinsley & K. McPherson (Eds.), *Enriching the curriculum through service-learning* (pp. 99-114). Alexandria, VA: Association for Supervision and Curriculum Development.

Travers, S. (2014). Getting the most out of studying abroad: Ways to maximize learning in short-term study trips. In R. Tiessen, & R. Huish, *Globetrotting or Global Citizenship? Perils and Potential of International Experiential Learning* (pp. 198-208). Toronto, Ontario, Canada: University of Toronto Press.

UNESCO (2016). Retrieved from http://hdr.undp.org/en/2016-report

University of Waterloo. (2018). *Strategic Plan*. Retrieved from https://uwaterloo.ca/strategic-plan/eight-themes/global-prominence-and-internationalization.

Vandenberg, B. (1991). Is epistemology enough? An existential consideration of development. *American Psychologist*, *46,* 1278–1286.

Weedon, C. (1987). *Feminist practice and poststructuralist theory.* London, England: Blackwell.

Wellington, J., Bathmaker, A. M., Hunt, C., McCulloch, G., & Sikes, P. (2005). *Succeeding with your Doctorate*. London, England: Sage.

Westrick, J. (2004). The influence of service-learning on intercultural sensitivity: A quantitative study. *Journal of Research in International Education, 3*(3), 277-299. doi:10.1177/1475240904047356

Whitney, B. C., & Clayton, P. H. (2011). Research on and through reflection in international service learning. In R. G. Bringle, J. A. Hatcher & S. G. Jones (Eds.), *International service learning: Conceptual frameworks and research* (pp. 145-187). Sterling, VA: Stylus.

Williams, B. N., & Gilchrist, L. Z. (2004). Civic learning via service-learning: A proposed framework and methodology to linking servant leadership theory to the contemporary practice of community policing. *Global Virtue Ethics Review, 5*(3-4), 80-94.

Windham, S. (2017). Culture first: Boosting program strength through cultural instruction. *Die Unterrichtspraxis/Teaching German, 50*(1), 79-90.

Wood, C. A., Banks, S., Galiardi, S., Koehn, J., & Schroeder, K. (2012). Community impacts of international service-learning and study abroad: An analysis of focus groups with program leaders. *Partnerships: A Journal of Service-Learning and Civic Engagement, 5*(1), 1-23. doi:10.7253/partj.v0i0.430

Yang, J. (2016). The effectiveness of study-abroad on second language learning: A meta-analysis. *The Canadian Modern Language Review / La Revue Canadienne Des Langues Vivantes, 72*(1), 66-94. doi:10.3138/cmlr.2344

Yin, R. (2014). *Case study research: Design and methods*. Los Angeles, CA: SAGE.

Zapata, G. (2011). The effects of community service learning projects on L2 learners' cultural understanding. *Hispania, 94*(1), 86-102.

Appendices

Appendix 1 - Ethics Documentation

Western Research

Research Ethics

Western University Health Science Research Ethics Board
NMREB Delegated Initial Approval Notice

Principal Investigator: Dr. Shelley Taylor
Department & Institution: Education\Faculty of Education,Western University

NMREB File Number: 106058
Study Title: Language acquisition inspired by cultural interaction: The impact of international service learning on cultural literacy and foreign language acquisition.
Sponsor:

NMREB Initial Approval Date: December 23, 2014
NMREB Expiry Date: December 23, 2015

Documents Approved and/or Received for Information:

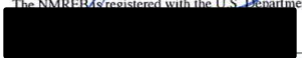| Document Name	Comments	Version Date
Recruitment Items	Recruitment script for class visit.	2014/11/14
Recruitment Items	Script for recruitment email	2014/11/14
Data Collection Form/Case Report Form	Pre-Travel Questionnaire PART 2	2014/11/14
Data Collection Form/Case Report Form	Pre-Travel Questionnaire	2014/11/14
Data Collection Form/Case Report Form	Post-Travel Questionnaire	2014/11/14
Letter of Information & Consent	Letter of Information and Consent for Teaching Assistant co-ordinating the program.	2014/11/12
Revised Western University Protocol	Clean version of revised protocol	2014/12/18
Revised Letter of Information & Consent	Revised LOI with tracked changes	2014/12/18
Revised Letter of Information & Consent	NEW student written consent form to be given before the short interviews.	2014/12/18
Instruments	Pre-trip interview - introduction wording modified to include written consent	2014/12/18
Instruments	Post-trip interview - introduction wording modified to include written consent	2014/12/18
Instruments	6 month follow up interview - introduction wording slightly modified	2014/12/18
Instruments	Post grade submission TA interview - introduction wording modified to include written consent	2014/12/18

The Western University Non-Medical Research Ethics Board (NMREB) has reviewed and approved the above named study, as of the NMREB Initial Approval Date noted above.

NMREB approval for this study remains valid until the NMREB Expiry Date noted above, conditional to timely submission and acceptance of NMREB Continuing Ethics Review.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario.

Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB.

The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

Ethics Officer, on behalf of Riley Hinson, NMREB Chair or delegated board member

Ethics Officer to Contact for Further Information

___ Erika Basile	✓ Grace Kelly	___ Mina Mekhail	___ Vikki Tran
ebasile@uwo.ca	grace.kelly@uwo.ca	mmekhail@uwo.ca	vikki.tran@uwo.ca

This is an official document. Please retain the original in your files.

Western University Non-Medical Research Ethics Board
NMREB Annual Continuing Ethics Approval Notice

Date: October 30, 2015
Principal Investigator: Dr. Shelley Taylor
Department & Institution: Education\Faculty of Education,Western University

NMREB File Number: 106058
Study Title: Language acquisition inspired by cultural interaction: The impact of international service learning on cultural literacy and foreign language acquisition.
Sponsor:

NMREB Renewal Due Date & NMREB Expiry Date:
Renewal Due -2016/11/30
Expiry Date -2016/12/23

The Western University Non-Medical Research Ethics Board (NMREB) has reviewed the Continuing Ethics Review (CER) form and is re-issuing approval for the above noted study.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), Part 4 of the Natural Health Product Regulations, the Ontario Freedom of Information and Protection of Privacy Act (FIPPA, 1990), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario.

Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB.

The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

Ethics Officer, on behalf of Prof. Riley Hinson, NMREB Chair

Ethics Officer to Contact for Further Information: Erika Basile ___ Nicole Kaniki ___ Grace Kelly ___ Mina Mekhail ___ Vikki Tran ___

This is an official document. Please retain the original in your files

Western University, Research, Support Services Bldg., Rm. 5150
London, ON, Canada N6G 1G9 t. 519.661.3036 f. 519.850.2466 www.uwo.ca/research/ethics

246

Western Research

Western University Non-Medical Research Ethics Board
NMREB Annual Continuing Ethics Approval Notice

Date: November 24, 2016
Principal Investigator: Dr. Shelley Taylor
Department & Institution: Education\Faculty of Education, Western University

NMREB File Number: 106058
Study Title: Language acquisition inspired by cultural interaction: The impact of international service learning on cultural literacy and foreign language acquisition.

NMREB Renewal Due Date & NMREB Expiry Date:
Renewal Due -2017/11/30
Expiry Date -2017/12/23

The Western University Non-Medical Research Ethics Board (NMREB) has reviewed the Continuing Ethics Review (CER) form and is re-issuing approval for the above noted study.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), Part 4 of the Natural Health Product Regulations, the Ontario Freedom of Information and Protection of Privacy Act (FIPPA, 1990), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario.

Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB.

The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

_____
Ethics Officer, on behalf of Dr. Riley Hinson, NMREB Chair

Ethics Officer: Erika Basile ___ Katelyn Harris___ Nicole Kaniki ___ Grace Kelly___ Vikki Tran ___ Karen Gopaul ✓

Date: 27 November 2017
To: Dr. Shelley Taylor
Project ID: 106058
Study Title: Language acquisition inspired by cultural interaction: The impact of international service learning on cultural literacy and foreign language acquisition.
Application Type: Continuing Ethics Review (CER) Form
Review Type: Delegated
Full Board Reporting Date: December 8, 2017
Date Approval Issued: 27/Nov/2017
REB Approval Expiry Date: 23/Dec/2018

Dear Dr. Shelley Taylor,

The Western University Research Ethics Board has reviewed the application. This study, including all currently approved documents, has been re-approved until the expiry date noted above.

REB members involved in the research project do not participate in the review, discussion or decision.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), the Ontario

Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario. Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB. The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

Please do not hesitate to contact us if you have any questions.

Sincerely,
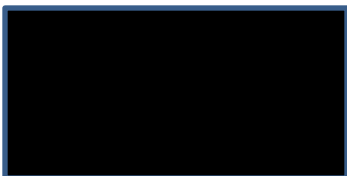
Appendix 2 - Letters of Information

Project Title: Investment in Spanish language learning and international service learning
Principal Investigators: Shelley Taylor, PhD, Faculty of Education, Western University
Marianne Larsen, PhD, Faculty of Education, Western University
PhD Researcher: Jennifer Kozak, PhD Candidate, Faculty of Education, Western University

<u>Letter of Information CSL in Cuba Student</u>

1. **Invitation to Participate**
   You are being invited to participate in this research study on the impacts of international service learning (ISL) programming because you are taking part in the Community Service Learning in Cuba program.

2. **Purpose of the Letter**
   The purpose of this letter is to provide you with information required for you to make an informed decision regarding participation in this research.

3. **Purpose of this Study**
   The purpose of this study is to explore the relationship between foreign language learning, culture, and international service learning.

4. **Inclusion Criteria**
   Individuals who have chosen to participate in the Community Service Learning in Cuba program in 2015 are eligible to participate in this study.

5. **Exclusion Criteria**
   Individuals whose first or dominant language is Spanish are not eligible to participate in this study.

6. **Study Procedures**
   If you agree to participate, you will be asked to fill in an online questionnaire and take part in a short interview **before** and **upon returning** from the trip to Cuba. The interview will be audio recorded and transcribed into written format for analysis. It is anticipated that the entire task will take an hour and a half, over two sessions. The tasks will be conducted online where you choose and on main campus or in the Faculty of Education according to your preference. We will ask your permission to examine the reflective blogs and the daily work log that you write for class and we will also ask your permission to interview your TA

regarding her perceptions of your experience **after** all grades have been submitted. There will be a maximum total of 15 participants.

7. **Possible Risks and Harms**

   There are no known or anticipated risks or discomforts associated with participating in this study.

8. **Possible Benefits**

   You may not directly benefit from participating in this study but information gathered may contribute to the design of optimally effective ISL programs providing benefits to students and society as a whole by producing graduates who are more employable, productive, valuable, and empathetic global citizens.

9. **Compensation**

   You will not be monetarily compensated for your participation in this research.

10. **Voluntary Participation**

    Participation in this study is voluntary. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time with no effect on your future academic status or your grades. There are several ways in which you may participate in the study. You may opt to:
    – complete the online questionnaires, the short follow up interviews and the 6 month follow up interview or
    – complete the online questionnaires and the short follow up interviews or
    – complete the online questionnaires only
    – any of the above and allow us access to your reflective blogs and daily work log
    – any of the above and allow us to interview your TA **AFTER** all grades have been submitted

11. **Confidentiality**

    All data collected will remain confidential and accessible only to the investigators of this study and used for research purposes only. A unique identifier will be collected so that your pre- and post- trip data can be matched. If the results are published, information that might disclose your identity will be removed or replaced with pseudonyms, your name will not be used. While it is impossible to guarantee your anonymity we will do our best to protect your identity. If you choose to allow us to interview your TA regarding her perceptions of your experience, she will only be made aware of your participation **AFTER** all grades have been submitted.

12. **Contacts for Further Information**

    If you require any further information regarding this research project or your participation in the study you may contact Jennifer Kozak, ▮▮▮▮▮▮▮ ▮▮▮▮▮▮▮▮ or Dr. Shelley Taylor at 519-661-2111 ext. ▮▮▮▮ or

████████ or Dr. Marianne Larsen at 519-661-2111 ext. ████ or
████████ .

If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Research Ethics (519) 661-3036, email: ethics@uwo.ca.

13. Publication

If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Jennifer Kozak, ████████████

14. Consent

Completion of the online questionnaire is indication of your consent to participate. At the end of the questionnaire you will be asked in which parts of the study you agree to participate and for your contact information so that the researcher may contact you. If you choose to participate in the short interviews you will be asked to sign a written consent form at that time.

This letter is yours to keep for future reference.

Project Title: Investment in Spanish language learning and international service learning
Principal Investigators: Shelley Taylor, PhD, Faculty of Education, Western University
Marianne Larsen, PhD, Faculty of Education, Western
University
PhD Researcher: Jennifer Kozak, PhD Candidate, Faculty of Education, Western
University

<u>Letter of Information CSL in Cuba Student</u>

1. **Invitation to Participate**
   You are being invited to participate in this research study on the impacts of
   international service learning (ISL) programming because you took part in the
   Community Service Learning in Cuba program.

2. **Purpose of the Letter**
   The purpose of this letter is to provide you with information required for you to
   make an informed decision regarding participation in this research.

3. **Purpose of this Study**
   The purpose of this study is to explore the relationship between foreign language
   learning, sociocultural interactions, and international service learning.

4. **Inclusion Criteria**
   Individuals who took part in the Community Service Learning in Cuba program
   are eligible to participate in this study.

5. **Exclusion Criteria**
   Individuals whose first or dominant language is Spanish are not eligible to
   participate in this study.

6. **Study Procedures**
   If you agree to participate, you will be asked to take part in a short interview. The
   interview will be audio recorded and transcribed into written format for analysis.
   It is anticipated that the entire task will take half an hour in one session. The task
   will be conducted in a location of your preference. We will ask your permission
   to examine the reflective blogs and the daily work log that you wrote for class (if
   they can be located). There will be approximately a total of 30 participants.

7. **Possible Risks and Harms**
   There are no known or anticipated risks or discomforts associated with
   participating in this study.

8. **Possible Benefits**
   You may not directly benefit from participating in this study but information
   gathered may contribute to the design of optimally effective ISL programs

providing benefits to students and society as a whole by producing graduates who are more employable, productive, valuable, and empathetic global citizens.

9. Compensation
You will not be monetarily compensated for your participation in this research.

10. Voluntary Participation
Participation in this study is voluntary. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time with no effect on your future academic status or your grades. If you do not wish to be audio recorded during the interview you may withdraw from the study.

11. Confidentiality
All data collected will remain confidential and accessible only to the investigators of this study and used for research purposes only. If the results are published, information that might disclose your identity will be removed or replaced with pseudonyms, your name will not be used. While it is impossible to guarantee your anonymity we will do our best to protect your identity.

12. Contacts for Further Information
If you require any further information regarding this research project or your participation in the study you may contact Jennifer Kozak, ███████████ ██████████ or Dr. Shelley Taylor at 519-661-2111 ext. ██████ or ███████████ or Dr. Marianne Larsen at 519-661-2111 ext. ██████ or ████████████.

If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Research Ethics (519) 661-3036, email: ethics@uwo.ca.

13. Publication
If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Jennifer Kozak, ███████████████.

14. Consent
If you choose to participate in the short interviews you will be asked to sign a written consent form at that time.

This letter is yours to keep for future reference.

Project Title: Investment in Spanish language learning and international service learning
Principal Investigators: Shelley Taylor, PhD, Faculty of Education, Western University
Marianne Larsen, PhD, Faculty of Education, Western University
PhD Researcher: Jennifer Kozak, PhD Candidate, Faculty of Education, Western University

Letter of Information Teaching Assistant/Program Co-ordinator

1. **Invitation to Participate**
   You are being invited to participate in this research study on the impacts of international service learning programming because you are coordinating the Community Service Learning in Cuba program.

2. **Purpose of the Letter**
   The purpose of this letter is to provide you with information required for you to make an informed decision regarding participation in this research.

3. **Purpose of this Study**
   The purpose of this study is to explore the relationship between foreign language learning, culture, and international service learning.

4. **Inclusion Criteria**
   Individuals co-ordinating the Community Service Learning in Cuba program in 2015 are eligible to participate in this study.

5. **Study Procedures**
   As the program co-ordinator, if you agree to participate, you will be asked to participate in a short interview concerning your perceptions. Individual students have been asked for consent so that the researcher can ask you questions specific to their experience. The interview will be audio recorded and transcribed into written format for analysis. It is anticipated that the entire task will take 30 - 45 minutes, in one session and will take place after the students' grades have been submitted. The task will be conducted on main campus or in the Faculty of Education according to your preference. There will be a total of 1 co-ordinator participant.

6. **Possible Risks and Harms**
   There are no known or anticipated risks or discomforts associated with participating in this study.

7. **Possible Benefits**

You may not directly benefit from participating in this study but information gathered may contribute to the design of optimally effective ISL programs providing benefits to students and society as a whole by producing graduates who are more employable, productive, valuable, and empathetic global citizens.

8. Compensation

You will not be monetarily compensated for your participation in this research.

9. Voluntary Participation

Participation in this study is voluntary. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time with no effect on your future academic status.

10. Confidentiality

All data collected will remain confidential and accessible only to the investigators of this study and used for research purposes only. If the results are published, information that might disclose your identity will be removed or replaced with pseudonyms, your name will not be used. While it is impossible to guarantee your anonymity we will do our best to protect your identity.

11. Contacts for Further Information

If you require any further information regarding this research project or your participation in the study you may contact Jennifer Kozak, ████████, ████████, or Shelley Taylor, 519 661-2111 ext. ████, ████████ or Dr. Marianne Larsen at 519-661-2111 ext. ████ or ████████ .

If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Research Ethics (519) 661-3036, email: ethics@uwo.ca.

12. Publication

If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Jennifer Kozak, ████████ .

This letter is yours to keep for future reference.

Consent Form

Project Title: Language acquisition inspired by cultural interaction: The impact of international service learning on cultural literacy and foreign language acquisition.

Study Investigator's Name: Dr. Shelley Taylor & Dr. Marianne Larsen

PhD Researcher's Name: Jennifer Kozak

I have read the Letter of Information, have had the nature of the study explained to me and I agree to participate. All questions have been answered to my satisfaction.

Participant's Name (please print):

_____

Participant's Signature:

_____

Date:

_____

Person Obtaining Informed Consent (please print):

_____

Signature:

_____

Date:

_____

Appendix 3 - Guidelines for Online Reflective Blogs

ONLINE REFLECTIONS:

What are the Online Reflections?

- Two (2) times throughout the year you will be required to participate in an online discussion.

- Online posts must be brief and concise.

  - Intermediate students must write 350 words in Spanish – using language conventions covered in course.

  - Advanced students must write a reflection of 500 words in Spanish – using language conventions covered in course.

Guidelines for Online Reflections:

Online Reflection 1 (BEFORE)

- Due date: **November 24th, 2014** – submit on OWL

- Reflect on what you hope to get from the CSL – Cuba experience.

- Briefly outline your expectations and thoughts going to Holguín being part of the program CSL Cuba.

- What do you think you will bring to the program?

- What do you know already about Cuba?

- What are your hopes?

- What are your concerns?

- State what do you hope your work will be like and how you hope to use your Spanish knowledge in Cuba.

- What do you think you think you will gain from the program?

Online Reflection 2 (AFTER)

- Due date: March 27th, 2015.

- Where you were? (Which country, city, town, local community, etc.)

- When you were there?

- Talk about your experience being part of CSL Cuba.

- What did you learn about the country? Did anything surprise/ shock /worry you?

- Talk about differences and similarities between what your expectations and thoughts were and the experience you are having on this experience. How is your experience different from what you expected? Have these expectations changed? How? Why?

- Talk about your experience with at least one of the place we visited.

- What you learned? (This refers to a something that has somehow changed your perspective).

- What was your biggest challenge? And what skills did you acquire?

- Explain what are you learning for this experience. How you learned it?

- State what you have learned, whether it has met your expectations. Explain if and how it has fallen below your expectations and why. Explain if you enjoy the responsibilities you were assigned.

- What information can you share with your classmates or the community?

- State if you have enjoyed working in Cuba in each community partner you were assigned to?

Appendix 4 - Online Questionnaires

The impact of international service learning on cultural literacy and foreign language acquisition. Pre-Travel Questionnaire

Section A - Language Outlook

Page description:
In this section please reflect on your personal motivations regarding Spanish language learning. Short answers are perfectly adequate but please feel free to expand your answers as much as you like.

1. Why do you want to learn Spanish? (e.g. need language credit, speak with friends, communicate while travelling, future career, Spanish film/literature, etc.)

2. What linguistic abilities are most important to you? (e.g. reading, writing, communication, understanding movies/music, etc.)

3. Where do you currently use Spanish? (e.g. at home, in class, at work, reading, music, resorts, etc.)

[ ]

4. Where do you plan to use Spanish in the future? (e.g. do not plan to use, at home, in class, at work, reading, music, resorts, etc.)

[ ]

5. After this class (Spanish 2200/3300), do you plan to continue to improve your Spanish language skills?

○ No

○ Probably Not

○ Not Sure

○ Probably

○ Yes

6. If yes or probably, how might you go about it?

[ ]

Section B - Cultural Outlook

7. Are you familiar with Hispanic culture outside of Spanish class?

○ Not Familiar

○ Somewhat Familiar

○ Familiar

○ Very Familiar

8. Are you interested in learning more about Hispanic culture?

○ No

○ Maybe

○ Yes

9. If yes or maybe, are you interested in any particular area(s)? (e.g. novels, history, film, music, dance, food, etc.)

10. Does any particular Spanish speaking country interest you?

○ No

○ Maybe

○ Yes

11. If yes or maybe, please list which
country/countries and explain why (if you have
a reason).

[ ]

12. Are you familiar with Cuban culture?

○ Not Familiar

○ Somewhat Familiar

○ Familiar

○ Very Familiar

13. Are you interested in learning more about
Cuban culture?

○ No

○ Maybe

○ Yes

14. Do you plan to participate in more programs
like this one?

○ No

○ Probably Not

○ Maybe

○ Probably

○ Yes

15. If yes or probably, do you have any in mind? (please share)

Demographic Information

Page description:
Your information is collected for research purposes only. Every effort will be made to keep your identity confidential.

16. Please create a unique identifier for data matching purposes. (e.g. your mother's maiden name + the last 4 digits of your student number - Smith1234) Please write this ID down as it will be needed again after the trip to match your pre- and post-trip data. *

17. Dominant Language

○ English

○ French

○ Spanish

○ Other

18. How would you rate your language proficiency?

	Reading	Writing	O Commu
English	Beginner Intermediate Advanced None	Beginner Intermediate Advanced None	Beginn Interme Advanc None
French	Beginner Intermediate Advanced None	Beginner Intermediate Advanced None	Beginn Interme Advanc None
Spanish	Beginner Intermediate Advanced None	Beginner Intermediate Advanced None	Beginn Interme Advanc None
Enter anc	Beginner Intermediate Advanced None	Beginner Intermediate Advanced None	Beginn Interme Advanc None
Enter anc	Beginner Intermediate Advanced None	Beginner Intermediate Advanced None	Beginn Interme Advanc None
Enter anc	Beginner Intermediate Advanced None	Beginner Intermediate Advanced None	Beginn Interme Advanc None

19. Please relate your previous travel/volunteer experiences. (Select all that apply)

	Canada/USA	Latin America/Caribbean	Eur
Volunteering	☐	☐	
Resort			

Resort Vacation	☐	☐
Visit Family/Friends Vacation	☐	☐
Study Abroad	☐	☐
Enter another opt	☐	☐
Enter another opt	☐	☐

20. Were any of these experiences in Spanish Speaking environments?

○ No

○ Yes

21. If yes, please give details.

22. Please indicate in what way you would like to participate in the study. *

○ Online questionnaire (pre- & post-), short interview (pre- & post) and 6 month follow up short interview

○ Online questionnaire (pre- & post-), short interview (pre- & post)

○ Online questionnaire (pre- & post)

23. Please indicate whether the researcher may read your reflective blog posts and daily work

log. *

○ Yes

○ No

24. Does the researcher have your permission to contact your Teaching Assistant (Esperanza Ruiz Peña) for her perceptions of your Community Service Learning experience? (She would be contacted AFTER your grades have been submitted.) *

○ Yes

○ No

25. Please indicate if you choose to participate in the short interviews. (the "Yes" response will allow you to provide contact information)

○ Yes (hyperlink to separate questionnaire)

○ No

Thank You!

Thank you for taking our survey. Your response is very important to us.

The impact of international service learning on cultural literacy and foreign language acquisition. Pre-Travel Questionnaire PART 2

Page One

1. Please state the unique identifier you created a few questions ago.

[   ]

2. You have indicated that you wish to participate in the short interviews. Please indicate the contact information of your preference.

Email address	[ ]
Telephone number	[ ]
Other	[ ]

Thank You!

Thank you for taking our survey. Your response is very important to us.

The impact of international service learning on cultural literacy and foreign language acquisition. - Post-Travel Questionnaire - - This questionnaire is slightly different than the one you completed before travelling to Cuba. It looks for any change in opinion you may have experienced since participating in the Community Service in Cuba program. If there is no change please feel free to give the same answers as you did before the trip to Cuba.

Section A - Language Outlook

Page description:
In this section please reflect on any changes in your personal motivations regarding Spanish language learning. Short answers are perfectly adequate but please feel free to expand your answers as much as you like.

1. Please give the unique identifier that you created for the first questionnaire. (e.g. your mother's maiden name + the last 4 digits of your student number - Smith1234) This information is needed to link your pre- and post-travel responses.

2. Why do you want to learn Spanish? (e.g. need language credit, speak with friends, communicate while travelling, future career, Spanish film/literature, etc.)

3. What linguistic abilities are most important to you? (e.g. reading, writing, communication, understanding movies/music, etc.)
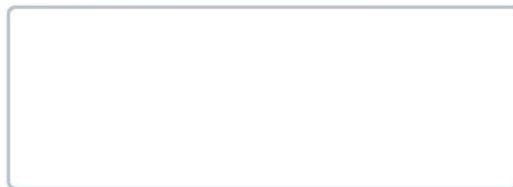
4. Where do you currently use Spanish? (e.g. at home, in class, at work, reading, music, resorts, talking to friends, etc.)

5. Where do you plan to use Spanish in the future? (e.g. do not plan to use, at home, in class, at work, reading, music, resorts, talking to friends, etc.)

6. After this class (Spanish 2200/3300), do you plan to continue to improve your Spanish

language skills?

- ○ No
- ○ Probably Not
- ○ Not Sure
- ○ Probably
- ○ Yes

7. If yes or probably, how might you go about it?

Section B - Cultural Outlook

Page description:
In this section please relate any changes in your personal exposure to Spanish/Hispanic culture (both High Culture e.g. paintings, classic novels, opera, etc. and Popular Culture e.g. telenovelas, Latin pop music, cuisine, etc.). Short answers are perfectly adequate but please feel free to expand your answers as much as you like.

8. Are you familiar with Hispanic culture outside of Spanish class?

- ○ Very Familiar
- ○ Familiar
- ○ Somewhat Familiar
- ○ Not Familiar

9. Are you interested in learning more about Hispanic culture?

○ Yes

○ Maybe

○ No

10. If yes or maybe, are you interested in any particular area(s)? (e.g. novels, history, film, music, dance, food, etc.)

[text box]

11. Does any particular Spanish speaking country interest you?

○ Yes

○ Maybe

○ No

12. If yes or maybe, please list which country/countries and explain why (if you have a reason).

[text box]

13. Now, do you feel familiar with Cuban culture?

○ Very Familiar

○ Familiar

○ Somewhat Familiar

○ Not Familiar

14. Are you interested in learning more about Cuban culture?

○ Yes

○ Maybe

○ No

15. Do you plan to participate in more programs like this one?

○ Yes

○ Probably

○ Maybe

○ Probably Not

○ No

16. If yes or probably, do you have any in mind? (please share)

Thank You!

Thank you for taking our survey. Your response is very important to us.

Appendix 5 - Interview Question Guide

The impact of international service learning on cultural literacy and foreign language acquisition

Sample interview question guide – **Pre-Travel**

I have a copy of the original letter of information that you received for you to re-read before you sign the written consent form.

1 - What factors and/or tools do you think are important when learning a foreign language?

2 - Choose one and tell me a little about why you feel that is most important.

3 - How do you feel about learning about countries that speak the target language (e.g. Spanish) in the language classroom? Why?

4 - Thinking about the upcoming trip, what are you most excited about?

5 - What are you least excited and/or nervous about?

6 - What do you hope to learn or experience?

7 - Do you feel that it is important to know about the country you will be visiting? Why or why not?

8 - How much have you learned about Cuba before leaving for your Community Service Learning trip? (In class, in pre-departure meetings, on your own?)

9 - Do you feel that you know enough about Cuba in order to productively participate in the CSL project? Or wish that you had learned more/less/perfect amount before your departure?

Possibly include….

10 - In the questionnaire you mentioned …. Could you tell me more about that?

The impact of international service learning on cultural literacy and foreign language acquisition

Sample interview question guide – **Post-Travel**

Some of the questions are similar to those you answered in our last meeting. Your answers can be the same or different from last time. I am interested in your current opinions.

1 - After having visited Cuba, in what way have your opinions changed regarding the factors and/or tools that are important when learning a foreign language? Why?

2 - Tell me about your confidence using Spanish before and after the trip in the classroom, as well as in social settings?

3 - Can you tell me about an interaction you had with a Cuban person and how that made you think about language learning? Contributed to your motivation?

3 - After having travelled to a Spanish speaking country, how do you feel about learning about countries that speak the target language in a language classroom? Why?

4 - Do you feel that your prior knowledge prepared you for your trip to Cuba? Or wish that you had learned more/less/perfect amount before your departure? What things would you have liked to learn about?

5 - Tell me what you learned about Cuban culture/society during the trip.

6 - Tell me how your eyes were opened to different ways of life during the trip.

7 - What was most memorable about your time in Cuba?

8 - In our first interview you mentioned that you were most excited about … how did it compare to the reality?

9 - What was your least favourite part?

10 - In our first interview you stated that you were nervous about … how did that compare to the actual experience?

11 – Do you feel that you have become more culturally sensitive as a result of this service learning experience? Give examples.

12 - How do you feel that this experience has impacted your desire to learn Spanish? (positively or negatively, in what way)

13 - What part(s) of/experiences during the trip specifically?

14 - Do you think that there is a relationship between your cultural sensitivity/awareness and your attitudes toward the Spanish language?

15 - How likely is it that you will participate in a similar program in the future? Or travel to another Spanish speaking country?

16 - In the questionnaire you mentioned …. Could you tell me more about that?

The impact of international service learning on cultural literacy and foreign language acquisition

Sample interview question guide – **6 month follow up**

I have a copy of the original letter of information that you received would you like to re-read it before we begin?

These questions are similar to those you answered in our last meeting. Your answers can be the same or different from last time. Some time has passed since we last spoke and I am interested in your current opinions.

(Choose questions in advance based on the post-trip questionnaire & interview)

1 - In the last questionnaire you mentioned that you were likely to continue to improve your Spanish language skills. Have you? How have you gone about it? If not do you still plan to?

2 - In our last interview you mentioned that you would like to participate in a similar program. Have you? Do you still plan to? Do you have any in mind?

3 - Have you travelled to another Spanish speaking country since we last met? Tell me a bit about the experience. How did it differ from your first trip to a Spanish speaking country? Do you plan to travel to a Spanish-speaking country in the future?

4 - In the questionnaire/interview you mentioned …. Could you tell me more about that?

The impact of international service learning on cultural literacy and foreign language acquisition

Sample interview question guide – **Previous cohorts**

1 - After having visited Cuba, what factors and/or tools do you feel are important when learning a foreign language? Why?

2 - After having travelled to a Spanish speaking country, how do you feel about learning about countries that speak the target language in a language classroom? Why?

3 - Do you feel that your prior knowledge prepared you for your trip to Cuba? Or wish that you had learned more/less/perfect amount before your departure? What things would you have liked to learn about?

4 - As best you can remember, tell me about your confidence using Spanish before and after the trip in the classroom, as well as in social settings.

5 - Can you tell me about an interaction you had with a Cuban person and how that made you think about language learning? Contributed to your motivation?

6 - Tell me what you learned about Cuban culture/society during the trip.

7 - Tell me how your eyes were opened to different ways of life during the trip.

8 - What was most memorable about your time in Cuba?

9 - What was your least favourite part?

10 - Do you feel that you have become more culturally sensitive as a result of this service learning experience? Give examples.

11 - How do you feel that this experience has impacted your desire to learn Spanish? (positively or negatively, in what way)

12 - What part(s) of/experiences during the trip specifically?

13 - Do you think that there is a relationship between your cultural sensitivity/awareness and your attitudes toward the Spanish language?

14 - Have you participated in a similar program since? Or travelled to another Spanish speaking country? Do you plan to in the future?

The impact of international service learning on cultural literacy and foreign language acquisition

Sample interview question guide – **TA Post Grade Submission**

Here is the letter of information for you to read before you sign the written consent form.

In general, please relate your perceptions of the changes (if any) in the group's cultural sensitivity. In their investment in learning Spanish. Please give examples.

Students A, B, C, and D are participating in this study and have given me permission to talk to you about their individual experiences. Please take a moment and think about their experiences.

1 - Please tell me what you noticed (if anything) about the evolution of A (B, C, D)'s cultural literacy. Please give specific examples if you are able. (e.g. inter personal interactions, interest in music, dance, art, history etc.)

2 - Please tell me what you noticed (if anything) about the evolution of A (B, C, D)'s motivation to communicate in Spanish and/or to improve their language skills. Please give specific examples if you are able. (e.g. ease of communication, comfort speaking/asking questions, formally and informally)

3 - Are there any events or experiences that you observed or perhaps the student shared with you regarding his/her cultural and/or linguistic development?

CURRICULUM VITAE

Jennifer A. Kozak

- ✓ Internationally experienced professional with practical experience in Spanish language learning, intercultural communication, community engaged learning, program planning, extracurricular departmental support, and Hispanic community involvement.

- ✓ Award winning teaching experience at the University level utilizing a multi-modal approach to language learning and engaging students in authentic learning environments.

- ✓ Proficient in writing academic articles, funding proposals, research reports, and in delivering workshops and presentations - particularly in the areas of community engagement, international service learning, study abroad, and Spanish language learning.

- ✓ Fluent in English and Spanish, with limited French proficiency.

EDUCATION

PhD Education Studies – Applied Linguistics/Equity   2010 - 2018

Western University, London, ON
Dissertation Title: *Social transformation and investment in Spanish language learners through intercultural interaction during international service learning: A Case Study*
Advisors: Dr. Shelley Taylor & Dr. Marianne Larsen

MA Modern Languages and Literatures - Hispanic Literature   2008 - 2010
Western University, London, ON
Dissertation Title: *If I Can't Dance, I Don't Want to be Part of Your Revolution:*
The Revolution and Popular Dance in Selected Cuban Works
Advisor: Dr. Victoria Wolff

BA, Honours Spanish and Latin American Studies   2000 - 2004
University of Waterloo, Waterloo, ON
Spanish/English Translation Specialization

INTERNATIONAL EDUCATION (Study Abroad)

CRIPDES (Association for the Development of El Salvador) – San Salvador/Cinquera
Mining, Agro-toxics, and Community Responses to Environmental Crisis   Feb. 2017

Universidad de Holguín - Holguín, Cuba   May - June 2004
Applied Spanish Stylistics, History of the Spanish Language

Universidad de Nebrija - Madrid, Spain   June - August 2003
The Spanish Golden Age Drama, Advanced Composition and Conversation 1 & 2,
Thematic Trends in 20th Century Spanish Theatre

Academia Alianza Lingüística Asunción - Jocotenango, Guatemala   May - June 2002
One-on-one Spanish language program

TEACHING EXPERIENCES

Community Service learning in Holguín Cuba Teaching Assistantship   2011 - 2012

Western University
- Creation and implementation of international service learning program, recruiting of
students, organization of culturally themed fundraising events, monitoring of online
blogging/information web-site, teaching of cultural/historical seminar, pre-departure
meetings, marking
- Liaise with: language instructors, UWO CSL office, community partners in Holguín,
the office of International Relations at the Universidad de Holguín, and the Instituto
Cubano de Amistad con los Pueblos in Holguín
- On-site implementation of the above program and supervision of 15 students.

Spanish 1030 Language Laboratory Instructor (Inter-session)   2012
Western University
- Planning and instruction of language lab, office hours, creating and administering oral
exams and student presentations, interactive learning activities (15 students)

Community Outreach Co-ordinator Teaching Assistantship   2010 - 2011
Western University
- Creation and implementation of cultural immersion program, recruiting of students,
organization of cultural events, monitoring of online blogging/information web-site,
marking, co-ordinate with language instructors (20-25 students)

Spanish 1030 Teaching Assistant - Lecturer   2008 – 2010

Western University
- Lecturing, office hours, administering tests, marking of: tests, compositions and
presentations; lesson planning, utilizing the language laboratory and on-line classroom
(WebCT, Wimba) (20-25 students)

Spanish 101 & Spanish 102 Teaching Assistant   2002 - 2004
University of Waterloo
- Teaching and marking language laboratory, lesson planning (18-22 students)

Private Spanish Tutor   2009
Global LT

Private Spanish Language Instructor   2004 - 2006

Beginner Spanish

Latin Dance Instructor   2001 - 2011
Beginner, Intermediate, Advanced
- University Of Waterloo Athletics and Spanish Association, The Flying Dog, Various
Private Venues, The Flying Dance Studio, University Student Clubs, and Night Clubs
(ranging from private lessons to groups of 75 or more)

ACADEMIC WORK EXPERIENCES

Research Assistant for Associate Professor Shelley Taylor (UWO)
     TESOL / Translanguaging   2015 - 2016

Symposium Organizer for Associate Professor Marianne Larsen (UWO)
     ISL: Engaging Host Communities Symposium   March 2015

Research Assistant/Assistant Editor for Associate Professor Marianne Larsen (UWO)
     Larsen, M. A. (2016). *International service learning: Engaging host communities*.
     New York, NY: Routledge.   2014 - 2015

On-Site Volunteer Co-ordinator for Study Spanish Abroad in Holguín, Cuba Program
(20-25 students)
     Associate Professor Jeff Tennant (UWO/UHO)   Summer 2010, 2011, 2012

Research Assistant for Assistant Professor Victoria Wolff (UWO)
     Music in Latin American Literature   Summer 2010, 2011

Research Assistant for Full Professor Marjorie Ratcliffe (UWO)
     Don Quijote   Summer 2010
     Mujéres, minorías y sociedad en la literatura e historia medieval   Fall 2009

Translator
     Academic journal article (Spanish-English)   November 2009
     Arechavaleta, C. M. R. (2010). Democratization, media and elections: Electoral
        reform in Mexico. (J. A. Kozak, Trans.) *Policy and Society, 29*(1), 65-75.
        doi:10.1016/j.polsoc.2009.11.006

INTERNATIONAL EXPERIENCES

Cuba – Holguín, Havana, Camaguey, Moron, Gibara, Santiago de Cuba
     Approximately 52 weeks total   1997 - 2017
     Cultural Participation – festival las Romerías, various revolutionary museums,
     brought clothing and bicycles to Cuban families, Master's research, co-ordinator of
     exchange group of 18 - 22 students, co-ordinator of international service learning
     group of 15 students, WEFLA international conference

Ecuador – Guayaquil, Quito, Otavalo, Cuenca, Chimborazo, El Puyo, Montañita
     Approximately 5 weeks   2000 - 2001
     Cultural Participation – Archeological site – Ingapirca Temple, participated in the
     burning of the Old Year, lived with Ecuadorian family, participated in a protest,

mountain trek in Baños de Ambato, and jungle trek in El Puyo, endangered species reserve

El Salvador – San Salvador, Bajo Lempa, San Sebastián, Cinquera   2017
Approximately 1 week
Cultural Participation – Attended lectures at U El Salvador and U de Centro América; met with CRIPDES, environmental and anti-mining activists, and organic farmers/CORDES; visit El Boquerón national park, Tehuacán ecopark, and the San Sebastian mine; served as international observer in municipal referendum and observer representative in several press conferences.

Guatemala – Antigua, Jocotenango, Panajachel, Rio Dulce, Livingston, Puerto Barrios, Flores
Approximately 8 weeks total   2001 - 2002
Cultural Participation – Archeological site – Tikal, Pagan Church, Mayan wedding re-enactment, climbed Pacaya (live volcano), visited Garífuna village, visited coffee finca museum, lived with a Guatemalan family

Honduras – Copán Ruinas, Utila
Approximately 2 weeks total   2001 - 2002
Cultural Participation – Parque Arqueológico Copán

Mexico – Mexico City, Puerto Villarta, Guadalajara, Los Mochis, Acapulco, Leon, Puebla, Veracruz, Cancún
Approximately 12 weeks total   1999 - 2007
Cultural Participation – Bridesmaid in a Traditional Mexican Wedding, Archeological Sites: Templo Mayor, Teotihuacán, Chichén Itzá, street theatre in Guanajuato, lived with Mexican family & friends

Spain – Madrid, Barcelona, San Sebastian, Salamanca, Toledo, Granada, Seville, Tarifa
Approximately 13 weeks   2003
Cultural Participation – school trips, various museums and cathedrals including El Prado, La Sagrada Familia, and El Parque Güell, many flamenco shows, theatre, and cinema

PUBLICATIONS - REFEREED

Kozak, J.A. (2018). Review of the book: Language, development aid and human rights in education: Curriculum policies in Africa and Asia, by Z. Babaci-Wilhite. *International Review of Education*. https://doi.org/10.1007/s11159-018-9701-6.

Kozak, J.A., & Larsen, M.A. (2016). ISL and Host Communities: The Centrality of Relationships and Responsibility. In M.A. Larsen (Ed.), *International service learning: Engaging host communities.* New York, NY: Routledge.

Kozak, J.A. (2015). International Service Learning: Catalyst for transformation in language learner identity? *Canadian Journal for New scholars in Education / Revue Canadienne des jeunes chercheur(e)s en éducation, 6*(2), 16-21.
Available at: http://cjnse-rcjce.ca/ojs2/index.php/cjnse/article/view/397

Kozak, J.A. (2015). Review of the book: The Routledge handbook of language and intercultural communication, by J. Jackson. *Canadian Journal of Applied Linguistics. 18*(1), 132-134.

Kozak, J.A. (2014). Review of the book: Service-learning in theory and practice: The future of community engagement in higher education, by D. Butin. *Canadian and International Education / Education canadienne et international, 43*(2), Article 10. Available at: http://ir.lib.uwo.ca/cie-eci/vol43/iss2/10

Kozak, J.A. (in progress). Looking back through a post-colonial lens with a view to inform the international experiential learning vision for the future. [Special issue: 50 Years of CIESC: Looking back and envisioning forward]. *Canadian and International Education / Education canadienne et international.*

AWARDS/GRANTS/PRIZES

Global Opportunities Award ($2000)   2017

Western International, Western University, London, Canada

   - based on academic achievement, development as a global citizen, and serving as an effective ambassador for Western

Western Graduate Research Scholarship (WGRS)   2008-2012, 2014-2016

Western University, London, Canada

Robert Macmillan Graduate Award in Educational Leadership ($1000)   2015

Faculty of Education, Western University, London, Canada

   - Demonstrating compassion and service to the larger community while overcoming adversity

Graduate Student Internal Conference Travel Grant ($350, $1000)   2014, 2015
Faculty of Education, Western University, London, Canada

Award for Excellence in the Role of Graduate TA ($50, $50)   2011, 2012
Hispanic Studies, Western University, London, Canada
- Taking the initiative to create new programming

Graduate Student Teaching Award ($500, $500)   2010, 2012
Society of Graduate Students and the Graduate Teaching Assistants' Union, Western University, London, Canada
- Excellence in teaching as determined by student nomination and committee decision

Graduate Student Teaching Award (Nomination)   2009, 2011
Society of Graduate Students and the Graduate Teaching Assistants' Union, Western University, London, Canada
- Excellence in teaching as determined by student nomination

Teaching Honour Roll Certificate   2009, 2010
University Student's Council, Western University, London, Canada
- Excellence in teaching as determined by course evaluations

Alumni Graduate Award ($1000)   2009
Faculty of Arts and Humanities, Western University, London, Canada
- Research travel

J.C. McKegney Memorial Award   2004
Spanish and Latin American Studies, University of Waterloo, Waterloo, Canada
- Outstanding academic performance and extracurricular interests in Hispanic Studies

Spanish "Book" Prize   2004
Spanish and Latin American Studies, University of Waterloo, Waterloo, Canada
- Awarded to the most deserving Spanish language student

Dean's List   2002
Faculty of Arts and Humanities, University of Waterloo, Waterloo, Canada
- Recognition of academic achievement

ACADEMIC CONFERENCE PRESENTATIONS

Kozak, J.A. (2018, April). *International service learning: The impact on Spanish language learning investment and social transformation*. WEFLA: Conferencia Internacional sobre Lenguas Extranjeras, Comunicación y Cultura: XII International Seminar in Canadian Studies. Universidad de Holguín Celia Sanchez, Holguín, Cuba.

Moderator - Trabajo en Comisiones: Panel 22: Cuba – Canada, Panel 23: Cuba & Canada. XII Seminario Internacional de Estudios Canadienenses 2018. Universidad de Holguín Celia Sanchez, Holguín, Cuba.

Kozak, J.A. (2017, May). *In conversation with a host community: Advice for ISL students and programming.* 45th Canadian Society for the Study of Education (CSSE) Annual Conference. Ryerson University, Toronto, Canada.

Kozak, J.A. (2017, April). *Adopting a post-colonial perspective to improve international service learning experiences.* WEFLA: XI International Seminar in Canadian Studies - XIII International Conference. Universidad de Holguín Celia Sanchez, Holguín, Cuba.

Taylor, S., Kozak. J.A., Chowdhry, S., & Dalal-Bachi, L. (2016, December). *Translanguaging in identity texts for intergenerational transmission of Arabic, Bengali, & Spanish: Canadian perspectives.* 2nd University of Canterbury International Transmission of Minority Languages Symposium: Community Matters.University of Canterbury, Christchurch, New Zealand. https://www.youtube.com/watch?v=nqbrlglXJz0&t=163s.

Taylor, S., García-Allén, A., Kozak, J.A. (2016, April). *Beyond Ageism to Reciprocity: Pairing ESL & Spanish L2 Learners.* 2016 TESOL International Convention & English Language Expo. Baltimore, Maryland, USA.

Kozak, J.A. (2016, April). *What do* we *think? – Host community shares wisdom with potential international service learning students and ISL program co-ordinators.* 2016 Robert Macmillan Graduate Research in Education Symposium (GRiES). Western University, London, Canada.

Kozak, J.A. (2015, November). *Does inter-cultural interaction promote investment in language learners during short term international service learning?* 18ième Atelier bilingue en linguistique théorique / 18th Bilingual Workshop in Theoretical Linguistics. Western University, London, Canada.

Kozak, J.A. (2015, July). *Language acquisition inspired by cultural interaction: The impact of international service learning on cultural sensitivity and foreign language acquisition.* The Culture of Study Abroad for Second Languages. Saint Mary's University, Halifax, Canada.

Kozak, J.A. (2015, May). *Invested: Cultural sensitivity and foreign language acquisition inspired by international service.* 43rd Canadian Society for the Study of Education (CSSE) Annual Conference. University of Ottawa, Ottawa, Canada.

Kozak, J.A. (2015, April). *International Service Learning: Causing a transformation in language learner identity?* WEFLA: X Conferencia Internacional sobre Lenguas Extranjeras, Comunicación y Cultura - VIIII Seminario Internacional de Estudios Canadienses. Universidad de Holguín Celia Sanchez, Holguín, Cuba.

Kozak, J.A. (2015, January). *The road to ruin is paved with good intentions: Potential unforeseen consequences of International Service Learning programs.* 4th International Conference on Second Language Pedagogies. Wilfred Laurier University, Waterloo, Canada.

Kozak, J.A. (2014, April). *Reflecting upon the Reflections: A PhD candidate's impressions of the Service Learning experience from an organizational/research perspective.* WEFLA: IX Conferencia Internacional sobre Lenguas Extranjeras, Comunicación y Cultura - VIII Seminario Internacional de Estudios Canadienses. Universidad de Holguín Celia Sanchez, Holguín, Cuba.

Kozak, J.A. (2012, April). *Community Service Learning in Cuba: The benefits of short term immersion and acculturation on foreign language acquisition.* WEFLA: VII Conferencia Internacional sobre Lenguas Extranjeras, Comunicación y Cultura - VI Seminario Internacional de Estudios Canadienses. Universidad de Holguín Celia Sanchez, Holguín, Cuba.

Kozak, J.A. (2011, April). *Community Outreach: Culture Based Learning in Concert with the Classroom.* V Seminario Internacional de Estudios Canadienses Identidad y Cultura. Universidad de Holguín Oscar Lucero Moya, Holguín, Cuba.

Kozak, J.A. (2011, March). *The Emergence of the Virgin of Charity of El Cobre.* Emergence/ies: 13th Annual Graduate Student Conference. Western University, London, Canada.

Kozak, J.A. (2010, April). *Aquellos ojos verdes: La influencia del bolero en Delito por bailar el chachachá.* WEFLA: VII Conferencia Internacional sobre Lenguas Extranjeras, Comunicación y Cultura. Universidad de Holguín Oscar Lucero Moya, Holguín, Cuba.

Moderator - Trabajo en Comisiones: Cultural Issues. WEFLA: VII Conferencia Internacional sobre Lenguas Extranjeras, Comunicación y Cultura. Universidad de Holguín Oscar Lucero Moya, Holguín, Cuba.

Kozak, J.A. (2010, March). *La evolución del género: La ciudad de las bestias de Isabel Allende*. In Transit:12th Annual Graduate Student Conference. Western University, London, Canada.

Kozak, J.A. (2009, May). *The Influence of Memory in Three of Xavier Villaurrutia's One Act Plays*. XLV Congreso de la Asociación Canadiense de Hispanistas. Carleton University Ottawa, Ottawa, Canada.

Kozak, J.A. (2009, May). *By Fan or by Sword: Cross Dressing in Golden Age Theatre as a Means of Social Resistance by Female Playwrights of the Era.* Del Barroco al neobarroco: Barroquismos y barroqueces en el mundo hispano-transatlántico. McGill University, Montreal, Canada.

ACADEMIC CONFERENCE POSTER PRESENTATIONS

Kozak, J.A. (2012, March). *Identity Text - Dual Language Cookbook Beginner Spanish Community Outreach 2011/2012*. University Research Day, Western University, London, Canada.

Taylor, S., Habibie, P., Kozak, J.A., Manocha, S., & Vidwans, M. (2012, March). *Approaches to Applied Linguistics in EDUC 9691: Our Journeys*. University Research Day, Western University, London, Canada.

ACADEMIC/COMMUNITY SERVICE

Family/Community Events Volunteer
Northbrae Public School   2017 - 2018

School Council Secretary
Northbrae Public School   2017 - 2018

Invited Speaker/Volunteer
Mutual Aid Parenting Program (Spanish)   2014 - 2018

Stream of Dreams Volunteer
Thames Valley Schools   November 06, 2017

Invited Lecturer – Inter-cultural Communication/International Service Learning
Western English Language Centre
BOOST Summer Program   July 26 & August 01, 2017
Dr. Marjorie Ratcliffe

Spanish 9505Y: Information and Research Methods	January 12, 2017
Dr. Andrew Walsh	
Anthropology 3397B: Cross-cultural Collaboration in Practice.	June 21, 2016
Dr. Shelley Taylor	
Education 9715-002: PhD Seminar	Oct. 31, 2014

Conference Volunteer
Organizing Equality International Conference - FIMS Western University　　March 2017

International Observer
Municipal referendum re: anti-mining in Cinquera, El Salvador　　2017

Councillor
Education Graduate Student Association (UWO)　　2015 - 2017

Councillor
Society of Graduate Students (UWO)　　2015 - 2017

Informal Translation - Spanish-English
Faculty of Education (UWO)　　2014 - 2017

Peer Editor – Articles & Theses
Faculty of Education & Hispanic Studies (UWO)　　2014 - 2017

Reviewer - Conference Papers
Canadian Society for the Study of Education 45th CSSE Conference　　2016

Reviewer – Journal articles
Comparative and International Education (CIE)　　2015 - 2016

Reviewer - Book chapter
Majhanovich, S. & Malet, R. (Eds.) (2015) Building democracy in education on diversity.
Boston, MA. Sense Publishers　　2014

Conference Volunteer
Emergence/ies: 13th Annual Grad Student Conference – Hispanic Studies　　March 2011

Conference Volunteer
In Transit: 12th Annual Graduate Student Conference – Hispanic Studies　　March 2010

Reviewer – Journal articles
Entrehojas: Revista de estudios Hispánicos　　2010 - 2012

Exam conversation partner (Spanish)
Ivey Business School (UWO)　　2010 & 2011

Presenter – Study Abroad/Int'l & Local Service learning/Cultural Enrichment Programs
Ethno-cultural Awareness Week (UWO)　　2009, 2010, & 2011

PROFESSIONAL MEMBERSHIPS

Society of Graduate Students	2009 - 2018
Researching International and Contemporary Education (RICE) (UWO)	2014 - 2018

The Comparative and International Education Soc. of Canada	2014/2015 & 2016/2017
Canadian Society for the Study of Education	2014/2015 & 2016/2017
Teachers of English to Speakers of Other Languages (TESOL) Int'l Assoc.	2015 - 2016
The American Association of Teachers of Spanish and Portuguese	2014 - 2015
Canadian Association of Hispanists	2008 - 2012
Modern Language Association	2009 - 2010

PROFESSIONAL DEVELOPMENT

Teaching Support Centre - Western University, London, Canada

Certificate

| Western Certificate in Teaching and Learning | completed March 2016 |

6 Week Workshop

| Online Instructional Skills Workshop | June 2016 |

Three Full Day Workshops

| Teaching Assistant Training Program | August 2008 |

Full Day Seminars

| Graduate Student Conference on Teaching | August 2008 & September 2009 |
| Spring Perspectives on Teaching Conference | May 2009 |

Workshops

Teaching in the Multicultural Classroom	November 2016
Latina immigrant mothers teaching about Latina/o(x)	
LGBT/queer youth issues	October 2016
Developing a Course Outline	February 2010
Communicating with Journal Editors	January 2010
Developing a Course Outline	March 2009
Accommodating Learning Styles in Language Classrooms	February 2009
Teaching Assistant Mentoring Program	February 2009
Building a Successful Graduate Student/Thesis Supervisor Relationship	January 2009
Writing a Teaching Philosophy Statement	November 2008
Compiling a Teaching Portfolio	November 2008
TA Training for the Modern Languages & Literatures Department	October 2008
Introduction to the Future Professors Series	October 2008
Introduction to teaching with WebCT	October 2008