

A Conceptual Framework for Exploring the Role of Studies Abroad in Nurturing Global Citizenship

Michael Andrew Tarrant¹
University of Georgia

A conceptual framework, adapted from the Value-Belief-Norm theory, is proposed for understanding the role of studying abroad in nurturing global citizenship. The framework is oriented in concepts of justice, the environment, and civic obligations as key issues in the predictive validity of values, beliefs, and norms. The VBN approach is then applied to the design and experience of a short-term, faculty-led, educational travel study abroad program. By demonstrating how such theoretical contributions can help modify the instructional delivery and academic content of these types of study abroad programs, it is also possible to quantify how learning outcomes are demonstrably linked to key facets of the international education experience.

Keywords: *global citizenship; study abroad; values; beliefs; norms; proenvironmental behaviors*

Introduction

Most institutions of higher education in the United States acknowledge that the future workforce of America depends on a citizenry that is sensitive to, and aware of, global issues. With an estimated one in every six domestic jobs tied to international trade, the bipartisan Lincoln Commission in its report to Congress concluded that,

What nations don't know can hurt them. The stakes involved in study abroad are that simple, that straightforward, and that important. For their own future and that of the nation, college graduates today must be internationally competent. (Commission on the Abraham Lincoln Study Abroad Fellowship Program, 2005)

One response of higher education has been to increase enrolments in study abroad (among promoting other opportunities for international education), and several institutions, including ivy league schools such as Harvard University, have recently

Author's Note: Please address correspondence to Michael Andrew Tarrant, 180 Green Street, Athens, GA 30602; e-mail: tarrant@uga.edu

announced that study abroad will shortly become a degree requirement. While the Institute of International Education Open Doors Report (2007) cites a record level of 241,791 students studying abroad in the academic year, 2006/07 (an increase of 8.5% from the previous year), it is proposed that this number increase over fourfold to one million by 2017 with passage of The Senator Paul Simon Study Abroad Foundation Act.¹ (Large as it appears, the current number represents less than 5% of all students enrolled in postsecondary education having an international experience before they graduate.)

Two core reasons for promoting study abroad were identified by the Bipartisan Commission: (a) global competence and (b) national needs. It can be argued that the former is in response to increasing claims—both within and outside of academia—that societies respond to the global environmental crisis facing our Earth, which is largely self-induced (United Nations Intergovernmental Panel on Climate Change, 2007). The second reason concerns a national security and growing need for U.S. leadership and economic competitiveness in the international community. Both objectives reflect an interest in nurturing a global citizenry that is not only sensitive to, and aware of, complex human–environment relationships but is willing to act in a manner consistent with the new needs and demands facing society. Accordingly, it is imperative that any new/proposed environmental or social/economic agenda, policy, program, or intervention strategy recognize how these new values and beliefs are formed and their influence on changing human behavior (Tarrant & Hull, 2005).

The broad assumption in higher education is that studying abroad promotes a worldview and awareness of global issues (Dolby, 2007); yet, there are relatively few conceptual frameworks for explaining how such relationships can be nurtured. The framework proposed here is adapted from a social-psychological orientation known as the Value-Belief-Norm (VBN) theory (Stern, 2000), an extension of Schwartz's (1973, 1977) widely applied norm-activation model of altruism. The adapted VBN proposes that individuals are motivated to act (as global citizens) by (a) beliefs that external conditions have adverse consequences for self, for other humans, and/or for other living things and (b) an obligation (personal norm) for preventing those consequences. In adopting Dobson's (2003) concept of an Earth Citizen (as someone who holds environmental virtuous values and acts in an environmentally responsible manner), the framework suggests that participation in study abroad programs can promote global citizenship by modifying beliefs about environmental conditions and influencing proenvironmental behaviors.

Conceptual Orientations

Global Citizenship

Dobson (2003) offered a postcosmopolitan view of citizenship in which issues of justice, the environment, and civic obligations were key determinants of what it

means to be a global (aka Earth) citizen. (The notion that global citizenship is comprised of dimensions similar to that offered by Dobson is consistent with other contemporary thinking; see, for example, Dower & Williams, 2002; Noddings, 2005; Shallcross & Robinson, 2006; Westheimer & Kahne, 2004; Winn, 2006.). The concept of justice is used to distinguish between a community of citizens and that of humans. Accordingly, a “Good Citizen” is one who accepts a political obligation to act in a just and fair manner, in contrast to a “Good Samaritan” who may act out of a duty. This distinction is illustrated using the example of climate change,

If global warming is principally caused by wealthy nations, and if global warming is at least a part cause of strange weather, then monies should be transferred as a matter of compensatory justice rather than as aid or charity. . . . globalization then changes the source and nature of obligation. (Dobson, 2003; p. 31)

Under such a scenario, the obligation is not only civic but is also nonreciprocal; that is, the obligation benefits people who have no immediate relationship to the self (and typically will be complete strangers) and often live far away.

Relationship Between Global Citizenship and Proenvironmental Behaviors

Dobson (2003) and others (see, for example, Bryant, 2006; Dower & Williams, 2002; Noddings, 2005; Shallcross & Robinson, 2006; Winn, 2006) also argued that the environment was the context in which global citizenship was best considered. The global nature of many environmental issues such as climate change, ozone depletion, the supply and distribution of renewable and nonrenewable resources, and biodiversity and species loss transcend national boundaries with effects distributed across the planet. It follows therefore, that the civic obligation expressed by citizens most appropriately concerns the sustainable consumption and use of earth’s resources. As such, global citizens are not simply international by reason of their world travel but as a result of their ecological footprint—the quantity of nature required and consumed to sustain their lifestyle behaviors.² To the extent that people hold environmental virtuous (or just) values, obligations of environmentally responsible consumptive behaviors will follow, resulting in more sustainable ecological footprints. Dobson also recognizes that other values and character dispositions (such as sympathy, care, and compassion) for others as well as for the living world may have additional influence on environmentally responsible consumer behaviors.

Value-Belief-Norm (VBN) Theory of Proenvironmental Behavior

The proposed framework examines the concept of justice from a social-psychological approach—as something that can only be considered in light of actions

that affect specific valued objects (Stern & Dietz, 1994; Stern, 2000). In other words, for whom, and for what, is justice required or deserved? As such, conflicts of justice arise when the objects are (a) valued differently by individuals and/or (b) the impact of valued objects is differentially distributed across society.³ In the context of the environment, an individual's response to environmental threats or issues is dependent on the extent to which the specific object (such as an environmental condition) affects a particular set of things they value (Ajzen & Fishbein, 1980; Stern & Dietz, 1994). One of the primary value orientations for understanding environmental behaviors and people's response to threats/damage by the environment has been altruism (Schultz & Zelezny, 1998; Stern, 2000).

Theories of altruism have been used to explain proenvironmental behaviors on the bases that "because environmental quality is a public good, altruistic motives are necessary for an individual to contribute to it in a significant way" (Stern, 2000; p. 412). In this manner, altruism provides a conceptual link between Dobson's notion of an Earth Citizen and discussions of environmentalism and environmental behavior. Altruism is a form of helping behavior that is motivated by an internal value and occurs without the expectation of anything in return and has provided the conceptual orientation for one of the most widely used social-psychological theories of environmental behavior, the norm-activation model of helping (Schwartz, 1973, 1977).⁴ Under the norm-activation model, an individual who believes that (a) a particular condition has harmful consequences for other people (or for valued objects) and (b) he or she is responsible for those consequences, will be motivated by a personal norm to take action to prevent the expected harm (Stern, Dietz, & Guagnano, 1995). An extension of this approach is that people with altruistic values will be motivated by an internalized personal norm to respond to environmental issues that threaten the welfare of others (Schultz & Zelezny, 1998; 1999). Personal norms, characterized by rules that regulate and control individual behavior, create "a feeling of obligation to act in a particular manner in specific situations" (Schultz, 2002; p. 74) and an "obligation to act to protect whatever is valued" (Nordlund & Garvill, 2002, p. 745). Norm-activation theory therefore offers a theoretical perspective to explain conditions in which the act of obligation proposed by Dobson in his characterization of an Earth Citizen may be nurtured. It is proposed that the Earth Citizen, in accepting an obligation to act in a fair and just manner (e.g., by consuming fewer environmental resources and/or supporting the distribution of resources to less wealthy nations), is arguably motivated by an altruistic value that (a) considers the welfare and concern of other distant people (and also other living creatures) in relation to the unjust consequences of an inequitable distribution of resources and (b) recognizes that he or she can play a role in alleviating the injustice caused by the distribution of resources.

The influence of personal norms on proenvironmental behavior is fairly well supported and reinforces the notion that norms and values are necessary in developing a proenvironmental citizenry. Environmental movements, for example, depend on reshaping and activating personal norms (that are tied to environmental values) to

create feelings of obligation in building support for their programs (Stern, Dietz, Abel, Guagnano, & Kalof, 1999). The role of personal norms in determining an individual's predisposition to proenvironmental actions has been substantiated in several studies including Corral-Verdugo and Frias-Armenta (2006) who found that personal normative beliefs about water conservation have a direct influence on proenvironmental behavior (water conservation practices). Similarly, Nordlund and Garvill (2002) reported that personal norms directly influence proenvironmental behavior and mediate the effect of general values, environmental values, and problem awareness on behavior. Hopper and Nielsen (1991) concluded that personal norms had a greater ability to influence recycling behavior if people's awareness of the environmental consequences of behavior was high. Personal norm was also the strongest predictor of three types of proenvironmental behavior in a national survey of respondents from 420 U.S. households (Stern et al., 1999) and the primary predictor of environmentally friendly consumer behavior in a study of household consumers (Minton & Rose, 1997).

More recently, the VBN theory has extended Schwartz's norm-activation model to include a concern for the self (egoistic value) and the nonhuman/living world (biospheric value), in addition to a concern for the welfare of others (altruistic value).⁵ Once activated, these values generate feelings of obligation to help the self, others, and/or living world (Blamey, 1998). In daily life, people face choices between making decisions that have negative or positive consequences for themselves, for others, or for the environment (e.g., when deciding to ride a bike or drive a vehicle to their accountants in the rain). Collectively, the three discrete values identify the reasons why people act in more/less environmentally responsible manners (Stern, 2000) and also differentiate between people who may express similar levels of environmental concern but do so for very different reasons (Schultz, 2000). For example, although egoistic values might be considered antithetical to environmentalism and people with these value orientations are expected to be less concerned about the environment than altruists (i.e., since an egoist values him or herself above other people and the living world), in situations where egoists perceive an adverse consequence or threat to themselves from an environmental issue, they will likely express high environmental concern. In contrast, altruists may express low or high environmental concern based on the extent to which environmental issues affect (cost or benefit) other people. (It does seem likely, however, that biospherists would have a general and broad concern for the environment, regardless of the specific issue.) Schultz (2000) further proposed that these value systems were dependent on the degree to which people view themselves as interconnected with nature and that educational programs that create and foster connectedness with nature will promote an increase in an individual's biospheric concern. Similarly, Ignatow (2006) argued that people interpret environmental conditions from a value system that is based on their personal connections and experiences with nature.

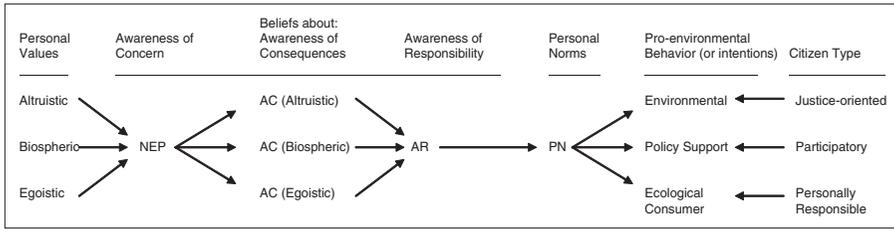
It follows therefore that the VBN theory also includes a measure of general environmental concern, defined as "the degree to which people are aware

of environmental problems and support efforts to solve them and/or indicate a willingness to contribute personally to their solution” (Dunlap & Jones, 2003, p. 365). Such general environmental concern is considered an important link in the VBN model by tapping into “primitive beliefs” about human–environment relations and constituting a general worldview that predisposes individuals to accept more specific beliefs (about awareness of consequences) and behavioral intentions about specific environmental issues (Stern, 2000; Stern et al., 1999; Stern, Dietz, and Guagnano 1995; Tarrant & Cordell, 1997). The most widely cited and applied measure of general environmental concern is the New Environmental Paradigm (NEP) that focuses on beliefs about humanity’s ability to upset the balance of nature, the existence of limits to growth for human societies, and humanity’s right to rule over the rest of nature (Dunlap & Van Liere, 1978; 1984). Dunlap and his colleague maintained that the rise of the environmental movement was linked to a growing awareness and support for this worldview. More recently, a revised scale, the 15-item New Ecological Paradigm (Dunlap, Van Liere, Mertig, & Jones, 2000; Dunlap & Jones, 2002) has been developed that supersedes the original NEP and provides a contemporary measure of beliefs about the negative consequences of human impacts on the environment. It is unclear, however, if the revised NEP constitutes a single dimension/paradigm or whether multiple dimensions exist; specifically factors that tap into the reality of limits to growth, antianthropocentrism, the fragility of nature’s balance, rejection of exemptionalism, and the possibility of an eco-crisis (Dunlap et al., 2000). Indeed, the authors advocate that,

if meaningful dimensions do not emerge and the entire set of items (or at least a majority of them) is found to produce an internally consistent measure, then we recommend treating the NEP Scale as a single variable . . . [and this decision] should not be made beforehand but ought to be based on the results of the particular study. (Dunlap et al., 2000, p. 431)

Figure 1 is a schematic application of an adapted VBN theory to examine the impact of study abroad programs on proenvironmental behaviors characterized by three measures (a) environmental citizenship, (b) willingness to support environmental policies, and (c) ecological conscious consumer behavior. The behavior types are adapted from Stern et al. (1999) who suggested the environmental movement was characterized by three types of nonactive behaviors: low-commitment active citizenship (e.g., writing letters to political officials, joining environmental organizations, reading environmental literature), support for public policies requiring material sacrifice (e.g., mandatory recycling, bans on watering), and changes in environmentally responsible consumer behavior (e.g., reductions in energy use, purchases of environmentally friendly products and goods). Consistent with VBN theory, Figure 1 assumes that (a) proenvironmental behaviors (both intention to act and the self-reported behavior) are a function of beliefs and values; (b) values are antecedent to beliefs (including general primitive worldviews or beliefs about specific environmental issues) because they are formed earlier in life and more stable over the life course; (c) general primitive beliefs about

Figure 1
Adapted Value–Beliefs–Norms Theory of Global Citizenship



human–environment relations (such as the revised NEP) influence beliefs toward more specific environmental issues (and the consequences of those threats); and (d) individuals experience a sense of obligation (personal norm) to act (or intend to act) in environmentally responsible ways by (i) an awareness/belief that specific environmental conditions threaten or have adverse consequences (Awareness of Consequences) for the things that they value (including themselves, others, and/or the living world) and (ii) an awareness/belief that the individual can act to reduce the specific threat(s) (Awareness of Responsibility; Stern, 2000).

One modification to the VBN is the inclusion of “citizen-type” (Westheimer & Kahne, 2004) identified as (a) personally responsible citizen (someone who acts responsibly in his or her community, recycles, gives blood, volunteers in times of crisis); (b) participatory citizen (someone who is an active member of civic and community organizations); and (c) justice-oriented citizen (someone who critically assesses social, political, and economic structures to see beyond surfaces and challenges injustice, knows about social movements, and explores the root causes of problems). The distinction among the three citizen types is described as follows: “If participatory citizens are organizing the food drive and personally responsible citizens are donating food, justice-oriented citizens are asking why people are hungry and acting on what they discover” (Westheimer & Kahne, 2004, p. 3). These authors maintain that traditional education programs have generally failed to foster political engagement and interest, resulting in a student body apathetic to the politics of democracy and global citizenship. Although students may gain the practical skills (and concerns) of personally responsible citizenship (e.g., recycling, park and river cleanups, donating blood) and of participatory citizenship (participating in civic and community groups and organizations), they rarely empower students to address social problems through a critical assessment, with the goal of achieving real social change and justice. Consistent with Dobson’s view of an Earth Citizen, there is less emphasis on charity and volunteerism as ends in themselves and more attention given to questioning the justice issues surrounding environmental problems and acting to redress the injustices. The framework suggests that citizen-type will influence specific

proenvironmental behavior; that is, students who consider themselves as personally responsible citizens will score higher on ecologically conscious consumer behaviors, participatory citizens will focus on support for policy initiatives, and justice-oriented citizens will tend to score higher on environmental citizenship, than their respective cohorts.

Overall, the framework in Figure 1 proposes that values and worldviews act as filters for new information in the development and formation of congruent beliefs and attitudes which in turn predispose behavioral intentions and ultimately proenvironmental behaviors (Tarrant & Cordell, 1997; 2002). The formation of such beliefs and values is critical to addressing the global environmental crisis in which a change in human behavior is recognized as a fundamental part of any strategic plan or policy to redress the threats posed by current activities (Oskamp, 2000; Zelenzy & Schultz, 2000). Consistent with norm-activation theory, the value–belief–norm–behavior chain of causality occurs because personal norms/obligations to act arise when the consequences that matter to people are perceived as adversary to their values system. “Thus, people who value other species highly will be concerned about environmental conditions that threaten those valued objects, just as altruists who care about other people will be concerned about environmental conditions that threaten the other people’s health or well-being” (Stern, 2000, p. 413). Generally, individuals who believe that objects they value are threatened, and that they ascribe some responsibility for reducing that threat, experience an obligation (personal norm) to act in a manner to reduce the threat. Schultz and Zelenzy (1998) offer support for this reasoning in their study of students across multiple countries in which proenvironmental behaviors were associated with respondents who exhibited high biospheric value orientation when they were aware of the environmental damages (which they valued) and ascribed responsibility to themselves for this damage.

Figure 1 does not require that all three personal values (altruistic, biospheric, and/or egoistic) are present and/or modified to generate new attitudes and changes in environmental behavior. Rather, individuals will respond differently to treatment effects (such as engagement in a study abroad program) thus eliciting varied changes in attitudes and behaviors. What is important however is that there are congruent relations (i.e., between altruistic values and altruistic norms, for example). The strongest drivers of behavior change will be value–belief–norm relations that are the most consistent across different types of individuals (altruists, biospherists, and egoists). For example, to the extent that a student with high biospheric values studies abroad in New Zealand and experiences firsthand how birdlife in the wildlife sanctuary of Ulva (an offshore, predator-free island south of Stewart Island) is threatened because of inappropriate human actions—some of which include the types of actions they might engage in (disposal of poisons and toxins in the waterway, introduction of domestic cats, careless boating activities, use of 1080, etc), it is proposed that they will experience an obligation to reduce their environmental impact accordingly (e.g., respect wildlife when recreational boating in future, avoid disposing fuel in the waterways, etc). Similarly, altruistic students who learn (or better yet, who experience firsthand) that the destruction of coral in the Great

Barrier Reef is negatively affecting people's economic livelihood (e.g., for those in the tourism industry), are more likely to exhibit proenvironmental behaviors if they perceive that their actions on the reef directly affect the environmental quality of that resource (and therefore have detrimental consequences for others). The critical issue is that the treatment effect (i.e., involvement in the study abroad program) elicits an awareness of responsibility and obligation to act that is consistent with existing values—this may be achieved either by strengthening relations that are likely to promote proenvironmental behaviors or weakening relations that are likely to promote anti-environmental behaviors.

Other Influences on Proenvironmental Behaviors

In addition to attitudinal variables, proenvironmental behaviors have also been found to be influenced by personal characteristics including (a) demographics such as age, gender, and residence in which women, younger, and urban people demonstrate more proenvironmental beliefs and behaviors than their cohorts (e.g., Cordell & Tarrant, 2003; Cottrell, 2003; Engel & Plötschke, 1998; Hayes, 2001; Olsson, 1994; Schultz & Zelenzy, 1998; Stern, Dietz, & Kalof, 1993; Tarrant & Cordell, 1997; Van Liere & Dunlap, 1980; Zelezny, Chua, & Aldrich, 2000) and (b) cultural variables such as political affiliation (Dunlap et al., 2000; Kilbourne, Beckmann, Lewis, & van Dam, 2001; Olofsson & Ohman, 2006; Samdahl & Robertson, 1989) and postmaterialism (Beck, 2000; Inglehart, 1997; Oreg & Katz-Gerro, 2006; Rawald & Moore, 2002) in which those toward the left of the political spectrum and those with postmaterialistic views are more proenvironmental. Postmaterialism maintains that increasing affluence has contributed to the emergence of a new set of (postmaterial) values that emphasize quality of life, self-expression, and environmental concern as contrasts to the traditional (material) goals of economic well-being and personal security (Inglehart, 1997). In Figure 1 it is proposed that the personal characteristics described above moderate the causal relationship among values, beliefs, and behavior. A moderating effect occurs when the predictor–criterion relationship changes as a function of an external factor (Baron & Kenny, 1986; Hines, Hungerford & Tomera, 1987; Iwasaki & Mannell, 1996). For example, gender may be considered a moderator if the relations between values, beliefs, and/or behavior are significantly different (in magnitude and/ or direction) for males versus females. Ideally, the moderator should be uncorrelated with the predictor and the criterion (Baron & Kenny, 1986). Moderating effects in the environmental value–belief relationship have been reported in previous studies (see Tarrant, Bright, & Cordell, 1997 for a review).

Applying the VBN to Study Abroad Program Design

Developing the VBN as a theoretical framework for examining global citizenship is only part of the challenge to promoting an ethos among students; an equally demanding and important step is to demonstrate how the model can be used to design

study abroad programs that modify behavior/citizenship through a change in underlying values, beliefs, and/or norms. To do so, first we need to assume that “good” citizens are made and not born, that is, global citizenship is a learned and nurtured behavior, an argument that Galston (2001) among others, supports. Second, we need to understand how and under what conditions global citizenship (and the environmental values, beliefs, and behaviors associated with it) can be nurtured and promoted. A range of evidence suggests that direct involvement, in this case experiential education, plays a critical role in forming values and/or in value–behavior correspondence, not only in international education but also in other spheres (e.g., Ajzen & Fishbein, 1980; Bright & Tarrant, 2002; Bryant, 2006; Davies, Evans, & Reid, 2005; Galston, 2001; Ignatow, 2006; Kilbourne et al., 2001; Kolb, 1984; Shallcross & Robinson, 2006; Spring, 2004). Clearly, however, the design and application of the experiential component requires considerable consideration and preparation if it is to act as an effective agent of change. In the context of study abroad, the experience should not only relate to the academic goals of the program but also foster a worldview.

Today, many study abroad programs incorporate a travel/field component (either as add-on/incidental to the educational experience or as an integral component of the program itself) yet the extent to which such experiences affect education outcomes (directly) and/or modify values, norms, and behaviors is often unknown. Moreover, in the context of global citizenship, the manner in which the experiential education is structured is equally as important. It can be argued therefore that many travel experiences (including those that are either incidental or integral to the study abroad program) are often simply token contributions, or examples of “service tourism,” where the greatest impact is the tourist dollars spent in the host community (Susnowitz, 2006) and do not act as agents in modifying values and/or facilitating global citizenship. Rather, to nurture global citizenship requires a delivery mechanism that engages students with the real world and enables them to think beyond their own immediate needs while recognizing the critical responsibility that humans have in mitigating environmental issues. In essence, this means the need for a transformational learning process in which new values, beliefs, and meanings are created or existing values strengthened (Hower, 2006; Mezirow, 2000) and one in which the ideals of justice-oriented citizenship are promoted; “the step toward intense [environmental] activism involves a substantial and transformational commitment” (Stern et al., 1999, p. 84). This is substantiated by Whalley (1996) who argued that profound learning occurred when it involved the transformation of meaning perspectives that were most often associated with a fundamental shift in values and beliefs toward the object; that is, a change in thinking from an emphasis on concrete facts to the abstract: a change in *what we know* to *how we know* (Kegan, 2000). Such an epistemological shift requires thinking about general, thematic questions and the sociopolitical contexts of the issues; to consider the underlying meanings in the construction of knowledge.

Studies Abroad in the South Pacific

Studies Abroad in the South Pacific is a collection of short-term (primarily 4-week/6-semester credit) faculty-led, educational travel programs to the South Pacific (Antarctica, Australia, Fiji, and New Zealand) offered by a number of U.S. institutions.⁶ By adopting a modular-based (i.e., a thematically grounded and applied) approach, the programs seek to modify values, promote proenvironmental behaviors, and ultimately change how students view themselves, the world, and their role in it by examining human–environment relations and the responsibility of humans to environmental issues. All programs focus on a mix of social and environmental sciences under a single academic theme of *Sustainable Development: Sustaining Human Societies and the Natural Environment* and utilize a combination of classroom-based study (at host institutions in the South Pacific) with field coursework and educational travel (including service-learning research/monitoring projects, cultural activities and multi-week field trips). The learning environment is designed to

- Be accessible to a diverse body of students (providing affordable programs for a range of majors);
- Emphasize a global knowledge, connectivity, and understanding of human–environment interactions (from multiple disciplines and geo-cultural perspectives);
- Immerse students in a range of foreign towns and cities, allowing free discovery and interaction with local communities, lifestyles, and priorities;
- Provide service-learning opportunities, student peer-learning, and faculty-student interactions that encourage discursive deliberation of concepts in sustainable development.

The primary form of assessment is a series of field modules comprised of essay-based, interdisciplinary questions addressing relatively complex ecological, environmental, and social issues related to sustainability.⁷ As an excerpt from the South Pacific module introduction reveals, this approach demands that students actively engage in the learning process by building pieces of knowledge from all aspects of their experience:

You are actively engaged in finding the pieces of information from multiple sources. True, one of these sources is the traditional classroom lecture, but there are also mini field-lectures, class discussions on the road, informal conversations with field faculty, meetings with specialists and professionals, service-learning projects, field assignments and activities, and direct experience and observation, as well as the related readings. The module approach obliges you to be an active learner, an active participant in the learning process.

Ultimately, students have to demonstrate cogent understanding of the issues through a meaningful and articulate discourse that forces them to reconsider their

traditional (and often rigid) beliefs and to form new interpretations of existing phenomena (albeit in new contexts) by molding interdisciplinary information. Such learning is active—it occurs with faculty from host institutions, dedicated (24/7) field guides, and faculty from their own institution in peer-based, field situations—and is arguably more sophisticated in that it requires reconciling multiple (and often diverse) viewpoints.

An example from the New Zealand program below (including the subtheme, as it relates to sustainable development; introductory narrative; field activities; classroom lectures/seminars; reading assignments; and module questions) demonstrates how the process works. Students formulate new values and beliefs about human–environment relations through a critical analysis of the information that requires them to rethink ways in which they have traditionally viewed the world. All of the educational material (field and nonfield) is directed toward the module questions; that is, the field activities are led by a trained guide/educator (often a professor or lecturer at a local academic institution) who provides instruction in that specific geographic locale in the context of the specific subtheme and set of module questions. In turn the modules require students to contrast their current beliefs with new beliefs and value orientations; this is conducted within the realm of broad human–environment relations in which questions of responsibility and actions/responses are key considerations.⁸

New Zealand Module Example

Subtheme. Indigenous perspectives to conservation: Colonizing and decolonizing the environment.

Introductory narrative. A short narrative is provided by way of an introduction to each subtheme, as follows. . . . King (2003, p. 25) asked “are human beings to be viewed as *part* of nature, and therefore as a legitimate element of any ecosystem to which they attach themselves? Or are they an inevitably alien and malevolent ingredient in ecosystems that have evolved in their absence?” The nature of human–environment relations, the role of humans in the environment, and the value of the environment to humans are moral questions that fundamentally define societies. Values concern the importance of things and New Zealand society places a different value or importance on its natural resources than do other countries, such as the United States. Moreover, these values have changed since the arrival of the Polynesians and the early Europeans and will continue to change as humans develop new technologies and create new cultures (with different tastes, attitudes, and behaviors). Māori world views in general, and of the environment in particular, are quite different from those of Pākehā (and the mainstream United States.). Māori have a spiritual connection to the environment, and the natural world provides identity for them. Māori people introduce themselves in relation to their tribal boundaries and natural boundaries or features such as their mountain, the lands adjacent to the

mountain, their river and its flow, and the coastline (or for inland tribes, often a large lake). Indeed, all things in the natural world—animals, plants, mountains, rivers, lakes, air, coasts—are considered ancestors linked through “whakapapa,” or genealogy, and as a result Māori have an ancestral obligation to ensure that these taonga (treasures) are protected and managed when passed on to the next generation. Over time Māori have developed comprehensive customs to manage and protect their resources, for example kaitiakitanga and rahui. These customs enable them to look after the mauri (life force) of all natural resources and ensure their management. As part of this module, we will examine some of the perspectives and customs that Māori have adopted toward the natural environment and also discuss how these beliefs and practices might cause friction with Pākehā views. Christchurch and Kaikoura are excellent places to study Māori perspectives on the environment because Māori have a long history of settlement in both locations and also a very close connection to the marine environment.

Field activities and lectures/seminars. The range of activities and lectures related to this particular module include

- Tamaki Heritage Experience, Christchurch (3 hr field)
- Maori Tours: Indigenous culture and environmental perspectives: Nga Niho marae welcome and Puhi Puhi Scenic Reserve, Kaikoura (1 hr lecture and 3 hr field)
- Whale watch—indigenous management of wildlife tourism in New Zealand, Kaikoura (3 hr field)
- Dolphin Encounters: Sustainability and Green Globe Standards, Kaikoura (1 hr lecture and 1 hr field)
- Guided tour of Canterbury Museum: New Zealand European and Maori history, Christchurch (2 hr field)
- Introduction to The Maori Party (1.5 hr lecture)
- Maori worldview and environmental knowledge (1.5 hr lecture)
- New Zealand’s political system (1.5 hr lecture)

Reading assignments. The reading packet for this module consists of the following articles:

Craig et al. (2000).

King (2003).

Miscellaneous materials: Treaty of Waitangi text in Maori and English; Short guide to Māori words, concepts, and pronunciation; Visiting a Marae; Māori Folk Song

Oram, R. (2007).

Roberts et al. (1995).

Ryan (2006).

Thomson (2007).

Young (2004).

Module questions. Students respond to the following module questions with a series of essays:

1. Explain how different interpretations of the Treaty have led to disagreements over environmental resources (e.g., fisheries, foreshore and seabed, cultural harvest, etc.). How have the Māori been affected by recent developments?
2. How is the Māori “conservation ethic” different from the Western conservation ethic? Give examples of how these differences result in differing ways of managing and conserving the natural environment.
3. How have human–environment relations in New Zealand changed from the time of early human arrival to the present day?

Conclusion

The contribution of theoretical orientations, such as the one proposed here, is that it enables study abroad administrators to demonstrate program-specific outcomes (and explanations/generalizations of the outcomes) and validate the importance of international education in the curricula. Moreover, empirical tests of the proposed model can be used to restructure the goals of study abroad programs such that they provide intellectually and personally challenging academic experiences for students and faculty, fostering a body of future scholars and leaders equipped to work in a global environment. The institutional challenge also extends to establishing study abroad as not only a valid academic enterprise but also as an extraordinary one that far surpasses the impact of traditional campus-based instruction in the development of educational outcomes (such as global citizenship).

It has often been argued that short-term study abroad programs (of the type discussed here) have limited potential to affect student learning outcomes on the basis that they (a) lack academic rigor or (b) are of insufficient duration to immerse students in a cultural or linguistic environment or promote gains in country-specific knowledge. Recently, this perspective has been challenged by McKeown (2009) who demonstrated that, for students traveling internationally for the first-time, study abroad programs of any length could have significant benefits; leading him to suggest a *first-time effect* in which “something profound happens during that first international encounter” (p. 6). Of particular relevance to the proposed framework presented here, McKeown cited the reason for the first-time effect as a profound change in values (a new worldview) that occurred when students were placed in a new social environment that required them to restructure their own internal beliefs with those of the new external world (see Wexler, 2006). McKeown concluded by advocating the need for more structured study abroad programs that fostered faculty-student engagement, emphasized experiential learning, promoted processing and elaboration of the study abroad experience through group discussions, and incorporated reflective

questions to required readings. It is our contention that the South Pacific programs represent a first-step in this developmental process.

Finally, this article provides a theoretical framework that can be used not only to design and structure short-term, faculty-led, educational travel programs (as demonstrated here) but also to explain how and why learning outcomes arise. The framework maintains that by engaging in an experientially structured study abroad program, a new worldview (global citizenship), predicated on a change in environmentally oriented values, norms, and behaviors, is nurtured and promoted. The next step is to empirically test the model through quantitative examination (e.g., structured surveys) of the VBN relationships and by qualitative assessment (e.g., follow-up/postprogram reflective essays) of sustained transformational learning.

Notes

1. The Senator Paul Simon Study Abroad Foundation Act was approved on June 10, 2009, by the House of Representatives as part of the Foreign Relations Authorization Act and will now go to the U.S. Senate.

2. An ecological footprint measures how much land is required to supply living and lifestyle needs—that is food, housing, energy/fuel, transport, and consumer goods and services. The larger the footprint, the more resources are needed to support the particular lifestyle (retrieved from www.mfe.govt.nz/withyou/do/footprint/).

3. Consistent with Rokeach (1973), values are important life goals or normative standards that serve as guiding principles in life and provide a basis for maintaining and developing attitudes toward relevant objects and situations.

4. Since its conception, several studies have applied the norm-activation model to environmental behaviors including Black, Stern, and Elworth (1985), Guagnano (1995), Guagnano, Dietz, and Stern (1994), Guagnano, Stern, and Dietz (1995), Hopper and Nielsen (1991), Noe, Hull, and Wellman (1982), Poortinga, Steg, and Vlek (2004), Stern, Dietz, Abel, Guagnano, and Kalof (1999), Stern, Dietz, and Black (1985), Stern, Dietz, and Guagnano (1995), and Van Liere and Dunlap (1978).

5. Egoistic values closely resemble Schwartz's (1992, 1994) concept of "self-enhancement" (i.e., as someone who values power and achievement) serving self-interest, whereas the biospheric and altruistic values encompass the concept of "self-transcendence" (i.e., as someone who values universalism and benevolence) promoting collective interests. Interestingly, the distinction between altruistic and biospheric values has rarely been empirically demonstrated, though the concepts are arguably distinct (Stern et al., 1999).

6. Current institutions include Arizona State University, California State Long Beach, Clemson University, East Carolina University, North Carolina State University, Oregon State University, Pennsylvania State University, State University of New York (SUNY) - Environmental Science and Forestry, SUNY-Brockport, Texas A&M University, University of Florida, University of Montana, and Virginia Tech, in addition to several smaller institutions including Earlham College, Hope College, Linfield College, University of Tampa, and Washington and Lee. Programs are organized by America Universities International Programs. Sometimes two or three institutions work together as part of a consortium depending on student numbers, program dates/academic calendars, and mutual interests, while other institutions work independently.

7. A 6-semester credit course, for example, includes four to five modules each of ~3-4 questions, for a total of 16 essays.

8. All of the program content is divided into classroom and field hours, in which a 1-semester credit course is equivalent to 15 classroom contact hours (where two field instruction hours equate to one classroom contact hour). A 6-semester credit course, for example, would require 90 classroom equivalent contact hours.

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Michael Andrew Tarrant is Josiah Meigs Distinguished Teaching Professor in the Warnell School of Forestry and Natural Resources at the University of Georgia in the United States and Director of American Universities International Programs based in New Zealand. He currently directs study abroad programs in the South Pacific on the interdisciplinary theme of sustainable development for over 700 students a year and works with over 20 U.S. universities and colleges.